**Monthly Magazine** 

# Faizan-e-Madinah



The Best

The Essence of Time

# Spread **Oppiness** and Earn Reward

Translation Department Dawat-e-Islami



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Translated into English by Translation Department (Dawat-e-Islami)

By the spiritual sight of

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Quranic Pearls

THAT

# FROM WHICH THE EARTH WOULD TREMBLE

Mufti Muhammad Qasim Attari

Allah Almighty declares:

#### وَأَقِيمِ الصَّلُوةَ لِلْأَرِيْ ٢

"Es tablish Salah for My remembrance."<sup>1</sup>

As Muslims, we know the centrality of Salah as the essential form of worship in Islam, yet, many of us are unaware of its true significance, real purpose, and deep wisdom. More than a mere set of movements, Salah is the vehicle for spiritual upliftment which draws believers closer to their Lord. While the obligatory Salah is the quickest way to Allah's nearness (*Şaḥīḥ al-Bukhārī*), supererogatory Salah continues to water our growth, drawing us even closer to Him with each bow and prostration.

The perfect Salah combines outer considerations – such as conditions, essentials (fara~id), and recommendations (mustahabbat) – with inner elements, the most important of which is to actively engage with and focus on Allah's remembrance.

The Salah which is rooted in Allah's remembrance is free of heedlessness, as mentioned in the Holy Quran:

#### وَلَا تَكُنَّ مِّنَ الْغَفِلِيِّنَ ٢٠٥

"Do not be of the neglectful ones."<sup>2</sup>

One fundamental sign of not being heedless is for the one standing in Salah to know the Salah and what he recites therein. Just as it is stated:

حَتَّى تَعْلَمُوْا مَا تَقُوْلُوْنَ

T

"(Do not approach Salah in the state of intoxication) until you have the sense to understand what you say."<sup>3</sup>

To treat heedlessness, reflect on the nature of Salah; it is an intimate conversation between you and Allah Almighty. The Beloved Prophet صَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَم said, "The one offering Salah is in private conversation with his Lord."4

In contrast, the heedless prayer distances the worshipper from Allah Almighty: "The one whose Salah does not prevent him from immodesty and evil, he only grows distant from Allah Almighty through it."5 Also, one does not attain full benefit from such a salah, i.e., proximity to Allah Almighty. Rather, one only feels tiredness. The Beloved Prophet صَلَى اللَّهُ said, "How many stand 'in Salah' but attain عَلَيْهِ وَإِلَهِ وَسَلَّم nothing but fatigue and toil from it."6 Or they attain صَلَى اللهُ عَلَيْهِ very little benefit, just as the beloved Prophet قَالِيهِ وَسَلَّم said, "A servant 'of Allah' completes his Salah and returns, but only a reward equal to a tenth of the Salah is recorded for him."7

Presence of mind is the soul of the Salah, and this soul is breathed into the Salah when the heart is present with the opening proclamation (takbir). The more present the heart is, the further this soul will permeate into all parts of the Salah.

An easy way of attaining spirituality in Salah is to gain presence of heart, i.e., along with the limbs, involve the heart in Salah; recite the words and litanies of Salah whilst understanding them, keep in mind the majesty of Allah Almighty, and through this majesty, create an awe for Allah Almighty within your heart. Also, have hope in the mercy of Allah Almighty.

The details about this are as follows:

(1) Presence of heart: You must be engaged with and focused on every action and litany of the Salah without being distracted. This essentially means that along with your limbs, your heart must perform the Salah.

(2) Understanding the Quran and the litanies of Salah: Offer Salah whilst understanding the translation and meaning of what you are reciting.

(3) Reverence and awe: Recall the majesty, power, and perfection of Allah Almighty so you sense and feel awe for Him.

(4) Hope and modesty: While considering your shortcomings in Salah, remain hopeful of reward from Allah Almighty. After all, His grace, mercy, and compassion are unbound. In fact, you should feel embarrassment in presenting your weak prayer in the esteemed and majestic court of Allah Almighty, and you should feel shame in offering such a prayer in His pure court.

#### Ways to embody these attributes

(1) To reach a presence of heart, try to keep your attention focused on the Salah. Recall the eternality and immense reward of the Hereafter. Consider the temporal nature, faults, and calamities of this life. Then think of how present your heart and mind are when you go to the leaders and high-ranking individuals of this world, so why is your heart not present when you enter the court of the Creator of the heavens and the earth, the omnipotent true king and Lord of the worlds? By thinking in this manner, you will attain a presence of heart.

(2) The method for Salah with an understanding is to memorise the translation of the surahs, verses, and litanies recited in Salah and reflect on their meanings.



Not only will this ward off satanic whispers, but it will bring attentiveness and humility in the Salah.

(3) You will be overcome with awe and reverence for Allah Almighty once you recognise His true majesty and power vis à vis your weakness and dependency. You can refer to the state of awe that Allah's majesty invoked in the prophets, المثلوة والشلام; this will inspire you.

(4) To increase your hope in His mercy, remember the favours of Allah Almighty and the mercy He has been bestowing upon all His creation for millions of years. Also, one should recall the countless favours that the Merciful Lord has bestowed on him, he should remember the safe abode of Paradise in the Hereafter which will be full of bounties, and the promises of Paradise for those who offer Salah.

(5) To develop shame in presenting your acts of worship, reflect on how weak your Salah is, how many flaws you have, and your lack of sincerity. Whereas, His court is such that from among those who present their acts of worship are all of the prophets, messengers, the angels, the champions of truth (*siddīqīn*), the saints, and the righteous مَعَدَ يَعْهُ السُلَامِ اللَّهُ وَعَرَيْتُهُ اللَّهُ اللَّهُ عَلَيْهُ السُلَامُ (Source esteemed personalities declare: "O Allah! We could not worship You in a manner of which You are rightful." So, if this is the state of those who reached perfection, then how

defective will the Salah of a flawed person like me be.

This is akin to me parading my broken, worn-out cart in extremely high-end showrooms designed by the world's best companies. Remember that the acts of worship performed by the prophets, messengers, the angels, the champions of truth, the saints, and the righteous مَالَيْهِمُ اللّهُ are infinitely superior to the products of these companies, and our acts of worship are a thousand times worse than that broken cart.

If these steps are implemented with full attention and diligence, then with the grace of Allah Almighty, we will attain Salah that is full of Allah's remembrance. May Allah Almighty grant us weak ones the ability to offer a perfect Salah for the sake of the perfect ones.

#### أُمِيْن بجَاهِ النَّبِيِّ الْآمِيْن صَلَّى اللهُ عَلَيْهِ وَالهِ وَسَلَّم

- <sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta ha, p. 69)
- <sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah al-A'raf, verse 205)
- <sup>3</sup> [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah al-Nisa, verse 43)
- <sup>4</sup> Muslim, vol. 1, p. 390, Hadith 1230
- <sup>5</sup> Kanz-ul-Ummal, juzz 7, vol. 4, p. 212, Hadith 20079
- <sup>6</sup> Ibn Majah, vol. 2, p. 320, Hadith 1690
- <sup>7</sup> Abu Dawood, vol. 1, p. 306, Hadith 796







The beloved Prophet صلَّى الله عَلَيْهِ وَالهِ وَسَلَّم said:

إِنَّ آحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّرُورِ عَلَى الْمُسْلِمِ

"In the court of Allah, the most superior action after fulfilling the obligations is to make another Muslim happy."<sup>1</sup>

Commenting on this hadith, Imam al-Munāwī رَحْمَةُ said that after fulfilling one's personal duties such as the five daily prayers, fasting, zakat, and Hajj, the most superior action is to make another Muslim happy. From giving gifts to aiding someone in time of need, there are countless ways of doing this. Happiness is the pleasure the heart feels when receiving or expecting a blessing.<sup>2</sup> Spreading happiness and relieving people of their sorrows is the best way to reach Allah's nearness and a source of immense reward.

Our pious predecessor رَحِمَّهُ مُ اللَّهِ encouraged these actions. When Sayyidunā Muhammad ibn al-Munkadir رَحْمَةُ اللَّهِ عَلَيْهِ as asked what keeps him happy and delightful, he said, "Meeting my Muslim brothers and instilling happiness in their hearts."<sup>3</sup>

#### Worldly Benefits of Spreading Happiness:

Actively bringing joy and happiness to others has positive impacts:

- 1. The worries of Muslims are mitigated.
- 2. It develops honour and an elevated status for him in the hearts of people.
- 3. Others are encouraged to do the same.



4. Muslims will supplicate for you.

Reward in the Hereafter for the One who Spreads Happiness:

- Allah اللَّهُ صَلَّى 1. an d His Messenger وَأَله وَسَلَّم عَلَنْه pleased with him: are Someone asked the beloved Prophet Who is the most beloved person , صَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَم and what is the most beloved deed to Allah?" He answered, "The most beloved to Allah is the one who benefits people the most. The most beloved action to Allah is making another believer happy."<sup>4</sup>
- His sins are forgiven: The Prophet مَنْ اللهُ عَلَهِ وَالهِ said, "The actions which guarantee your forgiveness are: instilling happiness into the heart of your fellow believer; feeding him to his heart's content; and removing his difficulties."<sup>5</sup>
- 3. He is protected from the horrors of the grave: The Prophet مَنْ اللهُ عَلَيْهِ وَالهِ وَعَلَى اللهُ مَعْلَى اللهُ عَلَيْهِ وَالهُ وَعَلَى اللهُ اللهُ
- 4. He will enter the Abode of Joy (Dār al-Farḥ): The Prophet صَلْ اللهُ عَلَيْهِ وَالِهِ وَسَلَّم said, "Verily, in Paradise there is a house called the Abode of Joy. Only those who make children happy will enter it."<sup>7</sup>

#### **Examples of Spreading Happiness**

There are many actions that do not require you to spend an absurd amount of money or go through bodily harm. Rather, they require only a little attention and you will easily earn many good deeds. Here are some examples:

- 1. Giving water to someone who is thirsty does not seem like a great deal. But this causes one to become happy, and the glad tidings of forgiveness will be announced for the one who does so.
- 2. In light of your experiences, giving someone useful advice does not cost you anything. But it can make someone's life better.
- Recognising and lauding the achievements of your employees, students, children, or whoever you are responsible for will motivate them to work harder than before, and they will reciprocate that with respect for you.
- 4. Helping someone carry their groceries or some other load. Only after a few paces he will have made a place in his heart for you.
- 5. You meet someone, smile and inquire about him. Considering him important and giving him time will make him very happy. He will always remember what you did for him.
- 6. Someone may come to you whilst you are busy and share something that you have no interest in. Despite this, you listen attentively to what he says. These few moments of yours will have eased his burden.

These examples prove that we can bring joy to others without much effort, and in a short space of time, earn immense reward. The true weight of these small acts of kindness will become clear when it matters most, on the Day of Reckoning. We have life, health, and free time to fill our annals of deeds now, lest we face despair on that Day. May Allah Almighty make us a channel of happiness for others.

اٰمِيْن بِجَاهِ النَّبِيِّ الْأَمِيْن <sup>صَلَّى الله</sup>ُ عَلَيْهِ وَاٰلِهِ وَسَلَّم

- <sup>1</sup> Mu'jam kabeer, vol. 11, p. 59, Hadith 11079
- <sup>2</sup> Fayd Al-Qadeer, vol. 1, p. 216
- <sup>3</sup> Hilya tul Awliya, vol. 7, p. 347, Hadith 10798
- <sup>4</sup> Mu'jam Awsat, vol. 4, p. 293, Hadith 6026
- <sup>5</sup> Jam' Al-Jawami', vol. 3, p. 150, Hadith 7936
- <sup>6</sup> Attargheeb Wattarheeb, vol. 3, p. 266, Hadith 23
- <sup>7</sup> Jami' Sagheer, p. 140, Ha dith 2321



# Dar-ul-Ifta Ahl al-Sunnat

Mufti Fuzayl Raza Attari Madani

#### 1. Sadaqa-tul-Fitr not paid prior to Eid Salah

**Q**: What do the scholars of Islam and the Muftis of the mighty Shari'ah say about the following matter: If a person did not pay Sadaqa-tul-Fitr on the day of Eid, before the Eid Salah, and many days have passed, then what is the ruling? Also, please shed light on whether he will be sinful due to delaying its payment.

#### Bint Abdur Rahman (New Karachi)

بسب الله الرحلن الرحيه

أُحجَوابٌ بِعَوْنِ الْمَدِكِ انْوَهَابِ النَّهُمَ هِدَايَة الْحَقَّ وَالضَّوَابِ

**A:** As soon as true dawn (*subh sadiq*) enters on the day of Eid, it becomes mandatory (*wājib*) for eligible

people, who meet the financial threshold, to pay Sadaqa-tul-Fitr. The actual payment can be made at any point in one's life, although it is better and a sunnah to pay it on the day of Eid before Eid salah. Hence, if a person did not pay it before Eid Salah, he must still pay it, even if after a long time has elapsed. Rather, the ruling is that he must fulfil this mandatory act. Whenever he pays it during his lifetime, it will be deemed as "fulfilled on time," ( $ad\bar{a}$ ') and not a "late payment" ( $qad\bar{a}$ '). Nonetheless, although he will not be sinful for delaying the payment, it is disliked ( $makr\bar{u}h tanz\bar{n}i$ ) and better to avoid.

وَ اللَّهُ آَعْلَمُ عَزَّوَجَلَ وَ رَسُوْلُهُ آَعْلَم صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم

2. The congregation and the takbirs of Janazah Salah

**Q**: What do the scholars of Islam and the Muftis of



the mighty Shari'ah say about the following matter: Is it necessary for the congregation (those praying behind the Imam) to say the takbīrs in Janazah Salah? If the Muqtadi deems the takbīrs of the Imam to be sufficient and does not say them himself, what will be the ruling regarding the Janazah Salah of the Muqtadi?

#### Abdur Rahman (Resham Galli, Hyderabad)

#### بِسْمِ اللَّحِانِ التَّحْفِنِ التَّحْبَيِ ٱلْجَوَابُ بِحَوْنِ الْمَدِكِ أَكُوفَابِ اللَّهُ يَجْعِدَابَكَة الْحَقَّ وَالطَوَابِ

A: It is Fard to say the takbīrs in the Janazah Salah; omitting them causes the Janazah Salah to become invalid. Therefore, in the aforementioned scenario, it is also Fard for the Muqtadi to say the takbīrs. If the Muqtadi leaves the takbīrs, thinking that the takbīrs of the Imam will suffice, his Janazah Salah will become invalid.

### 3. Taking back owed money in accordance to the current value of the dollar

**Q:** What do the scholars of Islam and the Muftis of the mighty shari'ah say about the following matter: Zayd borrowed 200,000 rupees from Bakr a few years ago. At the time of giving the loan, nothing was agreed between the two parties regarding how the loan will be repaid. Now, when the time to return the money has arrived, Bakr demands that as the rate of the dollar has increased, he wants his money back in accordance to the dollar. Is it Islamically correct for Bakr to demand this, and is it now necessary for Zayd to return the money whilst keeping in mind the rate of the dollar?

#### Abdul Wahid (Gulistan Johar, Karachi)

#### بِسُبِ اللهُ امَتَّطَبِ المَّتَحِيْمِ ٱلْجَوَابَ بِعَوْنِ الْمَدِكِ الْوَهَابِ الدَهُمَ هِ كَانَةِ الْحَقِّ وَالقَوَابِ

A: The Shar'i principle is that only fungible goods (i.e., replaceable by another identical item) can be loaned, and at the time of repaying the loan, something similar to the borrowed thing will be given; its value increasing or decreasing is not taken into account. Therefore, in the abovementioned situation, as Bakr had lent 200,000 rupees to Zayd, which are fungible items, Zayd is only obliged to payback 200,000 rupees, and it is not permissible for Bakr to demand repayment in dollars or in accordance with the value of the dollar.

Hypothetically speaking, even if they had stipulated that the 200,000 rupees would be repaid in dollars or in accordance with the value of the dollar, it would still not be permissible because this condition would be invalid; it would only be necessary upon the borrower to return 200,000 rupees.

وَ اللُّهُ أَعْلَمُ عَزَّوَجَلَ وَ رَسُوْلُهُ أَعْلَم صَلَّى اللَّهُ عَلَيْه وَاله وَسَلَّم

# 4. Renting out goods for weddings and other occasions

**Q:** What do the scholars of Islam and the Muftis of the mighty shari'ah say about the following matter: On weddings and other occasions, I rent out electrical equipment, like fans, AC systems, generators, and lights. On some weddings, during mehndi celebrations, there is free mixing between men and women, singing, and dancing, and there are women who are dressed immodestly; is it permissible for me to rent out equipment for these weddings and to take a fee for that?

A: In the above-mentioned case, it will permissible and halal for you to rent out fans, AC systems, generators, lights, and similar equipment on weddings and other occasions, and you are permitted to take a fee for it. This is because the fee is in lieu of the equipment, and there is no sin in this. If there is singing, dancing, or other impermissible things taking place in the wedding, then this is their own action and those who commit these sins will be responsible, not you. However, if you made the intention of aiding them in their sins, then due to your intention, you will also be sinful. Therefore, it is necessary for you to not have an intention of aiding in a sin.

وَ اللُّهُ أَعْلَمُ عَزَّوَجَلَ وَ رَسُوْلُهُ أَعْلَم صَلَّى اللهُ عَلَيْهِ وَالِه وَسَلَّم



#### **Praying Eid Salah alone**

**Q:** If, due to certain circumstances, a person cannot offer Eid salah in congregation, is he allowed to pray it alone?

A: Eid salah cannot be prayed alone.1 It must be offered with a congregation, and the congregation and Imam must meet certain conditions. Even if the Imam fulfils the conditions for leading the five daily pravers, he must satisfy further criteria to lead Eid and Jumu'ah prayers. In conclusion, if a person is unable to offer the Eid salah due to negligence or a mistake on his part, and he could not find anywhere else in his respective city to pray it in congregation, he will be sinful and must repent.<sup>2</sup>

#### A foolish family

**Q**: Which type of family is foolish?

**A:** The family which incites spouses against each other and against their in-laws, spewing things like, "Your mother-in-law the old witch berated you. Why didn't you answer her!" The family which seeds disputes like this and destroys the married life of their daughter or sister is a truly foolish one. The evillest is the daughter-in-law who speaks ill of her in-laws to her mother, sisters, brothers,



and father. However, it should be remembered that not every mother or sister is so foolish as to encourage their daughter or sister if she returns home after having an argument. Rather, some of them do guide her properly.<sup>3</sup>

## Impact of burping on wudu and salah

**Q:** Does burping in salah invalidate the wudu and salah?

**A:** Burping during Salah neither invalidates Wudu nor Salah.<sup>4</sup>

#### Addressing your father with the singular *tu* or *tum* (in Urdu)?

**Q**: Is it improper to address your father with *tu* or *tum*?

A: It depends on the social norms of the community. For example, in our community, it is considered acceptable to address the mother as tu; it is not a faux pas or disrespectful. Similarly, in Urdu, if it is normal to address the father with tu then there is no harm. However, as far as I am aware, it is not common to refer to the father with this term. Therefore, in the Urdu language, if the father is addressed with *tu*, it will be disrespectful.5

#### The meaning of a couplet Q: What is the meaning of



#### this (Urdu) couplet:

Hum to hayn aap dil figaar gham mein hansi hay na-gawar Chayr ke gul ko nau-bahar khoon humein rulaaye kyun<sup>6</sup>

A: It means: "My heart is already wounded; laughter is unbearable to me at the moment. For when a person is overcome with grief, they dislike laughing. In fact, they find it unbearable. O new spring! Do not tease me by causing flowers to blossom with your arrival! As I am in a state of grief and laughing is unbearable, seeing them will cause me to cry tears of blood." Perhaps Ala Hazrat رَخْمَةُ اللَّهِ عَلَيْهِ عَلَيْهُ اللهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَل

#### Trimming nails at a shop or at night?

**Q**: It is true that trimming your nails at your shop or place of business causes misfortune? Can nails be cut at night?

A: Trimming the nails is not a misfortunate act but a rewarding one, if done with the intention of following the Sunnah. If cutting nails at a shop causes misfortune, then they should not be cut at home either, as misfortune will arrive there too! Cutting them within 40 days is a Sunnah. If more than 40 days have passed and the nails are not cut, then such a person will be sinful. Also, it is permissible to cut the nails at night. It is incorrectly widespread among the people that cutting the nails at night is prohibited.<sup>8</sup>

#### Eating chicken gizzard

**Q**: Is it permissible to eat the gizzard of a chicken?

**A:** If part of the rind of the gizzard which has impurity on it is removed, the remaining flesh can be eaten.<sup>9</sup>

#### The Nikah of the one who consumes alcohol

**Q**: If a person drinks alcohol, and 40 days have not yet passed when his nikah is performed, will his nikah be valid?

**A:** Alcohol is a destructive evil which leads to Hell. Consuming even a single drop of it is completely haram. The one who drinks alcohol is a major sinner; it is obligatory (*fard*) upon him to repent and to make a promise to not drink in the future. However, it has no bearing upon nikah. If someone drinks alcohol, his Nikah will still be valid.<sup>10</sup>

#### Bereaved family lighting their stove?

**Q:** If a death takes place within a family, it is said that neither the stove in the house should be lit nor any food cooked. Is this correct?

**A:** There is no harm in lighting the stove in the home of the deceased, and it permissible to cook food there. These are just burdens that the public have taken upon themselves. There is no place or basis in Islam for such superstitions.<sup>11,12</sup>

- <sup>1</sup> Hidayah, vol. 1, p. 85
- <sup>2</sup> Madani Muzakarah, 5 Shawwal 1440 AH
- <sup>3</sup> Madani Muzakarah, 5 Shawwal 1440 AH
- <sup>4</sup> Madani Muzakarah, 23 Rajab 1440 AH
- <sup>5</sup> Madani Muzakarah, 13 Ramadan 1440 AH
- <sup>6</sup> Hadaiq e Bakhshish, p. 94
- 7 Madani Muzakarah, 29 Sha'ban 1440 AH
- <sup>8</sup> Madani Muzakarah, 22 Sha'ban 1440 AH
- <sup>9</sup> Madani Muzakarah, 9 Rajab 1440 AH
- <sup>10</sup> Madani Muzakarah, 25 Jumadal Aakhir 1440 AH

<sup>11</sup> Ala Hazrat, Imam Ahmad Raza Khan ترخمَـةُ اللَـهِ عَلَيْـه was asked a similar question: "Is it prohibited to cook chapattis in the home of the deceased?" To which he chapattis in the home of the deceased?" To which he z ترخمَةُ اللَـهِ عَلَيْـه replied: "They do not cook anything due to being aggrieved by the death; cooking is not prohibited in the Shari'ah. However, it is Sunnah to send some food only on the first day for the family members, and to ensure they eat it. This food should neither be sent on the second day nor for any additional people other than the people of the household." (*Fatawa Razawiyyah*, *vol. 9, p. 90*)

<sup>12</sup> Madani Muzakarah, 9 Rajab 1440 AH



Who is Right?

# 1 Slavery Clanges the Conscience of a Nation

#### Mufti Muhammad Qasim Attari

he Quran is the enlightening word of Allah Almighty. As a moral compass and beacon of guidance, its rich teachings have illuminated every era. Intelligence is a divine gift which lies at the heart of all human endeavours, religious otherwise. Like other senses and faculties, or intelligence has discernible limitations, despite its power and importance. For example, sight is limited to tangible objects within our individual range of vision. If we wish to see beyond that, we must resort to an instrument such as binoculars. To venture into areas beyond the limits of human intelligence, we also have an "instrument;" the Quran. This compendium of divine guidance allows us to understand that which is otherwise inaccessible to human minds. Of course, when we try to use our intelligence in opposition to the guidance of Allah, errors and grave faults occur. In opposition to Sayyidunā Ibrāhīm ، عَلَيْهِ السَّلَام, Namrūd displayed

the short-sightedness of his intelligence. After killing the innocent and freeing the one who was deserving of capital punishment, he boasted, "Look! I too can give life and death." Pharoah employed Machiavellian tactics to fool his nation into belying Sayyidunā Mūsā متندو The Quran states, "Then he fooled his people, so they followed him; indeed, they were disobedient people."<sup>1</sup> Qārūn is another example of a deluded soul who used his knowledge, intellect, and wisdom to object to the command of Allah and refuse to pay zakat. He said, 'I got this (wealth) due to a (particular branch of) knowledge which I possess.'<sup>2</sup>

Similar themes are found in the account of Sayy idunā Shuʿayb عَلَيْهِ السَّدَة who gave the nation of Midian two commands:

- To believe in Allah as the one and only being worthy of worship;
- To be honest when measuring commodities.



They imprudently responded, "O Shu'ayb, does your Salah command you that we should forsake the deities of our forefathers or that we should not do as we desire with our own wealth? (They said sarcastically) 'Oh yes! Only you are intelligent, righteous."<sup>3</sup>

In response to the command of worshipping Allah alone, they said, "Should we leave what our fathers worshipped?" making it clear that their idolatry was driven by senseless, blind conformity to their ancestors.

In response to the second command, they said, "Should we not do what we please with our wealth?" In their frame of thought, fraudulent business practices were justified because they had free reign to do whatever the liked with their assets, even dishonestly measuring goods and cheating customers by overcharging them. It is as if they were unintelligent in the application of their intelligence. It has been said in relation to this: Intelligence is sly, and it can take many forms. Another frightening aspect in the response of the people of Midian is that to be عَلَيْسِهِ السَّلَام to be foolish and ignorant. (They said sarcastically) 'Oh yes! *Only you are intelligent, righteous.*<sup>4</sup> This sentence is like someone making a remark about a stingy person: Look, Haatim Tai has arrived. The people of Midian were convinced that the divine commands of Allah, were foolish and ignorant. The liberals and faithless people of today who say that following a religion is a tribal and outdated way of life resemble the nation of Midian.

The enemies of faith have always ridiculed the teachings of Islam and its adherents, often condescending their practices and belittling their intelligence. Sayyidunā Lūṭ (sigma = 1) explained to his nation how they adopted unnatural methods of fulfilling their carnal desires. He said that this was their ignorance, and they were an ignorant people.<sup>5</sup> Instead of accepting this pure teaching, they replied that the family of Lūṭ should be expelled from the city.<sup>6</sup> Whilst mocking the guidance of Allah, they said: *these people desire purity*.<sup>7</sup> It is as if purity became a means of mockery; they considered this positive trait to be a defect. Holding the true religion of Allah in contempt and challenging His commands causes deficiency in the intellect. This leads to moral blindness whereby the person sees evil as good and vice-versa. This plague has inflicted many folks who promulgate it under the guise of modernity. When they observe others acting on the rulings of Islam, their nature changes which leads them to the conclusion that having a beard is bad and removing it is good. The bearded man is frowned upon and the beardless is admired. Marriage to a bear ded man is considered shameful whereas a relationship with a beardless man is a matter of pride. In their narrow world-view, praying, fasting, and observing the Sunnah are bizarre practices. But they feel like they can relate to the ones who occupy themselves in listening to music and watching films and dramas. The veiling of a woman is considered to be outdated and oppressive, whereas flaunting oneself is an unwritten prerequisite of progress and open-mindedness. Being faithful to one's spouse is narrow-mindedness but being unfaithful and promiscuous is enlightenment. It is shameful for women to be distant from unrelated men while freely mixing with the opposite gender is a social honour. Earning through unlawful means is one's right but earning wealth from permissible means is just a past-time. Truth and honesty are forgotten while treachery, lying, and deceit are prized skills. These are just a few examples in which good is considered bad and vice-versa. But, if you ponder, you will realise there are hundreds of other examples that follow suit. Make this verse of the Quran a beacon for exposing the reality of those who use their intelligence against religion: "So, will the one whose evil deed is made to seem good to him; that he considered it good, be equal to the one who is upon guidance?"<sup>8</sup> Meaning this is the ploy of Satan who makes evil deeds attractive.



<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah al-Zukhruf, verse 54)

<sup>&</sup>lt;sup>2</sup> [Kanz-ul-Iman (translation of Quran)] (Part 20, Surahal-Qasas, verse 78)

<sup>&</sup>lt;sup>3</sup> [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hood, verse 87)

<sup>&</sup>lt;sup>4</sup> [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hood, verse 87)

<sup>&</sup>lt;sup>5</sup> (Part 19, Surah al-Naml, verse 55)

<sup>&</sup>lt;sup>6</sup> (Part 19, Surah al-Naml, verse 56)

<sup>&</sup>lt;sup>7</sup> [Kanz-ul-Iman (translation of Quran)] (Part 19, Sumh al-Naml, verse 56)

<sup>&</sup>lt;sup>8</sup> [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Faatir, verse 08)

# Give Priority to Islam

Head of the Central Executive Committee of Dawat-e-Islami, Maulana Muhammad Imran Attari

رَحْمَةُ اللهِ Sayyidunā Abu al- Hasan Sarī al-Saqatī purchased 60 dinars worth of almonds and عَلَيْه decided to sell them for 63 dinars. A trader asked him how much he was selling them for, to which he replied, "63 dinars," Desiring good ness for others, the trader said, "The cost of almonds has gone up. Sell them to me for 90 dinars." He said, "I promised my Lord that I will not take a profit greater than 3 dinars." The trader replied, "I also promised my Lord that I will not deceive another Muslim brother. So I will only buy the almonds for 90 dinars." So in this impasse, the trader was unwilling to buy the almonds for less than 90 dinars while رَحْمَةُ اللهِ Sayyidunā Abu al- Hasan Sarī al-Sagatī was not willing to sell them for more than عليه 63.<sup>1</sup>

Did you hear how our pious predecessors نَصَعَبُ الله yould trade with honour and dignity. They consistently worked for the Hereafter and wished goodness for their siblings in faith. In every situation, they observed Islamic teachings and prioritised Allah's injunctions—for them, Allah's pleasure was their true wealth. However, today we crave material gain more than anything else. As we move further away from Allah, forgetting our inevitable meeting with Him, we fall deeper into the abyss of unethical and haram business practices rooted in deceit, dishonesty, fraud, and usury.

Perhaps it was these unfortunate realities that com pelled Sayyidunā Mālik ib n Dīnār رَحْمَةُ اللَّهِ عَلَيَهِ to remark:

"The marketplace increases wealth but diminishes faith."  $\[mathbb{2}\]$ 

The avarice for material wealth is so strong, Muslims seem to feel no remorse in deceiving each other, willing to risk their faith for a few pennies. The Prophet's life teaches us to give preference to the life of the Hereafter and to remain steadfast on the teachings of Islam. The beloved Prophet مَــلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَـلَمُ

يَامُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلَى دِيْنِك

"O You who changes hearts! Make my heart firm on Your religion."<sup>3</sup> The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم said:

Reciting لَا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا لِلَّهُ people from the wrath of Allah Almighty, until the people reach a point where their worldly life will be safeguarded, and they will no longer have concern for any loss in religion. Then they will say these words, and Allah Almighty will say: "You are liars."<sup>4</sup>

The esteemed Follower, Sayyidunā Ḥasan al-Baṣrī, رَحْمَةُ اللهِ عَلَيَهِ said:

Guard your faith, for your religion is your flesh and blood. If your faith is safe, your flesh and blood will be too. However, if this is not the case, and your faith does not remain intact, then we seek refuge in Allah Almighty from the unquenchable Fire, unhealing wounds, and endless torment and punishment.<sup>5</sup>

Muslims are expected to imbue all their dealings and aspects of life with the spirit of Islam. Sayyidunā Aḥmad ibn Ḥarb لله عَنَهُ said, "During the summer", people choose to sit in the shade over sitting under the 'sweltering' sun but do not choose Paradise over Hell."<sup>6</sup>

I urge all fellow believers and followers of the Prophet المَنْ اللَّهُ عَلَهِ وَالِهِ وَسَاّم One day, the world will surely come to an end. It is only by giving priority to Islam and its teachings in daily matters that will afford us salvation in the Hereafter. Ask yourself; how does Islam guide you in this matter? What does your Lord, the Creator and Cherisher, say about this course of action? What has His beloved and final Prophet مَالَ اللَّهُ عَلَيْهِ وَالِهِ وَسَاّم taught us about this issue? What do the Ulema of Ahl al-Sunnah tell us about it? May Allah Almighty grant me and you the ability to implement this guidance.

المَيْن بِجَاه النَّبِيِّ الْآمَيْنِ صلَّى اللهُ عليه واله وسلَّم

- <sup>2</sup> Hilyat al Awliya, vol. 2, p. 436
- <sup>3</sup> Tirmi dhi, vol. 4, p. 55, Ha dith 2147
- <sup>4</sup> Nawadir al-Usool, vol. 2, p. 784, Hadith 1091
- <sup>5</sup> Hil yat al- Awli ya, vol. 2, p. 167
- <sup>6</sup> Mukashafat al-Quloob, p. 151



<sup>&</sup>lt;sup>1</sup> Uyoon al Hikayat, p. 164

# Sayyidunā 'Amribn Jamūh

The light of Islam had illuminated every valley and ravine of Madina, and the aroma of faith had permeated its every zephyr. The Prophet مَسَنَ الله عَلَيه وَاله وَسَنَم asked the Banū Salamah tribe, "Who is your leader?" They mentioned Ja'd ibn Qays but remarked, "We find him to be miserly." Is there a greater disease than miserliness?" the Prophet مَسَنَ مَسَلَ اللهُ عَلَيه وَاله وَسَلَم amin explained. "Rather, your leader is the one with virtue and honour: 'Amr ibn Jamūḥ."<sup>1</sup>

Described as a man immense of honour and virtue by the Prophet صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم Say yidunā 'Amr ibn Jamūḥ was an esteemed Companion about whom it is said that he was the last person amongst the Anṣār to accept Islam.<sup>2</sup> By the grace of Allah, after embracing Islam and recognising Allah, he often recited poetry thanking Allah for saving him from misguidance.<sup>3</sup>

He was tall,<sup>4</sup> used yellow d ye on his beard,<sup>5</sup> and had a severe limp.<sup>6</sup> He was affluent<sup>7</sup> and a deeply respected leader of the Banū Salamah.<sup>8</sup>

He once visited the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and asked, "I have a lot of wealth; what and to whom should I give charity?" In response, Quran, 2:215 was revealed. Translation from Kanz-ul-Iman:

**Translation:** They ask you (O Beloved), What should they spen d?' Say you, 'Whatever weal th you spend in a virtuous

Original Urdu article: Adnan Ahmad Attari

cause, that is for parents, and near relatives, and or phans, and the needy and the traveller. 'And whatever good you do, Allah is in deed Aware of that. $^{9,10}$ 

#### 2 Narrations of the Prophet عَلَيْهِ وَالِهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم عَلَيْ وَاللهِ وَسَلَم عَلَيْ وَسَلَم عَلَيْ وَاللهِ وَسَلَم عَلَيْ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَمُ عَلَيْهِ وَاللهِ وَسَلَم عَلَيْهِ وَاللهِ وَسَلَم وَلَيْ وَسَلَم عَلَيْ وَاللهُ وَلَيْ وَسَلَمُ وَلَيْلُهُ وَاللهِ وَاللّهُ وَلَيْ وَاللهِ وَاللهُ وَاللهُ وَلَيْ وَسَلَمَ وَسَلَم عَلَيْ وَسَلَمُ عَلَيْ وَاللهِ وَسَلَمُ عَلَيْ وَاللهِ وَسَلَم عَلَيْ وَاللهِ وَاللهِ وَاللهُ وَاللهُ وَلَيْ وَسَلَمُ وَالِيهُ وَالِي وَالِي وَعَلَيْ وَلِ

- 1. I take an oath by the One who has power over my soul! There are a mongst you those who tak e an oath by Allah to do something, and Allah surely fulfils their oath. 'Amr ibn Jamūḥ is from them.<sup>11</sup>
- 2. What an excellent man is 'Amr ibn Jamū h.<sup>12</sup>

Passion to Strive: He had four brave sons who fought valiantly alongside the Prophet ملقية وترابة عليه وتابه وتسام.<sup>13</sup> When recruitment for the Expedition of Badr was announced in 2 AH, he was determined to join the ranks of the warriors. However, given Sayyidunā 'Amr's physical impairment, the Prophet من الله عليه وترابه ordered his sons to prevent him from taking part in the expedition. As the Muslim forces set off in 3 AH, he requested his sons, "Do not stop me from going to Uhud," but they assured him, "Your excuse 'for not going' is accepted by Allah." So he petitioned the Prophet متله الله عليه وتابه وتسام abu nut going by Allah." So he petitioned the Prophet متله يله Sons prevent me from fighting along side you. I swear by Allah! I want to enter Paradise with this impairment. "The Prophet مثل الله عليه وتابه توابه وتسام



him that, "Allah the Merciful has accepted your excuse; you are not obliged to fight," but also told his sons that, "you are not obliged to stop him from going. Allah may grant him martyrdom."<sup>14</sup>

In another narration, Sayyidunā 'Amr ibn Jamūḥ قرض الله عَــنَهُ said, "Dear Messenger of Allah! If I fight in the way of Allah until I am martyred, will you see me walk in Paradise with this leg?" The Prophet مَلَى اللهُ عَلَيَهِ وَلَهِ وَسَلَم

The Battlefield:Sayyidunā Abū Ṭalḥa دَضِ اللهُ عَنْهُ says:

After the Muslims were dispersed in the Expedition of Uhud, Sayyidunā 'Amr ibn Jamūḥ was amongst the first to return. I was looking at him limp, proclaiming, "I swear by Allah! I long for Paradise." Then his son, Sayyidunā Khallād, ran with his father, until they were honoured with the lofty rank of martyrdom.

During this expedition, his brother-in-law, Sayyidunā 'Abd Allah ibn 'Amr, was also martyred.<sup>16</sup> The expedition occurred on Saturday, 15 Shawwal, 3  $\rm AH.^{17}$ 

Accepted Supplication: After their bodies were placed on a camel, the wife of Sayyidunā 'Amr ibn Jamūh رَضِيَ اللُّهُ عَنْهَا Sayyidatunā Hind رَضِيَ اللُّهُ عَانَهُ was taking the camel towards Madina when it sat down, رَضِيَ اللَّهُ عَنْهَا unwilling to get up. Sayyidatunā 'Ā'isha رَضِيَ اللَّهُ عَنْهَا remarked, "This happened because of the load it is carrying," but Sayyidatunā Hind تَضِوَ اللُّهُ عَنْهَا said, "It has carried the load of two camels before and this has never happened." The noble lady made the camel stand, but it sat down again. When it was directed towards Uhud, it started walking quickly. Sayyidatunā Hind رَضِيَ اللهُ عَنْهَا went to the Prophet صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم who said, "Indeed this camel is obedient! Did he ('Amr ibn Jamūh) say something 'that caused this to happen'?" Sayyidatunā Hind replied, "When 'Amr ibn Jamūḥ went دَضِيَ اللُّهُ عَنْهَا towards Uhud, he turned towards the Qibla and supplicated, 'Dear Allah! Do not allow me to return to my family. Make me a martyr." The Prophet explained, "This is why the camel is not صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم going any further."<sup>18</sup> Everything can be obtained if you be seech Allah with etiquette and conviction.

fight and even granted him the esteemed rank of martyrdom. The sacred plains of Uhud became his resting place. The Prophet مَعْنَ اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمُ the martyrs back to their place of martyrdom." <sup>19</sup> He then ordered that Sayyidunā 'Amr ibn Jamūḥ and Sayyidunā 'Abd Allah ibn 'Amr be buried in one grave.<sup>20</sup>

The Saintly Miracle: After 46 years, the graves of some of the martyrs in Uhud were waterlogged. When the grave of these two blessed individuals was opened, there were two sheets covering their faces. There was grass towards their feet and their bodies had not changed at all; as if only a day had passed since their passing away. Although the hand of Sayyidunā 'Amr ibn Jamūḥ (زَهَنَ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ الللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ اللَّهُ عَنْهُ اللَّالَةُ اللْعُنْهُ عَنْهُ اللَّالَةُ اللَّالَةُ الللَّهُ اللَّا عَنْهُ اللَّالَةُ اللَّالَةُ اللَّالَةُ الْعُنْ اللَّالَةُ اللَّالُ اللَ

<sup>1</sup> Shu'ab al-Iman, vol. 7, p. 431

<sup>3</sup> Raud al-nuff, vol. 2, p. 278, Dalaail al-Nubuwwah, p. 185

<sup>9</sup> [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah al-Baqarah , under the verse 215)

<sup>10</sup> Al-Jami' li Ahkam al-Quran al-Qurtubi, vol. 2, p. 29, Part 2, Surah al-Baqarah, under the verse 215

- <sup>12</sup> Musannaf Ibn Abi Shayba, vol. 17, p. 37, Raqm 32607
- <sup>13</sup> Seerat al-Halabiyyah, vol. 2, p. 328, Siyar al-Salafal-Saliheen, p. 263
- <sup>14</sup> Siyar al-Salaf al-Saliheen, p. 263, Usud al-Ghaabah, vol. 4, p. 221
- <sup>15</sup> Siyar al-Salaf al-Saliheen, p. 264
- <sup>16</sup> Maghaazi lil-Waaqidi, p. 264 265
- <sup>17</sup> Seerat Ibn Hishaam, p. 340

- <sup>19</sup> Tirmizi, vol. 3, p. 276, Hadith 1723
- <sup>20</sup> Maghaazi lil-Waaqidi, p. 266
- <sup>21</sup> Seerat al-Halabiyyah, vol. 2, p. 339 340, Fath al-Baari, vol.
- 4, p. 188, under the Hadith 1351



Burial: Allah the Merciful fulfilled his desire to

<sup>&</sup>lt;sup>2</sup> Usud al-Ghaabah, vol. 4, p. 221

<sup>&</sup>lt;sup>4</sup> Tabqat Ibn Sa'd, vol. 3, p. 424

<sup>&</sup>lt;sup>5</sup> Shu'ab al-Iman, vol. 5, p. 214

<sup>&</sup>lt;sup>6</sup> Seera t al-Halabiyyah, vol. 2, p. 328

<sup>&</sup>lt;sup>7</sup> Tafseer Nasafi, Part 2, Surah al-Baqarah, under the vers e 214, p. 111

<sup>&</sup>lt;sup>8</sup> Dalaail al -Nu buw wah, p. 185

<sup>&</sup>lt;sup>11</sup> Subul ul Huda Wal Rashaad, vol. 4, p. 214

<sup>&</sup>lt;sup>18</sup> Subul ul Huda Wal Rashaad, vol. 4, p. 214, Maghaazi lil-Waaqidi, p. 265

# Our Pious Predecessors

Shawwal is the tenth month of the Islamic year. A brief introduction of 73 Companions, saints, and scholars who passed away in this month have been mentioned in the Monthly Magazine of Shawwal 1438AH-1442AH. Here is an introduction to a few more:

#### عَلَيْهِمُ الرَّضْوَانْ Noble Companions

- Sayyidunā Muṣʿab al-Khayr al-Qarashī توقى الله عنه was the shining light of an influential family; and a handsome youth who had beautiful hair and dressed well. He became a Muslim in the early days of Islam. He migrated to Abyssinia, and after the pledge of 'Aqaba, he became a preacher of Islam and migrated to Madina. Through his efforts, many leaders of Aws and Khazraj became Muslims, like Sayyidunā Saʿd bin Muʿādh and Sayyidunā Usayd ibn Hudayr. He was a flag bearer during the Battles of Badr and Uhud. He fought valiantly during the Expedition of Uhud (15<sup>th</sup> Shawwal 3 AH) and was martyred.
- 2. Sayyidunā Yazīd ibn Zam'a al-Asadī al-Qarashī نون نالله عنه was one of the most respected and intelligent people of the Quraysh. He was the nephew of Sayyi-datuna Umm Salamah نون الله عنه and a Companion who accepted faith during the early days of Islam. He migrated to Abyssinia and then to Madina. He was martyred on the 10<sup>th</sup> Shawwal 8AH during the Battle of Hunayn or the Expedition of Taif.<sup>1</sup>

#### ترحِمَهُمُ اللهُ The Awliya:

- Sayyidunā 'Alī al-Baghdādī ترخمة اللهِ عَلَيه was born in Baghdad. He acquired knowledge from his father, Sayyidunā Muḥy al-Dīn Abū Naṣr, and other scholars of Baghdad لله . He attained the cloak of successorship from his father and he passed away on 23<sup>rd</sup> Shawwal, 739 AH, in Baghdad.<sup>2</sup>
- Sayyidunā Khawaja Abu'l Muẓaffar Mawdūd Ruknudīn Kān Shakar تَعْمَةُ اللَّهِ عَلَيْهُ was born into the Farīdī family. He passed away on 22<sup>nd</sup> of Shawwal, 811AH. His shrine is in Piraan Patan (Gujarat, Hind). He is the follower and spiritual heir of Khawaja Zāhid Chishti and a famous shaykh of Gujarat, Hind. He was the spiritual guide of the time and a man full of blessings.<sup>3</sup>
- The son of Shams al-ʿĀrifīn, Khawaja Muhammad Shujāʿud-Din Siyālvī, مَحْمَةُ اللهِ عَلَيَهِ was born incirca. 1264

AH and passed away on 2<sup>nd</sup> Shawwal, 1322 AH. He was buried in Siyal Shareef. He was a Haafiz of the Quran; an ocean of Islamic knowledge and the follower and caliph of Khawaja Shams ul-A'rifin. He had a soft and gentle nature. 85 years after his passing, his grave was opened because of a flood and his body was in perfect condition.<sup>4</sup>

4. Sayyid 'Abd Allah Shah Qādirī تفعة الله عليه عليه نهي was born in a town of Iraq in 1202 AH and passed away in 1322AH in Khaddaar, Baluchistan. His shrine is in Fairuzabaad (Khaddaar). He was a shaykh of the Qadiriya Sufi order and was dedicated to preaching and reforming. He is fluent in over six languages, including Arabic and is known by the name of Haji Sahib.<sup>5</sup>

#### Noble Scholars ترحِمَهُمُ اللهُ

- The erudite scholar 'Abd-ur-Rasūl Uthmānī Gujarātī (Gujarātī ترتمة الله عليه) was born in Kabrunj but was raised in Ahmadabad (Gujarat, Hind). He was a practising scholar, a great scholar of Hadith, an author, and a Mufti. He was a follower of the gnostic and celebrated saint 'Abdul Mājid 'Alawi Gujarātī and was a judge of areas in Shamali, Hind. Al-Shama'il al-Muhammadiya is a famous book of his. He passed away on 19<sup>th</sup> Shawwal, 1130 AH in Ahmadabad, Gujarat.<sup>6</sup>
- 2. Mawlana Qadi Aḥmad-ud-Dīn Bugawī ترتعة الله نعبه was born in Bugah (Pind, Dadan Khan, Jhelum) to a knowledgeable family in 1223AH. He passed away on 13<sup>th</sup> Shawwal 1286AH. He is buried in the southern compound of Jamia Masjid Bagawya (Sargodha district). He had memorised the Qur'ān and was a brilliant scholar of Islam and follower of Shah Ghulam 'Alī Mujadidī Dehlawī. In Bugah, Lahore and Bhera, he dedicated himself to teaching, writing, and compiling legal edicts and other literature. He was responsible for reviving the Jamia Masjid Bagawya Bhera and establishing a madrassa.<sup>7</sup>
- Imam Shaykh Muhammad Saeed Qāsimi Gīlānī
  نقبة الله عليه
  was a scion from the family of Shaykh
  'Abd al-Qādir al-Jīlānī. He was born in 1259
  AH and passed away on 22<sup>nd</sup> Shawwal, 1317

AH, in Damascus, Syria. The funeral prayer was performed in Jamia Sananiyah and he was buried next to his father's shrine in the Bab al-Saghir Cemetery. As an accomplished scholar, he authored several books and poems which bear testimony to his deep insight and extensive knowledge. Two of his works include Badā'iʿ al-Ghuraf fi al-Sana'at wa al-Hiraf.<sup>8</sup>

- 4. Maulana Qadi Muhammad Farooq Abbasi Charyakoti (Mauiupi district), India and passed away on the 13<sup>th</sup> Shawwal 1327AH. He was buried in Khanaqa Dhawa Shareef (near Ghazi Pur, India). He was the light of a knowledgeable family; an expert on sciences and an author. He was a famous teacher and an expert writer and poet in Arabic, Persian and Urdu. His commendation to the famous book Anwaar Saati'a is particularly renowned.<sup>9</sup>
- 5. Mawlana Bāba Sayyid ʿAbdu'l Ḥamid Shāh Chishtī نَحْمَةُ اللهِ عَلَيْهِ مَاتَهِ as born in circa. 1252 AH and passed away on 8<sup>th</sup> Shawwal, 1352 AH. He was buried in Nartopa (Attock, Punjab). He was a skilled teacher of the Dars-i-Nizāmīcurriculum.<sup>10</sup>
- 6. Mawlana Nūr-ul-Ḥasan Jamāʿatī رَحْمَةُ اللهِ عَلَهُ اللهُ عَلَهُ was born in Sialkot in a scholarly family in 1276 AH and passed away in 1364 AH. His shrine is in the Bāba Shahīd Cemetery. Aprolific scholar, he was a powerful debater who stood firm in the defence of Ahl al-Sunnah. Alongside being a renowned orator, he was the author of many books and the spiritual heir of Amīr-i-Millat.<sup>11</sup>

<sup>&</sup>lt;sup>11</sup> Tazkira Khulafa Ameer-e-Millat, pp. 192 - 197



<sup>&</sup>lt;sup>1</sup> Al-Istee'ab, vol. 4, p. 135, Musaww ar Ghazwat ul Nabi, pp. 56 - 58

<sup>&</sup>lt;sup>2</sup> Sharh Shajarah Qadiriyyah Razawiyyah Attariyyah, p. 93,

Tazkira Mashaaikh Qadiriyyah Razawiyyah, p. 271

<sup>&</sup>lt;sup>3</sup> Tazkira Al-Ansab, p. 81

<sup>&</sup>lt;sup>4</sup> Fawz ul Maqaal Fi Khulafa Peer Seeyal, vol. 1, pp. 87 - 90

<sup>&</sup>lt;sup>5</sup> Encyclopedia Awliya i Kiram, vol. 1, p. 446

<sup>&</sup>lt;sup>6</sup> Shumaail -e-Muhammadia Li'A bd al Rasool, pp. 22 - 23

<sup>&</sup>lt;sup>7</sup> Tazkir a Ulam a Ahl Al-Sunnah wa Jamat Lahore, p. 152

<sup>&</sup>lt;sup>8</sup> It haf al-Akabir, p. 426

<sup>&</sup>lt;sup>9</sup> Mumtaz Ulama Farangi Mahal Lukhnaw, p. 31 6, Teen Azeem Betay, pp. 6 - 68

<sup>&</sup>lt;sup>10</sup> Tazkira Ulama Ahl Al-Sunnah Zilah Attock, p. 90

#### Golden Islamic Teachings

# The Importance of Good Counsel

🔪 Original Urdu article: Sayyid Numan Shah Attari Madani

s medicine treats the maladies of the body, go od counsel heals the ills of society. No wonder then that the Quran instructs us:

#### أدْمُ إلى سَبِيْلِ رَبْكَ بِٱخْلِكْمَةِ وَالْمَوْعِطَةِ الْحَمَمَةِ ·

"Call to the path of your Lord with sound planning and good advice."<sup>1</sup>

Of course, the counsel and call to Allah's path must be sound and good (*ḥasana*). The call to Islam, as exemplified by the Prophets مَنَا اللَّهُ عَلَيْهِ وَالِيهِ وَسَلَم thoughtful, and good. The Prophet مَسَلَّه وَالِيهِ وَسَلَم invited people with courtesy and explained matters in a beautiful and understandable way. His approach extinguished the flames of ignorance, birthing a socio-spiritual revolution that transformed the course of humanity forever, established equality, and opened the doors of true faith for everyone. Muslims must adopt this Muhammad an approach to spread Islam and save communities from the harms that threaten the fabric of society. The Prophet مالله threaten the fabric of society. The Prophet مالله في said, "When 'a Muslim' seeks your counsel, give him advice."<sup>2</sup> There are many benefits of giving advice. For example, some non-Muslims become Muslims after receiving sound counsel and sinners pay heed to advice, refrain from committingsins, and



repent. Some are inspired to perform good deeds, and some develop empathy for others. The faith of some is renewed and some people reach serenity.

#### How to Give Effective Advice

Adopt these strategies to give effective advice:

- Speak to people according to their ability and 1. level of understanding. A pious man and some of his students were travelling by the shore when he suddenly stopped walking. After some time, his students asked, "Why are we standing here?" The pious man replied, "I am waiting for the river to stop flowing and then flow in the other direction." The students said, "How is this possible? The river will never cease to flow, and we will never be able to cross it." "Son!" the pious person cried. "This is what I have been explaining to you. People always say, 'Once we fulfil our household responsibilities, we will begin praying, perform Hajj and perform so and so good action.' Remember! Just as we cannot wait for the river to stop flowing to cross it, we cannot wait for worldly responsibilities to end before performing good deeds." The faces of the students showed that the advice had affected their hearts and minds.
- 2. Be considerate of people's circumstances. If someone is in financial worry, console him instead of highlighting his errors. If someone is unwell, pray for him instead of blaming him for his condition. People will think ill of you, and it can even escalate to verbal and physical misconduct.
- 3. Do not advise others with the aim of making them feel guilty. Adopting a soft and gentle approach is crucial. When Allah commanded the prophets Mūsā and Hārūn متليها الشائه to go to Pharaoh, He told them to speak gently.<sup>3</sup> If this is the case for a disbeliever, then what about a fellow believer? The Prophet متل الله عَلَهِ وَلِهِ وَسَلَم said, "The one deprived of gentleness is deprived of goodness."<sup>4</sup> The Prophet

others' and avoid harshness and vulgarity. Whichever thing has gentleness is adorned, and whatever is void of it becomes flawed."<sup>5</sup> Giving advice at the correct time but using harsh language can result in adverse effects. For example, during the congregational prayer, the phone of a youngster begins to ring. After the prayer ends, instead of giving advice in a soft, loving manner, he is disrespected and humiliated. The youngster may now decide to never go back to the Masjid.

- 4. When giving advice, it is important to consider the context. In some places and times, people will become tired of you continuously giving advice, and even if the one you are advising remains silent, he will feel troubled.
- 5. It is better to give advice to someone in private rather than in front of others. Sayyidatunā Umm Dardā' زَفِيَ اللهُ عَنَى stated, "The one who advises his brother in front of others has disgraced him, and the one who does so in seclusion has adorned him."<sup>6</sup>

The excellent results of the advice given by Allamah Maulana Muhammad Ilyas Qadiri مَوَسَتْ بَرَكَتُهُمُ الْعَالِيَا are before you. Therefore, if you wish to learn the practical form of giving advice from an Islamic perspective, stay affiliated with the religious environment of Dawat-e-Islami. Make a habit of watching the Madani Muzakaras and you will gain the passion to strive to reform yourself and the people of the world. It is this passion that will help you give effective advice.

<sup>&</sup>lt;sup>6</sup> Shu'ab al-Iman, vol. 6, p. 112, Hadith 7641



<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah al-Nahl, verse 125)

<sup>&</sup>lt;sup>2</sup> Muslim, p. 919, Hadith 5651

<sup>&</sup>lt;sup>3</sup> [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta-ha, verse 44)

<sup>&</sup>lt;sup>4</sup> *Muslim, p.* 1073, *Hadith* 6602

<sup>&</sup>lt;sup>5</sup> Bukhari, vol. 4, p. 108, Hadith 6030

# Figh of Business

#### 🚺 Mufti Abu Muhammad Ali Asghar Attari Madani

#### **Pension Schemes and Ownership**

Q: What do the noble scholars say about this matter: what is the Islamic ruling on pensions; is it permissible to take money from pension schemes, and who owns the pension after the employee's death? Will it be distributed amongst his inheritors, or will it be in the ownership of his now widowed wife?

#### ٱلْجَوَابُ بِعَوْنِ الْمَدِكِ الْوَهَّابِ ٱللهُمَّ هِ بَالَةَ لَحَقُ وَالقَوَابِ

A: The pension an employee receives from the government after he retires is a reward and gift. It is permissible to take it, and the employee will be its owner. If the employee dies, the owner of the pension will be the one to whom it is given. If the husband's pension is given to his wife after he dies, she will be the sole owner. Therefore, in this scenario, the pension received by the widow will not be distributed amongst his inheritors because it now belongs to the widow.

وَاللَّهُ أَعْلَمُ عَنْدَمَانَ وَرَسُولُهُ أَعْلَم صلَّى تصليه دام وسلَّم

#### **GP** Funds and Zakat

Q: What do the noble scholars say about this matter. what is the ruling on the money from GP funds; is it something we own? Is it permissible to take and who will pay its zakat?

#### ٱلْجَوَابُ بِعَوْنِ الْمَبِدِ الْوَهَابِ ٱللَّهُهُ هِدَايَةُ الْحَقِّ وَالصَّوَابِ

A: A fixed amount of money from the salary of the employee is deposited into the GP fund. The institute contributes an equal amount, combining the money from both parties together in one bank. The profit earned from this is also given to the employee. After this explanation, the ruling is that the original money deposited from the salary of the employee, and the equal amount given by the company are both in the ownership of the employee and it is halal for him to take. It is not the case that it is money that belongs to someone else; rather it is his own money that has been separated under a certain system. The money is in the ownership of the employee, and it is in his account. The employee must fill in forms to decide whether he wants to take or reject interest. Hence, if the conditions of paying zakat are found for this money, it will be necessary to pay it. He will also have to deal with matters that concern him as being the owner. However, one dispensation of zakat is that it is not necessary (wājib) to pay zakat on this money if it is not received in full or at least equivalent to a fifth of the threshold (*nisāb*). But, when it reaches that amount, zakat of all the previous years must be paid. Therefore, if one has to pay zakat on other forms of wealth, he should pay zakat on the amount that has been accumulated in the GP fund every year. This ensures that it is not difficult for him to pay zakat for everything at once. Nevertheless, zakat is not paid on any interest that is received, as zakat is only given on pure wealth.

It should be noted that the profit received after both parties deposit a given amount of money into the bank is interest. This is because keeping the money in a bank is a loan, and to earn a benefit from the loan is interest. Therefore, when the employee receives

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the entire amount of money, he must give the money acquired from interest to a destitute person, without the intention of gaining reward. If the company gives you the option to not add interest to your money, you must take this option.

وَاللَّهُ أَعْلَهُ عَدَّمَنْ وَرَشُوْلُهُ أَعْلَهُ حَدْ الْحَعِيدَةُ مِنْ

#### Launderer Damages Client's Clothes?

Q: What do the noble scholars say about this matter: if a launderer ruins, tears, or burns your clothes, who will be liable to pay compensation?

#### ٱلْجَوَابُ بِحَوْنِ الْمَنِكِ الْوَقَابِ ٱللَّهُمَّ هِدَائِكَ الْحَقَّ، ٱلطَّوَاب

A: When money orders were first introduced in the era of Imam Ahmad Raza Khan (حقة لل علية), the question about their permissibility in Islam arose. At that time, unlike others, Imam Ahmad Raza Khan منعة الل عنية did not de clare money orders to be a form of interest, but rather he declared them a service offered by the post office for which it merely charges a service charge that is absolutely permissible in Islam. His response to the issue formed a detailed epistle which he entitled 'al-Muna wal-Durar li man 'amada Money Order' and which can be found in the 19<sup>th</sup> volume of his collection of verdicts, Fatawa Razaviyyah.

Following on from his initial assessment on the matter, an objection arose which he duly addressed in his epistle. The objection was that (if the charge paid to the post office is classified as a service charge rather than interest) the money given to post office to send to someone would be classified as a trust given to it, and if something entrusted gets lost, the rule is that compensation is not due as a result. However, with money orders, the post office is in fact required to compensate for any lost amount (which appears to be at odds with the fee being classified as a service charge). In response to this objection, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْه presented such pearls of knowledge and wisdom that are unmatched in the latter era of Islamic jurisprudential research, proving that concession can be given to render these services permissible within the framework of the Hanafi school of jurisprudence.

He explained that if a service provider and their customer agree that compensation will be due in the case of any loss, then compensation can be taken in such arrangements. Therefore, in the case in our question above, if this matter is agreed beforehand by both parties, compensation for any loss will be due on the service provider (the launderer) if any damage occurs.

The Imam quotes from classical Hanafi authorities that, "If a precondition has been set, then there is a consensus of scholars that he (the service provider) will be required to compensate. *Jāmi* ' al-*Fatāwā* wa al-*Nawāzil*, al-*Ashbāh* wa al-*Nadhā*'ir, and others have reached this very conclusion."<sup>1</sup>

He further states: "A post office is an establishment that is set up to provide a service to multiple people simultaneously. The fees they charge are undoubtedly a service charge. The post office agreeing to be held responsible in case of loss, and the valid ruling of shariah based on the reliable scholarly opinions quoted, are sufficient in necessitating compensation (in case of loss).<sup>2</sup>

وَاللَّهُ أَعْلَمُ عَدَدِهَا وَ رَسُوْلُهُ أَعْلَمُ صِنَّى الله عنيه واله دستَم

#### Shar'i Ruling on Trading Crypto Currency

**Q**: What do the noble scholars say about this matter: what is the Islamic ruling on trading crypto currency?

#### ٱلْجَوَابُ بِعَوْنِ الْسَلِكِ الْوَقَبِ ٱللَّهُمَّ هِذَا يَةُ الْحَقِّ وَالْقَوَاب

A: According to Dar ul-Ifta Ahl ul-Sunnah, Tahqeeqat Shari'ya, trading crypto currency is impermissible because of its evident elements of deception. Although we acknowledge the growing role of digital services, such as servers for websites and domains for emails that are paid for. These services are commonly used and are free of deception, unlike crypto currency. Thus, it is impermissible to buy and sell crypto curren cy. Muslims must stay away from it.

وَاللَّهُ أَهْلُمُ خَرَّدَ جَلَا وَ رَسَوْلُهُ أَهْلُم صِنَّ اللَّهُ عَلَيْهُ اللَّهِ اللهِ دَسَمً

<sup>1</sup> Fatawa Razawiy yah, vol. 19, p. 571 <sup>2</sup> Fatawa Razawiy yah, vol. 19, p. 575



# Responding to Discouragement (Second and final part)

#### 🛚 By Mawlana Abu Rajab Muhammad Asif Attari Madani

Some people continued to work in the lush fields as the sun reddened and the evening rolled in. A young man came out, trying to find his way in the growing darkness. Zigzagging through the unfamiliar terrain, he stumbled into an old, dry well. He survived the dive but was covered in bruises, cuts, and grazes. He was in there for a while but eventually gathered the strength to try to escape by scaling the broken, rusty ladder affixed to the wall.

> By now, people had flocked around the well, waving their hands and shouting, "Many

people have died here, and you too will not be able to get out." Their discouraging words echoed down the well, but the young man was undaunted. After several at tempts, and to the surprise of everyone, the dishevelled youth finally emerged from the mouth of the well. They asked his name but soon realised that he can neither hear nor speak!

When they were shouting down the well, he assumed they were encouraging him. By taking a positive approach to their negativity, his determination was bolstered, and he was able to save himself.

Although we cannot control people's optimism or pessimism towards us, we can choose how we respond. Do we let their words drive us into the ground or do we rise with more resolve in pursuit of success? We should adopt a positive mindset, and no matter how much discouragement we face, we s ho u l d act as though we never heard anything and strive even harder for success. Through the mercy of Allah Almighty, a day will come when those who tried to discourage us will see our success and be amazed.

## 13 tips on how to avoid the negative effects and harms of discouragement

1. If one receives discouragement from a place where they expected encouragement, it becomes very difficult to maintain composure. Therefore, if we become a reflection of the meaning of couplet, things will be easy:

(Meaning, Na sataish ki tamanna mujhe na khatra-e-zamm, na kisi waah ki khawahish na kisi aah ka gham)

- 2. Be like a river which never stops and continues to flow by creating a path between the rocks and stones.
- 3. Keep your heart strong and not like a fragile glass. Be like foam which absorbs all water, whether it is hot or cold.
- 4. Failure and discouragement are like glass shards on the road to success. If you fear them, the journey will come to a stop. Therefore, remove as much fear of failure and discouragement from your heart as you can.
- 5. "What do people say about us?" A much more important question is, "What do we say about ourselves?"

There are two types of people in this regard:

- i. Those who internalise and repeat the negative perceptions others have about them. If people label them as timid, undetermined, weak, and a failure, then without thinking that people could be wrong, they begin to think of themselves in the same way.
- ii. The second type are those who, in response to the negative and discouraging statements of others, consider themselves to be that which their heart, mind, observation, expertise, and experience tell them that they are. Therefore, if you wish to save yourself from losing courage, then do not take the comments and feedback of every person seriously.

- 6. Only those who dare to err are discouraged, and it is only those who actively pursue their goals that err. So treat your mistakes as a confirmation of your hard work, not a sign of inability.
- 7. Everyone is busy passing judgements on others. Such folks are everywhere, readily sharing their uninformed musings about any to pic after only a few minutes of superficial "research." Vulnerable and insecure people are easy targets for such people. Therefore, do not be so irresolute and weak that people do not listen to you, easily target you, and discourage you. Make yourself strong so that only those who are worth listening to speak to you.

This can be understood in the following way: If there is a road that passes by a jungle and there is a fox or other small animal crossing the road, the traffic does not stop, rather, even the one riding a cycle or motorbike shoos it away and tries to make it move quickly. However, if a strong animal, like an elephant, cheetah or lion is crossing the road, the traffic stops for 500 metres, or even more than that; nobody will make a sound nor press their horn, rather they will wait for the lion to cross. Now, think whether you want to become a lion, or a fox?

- 8. Discouragement can also be aperson's own fault, because sometimes, despite our failings, a person encourages us and gives us the guidelines for success, but we listen with one ear and take it out of the other. When this person grows weary and criticises us, we complain that we are being discouraged. But, ponder for a moment over who is responsible for this discouragement; you or him?
- 9. Be prepared for criticism, or even ridicule, when sharing innovative ideas, starting new work, or when adopting anew approach. Other swill have their own way of thinking, and so it is possible that your ideas and the change in your way of doing things will not resonate with them.

The fifth Caliph, Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz نفتهٔ اللهِ عَلَيْهِ is a radiant example of unwavering mettle in the face of severe discouragement. He is the one who took usurped assets from the powerful and returned them to their rightful owners and led a social revolution that left none in need of zakat. However,



in response to this, a few powerful individuals, including members of his family, turned against him and threatened him, but he remained steadfast. Consequently, his enemies had him fatally poisoned, marking the end to the tidal transformation that he had brought about in just two and a half years.

Similarly, we can look at the aeroplane, which is from among the modern inventions, and journeys can be traversed quickly and easily via this very speedy technology, and how convenient it is. Do you think that when the first person to come up with this idea shared his thoughts with the people, they lifted him on to their shoulders and lauded him, or discouraged him, by saying: "You must be insane to think that the thing you make will fly in the sky, and that too whilst being made of metal!"

- 10. Not all criticism is bad. Constructive criticism is a powerful tool that you can utilise to improve yourself. Even if the one criticising is a child, be sure to reflect; they may be correct and have your best interests at heart.
- 11. Some poor souls are intrinsically pessimistic, readily putting down your efforts even if they are perfect. "What is new here?" "It is nothing special" "I didn't enjoy it" "It is not praiseworthy", and other similar statements, usually leave their lips. The solution to such people is to not take them seriously in the first place, or if you have the courage, then tell them to find the faults present in the work and correct them too.

Like the artist who showcased his landscape painting in an art gallery with the caption: "If there are any faults, highlight them." After a few hours, he saw that the painting was full of circle markings, but he was very tolerant and went to his mentor, telling him everything. The mentor told him to paint another picture and caption it: "Correct any faults." So, he did this, and after the entire day had passed, he looked at the painting in the evening, and there was not even a single mark on it; it was the same as it was in the beginning.

12. Sometimes, we discourage ourselves by comparing and belittling our field or expertise in comparison to others. Then we garner unrealistic hopes, take incorrect decisions, pick the wrong

people for group work, and finally give up when the results are not what we expected. We should avoid this too.

13. You are not the first or last person who will be discouraged. History is full of people who were discouraged.

The disbelievers tried to dissuade our beloved Prophet صَلَى اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَّم in many ways. They accused him of insanity, and even his relatives, such as his مَالَى اللَّهُ عَلَيْهِ uncle Abū Lahab, sternly opposed him. He and his family were ostracised for three years وَالِيهِ وَسَـلَم and confined to the Valley of Abū Tālib. Camel entrails were placed on his blessed back whilst he prostrated, in a bid to publicly insult him. During his trip to Taif, some foolish thugs pelted him with stones. Eventually, he صَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم was compelled to leave his birthplace of Makkah and migrate to Madinah. He صَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم was tested so much that he مَتَّى اللَّهُ عَلَيْهِ وَاللهِ وَسَلَّم said, "I have been tested the most in the Way of Allah.<sup>17</sup> However, he صَلَى الله عَلَيْهِ وَالِهِ وَسَلَم faced the circumstances with such determination and patience that the intellects are left amazed.

Then the noble Companions were made to face discouraging situations after accepting Islam; some were not spoken to by their mothers, some were subjected to oppression by their fathers, some were made to lay down on the scorching hot sand and weight was placed on their chest, and they were told to leave Islam, but the resolve of those who were on the path of truth did not falter in the slightest. If one was to read the accounts of the pious predecessors, they would come across countless examples of how they did not pay any heed to discouragement and were successful in attaining their goal.

In recent times, we have the example of the acclaimed societal reformer, Allamah Muhammad Ilyas Qadiri المصن بَرَكَانَهُمُ العَالِيَة. Although today he is hailed as the pioneering founder and leader of the largest religious movement in the Islamic world, Dawat-e-Islami, around 41 years ago, when he was working to expand the work of Dawat-e-Islami, there were few who encouraged him but many who discouraged him. However, his sincere devotion to the cause of Islam and deep concern for the welfare of Muslims bore fruit. Today, millions of believers across the world have found the path to Allah through Dawat-e-Islami.



The following is what a very sensible and honourable student told me about an account from his childhood: "I had just started to memorise the Quran when a relative of mine suddenly began to ask me to recite various parts of the Quran from memory in front of my family. I was only a child at the time, so I became overwhelmed with nerves and could not recite confidently. Upon this, that relative of mine began to say discouraging things, like, 'Memorising the Quran is not within his capability; he is only fooling you,' etc. Angered by this, my elder brother hit me in front of everyone for the first time in my life. This totally shattered my small heart, but the mercy of Allah Almighty wrapped me, and I continued to memorise the Quran. Then a day came when I memorised the entire Quran, and I am also a fifth year student of the Islamic scholarship course. Also, I have had the honour of reciting the Quran several times in Taraweeh."

Either you or someone you know has probably faced similar incidents. Do not be discouraged, and remember that great achievements are often preceded by great adversity. May Allah Almighty grant us success in both worlds.

الْمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صلَّى الله عليه واله وسلَّم

<sup>1</sup> Tirmizi, vol. 4, p. 213, Hadith 2480

Ameer-e-Ahl-e-Sunnat's Advice for Children

Do not <sup>The</sup> Qa drive a car at a young age

#### Dear children

The Ameer of Ahl Al-Sunnah, Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة advises:

It is illegal for under-18s<sup>1</sup> to drive a car. It is dangerous and you risk having a serious accident. You should not drive anyone's car without their consent, especially if you are underage. This is because it can be a danger to life and the car can also be damaged, which will cause loss for your father.

> Beloved children! We should also act on what the Ameer of Ahl Al-Sunnah has advised. We should not argue with family members about riding their motorbike, and we should not ride their motorbike without their permission either. Some children ride a motorbike without the owner's permission, putting themselves at risk of serious or even fatal injuries. Also, riding a bike without the proper documents or a driving license is illegal. If the police arrest or fine you, it will cause problems for your parents or guardians. So, we should never ride a motorbike or car until we are old enough and have a licence.

> > Ameer Ahl e Sunnat say bachon kay baray main sawalaat, p. 16

18 is the minimum legal age for driving a car in Pakistan, which may vary in different countries of the world



The World of Dreams

What Should be Done if You Cannot Recall a

Sometimes, we remember having a dream but cannot recall its details. You may be worried by this but there is no reason to panic—it is normal to forget dreams. Whether you recall it or not depends on your mental state. Just as wakeful people have varying capabilities of memory strength, the ability to remember dreams is different for everyone too. However, those who are competent in this science have methods to recall forgotten dreams, to some extent.

#### How old is this Knowledge?

The history of dream interpretation is discussed in various sources. Famously, Allah Almighty bestowed this knowledge to Sayyidunā Yūsuf تقليه السُلَام.

ۅٙڰؙۮ۬ڸؚڬڲۼٞؾۑؚؽڮٙۯڹؙؖڰۄؘؽؙۼڷؚؚؚۿڮٙڡؚڹؙؾؙٚٳ۠ۅؽڸؚٳڵٲؘۜۜۜۜڮٵۅؽؿؚۅؘؽؾؚۭۭٞ۠ڹؚۼ۫ٮٙؾؘۮ۫ ڡؘڵؽ۫ڮؘۅٙڡؘڵۑٳ۠ڸؽڠؙۊۘ۠ۅٛڹػٙ؉ٙٵٵؾٛؾۿٳڡٙڵۑٵؠٙۅؘؽڬڡؚڽ۠ڨؘڹڵٳؠٝڒڝؚٚؠٞۊ ٳ؊ؗۼۊٞؖٳڹٞڗؾؘػڟڸؠٚٞ

"And this is how your Lord will choose you, and teach you, and teach you how to interpret (dreams), and will complete His favours upon you and upon the family of Ya'qoob the way He completed it upon both your forefathers; Ibrāhīm and Ishāq. Indeed, your Lord is All-Knowing, Ever-Wise."<sup>1</sup>

Similarly, the dreams of other prophets مَنَسَفِهُ السَّلَام are described in the Quran and hadith. The Beloved Prophet مَنَى اللَّهُ عَلَيهِ وَالِهِ وَسَلَّم is the most knowledgeable of all creation, and he مَنَى اللَّهُ عَلَيهِ وَالِهِ وَسَلَّم From the Ummah, Sayyidunā Abū Bakr تَوَضِيَ اللَّهُ عَسَنَهُ is well-known for his knowledge of this science, as

explained by Sayyidunā Muhammad ibn Sīrīn "After the Prophet : 'رَحْمَةُ اللَّهِ عَلَيَهِ رَحَـلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم the greatest interpreter of dreams from the Ummah is Sayyidunā Abū Bakr نوبَن الله عَدَيَه وَالله وَالله وَالله عَدَيه وَالله وَسَلَّم Samura دَنِين الله عَدَيه وَالله وَسَلَّم related that the Prophet مَن الله عَدَيه وَالله وَسَلَّم said, "I have been ordered to explain the meaning of your dreams. I have also been instructed to teach this knowledge to Abū Bakr."<sup>3</sup> Sayyid unā Samura مَن الله عَدَيه وَالله وَالله وَالله وَالله وَالله وَالله وَعَدْم also related that the Prophet مَن الله عَدَيه وَالله وَسَلَّم said, "I have been ordered to explain the meaning of your dreams. I have also been instructed to teach this knowledge to Abū Bakr."<sup>3</sup> Sayyid unā Samura مَن الله عَدْيه وَالله والله وَالله وَ

After the Companions رَضَ الله عَنْهُ، Ibn Sīrīn (d. 110 AH) رَضَ الله عَنْهُ، is the most prominent Follower to interpret dreams and an accepted authority in this field. There were many other Followers and ulema who discussed and authored works on dream interpretation. Since this science is a branch of sacred knowledge, the ulema of every era addressed it and fulfilled this religious need of people. Allah Almighty have mercy on them and forgive us for their sake.

أُمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صَلَّى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم

#### Your Dream and its Interpretation

**Dream:** I saw my maternal uncle, who will be travelling to Saudi Arabia for work, dressed in white and constantly smiling, but I do not know where he was.

**Interpretation:** This dream does not imply anything evil, so he should go ahead with his travel plans. However, it is better to give charity in the way of Allah before embarking on a journey.

<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Yusuf, verse 06)

<sup>&</sup>lt;sup>2</sup> Kanz-ul-'Ummal, Juzz 15, vol. 8, p. 219 Hadith 219

<sup>&</sup>lt;sup>3</sup> Tareekh al-Khulafa, p. 33

<sup>&</sup>lt;sup>4</sup> Al-raud al-Aneeq Fi Fadl al-Siddeeq, Al-Ha dees al-Tasi' Wal 'Ishroon, p. 49

#### **Time Management**

# The Essence of

#### Maulana Muhammad Asif Iqbal Attari Madani

#### What is Time?

Time is a significant bounty of Allah Almighty. Time is divided in many ways. Sometimes we express time in the form of hours and days. Sometimes we call it 'day and night' and sometimes 'morning and evening'. At times we refer to it as the past, present and future and other times we use the words "today" and "yesterday." The subject of time has been addressed in the Quran. Allah Almighty states:

#### وَحِنْ أَيْتِهِ الْيَلُ وَالتَّهَارُ وَالشَّمْتُ وَالْقَمَّ

"And amongst His signs are the night, and the day, and the sun, and the moon."

The passing of time consists of two things, the day and night. Say yidunā 'Īsā عَلَيْهِ السَّلَام said:

#### إِنَّ هٰذَا اللَّيْلَ وَالتَّهَارَ خَزَاتَتَانِ فَانْظُرُوْا مَا تَصْنَعُوْنَ فِيَهِمَا

"The day and night are treasures. Think carefully how you utilise them. "2

The value of time in the Quran Allah Almighty decalares:

#### وَالْعَصْرِ ظَهَرَةُ الْإِنْسَانَ لَفِيْ جُشْرٍ جُهْلًا الَّذِيْنَ أَسَلُوْا وَعَبِلُوا الْضَلِعَتِوَ تواصوابا لحق وتواصوا بالضبرا

"By the oath of that era of the Beloved (Prophet Muhammad). Indeed, mankind is surely in loss. Except those who believed and did good deeds, and advised one another towards the truth, and advised one another to have patience."<sup>3</sup>



The "loss" of mankind is that life, which is their most valuable asset, is continuously deteriorating. Therefore, they should use their time for virtuous acts and for the benefit of others. One of the righteous servants of Allah Almighty said:

I understood the meaning of Surah al-'Aṣr from a vendor selling ice in the market. He would announce, "Have mercy on the one whose asset (the ice) is melting away." Hearing his cries, I remarked, "This is the meaning of 'Indeed, mankind is surely in loss.' The life given to us is passing by quickly like the melting ice. If it is wasted on misdeeds, then you will only reap loss."<sup>4</sup>

#### The Value of Time in Hadith

Life is but a brief episode—a truth no-one will contest. We owe it to be grateful for the precious moments that we have, while realising that they will end sooner or later. After all, death could arrive at any moment. The one who valued time the most, the Prophet مَثْلُ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said:

#### اِغْتَنِمْ خَمْساً قَبْلَ خَمْسٍ: شَبَابَکَ قَبْلَ ہَرَمِکَ وَصِحَّتَکَ قَبْلَ سَقَمِکَ وَغِنَاکَ قَبْلَ فَقْرِکَ وَفَرَاغَکَ قَبْلَ شُغْلِکَ وَحَيَاتَکَ قَبْلَ مَوْتِکَ

"Take advantage of five before five:<sup>5</sup> Youth before old age; health before illness; we alth before poverty; free time before busyness; and life before death."

The Prophet صَلَّى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم also said:

#### مَا مِنْ يَوْمِ طَلَعَتْ شَمْسُهُ فِيْهِ الَّا يَقُوْلُ مَنِ اسْتَطَاعَ آنْ يَّعْمَلَ فِيَّ خَيْرًا فَلْيَعْمَلُهُ فَاِنِّيْ غَيْرُ مُكَرَّرٍ عَلَيْكُمْ آبَدًا

"Every day, when the sun rises, it announces: 'Whoever is capable of performing good in me (today) should do so, because I will never return to you."<sup>6</sup>

## Pious Predecessors and Time

These righteous servants of Allah Almighty knew and taught people about

the value of time. They were blessed souls who benefitted others and joined the ranks of:

خَيْرُالنَّاسِ مَنْ يَّنْفَعُ النَّاسَ

"The best of you are those who benefit others."7

Sayyidunā Abū Dardā' رَضِيَ اللهُ عَنهُ said:

يَا اِبْنَ آدَمَ اِنَّمَا اَنْتَ اَيَّامٌ فَكُلَّمَا ذَهَبَ يَوْمٌ ذَهَبَ بَعْضُكَ

"Dear people! You are nothing but the sum of a few days. When a day passes, a part of you vanishes forever"."<sup>8</sup>

Someone said to Sayyidunā ʿUmar ibn ʿAbd al-ʿAzīz مَرَحْمَةُ اللَّهِ عَلَيْهِ "O leader of the believers, you can do this tomorrow." He replied, "I struggle to complete my daily work. If I leave today's work for tomorrow, how will I complete the work of two days in one day?"<sup>9</sup>

May Allah Almighty grant us the ability to understand the significance of time and to spend it in performing good actions.

أُمِيْن بجَاهِ النَّبِيِّ الْأَمِيْن صلَّى الله عليه وأله وسلَّم

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, verse 37) <sup>2</sup> Tarækh I bn Asakir, vol. 47, p. 435 <sup>3</sup> [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-'Asr, verses 1 - 3) <sup>4</sup> Tafseer Kabeer, vol. 11, p. 278 <sup>5</sup> Mustadrak, vol. 5, p. 435, Hadith 7916 <sup>6</sup> Shu'ab al-Iman, vol. 3, p. 386, Hadith 3840 <sup>7</sup> Kanzul 'Ummaal, vol. 16, p. 54, Hadith 44147 <sup>8</sup> Shu'ab al-Iman, vol. 7, p. 381, R aqm 10663 <sup>9</sup> Seerat Wa Manaqib Umar Bin Abd al-'Aziz, al-Ma'roof Seera t Ibn Jauzi, p. 225



# The Best **Dhikr**

🔪 Kashif Shahzad Attari Madani

The beloved Prophet صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم said:

اَفْضَلُ الذِّكْرِ لَا إِلٰهَ اِلَّا اللَّهُ وَاَفْضَلُ الدُّعَاءِ اَلْحَمْدُ لِلَّهِ

is the best dhikr, and آلْحَمْدُ لِلْهِ is the best dhikr, and آلْحَمْدُ لِلْهِ the best supplication."1

refers to the entire *kalima* لَا إِلْـهَ إِلَّا اللَّـهُ tayyiba (Pure Statement), including muhammadur rasūlallāh. Monotheistic disbelievers and even Iblis would recite لَا اللَّـهُ, but that was not enough to save them from the perils of disbelief. A person can only be a believer when he adds muhammadur rasūlallāh. This powerful statement makes the disbeliever a believer and purges the heart of spiritual ills. The heart awakens to the combination of Allah's glorification and the Prophet's praise. Therefore, it is the most superior dhikr. The noble Sufis hailed the kalimah an elixir for purifying the heart.<sup>2</sup>

**Reciting the kalimah 70,000 Times** Sayyidunā Shaykh Mu ḥy al-Dīn ibn ʿArabī said:

This hadith reached me:

مَنْ تَالَكُ الْمُؤَلَّا النَّهُ سَبْعِيْنَ ٱلْفَاغُوْرَ لَهُ وَمَنْ قِيْلَ لَمُغَفُورَ لَهُ أَيُضًا

"The one who recites لَا اللَّهُ 70,000 times will be forgiven, and the one for whom it is recited is also forgiven."

I had recited the kalimah that many times but did not have any special intention. Once, I was invited for a meal with some friends. One of the participants was a youth who had spiritual insight. As he was eating, he began to cry. I asked him what happened, and he replied, "I see my mother facing punishment." I then gave the reward of the kalimah I had recited to his mother. The young man smiled at once and said, "I now see my mother in a better place..." I affirmed the validity of the hadith from the spiritual in sight of the youth, and I affirmed the spiritual insight of the youth from the validity of the hadith.<sup>3</sup>

<sup>1</sup> Ibn Majah, vol. 4, p. 247, Hadith 3800 <sup>2</sup> Mirat ul Manajeeh, vol. 3, p. 342 <sup>3</sup> Mirat ul Manajeeh, vol. 3, p. 222



Godly People

The world has seen several radiant souls who spent their lives in the pursuit of higher goals and whose light continues to shine even after their departure. The grand *muhaddith* of Pakistan, Mawlana Abu'l Fazl Muhammad Sardār Aḥmad Chishtī Qādirī تنقشة الله عليه is one such astonishing individual. Born in

 $1323/1905^{1}_{1}$  he received his initial education locally before moving to Lahore for intermediate studies. رَحْمَـهٔ From there, he met Mawlana Hāmid Razā Khan and travelled to Bareilly in pursuit of sacred الله عَلَيْه knowledge.<sup>2</sup> Although renowned as an expert of hadith,3 he was also proficient in many other disciplines. He said, "People consume medicine when they fall ill, whereas I read the hadith of the Prophet صَلَى الله عَلَيْهِ وَالِهِ وَسَلَم and gain relief."4 He spent most of his life teaching had ith as this is where his passion lay. For ten years, he taught in Dar-ul-Uloom Mazhar-e-Islam in Bareilly, India.<sup>5</sup> Post-partition, he migrated to Pakistan and taught hadith at Jamia Razawiyyah Mazhar-e-Islam in Faisalabad till the final moments of his life.<sup>6</sup> In the course of his extensive teaching career, countless scholars of hadith trained under him,<sup>7</sup> affording him the sobriquet MuhaddithAzam (the Grand Muhaddith) of Pakistan.8 He internalised the Prophet's hadith, emerging as a mirror of the hadith tradition and an embodiment of the Sunnah. He would smile when reading a hadith about the Prophet صَلَى اللهُ عَلَيْهِ وَإِلهِ وَسَلَم smiling and cry if it was about the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم crying.<sup>9</sup> Witnesses confirmed that while he would teach, a light would appear that would dim the sun's light.<sup>10</sup>

Once he accepted a dinner invitation. After the meal, he told the servers, "Eat more, eat more." Thus, the servants ate again as per his wish. He then remarked, "Today, I acted upon the Sunnah of the Prophet

# The Grand Muhaddith of Pakistan

#### 🔪 Asif Jahanzayb Attari Madani

مَسَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم with regards to his blessed conduct with Sayyiduna Abū Hurayra."<sup>11</sup> He was referring to the miraculous event in which the Prophet مَسَلُ اللَّهُ عَلَيْهِ وَاللَّهِ hosted seventy Companions مَلَيْهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ to drink to their fill from a single bowl of milk. Once they had all finished drinking, he commanded Sayyidunā Abū Hurayra رَضِيَ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ fill. He مَعَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ drank more. The Prophet مَسَلَّ اللَّهُ عَلَيْهِ وَاللَّهُ مَسْلُهُ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ said, "Drink!" again. He thus drank more. The Prophet مَسَلَّ اللَّهُ عَلَيْهِ وَاللَهِ وَسَلَّم

Mawlana Sardār Aḥmad تَعْتَدُ اللَّهِ عَلَيْهَ achieved a great status in the science of hadith.<sup>13</sup> The breadth and depth of his expertise is evident from his published research. For example, he collected:

- 220Ha dith on proving the Prophet's مَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم knowle dge of the unseen.
- 150 Hadith on the virtues and excellences of the Prophet مَنْ اللهُ عَلَيْهِ وَالهِ وَسَلَم .
- 50 Hadith about miracles.
- 40 Hadith about the merits of the Companions.
- 150 Hadith relating to hadith methodology (uşūl al-ḥadīth), biographical evaluation (asmāʾal-rijāl), and legal adherence (taqlīd).

He gathered all of this from only the first volume of *Şaḥīḥ al-Bukhārī*.<sup>14</sup>



Due to his fame and skill in Hadith, commentators desired to رَحْمَةُ اللَّه عَلَيْهِ مَلْكُ study Hadith under him.15 Ulema from across the world authorised him in hadith, and his students became great scholars of Hadith. He wrote commentaries on the Six Canonical Collections of hadith, and his students wrote commentaries on the hadith and the Ouran.<sup>16</sup> Some noteworthy people who benefitted from his blessings are: commentator of Bukhari, Mufti Muhammad Shareef ul-Haq Amjadi; commentator of the Quran, Allamah Muhammad Rivaz ul-Din Oadiri; author and translator of many books, Allamah Mufti Fayz Ahmad Owaisi; commentator of the Quran, Allamah Jalal ul-Din Oadiri; Mufti Abdul Mustafa Azhari; Mufti Abdul Qayyoom Hazarvi; commentator of Bukhari, Allamah Ghulam Rasool Razavi; Maulana Muhammad Abdul Rashid Jhangvi; Allamah Abdul Mustafa A'zami and Mufti A'zam Pakistan, Mufti 17. رَحِمَةُ مُ اللَّهُ Muhammad Waqar-ul-Din Qadiri Razavi After being engaged in teaching and serving Hadith his entire life, he passed away on 1st Sha'baan 1382AH. His shrine is next to the Sunni Razavi Jamia, Faisalabad.18

- <sup>1</sup> Hayat Muhaddis A'zam, p. 27
- <sup>2</sup> Hayat Muhaddis A'zam, p. 33
- <sup>3</sup> Tazkirah Muhaddis A'zam Pakistan, vol. 2, p. 35
- <sup>4</sup> Hayat Muhaddis A'zam, p. 153
- <sup>5</sup> Hayat Muhaddis A'zam, p. 54
- <sup>6</sup> Taz kirah Muhaddis A'zam Pakistan, vol. 2, p. 11
- <sup>7</sup> Tazkirah Muhaddis A'zam Pakistan, vol. 1, p. 13
- <sup>8</sup> Hayat Muhaddis A'zam, p. 65
- <sup>9</sup> Hayat Muhaddis A'zam, p. 62
- <sup>10</sup> Hayat Muhaddis A'zam, p. 63
- <sup>11</sup> Tazkirah Muhaddis A'zam Pakistan, p. 228
- <sup>12</sup> Bukhari, vol. 4, p. 234, Hadith 6452
- <sup>13</sup> Tazkirah Muhaddis A'zam Pakistan, vol. 2, p. 36
- <sup>14</sup> Hayat Muhaddis A'zam, p. 137
- <sup>15</sup> Hayat Muhaddis A'zam, p. 62
- <sup>16</sup> Tazkirah Muhaddis A'zam Pakistan, vol. 2, p. 10
- <sup>17</sup> Tazkirah Muhaddis A'zam Pakistan, vol. 2, p. 43, Hayat Muhaddis A'zam, p. 65
- <sup>18</sup> Hayat Muhaddis A'zam, pp. 334 339





# Hygiene & Cleanliness

Original Urdu article: Kashif Shahzad Attari Madani

Islam promotes hygiene and high standards of cleanliness. The Prophet مَسَلُ اللَّٰهُ عَلَيَّهِ وَالِهِ وَسَلَّم is a perfect example of immaculate purity and cleanliness. His body and clothes were always clean; flies or lice would never even touch his garments. Flies and lice come about because of dirt and bad odours; the Prophet مَعَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم was safe from them as he was free from any type of impurity.<sup>1</sup> It is an act of disbelief to say the garments of the Prophet مَعَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم are dirty or the nails of the Prophet were long.<sup>2</sup>

Numerous narrations mention the importance of staying clean. The Prophet مَــلْ اللَّــهُ عَلَيْتِ وَالِيهِ وَسَـلْمُ said, "Allah Almighty is Pure and likes purity. So, keep your courtyards clean."<sup>3</sup> Allah Almighty loves the outward and inner purity of His slaves. We should cleanse our body, soul, clothes, and manners whilst keeping our speech, actions and beliefs correct. "Clean your courtyards" means keeping the house clean. Keeping your body and clothes clean is imperative but you should keep your house clean too, and do not allow garbage to gather. As you can see, Islam has taught us every kind of cleanliness.<sup>4</sup>

The day of Friday is of great significance. Therefore, the hadith encourage us to bathe and to apply oil and fragrance on this day. Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ said, "'Bathing' is encouraged by Islam to purify oneself. Islam is based on cleanliness, and this is the wisdom of bathing on Friday."<sup>5</sup>



an and

A hadith specifically emphasis the purity of the mouth:

#### طَيِّبُوا ٱفْوَاهَكُمْ بِالسِّوَاتِ فَإِنَّهَا صُّنْ ثُالَقُ ال

"Clean your mouths with Miswak, as they are the channel of 'reciting' the Quran."<sup>6</sup>

Another narration mentions, "If it were not burdensome for my followers or the people, I would have ordered them to use Miswak before every prayer."<sup>7</sup>

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْه commented:

The context of this hadith is that people would go to the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم with unclean teeth. The Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم told them to clean their teeth with Miswak and not to approach him with unclean teeth.<sup>8</sup>

#### The Medical Importance of Hygiene

Staying clean has spiritual and medical benefits while a lack of hygiene is not only disliked by Islam but can cause or exacerbate illnesses such as diarrhoea, typhoid, tuberculosis, and skin infections.

#### **Two Types of Purity**

1. **Outer purity:** Keeping your body and clothes clean protects against illnesses, enhances confidence, and makes you socially accepted. On the other hand, dirty clothes and a lack of personal care hinder confidence and repel others. Personal items such as cars, mobile phones, laptops, tablets, PCs, shoes, socks, imamas, shawls, hats, watches, pens, and bags should also be kept clean.

Trim your nails at least once a week. Otherwise, dirt will gather under them, making them a breeding ground for germs and pathogens. These can enter the mouth when eating and cause diarrhoea and chole ra. Take special care of your oral hygiene and adopt the Sunnah of using miswak. Brush your teeth at least twice a day and wash your hands before and after eating. When cleaning your ears, use something that will not damage them.

If possible, bathe everyday as it removes body odour and is beneficial for your health. A lot of things can get stuck in a beard; bad smelling saliva can fall into your beard while you are sleeping, causing it to smell. Hence, it is beneficial to wash your beard with soap at least once a day. Also wash the hair on your head from time to time.

2. Purity of the environment: Keep utility areas such as the kitchen and washroom clean. Make a schedule of what needs to be cleaned daily, weekly, and monthly. For example, the fridge should be cleaned at least once a month, and the doors and cupboards once a week. It is also necessary to clean the basement and the water tank occasionally. Filtered or boiled water may offer some health benefits. The cleanliness of the environment is not limited to your home but extends to the streets, neighbourhood, office, masjid, and public transportation. Clean your house and dispose of all the rubbish. Clean your garden or front yard and wash them with water, so neighbours and people passing by are not troubled. It is an undesirable act to become a means of difficulty for others.

#### Teach your children

Teach your children good hygiene habits. Encourage them to wash their hands before and after eating, and make them brush their teeth before going to bed and in the morning.

In summary, we should pay attention to the clean liness of our body and our surroundings.

We beseech Allah Almighty to make us people of outer and inner purity.

أُمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صلَّى اللهُ عليه وأله وسلَّم

- <sup>2</sup> Kufriyah Kalimat Ki Baray Mein Sawal Jawab, p. 208
- <sup>3</sup> Tirmidhi, vol. 4, p. 325, Hadith 2808
- <sup>4</sup> Mirat ul Manajeeh, vol. 6, p. 192
- <sup>5</sup> Fatawa Razawiyyah, vol. 2, p. 61
- <sup>6</sup> Shu'ab al-Iman, vol. 2, p. 382, Hadith 2119
- <sup>7</sup> Bukhari, vol. 1, p. 307, Hadith 887
- <sup>8</sup> Fatawa Razawiyyah, vol. 30, p. 557



<sup>&</sup>lt;sup>1</sup> Seerat e Mustafa, p. 566

#### Parents' Corner

# Small Matters & Great Benefits

🔪 Asif Jahanzayb Att ari Mada ni

For young children, parents take a great deal of care to protect them against physical and spiritual harms. They may, for example, apply a speck of kohl on the child's face to ward off the evil eye. This is a good practice, but as children grow up, usually around the age of 6 or 7, they begin to venture out to play outside with friends, exposing themselves to new dangers such as the evil gaze of others (*'ayn/nadhar*). It is essential to equip children to protect themselves by teaching them essential supplications and making them a part of their daily life. Some points to consider:



As children frequent public spaces, they are susceptible to the evil gaze. Reciting the supplication for leaving the house will protect them against the evil gazes and sudden accidents, اِنْ سَــَةَ اللَّهِ.

- 2. If your children go to school in a van or another mode of transport, accustom them to recite the supplication of travelling. This will protect your children throughout the journey.
- 3.

There are supplications that, if children recite them in the morning, they will be protected from calamities until the evening. If they recite them in the evening, they will be protected until the morning. Teach your children these powerful supplications and encourage them to read them regularly. Their faith in Allah will be enhanced, and they will be saved from many troubles. Likewise, there are supplications for everyday tasks such as eating, drinking, sleeping, waking up, going out, and entering the house. Although these are routine tasks, preceding them with the relevant supplications will invoke the mercy of Allah, and your child will reap the full blessings of these seemingly insignificant tasks. So incukate a culture of dhikr in your children whereby they are supplicating to Allah before every activity, small or big.

<sup>1</sup> Fay d ul Qadeer, vol. 3, p. 542, Hadith 4263
 <sup>2</sup> Mustadrak, vol. 2, p. 164, Hadith 1861

# Sayyidatunā Shifā' bint 'Abd Allah

#### Wasim Akram Attari Madani

Laylā bint 'Abd Allah, better known by her sobriquet "Shifā'" الله عَنْهَا , hailed from the 'Adī clan of the Ouraysh. An esteemed Companion from the early converts to Islam and the first women to migrate for Allah's sake, she was a proficient teacher, scribe, and physician who possessed the then rare skill of reading and writing even before Islam.<sup>1</sup> Her parents were 'Abd Allah ibn 'Abd Shams and Fāțima bint Abī Wahb al-Makhzūmiyya.<sup>2</sup> The Companion Sayyidunā Abū Hathma ibn Hudhayfa al-'Adawi married her, and together they had a son, رَضِيَ اللَّهُ عَمَنَهُ Sayyidunā Sulaymān ibn Abī Hathma دَيْضِ اللَّهُ عَنْهُ. 3 The Prophet مَسْلَى اللَّهُ عَلَيْهِ وَالِيهِ وَسَسَلَم would take the siesta at her home, for which she prepared a special bed. Her son, Sayyidunā Sulaymān ibn Abī Ḥathma دَفِقَ اللُّهُ عَسَنُهُ took care of this bed - as it was a source of blessings - until the ruler of Madina, Marwan ibn Hakam seized this sacred relic.<sup>4</sup> Her house was likely near the markets and Eid prayer area of Madina, as it is reported that the Prophet صَلَى الله عَلَيْهِ وَالِهِ وَسَلَم led the Eid prayer near her home.5

The Prophet صَلَّ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمُ العَمَامِ وَالَهِ وَسَلَّمُ The Prophet مَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمُ aranted her a house in Madina, in which she lived along with her son. Sayyidunā 'Umar نَعْنَ اللَّهُ عَلَيْهُ would give priority to her opinions; be favourable to her; and give her precedence.<sup>6</sup> She was adept in treating skin ulcers (namla) and was instructed by the Messenger of Allah مَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمُ to teach Sayyidatunā Ḥafsa

the cure for skin ulcers just as you taught her to write." $^{\prime\prime7}$ 

*Namla* is a condition in which small ulcers appear on the ribs, causing irritation, discomfort, and a feeling of ants (*namla*) crawling on the body. In Makkah, Sayyidatunā Shifā' تَضَا اللهُ عَنْهَا was acclaimed for effectively treating this illness.<sup>8</sup> She تَرْضَ اللهُ عَنْهَا مَلْهُ اللهُ honour of narrating directly from the Prophet تَرَضَ اللهُ عَنْهَا وَالِهِ وَسَلَّم أَسَلَ اللهُ عَنْهَا مَلْهَ عَنْهَا مَلْهُ عَنْهَا مَلْهُ عَنْهَا مَعْتَكُو اللهُ مَصَلَ اللهُ عَنْهَا مَلْهَ عَنْهَا مَلْهُ عَنْهَا مَلْهُ مَالًا honour of narrating directly from the Prophet action arrations.<sup>10</sup> Her son Sayyidunā Sulaymān ibn Abī Ḥathma, her grandsons Abū Bakr and 'Uthmān, her student Abū Isḥāq, and Sayyidatunā Ḥafsa بَنْهَا اللهُ عَالَهُ عَالَهُ مَالَهُ اللهُ مَالَهُ مَالًا اللهُ مَالِعُوْمَا اللهُ مَالَهُ مَالَكُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالُهُ عَالَهُ مَالُهُ مَالَعُوْمَا أَنْ اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالُهُ مَالُهُ مَالُهُ مَالُهُ مَالُهُ مَالُهُ مَالُهُ مَالُوْمَا مُالُعُوْمَا اللهُ مَالَعُوْمَا المُعْمَا المُعْلَيْهُ مَالَهُ مَالَعُوْمَا اللهُ مَالِعُوْمَا اللهُ مَالَعُوْمَا أَلْمَا مُنْ اللهُ مَالُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالَعُوْمَا أَنْ مَالُهُ مَالُهُ مَالُوْمَا اللهُ مَالُهُ مَالُوْمَا مُالُوْمَا مُالُوْمَا مُالْعُوْمَا اللهُ مَالْعُوْمَا اللهُ مَالَعُوْمَا مُالْعُوْمَا مُالْعُوْمَا اللهُ مَالَعُوْمَا مُالْعُوْمَا مُالْعُوْمَا اللهُ مَالَعُوْمَا مُوْمَا لَا مَالُوْمَا مُالُوْمَالُوْمَا مُعَامَا مُوْمَا اللهُ مَالُوْمَا مُالْعُوْمَا اللهُ مَالُوْمَا مُوْمَا اللهُ مَالَعُوْمَا اللهُ مَالُوْمَا مُوْمَا مُوْمَالُوْمَا مُوْمَا مُوْمَا مُوْمَا مُوْمَالُوْمَالُوْمَا

- <sup>1</sup> Usd Al-Ghabah, vol. 7, p. 177, Futooh Al-Buldan, vol. 1, p. 454
- <sup>2</sup> Al-Istee'aab, vol. 4, p. 423
- <sup>3</sup> Tabaqat Ibn Sa'd, vol. 8, p. 210
- <sup>4</sup> Al-Isabah, vol. 8, p. 201
- <sup>5</sup> Wafa Al- Wafa, vol. 3, p. 881
- <sup>6</sup> Al-Isabah, vol. 8, p. 202
- <sup>7</sup> Abu Dawood, vol. 4, p. 15, Hadi th 3887
- <sup>8</sup> Mirat ul Manajeeh, vol. 6, p. 242
- <sup>9</sup> Tahzeeb Al-Tahzeeb, vol. 10, p. 482
- <sup>10</sup> Al-A'lam lil Zirikli, vol. 3, p. 168
- <sup>11</sup> Tahz eeb Al-Tahz eeb, vol. 10, p. 482
- <sup>12</sup> Tahz eeb Al-Kamal, vol. 11, p. 730

# WOMEN'S CORNER Mufti Fuzavi Raza Attari Madani

## 1. A woman marrying the son of her mother's maternal aunt

**Q:** What do the scholars and Muftis of Islam say regarding the following matter: Can I marry the son of my mother's maternal aunt?

#### بِسْمِ اللَّهِ الوَّحْلَنِ الوَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَدِكِ الْوَهَّابِ ٱللَّهُمَّ هِمَ ايَةَ الْحَقِّ وَالصَّوَابِ

A: You can marry the son of your mother's maternal aunt, if there is nothing preventing the nikah from taking place, such as a milk-relationship through breastfeeding ( $rad\bar{a}$ 'a) and hurmat al-muṣāhara. This is because to him—i.e., he son of your mother's maternal aunt—you are his maternal aunt's daughter's daughter.

The general principle for marriage is that it is forbidden to marry one's direct descendent  $(far^s)$ —i.e., one's daughter, granddaughter, great-granddaughter, and so forth, regardless of how far down the lineage—and to one's direct antecedent (așl)—i.e., one's mother, grandmother, great-grandmother, and so forth, regardless of how far up the lineage. It is also forbidden to marry the direct descendent of one's close antecedent, such as the children of one's parents or the children of the children of one's parents, and so forth. Moreover, marriage to the close direct descendent of one's distant antecedent, such as the children of one's grandfather, great-grandfather, grandmother, or great-grandmother, is also forbidden.

It is permissible for a person to marry the distant descendent of his distant antecedent, for example, the grandchildren of one's grandfather, great-grandfather, grandmother, or great-grandmother. Considering this principle, you are a distant descendent, i.e., the great-granddaughter,





of your mother's maternal aunt's son's distant antecedent, i.e., grandmother. Therefore, your marriage to him is valid.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلً وَ رَسُوْلُهُ أَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

## 2. Does the nikah of a woman end when she dies?

**Q**: What do the scholars and Muftis of Islam say about the following matter: Is it true that when a woman dies, her nikah comes to an end, due to which her husband cannot look at her face? Some people claim that he can look at her face before she is shrouded, but not after that. What is the correct view in this regard? Also, if the husband dies, then why does the Nikah not come to an end?

# بِسْمِ اللهِ الرَّحْمَنِ الرَّحِنْمِ اللَّهِ الرَّحِنْمِ المَّرَحِنْمِ المَّحَقْ الرَّحِنْمِ اللَّهُ المَحَقِ المَحَقِ وَالطَّوَابِ

A: Yes, it is correct that the nikah of a woman ends as soon as she dies, which is why a husband can no longer touch the body of his deceased wife without a physical barrier between them. However, the husband can still look at the face of his deceased wife, before the shrouding and after it too, and he can even look at her face after she is placed into the grave. It is prohibited for an unrelated man to look at the face of a deceased woman.

It should be remembered that when the husband dies, the marriage of a woman does not immediately come to an end because the woman is now in the sitting period (*'idda*) of that nikah. Until her sitting period does not elapse, the nikah remains intact. Therefore, a woman cannot marry another man during her sitting period.

وَا لِلَّهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ أَعْلَمِ صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم



#### Women's Corner

# True Happiness Umm Milad Attariyyah

Happiness is a state of mind, driven by receiving something of value, something we desire. Yet, what is valuable and desirable differs from person to person. Some value material items, whilst others value opportunities to perform good deeds and are delighted when such opportunities arise. Essentially, it is up to us to choose what becomes the source of happiness for us.

For the believer, ultimate happiness lies in pleasing Allah Almighty and living wholesome lives performing good deeds and diligently observing the boundaries set by our Lord. The Quran states

#### ٱلَّذِيْنَ أَمَنْنُوا وَعَمِلُوا الشَائِعَةِ ظُوْلِي لَهُمْ وَحُسَنُ عَأَبٍ ٢

#### "Those who believed and did good deeds; for them is bliss (ṭūbā) and a good o utcome. ""

 $T\bar{u}b\bar{a}$  is a broad term and refers to glad tidings of comfort, bliss, happiness, and prosperity.<sup>2</sup> True happiness is found in having faith in Allah and performing good deeds. Therefore, as Muslims, we should associate happiness with the security of our faith and the bounties of Allah.

Good actions do not only refer to praying, fasting, zakat, and Hajj. Rather, whoever shows kindness to other Islamic sisters, makes them happy and fulfils their needs whenever possible; such people also reach true happiness. A pertinent hadith states:

Whoever brings joy to the heart of a believer, Allah Almighty creates an angel from that joy who continues to worship, praise, and declare the oneness of Allah Almighty. When that per son enters the grave, the angel comes to him and asks, 'Do you not recognise me?' The individual says, 'Who are you?' The angel then replies, 'I am the joy that you instilled in so-and-so's heart. Today, I will comfort you in your 'state of' panic, ensure you remain steadfast in answering the questions, take you to the Plains 'of Judgement' to appeal on your behalf to your Lord, and show you your place in Paradise.'"<sup>3</sup>

<sup>&</sup>lt;sup>3</sup> Allamah Ibn Abi al-Dunya, vol. 8, p. 545, Hadith 20



<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al- Ra'd, verse 29)

<sup>&</sup>lt;sup>2</sup> Sirat ul Jinan, vol. 5, p. 119

"What are you looking for?" asked Umm Habiba. "I am looking for a broom," answered Sohaib.

"Why? Are you cleaning the house today?" she laughed.

"No."

"Then why do you need it?"

"Sis! First tell me where it is then I'll tell you why I need it."

"Why are you taking the broom outside?" asked Umm Habiba once again.

"My friends have swept the front of their homes, so I want to too."

"Okay, you can go, but don't get your clothes dirty."

After sweeping the whole yard, Sohaib turned to Owais, "We have gathered so much rubbish whilst cleaning. What should we do with it?" After thinking for a moment, Owais answered, "Let's burn the rubbish. The uncle next door does. You stay here Sohaib, I'll get some matches." Owais came back, lit the fire, and said, "Thankfully the fire has started."

"Look at how many matches we wasted!" exclaimed Sohaib. They began to throw paper and plastic bags into the fire. They had great fun doing this. Khubayb went outside and saw them putting plastic bags into the fire. He pulled them away from the fire and extinguished the fire with some water. He told them off and said, "Owais go home and Sohaib, go to Granddad. "Do you know what Sohaib was doing?" said Khubayb to Granddad. "He was gathering rubbish with Owais and burning it." Granddad looked towards Sohaib and lovingly said, "Why were you doing this?"

"Granddad! Owais said we should do it. He said the uncle next door does it too."

"Children should never light fires. Your clothes, hands or feet could get burnt! Burning bits of paper could fly away and cause fires elsewhere! If you promise not to do this ever again, I will tell you about a miracle."

Sohaib immediately became happy and said, "I will never do it again Granddad."

"Good boy! I will tell you a miracle; about a handkerchief."

Granddad started to narrate the story, "Some guests once arrived at the house of the companion of the beloved Prophet مَسَلُ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم, Sayyidunā Anas



رَضِيَ اللَّهُ عَنَهُ. When it was time to eat, a dining mat was laid for the guests. He said to his maid, "Bring a handkerchief too." Sayyiduna Anas أَرَضَ اللَّهُ عَنَهُ looked at the handkerchief and said, "Putthis into the fire." The maid then threw it into the fire.

"Granddad! Why did Sayyidunā Anas do this?" asked Umm Habiba.

"He wanted to clean the handkerchief, so he had it put into the fire." Granddad answered.

"He wanted to clean it with fire?! Why are you joking Granddad! Fire

burns; if he wanted to clean it, he would have used water."

"I am not joking! This is what he would do. He would have his clothes washed with water but he would have that handkerchief cleaned with fire."

"What was so special about the handkerchief that it was cleaned in fire?" asked Khubayb.

"Listen carefully to the rest of the story, and you will understand what was so special about it." Responded Granddad. He continued, "After some time, the handkerchief was taken out of the fire. The handkerchief was white as milk and not burnt at all. Children! It was not an ordinary handkerchief, but it was in fact very, very special.

The guests of Sayyiduna Anas were also amazed, and they said to him, "Tell us what is so special about this handkerchief." Sayyidunā Anas رَضِيَ اللَّهُ عَنَهُ وَالِهِ وَسَامَ "The Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَامَ this handkerchief. Whenever we need to clean it, we put it into a fire."

Granddad resumed, "Sayyidunā Anas then told his guests something very important."

"What did he tell them?" the children asked.

"Sayyidunā Anas said to them: Fire can never burn anything that touches the faces of the Prophets."<sup>1</sup>

"Ah! Now I understand why it wasn't burning," cried Khubayb.

"Brother! Why did it not burn?" asked Sohaib. Khubayb explained, "The Prophet مَنْ اللهُ عَلِهِ وَالِهِ وَسَلَّم his face with this handkerchief. That's why no fire could burn it!" Granddad stood up, looked towards Sohaib and said, "Do not light a fire next time like that." He then left to meet his friend.



<sup>&</sup>lt;sup>1</sup> Al-Khasaais al-Kubra, vol. 2, p. 134



The beloved Prophet صَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم said:

لَا تَغْتَابُوْا الْمُسْلِمِيْنَ "Do not backbite Muslims."1

To insult some one by mentioning their hidden fault, which they do not want others to know, is considered backbiting.<sup>2</sup>

Dear children! Backbiting is a terrible habit that affects your relationship with Allah and people. Backbiting hurts people's feelings. Allah does not like backbiting at all. The good deeds of the one who backbites are given to the one he is backbiting. If you refrain from backbiting now, you will find it easier to stay away from it, and other sins, when you are older. You will also find it easier to perform good deeds, الأشالية.

#### Common examples of Backbiting amongst Children

Dear children! Never backbite about someone else; it is the act of bad children. The Ameer of Ahl

Al-Sunnah, Allamah Muhammad Ilyas Attar Qadri مَصَتْ بَرَكَتُهُمُ الْعَالِيَةُ has written some common examples of backbiting amongst children. For example:

- He stole my sweets and ate them.
- He is a naughty child.
- He talks bad of me to his mother.
- His nose is always runny.
- He always loses his pencils.
- The teacher scolded him yesterday.
- He stole money from his dad's pocket.
- His mother beat him a lot that day.

May Allah Almighty grant us the ability<sup>3</sup> to refrain from backbiting and other sins.

أُمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صَلَّى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم



<sup>&</sup>lt;sup>1</sup> Abu Dawood, vol. 4, p. 354, Hadith 4880

<sup>&</sup>lt;sup>2</sup> Bahar-e-Shari'at, vol. 3, p. 532

<sup>&</sup>lt;sup>3</sup> Gheebat ki Tabah Kariyan, pp. 55 - 56

# A'la Hadrat, Imam Ahmad Raza Khan 🙈

- A'ta Hadrat, Imam of Ahl-us-Sunnah, reviver of Sunnah, scholar of Shari'ah, guide of Tareeqah, 'Allamah Maulana Shah Imam Ahmad Raza Khan معادلة الترابية was born on Saturday, 10<sup>th</sup> Shawwal-ul-Mukarram, 1272 AH (14<sup>th</sup> June 1856) at the time of Zuhr Salah in the Jasoli neighbourhood in Bareilty. India.
- At the age of only eight years, he بندا لل تعلى wrote a perfect repty to an inheritance-related query.
- At the same age of eight years, he معتد ف تعارض wrote a commentary in the Arabic language on a famous Arabic book "Hidaya-tun-Nahw".
- At the age of around 19 years, he وَعَنْدُ اللهُ عَالَ عَلَى عَنْهِ At the age of around 19 years.
- He بعدا الله عدل الله على الله على الله عن would often remain busy writing and compiling books. He بعدا الله على الله would always offer Salah with Jama'at in Masjid and would eat very little food.
- He المن الله الذي wrote more or less 1000 books on different topics. He المن الله الذي wrote millions of 'Fatawa' from the period 1286 AH to 1340 AH, but unfortunately, not all of them could be recorded. Those recorded have been compiled under the title 'القطايا التويه في القتاري الرضوية'. The latest edition of 'Fatawa Rozawiyyah' consists of 30 volumes, 21656 pages, 6847 question-answers and 206 booklets.
- At the age of around 23 years, he جنبا الد عال عنه blessed with beholding the holy cities of Makkah and Madinah for the first time.
- He المثل الله الله المثل الله المثل الله المثل الله المثل الله الله المثل الله الله المثل الله المثل الله المثل الله المثل الله المثل الله المثل الله had perfect command over 'Ilm-e-Tawqeet' and was able enough to set his watch merely by looking at the sun in daytime and the stars at night. The time he do not be substantiated by would set was always perfect. There was never a difference of even a single minute.
- The Urdu translation of the Holy Ouran done by A'la Hadrat do do do to superior to all other Urdu translations of the present age. His translation is titled 'Kanz-ul-Iman'.
- He وسلال تله الل على was also a Hafiz of the Holy Quran. He وسلال تله الل على memorized the entire Quran within only 30 days.
- He العدالة على فه He عد اله على فه He عد اله على فه He العد اله على فه He العد اله على فه He العد اله على اله He
- In 1966, at the age of around 52 years, he بندا لا تعالى visited Bab-ut-Madinah Karachi.
- In 1921, at the age of around 67 years, he المثال فعال المثال المثال المثال عليه المالية talked excellently and eloquently on "Two Nations Theory".
- In 1921, at the age of around 68 years, he تعالى على wrote his will.
- A'la Hadrat (منا طريقان) passed away on 25<sup>n</sup> Safar-ul-Muzaffar 1340 Hijri (28 October 1921) on Friday at 2:38 p.m. according to India time (and at 02:08 p.m. according to Pakistan time). Right at the time of Jumu'ah Azan, he المنا له الله المالية المعالية (departed this life. 'الأيفيون) Today, his blessed shrine is the focal point for visitors in Bareilly.

Fig. a science of finding out the timings of surrise, sunset, morning, evening, midday, etc., with the help of certain formulas.





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