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By the spiritual sight of **Muhammad IIyas Attar**

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BE COMPASSIONATE TOWARDS Allah's creation

Mufti Muhammad Qasim 'Attari

Allah Almighty states:

ۅؘۯڂؠؘؾؽۅؘڛؚۼؘؾؙڮ۠ڷٞۺؘؽٴ۪

"My Mercy encompasses all things."1

Allah Almighty has infinite attributes of perfection which we cannot count or comprehend. The attributes mentioned in the Quran and hadith are known by the people of knowledge, and there are many attributes that are known by the people of gnosis (*ma*'rifa) and insight. However, there are certain divine attributes that even Muslim children are aware of. For example, Allah Almighty is the Creator, He is the One Who sustains, He is the Owner, He is the Nourisher, and He is the One Who gives life and death. From among these well-known attributes is the mercy of Allah Almighty, that is, our Rahman Raheem, i.e., Lord is and Most Compassionate and Most Merciful.

Both of these attributes are so commonplace on the tongues of creation that Muslims are commanded to

recite the *basmala* before every good act, and both of these attributes of Allah Almighty, compassion and mercy, are mentioned in the *basmala*. Similarly, mention these attributes in every salah when reciting Surah al-Fātiḥa. Besides this, Allah Almighty has made many references to His attribute of mercy in various ways in the Quran. Hence, He states in one place:

نَبِّئُ عِبَادِيْ آنَيْ آنَا الْغَفُوْرُ الرَّحِيُمُ (^{مُه}

"Inform My servants that undoubtedly only I am the Most Forgiving, the Most Merciful."² In another place, He declares:

<u>ر</u> وَرَحْمَتِيْ وَسِعَتُ كُلَّ شَيْءٍ[']

"My mercy encompasses all things."³ He further states:

قُلْ لِعِبَادِيَ الَّذِيْنَ آسَرَفُوْاعَلَى أَنْفُسِهِمُ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ أِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا أَنَّ خَهُوَ الْغَفُوْرُ الرَّحِيمُ (٢٥)

"Say 'dear Beloved', 'O servants of mine who have



committed excess upon their own souls 'by committing sins', do not lose hope in the Mercy of Allah. Surely, Allah forgives all sins 'of those who abstain from disbelief and repent'. Indeed, only He is the Most Forgiving, the Most Merciful.'"⁴

The excellence of mercy is so beloved to Allah Almighty that from the qualities He bestowed to His beloved Prophet مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم, the most prominent is that of mercy. Hence, He states:

وَمَا آرُسَلُنْكَ إِلَّا رَحْمَةً لِّلْعُلَمِينَ (٠٠)

"We did not send you 'dear Beloved' but as mercy for all the worlds."⁵

In another place, He beautifully mentions this excellence of messengership in the following way:

ڵڡٞٙڹ۫ڿٵٙٵؙؗڲؙۄۯڛؙۅ۠ڵٞڡؚڹ۠ٱڹ۫ڡؙؙڛؚڲؙۄ۫؏ڒؽڒۘٵؘڮؘؽؚڋڡٵ؏ڹؚؿؖٞؗؗؗؗؗؗ؋ڂڔؽڞٵؘؽؘڲ۠ۿڔؚٵڵٮؙٷ۫ڡؚڹؚؽؗڹ ۯٷۏڡۘ۠ڗڿؠۣٞۄ۠؆٨؆

"Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering, he immensely desires your well-being; utmost kind; merciful for the Muslims."⁶

After creating the noble Prophet مَنْ الله عَلَيْهِ وَالِهِ وَسَلَّم as an embodiment of mercy, Allah Almighty said to His beloved Prophet مَنْ الله عَلَيْهِ وَالِهِ وَسَلَّم that the greatness of his character, the excellence of his nature, the gentleness of his disposition, his compassion, the brilliance of his forgiving nature, and his forbearance are from the grace and mercy of Allah Almighty. It is this gracious Lord who created His Messenger عَلَيْهِ وَالِهِ وَسَلَّم صَلَّى الله عَلَيْهِ وَالِهِ وَسَلَّم mercy. Hence, He announced:

ڣؘؚ۪ٵؘۮڂمؘڐؚ۪۪۪۪؆ڹۜڵؾڵؚڹؙؾؘڵۿؙؠ۠۫ۅؘڶۅٛؗؗۘػؙڹؾ؋ؘڟٙ۠ٵۼؘڸؿڟؘٵڵؿٙڵڔؘڵٳڹ۬ڣؘۻؙ۠ۅٵڡؚڹ۫ڂۅ۫ڵؚػۜ؋ؘٵۼڡؙ ۘۼٮۿؙؠۯٵڛؾۼڣۯڶۿڔٛۄؘۺٵۮؚۿؙڔۏٵڵڗۼڣ

"So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them. And if you had been

harsh and hard-hearted, they would have therefore certainly been anxious in your surrounding; so, forgive them, and

intercede for them and consult with them in matters."⁷

Through the final Prophet مَسَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَى Allah Almighty extended such mercy to mankind that it changed the course of human history, removed animosity from hearts, brought together the divided, and transformed blood-thirsty enemies into models of altruism and moral compasses for humanity. Allah Almighty declares:

ۅٙ١ۮؙؙؙۘؗۯؙۅٝ١ڹؚۼؠؘؾؘ١ٮۨؗؖڣ؏ڶۮؙػؙڹؙؙ۠ؗؗٛؗؠؙٲڂؘٮؘٲٵؘڣؘٲڶۧڣؘؠؘؽؙڹؘڨؙڶؙۅ۫ۑؚػؙۄ۫ڣؘٲڞؠؘڂؙؙٛؗٛٞؠڹؚۼؠٞڗؚ؋ٙ ٳڂۅؘٳڹٵ "And remember Allah's favour upon you; when there was enmity between you, He brought your hearts together 'in love', so due to His Grace, you became brothers with one another.⁸

The blessed speech of Allah Almighty, the Holy Quran, was also sent in the form of mercy. Hence, He said:

ێؘٲؾؙٞۿٵ١ڶڹۧٵۺؙۊؘٮؙؗڿٵٙؾ۫ؗػؙۄ۫ڡؘؘۅٝڃڟؘڐٞڝؚۨڽ۠ڎٙڽؚۜػؙۄؘۅؘۺڣؘٳٓٴۑؚٞؠٵڣۣٵڵڞؙؗۮؙۅؚ[؇]ٚۅؘۿؙۮۗؽۊؘ ۮڂؠؘڐٞڵؚؚڵؠؙٷٛڡؚڹؚؽڹؘ؇ۣ٥»

"O people! Advice has come to you from your Lord and healing for the hearts, and guidance and mercy for the believers."9

The Companions of the Prophet صَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ also basked in the prophetic light to emerge as radiant beacons of guidance and mercy. Allah Almighty described them as:

دُحَمَاً ^مُ بَيْنَهُمُ

"tender-hearted amongst themselves."10

Mercy, compassion, gentleness, love, forgiveness, and forbearance are prized attributes in Islam, as explained throughout the Quran. For example:

وَلَمَنْ صَبَرَوَ خَفَرَانَّ ذٰلِكَ لَمِنْ عَزْمِر الْأُمُوْرِ (أُسْ

"And indeed, whosoever observed patience and forgave, so these are indeed acts of great courage."¹¹

Commanding them to adopt gentleness and forgiveness, He declared:

إِدْفَعُ بِالَّتِيْ هِيَ آحْسَنُ فَإِذَا الَّذِينَ بَيْنَكَ وَبَيْنَذُ عَدَاوَةٌ كَأَنَّهُ وَلِحٌ حَبِيْمٌ (٢٣)

"O listener! Repel evil with goodness, thereupon the one between whom and you there was enmity will become like a close friend ^rat that time"."¹²

Allah Almighty has also mentioned those who are rightful to this mercy and compassion countless times in the Quran:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَ فِي الْقُرْلِي وَالْيَتْلِى وَالْمَسْكِيْنِ وَقُوْلُوْالِلنَّاسِ حُسْنًا

"Be good to parents, relatives, orphans, and the needy, and speak good to people."¹³

Marriage is perhaps the most neglected relationship in this regard. So, Allah Almighty addresses mercy towards spouses too:

ۅؘٵڜؙڔؙۅ۫ۿؙڽۜٙۑؚؚٵؚڵؙؠۼؙۯۏڣۨ۫۫ڡؘٳڹػڔۿؾؙؠؙۅ۫ۿڹۜ؋ۼڛٙٳؘڹؾػ۫ڗۿۅؙٳۺؘؽؚٵٞۊۜڲۼؘۼڶٳٮڵؿؙڣؚؽؚڣ ڂؽڗٳ۞۞

"And deal with them kindly; if you do not then like them,



it is therefore likely that you dislike a thing in which Allah has placed much good."¹⁴

He also said:

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

"Then, if they obey you, so do not seek to do injustice to them. Indeed, Allah is Ever-Exalted, Most Great."¹⁵

We can gauge the level of mercy we should have towards others and to what extent we should be mindful of ease and compassion in our lives from this beautiful teaching of the Quran, where He stated regarding common gatherings of life:

"O believers! When you are told to make space 'for your brothers to sit' in gatherings, so make space; Allah will give you space 'by giving you respect and prosperity'.¹⁶

If you are sitting in a gathering and another person arrives, make space for them. Even this seemingly insignificant act which offers a little ease to others is so beloved to Allah Almighty that He stated, "If you make space for others, Allah Almighty will make your place in Paradise vast."

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الله اكبرو سبحان الله والحدي للهعالي فضله وكرمه ورحمته ورافته
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Most importantly, compassion towards Allah's creation dictates that we do not become sources of pain and grief for others: Do not hurt the feelings of people, curse others, slander them; backbite them, search for faults in them; torment others, and do not cause harm to others through creating a commotion, through entertainment, by attacking their honour. Such compassion is a basic duty (*fard*) of every believer:

ۅؘٵڷٙۜڹؚ۬ؽڹؘؽؙۅؙؙۮؙۅڹٵٮؙٮؙۅؙٞڡؚڹؚؽڹۊٵڵٮؙٶ۫ڡڹؾڹؚۼؘؽڔڡٵٳۜۜۜٛػؾؘۺڹؙۅ۫ٳڣؘققڔٳڂؾٙؠٙڵؙۅ۠ٳؠؙۿؾٵڹٵ ۊٙٳؿؙٵڡؙ۠ؠؽٵ۞

"And whoever pesters Muslim men and women without them having done anything (wrong), they have burdened

themselves with false accusation and open sin."¹⁷ Since our Lord is the Most Compassionate and the Most Merciful, our beloved Prophet متلى الله عليه وتله وتسلّم is a mercy to the universe, our Quran is a source of mercy, our religion is mercy in its entirety, Islam teaches mercy, and we are commanded to be merciful, then why are our communities exponentially declining in gentleness, compassion, love, generosity, mercy, kindness, warm-heartedness, forgiveness, smiling, high morals, sociability, and care for others?

Why are hatred, animosity, harshness, anger, malice, envy, foul language, harassment, and violating the rights of neighbours and others in alleyways and on the roads so common? Why is this the case? If only we would become Muslims in word and spirit, mirroring the attributes of our Creator, embodying the merciful character of our beloved Prophet مستله, and walking the path of the awliyā' ألف أو قراب وقراب وقراب وقراب والم

امِين بجايز النَّبِيّ الأَمِين صلَّى الله عليه والدوسلَّم

(Footnotes)

- ¹ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, verse 156)
- ² [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, verse 49)
- ³ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, verse 156)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, verse 53)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, verse 107)

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, verse 128)

⁷ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-i-Imran, verse 159)

⁸ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-i-Imran, verse 103)

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verse 57)

¹⁰[*Kanz-ul-Iman* (*translation of Quran*)] (*Part 26, Surah Al-Fath, verse 29*)

¹¹ [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Shura, verse 43)

¹² [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al Sajdah, verse 34)

¹³ [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 83)

¹⁴ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, verse 19)

¹⁵ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 34)

¹⁶ [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujaadalah, verse 11)

¹⁷ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 58)



Gateway to Hadith



Mawlana Nasir Jamal Attari Madani

The Messenger of Allah صَلَّال لَهُ عَلَيْهِ وَالِهِ وَسَلَّم said: مَنْ يُرِواللهُ بِهِ خَيْرًا يُصِبُ مِنْهُ

"If Allah wills good for someone, He afflicts him with trials."

What is meant by calamity (*muşība*)?

A calamity is something unfavourable which becomes a trial for a person.

The trials and challenges we face in life due to our families, illnesses, or finances can also be calamities. In other words, we may sometimes be tested through our offspring, health, or wealth. And this continues until we meet Allah Almighty, completely cleansed of our sins.

Exploring the Hadith

Numerous Hadith describe calamities and trials positively, highlighting their hidden blessings. These can be summed up as follows:

• A believer is tested so that the test becomes a means of expiation for his sins.

• Believers are given two forms of goodness whenever they face a trial. Firstly, the goodness they are given in their present state is that they turn towards Allah Almighty because of the trial and draw closer to Him by pleading in His court. Secondly, as a result of the trial, their sins are erased and/or good deeds are recorded in their annals.

• Remaining without any calamity or worry in regard to life and wealth can drive a person to spiritual negligence and heedlessness. In this case, the calamity acts as a rein for the carnal self (*nafs*), steering the believer towards Allah Almighty and affording him much reward, as long as he is patient and carries out virtuous works.

Lessons from the godly folk

The prophets, messengers, champions of truth (*sid-dīqīn*), martyrs, saints, and pious are favoured by Allah Almighty and His chosen people. Yet, their lives are full of tests and trials. These trials only served to enhance their characters and endow them with the Muhammadan qualities, such as patience and steadfastness, which drew them closer to Allah Almighty. Despite facing harrowing hardships, their tongues remained moist with Allah's remembrance, their hearts brimming with gratitude, and their words full of wisdom. In the turbulent voyage that is life, the lives of these blessed souls are truly radiant beacons of guidance.



The sacred month of Muharram reminds us of Imam Husayn رَضِىَ اللَّهُ عَنْهُ, his followers, and the calamities that rained on them in the plains of Karbala. That heart-wrenching tragedy teaches us that the one who seeks Allah's love and pleasure should walk in the footsteps of the martyrs of Karbala who remained patient in the face of unimaginable hardship.

Is this a true calamity?

Many calamities and tests come a person's way, but not all of them are calamities or tests in the true sense. These so-called calamities can come about due to our personal desires, wishes, greed, and other undesirable behaviour of this nature. For example, as we see the expensive cars and luxurious lifestyles of others with eyes of longing, we fall victim to protesting against our apparent misfortune, or we seek to become known as a wealthy person, so we start living beyond our means. It is this kind of behaviour that contributes to false calamities and snatches away the happiness from our lives. In order to understand this further, read the following anecdote:

The king and 99 coins

A king once asked his minister, "A certain attendant of mine does not have anything in his possession, yet he seems happier than me. Do you know why?" Smilingly, the minister said, "I suggest you put the law of 99 into play."

"Brother!" the king responded, "What is this law of 99 you speak of?"

The minister began to explain, "My king, place 99 silver coins in a bag and write a note which says, '*Here are 100 silver coins for you*'. Affix this note to the bag and have someone put this on the doorstep of your attendant. Tell them to knock on the door and move away. You should then watch what happens from a hidden location nearby."

The king swiftly acted on the minister's suggestion. That night, he prepared a bag with 99 silver coins inside and had a note attached which said there were 100 inside. Hiding nearby, he had a servant place this bag at the attendant's door, knock on it and then hide. The attendant came to the door but did not find anyone there. His gaze fell on the bag at the door. Reading the note, he was overjoyed and hurried inside with the bag. He began counting the coins with an avaricious hunger in his eyes, but there were only 99 coins, even though the note said there were 100. He counted again, and there were still 99. He repeated this process a few times, but only counted 99 coins each time.

He then thought that one coin had fallen out of the bag somehow. Waking his entire family, he had them search for it in and around the house. After half of the night had passed and he was unsuccessful in finding the coin, he proceeded to insult and disrespect his wife and children. In a state of restlessness and anger, he left his home and sat outside.

The king was watching everything that had taken place. He came to the understanding that the one who possesses countless bounties but ignores them and instead exerts all of his efforts in pursuit of one trivial happiness, he only becomes discontent with life and spreads this discontent to others, causing unrest in society. The king further contemplated, "I have also done the same thing. By fostering grief in my heart over one absent bounty, I have deprived myself of delighting in the countless more I have been granted."

Remember that only those who are content with what Allah Almighty has decreed for them truly live in bliss. Those who do not learn this skill only publicise their calamities and spread negativity.

May Allah Almighty grant us the ability to remain content with what He has decreed for us in every state.

امِين بِجَابِ خاتَم النَّبِيتَين صلَّى الله عليه واله وسلَّم





1. Responding to a sneeze

Q: What do the scholars of Islam say about the following matter: as written in *Bahār-e-Sharīʿat*, if someone sneezes and does not utter *hamd*, replying is not necessary. The question is regarding a person who sneezes and says المَعْدُ لِفَ quietly. Those around him do not hear him say it, and they remain unaware as to whether he has said لَحَسْدُ لِفَ or not. In this scenario, is it necessary to reply to the sneeze?

بِسْمِ اللهِ الرَّحْمَٰنِ الرَّحِيْمِ

ٱلْجَوَابُ بِعَوْنِ الْمَدِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَاب

A: Replying to a sneeze is necessary when the person who sneezed says المحسَدُ لِلْ in an audible tone. Therefore, if a person sneezes and says المحسَدُ لِلْ وَاللَّٰهُ بِلَهُ auietly, to the extent that nobody around him hears this, it will not be necessary to reply. However, the scholars mention another point in this discussion. They say that if you are unaware if a person has said الْحَسَدُ لِلْهُ or not, the following conditional answer should be given, "If you have said مَدْ لِلْهُ العَمْدُ لِلْهُ in reply."

DAR AL-IFTA Ahl Al-Sunnah

Mufti Abu Muhammad Ali Asghar Attari Madani

It should remain clear that if a person sneezes and says الْحَمْدُ لِلْـَه among a large group of people, it is enough for one of them to say يَرْحَمْكَ اللَه in reply. In this manner, the duty ($w\bar{a}jib$) of replying shall be fulfilled on behalf of them all, and it is not necessary for each one of them to reply.

A hadīth mentions:

فاذاعطس فحمد الله فحق علىكل مسلم سمعه ان يشمته

"Whenever someone sneezes and praises Allah upon it, it is necessary for everyone who heard it to reply."¹

We find in Lam 'āt al-Tanqīḥ:

فان لم يحمد لم يستحق الجواب، وان اخفى بحيث لم يسمعه الحاضر لم يلزمه ايضاً

"If the person who sneezed did not praise Allah, they are not deserving of a reply. If they praised Allah quietly, such that those around them did not hear, it is still not necessary to reply."²

It is stated in Radd al-Muhtār:

اذاعطس رجل ولم يسمح منه تحميد يقول من حض لا يرحمك الله ان كنت حمدت الله تعالى

"If someone sneezed and was not heard to praise Allah afterwards, those present should say, 'If you praised Allah, then يَرْحَمُكَ اللَّهِ.""3

<u>ۅ</u>ؘٳڵؾؖ۠ۿٳؙڠڵؠؙۼڗٛۏجؘڵٙۅؘڒؘڛؙۅ۫ۘڵؙڂٳؙڠڵؠڝڷٙۑٳٮؿڡڡڸيه وٳڸ؋ۅڛڷٙؠ

2. Joining the congregation when the imam is in the second prostration of the first unit of salah



Q: What do the scholars of Islam say about the following matter: a person comes to the masjid, finding the imam in the second prostration of the first unit of salah. He has missed participating in the first unit altogether, and will make up for this once the imam has offered salam. can this person join the imam whilst the latter is in the second prostration? If he joins, will he have to perform the first prostration that he missed or stand up with the imam?

بِسُمِ اللهِ الرَّحْمَٰنِ الرَّحِيْمِ

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَاب

A: If a person finds the imam performing the second prostration of a unit in salah, he should join in the following manner: whilst standing, he should firstly say *takbīr taḥrīma*, then recite takbir again whilst going into prostration, joining the imam. In this case, it is not mandatory for the follower to make up the first prostration, which the imam has already performed. Rather, when he makes up the unit he missed, the prostrations of this unit will be fulfilled.

In such a case, it is not sinful for a person to wait for the imam to stand before joining salah. Nevertheless, it is recommended (*mustaḥabb*) to join salah in whatever state the imam is in and not wait. It is narrated:

"When any of you come for salah and the imam is in any state, he should do what the imam is doing."⁴

A hadith reads:

فماادركتم فصلوا ومافاتكم فاتموا

"Offer whatever you find of salah with the imam and make up whatever you missed."⁵

Imam Badr al-Dīn al-ʿAynī رَحْمَةُ الله عَلَيْه adds:

فيهاستحباب الدخول مع الامام في اىحالة وجد لاعليها

"We come to learn from this blessed hadith that a person should join salah in whatever state he finds the imam to be; this is recommended."⁶ ۇاللە أغلم عَزَوجَلَ وَ رَسُولُه أَعْلَم صلَّى الله عليه واله وسلَّم

3. Uttering, "I take an oath by Allah and His Messenger that I will not do this"

Q: What do the scholars of Islam say about the following matter: on page 302 of *Bahar-e-Sharī at's* second volume, the 14th ruling mentioned is, "It is not considered an oath to say, 'I take an oath by Allah and His Messenger that I will not do this." Why is this not considered an oath despite the word "oath" being used?

بسمالله الرحمن الرحيم

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَاب

A: There are several conditions for a recognised oath to be enacted. One of them is to mention the name of Allah, alongside whatever an oath is being taken upon, uninterruptedly. If there is an interval between the two, an oath is not enacted. Within the statement found in Bahar-e-Sharī'at, "I take an oath by Allah and [I take an oath] by His Messenger," the phrase "I take an oath by His Messenger" cannot become an oath. Between the phrases of "I take oath by Allah" and "I will not do this," the phrase "and I take oath by His Messenger" has caused a break. For this reason, this entire sentence cannot be considered an oath.⁷

والله أعكم عزدجَل ورسول أعكم صلى الله عليه واله وسلَّم

(Footnotes)

- ¹ Bukhari, vol. 4, p. 162, Hadith 6223
- ² Lam'āt al-Tanqīh, vol. 8, p. 80
- ³ Radd al-Muhtar, vol. 9, p. 684
- ⁴ Tirmidhi, vol. 2, p. 103, Hadith 591
- ⁵ Bukhari, vol. 1, p. 230, Hadith 636
- ⁶ 'Umdah tul Qaari, vol. 4, p. 213, Hadith 636
- ⁷ Fatawa Hindiyyah, vol. 2, p. 58, Jadd al-Mumtar, vol. 5, p. 295





Using qurbani meat in khichra (a common dish in South Asia)

Q: Can meat from *qurbani* be used to prepare khichra? In the month of Muharram, this is normally prepared as niyaz. Is doing so permissible?

A: There is no problem in using qurbani meat for khichra which is prepared as niyaz. The khichra can also be given to friends and family. Whoever performed *qurbani* owns the meat from the sacrificial animal, and he can use it to feed people at weddings or any other such occasion.¹

The fish of Madinah

Q: Have you eaten the fish of Madinah?

A: By Allah's grace, I have eaten fish in Madinah. This can be referred to as the fish of Madinah in this sense, as it entered Madinah and became affiliated with it. Otherwise, although there is an ocean of mercy in that blessed city, an ocean of water is not visibly apparent.2

Making up missed fasts on the 9th and 10th of Muharram

Q: If a sister is to keep fasts she has missed, can she do so on the 9th and 10th of Muharram?

A: Of course! She can keep fasts on these days with

the intention to fulfil ones that were missed. She should not do so with the intention of keeping supererogatory (nafl) fasts.3

Cleaning the home on 'Ashūra?

O: Can we clean the home on 'Ashūra?

A: Yes, of course you can. Cleanliness is a good thing; Allah and His Messenger مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم like it.4

Death while taking a selfie

Q: People who die whilst taking selfies at high or dangerous places; will their deaths be ruled as suicide?

A: These people do not deliberately kill themselves. For this reason, their deaths will not be deemed suicide. At the very least, for them to do such actions is not correct according to Islam. The Quran says:

ۅؘؘڵٲؿؙڵڨؙۅ۠ٳؠٵؘؽؚؚۑؽؗػؙۄ۫ٳڶؘۑٳڶؾۧۿڵؙڡؘڐ۪

"Do not fall into destruction by your own hands."5

These people want to impress others with their bravery, but instead display sheer naivety. "Look!" they say, "look at the kind of selfie I have taken!" They put their lives in danger in pursuit of these selfies, and some even face fatal consequences. Some are run over by trains, others fall from heights. A video from India recently went viral in which a Muslim youngster was taking selfies with a lion in a



zoo. He fell off the wall and fell close to the lion which dragged him away. In the meantime, the youngster's heart failed. May Allah forgive him and envelop him in mercy.

امِثْن بِجَاعِ خاتَم التَّبِيتَين صلَّالله عليه واله وسلَّم

Selfies can sometimes be dangerous, but not always. People have found a way to keep themselves frivolously occupied by taking them. If death is written to occur at a certain time, it will find any path to reach you, and the person will not even comprehend what is happening. A person may take a selfie or do something similar and meet his death whilst doing so. We ask Allah to protect us all.⁶

Food with the name of Allah Almighty written on it

Q: In this picture, you can see the name of Allah is written upon a chapati. Can this be eaten, or should we keep it as a relic? (*A video was broadcasted on Madani Channel during this question, in which the name of Allah can clearly be seen written upon a roti.*)

A: سُبُخُسْنَ اللَّه distinctly visible. News of such matters increase people's love for Allah. Nevertheless, it is permissible to eat this chapati. We also find Islamic amulets (*ta wīz*) with sacred verses written on them, which we then mix into water and drink. There are even spiritual practises associated with things like this. For example, to write one of the names of Allah Almighty a given number of times on a chapati and consuming it. In the same way, there is absolutely no problem with eating this chapati. Eating it is a means of attaining blessings.⁷

A spiritual remedy for fear

Q: My eyes open suddenly at night, and I become really scared. What should I do when this happens?

A: If this happens, keep reciting يَا رَءُوْفُ ,يَا رَءُوْفُ . fear will go away .!! الله.⁸

Attaining the opening takbir (*takbīr tahrīma*)

Q: What does it mean to attain the opening takbir?

A: The first takbir performed when beginning salah is known as the opening takbir. The meaning of attaining the opening takbir is for the worshipper to finish reciting the *thanā*[°] before the Imam begins reciting the Quran. *Bahar-e-Shari'at* (1:571) states: "If 'the worshipper' performs the bowing (*rukū*) in the first unit of salah in sync with the Imam, the excellence of having performed the opening takbir will be attained 'by him'.)⁹

Who is "you both"?

Q: Who is meant by "you both" in the following verse of Surah al-Raḥmān:

"So, which of the favours of your Lord will you both belie?" 10

A: It refers to humankind and the jinn.¹¹

(Footnotes)

- ¹ Madani Muzakarah, 2 Muharram ul Haraam, 1441 AH
- ² Madani Muzakarah, 17 Rabi ul Aakhir, 1441 AH
- ³ Madani Muzakarah, 6 Muharram ul Haraam, 1441 AH
- ⁴ Madani Muzakarah, 2 Jumadal Oula, 1441 AH
- ⁵ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 195)
- ⁶ Madani Muzakarah, 16 Jumadal Oula, 1441 AH
- ⁷ Madani Muzakarah, 30 Jumadal Oula, 1441 AH
- ⁸ Madani Muzakarah, 16 Jumadal Oula, 1441 AH
- ⁹ Madani Muzakarah, 7 Jumadal Ukhra, 1441 AH
- ¹⁰ [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahman, verse 16)
- ¹¹ Madani Muzakarah, 21 Jumadal Ukhra, 1441 AH



Shining Stars



Mawlana Adnan Ahmad Attari Madani

A Companion of the Messenger states:

My father was martyred in the Expedition of Uhud without leaving any inheritance. So, we became desperately needy. My mother صَلَّى اللَّهُ عَلَيْهِ وَإِلِهِ وَسَلَّم Go to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَإِلِهِ وَسَلَّم and bring something back." At that time, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم was in a gathering. After greeting everyone, I sat down. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم stated, "Whosoever desires richness, Allah Almighty makes him rich; whosoever wishes to avoid begging, Allah Almighty saves him; whosoever desires something only to the extent that he requires, Allah Almighty grants it to him." I said to myself that I do not need anything, and so I did not say anything and returned home. When my mother asked me, I informed her of what had occurred. In the end, Allah Almighty granted us patience and sustenance too.

Another version states: "Allah Almighty granted us so much sustenance that I am not aware of a house from the Anṣār that is wealthier than ours."

This young Companion, a prominent jurist of Madina

and scholar of hadith, was Sa'd ibn Mālik ibn Sinān, better known as Sayyidunā Abū Sa'īd al-Khudrī توني الله عنه *Al-Khudrī* is a reference to his ancestor, Khudra.

Virtues and merits: He was present during the Pledge of Ridwan and a learned man from the Companions of the Bench. As a trusted point of reference for people, he issued legal edicts (fatāwā) for a long time. He once fell ill, and so the Messenger of Allah مَنَّى اللهُ عَلَيْهِ وَالِهِ وَسَنَّم came to visit him. His sister مَنَّى served lamb shank, of which the beloved Prophet ate a little. He is the son of the esteemed اللهُ عَلَيْهِ وَالِهِ وَسَلَّم Companion regarding whom the Messenger of Allah said, "Whosoever wishes to see a man صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم whose blood has mixed with my blood, he should look at Mālik ibn Sinān." This was because during the Battle of Uhud, when the noble Prophet's blessed face was wounded, Sayyidunā Mālik ibn Sinān زفن with great fervour, sucked the flowing blood, اللهُعَنْهُ and swallowed it, and he did not allow a single drop to fall on the ground.

Memories from his childhood: He رَضِىَاللَّهُمَنَهُ recalled: I was 13 years old when the Expedition of Uhud took place. My father took me by the



hand to the Prophet صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم and said, "Dear Messenger of Allah اصَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم Even though this boy is of a small stature, he صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم has strong bones." The Prophet lifted his gaze and then lowered it again, and replied, "Send him back," and so my father sent me back. When we received news that the had been صَمَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَمَّ Allah صَمَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَمَّ injured at Uhud, I went out with a few boys from our tribe. We waited for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and to hear about his well-being and safety. Then one day, we saw some people coming from the valley, but we صَلَّى اللَّهُ عَلَيْهِ were focused only on the Prophet وَالِهِ وَسَلَّم. We were looking towards the Prophet مَتَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم, and when the army of Islam returned to Madina, we went out to see the Messenger of Allah مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّه Messenger of Allah مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّه at me and asked, "Are you Sa'd ibn Mālik?" I replied, "May my mother and father be ransom upon you! Yes, I am Sa'd ibn Mālik." صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم Then I went closer to him. He was mounted on his horse at that time, and o I kissed his knee. The Prophet صَلَّى اللهُ عَلَيْهِ وَالِهِ then said, "Your father has been martyred. وَسَلَّم May Allah Almighty reward you on account of your father."

Worship: He would worship Allah in abundance. After the mid-morning prayer ($duh\bar{a}$), he would continue praying for a lengthy time.

Teaching: As a passionate teacher of the Quran, he devised a special method for teaching the Book of Allah. After teaching 5 verses in the morning he would teach 5 more in the evening. Sayyidunā 'Abd Allah ibn 'Abbās advised his son, Sayyidunā 'Alī, and his student, Sayyidunā 'Ikrima كَرَضِىَ اللّٰهُ عَنْهُمُ to "learn hadith from Sayyidunā Abū Sa'īd al-Khudrī." When they went to him, he was tending to his garden, but seeing them, he wrapped himself in a shawl and began to narrate hadith.

As a warrior: The Expedition of Khandaq, which took place in 5 AH, was the first battle that he took

part in alongside the beloved Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِمِ اللَّهُ عَلَيْهِ وَالِمِ اللَّهُ عَلَيْهِ وَالِمِ . In total, he participated in 12 expeditions. He accompanied Sayyidunā ʿAlī ibn Abī Ṭālib رَضِى اللَّهُ عَنْهُ in the Expedition of Nahrwan against the Khawarij.

Residence: During the lifetime of Sayyidunā Ḥuzayfa ibn al-Yamān رَضِىَ اللَّهُ عَنْهُ he went to Midian, but later settled in Madina.

Tests: In 63 AH, during the massacre of Harrah, he confined himself to his home. Some of the perpetrators entered his house and said, "Take out whatever you have." He replied, "I do not have anything." Upon this, those wicked individuals tugged at his beard hair and beat him harshly. They then tied him to a pillar and began to take even the smallest items in his home, even the wool filling and linen of his bed and pillow. Whilst leaving, one of them stole a pair of pigeons that were in his house.

Demise and final will: He said to his son, "I have grown old, and my time is near; so, take my hand." Thus, with the support of his son, he went to an empty part of al-Baqī^c cemetery and said, "When I pass away, bury me here." He further announced to a group of Companions رَضِيَ اللّٰهُ عَنْهُم "When I die, bury me in the clothes in which I would offer salah and perform the dhikr of Allah." When afflicted by his final illness, some people came to enquire about his well-being, but he was unconscious at that time. When he regained consciousness, the people said, "It is time for salah." He replied, "I have already prayed through gestures, and that is sufficient for me." He passed away in Madina on a Friday in Muharram, 74 AH, aged 86 years.

As a hadith teacher: Sayyidunā Jābir ibn 'Abd Allah and Sayyidunā 'Abd Allah ibn 'Abbās رَضِىَ اللَّهُ عَنْهُم from the Companions who narrated hadith from him. In total, 1170 hadith are related from him. Forty-three of these are agreed upon by al-Bukhārī and Muslim, while a further 16 are narrated by al-Bukhārī, and 52 by Muslim in their respective compendiums.



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

Do Not Disparage **Pakistan**!

Dear children!

Ameer-e-Ahl-e-Sunnat, Allama Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة says:

Pakistan is the fort of Islam. You can freely mention Allah and His Messenger مَسَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَم here. In Pakistan, you can serve Islam without restrictions, unlike many other countries. Nowadays, some disloyal people ridicule this beautiful country. They should not do this, as good children do not disclose the issues of their home outside.¹

Dear children! We learn that we should not speak ill of our homeland Pakistan. Our homeland is our own, and those who speak ill of their homeland actually speak ill of themselves. We should show loyalty to our country by striving to improve it and making it prosper, and we should wish well for our fellow countrymen. May Allah Almighty protect our beloved country, Pakistan, and grant it stability.

امِين بجاوخاتَم النَّبيّين صلَّالله عليه والموسلَّم

(Footnotes) ¹ Malfuzat Ameer-e-Ahl-e-Sunnat, part 73, pg.t 11)

ADINAH

Pious Women

Sayyidatuna Layla Bint Abī Hathma

Mawlana Wasim Akram Attari Madani

Hailing from the powerful and esteemed Banū 'Adī clan of Quraysh, she married the Companion *Sayyidunā* 'Āmir ibn Rabī'a رَضِىَ اللَّهُ مَنْ اللْ مُعْنَا لَهُ مَنْ الْحُمْ الْنَا الْمُ مَنْ الْحُمْ الْعُنْ الْنَالْ مُعْنَا الْحُمْعُنْ مُنْ الْحُمْ مَنْ الْحُمْ الْحُمْ مَنْ الْحُمْعُنْ مَنْ مَنْ الْمُعْنَا مُعْنَا الْحُمْعُنْ مُنْ الْحُمْ مَنْ مَنْ الْحُمْعُنْ مَنْ الْحُمْعُنْ مُنْ مُنْ الْحُمْعُنْ مُنْ الْحُمْعُالِ مُعْنَا مُ مَنْ مَالْ مُعْنَا مُ مَنْ الْحُمْعُالْ مُعْنَا مُ مَنْ مَالْ مُعْنَا مُ مَنْ مُنْ الْحُمْعُالُ مُعْنَا مُعْنَا مُ مَنْ مُنْ الْ مُعْنَا مُعْنَا مُعْنَا مُ مُعْنُ مُنْ مُنْ الْحُمْ مُنْ مُعْنَا مُ مَالْ مُعْنَا مُعْنَا مُعْنَا مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مُعْنَا مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مَالْ مُعْنَا مُ مُعْنَا مُ مَالْ مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مُعْنَا مُعْنَا مُ مُعْنَا مُ مُعْنَا مُ مُ مُعْنَا مُ مُ مُعْنَا مُ مُ مُعْنَا مُ

She bore the teknonym Umm 'Abd Allah, in respect to her son, *Sayyidunā* 'Abd Allah رَضِىَ اللَّهُ مَنَهُ.

As one of the earliest people to embrace Islam, she was from the privileged few who prayed towards both the Jerusalemite and Makkan qiblas.In Rajab, five years after the announcement of prophethood, *Sayyidatunā* Laylā and her husband joined ten men and three women to migrate to Abyssinia for Allah's sake during the momentous First Migration. According to one report, she was the first woman to migrate to Madina, accompanied by her husband. Another report suggests that the first woman to migrate was the mother of the believers, Sayyidatunā Umm Salama رَحْبَةُ اللَّهِ عَلَيْهِ harmonised both reports by explaining that Sayyidutunā Laylā رَضِيَ اللَّهُ عَنْهَا was the first to migrate with her husband, while Sayyidatunā Umm Salama

رَضِيَ اللَّهُ عَنْهَا was the first to do so by herself.

Before *Sayyidunā* 'Umar رَبِّى اللَّهُمَنْهُ embraced Islam, she underwent a host of great difficulties and hardships. Hence, when she was about to migrate to Abyssinia, *Sayyidunā* 'Umar said, ''Umm 'Abd Allah! You are now gaining freedom?'' to which she replied, ''You persecuted and oppressed us greatly. In the end, Allah Almighty has made a way out for us.''

Morality and virtuous principles were her hallmarks. She did not lie to even her infant children. She once said to her son, "Come, let me give you something." Hearing this, the final Prophet مَـنَّى اللَّهُ عَلَيْهِ وَاللَّهِ مَسَّلًا اللَّهُ عَلَيْهِ وَاللَّهِ مَسَلًا "What do you intend to give?" She replied, "A date fruit," to which the final Prophet مَـنَّى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمَ "If you did not give anything to him, this would have been written as a lie from you."



A Heartfelt Plea

Sharing Problems

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

A pious person رَحْمَةُ اللَّهِ عَلَيْهِ once faced some problems, causing him to become worried. He did not inform anyone at home of what he was going through, however. The reason he gave for this was, "I know my family does not have a solution to my problems. At this moment in time, only I am worried. If I share these problems with my family, they will also become worried. My problems will only increase as a result. "

Problems and issues are a part of life. To address these problems, we may have to talk to someone about it, but that person should be someone who can actually help us. To share your problems indiscriminately with everyone adversely impacts one's dignity and social standing. So, be judicious. Also, keep in mind that problems are resolved at their appointed time. For example, people sometimes trap their fingers in doors and their nail darkens due to blood clotting. You can try and use a number of medicines to resolve this issue, but to truly deal with this issue, you would have to wait for a few days for it to disappear. Firstly, the pain ends slowly but surely, and then there comes a time when that also disappears.

Similarly, there are many problems that eventually end with the passing of time. After all, they begin at an ordained time and likewise end at an appointed time. They can be short-term problems or long-term, but they will be resolved only in their own time. Strategies should be used to mitigate them, but these attempts must be underpinned by the understanding that it is Allah Who will alleviate your problems as per His decree.

Medically speaking, doctors use a term called "wait and watch". A doctor may initially not give you medicine and ask you to wait a little instead, seeking to ascertain if your problem will resolve itself without intervention. From a psychological aspect, when a problem occurs initially, you do not know what to do and how to



deal with it. Out of haste, you are unable to assess it properly, and the problem could actually be small, but because of your anxiety and nervousness, it can appear insurmountable. If problems suddenly occur, attempt to restrict them to a couple of hours or a couple of days. During this time, these problems will be resolved or you may think of an adequate remedy for them.

Secondly, be judicious in who you share your problems with. Although speaking to someone may help you unload some of your mental stress, if the other person is unable to help resolve the issue, you will be unnecessarily burdening them. For example, by sharing problems with our family which they cannot resolve or help with will simply make them worried and exacerbate the situation. A person's wife may be completely at ease, but once you mention a problem to her, her own mental state can be negatively affected as she worries for you. This worry may even seep into other aspects of her life and lead to adverse effects. The same applies vice versa, or in any other familial relationship. Why burden them with problems that may resolve themselves eventually?

This all depends on the severity of the problems and whether benefit even arises from discussing them or not.

Similarly, some brothers discuss the matters of their organization at home without any real need. The process of Dawat-e-Islami is to consult responsible people within the organization and raise any grievances with them and not discuss them with anyone else. Despite these clear guidelines, some brothers openly speak to everyone at home about organizational problems, knowing very well that the solution to those problems does not come from the house.

Your business problems are also not going to get solved at home. However, if the income of the business is low and on this basis, you want to discuss the expenses at home, then it makes sense to discuss this. Likewise, some problems are of a physical nature, which if mentioned at home, may distress the family. As much as possible, they should not be shared at home either, unless necessary. Bringing outside problems into the home can also lead to backbiting and slander.

It is my plea to all of you to be patient and thoughtful about who you discuss your problems with. May Allah have mercy on us, and may He protect us from the worries of this world and the Hereafter.

امِيْن بِجَابِ خاتَم التَّبِيتَين صلَّى الله عليه والم وسلَّم





Continuing the theme of the previous five issues, we share with you more deeds that will elevate you spiritually and draw you closer to Allah Almighty.

An Elevation in Rank, Gaining Forgiveness and an Honourable Sustenance:

In the Quran, Allah Almighty described five qualities of people who have complete faith: When they remember Allah, their hearts are filled with fear; their faith increases when they listen to the verses of Allah; they depend only upon Allah; they offer the prayers consistently; and they spend in the way of Allah from the wealth He has provided. After that, Allah Almighty states:

ٱولَبِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمُ دَرَجْتٌ عِنْهَ رَبِّهِمُ وَمَغْفِئَةً وَنِهَ قُ كَرِيْمٌ (4)

"Only these are true Muslims; for them are ranks before their Lord, and forgiveness and an honourable sustenance."

3 Hadith in Relation to the Elevation of Ranks:Raised by 1000 Ranks:

The pilgrim on Hajj is under the protection of Allah Almighty, whether he is travelling to perform Hajj or returning home. If he becomes tired or faces difficulties during the journey, Allah will forgive his sins and raise his rank in Paradise by 1000 for every step he takes. For every drop of rain that falls on him, he will be given the reward of becoming a martyr.

• Second only to the station of the prophets:

If someone dies whilst seeking knowledge to support

Path to Piety DEEDS THAT BANKS

Mawlana Muhammad Nawaz Attari Madani

Islam, there will only be a distance of one rank between him and the prophets مَعَدَيْه هُمُ الصَّلوةُ وَالسَّــلاَم Paradise. Mufti Ahmad Yar Khan Na'imi رَحْبَةُ اللَّهُ مَعَدَيْه writes:

Since this hadith clearly talks about the student of sacred knowledge who dies before qualifying as a scholar of Islam, one can only imagine the eminence of the ulema. This could also refer to individuals who are scholars but their thirst for knowledge is never quenched. So, they continuously increase their knowledge by reading and accompanying the ulema. They always consider themselves a student of knowledge and do everything for the purpose of serving Islam. They will be extremely close to the Prophets 322 min 322

• Rank below the station of the martyrs:

The woman who obeys Allah, fulfils the rights of her husband, encourages him to do good, does not betray him, and does not misuse his wealth, there will only be only one rank between her and the martyrs in Paradise. If her husband is pious, she will be his wife in Paradise. Otherwise, one of the martyrs will become her husband. May Allah Almighty grant us the ability to perform good deeds to elevate our rank.

*ٳڡؚ*ؽؙڹؚڿؘٳ؆ؚٳڶڹؚۧۑۜٞٵڵۘۘٳڡؚؽؙڹڝڴؖٵٮۨؗؗٞڷڡۼڶيهۅٳڶ؋ۅڛڴۘؠ



Who is Right?

Divorce Elsiam's Approach to Women

Mufti Muhammad Qasim Attari

عَلَيْهِ السَّلَام rom the time of Sayvidunā Ādam till today, marriage has held a pivotal role in human life. We cannot discuss marriage without also talking about divorce, as difficulties may arise in a relationship on occasion, which lead to obstacles in spending life with one another. Ultimately, this results in separation. Different religions and traditions have their methods for ending a marriage and separating the spouses. The Islamic method is moderate and offers a fair approach to the man and woman and their children, If people fail to follow the Islamic method in letter and spirit, leading to unfavorable outcomes, it is they, not Islam, that is responsible. The fact of the matter is if the Islamic method is correctly followed, it is impossible to find a better way.

The first guideline for marital life is for both husband and wife to consider each other a critical part of each other's lives, a source of contentment for one another, adornment for each other's virtues, and veils for each other's shortcomings. Allah Almighty has said:

وَمِنُ النِيبَةِ أَنْ خَلَقَ نَكُمْ مِّنْ أَنْفُسِكُمْ أَذُوَاجًا لِّتَسْكُنُوًا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً أَنَّ فِي ذٰلِكَ لَا يَتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ (1)

"And amongst His signs is that He created spouses for you

from yourselves for you to gain comfort in them and placed love and mercy between yourselves; indeed, in this are signs for the people who ponder."¹

Secondly, sometimes the wife or children may inadvertently do something which the husband sees as damaging for him. Although it may appear to be a form of enmity, the wife and children are not really his enemies. If something like this happens, the husband should adopt a forgiving approach. Allah Almighty said:

ێؘٲؾؙٞۿٵٱڵٙۜٚٚڶؚؽؙڹؘٳؗ۬ڡٮؘؙۏٞٳٳڹۜٙڡؚڹؙٲۮ۫ۏٳڿؚػؙؗؗؗؗؗؗؗڡؙۯٵؘۅ۫ڵۮؚػؙؗڡ۫؏ٮؙڵۊٞ۠ٳؾۧٮؙٛۄ۫ڣؘٵڂٮؘؘۮؚۏ۫ۿؙ ۅٙٳڹ۫ؾڠڡؙۏ۫ٳۅٙؾڞڣڂۅ۫ٳۅٙؾۼ۬ڣڕؙۉٳڣؘٳڹٞٳٮڵٙؗؗؗؾۼڣؙۏؚڒڗۜڿؽ۫ؗؗؗۨ۩؆ۣ

"O believers! Some of your wives and children are your enemies (because they stop you from migration); therefore, be wary of them; and if you pardon and overlook and forgive (their errors), so indeed Allah is Most Forgiving, Most Merciful."²

The third guideline of marital life is that if a disagreement arises between the couple, they should sit down and talk to each other, not at each other, to find a solution and not make their lives a spectacle for others. Allah Almighty said:

ۅؘٵڵؖؾؽؾؘڬڶۏؙۏڹڹؙۺؙۅ۫ڒؘۿؙڽؘۜڣؘۼڟؙۅ۫ۿؙڹؘۜۅٙٵۿؙڂڔؙۅ۫ۿؙڽؘۜڣۣٵڵٮۛۻؘٳڿٶؚٙٵۻ۫ڔڹؙۅ۫ۿڹۜ ڣؘٳڹٛٲڟۼڹۘػؙ؞۫ڣؘڵڎؾڹ۫ۼؙۅ۠ٵۼؘڶؽ۫ۿڹؘۜ؊ؠؚؽڵٙڋٳڹۜٵٮڵ۬ؗڎػٵڹۼڵؚؾٞۜٵۘڝٙؠؚؽڗٵ۞؆



"The women from whom you fear ill-conduct (i.e. rebellion towards their husbands which may cause a breakdown of the marriage); so, (first) admonish them, and (then) sleep apart from them, and (lastly) hit them (lightly, e.g. with a handkerchief, or with a soft twig, etc. on non-delicate areas no more than thrice, only if it is beneficial to save the marriage). Then, if they obey you, so do not seek to do injustice to them. Indeed, Allah is Ever Exalted, Most Great."³

"Hitting" does not refer to physical assault but an admonitory warning. If there is a chance that such a warning may escalate into assault, then it is not permitted either.

The fourth guideline of marital life is that if the husband and wife cannot deal with a matter between themselves, the relatives of the married couple should work together to find a solution. Allah Almighty said:

ۅٙٳڹڂڣؙٛؗٛؗٞؗٞؗٞۺڨؘٲٯٙڹؽڹؚڥؚؚؚؚؠٵڡؘٛٵڹۛۼؿؙۅ۠ٳڂػؠٙٵڝؚۜڹ۫ٲۿڸ؋ ۅؘڂػؠۧٵڝؚۜڹٛٲۿڸۿٵٝٳڹ ؿ۠ڕؽ۫ٮؘٲٳڞؙڵٲڂٵؿؙۅؘڣؚۨۊٳٮڵ۠ڎڹؽڹۿؠؘٵؗٳڹۜٛٵٮڵ۠ٙڎػؘٵڹؘۼڶۣؽؖٵڂؠؚؽؙڗٵ۞ؚ؞

"If you fear a dispute between husband and wife, send a mediator from the man's family and a mediator from the woman's family; if these two desire to bring about reconciliation, so Allah will cause unity between them; indeed, Allah is All-Knowing, Well Aware."⁴

If all of these steps cannot save the marriage, then what next? In pre-Islamic Arabia, it was common for the man to issue one divorce to his wife, and when her sitting period ('idda) neared its end, he would revoke the divorce before issuing a new divorce. He would perpetually continue this pattern of divorcing and revoking, preventing the woman from ever being free to remarry and subjecting her to ongoing mental torment. An incident like this occurred in the Prophetic era, when a woman appeared in the court of the final Prophet and explained صَلَّى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم how her husband had threatened to revoke the divorce and then divorce her again, repeating this cycle perpetually so that she is effectively imprisoned for the rest of her life. The following verse was revealed⁵ in response:

ٱلطَّلَاقُ مَرَّتٰنِ ۜ فَامْسَاكٌ بِمَعْرُوْفٍ ٱوْتَسْرِيُحٌ بِاحْسَانٍ تِلْكَ حُدُوُدْاللّٰهِ فَلَا تَعْتَدُوُهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوُدَاللّٰهِ فَأُولَ إِكَ هُمُ الظَّلِمُوْنَ (١٣%

"This (revocable) divorce is up to two times; (women) must then be taken back on good terms or released with kindness.

These are the limits of Allah; do not exceed them; And those who transgress the limits of Allah, so only those people are unjust."⁶

Thus, Allah Almighty proscribed the practice of endless divorces and retractions, liberating women and protecting their rights. He revealed that a man would have the authority to revoke only two divorces, but as soon as he issues the third, then he would be unable to revoke the divorce or have any influence on the woman. The limit of three divorces ended the practice of constant oppression against women, in that when the third divorce is given, the woman will be forbidden for her husband forever. This woman has her own life; after the sitting period, she can remain unmarried for the duration of her life or if she wants, she may marry another man and commence her new life. If this new husband dies or he also divorces her, and she then wants to remarry the first husband, she can now do so if she chooses.

Recognize that this entire matter is reliant upon the consent of the woman and her will. A divorced woman cannot be forced to marry another husband, nor is there any compulsion to get divorce from the second husband, neither is she obliged to marry the first husband again. In all three cases, the will of the woman is looked at and her wishes are respected.

I am explaining all of this because some people make religious issues into a mockery, especially those who are the enemies of Islam and stand against it. They twist the beauty of what Allah Almighty made a means of ending oppression and present it as an oppressive law. Conversely what I have stated to you is the real context of this divorce issue; there is no cruelty involved, only the preservation and upholding of women's rights. This can only be understood by the wise, not those who oppose Islam. (Continued..)

(Footnotes)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Rum, verse 21)

² [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Taghabun, verse 14)

³ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 34)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 35)

⁵ al-Bahr al-Muhit, Surah Al-Baqarah, Ayat 229, vol. 2, p. 202

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 229)



Madani Clinic

Typhoid

Doctor Umm Saarib Attariya

Typhoid is a bacterial infection caused by the *Salmonella syphi* bacteria. Typhoid is most common in regions that have poor sanitation and hygiene infrastructures.

Main Symptoms of Typhoid:



These symptoms begin to appear one to two weeks after infection occurs. Children are most at risk of developing typhoid. If a child has symptoms of typhoid, immediately take them to the doctor.

Causes:

Typhoid is transmitted by bacteria which spreads when the infected person does not properly wash their hands after going to the toilet and contaminate the food they touch. Anyone who eats this food may become infected. Consuming unwashed vegetables and fruit causes this infection to spread in the body. Generally, children who have a weak immune system quickly fall prey to this disease.

Complications:

Without immediate treatment or treatment with appropriate antibiotics, the following complications may occur:



If you are taking the child to an area or country where typhoid fever is widespread, make sure to



take precautionary measures.

Diagnosis:

Typhoid is confirmed by analyzing samples of urine, stool, or blood. The person is then hospitalized according to their condition, or a course of oral antibiotics is commenced at home. If the typhoid is severe, intravenous antibiotics (injection in the vein) may be administered.

Treatment:

Timely administration of an antibiotic can improve the patient's health within 48 hours, as well as reduce pain and fever. Two necessary actions must be undertaken:

- 1) Complete the course of antibiotics to avoid complications.
- 2) Do not take medicine to reduce fever without consulting your doctor.

Drink plenty of fluids to stay hydrated and help the body recover.

Prevention:

To protect children and adults against typhoid, give them water that has been boiled (at a drinkable temperature). Keep your hands clean and teach children to wash their hands with a suitable handwash or soap before they eat. Apart from this, wash your hands properly after using the toilet. Wash fruit and vegetables thoroughly before eating them, and try to use more fruits and vegetables that are peeled before being eaten or cooked, such as bananas, peas, and bottle-gourd. Avoid eating out from outside, and always use a new syringe when needed.

Vaccination:

A vaccine is available for children under two years of age which strengthens the immune system and protects against infection.

Spiritual prescription for fever

The one who has fever should recite this supplication seven times:

بسُم اللَّه الْكَبِيْرِ اَعُوْذُ بِاللَّه الْعَظِيْم مِنْ شَرِّعِنْ قِي نَعَادٍ وَمِنْ شَرّ حَرّ النَّارِ¹

If the patient cannot read it himself, another person who is punctual in salah should recite it seven times and blow on the patient or on water and make him drink it. The fever will decrease, الذُ شَـاً الله. Repeat if the fever does not subside straight away.²

(Footnotes)

¹ Mustadrak Hakim, vol. 5, p. 592, Hadith 8324

² Kaam Kay Aurad, p. 5





Dr Zeerak Attari

The faculty distinguish to between right and wrong is a remarkable bounty of Allah Almighty. This faculty can be impaired by a host of mental health conditions. Psychosis is one such condition which causes the patient to disconnect from reality. It is one of the serious health issues to affect people. The difficulties caused by psychosis are perhaps even worse than cancer. Alongside the affected person, their family members also bear the brunt and adverse effects of this illness. Some basic information about psychosis and its treatment will be given in this article.

Symptoms

Just as physical ailments have symptoms, mental health illnesses also have some symptoms. At a basic level, psychosis has two major signs, which are known as hallucinations and delusions.

Hallucinations are linked to the five senses. In people that have psychosis, it is usually their sense of hearing that is impacted. The affected person hears voices in their ear that others cannot hear. They usually cover their ears to block out these sounds, or they begin responding to these voices. To onlookers, it appears as though they are speaking to themselves or to something that cannot be seen. The affected person does not understand what is happening to them. These voices are usually negative and cause the person to feel paranoid and anxious.

The sense of seeing, smelling, touching, and even taste can be affected in some people with psychosis. They see things that others cannot see or feel as though something is crawling on their body. Some of them sense a strange smell or taste that is not really there. These types of symptoms are sometimes caused by other conditions, such as epilepsy or Lewy body dementia. However, in comparison to hearing voices, these symptoms are much less common.

The second major sign of psychosis is to believe in things that are not true, i.e., delusional beliefs. A person begins to believe in things that are opposite to reality. Most of those affected think that somebody is trying to harm them, that the police are searching for them, or someone wants to take their life. In reality, this does not be the case at all, but all kinds of thoughts become imprinted on the person's mind.



In response, they take steps to protect themselves. Many of those affected by this do not leave their homes in case somebody captures them. To protect themselves, some of them even keep a dagger, knife, or other weapon on their person, which can be a danger to others. However, this is rare.

The presence of either hallucinations or delusions is enough to make a positive diagnosis of psychosis. The daily life of the affected person becomes disrupted and limited. Eating, drinking, sleeping, changing clothes, and other necessities are severely impacted. A person begins to speak incoherently. Sometimes, they begin to harm themselves or others. In short, the entire household finds itself in a tense, peaceless environment.

Causes

Psychosis itself is a symptom, which is caused by other mental illnesses or substance abuse. Mental illnesses which cause psychosis include schizophrenia, bipolar disorder, and severe depression. Alongside this, psychosis can be caused by the following:

- 1. Sudden mental shock (e.g., someone's death in an accident, another unexpected crisis, being subjected to oppression, etc.)
- 2. Major or chronic stress.
- 3. Substance abuse/drug use.
- 4. Consuming alcohol.
- 5. Side effects of certain medications.
- 6. Physical diseases, such as a brain tumour.

Therefore, it is necessary that a person affected by psychosis is immediately assessed by a doctor without delay. Whether caused by a mental illness or something else, psychosis can be treated and controlled to a great degree. However, the longer the treatment is delayed, the stronger the psychosis will take root, and then treatment will be less effective.

Treatment

Like other mental health disorders, it is possible to treat psychosis. The following are necessary for the treatment of psychosis:

- 1. Anti-psychotic medication.
- 2. Psychotherapy.
- 3. Social help and support.

Unfortunately, in our society, there is a negative mindset in relation to anti-psychotic medications, which has a detrimental effect on the affected person, their family, and the wider community. Around two-thirds of individuals who suffer from psychosis can live a completely normal life by using anti-psychotic medication. One-third of sufferers only have to take medications for the first few months and then they can leave them while others have to take the medication for life. Only a psychiatrist can decide this. Therefore, we should accept and trust the advice of the doctor; Islam teaches us to do this.

Psychosis and self-harm/suicide

There is a greater risk of self-harm/suicide in sufferers of psychosis. Around 5-10% of affected people end their lives through suicide. There is a greater chance of this taking place at the time of being admitted to the hospital and during the first few days after being discharged. Thirty percent of those who are affected by psychosis are also involved in self-harm.

May Allah Almighty protect us all from physical, mental, and spiritual ailments.

امِين بِجَاع خاتَم النَّبِيتين صلَّى الله عليه والم وسلَّم



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CWOMEN'S

1. Can a woman wear shoes which have silver embroidery on them?

Q: What do the honourable scholars of Islam state regarding the following matter: is it permissible for a woman to wear shoes which have silver embroidery on them?

بِسْمِ اللهِ الرَّحْلِنِ الرَّحْلِنِ الرَّحْلِيِّ الرَّحْمِيمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِمَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is unconditionally permissible for women to wear gold and silver. Therefore, it is permissible for a woman to wear shoes which have silver embroidery on them.

In Radd al-Muhtar, it is stated: لاباس لهان بلبس الديباء It is permissible for a woman to wear thick or fine silk, gold, silver, or pearls." In Fatawa Tatarkhaniyyah, the following is found in relation to wearing shoes which have silver embroidery on them,

سئل ابوحامد عن امرأة لها صند لي في موضع القدم عنها سبك متخذ من غنزل الفضة وذلك الغزل مبايخلص ، هل يجوز لها استعبال تلك Abu Hamid was asked about " - الصند القدين فقال نعم a woman who had laced sandals with pure silver threaded into them in the area in which the foot is placed. In response to the query about whether it was permissible for her to wear such shoes, he replied in the affirmative.

Imam Ahmad Raza Khan زَحْبَةُ اللَّهِمَانَ discusses the permissibility of a woman having silver embroidery on her sandals, and says, "Shoes embroidered with pure gold or silver are unrestrictedly permissible for women, but are only permissible for men on Mufti Abu Muhammad Ali Asghar Attari Madani

the condition that they are not ornamented all over and no piece of embroidery exceeds a space of four fingers."

<u>ۅ</u>ٞٳڵؿؗۮٱۼ۫ڵؠؙۼۊٛۅڿؘڷۜۅؘڒڛؙۅ۫ڵؙۮٲۼڵؠڝۑؖٞٵٮؿ۠ڡڡڵؽڡۅٵڵ؋ۅڛڷۧؠ

2. Will a woman have to observe the *iddah* of death if she miscarries at 2 months?

Q: What do the scholars of Islam and the Muftis of Islam say about the following matter: A woman's husband passed away on 30th November, and she found out that she was pregnant on the same day. On 22nd December, the woman experienced continuous bleeding and expelled pieces of flesh. After being checked, she learned that she had a miscarriage. She was pregnant for approximately 2 months. In this case, will she observe the complete *iddah* of death or has the *iddah* come to an end?

بِسُمِ اللهِ الرَّحْلِنِ الرَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the situation that has been mentioned, it is necessary upon the woman to observe *iddah* for 4 months and 10 days after the death of her husband. The *iddah* will not be complete if she miscarries after 2 months. This is because the condition for the *iddah* to be complete after a miscarriage is that the limbs are partially or fully formed, and they are formed at 4 months, or 120 days; the limbs do not form before this. As she miscarried at 2 months, this was a clot of blood or a piece of flesh whose limbs had not yet formed. For this reason, the *iddah* will not be considered complete due to the miscarriage.

وَاللَّهُ أَعْلَمُ عَزَّو جَلَّ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه واله وسلَّم



ISLAMIC RULINGS ON TRADE

Mufti Abu Muhammad 'Ali Asghar 'Attari Madani

Principles of passive partnerships (*mudāraba*)

Q: What do the noble scholars say about this matter: To start a business, Zayd gives Bakr £50,000. He states they will share all profit and loss equally. Is this type of business correct? When will the loss be returned to the investor?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The business partnership in which one party (the investor) provides capital and the other party provides skill and labour is termed *mudāraba*. The principle regarding loss in *mudāraba* is that the person providing skill and labour, called the mudārib, is only liable for losses in what he is responsible for. To stipulate a condition making the *mudārib* liable for all losses in general is invalid. It is stated in *Fatawa Razawiyyah*: "The condition of making the *mudārib* liable for any loss other than his own transgression and waste. Incurred losses will be covered by the investor."

It is stated in Bahaar e Shari'at:

If there is no uncertainty with regards to profit through the condition 'imposed in *muḍāraba*', the condition itself is invalid, but the *muḍāraba* itself is valid. Such conditions include making

the muḍārib responsible for all incurred losses in general or making both of them responsible.²

In light of these explanations, in the scenario of the questioner, if a loss is incurred in the capital and not because of negligence from the *muḍārib*, the investor will cover the loss. Hence, in the scenario provided in the question, the condition instated by Zayd to make Bakr, the *muḍārib*, an equal participant in loss is null and void. However, the business arrangement of *muḍāraba*' will not be nullified by means of this invalid condition.

So, what is loss in *muḍāraba* and when is it returned to the investor? There are many misconceptions about this. Sometimes, the general lack of profit is considered a loss, whereas this is incorrect. With respect to the loss that can be incurred by the investor in *muḍāraba*', here are three scenarios to keep in mind.

1. The losses will be covered by business profits first. Therefore, in this case, if any profit is remaining after the losses have been covered, it will be divided amongst the parties in the fixed proportions. If there is no leftover profit, both parties will receive nothing.

2. If both parties calculate and distribute the profit whilst business is ongoing and incur losses thereafter, this previously distributed profit will be



recollected in order to cover the loss. This ensures the capital is protected from loss. The jurists have mentioned the following point: If the arrangement of *muḍāraba*' was contracted for a specific period of time, e.g., six months, one year, etc. and the parties decide to extend the contract upon expiration, a new contract can be formed. If loss is incurred after this, it will not be covered by the distributed profit of the previous contract.

3. If the losses cannot be covered by any generated profit, the capital will have to be used. Thus, in this scenario, the investor will have to bear this setback and the efforts of the *muḍārib* will be in vain. The *muḍārib* will bear no responsibility when there is a loss of capital.

Incurred losses will firstly be covered by generated profits. Whilst providing clarity on this matter, Mufti Amjad Ali A'zami ترمَمَةُ اللَّهِ عَلَيَّه states:

The wealth lost during mudaraba will be covered by generated profits. It will not be covered by the capital. E.g. £100 was invested into the business; a profit of £20 was made and £10 was lost. The loss of £10 will be deducted from the profit, i.e. only £10 profit remains. If the profit cannot cover the entirety of the loss, e.g., £20 was made in profit and £50 was lost, it will be covered by the capital. Money will not be taken from the *mudārib* as he is entrusted, and there is no penalty upon him, even if he is responsible for the loss. However, if the mudarib causes the loss deliberately, he will have to compensate as he was not authorised to do such a thing. The investor and labourer usually calculate and distribute the profit on a yearly, monthly, or bi-annual basis, and the contract of *mudāraba* continues to run after this. If all or some of the capital is lost or destroyed, both parties will return an amount of profit to make up what was lost. If the loss of the capital cannot be recouped after returning all profits, the profit will be given to the investor. There is no compensation for the deficiency.³

<u>ۅؘ</u>ٳڹڷ۠ڰؙٳؘؙۘۘۘ۫ۘ**ؙؙڡؙ**ڵؠؙۘ؏ؘڗٙۮڿؘڶۧۊؘ ڒؘڛؙۘۅٛؗڵڂٳٛڠڵؠڝۑۧؖٳڹڷڡۼڶۑڡۅٳڵ؋ۅڛڷٙؠ

What is the Difference between a Partnership in

Services and a Contractual Partnership?

Q: What do the noble scholars say about this matter: what is the difference between a partnership in services and a contractual partnership?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There are three types of partnership:

1. **Partnership in joint ownership**: some people have a joint ownership over an item or wealth. For example, when someone dies, the wealth he leaves behind is under the joint ownership of his inheritors. If two people contribute towards purchasing a plot of land, this is also a joint ownership.

4. **Contractual partnership**: a contractual partnership is set up by the parties involved. This usually takes the form of a business partnership where two or more people invest money for business purposes. This is known as a contractual partnership.

5. **Partnership in services**: The type of partnership where all participants supply their services/labour and distribute the received fees amongst themselves. For example, two tailors or estate agents meet and agree to work together. This is a partnership in providing a service.

Note: To learn about these rulings in detail, refer to the section covering the types of partnerships in *Bahaar e Shari'at*, part 10.

والله أعْلَمُ عَزَّوجَلَّ وَكُسُولُهُ أَعْلَم صلَّى الله عليه والموسلَّم

¹ Fatawa Razawiyyah, vol. 19, p. 131

² Bahar-e-Shari'at, vol. 3, p. 3

³ Bahar-e-Shari'at, vol. 3, pp. 19 - 20



Parents' Corner

SCREEN TIME & SOCIAL MEDIA For Children

Asif Jahanzayb Attari Madani

With the host of new challenges which parents face these days, parenting has become more nuanced and needs a thoughtful approach. Devices such as phones and tablets and social media and their impacts on children are new issues which were unheard of a few decades ago.

Parents are busy, and so, giving time to address children's issues can be difficult for them. So, to keep children occupied and away from misbehaving, many parents simply hand them a smart phone or a tablet as a quick fix. If the said phone remains with the child, parents consider their household to remain free from the former's mischief, and this allows them to carry out their tasks without being disturbed.

Due to this, our children are suffering from mobile phone and internet addiction. They have developed a dependency on these devices. Their impressionable, young minds are also affected by social media content.

Let us briefly discuss some of the harmful effects of social media consumption on children:

1. According to research, even children as young as four-months old have become addicted to watching digital screens. Due to parental negligence, some children are actively engaged in looking at screens for upwards of four and a half hours daily.

2. Children are developing deep-rooted addictions to cartoons and movies. As such, their role models are animated characters and fictional characters. Right before our eyes, our children are becoming less focused, anxious, and prone to serious mental health issues.

3. Children are experts in using touchscreens but are becoming less creative and geared towards physical activities. They may be unaware of how to even put their shoes on properly but know exactly how to make use of smart phones.

4. Another commonly observed side effect is that due

to excessive screen time, children's attention span and retention is decreasing. In other words, they find it difficult to complete a task from beginning to end. They imitate and act on the frivolity, indecency, and improper conduct they view on social media instead.

5. One of the greatest harms caused by social media is that it has blurred the lines between halal and haram. Children now find themselves unable to recognize haram and sinful things, and they hold no regard for avoiding them. Being far from Islamic teachings has ruined their innocent, tender minds.

Respected parents, raising children is a difficult and critically important task, which requires great precaution. Regarding children's use of mobile phones, here are some key practical pointers for you. By acting on them, the harms of social media and mobile phone usage can be curtailed.

1. If it is not possible to keep your child away from mobile phones, you can still control what they view on it. Only allow them to watch constructive content that will help them grow and learn.

2. Fix a time for your child to use mobile phones and enforce these timings with utmost firmness.

3. Fix times and places for physical activities so that your child's attention can be drawn away from mobile phones and social media.

4. If you wish for your child to view things that shall affect their character positively, have them watch Madani Channel's children's programmes. This way, their minds and personalities are positively impacted and their desire for screen time is also fulfilled.

5. The most fundamental point is for parents to take time out themselves and spend time with their children. The time they take out for their children cannot be replaced by anything else.



New Writer

Ten virtues of **MAKKAH MUKARRAMAH**

Shanawar Ghani Baghdadi

(Fourth Year, Jamia-tul-Madina Faizan-e-Imam Ghazali, Faisalabad)

Makkah is a city of immense blessings and esteem. Every Muslim yearns to visit it, bask in its lights, and immerse himself in the divine mercy which engulfs that blessed land. Let us discuss the virtues of this sacred city, which is very beloved to Allah Almighty:

1. **A city of peace:** Makkah has been mentioned in multiple places in the Quran. For example:

وَإِذْقَالَ إِبْرَهِمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا أَمِـنًا

" Recall' when Ibrāhīm requested that 'O my Lord, make this city (Makkah) peaceful.'"¹

Ramadan in Makkah: The beloved Prophet مَسْلَهُ عَلَيْهِ وَإِنَّهِ وَسَلَّم said:

رَمَضَانُ بِبَكَّةَ ٱفْضَلُ مِنْ ٱلْفِ رَمَضَانَ بِغَيْرِ مَكَّة

"A Ramadan spent in Makkah is superior to a thousand months of Ramadan spent elsewhere."²

3. A city beloved to the noble Prophet تَعْلَى وَلَيْهِ وَسَلَّم Sayyiduna 'Abd Allah ibn 'Adī تَعْنَى اللَّهُ عَنْهُ تَعَلَى مَنْ اللَّهُ عَنْهُ مَا أَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّعُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّالَةُ عَنْهُ اللَّهُ عَنْهُ اللَّ

area of Harwarah, remarking, "By Allah! You are the best land from the lands of Allah, and you are the most beloved to me of all of Allah's lands. By Allah! If I was not taken out from this place, I would never have left."³

4. **Makkah is a sacred sanctuary (***ḥaram***) until the Day of Judgement:** *Sayyidatunā* Ṣafiyya bint Shayba مَلْ اللهُ عَلَيْهِ reported that the Messenger of Allah رَضِ اللهُ عَلَيْهِ delivered a sermon on the day of the Conquest of Makkah, announcing, "O people! Allah has made this city a sanctuary from the day that He created the heavens and the earth. By Allah's declaration, it is sanctified until the Day of Judgement."⁴

5. **Dajjal will not enter Makkah or Madina:** The final Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said:

لَايَدْخُلُ النَّجَّالُ مَكَ^{َّ}ةَ وَلَا الْہَدِيْنَةَ

"Dajjal will be unable to enter Makkah and Madina."⁵

6. The virtue of Makkah's heat: The final Prophet مَلَى اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَّم stated:

مَنْ صَبَرَعَلى حَرّ مَكَّةَ سَاعَةً مِّنْ نَهَا إِتَّبَاعَدَتْ عِنْهُ النَّارُ



"Whosoever bears the heat of Makkah for a part of the day, the fire of Hell is distanced from him."⁶

7. The reward of the one who falls ill in Makkah: Sayyidunā Sa'īd ibn Jubayr نَفِيَ اللهُ عَنهُ said:

Whosoever falls ill for one day in Makkah, Allah Almighty grants him the reward of that good deed which he has performed for seven years 'but is unable to carry it out due to sickness', and if he is a traveller, he will be granted double the reward.⁷

8. The one who dies in Makkah will not be brought to account: The Messenger of Allah مَنْ اللهُ عَلَيْهِ وَسَلَم said, "Whosoever dies in 'any of' the two Sanctuaries (Makkah and Madina), Allah Almighty will raise him with the safeguarded people on the Day of Judgement."⁸

9. The place of the noble Prophet's birth: Another virtue of Makkah is that the final Prophet مَنْ مَنْ was born in this city.⁹

10. **The reward of one salah is equal to 100,000:** The reward of one salah in Masjid al-Haram is equal to 100,000 prayers.¹⁰

The sacred city of Makkah – may Allah increase its virtue – has many names, ten of which are shared here:

1. al-Balad

2. al-Balad al-Amīn

- 3. al-Balada
- 4. al-Qarya
- 5. al-Qādisiyya
- 6. al-Bayt al-'Atīq

7. Maʿad

- 8. Bakkah
- 9. al-Ra's

10. Umm al-Qurā.11

We ask Allah Almighty to enable us to visit Makkah again and again.

امِين بِجالا حاتَم النَّبِيتين صلَّى الله عليه واله وسلَّم

(Footnotes)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verses 126)

- ² Musnad Al-Bazaar, vol. 12, p. 303, Hadith 6144
- ³ Ibn Majah, vol. 3, p. 518, Hadith 3108
- ⁴ Ibn Majah, vol. 3, p. 519, Hadith 3109
- ⁵ Musnad Ahmad, vol. 10, p. 85, Hadith 26106
- ⁶ Akhbar e Makkah, vol. 2, p. 311, Hadith 1565
- ⁷ Akhbar e Makkah, vol. 2, p. 312, Hadith 1569
- ⁸ Musannaf Abd. Al-Razzaq, vol. 9, p. 174, Hadith 17479
- ⁹ Aashiqan-e-Rasool Ki 130 Hikayatayn, p. 200
- ¹⁰ Aashiqan-e-Rasool Ki 130 Hikayatayn, p. 201

¹¹ al-'qad al-Sameen, vol. 1, p. 204





The World of Dreams

Interpretation of your

Mawlana Muhammad Asad Attari Madani

Dream: A sister who has very long hair in real life saw her hair to be very short and black in a dream. Please explain the interpretation of seeing long hair as short in a dream.

Interpretation: Hair being short in a dream is a sign of sorrow and stress. Pray to Allah Almighty, and remember Him in abundance. If possible, give charity in the way of Allah, and you will attain wellbeing الأشآء الله.

Dream: This morning, approximately after Fajr, I dreamt that I, my mother, and my sisters were offering salah. Suddenly, the house was overcast with darkness and all of our kitchen utensils began falling down. When we turned our attention towards the kitchen, a terrifying hand was gesturing FOR us to enter the kitchen. A video clip of Ameer Ahl al-Sunnah منافعة المعارية المعارية والمعالية وال

Interpretation: May Allah protect you and your family from all kinds of trials. Do not worry about this dream. Sometimes, Satan shows us these kinds of dreams. Recite some of the litanies from the *Shajarah* for protection.

Dream: Please tell me the interpretation of repeatedly seeing clear water in dreams. At first, the water reached my ankles, but in later dreams, the depth of water increased. I then saw a huge ocean covered in darkness at night. This led to a succession of dreams in which I saw a vast ocean, which appeared to have no shore. (Sister of Hasan, Lahore)

Interpretation: It is good to see clean water. Seeing an ocean is a sign of becoming acquainted with an influential person.

Dream: In my dreams, I frequently see darkness and a house in which there are coals in pits. I cannot find my way in this dream, and I run back and forth. I went on to have a second dream quite some time ago, in which me and my sister-in-law are sitting together. Some people attempt to annoy us. So, I suggest that we should seek help from Shaykh 'Abd al-Qādir al-Jīlānī, and we begin exclaiming, "Help us, O Ghawth!" (*Al-madad ya ghawth*). A pious individual appears before us; his complexion is reddish, and his clothing, beard, and turban are white. We go on to then pick apples from a tree. Please give the interpretation of this dream. (Bint Khalid Attaria, Kot Adu)

Interpretation: Seeing a pious personality is a sign of blessings. However, darkness and seeing a pit are a sign of a trial. Pray to Allah Almighty for well-being and safety and spend in the way of Allah to remove this calamity.

Dream: I often feel as though someone is performing magic on me in a dream, but I am invoking *salat* on the Prophet مَلْى اللّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم at that moment. Seeing this, the individual says, "I can't do anything until he stops reading."

Dream: I see lizards in a dream.

Interpretation: There are many interpretations for seeing a lizard, depending on the dreamer's personality, work, and circumstances. Generally, a lizard is a sign of a bad person who backbites and gossips about others.





Mawlana Abu Majid Muhammad Shahid Attari Madani

Muharram is the first month of the Islamic year. Across previous editions, we were introduced to 77 blessed individuals from the Companions, saints, and ulema who passed in this sacred month. Adding to the list, here are 11 more such luminaries:

: عَلَيْهِمُ الرَّضُوَانْ Honourable Companions

Sayyidunā Abū 'Ubayda 'Āmir ibn 'Abd Allah 1. ibn al-Jarrāḥ رَضِيَ الله عَنه is a Companion who hailed from Quraysh and accepted Islam early on. He also had the privilege of migrating twice, to Abyssinia and then Madina, for Allah's sake. He was a skilled military commander, a sedulous worshipper, and a man of remarkable character. Despite his high lineage, knowledge, piety, beauty, and status as one of the 10 Companions explicitly promised Paradise, he remained extremely humble. He participated in all battles and was appointed as the commander in several of them. The Muslim forces were under his command during the Conquest of Syria. During the Plague of Amwas in 18 AH, at the age of 58 years, he passed away. The beloved Prophet صَلَى الله عَلَيْهِ وَأَلِهِ وَسَلَم said:

إِنَّ لِكُلّ أُمَّةٍ آمِينًا وَإِنَّ آمِينَنَا آيَّتُهَا الأُمَّةُ ٱبُوعُبَيْهَةَ بُنُ الجَرَّاح

"Every ummah has a custodian, and the custodian of my ummah is Abū 'Ubaydah ibn al-Jarrāḥ."

His resting place is located in Ghawr Bīsan.¹

Martyrs of the Battle of Khaybar

The Expedition of Khaybar occurred in Muharram and Safar, 7 AH, in Khaybar, 150 km north of Madina. Although the small force of 1600 was vastly outnumbered by 10,000 Jewish belligerents, the Muslims emerged victorious. As well as Khaybar, all forts were captured, and 15 Muslims were martyred. It was after this conflict that the Messenger of Allah it was after this conflict that the Messenger of Allah متل الله عليه واله وتسلّم Sayyidatunā Ṣaffiya bint Huyay

Saints دَحِمَهُمُ اللهُ

- 2. Zinda Pīr, Sayyid Abū al-Maḥāsin Fuḍayl Qadirī Thattwī تونعة الله عليه was born in Sindh, on 14 Safar 871 AH, and he passed away on 17 Muharram 934 AH, in Thatta, Sindh. His resting place is a few yards from Dargah Sayyid 'Abd Allah Shah Ashābi ترتعة الله عليه. He was a high-ranking saint who travelled extensively and performed many miracles.³
- 3. Respected by people from all walks of life,



Khwaja Darwesh Muhammad رَحْمَةُ اللَّهِ عَلَيْه was born on 16 Shawwal, 846 AH, and passed away on 19 Muharram, 970 AH. His shrine is in Kitab, Uzbekistan. He was the nephew and spiritual heir of Khwaja Muhammad Zāhid رَحْمَةُ اللَّهِ عَلَيْه As a god-fearing ascetic, he preferred to adopt precautionary legal opinions.⁴

- 4. Khwaja Muhammad Ṣādiq Gangohī نظمة الله - the acclaimed master and shaykh of the Chishtī Ṣābirī order—was born on 17 Rabi al-Akhir, 987 AH and passed away on 19 Muharram, 1053 AH. His mausoleum is in Gangoh, Ambala District (Eastern Punjab, India). He was a man of deep spiritual unveilings and miracles and an embodiment of sincere devotion to Allah, spirituality, asceticism, and piety.⁵
- 5. The Naqshbandī master, Khwaja Mirza Mazhar Jān-e-Jāna 'Alawī Dihlawī لله عليه known as the "Sun of the Faith" (*Shams al-Dīn*) was born on 11 Ramadan, 1110 AH. He held expertise in religious and secular sciences, was a prolific poet in Persian and Urdu, and renowned for his unwavering commitment to Islamic teachings. He was wounded in an assassination attempt

and was martyred on 10 Muharram 1195 AH. His mausoleum is in Khanqah Shah Abu al-Khayr, Delhi. He authored six books, including Diwan-e-Mazhar in Persian.⁶

- 6. Mawlana Muhammad Zayn al-Dīn Makhdawī نظنه الله عنه was born in Angah, Khushab District, and he passed away on 13 Muharram, 1295 AH, in Makhad (Jand Township, Attock District). He had expertise in various sciences, memorised the textbooks used to train scholars, and became a central figure for seekers of knowledge across South Asia and surrounding regions. He was the teacher of teachers, a lover of Islamic books, a man of spiritual insight, and the second custodian of Darbar Mawlana Muhammad Ali Makhdawi.⁷
- 7. The foremost gnostic, Sayyid Shah Mansab 'Alī Kichochwi تَعْمَةُ اللهِ عَلَيْهِ was the son of Makhdoom Shah Qalandar Bakhsh تَعْمَةُ اللهِ عَلَيْهِ. He was a man of patience, contentment, and had complete trust in Allah Almighty. Despite a difficult family situation, he remained committed to propagating the spiritual path. He passed away in Muharram 1307 AH, in Kichocha, and was buried by the pond of Neer Sharif, close to the masjid.⁸





دَحِمَهُمُ اللهُ السَّلَام Noble Scholars

- 9. The renowned scholar and central figure of Islamic scholarship in South Asia, Shah Wali Allah Ahmad Dihlawī Fārūqī (مَعْنَهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ and passed away there on 29 Muharram, 1176 AH. He was an erudite scholar, the pivotal link in hadith transmission in that part of the world, and a gnostic with deep spiritual insight. His better-known works include *al-Fawz al-Kabīr*, *al-Intibāh fī Salāsil Awliyā*, *Allah, Hamaat* and *Hujjat Allah al-Bāligha*.¹⁰
- 10. Khalifa of Ameer al-Millah Mawlana Hafiz Zafar Ali Pasrūrī رَحْمَةُ اللَّهِ عَلَّهِ was born to a Hashmi family in 1290 AH, in Pasroor (Sialkot District, Punjab). He passed away on 24 Muharram, 1337 AH and was laid to rest in the cemetery near Darwaza District. He had memorised the Qur'ān and was an eloquent orator and poet. He would accompany Ameer al-Millah Pir Sayyid Jama'at Ali Shah Muhaddith Alipur Sayyidan رَحْمَةُ اللَّهِ عَلَّهُ in order to propagate the religion, and he would punctually recite the litanies prescribed to him by his spiritual guide.¹¹

11. Mawlana Qadi Abū al-Ḥaqāʾiq ʿAbd al-Ḥaqq Hashimī نَحْمَةُ اللَهِ عَلَهُ was born in 1334 AH, and he passed away on 4 Muharram, 1414 AH. He was buried in Qutbal (Fateh Jang, Attock District). As an accomplished scholar affiliated with Dargah Ghawthiyya Golra Sharif, he penned 14 books and epistles. He served Jami' Masjid Qutbal and then Masjid Malkan as an imam. He was also a preacher for the Pakistan armed forces and served in the government's education department.¹²

(Footnotes)

- ¹ Bukhari, vol. 2, p. 545, Hadith 3744, Al-Isabah fi Tamyiz al-Sahabah, vol. 3, pp. 475 – 478, Tarikh al-Tabari, vol. 8, p. 315, Al-Bidayah wal Nihayah, vol. 10, p. 40
- ² Usd al-Ghabah, vol. 1, p. 59, Tarikh al-Tabari, vol.2, p. 240 –
 247, Musawwar Ghazawat al-Nabi, p. 52
- ³ Tazkirah Mashaikh Qadiriyyah Fadiliyah, pp. 110 113
- ⁴ Hazarat ul Quds, p. 256, Tarikh Mashaikh Naqshband, p. 260
- ⁵ Haqiqat Gulzar Sabiri, p. 541, Encyclopaedia Awliya-e-Kiram, vol. 3, pg. 107
- ⁶ Hazrat Mirza Mazhar Jane Jana Ke Khutut, pp. 11 20, Delhi Ke Bais (22) Khawaja, p. 214
- ⁷ Tazkirah 'Ulema-e-Ahl-e-Sunnat Zila' Attock, p.57
- ⁸ Hayat Makhdum al-Awliya, pp. 19 21
- ⁹ Al-Majallah al-Tarikhiya al-Misriyah, vol. 55, p. 138, Fawaid al-Irtihal, vol. 4, p. 583
- ¹⁰ Al-Fawz al-Kabir Fi Usul al-Tafsir, pp. 6,11,17
- ¹¹ Tazkirah Khulafa e Amir Millat, p. 39
- ¹² Allamah Qazi Abd al-Haqq Hashimi Aur Tarikh 'Ulema-e-Bhoi Gar, pp. 81 - 93



Time Management

Tips on Using Time Effectively

Shanawar Ghani Baghdadi

(Part 4)

Instead of regretting the time you wasted in the past, seize the time you have now. You may want to make up for lost time but feel that your current engagements and commitments do not allow that. So, you make excuses like, "If my circumstances change, I will definitely do what I should have done a long time ago." Well, instead of succumbing to such excuses, try to follow these tips:

- Make a list of all the things which waste time, which should be and should not be done, and which you can delegate to others. A pious man stated, "Do what must be done, otherwise you will fall into that which should not be done."
- 2. List all of your unfinished tasks and complete them in order of priority. Make a fresh start from here and do not let unfinished tasks accumulate in future.
- 3. Plan in accordance with your life goals. Make separate lists for daily, weekly, monthly, and yearly tasks. Periodically, review these lists, amending and adjusting them when needed.
- 4. Some people think it is enough to arrive and leave work on time. They do not give much

attention to their performance, productivity, or skills, even though these are essential for personal success. Keep the following principle in mind: if the company progresses, then our employment/position will be strengthened. Keep the difference between attendance and performance in mind and strive to improve both.

- 5. Punctuality is key. Some people have excellent performance, but they continuously turn up late to work and appointments. Remember that if the people affected by this shortcoming do not rectify their ways, many companies do not hesitate in sacking them.
- 6. Try to carry out a great amount of effective work in a short space of time. To achieve this, you will have to struggle in the beginning, but once you start completing work to a high standard in a short space of time, it will eventually become easy for you. Difficulty engenders success.
- 7. Carry out the most important tasks in your best time, i.e., prime time. This is usually in the early morning, and the beloved Prophet مَنْ اللهُ عَلَيْهِ وَلَيهِ وَسَلَم made *du'a* for this: "O Allah! Grant my *ummah* blessings in their mornings." By extension, this


means, "Grant my ummah blessings in all religious and worldly tasks that they carry out in the morning." (For example, travelling, seeking knowledge, trading, working, etc.)

- 8. The significance of being on time when going to the office, shop, college, university, academy, for example, is like that of the spine in the human body. It is apparent that when the backbone is weak or if a vertebra moves from its place, it will affect the entire body.
- 9. Try to carry out work in accordance with your skills and expertise, but do not become obsessed with completing it and making it perfect. There is an Arabic adage that states, "The effort is from us but success is from Allah."
- 10. Take yourself to account, because those who learn lessons from their past make the best of their present and future. Those who do not take themselves to account, remain set in their ways.
- 11. It is true that "the knots of destiny are not opened with the nails of planning," but you must plan and then leave destiny to Allah Almighty, who is the Creator of both destiny and planning, and He is the One who manages the heavens and the earth. Stay away from things that you have no knowledge of, for example: Will such-and-such happen tomorrow or not? How will this happen? Likewise, avoid "perhaps," "if," etc., as this achieves nothing except wasting time and distressing the heart. It is possible that tomorrow will bring such a situation that you had not even conceived, and nothing of the plan you were making and the matters you were pondering over come to pass. Therefore, hand over these matters of the future to Allah Almighty

1 Tirmizi, vol. 3, p. 6, Hadith 1216 2 Mirat ul Manajeeh, vol. 5, p. 491





Islam and Women

What have I done for my Faith?

Umm Milad Attariyyah

Being born into a Muslim household is an immense bounty of Allah Almighty. Born Muslims have the privilege of growing up with Islam without having to search or make much sacrifice for it. Yet, even a cursory glance at the annals of history reveals a long index of men and women who sacrificed their lives, wealth, and even their relationships for the sake of Islam. The female Companions and later godly women were at the fore of this tale of sacrifice and altruism.

101



The Companion *Sayyidatunā* Sumayya لنهع brutally tormented and eventually killed because she refused to renounce Islam, becoming the first martyr of Islam. The final Prophet's daughter, *Sayyidatunā* Zaynab رَضِيَ اللّٰهُ عَنْهَا, was thrown from a camel because of her faith; she succumbed to the injuries a few days later. Sayyidatunā Khansā' رَضِيَ اللّٰهُ عَنْهَا sacrificed four sons in the way of Allah Almighty at the plains of Qādisiyya. She then thanked Allah Almighty for allowing her to be the mother of four martyrs.

Sayyidatunā Umm 'Umara رَضِىَ اللَّهُ عَنْهَا not only sustained major injuries during the Expedition of Uhud, but had her hand severed and sustained twelve serious wounds from spears and swords during the Expedition of Yamamah. One of the female Companions did not have any concern after her father, brother, and husband were martyred at Uhud and only sought to find out about the well-being of the Messenger of Allah رَضِىَ اللَّهُ عَنْهَا *Sayyidatunā* Humna رَضِىَ اللَّهُ عَنْهَا find out about the uncle, brother, and husband had been martyred, but she remained unshakeably patient.

When *Sayyidatunā* Ṣafiyya رَضِىَ اللَّهُ عَنْهَا heard of the brutal martyrdom of her brother, *Sayyidunā* Hamza رَضِىَ اللَّهُ عَنْهَا , she said, "This has happened in the path of Allah Almighty, and so I am content with it." In her youth, *Sayyidatunā* Asmā' bint Abī Bakr رَضِى اللَّهُ عَنْهُا remained patient when Abū Jahl struck her in bid to make her reveal the migration of the final Prophet . In her old age, she gave her son away for Islam. Hearing of his martyrdom, she remained patient and thankful to Allah Almighty.

How should women serve Islam?

The inspirational sacrifices of these pious women are reminders for our sisters, mothers, and daughters to not shy away from actively supporting Islam. We are



not being asked to sacrifice our lives today, but the least we can do is support Dawat-e-Islami, the largest and most active Islamic organization in the world. We should seek the pleasure of Allah Almighty by using our time, wealth, and physical efforts to spread the call to Allah and help people find a way out of the darkness of sin.

For sisters wishing to work for Islam and serve its cause, the first step is to ask Allah Almighty for sincerity and the ability to serve His chosen religion in the best manner. Do not only undertake this noble task yourself, but encourage your husband, children, and family members to be involved.

To gain steadfastness on this path, study the lives of pious women. Learn the etiquettes of serving Islam, as people who neglect this usually cause more harm than good. Typically, their lack of training in this regard drives people away.

Therefore, it is a humble request that you enrol on the courses offered by Dawat-e-Islami and encourage others to take part in its diverse activities.

May Allah Almighty grant us the ability to serve Islam and its people.

امِين بجالإخاتَم النَّبِيّين صلَّى الله عليه والده وسلَّم





The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم said:

ٱڭ_{ْم}ِمُوا أَصْحَابِى فَاِنَّهُمْ خِيَا رُكُمْ

"Respect my Companions as they are the best [people] amongst you."

A "Companion" (sahābī) is someone who met the Prophet مَتَّى اللَّهُ عَلَيْهِ وَإِلِهِ وَسَلَّم as a believer and later died as a believer.

There are many virtues and excellences of the noble Companions. These are the people who saw the Prophet مَنَّى اللَّهُ عَلَيْهِ وَإِلِهِ وَسَلَّم with their eyes, absorbed his character, and remained ready to sacrifice their lives and wealth for him. The Companions and obeyed صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and obeyed his commands. How fortunate were the people who would put their minds and hearts at ease by simply اصَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم looking towards the Prophet .

They lived in the Prophet's company and learned from him. By virtue of the Prophet's company and their pure hearts, Allah made them superior to all other people and angels. A few moments in the Prophet's company afforded them a rank which is unobtainable even through centuries of worship. No one can match them.

Dear children, Islam and the Quran have reached us through the noble Companions. So, we must

Muhammad Javed Attari Madani

respect and revere them. Do not say anything that undermines their honour and dignity. Refrain from disrespecting the Companions, and do not go near those who dare to speak ill of them.

Abū Zurʿa al-Rāzī رَحْبَةُ اللهِ عَلَيْه said:

If you see someone faulting the Prophet's Companions and attempting to diminish their rank, know that he is a heretic, devoid of faith. This is because the Quran and every statement of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم have reached us through the Companions. In essence, to attribute evil to them or to disapprove them is akin to the Quran and Hadith being void.

Without doubt, all the Companions are destined for Paradise. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم has spoken of this, and Allah Almighty has promised them goodness. So, we must respect these righteous and virtuous individuals and refrain from attributing evil to their names. We must only use good words whenever we talk about them.

May Allah Almighty grant us the ability to honour and respect the noble companions and protect us from disrespecting them.

ا**مِيُن بِجَابِ النَّبِيّ الْأَمِيُن** صلَّى الله عليه والمه وسلَّم



One Account, One Miracle

The Earth Seized a Horse

Arshad Aslam Attari Madani

Suhayb returned home from tuition. "Show me what you guys bought from the shop!" he shouted. Suhayb's sister, Umm Habiba, entered the room. "Look at my bangles, Suhayb," she said excitedly, showing them to him.

"They look great!" Suhayb exclaimed, "Let me see them from up close!"

Suhayb could not contain himself. "Show me what you brought for me!" he said eagerly, peeking inside the shopping bag.

Umm Habiba replied, "I only went to get things for myself, I didn't bring anything for you." Suhayb's expression changed at once. Looking as though he would burst into tears at any second, he quietly went and sat to the side. Suhayb's grandfather came in. "What happened?" he asked, seeing Suhayb was clearly upset. "Everyone went shopping, but they didn't get me anything!" he complained. His sadness turned into anger, and he bellowed, "That's it! I'm going to take those bangles for myself and not give them back!"

Grandfather sat Suhayb on his lap and lovingly kissed his forehead. "Suhayb, you are a good boy, and good children do not act stubbornly." To lift Suhayb's spirits, he continued "I was about to tell you of a miracle, but Suhayb seems to be upset! I will only tell him about it when his mood is better." Suhayb immediately sat in front of Grandfather, as though he was never upset. Khubayb had entered the room in the meantime, and beamed, "Suhayb loves to hear about the miracles of our beloved Prophet أَصَنَى اللَّهُ عَلَيُهِ وَالِهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَيْهُ وَاللَّهُ وَاللَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَهُ وَاللَيْهُ وَالَيْهُ وَاللَيْ



improved at once." Suhayb smilingly replied, "Now everyone please be quiet! Let me hear this miracle!"

Grandfather began to narrate the miracle:

Our beloved Prophet مَنَّ اللهُ عَلَيْهِ وَالِمِ وَسَنَّ was born in Makkah, at a time when the majority of people who lived there were disbelievers. He invited them towards Islam, to believe in Allah Almighty and to become Muslim. Some accepted Islam after hearing his beautiful words, but there were others who did not like people becoming Muslim.

"But being Muslim is a good thing!" exclaimed Umm Habiba. "Why did the disbelievers not like it?"

Grandfather replied:

As they were disbelievers, they wanted everyone else to disbelieve too. As Islam began to spread, these disbelievers became bitter enemies of our beloved Prophet مَتْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and began to torment him. They even conspired to take the blessed life of the Prophet مَتْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Allah Almighty informed His Prophet مَتْ about the disbelievers' plots and commanded him to migrate from Makkah to Madinah.

A few days later, the disbelievers surrounded the home of the final Prophet صَنَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَنَّم Whilst reciting Surah Yāsīn, the beloved Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَنَّم exited his home and passed right by the disbelievers, but none of them even saw him! When the disbelievers came to know of this in the morning, they became frustrated and enraged. Khubaybasked, "Grandad, the disbelievers wanted our Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم to leave Makkah; so, they should have been happy now. Why did they become angry?"

Grandfather answered, "These disbelievers had planned to take the blessed life of our Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم. Their plan had failed, which is why they were angry."

Grandfather went quiet for some time, and then continued:

Despite our beloved Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم leaving Makkah, the disbelievers were trying to find some way to carry out their plan. They announced a huge reward for the one who would bring the Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم Sayyidunā Surāqa مَنَّ اللَّهُ عَلَيْهِ وَاللَّهِ وَسَرَّم also heard this announcement; at that time, he had not yet become Muslim. He later accepted Islam and became from amongst the honourable Companions.

After hearing this announcement, as he was not yet Muslim, he did not have true recognition of right and wrong. Thus, he set out in search of our beloved Prophet مَصَلَّ اللَّهُ عَلَيُهِ وَالِمِ وَسَلَّم, hoping to claim this bounty. Eventually, he managed to find the whereabouts of the final Prophet مَصَلَّ اللَّهُ عَلَيُهِ وَالِمِ وَسَلَّم

The children gasped. "What happened next?" they asked. "Did he try to take the Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِمِ to the enemies?"

Grandfather quickly replied, "He did not have it in him to lay a hand on our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ مَسَلَّم



He then continued:

As Sayyidunā Suraqā advanced towards the Prophet مَمَنَّ اللَّهُ عَلَيُهِ وَالِمِ وَسَلَّم, the hooves of his horse sunk into the earth! In other words, the earth seized the horse, leaving it unable to move. This is a miracle of the Messenger of Allah مَمَنَّ اللَّهُ عَلَيْهِ وَسَلَّم مَمَنَّ اللَّهُ عَلَيْهِ مِنَالِهِ وَسَلَّم Sayyidunā Surāqa tried his best to free the horse but was unable to do so. He was overcome with fear and began to call out, "Save me, save me!"

"Then what happened, grandad?" asked Khubayb. "How was his horse freed?"

Grandfather explained, "As our Prophet مَنَّى اللَّهُ عَلَيْهِ وَسَلَّم has the best character, he would always keep other people in mind. Even though Sayyidunā Surāqa was not yet a Muslim, not yet a Companion, and was an enemy at that time, our beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم still helped him and saved him from his worries!"

"How did our Prophet حَـنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَمَّ Sayyidunā Surāqa?" Umm Habiba asked.

Grandfather replied:

"Everything obeys the commands of our Prophet (مَعَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم; the earth, the sky, the sun, the moon and everything else. He made du'a, and the earth let go of Sayyidunā Surāqa's horse. In this way, he alleviated Sayyidunā Surāqa's worries in the most beautiful of ways.

The Messenger of Allah صَنَّى اللَّهُ عَلَيْهِ رَالِمِ وَسَنَّم knew that Sayyidunā Surāqa was in search of reward in return for bringing him to the disbelievers. Allah Almighty had informed our Prophet عَنَيْهِ وَالِهِ وَسَنَّم regarding the future of every person, and he knew the future of Sayyidunā Surāqa too. Revealing this knowledge he had, he said, "Surāqa, you will wear the gold bangles of Kisra (the king of Iran)."

"Did he wear the gold bangles then?" Umm Habiba asked.

Grandfather beamed:

"Dear child, our beloved Prophet مَنَى اللهُ عَلَيْهِ وَالِمِ وَسَمَّ had said it, so of course it was going to happen! After a brief time, Sayyidunā Surāqa نَوْسَ اللهُ embraced Islam and became an honourable Companion. After many years, when the Muslims were under the leadership of the second Caliph, Sayyidunā 'Umar نَوْسَ اللهُ عَنْهُ, a war broke out between the Muslims and the disbelievers, which led to the Muslims conquering Iran and attaining vast treasures. Among these treasures were the gold bangles of the king. Sayyidunā 'Umar نَوْسَ اللهُ عَنْهُ نَرْضِيَ اللهُ عَنْهُ اللهُ عَنْهُ مَنْهُ اللهُ عَنْهُ مَنْهُ مَنْهُ عَنْهُ sum broke out between the Muslims and the disbelievers, which led to the Muslims conquering Iran and attaining vast treasures. Among these treasures were the gold bangles of the king. Sayyidunā 'Umar مَنْ اللهُ عَنْهُ مَنْهُ مَنْهُ مَنْهُ مَنْهُ مَنْهُ مَعْهُ اللهُ مَعْهُ اللهُ مَعْهُ اللهُ مَعْهُ مَعْهُ اللهُ مَعْهُ اللهُ مُعْهُ مَعْهُ اللهُ مَعْهُ مَعْهُ اللهُ مُعْهُ مَعْهُ مَعْهُ مَعْهُ مُعْهُ مُعْهُ مُعْهُ مُعْهُ اللهُ مُعْهُ مُعْهُ مُعْهُ مُعْهُ مُعْهُ اللهُ مُعْهُ مُعْهُ مُعْهُ اللهُ مُعْهُ م

"Grandad, is telling the future also a miracle of our Prophet مَنَّى اللَّهُ مَلَيُهِ وَالِهِ مَسَّلَ

"Yes, it is!" he replied. "There are many more miracles like this, which I will tell you about at another time. Come! We will get a gift for you first!" So, Suhayb quickly stood up and went with Grandfather.





1st Muharram, 24 AH

The second Caliph of the Muslims, Sayyidunā ʿUmar al-Fārūq زبن اللهُ عَنَّهُ was martyred on this *day*.

(For more information read Mahnama Faizan-e-Madina Muharram al-Harām 1438 to 1442 AH and the two-volume book of Maktaba-tul-Madinah, "Faizan-e-Farūq-e-'Azam".)

2nd Muharram, 200 AH

This marks the death anniversary of *Sayyidunā* Maʿrūf al-Karkhī رَحْمَةُ اللَّهِ عَلَيْه.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439 AH and read p. 67 of Maktaba-tul-Madinah's book "Sharh Shajarah Qadiriyyah Razawiyyah".)

5th Muharram, 664 AH

This date marks the demise of the acclaimed saint

KEY HISTORICAL EVENTS OF MUHARRAM

and Sufi master, Bāba Farīd al-Dīn Masʿūd Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439, 1440 AH and read the book "Faizan Baba Farid Ganj Shakar" of Maktaba-tul-Madinah.)

10th Muharram, 61 AH

This day, known as ʿĀshūra, marks the tragedy of Karbala in which the Prophet's grandson, Imam Ḥusayn برَضِيَ اللَّهُ عَـنَهُ, was martyred along with several of his relatives and followers.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439 to 1442AH and the book of Maktabat al-Madinah, "Sawanih Karbala".)

14th Muharram, 1402 AH

Death anniversary of Imam Ahmad Raza Khan's son and the Grand Mufti of Hind in his time, Mufti Muhammad Mustafa Raza Khan (رَحْمَةُ اللَّهِ عَلَيْهِ.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439 AH and read the book "Jahan-e-Mufti A'zam Hind".)

18th Muharram, 1427 AH.

Death anniversary of the exegete (*mufassir*) and member of Dawat-e-Islami's Central Executive Committee, Hafiz Mufti Muhammad Farūq Attari دَحْمَةُ اللَّهِ عَلَيْهِ.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439, 1440 AH and the book of Maktaba-tul-Madinah, "Mufti-e-Dawat-e-Islami".)



28th Muharram, 832 AH.

The death anniversary of Makhdūm Sayyid Ashraf Jahāngir Simnānī رَحْمَةُ اللَّهِ عَلَيْهِ.

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439 AH.)

Muharram, 14 or 15 AH

During the Caliphate of Sayyidunā 'Umar ibn al-Khaṭṭāb, 10,000 Muslims fought against more than 100,000 enemies in the battle of Qādisiyya. Allah Almighty granted the Muslims victory.

(For more information read the book of Maktaba-tul-Madinah, "Faizan-e-Farūq-e-Azam, vol. 2, pp. 668 - 676".)

Muharram 14 AH

Sayyidunā Abū Bakr al-Ṣiddīq's father, Sayyidunā Abū *Quḥāfa* ʿUthmān ibn ʿĀmir passed away رَضِ اللَّهُ عَنْهُما

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439 AH and book of Maktaba-tul-Madinah, "Faizan-e-Siddīq--e-Akbar, p. 63, 64, 75".)

Muharram 16 AH

This marks the passing away of Sayyidatunā Māriya al-Qibṭiyya تَضِيَ اللَّهُ عَنَهَا عَلَيْهُ وَلَهِ وَسَلَّمُ اللَّهُ عَنَيْهِ وَلَهِ وَسَلَّمُ Messenger of Allah مَلَى اللَّهُ عَلَيْهِ وَلَهِ وَسَلَّم

(For more information read Mahnama Faizan-e-Madinah Muharram al-Harām 1439AH, 1440 AH and read the book of Maktaba-tul-Madinah, "Seerat e Mustafa, p. 685".)

May Allah Almighty have mercy on them and forgive us without accountability for their sake!

امِين بِجَالاِ حاتَم النَّبِيَّين صلَّى الله عليه واله وسلَّم

Previous editions of Monthly Magazine Faizan-e-Madinah can be found on Dawat-e-Islami's website (<u>www.dawateislami.net</u>) and on the mobile application.





Story of Little Zayd

Attack on the Water Cooler!

Mawlana Haidar Ali Madani



The playground was hustling and bustling. Some kids were playing tag, some were playing with frisbees, and others having water-fights. Mr Faruq was watching all of this from the classroom window with a gleaming smile. Just before break ended, all the children rushed to the water cooler to drink before heading back to their classrooms. In a sudden turn of events, the children who were playing together a few moments ago began pushing and shoving around the water cooler like ants attacking a piece of fruit! Mr Faruq's smile began to fade away.

This was his first day as a teacher in the school. This is why he was watching the children play with great attention. He then saw something incredibly unique. A



child calmly walked up to the water cooler, and patiently waited for all the children in front of him to have their turn. He then filled his cup and sat down on a bench. He drank the water in three breaths, put the cup back, and walked to his class.

The bell rang as break time came to an end. Mr Faruq also headed towards his classroom. Looking inside, he saw that the child who had patiently waited for the water was already sitting in the front row. As it was his first day, Mr Faruq did not know every child's name. He went around the classroom, asking each child to introduce themself. When it came to the patient boy, he said, "Everyone calls me Little Zayd."

Mr Faruq spent the entire lesson getting to know the children. All of the children really liked this new teacher.

As the lesson drew to a close, Mr Faruq called Little Zayd over. "Son, do you know the Islamic way to drink water?" he asked.

"Yes, sir!", Little Zayd burst out, "I learnt how to do this by watching the Madani pearls of Ghulam Rasool on Madani Channel. So, we should drink water by reciting بيش الله, whilst sitting down, drinking in three breaths, and with our right hand. We also need to look inside the glass before drinking to check if anything is inside it." A warm smile beamed across Mr Faruq's face.

The next day, the children finished their break and headed towards Mr Faruq's class. He was already sat there waiting for them. One by one, the kids gave salam before sitting in their chairs. However, they noticed something different. There was a water cooler on a stool at the front of the classroom. Once all the children had taken their seats, Mr Faruq said, "Okay children, I've prepared an activity for us." Calling Little Zayd and four other children to the front, he handed them some flash cards. "So children," he announced, "today, our activity is all about drinking water. But before we begin, listen to this carefully. Whenever there are several kids wishing to drink water, they should all line up and wait their turn. Whether somebody tells us to do so or not, we still need to form a line. Does everyone understand?"

"Yes, Mr Faruq!" the children exclaimed.

"Fantastic," he cheered, "let's start with the students on the right side of the class. Come and drink some water!" One by one, they lined up in front of the water cooler. As the first child filled his cup and was about to drink the water, Mr Faruq said, "Can Little Zayd and the other students with flash cards show them to the class."

One card said, "Fill your glass with only as much water as you can drink."

The second, "Sit down to drink water, and do so with your right hand."

The third read, "Recite ينسم الله before drinking." The fourth said, "Always look in the glass before putting water in it in case there is anything inside it."

And finally, the fifth said, "Drink water slowly in three breaths."

"Dear students," Mr Faruq explained, "this is the Sunnah way to drink water. You should drink water in this manner from now on."

"Yes, sir!" exclaimed all the children.



Wordsearch

There are 12 Islamic months, and the 12th month is called Zul-Hijjah because Muslims travel to the Kaʿba to perform Hajj in this month. On the 10th of Zul-Hijjah, Muslims celebrate Eid and give *qurbani* too. There are three days on which *qurbani* can be performed: the 10th, 11th, and 12th.

Find five words below by connecting the letters from top to bottom and left to right, just like the word "Muslim" has been found and highlighted in the table below.

Now find these words:

1	Islami		Zul-H	lijjah	3	Hajj) 4	Qurba		5	Eid
F	J	J	Р	N	F	L	D	v	0	D	F
1	Z	G	R	Q	С	Μ	М	L	Ρ	Z	к
S	Α	F	Т	Y	U	L	U	Α	н	U	н
L	В	н	Α	J	J	L	S	н	Ν	L	Α
Α	Е	Α	К	В	Е	Ν	L	U	Ο	н	L
м	Ε	D	н	Е	Μ	т	1	В	0	I	- 1
1	н	В	Α	С	Е	Α	м	Х	R	J	L
L	U	к	I	Ο	I	L	L	F	U	J	U
к	L	В	v	Ρ	D	R	S	Ε	L	Α	L
Α	L	С	D	Е	F	G	н	I	L	н	L
к	Α	Q	U	R	В	Α	Ν	I	Α	S	Α
м	Н	S	R	Α	F	Ε	Ε	L	н	S	н



Invocations and **Litanies**

Blessings in Sustenance

Reciting » يَالَطِيْنَ» 100 times and the 19th verse of Surah al-Shūrā once will bring blessings in your sustenance.¹

Protection against the Enemy's Evil

If your life and wealth are endangered by an enemy, recite « يَاذَالنَّبَكَلُ وَالْإِنْحَيَّامِ » 421 times after every prayer with *salat* on the Prophet مَنْ اللَّهُ عَلَيْهِ وَالْهِ وَسَلَّم once before and after. Then supplicate for your protection wholeheartedly. You will remain safe from the evil of the enemy ². اِنْ سَتَاللُهُ عَلَيْهِ

For removing Pain in the Limbs

After every prayer, recite the 21st verse of Surah al-Hashr seven times, blow over your hands, and wipe over the area in which you are feeling pain. You will be relieved of the pain ³. لِنْ شَـآءَاللُـ

Treating Excessive Sleep

Recite salat upon the Prophet مَنَى الله عَلَيْهِ وَأَلِهِ وَسَلَّم once and then verses 54-56 of Surah al-A'rāf. Finish with salat on the Prophet مَنَى الله عَلَيْهِ وَأَلِهِ وَسَلَّم once more. Then supplicate: "O Allah the Merciful! For the sake of beloved Mustafa مَنَى الله رَسَلَم relieve me of my unnecessary sleep."⁴

1 Chirya Aur Andha Saanp, p. 26 2 Mendak Sawaar Bicho, p. 23

- 3 Madani Panj Surah, p. 243
- 4 Gharelu Ilaj, p. 32



Learn patience from the martyrs of Karbala

Ameer-e-Ahl-e-Sunnat, 'Allamah Mawlana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi تحفيزها للهابية المالية المعالية المعالي

Hadith of the beloved Prophet : تىل اللَّمَتَلَيْهِ وَالِمُ وَاللَّهُ الْمُعَالِي اللَّهُ عَلَيْهِ وَالم

When a certain rank is ordained for a slave by Allah Almighty, but the slave cannot reach that rank through his actions, Allah Almighty afflicts him with a concern in relation to his body, wealth or children. He then grants him the ability to be patient, and it causes him to reach the rank which was destined for him.

O devotees of the Messenger! If a person's young or even adult offspring passes away, it becomes hard for them and other close family members to be patient. On such occasions, due to their lack of patience, people sometimes say words that they should not. In fact, عنائنه, at times, they even utter words of disbelief, which ruin their faith and cause all of their good deeds to go to waste. To learn more about the various incorrect words and statements of disbelief that are uttered on occasions of death, and how to avoid them, be sure to read pages 489 to 496 of Maktabat al-Madinah's book, entitled *Kufriya kalimat ke bare mein sawal jawab*.

Additionally, remember that the more difficult it is to have patience, the weightier it will be on our scale of deeds on the Day of Judgement, and الفظاهيل, the more reward we will receive. People in such a situation should recall when the 6-month-old infant, Sayyiduna Ali Asghar الفظاهيلية was martyred on the plains of Karbala. His noble father, Sayyiduna Imam Husayn نعيَّ سلنتك، and his honourable mother still exhibited utmost patience when this occurred. The older son of Sayyiduna Imam Husayn الفظاهيل , Sayyiduna 'Ali Akbar ربين للنتك was also martyred at Karbala , having not eaten or drank for 3 days.

The brother of Sayyiduna Imam Hussain زين للنظنة, Sayyiduna 'Abbas 'Alamdar, the great Imam's nephews, and Imam Hussain نين للنظنة himself were all martyred. Despite all of these hardships, not a single word of impatience was to be found on the tongues of the blessed Ahl al-Bayt, and they displayed a matchless example of patience. "Indeed, Allah Almighty is with the patient"; these glad tidings have been given to the patient in the Quran itself. So, why should we waste our reward by being impatient? In every situation, we should only display patience. For the sake of those martyred at Karbala, may Allah Almighty grant us the ability to remain content with His decree and allow us to remain patient upon calamities.

اوين يجاد عاتم الذيذين صل المعليه والم وسلم

(Note: This content has been prepared with the help of the weekly Madani Muzakarah that took place after Isha salah on 16 Rabi' al-Awwal 1440 AH. It is being presented here after making amendments, as suggested by Ameer-e-Ahl-e-Sunnat (تنتفيز التلية إلى الله عنه).

Abu Dawud, vol. 3, p. 246, Hadith 3090







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