## Monthly Magazine Faizan-e-Madinah June 2022

A FEW IMPORTANT EVENTS OF ZUL AL-QADAH

SAYYIDUNĀ THAWBĀN IBN BUJDUD 4 Value Two Blessings

How A Positive Attitude Will Help Your Marriage Succeed

Valuing Our Precious TIME

Translation Department Dawat-e-Islami



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## By the spiritual sight of **Muhammad Ilyas Attar**

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Sparkly the

Monkey and

Lily The Lioness

Borrowing Ice

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# THE QURANIC

Mufti Muhammad Qasim 'Attari

Allah Almighty said:

### إِذْقَالَ لُقُمْنُ لِابْنِهِ وَهُوَيَعِظُهُ يَبُنَيَّ لَا تُشْرِكُ بِاللَّهِ آَاِنَّ الشِّرُكَ لَظُلُمٌ عَظِيمٌ (٣

"Remember, when Luqmān said to his son, and he was advising him, 'My son! Never ascribe anything as a partner to Allah; indeed, ascribing partners to Him is a grave injustice.'"

Sayyidunā Luqmān was a virtuous servant of Allah, and his wise counsel to his son is highlighted in Surah Luqmān. The following is a paraphrased summary of that counsel:

Do not take anything or anyone as a partner unto Allah Almighty – polytheism is a grave injustice. Avoid the smallest of wrongdoings, for even if a sin is as small as a mustard seed, whether it is on the mountains, in the sky, above the earth or beneath it, Allah Almighty will bring it before a servant on the Day of Judgement.

Establish the salah, encourage good, forbid evil, and exhibit patience in the face of problems. Only the strong-willed are able to do this. Do not be arrogant and haughty or speak rudely to others. Shouting is a

despicable trait, so speak in a moderate tone. The worst of these is the sound of a donkey, which brays screamingly. Walk humbly, not arrogantly, as Allah Almighty does not like the arrogant.

4.

1

In light of Sayyidunā Luqmān's golden advice, think about the correct way to raise your children. His words reveal four essentials of parenting:

- 1. Instilling the fundamental tenets of faith in the hearts and minds of children.
  - 2.Encouraging them to offer salah correctly whilst observing its outer and inner etiquettes.
    - 3. Children's spiritual wellbeing should not be neglected. When their hearts are brimming with conviction in Allah's omnipotence and omniscience, and blooming with unwavering belief that Allah Almighty sees their every action and they will be accountable before Him, they will naturally work to please Him and observe His injunctions.

Lead by example to teach them good character, important life skills, good morals, and ethical behaviour.

The first of these four essentials pertains

to beliefs ('*aqā*'*id*): True faith and correct beliefs equip us with reliance on Allah Almighty and equip us to boldly face the challenges of this life. Incorrect beliefs cause emotional turmoil and an inability to deal with calamities. Possessing correct beliefs is a strong cause for attaining Allah's mercy and pleasure, as well as earning entry into Paradise in the Hereafter. Corruption in one's belief and dying in a state of misguidance leaves a person eligible to enter Hellfire, and he who dies in a state of disbelief will be punished therein forever.

The second relates to worship: Worship affords the worshipper honour in this world and the next. Worship strengthens your relationship with Allah Almighty, brings you closer to Him, and fulfils the purpose of your existence. Adversely, heedlessness in worship brings one closer to Satan, not Allah Almighty, and causes dishonour in this life and the next.

**The third relates to spiritual excellence:** This means to keep a firm relationship with Allah Almighty. Contemplating over the attributes of Allah Almighty is a powerful way to cleanse the heart, purge the carnal self (*nafs*), and experience spiritual unveilings. It is these inner deeds that are a major facet in the elevated ranks of the Prophets and saints.

The fourth pertains to good character: Children raised with good morals and character grow up to be respected by others. Behaving with good character pleases Allah Almighty.

Unfortunately, in our society, parents look at how astute and aware their child is in terms of secular education and worldliness, but they give very little attention to what his beliefs and views are, and in which direction his outward and inward actions are aligned.

All too often, parents focus on the worldly success of their children but neglect their success in the Hereafter and pay little attention to their child's spiritual wellbeing and relationship with Allah Almighty and the beloved Prophet مَنْ عَلَيْهِ وَاٰلِهِ وَسَلَم

Parents want their children to progress in the world, so that along with their children, they can also enjoy worldly success and indulge in comforts obliviously. But they do not give any consideration to their children being a source of peace for them in the life of the grave, and a means of their intercession and forgiveness in the Hereafter.

#### Nurturing Children:

Do not merely give your children a small amount of time when you are exhausted after work. Instead, give them plenty of time whilst you are fresh. Talk to them and ask about their current engagements. Speak to them about the Islamic faith, virtuous deeds, the life of the beloved Prophet مَصَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّمُ the Companions, and the saints مَصَلَى اللهُ عَلَيْهِ وَاللهِ عَنَهُ مَاللَهُ عَلَيْهِ وَاللهِ عَلَيْهُ the Companions, and the saints مَصَلَى اللهُ عَلَيْهِ وَاللهُ عَلَيْهُ books and plant the passion for reading in their hearts. Quiz them about the books they have read; listen to them read; praise them for good character and good actions; reprimand them for their bad character and wrongdoings and inform them of its harms.

Tell children about the importance of health and cleanliness; inform them about moderate and healthy foods, get them into the habit of eating wholesome foods, and accustom them to being clean. Advise them regarding the difference between beneficial and useless works, for example, reading, reciting the Quran and worship are beneficial, and likewise, exercise and permissible entertainment is a good thing, but excessive usage of the mobile phone and internet is a bad thing. Effort, determination, and enthusiasm are means of success, while, laziness, idleness and shirking one's responsibilities leads to failure in life.

In short, if they give time and attention to their children, the life of the parents will become easy and the life of the children will be a success. Otherwise, the parents will remain anxious in life, and so will their children. May Allah Almighty allow us to educate and raise our children in such a manner that it leads to their success in this life and the Hereafter, and by this, may we become successful too.

اٰمِيْن بِجَاهِ النَّبِيِّ الْأَمِيْن <sup>صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم</sup>

<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Irfan (translation of Quran)] (Part 13, Surah Luqman, verse 13)



# Dar al-Ifta Ahl al-Sunnah

Mufti Muhammad Hashim Khan Attari Madani



### 1. Lighting candles in the homes on Thursdays

**Q:** What do the scholars of Islam say about the following matter: Some people light candles in their homes on Thursdays, even though there is no practical need. They only do so because 'according to them', the 'souls of the' righteous will visit as a result, among other reasons. Please explain the Islamic stance, if any, about this matter.

#### Questioner: Adnan (Lahore)

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللّٰهُمَّ هِدَايَۃ الْحَقُّ وَالصَّوَابِ

A: Lighting candles, believing that the 'souls of the' righteous will visit, is an invalid and baseless belief. Lightning a candle for this purpose is an invalid reason, which itself is a bid'ah, wastage, and impermissible.

وَ اللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ اَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم

## 2. The ruling on taking part in boxing

**Q:** What do the scholars of Islam say about the following matter: Are sports in which the face is struck permissible, such as boxing?

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَابِ اَللَّهُمَّ هِدَايَۃ الْحَقُّ وَالصَّوَابِ

**A:** In normal circumstances, boxing and other sports in

which the face is hit are impermissible and haram for several reasons:

**1.** It is haram to strike the face of a human without a valid reason. In fact, when Islamic courts of law sentenced someone to a judicial corporal punishment, it was still not permissible to hit 'the convict' in the face. It is even prohibited to throw water on the face with force during wudu. Thus, if it is not permitted to strike the face when enforcing judicial punishments nor to throw water on the face with force whilst making wudu, how can permission be given for sports in which striking the face is a key feature?

**2.** In these sports, the reserved parts of the body (*'awra*) that must be concealed are usually exposed. Unnecessarily exposing these body parts is impermissible and haram even in solitude, so how great of a sin will it be to expose them in front of others? Moreover, it is even impermissible and haram to expose these body parts before others for the purpose of istinjā', whereas they are exposed in these sports merely for entertainment and play, so how could this be permissible? Rather, it is compulsory, by consensus, to conceal one's nakedness in front of others and during salah.

**3**. Such sports are a form of trivial entertainment and amusement which has no religious or worldly benefit. Every form of triviality is, at the very least, disliked ( $makr\bar{u}h$ ) and not allowed. Thus, if a form of entertainment also has an impermissible element, such as sports which involve hitting the face, it will be impermissible and haram.

وَ الـلّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ اَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَلَهِ وَسَلَّم

### 3. Removing a gold tooth from the mouth of the deceased

**Q:** What do the scholars of Islam say about the following matter: If a person has a gold tooth fixed in their mouth and they die, will this tooth be removed, or will they be buried with it? Will burying them without removing it be deemed a waste of wealth? The tooth is not easily removed and requires either a surgical procedure or tearing out.

#### بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَابِ

A: If a gold tooth is fixed in the mouth of the deceased in such a way that it is not possible to remove it without operating, causing damage, or causing harm, then it will not be removed. The deceased will be buried with it. Islam gives respect and honour to the Muslim, whether dead or alive, and it is not permissible to treat a deceased Muslim in a way that will cause them harm or pain. A hadith mentions that breaking the deceased person's bone and causing them pain is like breaking their bone and causing them pain during their lifetime. Operating or causing damage to remove a fixed tooth will also result in pain and a violation of dignity. Therefore, removing it is not permissible.

As far as the matter of wasting wealth is concerned, then no doubt, Islam emphasises preserving wealth and declares it impermissible to waste it. However, it is not being wasted without reason here. Rather, it is being done to protect a deceased Muslim from pain and harm, and there is no doubt that preserving the dignity of a believer is of greater importance than preserving wealth. This [principle] will be adhered to as long as there is no injustice involved, and there is no injustice involved in the matter of the gold tooth.

Hence, the noble jurists state that if a person's property entered the stomach of another person without any injustice or compulsion, and then the latter died, it will not be taken out by cutting open his stomach. In fact, if it is swallowed unjustly, but he left behind enough wealth to pay compensation then it will still not be taken out by cutting open his stomach. Whereas, in the above-mentioned case, the gold tooth does not belong to anyone else, rather, he had it affixed himself personally, so how can one cause pain to the deceased to remove it? Therefore, keeping in mind his dignity, it will not be allowed to remove the gold tooth through operating or by causing pain.

وَ اللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ آَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم



## QUESTIONS AND ANSWERS FROM Adani Uzakarah

#### Washing the ihram after Hajj and Umrah

**Q:** Is it necessary to wash the ihram after performing Hajj and Umrah? Some people say that it must be washed if it has hair on it. Is this correct?

A: It is not necessary to wash the ihram after performing Hajj or Umrah. If it is impure, it must be washed and made pure. If it is not impure but simply dirty, then it is advisable to wash it. If someone wants to do another Umrah and the ihram is not dirty, then it is not necessary to wash it. As human hair is pure, it is not necessary to wash the ihram if there is hair on it.<sup>1</sup>

## Saying "May Allah grant you so much sustenance that you cannot manage"

**Q:** When meeting others, our elderly women often say, "May Allah grant you so much sustenance that you cannot manage." Is this permissible?

**A:** This is a hyperbolic statement. There is nothing wrong with supplicating like this.<sup>2</sup>

## Where will the spirits come in case of changing houses?

**Q:** It is said that souls visit the home. If a person changes home, where will the souls go?



**A:** The souls can locate the house where you live, and they will be able to locate the other house too, because Allah is the One who shows the way.<sup>3</sup>

#### Supplicating 20 times a day

**Q:** Is it necessary (*wājib*) to supplicate 20 times a day?

**A:** It is necessary to supplicate 20 times a day, (see *Fazaail e Du'a*, p. 237). Surah al-Fātiḥa is also a supplication. So the one who offers salah 5 times a day fulfils the obligation of supplicating 20 times daily.<sup>4</sup>

#### **Recognizing others on the Day of Judgement**

**Q:** Will we recognize each other on the Day of Judgement?

**A:** If we are not able to recognize each other on the Day of Judgement, how will we inquire about our rights from others, especially rights that were violated or infringed? Similarly, if we do not have recognition of one another, how will the intercessors intercede? These are clear indications that we will recognize each other on the Day of Judgement.<sup>5</sup>

#### Girls going outside with their hair open

**Q:** Is it permissible for girls to go out with their hair open?

**A:** A woman's hair is part of her reserved area (*'awra*).<sup>6</sup> Once a girl reaches the age of puberty, she must conceal her hair from non-mahram men. If she uncovers them before such men, she will be sinful.<sup>7</sup>

#### He is coming towards the orchard

Q: Please explain this couplet of Imam Ahmad Raza Khan انَحْنَهُ اللَّهِ عَلَيْهِ

Woh sūw e lālazār phirte hain

Tere din ay bahār phirte hain <sup>8</sup>

**A:** From what I understand, *lālazār* is an orchard, and *woh* refers to the beloved Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم. The couplet describes how the benevolent gaze of the Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم falls on an orchard, resulting in *tere din ay bahār phirte hein*, i.e., the fortune of spring itself begins to blossom.<sup>9</sup>

## The *nafl* should also be offered whilst standing

**Q.** Why are the supererogatory units (*nafl*) at the end of the obligatory salah prayed sitting?

**A:** Supererogatory units should also be prayed standing; this earns full reward. Praying them while sitting, without a valid excuse, earns half the reward.<sup>10,11</sup>

It is permissible to sit and pray supererogatory prayers, despite having the ability to stand and do so. However, standing is superior, as the hadith states that the salah of the one offering it whilst sitting is equivalent to half of the one standing.<sup>12</sup> If you sit and pray them because of a valid reason, the reward will not be reduced. Due to common practice, people mistakenly think it is better to sit and pray them. The same ruling applies to the two supererogatory units after the Witr prayer; it is better to offer them standing. To infer the opposite of this from the hadith of the Prophet مَعَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ which mentions that he performed the supererogatory units after Witr while sitting<sup>13</sup> is not correct, because this act was from the exclusive practices of the Prophet أَسَوَّا اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ

- <sup>6</sup> Fatawa Razawiyyah, vol. 7, p. 298
- <sup>7</sup> Madani Muzakarah, 27 Rabi al-Aakhir 1440 AH
- <sup>8</sup> Hadaiq e Bakhshish, p. 99
- <sup>9</sup> Madani Muzakarah, 29 Rabi al-Aakhir 1440 AD
- <sup>10</sup> Mirat ul-Manajeeh, vol. 2, p. 266
- <sup>11</sup> Madani Muzakarah, 11 Jumadal Ukhra 1440 AH
- <sup>12</sup> Muslim, p. 289, Hadith 1715
- <sup>13</sup> Muslim, p. 290, Hadith 1724
- <sup>14</sup> Bahar-e-Shari'at, vol. 1, p. 670



<sup>&</sup>lt;sup>1</sup> Madani Muzakarah, 19 Shawwal al-Mukarram 1440AH

<sup>&</sup>lt;sup>2</sup> Madani Muzakarah, 11 Jumadal Ukhra 1440 AH

<sup>&</sup>lt;sup>3</sup> Madani Muzakarah, 25 Jumadal Ukhra 1440 AH

<sup>&</sup>lt;sup>4</sup> Faizan e Sunnat, vol. 1, p. 217 - Madani Muzakarah, 6 Jumadal Oola 1440AH)

<sup>&</sup>lt;sup>5</sup> Madani Muzakarah, 20 Jumadal Oola 1440 AH

Our Prophet: The Most sublime, the Most Great

## The Honour of Allah's Messenger (Part 16)

7

The rank of our beloved Prophet مَسَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ is the highest. So eminent is he that whenever an allegation or insult was made against him, Allah Almighty responded on his behalf. For example, during the revelation's interregnum (*fatra al-waḥī*) when revelation stopped for a while, the polytheists alleged, "The Lord of Muhammad مَسَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم has forsaken him." In response, Allah Almighty revealed an entire chapter of the Quran, declaring for all eternity, "Dear Beloved!' Your Lord has not forsaken you."<sup>1</sup>

Umayyah ibn Khalaf would utter blasphemies against the Messenger of Allah مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Almighty refuted him and others like him in Surah Humaza.<sup>2</sup>

When Abū Lahab and his wife tried to harm the beloved Prophet مَــلَى اللَـهُ عَلَيْهِ وَالِهِ وَسَـلَم Allah Almighty revealed an entire surah refuting them and detailing their terrible fate.<sup>3</sup>

When Walīd ibn Mughīyra insulted the noble Prophet مَسَلَى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَم. Allah Almighty protected the honour of His Beloved by revealing many verses in refutation of Walīd, informing the entire world of his immoral behaviour and exposing his illegitimate birth.<sup>4</sup> One verse declares, "The one who is an enemy to My Beloved, he is deprived of all goodness."<sup>5</sup>

Mawlana Abu al-Hasan Attari Madani

He also promised to protect His Messenger صَلَى اللَّهُ عَلَيْهِ وَسَلَم from the evil of enemies.  $^6$ 

Whatever words were uttered by the miraculous tongue of the final Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم were greatly loved by Allah Almighty.

وَمَا يَنْطِقُ حَنِ الْهَوٰى (٣٧) نُ هُوَ إِلَّا وَحْيٌ يُوْحى ﴿ ٧٠

Allah Almighty affirmed and empowered the statements of His Prophet مِنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم so that none could reject them.

## The honour and reverence of anything attached to the Beloved

Allah Almighty grants honour and respect to everyone and everything associated with our master Muhammad عَلَيْهِ وَالِّهِ وَسَلَّمَ his Companions are promised Paradise;<sup>8</sup> his pure wives hold the highest status of any woman, and Allah Almighty confirmed their unique stature.<sup>9</sup>

When unfounded allegations were levelled against the beloved Prophet's pure wife, Allah Almighty defended her innocence and exonerated her.<sup>10</sup>

#### His honour and high esteem in the Isthmus Realm (*ālam al-barzakh*)

The downpour of grace and honour was not

restricted to his physical life, rather, it continues even after his veiling from this world. Allah Almighty commanded 70,000 angels to present themselves in the court of His Beloved in the morning and evening, for the sole purpose of sending prayers on him, and the matter is such that those who attend once will not return until the Day of Judgement.<sup>11</sup>

Showing the honour of His Beloved, He appointed an angel at his grave who presents the name of the one who sends prayers on him as well as their father's name, regardless of their language, the time, the manner, and the quantity.<sup>12</sup>

Allah Almighty made success in the Isthmus Realm and the Hereafter, dependent on whether someone recognises His Beloved, such that those who recognise him will be granted salvation.<sup>13</sup>

## His respect and reverence on the plains of resurrection

Tremendous scenes of grace and honour will also be witnessed on the plains of resurrection. He  $\tilde{\omega}$  will be granted the honour of being the first to emerge from his enlightened grave, he will travel towards the plains of resurrection in the company of the noble Prophets, honourable Companions and other people of love, and will also be bestowed with many other honours.

On the Day of Judgement, when the fear of divine reckoning will consume every soul, humanity will implore the prophets to intercede for them, but each one will refuse, sending them to ask the next prophet. Eventually, people will arrive before the beloved Prophet, give of Allah Almighty for him. On the plains of resurrection, when everyone will only be concerned for themselves, the beloved Prophet مَصَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ and witness the love of Allah Almighty for him. On the plains of resurrection, when everyone will only be concerned for themselves, the beloved Prophet and this will also be a great honour, for Allah Almighty will say:

#### اِرْفَعْ رَاْسَكَ وَسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ وَاشْفَعْ تُشَفَّعْ

"Raise your head; ask and it will be granted; speak and you shall be heard; intercede and your intercession will be accepted."<sup>14</sup>

On the Day of Judgement, when the previous nations will deny their Prophets and Messengers, it is the

Messenger of Allah سَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم who will have the final word in making clear the truthfulness and honesty of the noble Prophets before the rejectors.<sup>15</sup>

#### His honour and reverence in Paradise

When the people of Paradise will enter Paradise, they will witness the high esteem of Allah's Messenger مَـلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَـلَم therein, a brief example of which has already been mentioned, in that 1,000 servants will always be ready to serve him. In this Hadith, these servants have been described as:

#### بَيْضٌ مَّكْنُونٌ، أَوْ لُؤْلُؤٌ مَنْثُورٌ

The hadith scholar, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْه رَحْمَةُ اللَّهِ عَلَيْه

"Bayd is an ostrich egg, and its plural is bayda. Maknūn is something that is not affected by dirt and dust, and is in its original state of cleanliness. The Arabs considered the colour of an ostrich egg to be said this to help them رَحْمَةُ اللَّهِ عَلَيْه said this to help them understand. The beauty of the heavenly maidens is described with these same words in the Ouran. These servants have been referred to as scattered مصلى pearls, for those servants of Allah's Messenger will be spread in every direction, hence, اللهُ عَلَيْهِ وَالِهِ وَسَلَّم comparing them to scattered pearls is befitting. These servants will either surround the beloved on the plains of resurrection صَلَى اللُّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم or in Paradise; if it is in Paradise then they will be different to those servants that will be granted to the other dwellers of Paradise."16

- <sup>1</sup> Muslim, p. 767, Hadith 4656
- <sup>2</sup> Seerat Ibn Hishaam, p. 141
- <sup>3</sup> Para 30, Surah Al-Lahab
- <sup>4</sup> Para 29, Surah Al-Qalam, Verse 13
- <sup>5</sup> Para 30, Surah Al-Kawsar, Verse 3
- <sup>6</sup> Para 6, Surah Al-Maa'idah, Verse 67
- <sup>7</sup> Para 27, Surah Al-Najm, Verses 3 4
- <sup>8</sup> Para 5, Surah Al-Nisa, Verse 95
- <sup>9</sup> Para 22, Surah Al-Ahzaab, Verse 32
- <sup>10</sup> Para 18, Surah Al-Noor, Verse 11
- <sup>11</sup> *Mishkat al-Masabih, vol. 2, p. 401, Hadith 5955*
- <sup>12</sup> Al-Salat 'ala al-Nabi Li Ibn Abi Aasim, p. 42, Raqm 51
- <sup>13</sup> Bukhari, vol. 1, p. 450, Hadith 1338
- <sup>14</sup> Bukhari, vol. 3, p. 165, Hadith 4476
- <sup>15</sup> Para 5, Surah Al-Nisa, Verse 41
- <sup>16</sup> Mirat ul Manajeeh, vol. 8, p. 30





hu al-Qa'da is the eleventh month of the Islamic year. From the honourable Companions, saints and scholars of Islam whose passing away is commemorated in this month, 82 have been briefly mentioned in the Dhu al-Qa'da instalments of Mahnama Faizan-e -Madina, from 1438-1442 AH. 13 more of these blessed personalities shall now be discussed here:

#### : عَلَيْهِمُ الرَّضُوَانُ Honourable Companions

- Sayyidunā Abū Sinān or Sinān ibn Sayfi نوبي الله عنه belonged to the Ansari Banū Salamah ibn Sa'd clan of the Khazraj tribe. He was from the 70 people of Madina who embraced Islam 13 years after the proclamation of prophethood, in the month of Dhu al-Qa'dah, during the third pledge at Aqabah, located five kilometers from Makkah. He participated in the expeditions of Badr and Khandaq, and was martyred in the latter in Dhu al-Qa'dah, 5AH. He had a son named Mas'ūd but Sayyidunā Abū Sinān died without any surviving children or successors.<sup>1</sup>
- Sayyidunā Anas ibn Aws ibn 'Atīk نَفِيَ اللهُ عَنهُ was an Ansari Companion from the Banū Aws tribe. He could not take part in the Expedition of Badr but participated wholeheartedly in the Expedition of Uhud. He was martyred by the arrow of

## OUR PIOUS PREDECESSORS

#### ترحِمَهُمُ اللهُ تَعَالى The Awliya:

- 3. The illustrious son of al-Ghawth al-A'ẓam, Sayyidunā Shaykh Muhammad Jilani (مَعْنَهُ اللَّهِ عَلَيْهِ j, was born in the home of al-Ghawth al-A'ẓam and passed away on 25<sup>th</sup> Dhu al-Qa'dah, 600 AH. His burial took place near his blessed father's shrine, in the graveyard of Halba. He attained knowledge from his father and other scholars. He was a Shaykh al-Hadith and a charismatic orator.<sup>3</sup>
- 4. Mawlana Khwāja Sayyid Nūr Muhammad Badayūnī زَحْمَةُ اللَّهِ عَلَيْهِ مَالَهُ عَلَيْهُ was an Islamic scholar, spiritual guide, and a godly soul whose saintly miracles are well known. He was a disciple and spiritual heir of Khwāja Sayf al-Dīn Sirhindī أَنْحَمَّةُ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ 1435AH and was laid to rest in the garden of Nawab Mukarram Khan, near the shrine of Khwaja Nizamuddin Awliya تَحْمَةُ اللَهِ عَلَيْهِ Delhi.<sup>4</sup>
  - 5. Sayyidunā Khwāja Sayyid ʿAbbās ʿAlī Shāh Gīlānī ترتفته الله عليه عليه was born in Thathi Noor Ahmad Shah, near Pindi Gheb District, Attock, in circa. 1242 AH, and it was also here that he



passed away on 12<sup>th</sup> Dhu al-Qa'dah 1307 AH. He performed many saintly miracles, was a determined wayfarer of the spiritual path, and his supplications were always accepted. He was a spiritual heir of Khwāja Shams al-ʿĀrifīn.<sup>5</sup>

- 6. The epicenter of Zawiya Qadiriyya, Sayyidunā Mian Muhammad Hasan Qadiri تفقة اللهِ عَلَيْه اللهِ عَلَيْه born in 1198 AH at Zawiyah Qadiriyyah (Katbar Sharif, District Lahri, Sibbi Region, Baluchistan) and passed away on the 27<sup>th of</sup> Dhu al-Qa'dah 1274 AH. He was buried neighboring his blessed father. He was the son and Khalifa of the founder of the Zawiya, Mian Muhammad Kamil Qadiri, an exceedingly intelligent scholar, an ascetic and a possessor of saintly miracles.<sup>6</sup>
- 7. Shah Mazhar Wali, Makhdūm Sayyid Shāh Yaḥyā ʿAlī نَعْنَهُ اللهِ عَلَيْهِ آلهُ عَلَيْهِ اللهُ born in the sayyid Zaydiyya household and passed away on 10<sup>th</sup> Dhu al-Qaʿdah, 1264 AH, with the burial taking place in Madina al-Awliya Safipur (Anau District, UP, India). He was a spiritual guide in the Qadriyya Abu al-ʿĀlāʾiyya Munʿamiyya order.<sup>7</sup>
- 8. Sayyidunā Mian Muhammad Amīrullah Kalanwari تفتة الله عليه عليه was born in Kalanwar (Gurdaspur District, India) in 1254 AH, and passed away on the 24<sup>th</sup> of Dhu al-Qa'dah 1353 AH. He was greatly respected in his locality and was an affluent individual, always engrossed in doing the best for his nation, a disciple and spiritual successor of Amīr-e-Millat and a practicing personality.<sup>8</sup>
- 9. Pīr Abū al-Makhdūm Sayyid Ṣabirullah Shāh الله تنعيه was a sayyid from the Kakakhail branch, a person adorned with the knowledge of the outward and the inner, one who was blessed to be in the company Sadr al-Afadil, as well as a disciple and spiritual successor of Sayyid Shāh 'Alī Ḥusayn Ashrafī. He was a talented calligrapher, thinker, and a poet. He founded the Na'eemiyya Razawiyya Sawad-e-'Azam institute, Lahore. He was born in Muradabad and passed away in Lahore on the 19th of Dhu al-Qa'dah 1394 AH. His shrine is in Gulberg graveyard, Lahore.<sup>9</sup>
- 10. Ashraf al-Awliya, Maulana Sayyid Abu al-Fath

Muhammad Mujtaba Ashraf Ashrafi Jilani was born in 1346 AH in Kichocha رَحْمَةُ اللهِ عَلَيْه Sharif, and passed away on the 21st of Dhu al-Qa'dah 1418 AH. He was also buried in the sanctified grounds of Kichocha Sharif, and was the grandson of the one who resembled Ghaus al-A'zam, Sayyidunā Shah Sayyid Ali Hussain Ashrafi Jilani Kichochvi, as well as his Khalifa. He was graduate of Jami'a Ashrafia Kichocha Sharif, a debater who ardently defended the creed of the Ahl al-Sunnah, a founder and patron of 20 religious educational institutes (madaris) and a Shaykh of spirituality. He spread guidance throughout Bengal and is remembered through the grand institution known as Makhdoom Ashraf Mission, Pandoh Bengal.<sup>10</sup>

#### Noble Scholars دَحِمَهُمُ اللهُ:

- 11. Shaykh al-Islam Abū al-Waqt 'Abd al-Awwal ibn Isa Sajzi Haravi زَحْمَةُ اللَّهِ عَلَيَّهُ was born in Harat in 458 AH. He was the Imam of his era, an accomplished muhaddith, a perfected Sufi, an embodiment of good character, pious, humble, one who worshipped and shed tears profusely at night and a compendium of knowledge and practice. He had a huge amount of students. He passed away in Baghdad on the 6th of Dhu al-Qa'dah 553 AH, and his funeral prayer was performed by Ghaus al-A'zam Shaykh Abd al-Qadir Jilani الدَيْمَةُ اللَّهِ عَلَيْهِ ال
- 12. Sayyidunā Shaykh Shams al-Dīn Abū 'Abd Allah Muhammad ibn Sulaymān al-Rawdānī al-Mālikī رَحْمَةُ اللهِ عَلَيْه was born in 1037 AH in Taroudant, Souss-Massa province, Morocco. After attaining knowledge from various countries, he settled in Makkah and was regarded as one of its influential and acclaimed personalities. He was an expert in Hadith, Fiqh, mathematics, astronomy and Arabic literature. In serving the religion of Islam, he adopted the role of Imam, issued Fatawa and taught profusely. He was also engaged in writing and authorship, and from his 7 books, his most جَمْعُ الْفَوَائِد مَن جَامع الْأُصُوْلِ وَ renowned works are مَجْمَع الزَّوَأَبِّد. This distinguished muhaddith passed away on the 10<sup>th</sup> of Dhu al-Qa<sup>'</sup>dah in Damascus 1094 AH and was buried in Mount Qasioun.<sup>12</sup>



13. One of the most erudite scholars of his time, Miyan 'Abd al-Haqq تعقد الله عليه was born into a scholarly family based in Ghorghushti, Attock, in 1305 AH. He passed away on the 3<sup>rd</sup> of Dhu al-Qa'dah 1414AH. He was a teacher of scholars, a diligent teacher of Dars-e-Nizami, was passionate about acting upon the Shari'a and making others act upon it too. Furthermore, he was a disciple and Khalifa of the founder of Zawiyah Chishtiyya Meera Sharif and was loved by people from all walks of life. His religious edicts (*fatawa*) were especially acknowledged in the Chechi area.<sup>13</sup>

- <sup>2</sup> Usd al-Ghaabah, vol. 1, p. 186
- <sup>3</sup> Ithaf al-Akabir, p. 373
- <sup>4</sup> Fuyoozat Hasaniya, p. 387
- <sup>5</sup> Foz ul-Maqal Fi Khulafa-e-Peer Sayal, vol. 7, p. 132
- <sup>6</sup> Encyclopaedia Awliya-e-Kiraam, vol. 1, p. 389
- <sup>7</sup> Tazkirah al-Ansab, p. 152
- <sup>8</sup> Tazkirah Khulafa-e-Ameer-e-Millat, p. 84
- <sup>9</sup> Ghulam Mu'eenuddin Na'eemi, Hayat o Khidmaat, pp. 30-34, 119
- <sup>10</sup> Ashraf al-Awliya Hayat o Khidmaat, pp. 104-225
- <sup>11</sup> Seyar 'Alam al-Nubala, vol. 15, p 96-100, Al-Muntazam fi Tareekh al-Mulook wal-Umam, vol. 18, p. 127

<sup>12</sup> Silat al-Khalaf Bi Mawsool al-Salaf, pp. 7-12, Khulasa al-Asr, vol. 4, p. 204, Shah Waliullah Dehlavi Ki Arab Mashaaikh, p. 37, Fahras al-Faharis, vol. 1, p. 425

<sup>13</sup> Tazkirah Ulama Ahl al-Sunnah District Attock, p. 194

#### The Ameer of Ahl al-Sunnah's Advice for Children

## Stay in the Company of Good People

Owais Yamin Attari Madani

Dear children,

The Ameer of Ahl al-Sunnah, Allamah Muhammad Ilyas Qadiri لاعتاب المعالية says, "Company has an effect. Good company makes you good, and bad company makes you bad."<sup>1</sup>

Dear children! The kind of friends you spend time with has a strong impact on how good or bad you become. We will become good if we have good friends who pray salah, recite the Quran, follow instructions from their parents and older siblings, look after their younger siblings, always speak respectfully, and do not fight or argue. We will become bad if we have friends who do not do these good things. Our friends should be good children.

<sup>1</sup> Maa Baap Larein to Awlad Kya kare? P. 14

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<sup>&</sup>lt;sup>1</sup> Seerah ibn Hishaam, p. 183, Tabaqat Ibn Sa'd, vol. 3, p. 430, Seerah Sayyid al-Anbiya, p. 136

## How A Positive Attitude Will Help Your Marriage Succeed

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

Some time ago, a person shared his household issues with me. I advised him, urging him to relook at his circumstances through the lens of gratitude. I asked him to consider the following example: if a host of problems was added to those he was currently facing and his worries worsened as a result, what could he do to remedy this? I also asked him to imagine life if his problems were much worse.

I spoke to him for around twenty minutes, and he responded with positive feedback for the next two days. Simply by focusing on and being grateful for the many positives in his marriage, as opposed to dwelling on the negatives, he found peace. Although the problems may not have vanished, he was able to find comfort and His reassurance. heart and mind were

at rest. Seeing the

impact of my humble advice, I decided to share it with as many people as possible. Who knows, others may benefit from it.

If problems arise at home, leaving you worried, then I request you to think: what if an even bigger issue or problem was in its place instead? Keeping this in mind, try to ignore issues which Islam allows you to overlook, and strive to find the good in everything. It is exceedingly rare for a person to be totally void of any good characteristics. Every person

has some good qualities, even if a few. You simply need to look for them.

> For example, the husband 🐧 may feel upset or annoyed because his wife cannot cook. avoids her share of household responsibilities, or neglects her husband. Yet, not all is lost. He can find peace if he reframes this negative situation by concentrating on the



wife's strengths and positive qualities. He should think to himself: Despite her shortcomings, at least she is polite and well-mannered. It does not matter that she cannot cook because her words are always sweet. She does not hurt others with her words, she knows how to smile, and she nurtures the children with full care.

Would you rather be married to someone who is an amazing cook but has a vile mouth? If that was the case, what would you do? She would keep you in doubt your entire life; mention your shortcomings to everyone; disclose your personal matters to others; and cause rifts in the family. If she was like this, then what would you do? You can buy food from outside, but how would you deal with these things? So be grateful and shift your focus to the aspects of life that bring you joy and peace.

Everything I have mentioned is from the teachings of our beloved faith. The Final Prophet of Allah مَالَ اللهُ عَلَيْهِ وَالِهِ وَتَـأَم said, "No believing man should hold animosity towards his believing wife. If he dislikes any characteristic of hers, he will be pleased with another."<sup>1</sup> Meaning, all her habits will not be bad. If there are both good and bad things, then the man should not only focus on the bad traits but overlook the bad and look towards her good qualities.<sup>2</sup>

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْه writes the following under this Hadith:

This is a most beautiful teaching. The purport is that it is impossible to find a wife who does not have any flaws, therefore, even if the wife has a few shortcomings, a person should tolerate them as she will have some good traits too. 'The author of' *Mirqāt* mentions: "The one who seeks a flawless companion will remain companionless in the world. We have countless flaws ourselves. Overlook the flaws of your dear friend and focus on the good. However, try to rectify them; only the Messenger of Allah فَتَدَهِ وَالِهُ عَلَيْهِ وَالِهِ أَنْهُ عَلَيْهِ وَالِهِ أَنْهُ عَلَيْهِ وَالِهِ أَنْهُ عَلَيْهِ وَالْهِ مُعَلَيْهِ وَالْهُ عَلَيْهِ وَالْهُ عَلَيْهُ عَلَيْهِ وَالْهُ عَلَيْهُ عَلَيْهِ وَالْهُ عَلَيْهُ عَلَيْهُ وَالْهُ وَالْهُ عَلَيْهُ وَالْهُ وَالْهُ عَلَيْهُ وَالْهُ عَلَيْهُ وَالْهُ وَالْهُ عَلَيْهُ عَلَيْهُ وَالْهُ عَلَيْهُ وَالْهُ عَلَيْهُ عَلَيْهُ وَالْهُ وَالْعُلَيْهُ وَالْهُ مُعَلَيْهُ وَالْعُلُولُ مُعَلَيْهُ وَالْهُ وَالْعُوْلُ وَالْعُلُيْهُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْهُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْعُلُولُ وَالْهُ وَالْعُلُولُ وَالْعُلُولُولُ وَالْعُلُول

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْتُه was asked about a disrespectful and disobedient woman, on account of which her husband wishes to divorce her. Imam Ahmad Raza Khan رَحْمَـةُ اللَّهِ عَلَيْتَ issued an edict and advised the husband: If he divorces his wife and does not wish to marry again, then that is fine. Otherwise, how does he know that the second wife will not be worse 'than the first'? So he must try his utmost to gain her obedience by treating her well, bringing joy to her heart, pleasing her, and being patient in the face of her rudeness.<sup>4</sup>

Then we turn to the husband. The usual complaints against a husband revolve around his financial shortcomings and turbulent mood swings. I concede that it is difficult to live with such a man, but once again, the wife should reframe this situation by focusing on the husband's positives such as: he is not constantly paranoid about his wife, does not physically or emotionally abuse her, or treat her like a maid. Adding to this, as long as it is not Islamically binding on him, he does not disclose her shortcomings to others, he does not make accusations against her, he does not shame her in front of their children and other family members, and he does not take her before his friends without hijab.

If the wife starts thinking positively, she will find many positive traits in her husband, and that will make her grateful. If Allah Almighty wills, she will be pleased with her current situation. It is my **heartfelt plea** to every husband and wife that you look for the good in each other. Allah willing, you will come across many opportunities to be grateful, and you will bask in peace.

May Allah Almighty enable us to do what pleases Him.

الْمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صَلَّى اللهُ عَلَيْهِ وَالهِ وَسَلَّم

<sup>1</sup> Muslim, p. 595, Hadith 3648

<sup>2</sup> Bahar-e-Shari'at, vol. 7, p. 103

<sup>3</sup> Mirat ul Manajeeh, vol. 5, p. 87

<sup>4</sup> Fatawa Razawiyyah, vol. 12, p. 328



**Amazing Animal Stories** 

## SPARKY THE MONKEY AND LILY THE LIONESS

Sparky the Monkey was swinging from tree to tree. "Hurry home before night falls or else mum will tell you off! Hurry, hurry!" he bellowed to himself. As he sped home, he heard the voice of someone crying out for help: "Save me! Save me! Please help me get out of this hole?"

Sparky went closer to where the voice came from but didn't see anyone nearby. Who was calling out for help? Whose voice was it? He looked around a little longer and found a lioness stuck in a hole.

"What?!", Sparky quivered, "Lily the Lioness? How did you get stuck here?"

> Faizan<sub>e</sub>. MADINAH

"Dear Sparky, I don't know how this happened! My children were hungry, and I was running here and there, looking for food. This hole was covered with a lot of leaves, and I didn't see it. As I ran around, I accidently fell into this hole, and now I'm stuck!" Saying this, Lily began to cry.

Sparky felt bad. "Right!" he cried. "Stop crying, I will get you out of there." Finding a rope, he tossed it down the hole. "Take this! Hold this rope tight and climb out of the hole." Sparky held one end of the rope as Lily climbed up the other. Slowly, Lily clambered out of the hole. Coming face to face with the mighty Lily, Sparky suddenly got very scared and bolted up a tree. He was scared that she might eat him!

Lily felt sorry for him, and said, "Why are you scared of me? You saved my life. Thank you! I can never repay this favour of yours. From today, we are friends, and if you ever need me, I will help you."

"How kind of you!" Sparky said, breathing a sigh of relief, "I have to go now. Mum's waiting for me."

"Yes!" Lily exclaimed, "my children are hungry. I have to go too and look after them. Goodbye! See you soon."

Smiling at each other, they parted ways.

Many days then passed, but they did not meet each other.

There was a cheetah called Charlie living in the jungle, who would sneak up on the other animals and snatch them away to eat them. Whilst searching for prey one day, Charlie the Cheetah happened to find the tree that Sparky lived in and began to climb it!

At that time, Sparky was laying on a branch reading a newspaper, and his mum was making food in the kitchen. Seeing them, Charlie licked his lips. "Wow, Charlie!" he said to himself joyfully. "I will have a yummy feast today!"

Charlie slowly moved forward and quickly attacked Sparky, trapping him with his claws. "Who will save you now, monkey?" Charlie remarked.

Sparky began to shout, "Save me! Save me! Somebody save me from this cruel cheetah!" Twisting, turning, and squirming, he tried his best to break out of Charlie's clutches. Suddenly, he broke free, but fell all the way down from the top of the tree to the ground! He now had a broken leg, and Charlie leapt down at once in pursuit. Slowly approaching Sparky, he smirked, "Ha ha ha! Now your leg is broken, you can't even run!"

Charlie was about to pounce and eat the helpless monkey but suddenly stopped in his tracks! Lily had arrived! In a fearful voice, Charlie asked, "Lily! What are you doing here? Move out of my way, this has nothing to do with you!" Right when her friend Sparky needed her, Lily had arrived.

Standing between Sparky and the cheetah, Lily exclaimed, "No! I will not move. You do not know who you have attacked. Sparky is my friend, and I do not let anybody do this to my friends. He once saved my life, and I said I would help him if he ever needed me. Leave him alone and go away!"

Lily then beat up the evil Charlie, until he ran away with his tail between his legs.

Sparky thanked Lily, but she said, "No, dear Sparky! This was my duty."

Dear children! From this story, we learn that we should not leave our friends when they need us. We should instead help and support them. No matter how big the difficulty is, we should always be there for them.



## Interview with Haji Abu Majid Muhammad Shahid Attari Madani Member, Central Advisory Committee (Part 1)

oday we interview Maulana Haji Abu Majid Muhammad Shahid Attari Madani, an important member of Dawat-i-Islami's Central Advisory Committee and the supervisor of the renowned Islamic research centre, Madinah al-'Ilmiyyah.



Mahrooz Attari (MA): Tell us about your family and where you are from.

**Abu Majid Shahid Attari (SA):** My family hail from Pipli, a small village in the Pind Dada Khan tehsil of Jhelum district, Punjab. Our ancestors have lived there for many years. It is said that our ancestors left Mandi Bahauddin and settled there. The village is located on a slope, nested between towering mountains on one side and lush fields on the other. I was born there on the 19<sup>th</sup> June 1974/Jumada al-Akhira, 1394 AH. When I was 5, my family moved to Lahore.

My late father was from a family of landowners but was naturally inclined to the religion. An elder of the Chishti spiritual order lived in the nearby town of Jalalpur Sharif. His name was Maulana Ghulam Haidar, and he was reverentially known as Gharib Nawaz. My father pledged his allegiance to and accompanied his grandson, Pir Fazl Shah.

MA: Tell us about your childhood.

SA: My father was my first guide and mentor. Ever since we opened our eyes, we have always seen our father fasting and praying. Mawlana Shafi'i زختهٔ الله عَلَيْه الله عَلَيْه it was the Imam and preacher of our local masjid. He was a student of the grand hadith scholar of Pakistan, Mawlana Sardar Ahmad Qadiri, and the Ghazali of our times, Sayyid Ahmad Saeed Kazmi تَعْهَمُ الله. I learned the Quran from him and stayed in his



company for a long time. He played a significant role in my upbringing.

**MA:** How did you become affiliated with Dawat-e-Islami?

**SA:** My late father was a government employee. He was on a governmental job in Saudi Arabia for three years. For 4 months, we stayed with him. During that time, we were blessed to perform Hajj and visit Madina al-Munawwara. The first religious environment I experienced was in my own home, and during this time, I also visited the sacred lands of Makka al-Mukarrama and Madina al-Munawwara. These experiences early were transformational. Later in life, I was blessed with the Madani environment of Dawat-e-Islami.

The Imam of our area, Mawlana Shafi'i, would often emphasise the need for dawah and serving Ahl al-Sunna. Thus, I developed this way of thinking from an early age. When I was young, I would invite and take my fellow students to pray in the masjid. I would also listen to the speeches of scholars of the Ahl al-Sunnah, regarding love of the Messenger and its prerequisites. I kept a beard as soon as mine began to grow in, until via the invitation of an Islamic brother of Dawat-e-Islami, I joined the Madani environment.

MA: Which event of Dawat-e-Islami did you first see?

**SA:** I subscribed to a monthly Sunni magazine that was delivered to our house. Once, I was perusing it when I came across an article about the positive effects a Madani Qafilah travelling in India had on its participants. This was my first exposure to Dawat-e-Islami. I then saw their advertisements for a three-day annual gathering near Minar-e-Pakistan. In 1992, while I was in college, I attended a weekly gathering after being invited by an Islamic brother – I was deeply impressed.

**MA:** After joining the Madani environment in January 1992, what responsibilities did you have?

SA: My dear Islamic brother, Suhail Attari, would

travel from Sadar, Lahore to Nishat Colony. He made me the supervisor of 5 masjids. In those days, I had the opportunity to deliver sessions 2 to 3 times a day. I began delivering them outdoors. In the early days, I started doing religious work in my area alone. Brother Abdullah Attari joined me and eventually, an environment was created. I did not receive any special response from my local masjid, but the administration and people who prayed at Bilal Masjid responded to and co-operated with, despite being situated further away. Eventually, many of the people at Bilal Masjid began to grow beards, leaving me in overwhelming surprise. When I left, the brothers of the area became supervisors.

**MA:** When did you first see Ameer of Ahl Al-Sunnah?

**SA:** In 1992, he came to a neighbourhood in Lahore, and I first saw him then.

**MA:** How much mainstream education did you gain, and how did you move on to faith-based education?

**SA:** I studied for the first year of college, but my heart was not at peace there. My father understood this, and after consulting him, I enrolled into a religious seminary (*dar al-uloom*) to study the alim course (*dars-i-nizami*) in 1993.

**MA:** What changed in your daily life when you enrolled into the *dar al-uloom*?

**SA:** I would wear the Madani uniform in the *dar al-uloom*. Not only this, but arrangements were made for weekly gatherings and Madani work. I and other Islamic brothers initially carried out Madani work in the *dar al-uloom*, as it was situated in another city. Around two and a half years later, I was made responsible for the city.

**MA:** Generally, students think that they should focus exclusively on their studies. What are your thoughts on this?

**SA:** Moderation is the key. If a student gives ample time towards his studies whilst performing religious work, his studies will not be hampered. Rather, the



blessings of serving Islam will work in his favour. I had no problems during my time in Lahore, as I had the full support of my family. I was living in a hostel during my studies at the *dar al-uloom* and sufficed with 300 rupees from my family for monthly expenses. So I did face some hardships. I had to pay the fares to travel to and from Madani Mashwarahs, but eventually, these tough times passed.

**MA:** Would you share with us a memorable event during these challenging times?

**SA:** In 1995, we held collective Itikaf in a masjid. This was the first Itikaf of Dawat-e-Islami in the city. On the night before Eid, I reached my home in Lahore after a difficult night-long journey. The weekly gathering was to take place three days later. New brothers who were present in the I'tikaf were going to attend this gathering, and I was personally responsible for overseeing it. After two or three days, I travelled back and took part in the gathering.

In the city, the markets usually closed at Isha time. When returning to attend the weekly gathering, I left home having eaten breakfast, but did not have lunch or dinner. My next meal was a simple tea and cake breakfast the following day. On Eid day, I received a letter informing me that an Islamic brother had fallen ill. After breakfast, I travelled from Sargodha to Pindi Bhattian, from there to Hafizabad and then beyond Kale Mandi to his village. It almost took the entire day to get there, and it was raining. My imamah and clothes were drenched. I reached his village at Asr time, only to find that he had gone to Faisalabad. I stayed at his house for some time, encouraging his brother and uncle to become disciples of the Ameer of Ahl Al-Sunnah. They asked me if I had met the Ameer of Ahl Al-Sunnah,, to which I replied by saying I had not met him yet, but I was longing to do so. When I slept that night, I saw the Ameer of Ahl Al-Sunnah in a dream. I was studying in the 3<sup>rd</sup> year of the alim course at the time. The Ameer of Ahl Al-Sunnah asked me what my intentions were after completing the alim course. I said I wanted to visit him, and totally submit myself to religious service under his guidance.

MA: Did you face any worries while studying?

**SA:** My grandmother passed away during my studies. As it was exam season, my father did not tell me of her demise. Later, two and a half years before I completed the course, my father passed away too. My older brother encouraged and comforted me a lot and took the responsibility for my expenses. Although he was not financially stable at the time, he supported me and never embarrassed me for relying on him. In a way, he practically took the role of a father in my life.

MA: How many siblings do you have?

**SA:** I have 3 brothers and a sister. The oldest is my brother Zahid, then me, then Ahmad Raza, and then my youngest brother, Hafiz Muhammad Naveed Raza Madani. Hafiz Naveed and I have completed the alim course, and Ahmad Raza has completed five years of it. Mawlana Naveed Raza Madani was a teacher and principal of the Jamiat al-Madina in Lahore Defence for about ten years. He was also a Rukn of the Majlis of Jamiat al-Madina for the Lahore division. Currently, he is the supervisor of Jamiat al-Madina Lahore division, a role he has held for about two years now.

**MA:** How many children do you have, and are they pursuing sacred knowledge too?

**SA:** I have three sons. My eldest son, Majid Raza Attari, has memorised 15 parts of the Quran. He has completed college and is currently doing tests for the first year of the alim course. My second son, Hamid Raza Attari, is halfway through the alim course at Jamiat al-Madina. My youngest son, Shaban Raza Attari, is studying in class 2 of Dar ul-Madina.

What did Maulana Haji Shahid do after completing the alim course? Which departments did he work in? How did he become a member of the Central Advisory Committee? Read about interesting matters like this in next month's edition!



## ISLAMIC RULINGS ON TRADE Mufti Abu Muhammad 'Ali Asghar 'Attari Madani

## Purchasing gold at a low price and selling it on credit for a higher price?

**Q:** What do the scholars of Islam say about the following matter: Zayd purchased gold from Amr for 800,000 rupees, and after taking possession of it, sold it to Bakr for 1.2 million rupees on credit for two years. It was agreed that these 1.2 million rupees would be paid in instalments. Is it permissible to do this?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** It is permissible to buy and sell gold on loan in exchange for cash. There is no harm in doing this, as long as the price and the duration of payment are stipulated.

Payments can be made in many ways. Three common forms of payment are widely used: something being sold for cash; something is sold on credit and the full amount is paid as a lump sum at a later specified date; something is sold on credit, and the payment is made in instalments. All three forms are permissible. Therefore, from an Islamic perspective, there is no harm in the scenario mentioned in the question. Adding to this, the normal conditions that apply to buying and selling should always be observed.

وَ اللَّهُ آَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ آَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

#### Zakat on breeding birds for a living

**Q**: What do the scholars of Islam say about the following matter: I have various birds at home, such as parrots. I take their chicks and sell them. Is zakat necessary on them? If so, how much is necessary? If a person owns cattle, is zakat necessary on their offspring?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the question asked above, the chicks that are taken from the eggs, or if one has an animal, like a cow, and it gives birth, their offspring will not be considered business assets. This is because they were not bought, rather, you bought the bird, the cow or ewe, and they gave birth. Whereas, business assets refer to goods that one has the intention of selling at the time of buying them, and in the above-mentioned case, it is not the birds or animals that were bought

which are being sold. Rather, it is the egg or baby gained from them that is being sold. Therefore, there is no zakat due

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upon them. Likewise, there is no zakat due upon the birds or animals from which these eggs/babies are taken, as they were not bought with the intention of selling.

Note: For more details, refer to the fatwa on page 583 in "Kitab al-Zakat" of *Fatawa Ahl-e-Sunnat*.

وَ اللَّهُ آَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ آَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

#### Zakat on business goods

**Q:** What do the scholars of Islam say about the following matter: I own a shop where I buy one thing for 5 rupees and sell it for 10 rupees. Now, its rate has increased to 8 rupees, so in accordance with which rate will I calculate zakat?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَاب

**A:** When calculating zakat, neither will the purchase price be considered nor the selling price. Rather, the amount of zakat necessary will be calculated using the market value of goods on the day the Zakat year is complete.

In the above-mentioned scenario, as the market value of the item has increased, zakat will be calculated in accordance with its current market value. Mufti Amjad Ali A'zami (مَعْمَةُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ goods, the value at the time a year has elapsed is what will be taken into account."<sup>1</sup>

وَ اللَّهُ آَعْلَمُ عَزَّوَجَلً وَ رَسُوْلُهُ آَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم

#### **Paid leave from work?**

**Q**: What do the scholars of Islam say about the following matter: I work for a company which gives a month's holidays, and also pays for these holidays. Is it permissible to take these wages?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Different companies have different policies in regard to the number of annual or monthly holidays, with or without pay. It is the norm in many companies to give a month's holidays with pay. Therefore, if it is common in a company to give one month's paid leave every year, then this money can be taken and there is no dislike in this. However, at the time of employment, it is necessary to stipulate the details of said holidays, and holidays will only be given in accordance to the permissible details and conditions that are specified. Imam Ahmad Raza Khan تَعْمَةُ اللَّهِ عَلَيْتُ writes the following about the permissibility of paid holidays:

Common holidays, like Friday, the two Eids, Ramadan, or whereupon a holiday on Tuesday is also common in madrasas, are also exempt from this ruling. A person is still rightful to be paid even without offering themselves for service on these days.<sup>2</sup>

وَ اللُّهُ آَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ آَعْلَم صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم

#### Zakat on buffalo housed in barns

**Q:** What do the scholars of Islam say about the following matter: We have a buffalo barn that has 50 buffalo. What is the ruling of zakat on these buffalo? We also buy feed for them.

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَاب

A: If you bought the buffalo to sell them, then they are considered business stock, and zakat will be necessary in this case. However, if you have these buffalo for their milk and the purpose is to sell their milk; they are not considered business goods, and feed is also bought for them to eat, therefore, there is no zakat upon them in that case.

The reason for this is that zakat is only necessary on  $s\bar{a}$ 'ima animals, but this has its own conditions, one of which is for said animals to spend most of the year freely grazing whilst the intention is just to obtain milk from them or to fatten them up. If they do not spend most of the year freely grazing, but food is purchased for them and given to them, as is the case with buffalos housed in barns, they are not included among sā'ima animals and are therefore not zakatable.

However, if animals are bought with the intention of selling, just as many purchase cows, goats, etc., to sell during the days of qurbani, then due to being business goods, zakat will be necessary upon them. In this case, once an entire year has passed, 2.5% of their value on that day will be given as zakat.

وَ اللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ أَعْلَم صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم



<sup>&</sup>lt;sup>1</sup> Bahar-e-Shari'at, vol. 1, p. 907

<sup>&</sup>lt;sup>2</sup> Fatawa Razawiyyah, vol. 19, p. 506

# Admitting Mistakes

Dr Zeerak Attari

t is human to err-we know this, yet very few will admit their mistakes. But why? Successful people acknowledge their mistakes and take them as opportunities for growth, gradually improving themselves to be the best they can. Not accepting your mistakes is destructive to one's life in this world and the next. Most people say or imply that they cannot be at fault; the blame is always placed on someone else. The effects of not accepting one's mistakes affects an array of issues.

If spouses do not admit their mistakes, there will be no peace in the home, and if parents and children do not confess their faults, the bond of compassion and respect will steadily dissolve. If siblings continue to accuse one another, these precious relationships begin to crack, weakening the foundation for future generations. If the employees of an organisation throw the fragments of their weaknesses upon others, the entire system of society will be buried beneath the debris. Hence, it is imperative for us to remove this bad trait from ourselves. Two key reasons drive people to not admitting their

mistake:



- 1. Not realising an error has been made.
- 2. Deliberately not admitting to a mistake because of an inflated ego and stubbornness.

Avoiding the first scenario is simple for the one who is willing. There are four steps to this solution:

- 1. Learning enough knowledge of Islam to fulfil our basic obligations; i.e., knowledge of purification, worship, finances, marriage, and ethics. Attaching yourself to the religious environment of Dawat-e-Islami is an excellent way of gaining this knowledge.
- 2. Regularly accounting yourself and recognising your mistakes, because it is easy for a person to correct a mistake that he highlights himself.
- 3. Search for the faults you find in others within yourself and correct them.
- Ask a trustworthy, sincere, and intelligent friend to point out your mistakes from time to time. Being corrected by others is challenging but its results are impactful.

Following these four steps will make you a conscientious person who is constantly improving.

The second cause of not admitting to mistakes is due to an inflated ego, and stubbornness. Curing this with worldly sciences is almost impossible because in order to cure this disease, one has to recognise himself. Psychologists try to treat this through the use of psychotherapy, but the success rate is very low.

On the other hand, what can be said of the treasures of self-recognition that can be found in the teachings of Islam. Imam Ghazālī زفتة اللهِ عَلَيْهِ said:

Allah Almighty has stationed an angel over the hearts of people who invites them towards good. The angel is called Mulhim and the invitation is called *Ilhām*. In opposition to this angel, a devil has also been stationed over humans who calls towards evil. This devil is known as Waswās and its whispers are known as *waswasa*. These

two callers remain atop the heart of a person and continue to call him throughout his life. An individual can hear and sense their calls through the heart. Additionally, Allah Almighty has placed a faculty within the nature of humans that is inclined towards pleasures and desires, regardless of whether they are good or bad. These are the base desires of the carnal self (*nafs*) which can throw a person into calamities. These three (angel, devil and desires) are the callers.<sup>1</sup>

The pious accept the angel's calls towards righteousness and this is why they hasten in admitting their mistake. Through its blessings, the good effects of their actions influence others, thus forming pleasant relations. The homes of such people are centres of peace.

Contrary to this, the ego and stubbornness of those who fall prey to their desires and the devil, increases, and they consider the admission of their faults to be an insult. Such people do not consider the feelings of others and even violate their rights. But we should be aware that the matter of the rights of people is severe. Negligence in this affair will lead to loss in this world and the hereafter.

If you wish to have a pleasant life in this world and the Hereafter, learn to accept your mistakes and seek pardon for them; there is nothing but goodness in this. To do so, it is necessary to recognise yourself. Regarding this, reading Imam Ghazālī's *Minhāj al-ʿĀbidīn* and *Iḥyāʾ ʿUlūm al-Dīn* is very beneficial.

If you wish to truly recognise yourself and embark on the path of realisation and self-development, I recommend that you become a disciple of the Ameer of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri مالىت بَرَكَانَهُمُ الْعَالِيَة, and adopt his teachings wholeheartedly. You will witness the blessings of this first hand اِنْ شَاءَ الله . May Allah Almighty forgive all our mistakes.

امِين بجَابِ النَّبِيّ الأَمِين صلَّى الله عليه والم وسلَّم



<sup>&</sup>lt;sup>1</sup> Minhaj ul Aabideen, p. 47

The blessings, comforts, and conveniences we enjoy have little to do with our own achievements and everything to do with Allah's boundless generosity. If we are grateful to Allah Almighty for the blessings we receive, not only will there be longevity in our blessings, but Allah Almighty will also increase His bounty on us, as per His promise in the Quran. However, it is important to keep in mind that there are some things that cause us to be deprived of blessings. Some are listed below.

OSS (

## 01

#### **UNGRATEFULNESS**

Being unappreciative of the blessings you receive earns the displeasure of Allah Almighty. Ungratefulness is severely disliked by Allah Almighty. The Quran declares:

#### ۅ١ۺ۫ػؙۯۅ۫١ڹؽۊؘڵٲؾؘػؙڣؙؗڕؙۅ۫ڹ۞٥٦

"Acknowledge My right, and do not be ungrateful."<sup>1</sup>

Gratitude increases your blessings while ingratitude decreases them. We must be grateful in all states, whether it relates to our clothing, home, food and drink, daily affairs or matters relating to our husbands. This will ensure that Allah Almighty is not displeased with us, and we are not deprived of His blessings.

### 02 BEING OPPRESSIVE

The oppressors are disliked by Allah Almighty. People can be afflicted by many calamities and lose their blessings because of the evil of oppression. Just as Sayyidunā Abū Bakr al-Warrāq زَعْمَةُ اللَّهِ عَلَيْهِ said: "Being unjust to people often becomes a cause of losing Iman."<sup>2</sup>

## 03

#### PRIDE AND ARROGANCE

Pride and arrogance also diminish blessings. Sayyidunā Salama ibn al-Akwa نَضَ related that when the beloved Prophet مَنِي اللهُ عَلَيهِ وَالِهِ وَسَلَّم saw a man eating with his left hand, he remarked, "Eat with your right hand." Out of pride, the man replied that he was unable to eat with his right hand. So, the Prophet of said, "May Allah make it so." After this, he was truly unable to raise his right hand to his mouth.<sup>3</sup>

### 04 SINS

Continuously sinning, not fearing Allah Almighty, not repenting and disobeying Him can also result in losing blessings and earning His displeasure. The Israelites were punished when they disdained the heavenly food that was sent down for them. Whatever food they had gathered for the next day was burnt and no sustenance descended for them anymore. This is why the beloved Prophet stated, "If it were not for the صَلَّى اللَّهُ عَلَيْهِ وَإِلَه وَسَلَّم Israelites, food would never spoil nor would meat rot."<sup>4</sup> The spoiling of food and rotting of meat started from that day. Thus, we come to know that that the evil of disobedience causes blessings to be taken away.

May Allah Almighty grant us the ability to avoid all things that cause a deprivation of blessings.

أُمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صلَّى الله عليه وأله وسلَّم



<sup>&</sup>lt;sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse. 152) <sup>2</sup> Tanbih Al-Ghafileen, p. 204 <sup>3</sup> Muslim, p. 861, Hadith 5268 <sup>4</sup> Muslim, p. 596, Hadith 3651

#### Story of Little Zayd

# BORROWING ICE CREAM

Mawlana Adnan Ahmad Attari Madani

"Mum, can I have some money for ice cream please," asked Zayd.

"You've already had some two hours ago!" Mother replied.

"Mum! It's so hot, I need to eat something cold!"

**ICE CREAM** 

"Just because it's hot, it doesn't mean you should eat ice cream every two hours," explained Mum. "Too much ice cream will ruin your health and your teeth." Zayd threw himself on the sofa. "How can I get my hands on some ice cream," he thought. He was going to ask Grandma for money but found her fast asleep. Suddenly, he thought of something and quietly left the house.

He went to the shop, opened an ice cream, and started eating it. He then said to the shopkeeper," "Uncle! I'll give you the money for this ice cream later." At first, the shopkeeper was surprised. He realised there was no point in taking it away from Zayd, as he had already started eating it. Having seen Zayd in the shop with his father on other occasions, he agreed to take the money some other time. He looked at Zayd and said, "Son! If you didn't have money to buy something, you should have told me before opening it. I'm going to let you go home, but if you don't give me the money before the evening, I will have to speak with your father." Zayd left the shop with a huge smile. He went home, enjoying every lick of his ice cream. "Little Zayd!" Mum bellowed, when she saw him. "I told you not to eat any more ice cream, but you didn't listen to me! That's very bad of you! Tell me how you bought it. Where did you get the money from?"

"I borrowed it from the shopkeeper. I'm going to pay him back later," Zayd answered. He immediately went to his room as his mum watched on with confusion, wondering where he learnt this from. Mum returned to her work and forgot to tell the family about what had happened.

Two days later, Mum suddenly remembered Little Zayd's words. He was sitting with Grandma at the time when his mother asked, "Have you repaid your loan?"

"What loan?" said Zayd.

"The one you took from the shopkeeper."

"Oh no!"

Grandma now found out about the full story and told him off. She told him to never take a loan from anyone again.

"Is it a sin to take a loan?" asked Zayd.

"It is not a sin, but a trust. If someone does not repay a loan on time, people think bad of him. You should only take a loan if there is a need, and you should always pay it back on time. Sometimes the one taking a loan even ends up telling lies because of the debt he is in and forces others to lie for him. For example, it's possible that if the person who gave the loan comes to the borrower's house to get his loan back, the borrower might tell his family to lie and tell the lender that he is not at home. Or maybe if the lender bumps into the borrower outside somewhere, the latter might begin to make false promises.

Our beloved Prophet مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ would make the following dua: "O Allah! I seek refuge in you from grief, anxiety, and the burdens of debt."<sup>1</sup> Someone once asked: "O Messenger of Allah (اسمَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ Why do you regularly seek refuge in Allah from debt?" He replied: "If a person is in debt, he tells lies when he speaks, and breaks the promises he makes."<sup>2</sup>

"Grandma! We sometimes ask our friends for money at school and promise to pay it back the next day."

"Son! Try not to ask people for anything. Be happy with the money your mum gives you and manage It properly. If you feel like eating something but don't have the money for it, be patient and buy it when you have more money. If you do not repay loans on time, the lender will sometimes demand his money back in public which is very embarrassing."

"Yes, Grandma! At school, Saleem took some money from Umair, but didn't pay him back. Umair hit him and said he would complain to the headteacher if he doesn't return the money."

"Son! Try not to take any loans and be happy with whatever Allah has given you." Grandma then gave Little Zayd some money and said, "Take this and give it to the shopkeeper. Ask him for forgiveness for not paying for the ice cream on time."

"But you've given me too much?"

"You can buy another ice cream to eat as you come home." Grandma replied lovingly. Little Zayd happily headed to the shop having learnt a valuable lesson.



<sup>&</sup>lt;sup>1</sup> Abū Dawūd, vol. 2, p. 129, Hadith 1541

<sup>&</sup>lt;sup>2</sup> Bukhari, vol. 2, p. 108, Hadith 2397

**Time Management** 

## VALUING OUR PRECIOUS TIME (PART 2)

Mawlana Muhammad Asif lqbal Attari Madani

Every breath and moment of life is a valuable pearl. However, most people are unknowing of how to use it correctly and effectively. The final Prophet ملَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said:

نِعْمَتَانِ مَبْغُوْنٌ فِيْهِمَا كَثِيْرٌ مِّنَ النَّاسِ اَلصِّحَةُ وَالْفَرَاغُ

"There are two bounties regarding which many people are misled: health and free time."<sup>1</sup>

Wasting time causes loss in this world and the Hereafter. Even after entering Paradise, the person will regret the time he misspent in his worldly life. The final Prophet مَـلَ اللَّهُ عَلَيْهِ وَأَلِهِ وَسَـلَم said:

لَيْسَ يَتَحَسَّرُ اَهْلُ الْجَنَّةَ عَلَى شَىْءٍ اِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ عَزَّوَجَلَّ فِيْهَا "The denizens of Paradise will not regret anything, except the moments that passed by without Allah's remembrance."<sup>2</sup>

The regrets associated with wasting time were discussed by the eminent Companion, Sayyidunā ʿAbdullah ibn Masʿūd رَفِيَ اللَّهُ عَـنَهُ, who remarked:

#### َمَانَدِمْتُ عَلَى شَيْءٍ نَدْمِىْ عَلَى يَوْمٍ غَرَبَتْ شَمْسُةُ نَقَصَ فِيْهِ اَجَلِىْ وَلَمْ يَزِدْ فِيْهِ عَمَلِىْ

"I regret nothing more than a day that ends and my lifespan decreases, yet my deeds have not increased."<sup>3</sup>

In relation to time, these esteemed individuals did not favour those who would misuse it. Sayyidunā ʿAbdullah ibn Masʿūd رَضِ اللَهُ عَنْهُ said:

#### اِنِّىْ لَاَمْقُتُ الرَّجُلَ اَنْ اَرَاهُ فَارِغًا لَيْسَ فِىْ شَىْءِمِنْ عَمَلِ الدُّنْيَاوَلَاعَمَلِ الْآخرَة

"I despise the free yet useless individual, whom I see not engaged in any worldly or religious work."<sup>4</sup>

Pioneers who contribute to society share this trait: they value time. The time we receive in this life is an irreplaceable blessing. We will be judged in the Hereafter based on how we spent our time. How we choose to live in this temporary world determines how we spend eternity in the Hereafter. A significant sign of good fortune is to manage your time correctly and use it with sincerity. By the bounty and grace of Allah Almighty, and through the value of time, Sayyidunā Nuʿmān ibn Thābit became the "Greatest Imam" (al-Imam al-A<sup>'</sup>zam), Shaykh 'Abd al-Qādir al-Jīlānī emerged as the "Greatest Helper" (al-Ghawth al-A'zam), 'Alī ibn 'Uthmān al-Hujwīrī became "He Who Gives Generously" (Dātā Ganj Bakhsh), and Mu'in al-Din Chishti became the "Comfort to the Poor" (Gharīb Nawāz).

The authors we read and the gifted souls whose lives we take as beacons of guidance, all of them used time effectively and recognised its value. We are reliant on their expertise and experience to progress in life. So we pay homage to them by sharing selections from their wisdom:<sup>5</sup>

- Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ said, "I swear by Allah! I have great regret in abandoning academic work [writing and reading] whilst I am eating, as time is a precious treasure."<sup>6</sup>
- Imam ibn Hajar Asqalani ترضمة الله عليه said, "Sayyiduna Shams al-Din Asbahani ترضمة الله would eat very little in the evening. He feared eating and drinking a lot would lead to a need of relieving himself more often, causing a lot of time to be wasted."
- Sayyidunā al-Khaṭīb al-Baghdādī رَحْمَةُ اللهِ عَلَيْه would read even as he walked in the streets.<sup>8</sup>
- 4. Sayyidunā ibn ʿAqīl رَحْمَةُ اللهِ عَلَيْه, whose book Kitāb al-Funūn spans 800 volumes, said, "Acquiring knowledge is an excellent way of spending your time, as you busy yourself and become closer to Allah. Knowledge removes you from the darkness of ignorance and leads you to the light of Islam. I engaged myself in this and spent my time on it."<sup>9</sup>

المِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صَلَّى اللهُ عَلَيْهِ وَالهِ وَسَلَّم

- <sup>8</sup> Tazkirah al-hafiz, vol. 3, p. 224
- <sup>9</sup> Waqt Ki Ahmiat , p. 33



<sup>&</sup>lt;sup>1</sup> Bukhari, vol. 4, p. 222, Hadith 6412

<sup>&</sup>lt;sup>2</sup> Kanz ul 'Ummaal, juz 1, vol. 1, p. 216, Hadith 1802

<sup>&</sup>lt;sup>3</sup> *Qeemat Al-Zaman 'Indal Ulama, p. 27* 

<sup>&</sup>lt;sup>4</sup> Musannaf Ibn Abi Shaybah, vol. 19, p. 172, Raqm 35704

<sup>&</sup>lt;sup>5</sup> Waqt Hazaar Ni'mat Hai, p. 124

<sup>&</sup>lt;sup>6</sup> Waqt Hazaar Ni'mat Hai, p. 101,'Uyoon al-Anba Fi Tabaqat al-Atibba, p. 462

<sup>&</sup>lt;sup>7</sup> Al-Durar al- Kaminah lil 'Asqalani, vol. 4, 328

## Sayyidunā Thawbān ibn Bujdud 4

#### Adnan Ahmad Attari

Once, the Prophet مَلْى اللهُ عَلَيْهِ وَالِهِ وَعَلَّم supplicated for Sayyidunā ʿAlī, Sayyidatunā Fāṭima, and other members of the Prophet's family (*ahl al-bayt*) رَضِيَّ اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ مَعْلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ مَاللَهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالَيْ وَاللَّهُ وَالَيْ وَالَيْ وَالَيْ وَالَمُ وَعَلَيْ وَالْهُ وَعَلَيْ وَالْهُ وَعَلَيْ مَا مَا مَالَ

His teknonym is "Abū 'Abd Allah," and he hailed from Sarrāh, an area between Makkah and Yemen. Initially a captive,<sup>2</sup> the Final Prophet مَلْى اللهُ عَلَيْهِ وَالِي وَسَلَّمُ freed him, giving him the choice of either returning to his people or becoming a part of the Prophet's family. He chose the latter and remained in the Prophet's company for the rest of his life.<sup>3</sup>

#### Virtues

Sayyidunā Thawbān توالله عنه has the honorific title "The Servant of Allah's Messenger". He is from the special eight Companions revered as the Prophet's muezzins. Once, he sought the Prophet's permission to call the azan for Fajr. The Prophet ممل الله عليه واله وسلم responded, "Do not call the azan until dawn." When he sought permission for the third time, the Prophet the azan until dawn. The how to recognise true dawn when Fajr begins.<sup>4</sup>

#### Character

He was content with Allah's decree, godly, and pure-natured. Living under the Prophet's care, he was responsible for managing the living expenses of the Prophet's household.<sup>5</sup> He states: "The Prophet slaughtered his sacrificial animal during his farewell Hajj and said to me, 'Thawbān! Keep this meat safe.' I did so and served the Messenger of Allah ستَلَى اللَّهُ عَلَيْهِ وَالْهِ وَسَلَّمُ with it, until we returned to Madina."<sup>6</sup>

> The Final Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمَ addressed him, "Dear Thawbān! Buy Fatima a coral ( *'asab*) necklace and two ivory bracelets."<sup>7</sup>

*Asab* refers to the bones of aquatic creatures, which resemble small shells in appearance. They are dried out and fashioned into the beads of a necklace.<sup>8</sup>

#### **Acquiring Paradise**

Once, the final Prophet مَال الله عَلَيْهِ وَالِهِ وَسَام said, "Who will pledge allegiance to me?" Sayyidunā Thawbān humbly asked, "Messenger of Allah! We have already pledged allegiance to you. On which matter would you like us to do so again?" The Final Prophet مَالَه عَلَيْهِ وَالِهِ وَسَام asked, "Upon this matter that you will not ask people for anything." When Sayyidunā Thawbān asked what he will receive for acting on this, the Prophet مأل الله عَلَيْهِ وَالِهِ وَسَام said, "Paradise." Sayyidunā Thawbān pledged allegiance<sup>9</sup> and honoured it so much that even if he dropped the riding whip from his horse, he would not ask anyone to get it for him. Rather, he would dismount and get it himself.<sup>10</sup>



#### What will suffice from the world?

Sayyidunā Thawbān asked, "Dear Messenger of Allah أَسَلَى اللَّهُ عَلَيْهِ وَلَيْهِ وَسَلَّمُ What will suffice for me in this world?" He replied, "That which satisfies your hunger and covers your body. It is good if you have a house which covers you, and particularly good if you have an animal to ride."<sup>11</sup>

#### صلى الله عَلَيْهِ وَالِهِ وَسَلَم Respect for the Prophet

A Jew once came to the final Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم and called him by his name. Sayyidunā Thawbān was standing with the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم pushed the Jew with great force. When the Jew asked Sayyidunā Thawbān why he pushed him, he retorted, "Why did you not say 'O Messenger of Allah?''<sup>12</sup>

#### صلى الله عَلَيْهِ وَأَلِهِ وَسَلَم Love for the Prophet

He loved the Prophet صَلَى اللَّهُ عَلَيْهِ وَإليهِ وَسَلَّم immensely and would long to be in his company. One day, he went to the Prophet . صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم Noticing his pale صَلَى اللَّهُ عَلَيْهِ وَأَلِهِ complexion and fatigued look, the Prophet asked why he was upset. He replied, "Not because وَسَلَّم of pain or illness, but because I could not see you, I become restless and felt anxious. Visiting you brings comfort to my heart. As I then think about the affairs of the Hereafter, a fear consumes me; I may not see you there, as you will be at an elevated station with the other prophets. Even if I enter Paradise, I will be at a rank below yours. If I am not allowed in Paradise, I will never see you again." This verse of the Holy Quran was then revealed, (translation of Kanz al-Iman): "And the one who obeys Allah and His Messenger, so he will be with those upon whom Allah has bestowed favour i.e. the Prophets, and the (exceptionally) truthful ones, and the martyrs and the virtuous; and what excellent companions they really are."<sup>13</sup>

#### **Entering Syria**

After the Prophet مَسَلَّى السُّلَّهُ عَلَيْهِ وَالِّهِ وَسَلَّم passed away, Sayyidunā Thawbān رَضِيَ اللَّهُ عَسَنَّهُ went to Ramla, Syria. From there, he went to Homs where he built a traveller's lodge.<sup>14,15</sup> He continued to serve as a mujahid in military expeditions.<sup>16</sup>

#### His unique advice

"Your fear and awe has left the hearts of the enemies and laziness and weakness has entered your hearts." "Why has this happened?" the people asked, so he answered, "This is because you have chosen to love the world and dislike death. Glad tidings are for the one who safeguards his tongue, stays at home and weeps over his mistakes."<sup>18</sup>

#### **Inviting visitors towards goodness**

Sayyidunā Thawbān ترمين الله عنه fell ill, and the governor of Homs did not visit him. He ترمين الله قنه had a letter written to him: "If any servant of Sayyidunā Mūsā and 'Isā عنه الله الله عنه was amongst you, you would have certainly visited him." As soon as he read this letter, the governor became worried and went to visit Sayyidunā Thawbān ترمين الله عنه When the governor was about to leave, he ترمين الله عنه sat him down and narrated a hadith.<sup>19</sup>

#### Death

He passed away in 45 or 54 AH.<sup>20</sup> His grave is either in 'Amwās, six miles from Ramla, or in the famous Bab al-Saghir cemetery in Damascus.<sup>21</sup> Great Followers such as Abū Idrīs al-Khawlānī and Ma'dān ibn Abū Ṭalḥa studied hadith under him.<sup>22</sup> He reported 127 hadith, ten of which are in Ṣaḥiḥ Muslim.<sup>23</sup>

- <sup>4</sup> Musannaf Abd al-Razzaq, vol. 1, p. 365, Hadith 1891,
- Al-Tarateeb al-Idaariyyah, vol. 1, p. 125
- <sup>5</sup> Al-Ansab lil Sam'aani, vol. 1, p. 516
- <sup>6</sup> Muslim, p. 840, Hadith 5110,5112
- <sup>7</sup> Abu Dawud, vol. 4, p. 118, Hadith 4213

- <sup>9</sup> Al-Mu'jam al-Kabir, vol. 8, p. 206, Hadith 7832
- <sup>10</sup> Ibn Majah, vol. 2, p. 400, Hadith 1837
- <sup>11</sup> Al-Mu`jam al-Awsat, vol. 6, pg. 445, Hadith 9343
- <sup>12</sup> Muslim, p. 142 , Hadith 716
- <sup>13</sup> Tafsir al-Tha'labi, Para 5, Surah al-Nisa, Ayat, 69, vol. 1, p. 341
- <sup>14</sup> Al-Istee'ab, vol. 1, p. 291
- <sup>15</sup> Siyar al-Salaf al-Saliheen, p. 140
- <sup>16</sup> Al-Ansab lil Sam'aani, vol. 1, p. 516
- <sup>17</sup> Hilya tul Awliya, vol. 1, p. 238
- <sup>18</sup> Al-Zuhd Abi Dawud, p. 317, Raqm 378
- <sup>19</sup> Musnad Ahmad, vol. 8, p. 331, Hadith 22481
- <sup>20</sup> Tahdheeb al-Asma, vol. 1, p. 148
- <sup>21</sup> Ansab lil Sam'aani, vol. 1, p. 516
- <sup>22</sup> Al-Istee'ab, vol. 1, p. 291
- <sup>23</sup> Tahdheeb al-Asma, vol. 1, p. 148



He once said to someone, "If you have a goat and some of its milk is leftover, you should distribute it."<sup>17</sup> He would also say, "Keep your swords sharpened." Someone asked the reason for this, to which he said,

<sup>&</sup>lt;sup>1</sup> Mu'jam Awsat, vol. 2, p. 85, Hadith 2607

<sup>&</sup>lt;sup>2</sup> *Al-Istee'aab, vol. 1, p. 290* 

<sup>&</sup>lt;sup>3</sup> Usd al-Ghaabah, vol. 1, p. 67

<sup>&</sup>lt;sup>8</sup> Mirat ul Manajeeh, vol. 6, p. 178

Path to Piety

## **Deeds to Raise Your Rank**

Firdaws is the loftiest station of Paradise about which the final Prophet of Allah متل الله عليه واله وسلم said, "When you supplicate to Allah Almighty, ask Him for Firdaws, as it is in the centre of all Paradises and the highest of them. Above it is the Divine Throne."<sup>1</sup> According to hadith experts, Firdaws contains every blessing found in other levels of Paradise and many more. All four streams of Paradise, i.e., water, milk, honey, and pure wine, flow from here, as this is the fountainhead. The higher the rank in Paradise, the more comfort one will attain, and the lower the level in Hell, the more pain and torment one will face.<sup>2</sup>

#### The one who asked for Firdaws was forgiven

A person saw Sayyidunā Hammād ibn Salama رَحْمَـهُ in a dream and asked him, "How did Allah Almighty deal with you?" He replied, "He forgave me, had mercy on me, and granted me a place in Firdaws." The man then asked the reason, to which he replied, "It was due to saying these words:

يَاذَا الطَّوْلِ، يَاذَاالْجَلَالِ وَالْإِكْرَامِ، يَاكَرِيْمُ اَسْكِنِّيَ الْفِرْدَوْسَ<sup>3</sup>. "

To attain this lofty level of Paradise, supplicate to your generous Lord. Furthermore, read about the following good deeds, act upon them, and gain this status and much more by the mercy of Allah.

#### 7 deeds that lead to Firdaws

- 1. Praying salah with its inner and outer etiquettes.
- 2. Abstaining from futile and pointless discourse.
- 3. Paying zakat.
- 4. Protecting one's chastity.
- 5. Safeguarding trusts.
- 6. Fulfilling promises.
- 7. Preserving your salah.

Describing the reward prepared in the Hereafter for those believers who adopt these virtues, Allah Almighty says: Muhammad Nawaz Attari Madani أُولَبِكَ هُمُ الْوُرِثُوْنَ (إِنَّى الَّذِينَ يَرِثُوْنَ الْفِرَدَوْسَ هُمْ فِيهَا خِلِدُوْنَ (إِنَ

"These people are the heirs. That (they) will attain the inheritance of Paradise; they will abide therein forever."<sup>4</sup>

#### صلى الله عَلَيْهِ وَالِهِ وَسَلَم Two Hadith of the final Prophet

- A house in Firdaws for the well-mannered person: "A house will be built in the upper part of Paradise for a person who has good manners."<sup>5</sup> Commenting on this hadith, Mufti Ahmad Yar Khan ترخيفة الله عليه remarked, "The rank of good character is the highest, as it leads to Firdaws. One should strive to acquire it, as well as supplicate to the Lord for it."<sup>6</sup>
- 2. The excellence of the reciter of three Surahs: "The person who recites Surah al-Ḥadīd, Surah al-Wāqiʿa, and Surah al-Raḥmān is referred to as a "denizen of Firdaws" in the kingdom of the earth and the heavens."<sup>7</sup>

May Allah Almighty enable us to embody these virtuous deeds, and may He admit us into Firdaws without accountability.

أُمِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صلَّى الله عليه واله وسلَّم

- <sup>4</sup> [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, verses 10 11)
- <sup>5</sup> Al-Tirmidhi, vol. 3, p. 400, Hadith 2000
- <sup>6</sup> Mirat al Manajeeh, vol. 6, p. 460
- <sup>7</sup> Shu'ab al-Iman, vol. 2, p. 490, Hadith 2496

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<sup>&</sup>lt;sup>1</sup> Bukhari, vol. 4, p. 547, Hadith 7423

<sup>&</sup>lt;sup>2</sup> Mirat al Manajeeh, vol. 7, p. 481

<sup>&</sup>lt;sup>3</sup> Mawsu'ah Li Ibn Abi al-Dunya, vol. 3, p. 157, Hadith 340



The final Prophet of Allah صَلَى اللَّهُ عَلَيُهِ وَابِهِ وَسَلَم said: إِسْتَكْثِرُوْا مِنَ النِّعَالِ فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ

"Wear shoes as much as you can, for as long as a person keeps them on, it is as though he is riding 'on transport'."<sup>1</sup> Dear children! Wearing footwear is a good habit and a sunnah of the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Shoes protect our feet against dirt, thorns, and glass shards. They protect our feet from the cold during the winter and allow us to walk during the heat of the summer.

The second part of the hadith mentions how the one wearing footwear is like the one riding some type of transport. Just as the traveller on a train, car, or bus does not get as tired as someone walking, the one walking with shoes on tires less than someone walking barefoot. Some children go outside barefooted. This is a bad habit which makes their feet dirty and puts them at risk of being hurt by thorns and stones. Try to wear footwear indoors and outdoors as much as possible. When you are sitting, remove your shoes as this is the Sunnah of the beloved Prophet مَلَى اللهُ عَلَيُهِ وَالِهِ وَال

Whenever you put on shoes, recite بسنم الله and shake them to remove pebbles or insects which may be inside. Start with the right foot when putting shoes on and start with the left foot when removing them. This is the Sunnah of the Prophet متلى الله عليه وَتِلَم and there are immense blessings in acting upon the Sunnah. Ibn al-Jawzī زَحْمَةُ اللَّهِ عَلَيْهِ اللَّهُ the right foot when wearing shoes and the left foot when removing them, will be safe from illnesses related to the spleen."<sup>3</sup>

Some children throw their shoes and toys at each other when playing in the house. These are not the actions of good children. Likewise, some shoes may be turned upside down. Whoever sees a shoe lying upside down should turn it upright, otherwise it could cause poverty. If the shoe remains upturned overnight, Satan sits on it, as an upturned shoe is his throne.<sup>4</sup>

Although it is permissible to wear shoes of any colour, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهُ اللَّهُ "black shoes bring sorrow and yellow shoes bring happiness."<sup>5</sup>

May Allah Almighty enable us to become familiar with the etiquettes and benefits of wearing footwear and act accordingly.

المِيْن بِجَاهِ النَّبِيِّ الْآمِيْن صلى الله عليه واله وسلم

- <sup>1</sup> Muslim, p. 894, Hadith 5494
- <sup>2</sup> Abu Dawood, vol. 4, p. 95, Hadith 4138
- <sup>3</sup> Hayat al Haywan, vol. 2, p. 289
- <sup>4</sup> Sunni Bahishti Zaywar, pp. 601 602
- <sup>5</sup> Hayat e A'la Hazrat , vol. 3, p. 97



## Women's corner

#### 1. Hearing a recording of a verse of prostration

Q: What do the scholars of Islam say about the following matter: Will it be necessary (*wājib*) to perform the prostration of recitation (*sajdat al-tilāwat*) if one hears a verse of prostration on a WhatsApp status?

#### بِسُمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ ٱلْجَوَابُ بِحَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the above-mentioned scenario, where a recording of a verse of prostration is shared on a WhatsApp status, the prostration of recitation will not be necessary for the listeners. This is because the ulema have declared it to be a reverberating sound similar to an echo, and the prostration of recitation does not become necessary in the case of a reverberating sound.

#### وَ اللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ أَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

Answered by: Abu al-Hasan Mufti Muhammad Hashim Khan Attari

#### 2. Women reciting n'ats and nashids on a microphone?

Q: What do the scholars of Islam say about the following matter: Can a woman recite n'ats in a gathering of women, when it is certain that her voice will reach non-mahram men? Can women recite in such a loud voice or not?

#### بِسِّمِ اللَّهِ الرَّحْلَنِ الرَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Firstly, it should be noted that for a woman to recite n'ats in a gathering of women is permissible and a source of countless blessings and rewards. However, an act will only be rewarding if it is done whilst observing the boundaries of Islam. If it results in violating any aspect of Islam, it will be sinful. For example, if one offers salah to show off, she will be sinful, as she offered salah whilst undermining the teachings of Islam.

> Therefore, whilst it is certainly permissible and a means of reward for women to organise milad gatherings, it is necessary that their melodious voices do not reach non-mahram men. If the voice of a woman is so loud that it will reach a non-mahram, it will be impermissible and sinful for her to recite n'ats in such a volume. This is irrespective of whether she is reciting on a microphone or not, and whether she is in the room of a house or in some other place, because for non-mahrams to hear the melodious voice of a woman can cause corruption (*fitna*). So, it is impermissible.

#### وَ اللُّهُ آَعْلَمُ عَزَّوَجَلً وَ رَسُوْلُهُ آَعْلَم صَلَّى اللَّهُ عَلَيْهِ وَإِنه وَسَلَّم

Answered by: Abu Siddeeq Muhammad Abu Bakr Attari

Verified by: Mufti Muhammad Hashim Khan Attari





Asif Jahanzayb Attari Madani

Hanging fruit growing in gardens, shade-giving trees, and fragrant, bright flowers make for pleasant viewing. We enjoy these beautiful sights and reap their benefits. Have you ever wondered how much hard work goes into making a beautiful garden? A gardener sows seeds into the ground, then waters them, arranges the plants to receive sufficient amounts of sunlight, adds fertiliser, and protects the weak, young saplings until they become trees. He sprays them to remove pests and ties those needing support to a piece of wood to keep them upright. After tremendous effort and care, beautiful, fragrant flowers, and fruit-bearing, shade- giving trees appear. Every part of these trees is useful.

Just as a seed needs constant care and attention until it becomes a tree, children need ongoing care and nurturing until they become independent and successful. Merely admitting your child into a school or madrasah is simply not enough. Here are some matters which are easily overlooked:

1. The way in which crops are irrigated and fertilised, the mind of a child should be adorned with sound tenets and teachings of Islam. This is so the tribulations of the era do not harm or

sway their faith.

- 2. Similar to how plants are given water and sunlight to prevent them from dying, give your children the best education and upbringing possible. This will ensure that their intellectual and mental potentials are fulfilled. In this way, your child can develop into a successful member of society, who strives for the betterment of humanity.
- 3. Plants and crops are protected from pests and changes in weather so they survive and continue to grow. Likewise, be wary of who your child spends time with and protect them from bad company so that their morals and character are not marred.
- 4. Trees and crops are cultivated for a purpose and benefit. Similarly, teach your children to live purposeful lives from an early age. There is no benefit in living a life without purpose.

If children's food, education, upbringing, and environment are carefully looked after from an early age, they will grow up with the skills to be successful and the morals to be respected members of society.


#### Health Corner

## Amblyopia in Children

Dr Umm Saarib Attariyyah

#### Visual Impairment in Children

Visual impairment in children is known as amblyopia and commonly called "lazy eye." It happens because one or both eyes are unable to build a strong link to the brain. It usually only affects one eye and means that the child can see less clearly out of the affected eye and relies more on the "good" eye, causing the affected eye to further deteriorate and decline.

#### **Causes:**

There can be many reasons for visual impairment. Here are a possible ten causes:

- 1. Strabismus: abnormal alignment of the eyes where the 2 images are not the same (such as a squint).
- 2. Blurred vision of the eye, i.e., cataract.

- 3. Ptosis [drooping of the upper eyelid due to paralysis or disease, or as a congenital condition].
- 4. Premature birth.
- 5. Inheriting visual impairment or strabismus.
- 6. Astigmatism: a reduced amount of light enters the eye, resulting in a blurred and imperfect image.
- 7. Any ailment that affects the eyes.
- 8. Refractive error of the eyes.

#### **High-risk Age:**

Children under the age of nine are at high risk. The younger the child, the greater the risk. At this age, the vision of the child is only just developing. Therefore, the sooner the diagnosis of amblyopia in childhood, the higher the chances of recovery. It becomes problematic when no visible or outward



issue presents itself, and the eyes appear to be in good condition and well-aligned. This is because we do not think the child can develop a weakness of the eyes and hence, do not refer to a doctor for medical guidance.

#### **Treatment of Amblyopia**

In most cases, it is possible to treat a lazy eye. Each case will be unique, and each child will need treatment to suit their particular needs. So, you should consult a specialist who can prescribe the best treatment after considering the age of the child and the cause of the lazy eye. There are two ways it can be treated:

#### 1. Glasses:

You may need glasses to improve your eyesight. Glasses correct the focus of both eyes and help them work together. Thus, if a doctor prescribes glasses for a child, it is imperative that he always wears them whilst awake.

#### 2. Patching:

This is the treatment with which the chances of improvement are high, especially if the treatment begins at an early age. This is done using an eye patch to cover the stronger eye so that the affected eye is used more, enabling its vision to strengthen. An eye patch is like a blindfold that is placed over the child's good eye. How long it stays on depends on the child's age. If the child is four years old, then four hours. If the child is five, then it should be kept on for five hours a day. The higher the age of the child, the longer he should wear it. During patching, the child should be made to do tasks involving his eyes like reading and writing.

The child should be taken to a doctor from time to time while he is being treated. The doctor will assess his condition and state how long he needs this treatment for. This is because, in the case his vision improves, the duration of patching is reduced and gradually comes to an end. It is also important for the child to wear glasses during patching, so the eye and brain focus on one image.





#### 2<sup>nd</sup> Zul al-Qadah

On the 2<sup>nd</sup> of Zul al-Qadah, 245AH, Sayyidunā Abū al-Fayḍ Thawbān, commonly known as Dhū al-Nūn al-Miṣrī رَحْمَةُ اللهِ عَلَيْهِ مَلَيْهِ.

(To learn more, read the Monthly Magazine of Zul al-Qadah 1438AH.)

On the 2<sup>nd</sup> of Zul al-Qadah, 1367AH, the spiritual heir and vicegerent of Imam Ahmad Raza Khan, Mufti Amjad ʿAlī Aʿẓamī رَحْمَةُ اللهِ عَلَيْهِ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazines of Zul al-Qadah 1438AH-1440AH. Also read the book of Maktaba al-Madina "Tazkirah-e-Sadr al-Shar'iah".)

## A FEW IMPORTANT EVENTS OF ZUL AL-QADAH

8<sup>th</sup> Zul al-Qadah

On the 8<sup>th</sup> of Zul al-Qadah, 1118AH, Sultan Muḥy al-Dīn Abū al-Muẓaffar Muhammad

Aurangzeb Aalamgir رَحْمَةُ اللهِ عَلَيْه passed away.

(To learn more, read the Monthly Magazine of Zul al-Qadah 1438AH.)

### 21<sup>st</sup> Zul al-Qadah

On the 21<sup>st</sup> of Zul al-Qadah, 1433AH, the beloved of Attar, Haji Zam Zam Raza Attari رَحْمَةُ اللَّهِ عَلَيَّه passed away.

(To learn more, read the book of Maktaba al-Madina "Mahboob-e-Attar ki 122 Hikayaat".)





#### 26<sup>th</sup> Zul al-Qadah

On the 26<sup>th</sup> of Zul al-Qadah, 1370AH, Pir Sayyid Jama'at 'Alī Shāh, the hadith master of Alipur ،رَحْمَةُ اللَّهِ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazines of Zul al-Qadah 1438AH-1439AH.)

#### 28th Zul al-Qadah

On the 28<sup>th</sup> of Zul al-Qadah, 360AH, the leading Imam of hadith, Sayyidunā Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabarānī رَحْمَةُ اللَهِ عَلَيْهِ

(To learn more, read the Monthly Magazines of Zul al-Qadah 1438AH-1439AH.)

#### 30th Zul al-Qadah

On the 30<sup>th</sup> of Zul al-Qadah 1297AH, the father of Imam Ahmad Raza Khan, Mufti Naqī ʿAlī Khan Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazine of Zul al-Qadah 1439AH.)

#### Zul al-Qadah

In Zul al-Qadah 5AH, the Battle of the Khandaq took place. Seven honourable Companions were martyred. (To learn more, read the Monthly Magazines of Zul al-Qadah 1438AH-1439AH. Also read pages 322-342 of the book of Maktaba al-Madina "Seerat-e-Mustafa".)

During Zul al-Qadah 6AH, the Treaty of Hudaybiyah and Pledge of Ridwan occurred.

(To learn more, read the Monthly Magazines of Zul al-Qadah 1438AH-1439AH. Also read pages 346-361 of the book of Maktaba al-Madina "Seerat e Mustafa".)

During Zul al-Qadah 54AH, Sayyidatuna Umm Salama Hind bint Abū Umayya رَضِيَ اللَّهُ عَنْهَا passed away.

(To learn more, read the Monthly Magazine of Zul al-Qadah 1438AH. Also read the book of Madina al-'Ilmiyyah "Faizan-e-Ummahat al-Mumineen".)

May Allah have mercy upon them and forgive us without accountability for their sake.

امِين بِجَابِ النَّبِيّ الْأَمِين صلَّى الله عليه واله وسلَّم

(The Monthly Magazines are present on the Dawat-e-Islami website (<u>www.dawateislami.net</u>) and on the mobile application.)

ayyidatunā Furay'a مَنْهَا, also known Fāriʿa 1 and Far'a,2 as Companion who was а hailed from the Ansari tribe of Khudra<sup>3</sup> and the sister of the renowned Companion Sayyidunā Abū Saʿīd al-Khudrī 4. رَضِيَ اللَّهُ عَنْهُ

Her parents, Sayyidunā Mālik ibn Sinān and Sayyidatunā Unaysa bint Abī Khārija ترضي الله were also Companions.<sup>5</sup> Abū 'Umar Yūsuf al-Qurṭubī ترخمته الله ilisted her mother's name as *Ḥabība bint ʿAbd Allah.*<sup>6</sup>

رَضِيَ اللُّهُ عَنْهَا Sayyidatunā Furay'a was first married to Sayyidunā Sahl ibn Rāfiʿ ، دَخِيَ اللَّهُ عَالَهُ, and after his murder at the hands of fugitives, she married Savvidunā Sahl ibn Bashīr دَضِيَ اللُّهُ عَانَهُ. 7 After her first husband's death, she مَدًى asked the Messenger of Allah if she could return to الله عَلَيْهِ وَأَلِهِ وَسَلَّم her home with the Khudra tribe to complete her sitting period. "Should I return home, for my husband has neither left behind a house which he owns nor any expenditure?" she queried. The beloved صَلَى الله عَلَيْهِ وَإله وَسَلَم initially agreed, but as she مَـلَى اللهُ turned to leave, he called her back and عَلَيْهِ وَالله وَسَلَّم asked, "What did you say?" She repeated what had happened to her husband, and the beloved remarked, صَلَى الله عَلَيْهِ وَأَلِهِ وَسَلَم remarked, "Stay in your home until your sitting period is completed." So she remained in that home for 4 months and 10 days.8

Commenting on this report, it is stated in *Mirāt al-Manajīh*:

This hadith was utilised by Imam Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ to prove that the woman must

#### **Pious Women**



Wasim Akram Attari Madani

complete her sitting period in the home where she received the news of her husband's death. Perhaps the beloved Prophet received news صَلَّى اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَّم that the owner of the house would not remove the female Companion from the house, صَلَى اللُّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم which is why he gave this instruction. Otherwise, if the woman observing the sitting period is living in rented accommodation or in someone else's house, and the owner no longer allows her to stay there, she will have permission to move out.9

However, if anyone finds themselves in this situation, they should only act after consulting a Sunni mufti.

She and her mother also had the honour of taking part in the Pledge of Ridwan.<sup>10</sup>

Sayyidatunā Furay'a تَضِعَ اللَّهُ عَنْهَا narrated many hadith of the beloved Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم which are recorded in various hadith compendiums.<sup>11</sup>

blessed Her life teaches our Muslim sisters to study memorise the hadith and of our beloved Prophet and to consult the صَلَّى اللَّهُ عَلَيْه وَلِه وَسَلَّم ulema when needed without trepidation.

<sup>1</sup> Usd Al-Ghaabah, vol. 7, p. 254
<sup>2</sup> Al-Isaabah, vol. 8, p. 279
<sup>3</sup> Al- Thiqaat li Ibn Hibbaan, vol. 1, p. 417
<sup>4</sup> Usd Al-Ghaabah, vol. 7, p. 254
<sup>5</sup> Tabaqat Ibn Sa'ad, vol. 8, p. 272
<sup>6</sup> Al-Isti'aab, vol. 4, p. 456
<sup>7</sup> Tabaqat Ibn Sa'd, vol. 8, p. 272
<sup>8</sup> Tirmidhi, vol. 2, p. 411, Hadith 1208
<sup>9</sup> Mirat ul Manajeeh, vol. 5, p. 153
<sup>10</sup> Al-Isti'aab, vol. 4, p. 456
<sup>11</sup> Tabaqat Ibn Sa'd, vol. 8, p. 349, Al-Isaabah, vol. 8, p. 162, Al-Thiqaat li Ibn Hibbaan, vol. 1, p. 417



#### A Story and a Miracle



Arshad Aslam 'Attari Madani

Suhayb opened the fridge to find a huge bunch of dates inside. "Look how many there are!" Beaming with happiness, he put a date in his mouth and took another in his hand. "Who brought this many dates?"

"Granddad asked for them," his sister, Umm Habiba replied.

"It's not even the month of Ramadan," Suhayb asked, "why has Granddad ordered so many dates?"

Hearing this, Khubayb said, "Only Granddad himself can tell us this."

When Suhayb and Khubayb returned from tuition in the evening, Umm Habiba said, "Granddad is here. I was waiting for you, quickly put your bags away so we can go to him!"

Khubayb put down his bag and said, "One minute, let me just drink some water and I'll come."

In the other room, Granddad was eating dates. Seeing all three of them approaching, he asked, "Will you eat some dates first or ask your question?" Umm Habiba exclaimed, "How did you know, Granddad?"

Granddad replied smilingly, "When you all come together, I know that you have come to ask something. So, tell me, what have you come to ask about?"

FAIZAN MADINAH JUNE 2022 Khubayb asked, "Why did you order so many dates?"

Granddad replied, "I should have ordered more dates actually."

Umm Habiba inquired, "Why is that?"

"Dates have many benefits. When you hear how good they are, you will eat all of them in one day," exclaimed Granddad.

"Really?" Umm Habiba asked. "Please tell us quickly." All three quickly picked up a date each.

Granddad began to explain:

Our beloved Prophet صَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَم loved dates.

- Dates cure many illnesses, such as coughing, as well as liver and heart disease.
- Eating dates causes wounds to heal quickly.
- Dates are an excellent medicine for jaundice.
- Dates are beneficial for the one who has become weak due to not eating.
- Boiling dates in milk and eating them gives a person a lot of energy.

These were some benefits of eating dates, but there are also many benefits of burning a date seed and grinding it into powder. Let me tell you about them too!

- Cleaning teeth with this powder makes them white and sparkly.
- Applying this powder to a cut or wound can stem the bleeding.

After saying all of this, Granddad was silent for a moment. After a moment, he then said "I will now tell you about a miracle of the final Prophet of Allah متال الله عَلَيه وَاله وَسَلّم. A man came to our beloved Prophet مَلَ اللهُ عَلَيه وَاله وَسَلّم and said, 'How can I believe that you are a Prophet of Allah Almighty?'"

"Why did the man say this?" snapped Umm Habiba.

Granddad replied, "Some disbelievers would ask our beloved Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم questions like this, and some people would even ask for signs. They would say, 'Show us a sign if you are really a Prophet of Allah Almighty.' So, he would show them a miracle, and many fortunate people became Muslim like this."

"Did our beloved Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم show him a miracle?" asked Khubayb.

Granddad beamed:

Yes, he did show him. There was a palm tree nearby which had many dates hanging from it. Our beloved Prophet مَسَلُ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ said to the man, "If I call this bunch of dates and it comes to me, will you accept me as the Messenger of Allah?" "Yes," the man cried. So, our beloved Prophet مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ called the bunch of dates, and it removed itself from the tree and came to him. Then he commanded it again, so it returned to its place on the tree. Seeing this miracle of his, the man immediately became a Muslim.<sup>1</sup>

Overcome with delight, they all exclaimed, "سُبْحُـــنَ

Umm Habiba then asked, "Granddad, shall I bring some more dates for you?"

"I forgot to mention one thing," Granddad interjected, "do not eat too many dates, or you may fall ill."

"How many should we eat then?" asked Suhayb

"I think 3 each are enough," he said smilingly.

Suhayb said, "We will only eat this many dates from now, Granddad."

Saying this, the children went to eat the dates together.



<sup>&</sup>lt;sup>1</sup> al-Tirmidhi, vol. 5, p. 359, Hadith 3648, al-Mu'jam al-Kabir vol. 12, p. 86, Hadith 12622

# Invocations and Litanies

#### Freedom from dependency on others

لِذَ Whoever recites يَسْحَكِيْسُمُ 80 times after the 5 daily Salahs, إذْ he will not be dependent on anyone.<sup>1</sup>

#### Excessive growth of nose or bone

If a bone in the body or nose is growing excessively, recite بشيم الله and the second verse of Surah al-ʿAṣr 100 times and blow over some water. Drink this before going to sleep. Send prayers on the Prophet before and after reciting the litany. Do this for 92 days.<sup>2</sup>

#### **Relief from debt**

Recite the following supplication 11 times after every prayer:

### ٱللَّهُمَّ اكْفِنِى بِحَلَالِكَ عَنْ حَمَامِكَ وَٱغْنِنِي بِغَضْلِكَ عَبَّنْ سِوَاكَ

Recite it 100 times in the morning and 100 times in the evening. Send Salat on the Prophet before and after reciting the litany. Continue this until your aim is achieved.<sup>3</sup>

#### **Invocation for a job transfer**

Recite بسيم الله with Surah al-Lahab 11, 21, or 41 times after Zuhr Salah. النْ سَالَكُ your desire to be transferred will be fulfilled.<sup>4</sup>

- <sup>1</sup> Faizan e Sunnat, vol. 1, p. 170
- <sup>2</sup> Gharaylu Ilaj, p. 85
- <sup>3</sup> Faizan e Ramadan, p. 112
- <sup>4</sup> Chirya aur Andha Saanp, p. 28





The Prophet نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَاكَثِيْرُمِّنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ "There are **two blessings** many people are in deception about; health and free time."<sup>1</sup>

Allah Almighty has blessed man with innumerable blessings. Hence, it is stated in the Quran:

#### وإنْ تَعُدُّوا نِعْمَتَ اللهِ لَا تُحْصُوُهَا \*

"If you count the favours of Allah, you will therefore not be able to count <code>"them"</code>."<sup>2</sup>

We are incapable of truly thanking Allah Almighty for each of His innumerable bounties. Yet, despite this shortcoming, our Merciful and Compassionate Lord continues to favour us with His unbound generosity and kindness. The noble Prophet موليه وَسَلَم mentioned two blessings which people typically overlook. They do not recognise their true value and fail to take advantage of them for a better life and Hereafter. Health refers to the body being in a strong and sound condition, and free time is to be free from the worries of the world. Here is a summary of the explanations that the commentators of Hadith have provided for this narration.



**1.** It is clear from the hadith that people do not value good health and free time. Only when good health makes way for sickness and free time all but vanishes, do we realise the value of those two blessings. Although we may feel remorse, that will not bring back the blessings which we disregarded.<sup>3</sup> The hadith compares free time and health with wealth, as both are sources of benefit. Using free time and health to serve Allah Almighty will surely benefit you. Whereas using these blessings to disobey Allah Almighty and beckon Satan's call incurs nothing but loss.<sup>4</sup> The significance of these two blessings is also clear from another narration. The Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said, "Take advantage of five before five: Life before death; free time before busyness; wealth before poverty; youth before old age, and health before sickness."5

#### This is how Man is Deceived

There are healthy people who have time for virtuous deeds, but fall prey to indolence and forgo these precious opportunities, vindicating themselves with excuses: "I will do it later, I am young; I have my whole life ahead of me. These are things to do when we reach old age." Like this, they prolong their hopes and fall into the trap of laziness and procrastination, wasting their precious time and days of health. Someone once asked a hakim to prescribe something to make him fall asleep during the day. The hakim replied, "You are extremely foolish! You already spend half your life sleeping. Whereas sleep is another name for death, and now you wish to spend three quarters of your life sleeping and only one quarter living?" The man asked, "How is that?" The hakim explained, "For example, if you are 40 years of age, you will be awake for 20 years and now you wish to reduce it to 10 years." In other words, if he sleeps during the day too, another 10 years will be reduced, leaving him with only 10 years to prepare for the Hereafter.<sup>6</sup>

There is a lesson in this incident especially for those who spend most of their days and nights sleeping or lying-in like the sick. Such folks are oblivious to their duties, the daily prayers, and the rights of their family members. Unnecessarily sleeping for long periods of time is a bad habit which not only wastes time but causes humiliation in this world and the Hereafter. The beloved Prophet متغليه واليه وتسلم said, "'Prophet' Sulaymān's mother said to him, 'My son! Do not sleep too much at night, for sleeping excessively at night will leave a man poor on the Day of Judgement.'"<sup>7</sup>

#### **Understand the Importance of Health**

The sick are excused from many civil and religious duties. A healthy individual, however, can use his strength to serve society. He can aid the oppressed and help the needy. Illness may distract a person from others' needs, but health keeps us alert and active. Illness deprives us of consuming blessings, but a healthy person can enjoy those blessings. Someone who is ill cannot perform the worship of Allah Almighty like someone who is healthy. Allah Almighty has given you the blessing of health, so take advantage of it and refrain from committing sins and encourage others to do the same. Make virtuous deeds a lifestyle choice, a part of who you are, not irregular acts.

From the words of the wisest of all creation, the beloved Prophet مَلْ اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْ وَا حَالَيْ مَالَةُ عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَالْعُو عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ وَاللَّهُ عَلَيْ وَالَيْعُ وَالَيْ وَالَيْعَالِ عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْ وَا وَعَلَيْ مَعَلَيْ وَالَعُهُ عَلَيْ وَالَيْ وَالَعُ وَالَيْعُ وَالَ واللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَا مَعَالَيْ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَالَيْ وَ مَعَلَيْ وَالَيْ وَالَيْ وَا مَعَالَى وَاللَّهُ عَلَيْ وَاللَيْ وَاللَيْ مَعَلَيْ وَاللَّهُ عَلَيْ وَالْعُولَةُ وَالَيْ

- <sup>3</sup> Sharh Al-Masabih Ibn Malik, vol. 5, p. 381, Hadith 3997
- <sup>4</sup> Fayez Al-Qadeer, vol. 6, p. 375, Hadith 9280
- <sup>5</sup> Musannaf Ibn Abi Shaybah, vol. 8, p. 127, Hadith 18
- <sup>6</sup> Qoot Al-Quloob, vol. 1, p. 206
- <sup>7</sup> Ibn Majah, vol. 2, p. 125, Hadith 1332



<sup>&</sup>lt;sup>1</sup> Bukhari, vol. 4, p. 222, Hadith 6412

<sup>&</sup>lt;sup>2</sup> Kanz-ul-Irfan (translation of Quran)] (Part 13, Surah Ibrahim, verse. 34)

# Wordsearch

Dear children! Sayyiduna Adam عَنَيَهُ السَّدَّة is known as *Safiyullah*, which means the "one chosen by Allah." Sayyiduna Ibrahim عَنَيَهُ السُّدَة is known as *Khalilullah*, which means the "friend of Allah." Sayyiduna Isma'eel عَنَيُهُ السُّدَة is known as *Zabeehullah*, which means the "one willing to be sacrificed for Allah." Sayyiduna Musa عَنَيَهُ السُّدَّة is known as *Kaleemullah*, which means the "one who speaks with Allah," and our beloved Prophet عَنَهُ وَالِهُ وَسَلَّهُ عَلَيْهِ وَالِهُ وَسَلَّمُ for Allah."









# Contemporary Education in ISLAMIC ENVIRONMENT

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## A'la Hadrat, Imam Ahmad Raza Khan A

- 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 (منتا الج نتان بنه 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 Bareilly, India.
- At the age of only eight years, he زخنة الله تعالى فله wrote a perfect reply to an inheritance-related query.
- At the same age of eight years, he زمنة الج تناني wrote a commentary in the Arabic language on a famous Arabic book "Hidaya-tun-Nahw".
- At the age of around 19 years, he زختا الي تذلى غلي got married.
- He زخته الله تتان عليه الله فال iwould often remain busy writing and compiling books. He زخته الله تتان عليه الله offer Salah with Jama'at in Masjid and would eat very little food.
- He زخت الم قتلى نابه wrote more or less 1000 books on different topics. He زخت الم قتلى نابه 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 'القطار النُبُويُه في الفَتَاق الرُّحْوِيُه'. The latest edition of 'Fatawa Razawiyyah' consists of 30 volumes, 21656 pages, 6847 question-answers and 206 booklets.
- At the age of around 23 years, he زمنة الم تناري was blessed with beholding the holy cities of Makkah and Madinah for the first time.
- He زنت الم تتان الم bad 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 زنت الم تتان 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 زَحْنَةُ لَهُ تَعَانَى عَلَى المعالية (is superior to all other Urdu translations of the present age. His translation is titled 'Kanz-ul-Iman'.
- He زختا الوتكان تله was also a Hafiz of the Holy Quran. He زختا الوتكان تله memorized the entire Quran within only 30 days.
- He زختة الله تعالى ذلك never let the poor go empty-handed. He زختة الله تعالى ذلك would always help them.
- In 1906, at the age of around 52 years, he زمنة له تنالى ذله isited Bab-ul-Madinah Karachi.
- In 1921, at the age of around 67 years, he زختا البتان فليُه تعانى فليُه talked excellently and eloquently on "Two Nations Theory".
- In 1921, at the age of around 68 years, he زنت لله تدلى نبك wrote his will.
- A'ta Hadrat (مَنْدَ اللَّهِ لَحَلَّى عَلَى passed away on 25<sup>th</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 (مَا يَعْدَ اللَّهُ وَالْقَارَةُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ according to India time (and at 02:08 p.m. according to Pakistan time). Right at the time of Jumu'ah Azan, he (مَا يَعْدَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّ وَاللَّاللَّهُ وَاللَّالَةُ وَالَةُ وَالَّهُ وَاللَّالَّةُ وَالَّهُ وَالَةُ لَا وَا وَاللَّا وَاللَّا وَاللَ

<sup>1</sup> i.e. a science of finding out the timings of sunrise, sunset, morning, evening, midday, etc., with the help of certain formulas.









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