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Translation Department
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Monthly Magazine



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Table of CONTENT

01

The path to
sainthood

05

The Rights of
the Ulema

07

Dar al-Ifta
Ahl al-Sunnah

09

Questions and
Answers from
Madani
Muzakarah

11

The Beloveds
of Allah

12

Sayyidatunā
Fātima bint
Khaṭṭāb
رَضِيَ اللَّهُ عَنْهَا

13

Dawat-e-Islami's
Support for
Flood Affectees

15

Sayyidunā Zayd
b. Thābit

17

The Prophet as an
Intercessor for
His Ummah
(Part: 21)

20

Women's Corner

21

Islamic Rulings
on Trade

23

Our Pious
Predecessors

25

Inauguration of
Madani Centre
in Istanbul

27

Children's Party

29

Key Historical Events
of Rabī' al- Akhir

30

Invocations and
Litanies

31

Wordserach

32

Seeking Aid from
the Saints
(Part – 1)

34

Children: Our
Blossoming
Flowers

35

Our Heroes

36

The Meaning
of Love

38

Anger
Management

40

Five Etiquettes
with Allah & Five
Rights of Allah

42

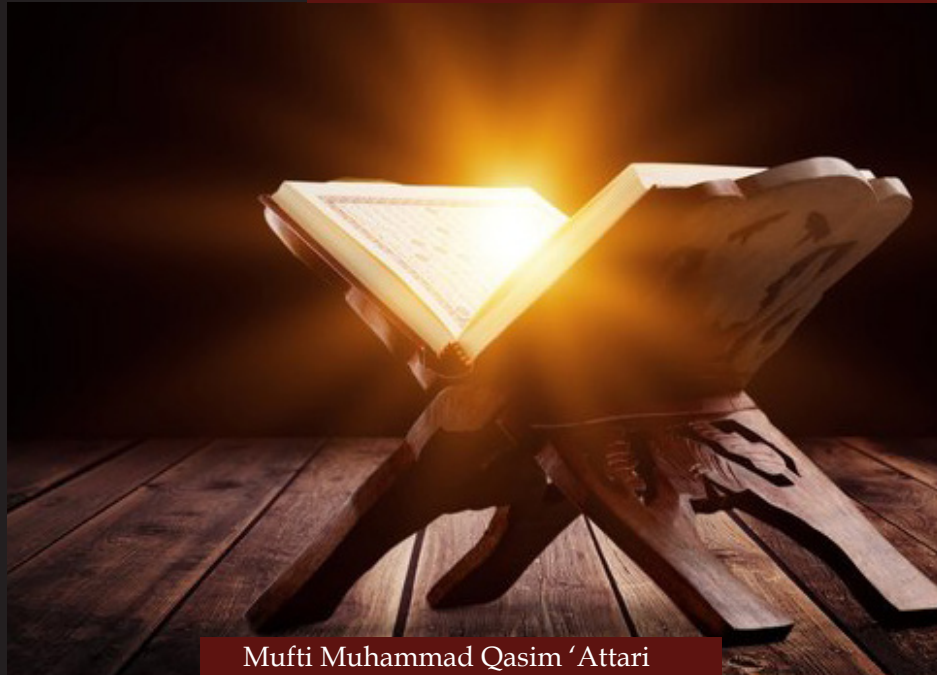
'Abd al-Qādir
al-Jilānī:
The Erudite Mufti

44

Interpretation of
Your Dreams

45

7 levels of Fire



Mufti Muhammad Qasim 'Attari

The path to sainthood

Allah Almighty stated:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾

"Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief. The saintly friends of Allah are only those who have believed and practice piety by strictly following Shari'ah."

Sainthood or Allah's friendship (*wilāya*) is a special gift from Allah Almighty which He grants to His chosen servants. Wilāya is therefore, as Imam Ahmad Raza Khan explains, "not acquired 'through one's efforts' but

purely bestowed 'by Allah'. Of course, Allah Almighty shows His path to those who strive and undertake spiritual struggles."²

Commonly, the theologians define those given wilāya, i.e. the saints, as Allah's servants "who have knowledge and gnosis (*ma'rifa*) of Allah Almighty and His attributes as much as is possible 'for them'. The saint consistently obeys Allah, refrains from His disobedience, and is not engrossed in 'pursuing' base pleasures and desires 'of the carnal self'."³

However, the gift of wilāya is only given to sincere and pious souls that have ascended the levels of inner perfection. Which acts of piety are recompensed with this matchless gift? Well, it is according to Allah's will, for He may reward someone with wilāya for a single action of his. We can, however, take the lives of Allah's saints as compasses, taking inspiration and direction from them. We find that typically, they were steadfast believers who obeyed Allah Almighty and strove to purge their lives of sin even before attaining wilāya. So, emulate them with the hope that through His grace, Allah Almighty will grant extend their blessings to you. The word "wilāya" in Arabic combines several meanings, including loyalty to Allah, loving Him, and turning to Him at all times. These traits are essential if you wish to attain Allah's wilāya and friendship.

The first requirement is adherence to the Sunnah. This is because wilāya entails being beloved to Allah Almighty, and being beloved to Allah Almighty, is only received by he who loves His beloved and loves the practises of His beloved. Thus, Allah Almighty mentions:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say, ‘dear beloved Prophet’, that ‘O’ people! If you love Allah, you should therefore obey me, ‘only then’ Allah will love you.”⁴

The Sunnah is the only path leading to wilāya. To follow the Sunnah is to follow the pristine Shari’ah in letter and spirit. Allah Almighty states:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

“And ‘know’ that this ‘the Shariah’ is My straight path. So follow it, and do not follow other ways; that they will separate you from His Way.”⁵

The second requirement is mindfulness of Allah (taqwā). Mindfulness of Allah means to observe His commands and prohibitions by abandoning sins and foregoing base carnal desires. Allah Almighty lists mindfulness as a defining characteristic of the saints:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

“Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief. ‘They are’ those who have believed and are ‘truly’ mindful ‘of Allah by observing the His laws’.”⁶

The third requirement is to free the of heart other than Allah. Allah Almighty is One, and He loves oneness. He grants the sweetness of faith to the one who loves Him more than everything. Therefore, Allah Almighty says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“For the believers, no one’s love is equal to the love of Allah.”⁷

The beloved Prophet ﷺ taught the following supplication:

اللَّهُمَّ أَسْأَلُكَ إِيمَانًا يُبَاهِمُ قَلْبِي حَتَّى أَعْلَمَ أَنَّ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا بِمَا قَدَّرْتَ عَلَيَّ

“Dear Allah, I ask You for faith which settles in my heart until I know with certainty that nothing befalls me except that which You have decreed for me, and I ask You to make me pleased with that You have ordained for me.”⁸

For this reason, the hearts of the elect servants of Allah Almighty remain attached to Him alone.

Heedless people do not reach Allah’s proximity even if they stand before the Ka’ba, because their hearts are engrossed with other than Allah, such as business and other concerns. The saint and friend of Allah though focuses on Allah. Although his hands may be busy with worldly tasks, his heart is busy with the remembrance of Allah.

h i s
Allah Almighty states:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

“Those men whom neither any trade nor any sale distracts from the remembrance of Allah and from keeping Salah established and from paying Zakah.”⁹

Those whose hearts are free from love of others attain the pleasure of worship as is mentioned in the hadith:

جعلت قرة عيني في الصلاة

“The coolness of my eyes has been placed in Prayer.”¹⁰

In fact, salah is their spiritual ascension to Allah's presence:

الصلوة معراج المومن

*"Salah is ascension of the believer."*¹¹

The fourth requirement is good character. Allah Almighty is merciful, peace giving and generous. He conceals people's faults and forgives their sins. Allah Almighty likes for these attributes to be adopted by His servants. Furthermore, the creation are all dependants of Allah Almighty, and the most beloved of creation to Allah Almighty is the one who treats His dependants the best.¹² Likewise, Allah Almighty mentions about the pious:

وَالْكُفَّيْنِ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*"...and who restrain anger and forgive people. The righteous people are the beloveds of Allah."*¹³

The fifth requirement is humility. Allah Almighty dislikes arrogance:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

*"Indeed, He does not like the arrogant."*¹⁴

However, He loves those who are humble. He states:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

*"Those servants of the Most Gracious who walk upon the earth humbly."*¹⁵

Furthermore, humbleness is a sunnah of beloved Prophet ﷺ, and Allah Almighty loves every aspect, quality, and action of the beloved ﷺ. During the conquest of Makka, the Prophet ﷺ entered the blessed city with his head lowered.¹⁶ Further to this, the beloved Prophet ﷺ himself stated:

مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

"No one humbles himself for the sake of Allah Almighty, except

*that Allah Almighty raises him."*¹⁷

The sixth requirement is contentment with Allah's will. The saints submit to the will of Allah Almighty and defer all matters to Him:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

*"Indeed, Allah has purchased from the Muslims their wealth and lives in this exchange; that, for them is Paradise."*¹⁸

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say, 'dear beloved Prophet', 'My salah, and my sacrifices, and my living and my passing away are all undoubtedly for Allah Who is the Lord of all the worlds.'" ¹⁹

It is regarding the statement and action of such people that Allah Almighty has mentioned that they say:

وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

*"I entrust my matters to Allah; indeed, Allah sees 'His' servants."*²⁰

Then it is these lofty personalities, who remain pleased and content with the will and decree of Allah, who are addressed at the time of their deaths:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَأَدْخُلِي جَنَّتِي

"It will be said to the pious, 'O satisfied soul.' 'Return towards your Lord, in the state that you are content with Him, and He is content with you.' 'Then enter 'the ranks of' My chosen servants and enter My Paradise.'" ²¹

The seventh requirement is to live in Allah's dhikr. The most notable aspect of the lives of the saints is their constant dhikr of Allah Almighty with their tongues, hearts, and limbs. They attempt to remain in the remembrance of Allah Almighty at all times. Allah Almighty states:

يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

"Those who remember Allah 'whilst' standing, and sitting,

and lying on their sides.”²²

وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ

“The men who abundantly remember Allah and the women who abundantly remember Allah.”²³

فَاذْكُرُونِي أَذْكُرْكُمْ

“So, remember Me, I shall publicise you by giving you true fame and help.”²⁴

In a divine hadith, Allah declares, “I am with the one who remembers Me.”²⁵

May Allah Almighty grant us the blessings of the pure lives of the noble saints. We ask in the court of Allah Almighty that He grants us love for His saints; that which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us to ask for:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يَبْلُغُنِي حُبَّكَ

“Dear Allah, I ask You for Your love, the love of those that love You, and deeds which lead me to Your love.”²⁶

(Footnotes)

1. [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verses 62 - 63)
2. Fatawā Razawiyyah, vol. 21, p. 606
3. Sharh al-‘Aqaaid al-Nasafiya, p. 316
4. [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal Imran, verse 31)
5. [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-An‘aam, verse 153)
6. [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verses 62 - 63)
7. [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 165)
8. Musnad al-Bazzar, vol. 12, p. 19
9. [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, verse 37)
10. Musannaf Abd. Razzaq, vol. 4, p. 249, Hadith 7969

11. Mirqāt al-Mafātiḥ, vol. 1, p. 116
12. Shu‘ab al-Īmān, vol. 6, p. 43, Hadith 7444
13. [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal Imran, verse 134)
14. [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, verse 23)
15. [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, verse 63)
16. Sharh Sunan Abi Dāwūd li-Ibn Raslan, vol. 6, p. 43
17. Ṣaḥīḥ Muslim, p. 1071, Hadith 6592
18. [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, verse 111)
19. [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-An‘aam, verse 162)
20. [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu‘min, verse 44)
21. [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Fajr, verses 27 - 30)
22. [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal Imran, verse 191)
23. [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 35)
24. [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 152)
25. Mirqāt al-Mafātiḥ, vol. 5, p. 68, Hadith 2285, Musannaf Ibn Abi Shaybah, vol. 2, p. 66, Hadith 1231
26. Jāmi‘ al-Tirmidhi, vol. 5, p. 296, Hadith 3501

THE RIGHTS OF THE Ulema

MAWLANA MUHAMMAD NASIR JAMAL ATTARI MADANI

The beloved Prophet ﷺ said:

لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُجَلِّ كِبِيرَنَا، وَيَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ لِحَالِنَا حَقَّهُ

“The one who does not respect our elders, have mercy on our children, and acknowledge the rights of our ulema, is not from my Ummah.”¹

In this blessed hadith, the beloved Prophet ﷺ warned three groups of people: Those who do not respect elders; those who are not merciful towards children; and those who flout the rights of the ulema.

We discussed the first two groups in the September 2022 edition of ‘Faizan-e-Madinah Monthly Magazine’. The commentary upon the third category of people in this hadith is as follows:

The one who does not acknowledge the rights of the ulema is not from us! Respect for the people of sacred knowledge is a bounty of Allah Almighty.

Only loss and humiliation are reaped by the folks who disrespect them.² The honour and grandeur of the noble scholars also used to be mentioned before the Messenger of Allah ﷺ blessed the world with his presence. Prophet Ibrahim عليه السلام was informed, “Dear Ibrahim! I am omniscient, and I love every person of knowledge.”³ In other words, knowledge is Allah’s attribute, and He loves the people of knowledge.”⁴ Likewise, mentioning the greatness of a scholar that acts upon his knowledge, Prophet ‘Isa عليه السلام stated, “The one who sought knowledge and acted upon it and taught it is known in the dominion of the celestial realms as a great person.”⁵

The beloved Prophet ﷺ extolled the ulema in several hadith and encouraged the believers to revere them and benefit from them. Those hadith include:

Hadith One

“Whoever Allah Almighty desires good for, He grants him understanding of the religion of Islam.”⁶

No one is aware of his outcome except for the noble jurists because they know



what Allah has willed concerning them through the informing of the beloved Prophet ﷺ, the one who conveys the truth.⁷

Hadith Two

“Indeed Allah, His Angels, and all the inhabitants of the heavens and the earth, even the ant in his hole, to the extent that even the fish, send prayers on the one who teaches the people to do good.”⁸

Hadith Three

“The inhabitants of the heavens and the earth—even the fish in the sea—seek forgiveness for the scholar of Islam. The superiority of the scholar over the devout worshipper is like that of the full moon over the stars. The learned are the heirs of the Prophets ﷺ. Indeed the Prophets ﷺ bequeath neither dinar nor dirham, rather they bequeath knowledge; so he who acquires it has in fact acquired an abundant portion.”⁹

Hadith Four

“One jurist is more formidable against Satan than a thousand devout worshippers.”¹⁰

That is because the worshipper saves himself from the Fire while a single scholar guides scores of people.¹¹

The manner of Amir Ahl al-Sunnah concerning the rights of the scholars:

Amir Ahl al-Sunnah states:

Since my early days, I have had a deep passion for sacred knowledge and savoured the company of the ulema, travelling to remote areas to visit and learn from them. For even the simplest ruling, I would consult Mufti Waqar al-Din رَحْمَةُ اللهِ عَلَيْهِ and the ulema at Dar al-‘Ulum Amjadiyyah. I asked Mufti Waqar al-Din رَحْمَةُ اللهِ عَلَيْهِ hundreds, if not thousands, of rulings. I would go and remain seated in his رَحْمَةُ اللهِ عَلَيْهِ presence. Sometimes, two or four of us would go together, and we would board a bus from the ‘Tower’ area of Karachi. It would take about one and a half hours to reach his majestic house, then on the way back we would often board a bus to the ‘Sadar’ area. From there, we would walk to Kharadar, but sometimes, we would find another bus to reach Kharadar. If it was late at night, we took a lift from someone. *Alhamdulillah*, I was interested in sacred knowledge since childhood. Although now I am unable to readily travel to ulema due to security issues, I still cannot live without books. Furthermore, I still present questions to the scholars. I continue to consult the learned muftis of Dawat-e-Islami at every possible opportunity. By Allah’s grace, we are

affiliated with the noble ulema and in regular contact with them. Those who are uninterested in knowledge of Islam and do not accompany or meet ulema may be committing gross mistakes in their worship and beliefs, unbeknown to them. May Allah Almighty grant us beneficial knowledge.¹²

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Etiquette with the Ulema:

1. Be polite and mindful of their position.
2. When seeking their advice, choose a suitable time, place, and words. Be considerate of their valuable time.
3. Completely avoid interjecting, expressing boredom when scholars are speaking, and the use of improper speech.
4. Save yourself and others from holding bad opinions about them.
5. If their advice does not suit you, consider it your personal deficiency.
6. Spreading lies about the ulema and blaming them is destructive to one’s salvation.
7. Avoid aggrandising your own statements by attributing lies to the noble scholars.
8. Do not hold Sunni ulema in contempt or harbour enmity towards them.
9. Completely disengage from social media campaigns against the ulema.
10. Save yourself from backbiting or hearing backbiting against the noble scholars in every situation.

May Allah Almighty grant us the ability to respect our elders, be compassionate to our children and acknowledge the rights of the noble scholars.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. *Makarim al-Akhlaq lil-Tabarani*, p. 367
2. *Al-Tayseer*, vol. 2, p. 331
3. *Jami’ Bayan al-‘Ilm wa Fadlihi*, p. 70
4. *Faizan-e-‘Ilm wa ‘Ulama*, p. 20
5. *Al-Zuhd lil-Imam Ahmad*, p. 97, *raqm* 330
6. *Shahih al-Bukhari*, vol. 1, p. 43, *Hadith* 71
7. *Al-Ashbah Wal Nazair*, p. 337
8. *Jami’ al-Tirmidhi*, vol. 4, p. 314, *hadith* 2694
9. *Sunan Abi Dawud*, vol. 3, p. 444, *hadith* 3641
10. *Jami’ al-Tirmidhi*, vol. 4, p. 311, *hadith* 2690
11. *Faizan-e-‘Ilam wa ‘Ulama*, p. 18
12. *Mahnama Faizan-e-Madina* May 2022



1.

Taking a vow for other than Allah Almighty?

Q: What do the honourable scholars of Islam say regarding the following matter: what is the ruling on taking a vow for one of the pious predecessors? Zayd claims that it is specific to Allah Almighty, so can we not take a vow for other than Allah Almighty?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: There are two types of vows, viz: Islamically binding and customary. The Islamically binding vow is formed when the person vows to perform a non-obligatory act of worship for Allah. For example, he says, "If I recover from this illness, I will pray 100 units of supererogatory salah." There are conditions for the validity of such a vow, and if they are fulfilled, it will be compulsory (*wājib*) to carry out the vow.

The meaning of a customary vow is a gift or offering. For example, a person may vow to gift the reward of an act of charity to the prophets and awliya. He may say something like, "If I recover from this illness, I will feed people in the name of so-and-so saint." This is a customary vow. Although it is not compulsory to carry it out, it is better to do so.

It is permissible to make a customary vow for any prophet or saint, but not for Allah Almighty, because a person's intention here is to carry out a righteous action for the sake of Allah Almighty, but transmit its reward to an honourable personality, and there is no harm in this. This is also referred to as "niyaz". However, an Islamically binding vow can only be made for Allah Almighty alone; it is forbidden to make this type of vow for anyone else.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Mufti Muhammad Qasim Attari

2. Prostration of thankfulness after Asr salah

Q: What do the honourable scholars of Islam say regarding the following matter: can one perform the prostration of thankfulness (*sajdah al-shukr*) after Asr salah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ

A: The prostration of thankfulness or the salah of thankfulness is a supererogatory prayer. The noble Prophet صلى الله عليه وآله وسلم forbade supererogatory prayer after Asr salah. Therefore, offering the prostration or salah of thankfulness after Asr salah is prohibitively disliked (*makrūh tahrīmī*) and impermissible.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Written by: Mufti Muhammad Qasim Attari

3. Purchasing business goods on loan instead of borrowing money

Q: What do the honourable scholars of Islam say regarding the following matter: I want to take money from my friend for business, and my friend requires some profit on his money too. In order to achieve this, my friend intends to buy the goods that I require, such as kitchen products, hobs, tongs, etc., from the market for 50,000 rupees and then sell it on loan to me for 52,000 rupees. In this manner, he will receive 2,000 rupees in profit, and I will receive the goods that I require. Please shed light on whether this is permissible or not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ

A: The above-mentioned method is permissible in Islam, and there is no harm in it. This is because it is a type of buying/selling (*bay' murābaḥa*). However, it is important to note that when purchasing the goods on loan from your friend, your friend must have already taken possession of the goods himself or an

agent acting on his behalf must do so, and then he can sell them to you; he cannot sell them before taking possession of them.

Similarly, it is also necessary that when agreeing the deal, the time for the loan be stipulated and no impermissible condition is attached to this (e.g., penalty fees). If the time is not stipulated or an impermissible condition, such as a penalty fee, is attached, the contract will become void and impermissible.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Written by: Mufti Muhammad Qasim Attari

4. Method of offering Salat al-Awwabin

Q: What do the honourable scholars of Islam say regarding the following matter: will praying the 2 sunnah and nafl after Maghrib salah be considered as praying the mustahab Salat al-Awwabīn, or must one offer additional nafl units after the sunnahs?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ
اَلْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَاۤ اِلَّا كُنَّا لَهٗ كٰفِرٰٓنَ

A: Salat al-Awwabīn collectively refers to the 2 sunnah units and 4 nafl units that are offered after the fard units of Maghrib salah. Therefore, if a person offers 2 sunnah units and 4 nafl units after Maghrib salah, his mustahab of praying Salat al-Awwabīn will be fulfilled. However, it will not be considered Salat al-Awwabīn if he only offers 2 sunnah units and 2 nafl units.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Answered by: Abul Faizan Irfan Ahmad Madani

Verified by: Mufti Muhammad Qasim Attari



Recite the holy Quran daily

Q: How much Quran should we recite every day?

A: If you wish to recite the entire Quran every day, you can do so. However, it is written in Shajarah Qadiriyyah that we should recite one part (*juz/pāra*) daily, which would allow us to complete the Quran in a month. There are some students in our seminaries who read one section (*manzil*) of the Quran every day. There are seven sections in the Quran, so they complete the entire Quran in seven days. You should recite as much as you can and continue reciting until your heart remains engaged. If you can recite one section a day, then that is excellent.¹

MADANI MUZAKARAH

Ways to feed others the niyaz of Giyarwi

Q: Should we feed our families the niyaz of Giyarwi by inviting them to our home, or should we pack it in boxes and distribute them among the poor?

A: Both methods are valid. If it is possible to invite everyone and feed them by organising a blessed gathering which consists of recitation of the Quran, praise of the Prophet ﷺ and a reminder, then that is better. Other virtuous acts can be incorporated too. If inviting and feeding people will yield fewer attendees, but distributing food packs to homes will allow you to reach out to more people, such as Islamic sisters and young children, then this can also be done.²

What is the meaning of “Māh-e-Fākhir”?

Q: What is the meaning of “Māh-e-Fākhir” and “Quṭb-e-Rabbānī”?

A: “Māh-e-Fākhir” refers to a month to be proud of; a month of superiority. “Quṭb-e-Rabbānī” is a saintly pole (*quṭb*) appointed by Allah Almighty. Any position of sainthood, whether *quṭb*, *ghawth*, or *abdāl*, are all granted by Allah Almighty. Even when Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ transformed

the thief into a quṭb, it was Allah Almighty in reality who caused that transformation. This is because it is Allah Almighty who granted him the ability to make the robber into a quṭb.³

The statement, “Do not perform so many righteous actions that the reward of Allah Almighty falls short”

Q: Someone said, “Brother, do not perform so many righteous actions that the reward of Allah Almighty falls short!” What is the ruling on saying this?

A: Refuge is with Allah! These are blasphemous words. Although someone probably uttered them in jest, they are still highly unbecoming and blasphemous. One should not even think in this manner, and a Muslim in particular can never be guilty of this. It is possible that this is a result of bad company and listening to dialogues from films. May Allah Almighty shower His grace upon us and preserve our faith.⁴

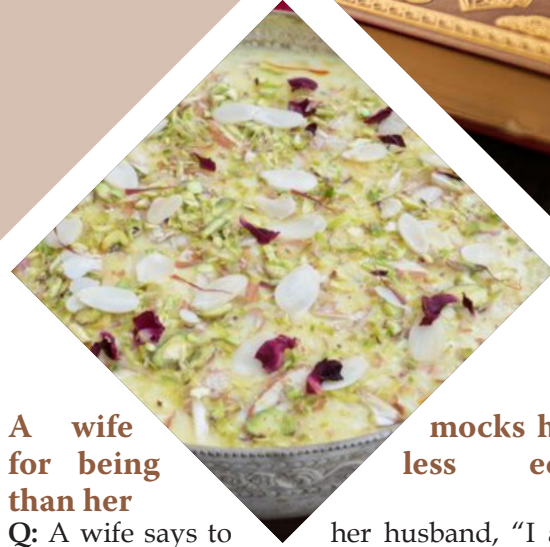
The meaning of being fraudulent (*makkār*)?

Q: What does it mean to be fraudulent?

A: A fraudulent person is deceptive. Referring to a Muslim as fraudulent, or *makkār* in Urdu, is offensive and falls under the sin of mocking Muslims. If you have used such words for someone, apologise to them and repent to Allah Almighty.⁵



Allah's Reward



**A wife
for being
than her**

**mocks husband
less educated**

order to provoke her
daughter-in-law, she will be
sinful.⁷

Q: A wife says to her husband, "I am more educated than you, and you are less educated than me." Are her words acceptable?

A: These words could hurt the husband's feelings. The woman might have a certificate, but the man could have a wealth of experiential knowledge, even if he is not formally educated. In any case, speaking to someone in this way is disrespectful and hurtful.

I carry booklets to give to people who visit me. At times, when I go to hand over a booklet to someone, a brother calls out, "He does not understand Urdu." I have told such people to not say things like this, as this can hurt the feelings of the other person. For someone who lives in Pakistan, not knowing how to read or write Urdu could be embarrassing. If they themselves profess that they do not understand Urdu, then that is a separate issue. I have even seen people who can speak such excellent English that an average educated person would be shocked after observing them, but their Urdu is poor.⁶

Mother-in-law places rubbish at the door of daughter-in-law

Q: If a mother-in-law lives in the upper floor of a house, and she places her rubbish in a container and leaves it on her daughter-in-law's doorstep, what should the daughter-in-law do?

A: The daughter-in-law should be forbearing. She should clear the rubbish. If she quarrels with her mother-in-law, it will only fuel matters, and she will lose the reward in the case of being patient. Therefore, she should serve her mother-in-law and keep her happy. However, if the mother-in-law is doing this in

Eating during the azan

Q: Can we eat during the azan?

A: If you were already eating prior to it, you can continue eating.⁸ If you did not begin eating before the azan, it is better for you to reply to the azan first and then begin eating. If you wish to stop eating and reply to the azan, you can do so, for replying to the azan is very rewarding.⁹

Go to Hell!

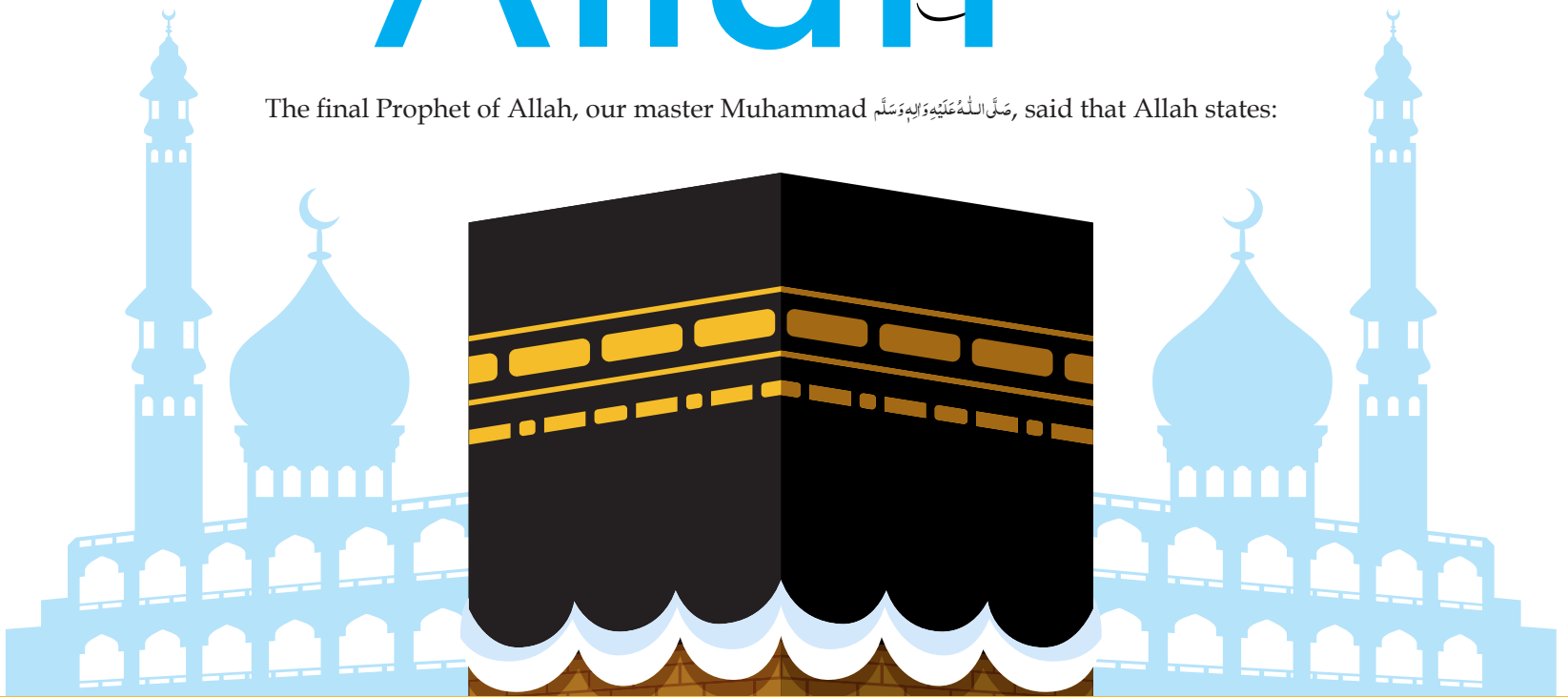
Q: How serious is it to say "Go to Hell" to a Muslim?

A: This is a type of curse which will certainly embarrass and humiliate the other person. Also, this statement could be said as a threat, to scare or to instil fear. Therefore, this statement cannot be uttered. Some people say, "We are honourable with the honourable, but immoral with the immoral". The one who utters such words is immoral himself.¹⁰

- 1 Madani Muzakarah, 6 Safar al-Muzaffar, 1441 AH
- 2 Madani Muzakarah, 6 Safar al-Muzaffar, 1441 AH
- 3 Madani Muzakarah, 7 Rabī' al-Aakhir, 1441 AH
- 4 Madani Muzakarah, 5 Muharram ul Haraam, 1441 AH
- 5 Madani Muzakarah, 28 Jumad al-Aakhir, 1441 AH
- 6 Madani Muzakarah, 7 Rabī' al-Aakhir, 1441 AH
- 7 Madani Muzakarah, 13 Safar al-Muzaffar, 1441 AH
- 8 Al-Durr al-Mukhtār, vol. 2, p. 81
- 9 Madani Muzakarah, 6 Safar al-Muzaffar, 1441 AH
- 10 Madani Muzakarah, 6 Rabī' al-Aakhir, 1441 AH

The Beloveds of Allah

The final Prophet of Allah, our master Muhammad ﷺ, said that Allah states:



مَنْ عَادِلِي وَلِيًّا فَقَدْ اذْنَتْهُ بِالْحَرْبِ

"I will declare war against the person who shows hostility to a saintly friend (*walī*) of Mine."¹

A *walī* is a saintly friend of Allah Almighty. Allah Almighty dislikes the one who has enmity and hatred towards His friends. Visiting the saints and pious people, sitting in their company, and loving them will benefit you in this world and the Hereafter. Sayyidunā Makḥūl al-Dimashqī رَضِيَ اللهُ عَنْهُ said, "Allah Almighty loves the one who has love for His friends."²

May Allah Almighty fill our inner with love and our outer with respect for His friends.

أَمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 248, Hadith 6502
2. *Hilya tul Awliya*, vol. 5, p. 204

Sayyidatunā Fāṭima bint Khaṭṭāb رَضِيَ اللَّهُ عَنْهَا

Muhammad Bilal Saeed Attari Madani

Sayyidatunā Fāṭima bint Khaṭṭāb رَضِيَ اللَّهُ عَنْهَا was from the respected ‘Adī clan of Quraysh. She is an early Companion who embraced Islam soon after the declaration of prophethood. Despite facing many difficulties and challenges, she remained loyal to Islam. She is the sister of Sayyidunā ‘Umar b. Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ¹ and the wife of Sayyidunā Sa‘īd b. Zayd رَضِيَ اللَّهُ عَنْهُ, who were both from the ten to whom Paradise was promised.² She had one son, ‘Abd al-Raḥmān b. Sa‘īd.³

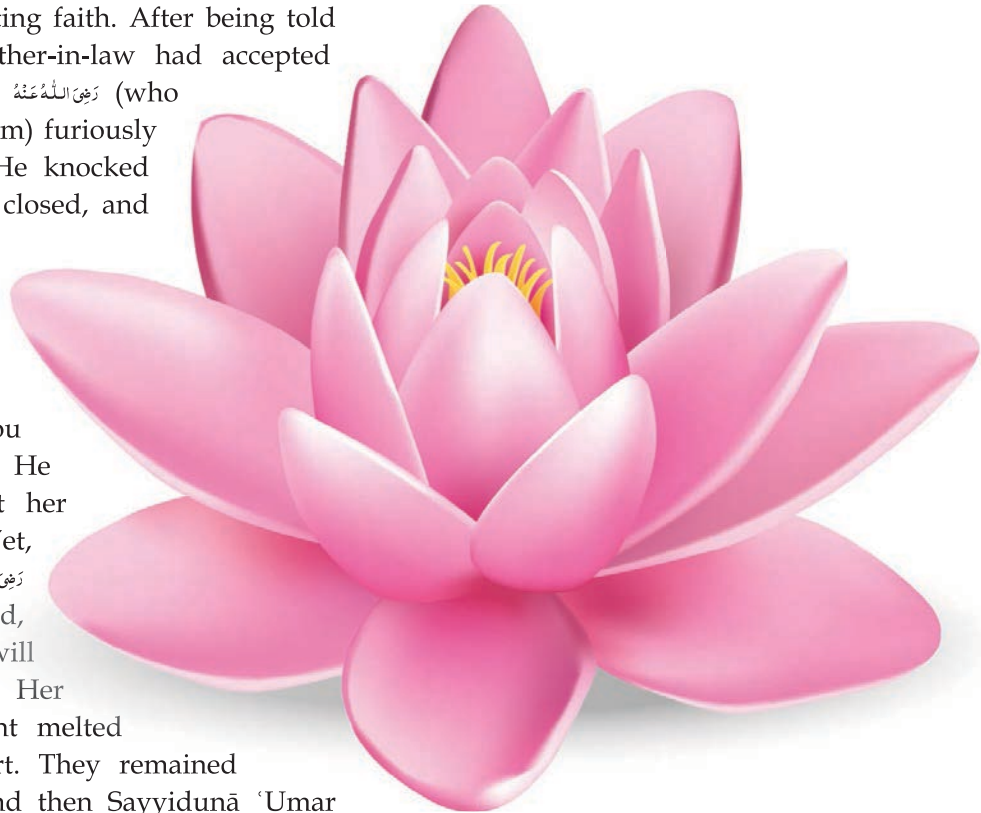
The cause of Sayyidunā Umar accepting Islam

She accepted Islam before her brother and played a pivotal role in his accepting faith. After being told that his sister and brother-in-law had accepted Islam, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ (who had not yet accepted Islam) furiously rushed to their home. He knocked on the door, but it was closed, and he could hear the Quran being recited inside. Everyone became scared. His sister opened the door and Sayyidunā ‘Umar asked, “Have you accepted Islam too?” He then proceeded to beat her and her husband. Yet, Sayyidatunā Fāṭima رَضِيَ اللَّهُ عَنْهَا courageously declared, “Do what you wish. We will never abandon Islam.” Her passion and commitment melted Sayyidunā ‘Umar’s heart. They remained standing for a while, and then Sayyidunā ‘Umar

asked them to show him what they were reading. They performed wudu and placed pages of the Quran in front of him. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ read some of the verses and began to tremble; the powerful truth of the Quran transformed him. He started to cry and loudly proclaimed the testimony of faith. Immediately, he went to Sayyidunā Zayd b. Arqam’s home where he clung to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took all the Muslims to the Ka‘ba and announced ‘Umar’s Islam.⁴ The date and year of Sayyidatunā Fāṭima’s death is unknown.

Our Islamic sisters should take lessons from this. May they be granted Sayyidatunā Fāṭima’s passion for faith and become women who have a positive influence on others.

1. *Usd al-Ghaabah*, vol. 7, p. 238
2. *Al-Isti‘aab*, vol. 4, p. 447
3. *Al-Isabah*, vol. 8, p. 368
4. *Usd al-Ghaabah*, vol. 7, p. 238



DAWAT-E-ISLAMI'S

Support for Flood victims

Mawlana Muhammad Imran Attari

(Chairperson of Dawat-e-Islami's Central Executive Committee)

Allah Almighty, who created and sustains all worlds, says in the Quran:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The Muslims are brothers to each other.”¹

Allah's Prophet ﷺ, who cares profoundly for his Ummah, spoke of this brotherhood in two hadith:

1. “In their mercy, mutual love, and compassion towards one another, you will find the Muslims are like one body; when one part of it aches, the entire body experiences sleeplessness and fever.”

It is mentioned in another similar narration: “All Muslims are like a singular person; if his eye begins to hurt, the entire body aches; if his head were to cause him pain, the entire body will also be pained.”²

2. “A Muslim is like a building for another Muslim, whereby one brick supports the other.”³

It is the mercy of Allah Almighty that my guide and mentor, Amir of Ahl al-Sunnah دامت بركاتهم العاليتين, not only teaches his followers how to love the Prophet ﷺ, but also his Ummah. He is forever occupied with serving and supporting the

believers. This deep-rooted compassion is manifested particularly when the Ummah experiences worries, afflictions or troubles of any kind. Wherever needed, Dawat-e-Islami is at the forefront aiding the Muslims. This has become almost autonomous; a natural reaction carried out without second thought.

Whether Muslims are facing difficulties in Pakistan or elsewhere, Dawat-e-Islami actively promotes Muslim welfare and is constantly planning and strategizing projects to alleviate the Ummah of its pains and worries. It is purely the mercy of Allah that allows us to do so. Dawat-e-Islami has now spent 41 years serving the Ummah of the



Prophet ﷺ, with Islamic brothers tasked with responsibilities related to this stationed across the world.

Dawat-e-Islami is organised into regions, boroughs, and wards, with 500,000 people in responsible positions. Besides registered personnel, there is no shortage of Muslims who have love for Dawat-e-Islami and volunteer with us.

Pakistan has recently experienced unprecedented levels of flooding, with over 30 million victims. As Dawat-e-Islami already had a global network in place, its FGRF wing, which was specifically formed to deal with welfare and societal matters, was prepared to offer essential aid before most other organisations.

Generally, an individual residing in a neighbourhood knows of those who live around him to some degree, in terms of what they do or their respective situations. Dawat-e-Islami's network has reached far across Pakistan and allowed us to maintain awareness of what is taking place, and where. This greatly benefits the FGRF wing, as information regarding where to deliver aid, to whom, in what capacity, and when, all became readily available.

We had declared to ourselves: "The nation has entrusted us with their donations and monetary support. The sincere followers of the Messenger ﷺ donate to us with complete trust in our dedication and transparency. Therefore, Dawat-e-Islami must keep its eyes open and remain tactful when using it."

Of course, there was still a great amount of perturbation in conveying aid to flood victims. There were two reasons for this. One being the sheer number of victims, whilst the other being the complete and total flooding of certain localities. Road-based transport was rendered of no use as a result, making it difficult to deliver aid.

We also encountered another problem, albeit one not directly due to the flood. Some criminal and apathetic individuals would block the roads and loot the resources being transported, even resorting to physical violence. With the mercy of Allah, Dawat-e-Islami was not deterred by this. Instead of backpedalling, we worked even harder to help our Muslim brothers and sisters.

By Allah's grace, other organizations and institutions, including Pakistan's Armed Forces, offered considerable help in distributing aid and emergency resources. Lockheed C-130 aircrafts have been put to use to this end thus far, with pre-prepared meals, dry

rations, and financial aid distributed with their help.

Dawat-e-Islami's FGRF wing has divided their post-flood support system into three areas of operation.

1. Maintaining liveable and survivable circumstances for flood victims without homes or who may be stranded in floodwater.

This entails the daily distribution of considerable amounts of pre-prepared meals, dry rations, blankets, mattresses, and other necessities. Temporary living spaces were also arranged, with tents especially assembled for salah and learning Islamic knowledge. Thus, those affected by these floods were not only given physical nourishment, but spiritual too.

2. Maintaining the health of flood victims and their livestock, as well as treating illnesses

Dawat-e-Islami's doctors and paramedical staff selflessly threw themselves into this noble task, working around the clock. Mosquito nets were put in place to limit the spread of insect-borne diseases, and medical encampments were established to deliver treatment.

3. Restoration and recovery

This included rebuilding masjids, madrassas, and homes, and arranging suitable jobs for flood victims.

Alhamdulillah, these acts of brotherly support and goodwill for the Ummah are currently in full flow.

I present a humble plea to all those who love the Prophet ﷺ, his Companions, and family to extend this love to the Ummah and to strive to remove their difficulties! As of now, they are suffering from unimaginable disasters. Allah Almighty has granted great wealth to very many of us; I implore you to come forth and aid the afflicted Ummah, especially those affected by these recent floods. The supplications they make for you in return will emanate from the bottom of their hearts.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ ﷺ

1. [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, verse 10)
2. *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 103, *ḥadīth* 6011, *Ṣaḥīḥ Muslim*, p. 1071, *ḥadīth* 6589
3. *Ṣaḥīḥ Muslim*, p. 1071, *ḥadīth* 6585

Shining Stars

SAYYIDUNĀ ZAYD B. THĀBIT

Mawlana 'Adnan Ahmad Attari Madani



When the Prophet ﷺ entered Madina, his arrival illuminated every part of the city. The people brought a young boy to him, of about 11 years of age, and said, "Dear Messenger of Allah! This boy hails from Banū Najjār. He has memorized 17 chapters of the Quran." According to one narration, he had read 16 chapters. The boy then recited them, much to the Prophet's delight.

As letters from world powers came to the Prophet ﷺ, he appointed that young boy as the official reader, instructing him to learn Hebrew. Within 15 days, the boy perfected the language. Later, he was advised to learn Syriac, which he did in 17 days.¹

This intelligent and trusted child is the famous Companion, Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ.

Childhood: He grew up as an orphan and was considered incredibly ingenious.²

Memories with the Prophet ﷺ: On one occasion, the Messenger of Allah ﷺ began to receive divine revelation whilst sat next to Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ. During this time, the blessed thigh of the Prophet ﷺ came upon the thigh of this great Companion, who explains: "By Allah, I have never found anything to be weightier than the thigh of the Prophet ﷺ." After that particular revelation had been received, the Prophet

ﷺ said: "O Zayd! Write 'the Qur'ān'."

Some people asked Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ about the immaculate character of the Prophet ﷺ. He explained: "How do I begin explaining this to you? I was his neighbour; upon receiving divine revelation, he would summon me, and I would write it down. Whenever we mentioned our worldly affairs, he would support us. When we spoke about food, he would engage in conversation with us."

First gift: When the Prophet ﷺ arrived and blessed Madinah with his presence, he stayed in the home of Sayyiduna Abū Ayyūb Ansārī رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ was the very first to bring gifts for him: a vessel containing bread, clarified butter and milk. "My mother sent these vessels", the Companion explained. The Prophet ﷺ prayed for him by saying, "May Allah bless you", assembled other Companions, and they all then ate together.³

His rank in the court of the Prophet: The Prophet ﷺ once said to Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ: "Whenever you write بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, make the **سِينَ** clearly apparent."⁴ In another hadith, he said: "Call Zayd to me, and tell him to bring a shoulder bone, an inkpot, and a tablet 'to write on'."

With Sayyidunā Abū Bakr: Verses of the Quran were initially gathered by Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ upon the command and during the caliphate of Sayyiduna Abū Bakr رَضِيَ اللَّهُ عَنْهُ. The latter also said

to him, "You are the scribe of revelation, and the Prophet ﷺ trusted you. We also consider you trustworthy."⁵ He describes this: "When compiling the Quran, I wrote it on pieces of leather, 'animal' shoulder bones, and the branches/leaves of date trees."⁶

With Sayyidunā 'Umar: Whenever the second Caliph, Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ, travelled out of Madina, Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ, would act as his deputy. The former would also send appointed individuals to deal with pressing and significant matters outside Madina in various other localities. When asked to send Sayyiduna Zayd b. Thābit, he responded, "The natives of Madina need him. The solutions provided by Zayd in regard to their issues, they do not find anywhere else."

With Sayyidunā Uthmān: During hajj season, the third Caliph, Sayyiduna 'Uthmān رَضِيَ اللَّهُ عَنْهُ would also appoint Zayd رَضِيَ اللَّهُ عَنْهُ as his deputy in Madina.⁷ During Sayyiduna 'Uthmān's caliphate, he served as head public treasury manager.⁸

His wide range of skills and abilities: Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ worked as a judge for many years and began issuing religious edicts (*fatwa*) during the lifetime of the Prophet ﷺ. In terms of Quranic recitation and matters of inheritance, he was unparalleled. This led to Caliphs 'Umar and 'Uthmān رَضِيَ اللَّهُ عَنْهُ giving him priority in regard to matters relating to these subjects. He further continued to diligently fulfil his responsibilities in these fields during the reign of Sayyiduna Mu'āwiya رَضِيَ اللَّهُ عَنْهُ.⁹

After concluding the siege of Ṭā'if, the Prophet ﷺ went to Jirāna, where gains of war had been collected. This amounted to 6,000 slaves, 24,000 camels, over 40,000 goats and 160,000 dirhams worth of silver. Upon the command of the Prophet ﷺ, Sayyiduna Zayd b. Thābit counted the number of people and calculated everyone's share. When this process was complete, the Prophet ﷺ then distributed these gains amongst the people.¹⁰

His participation in military expeditions: The Expedition of the Trench in 5 AH was the first expedition in which Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ had a role. He was 15 years of age at the time.¹¹ He also dug the trench along with other Companions.¹²

During the Expedition of Tabūk, the Prophet ﷺ took the flag of the Banī Mālik b. Najjār tribe from a Companion and gave it to Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ. "Did I do something wrong?" the Companion humbly inquired, to which the Prophet

ﷺ replied: "The Quran is given priority, and Zayd is more learned of it than you."¹³

Adhering to the sunna: Sayyiduna Thābit رَضِيَ اللَّهُ عَنْهُ explains:

Sayyiduna Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ would walk by taking small steps. "Will you not ask me why I am doing this?" he asked me. When I inquired as such, he responded, "Sayyiduna Zayd b. Thābit would also walk like this, and he asked the very same of me. When I then asked why he walked with small steps, he replied: 'The Prophet ﷺ did this, and he also stated, "Dear Zayd! Do you know why I am doing this?" When I asked, he responded: "I desire to take an abundance of steps until I reach the masjid."'"¹⁴

His acts of worship: During Ramadān, Sayyiduna Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ would engage in acts of worship most profusely on its 17th night. He said, "As this night ended (i.e during the Expedition of Badr), Allah made clear distinction between truth and falsehood. The leaders of the disbelievers were humiliated and disgraced."¹⁵

Death: According to one account, he passed away in 45 AH in Madinah at the age of 56.¹⁶ He narrated 92 hadith, 5 of which are mentioned in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.¹⁷

1. *Tareekh ibn 'Asakir*, vol. 19, pp. 302,304, *Mustadrak*, vol. 4, pp. 522,523
2. *Siyar A'lam al-Nubala*, vol. 4, p. 74
3. *Tabaqat Ibn Sa'd*, vol. 1, pp. 159, 183, 274
4. *Tareekh ibn 'Asakir*, vol. 72, p. 174
5. *Tareekh ibn 'Asakir*, vol. 19, p. 306
6. *Hilyat al-Awliya*, vol. 2, p. 62
7. *Tareekh ibn 'Asakir*, vol. 19, pp. 316 , 317
8. *Tahzeeb al-Asma Wal-Lughat*, vol. 1, p. 198
9. *Tabaqat Ibn Sa'd*, vol.2, pp. 274, 275
10. *Tabaqat Ibn Sa'd*, vol. 2, p. 116
11. *Al-Mustadrak lil-Hākim*, vol. 4, p. 522
12. *Tareekh ibn 'Asakir*, vol. 19, p. 313
13. *Al-Mustadrak lil-Hākim*, vol. 4, p. 522
14. *Sunan Abi Dāwūd al-Tayalisi*, vol. 1, p. 497, *hadith 606*
15. *Lataif al-Ma'arif*, p. 367
16. *Tareekh ibn 'Asakir*, vol. 19, p. 333
17. *Tahzeeb al-Asma Wal-Lughat*, vol. 1, p. 198



The Prophet as an Intercessor for His Ummah

(Part: 21)



35. أَنَا حَامِلٌ لَوَاءِ الْحَبْدِ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرُ - "I am the bearer of the banner of praise on the Day of Judgement, and I am not boasting."¹
36. أَنَا حَامِلٌ لَوَاءِ الْحَبْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ أَدْمُ قَبْنٍ دُونَهُ وَلَا فَخْرُ - "I am the bearer of the banner of praise on the Day of Judgement, under which Ādam (عليه السلام) and 'all' others will be, yet I do not boast."²

In last month's issue, we looked at hadith which describe the Prophet's royal and honourable arrival on the Day of Judgement. The hadith mentioned in this particular article will detail what the Prophet ﷺ will do on the Day of Judgement.

The two above-mentioned hadith mention that the Prophet ﷺ will possess the "banner of praise." Explaining the nature of this banner, the exegete Mufti Ahmad Yār Khan Na'imi رَحْمَةُ اللهِ عَلَيْهِ comments:

It could be an actual flag. This is a magnanimous bounty from Allah, given exclusively to the Prophet ﷺ, as the praise of Allah is most superior.

Alternatively, it could be a reference to the fact that on the Day of Judgement, the Prophet ﷺ will be the first person to prostrate before Allah and glorify, extol, and praise Him in a matchless way. He will make a public declaration of praise on that Day. In this context, the banner of praise would be a figurative reference to this clear and public declaration.

Finally, it may refer to Allah Almighty praising the Prophet ﷺ and commanding all creation to praise him. The process of accountability on the Day of Judgement will only take four hours. The rest of the Day, which is equal to 50,000 years, will be spent in praising the Prophet ﷺ. Allah states: "Soon your Lord will elevate you upon a station where all will praise you." This is why the Prophet ﷺ is called the "most praised" (*Aḥmad*), "highly praised" (*Muhammad*), and the "praiseworthy" (*Maḥmūd*). And his Ummah is dubbed "ones who praise a lot" (*ḥammādūn*).

If this refers to an actual physical banner, it means that all the prophets will gather at the Prophet's banner to glorify Allah with him as their imam. If this refers to the praise of Allah, it means that everyone will only praise Allah because the Prophet ﷺ taught them how to do so. If it refers to praise of the Prophet ﷺ, it will mean that Allah and His creation will praise the Prophet ﷺ.³

The Prophet ﷺ as an intercessor:

37. أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فُخْرَ - "I am the leader of all Messengers, and I am not boasting."⁴
38. أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فُخْرَ - "I am the master of the children of Ādam, and I am not boasting."⁵
39. أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فُخْرَ - "On the Day of Judgement, I am the master of the children of Ādam, and I am not boasting."⁶
40. أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَلَا فُخْرَ - "I am the master of mankind on the Day of Judgement, and I am not

boasting."⁷

41. أَنَا مُبَشِّرُهُمْ إِذَا أَيْسُوا - "When people become hopeless, I shall convey good news to them."⁸
42. أَنَا خَطِيبُهُمْ إِذَا وَقَدُوا - "When the people come to me as a delegation on the Day of Reckoning, I shall be their representative before Allah."⁹
43. أَنَا مُسْتَشْفِعُهُمْ إِذَا حُبِسُوا - "Only I shall be their intercessor when they are halted."¹⁰
44. أَنَا خَطِيبُهُمْ إِذَا أَنْصَتُوا - "When people become silent, I will be their spokesperson."¹¹
45. أَنَا قَائِدُهُمْ إِذَا وَقَدُوا - "When people form a delegation, I will be their leader."¹²
46. أَنَا أَوَّلُ مَنْ يَشْفَعُنِي الْجَنَّةَ (regard to) Paradise."¹³
47. أَنَا أَوَّلُ شَافِعٍ، وَأَوَّلُ مُسْقَعٍ يَوْمَ الْقِيَامَةِ وَلَا فُخْرَ - "On the Day of Judgement, I shall be first to intercede and only my intercession will be accepted first; yet I am not boasting."¹⁴

These hadith explain how the Prophet ﷺ will be the refuge, support, leader, and intercessor of creation on the Day of Reckoning. When all become hopeless and despaired, the Prophet ﷺ will be their only recourse. When all fall silent, the Prophet ﷺ will be our spokesperson in the court of Allah.

When the Day of Judgement comes to pass, mankind will be gathered in a vast, open plain. The sun will be brought exceedingly close to Earth, and humanity will be in a desperate state of fear and impending doom. Collectively, they will say, "Look what has happened with us. We should search for someone who may intercede for us before our Lord." Some will then say, "Let us go to Prophet Ādam عَلَيْهِ السَّلَام."

Reaching him, they shall plead, "You are the father of mankind. Allah created you with His power and enlivened you with a soul. Angels prostrated to you on His command. Our state is indeed terrible! Intercede for us!" Ādam عَلَيْهِ السَّلَام will say, "Today, Allah has exhibited wrath of the likes He has never shown before, nor will ever again. He forbade me from 'eating from' the tree of Paradise, but I 'forgetfully' did not heed 'His command'. Go to another. Go to

Nūh (عليه السلام)!"

Rushing to him, they will exclaim, "You are the first of Allah's messengers dispatched to the people of the Earth, and He has called you "a thankful servant." Look at our condition! Please intercede for us in the court of Allah!" He will respond, "Today, Allah has exhibited wrath of the likes He has never shown before, nor will ever again. I was granted one accepted supplication, which I made for my nation. Go to another. Go to Ibrahīm (عليه السلام)!"

People will flock to Prophet Ibrahīm (عليه السلام) and ask, "You are a prophet of Allah and His close friend from amongst the people of Earth. Please intercede for us in the court of Allah!" He too will say, "Today, Allah has exhibited wrath of the likes He has never shown before, nor will ever again. Go to another. Go to Mūsa (عليه السلام)!"

"O Prophet Mūsā!" they will cry, "You are Allah's messenger. He granted you superiority over mankind by means of prophethood and direct conversation with Him. Intercede for us! Our situation is dire!" Prophet Mūsā (عليه السلام) will say, "Today, Allah has shown wrath of the likes He has never shown before, nor will ever again. Go to another. Go to 'Īsā (عليه السلام)!"

As before, people will then gather in front of Prophet 'Īsā (عليه السلام) and implore: "You are that messenger whom Allah sent through Maryam. You are a sign and soul sent by Him. In your childhood, you spoke to people whilst still in a cradle. Please help us! Intercede for us in the court of Allah!" In the end, Prophet 'Īsā (عليه السلام) will say the same words as the noble Prophets before him, but with one difference. He will say, "Today, Allah has exhibited wrath of the likes He has never shown before, nor will ever again. Go to another; go to Muhammad (صلى الله عليه وآله وسلم)!"

Finally, mankind will come to our master, Prophet Muhammad (صلى الله عليه وآله وسلم) and petition him: "Dear Prophet Muhammad! You are Allah's Messenger and final Prophet, and He has forgiven the sins of those before and after you for your sake. You see how severe and hopeless we are! We implore you to help and intercede for us!"

The mercy for all creation, the final Prophet صلى الله عليه وآله وسلم will then prostrate under the Divine Throne of Allah. Allah will grant him divine praises and glorification, the likes of which have never been given to another nor ever will. After this, He will declare, "Dear Muhammad! Raise your head! Speak, and you will be heard. Ask, and your request will be granted. Intercede, and your intercession will be accepted." The Messenger of Allah صلى الله عليه وآله وسلم will raise his head and ask Allah to forgive his Ummah.

Allah will say, "O Muhammad! Enter those of your followers who have no accountability upon them into Paradise through its right door. The remaining people will enter through other doors together."

The Prophet صلى الله عليه وآله وسلم further explained, "I take oath by He Who has power over my soul! The distance between Makka and Himyar, or Makka and Busra, is equal to the distance between two doors of Paradise."¹⁵

1. *Jāmi' al-Tirmidhi*, vol. 5, p. 354, *hadith* 3636
2. *Sharh al-Nasāi al-Baghawi*, vol. 7, p. 11
3. *Mirāt al-Manājīh*, vol. 8, p. 23
4. *Al-Darimi*, vol. 1, p. 40, *hadith* 49
5. *Sunan Ibn Mājah*, vol. 4, p. 522, *hadith* 4308
6. *Jāmi' al-Tirmidhi*, vol. 5, p. 354, *hadith* 3635
7. *Al-Darimi*, vol. 1, p. 41, *hadith* 52
8. *Jāmi' al-Tirmidhi*, vol. 5, p. 352, *hadith* 3630
9. *Jāmi' al-Tirmidhi*, vol. 5, p. 352, *hadith* 3630
10. *Mishkāt al-Maṣābiḥ*, vol. 2, p. 357, *hadith* 5765
11. *Al-Darimi*, vol. 1, p. 39, *hadith* 48
12. *Al-Darimi*, vol. 1, p. 38, *hadith* 49
13. *Ṣaḥīḥ Muslim*, p. 107, *hadith* 483
14. *Jāmi' al-Tirmidhi*, vol. 5, p. 354, *hadith* 3636
15. *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 260, *hadith* 4712

Women's Corner

Mufti Muhammad Qasim Attari



Q: What do the honourable scholars of Islam say about the following matter: a woman teaches Islamic studies to girls in a school. During her lectures, she must recite and listen to verses of the Quran and ask the students questions. At times, the students are in a state of major ritual impurity due to menstruation. The teacher is not always aware of the students' state. If the teacher is aware that some girls are ritually impure, will it be permissible for her to teach them and ask them questions about the lesson?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ اللَّهِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Generally speaking, a person is unaware of which girls in the classroom are menstruating, as this is a private affair. Therefore, if the teacher is unaware, it will be permissible for her to teach them. Even if by chance the teacher comes to know that a student is menstruating, at most, only a handful of girls will be in the same state. Even if the teacher is aware of several girls who are in this state, it is still permissible for her to teach them, because menstruation only prevents women from touching and reciting the Quran, not looking and listening to it. Therefore, if the teacher delivers a lecture and the girls only listen to it, there is no issue.

The teacher can also ask the girls questions about the lesson, however, as long as she does not ask them

to recite verses of the Quran or their translation when they are menstruating, as this would be akin to instructing them to sin. Nevertheless, one can still ask these girls to explain the lesson without citing a Quranic verse or its translation. For example, they can summarise the verses to demonstrate their understanding without citing the verse(s) verbatim.

As part of her duty of care, the teacher should teach the students that according to the reliable four schools of jurisprudence, it is not permissible for anyone, male or female, to touch the Quran while in a state of minor or major impurity, and it is not permissible to recite the Quran while in a state of major ritual impurity, even for educational purposes. In any case, if a girl does happen to recite the Quran in this state, it is she who will be responsible for her actions, not the teacher. The teacher should continue to consider this to be wrong in her heart, for if a person does not have the ability to prevent evil with the tongue and hand, then the lowest degree of faith is to consider it bad in one's heart.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم



ISLAMIC RULINGS ON TRADE

1. Forcefully taking money from school students

Q: What do the noble scholars say about this matter: a private school organises exams for its students. Once the results are announced, the highest achieving students are awarded prizes. To buy the prizes, the school obliges every student to make a monetary contribution. Prizes are then purchased from the money that has been collected. Is it correct for the school to collect money in this way?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In this case, it is impermissible for the school to forcefully collect money from the students. In fact, it amounts to unrightfully taking the wealth of another Muslim. Therefore, if the school wishes to award the children with prizes, it should take the funds from the school budget. They should not forcefully demand money from the parents of the children. It is stated in *Radd al-Muhtār*:

لا يجوز لاحد من المسلمين اخذ مال احد بغير سبب شرعي

“It is impermissible for a Muslim to take the wealth of another without a reason permitted by Islamic law.”¹

If, however, they acquire the money through donations or fundraisers, and only encourage people to contribute instead of forcing them, it is permissible. There is no harm in adopting this method.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Can the investment manager (*muḍārib*) increase the wages of his employees?

Q: What do the noble scholars say regarding this matter: Zayd and Bakr formed a passive partnership contract (*muḍāraḥa*) in which Zayd, the investor (*rabb al-māl*), provided the capital while Bakr, the investment manager, contributed his skills and labour. Bakr used the capital to start work and employed workers due to a need. Bakr intends to raise their wages, but he does not want to inform Zayd, as Zayd will not agree to it. Is Bakr permitted to increase the wages of his employees without Zayd’s consent?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In passive partnership contracts (*muḍāraba*), the investment manager can employ workers, if there is a need, and remunerate them according to the industry standards. Therefore, if Bakr feels a genuine need to increase the employees' wages, he may do so, but not so much that would incur a great loss. If he increases the wages beyond the industry standards, he will have to compensate the loss.

Bahār-i-Sharī'at states: "The investment manager cannot operate in a way that causes a loss 'to the business'...² If the investment manager spends more than what he needs, the amount that is not usually paid must be compensated."³

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

3. Selling a rented house

Q: What do the noble scholars say regarding this issue: Zayd rented his house to Bakr for a year. Approximately six months later, Zayd found a suitable buyer for the property. Zayd sells the property and informs the buyer that the house is being rented for another six months. However, he does not inform Bakr that the house is being sold. When Bakr became aware of this, he refused to vacate the property before the agreed lease term of one year had been completed. Is it correct for Bakr to insist on remaining in the house?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the aforementioned scenario, Bakr's demand is correct. When Zayd rented his house to Bakr for a year, it is incumbent upon Zayd to honour the tenancy agreement. Although Zayd's sale of the house is valid, it cannot be actioned without Bakr's consent because it is his right to live in the house for the remainder of the lease term. The buyer can either wait six months for the lease term to end before paying for the property, or he can nullify the sale with immediate effect.⁴

It is stated in Bahār-i-Sharī'at: "Selling that which is kept as a guarantee (*rahn*) or that which is given to someone for a fee is dependent on the permission of the pledger (*murtahin*) or tenant/hirer (*musta'jir*).

Meaning, it is permissible if they permit it, and the buyer can nullify the transaction if he wishes. If the tenant/hirer permits the transaction, it is valid, but it cannot be removed from his possession until the money from the buyer is received."⁵

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

4. Taking goodwill money when selling a shop

Q: What do the noble scholars say about this matter: A person is selling a shop and states he will be taking a separate payment of goodwill because of how long it has been established for. Can he ask for a separate payment of goodwill along with the purchase price?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Stipulating a separate payment of goodwill is impermissible, as per Islamic law, because goodwill is not a commodity, but a form of acquiring benefit by receiving additional payment. There is a simple way of fulfilling the legal requirements in the given scenario. The prices for the shop and goodwill should not be specified separately. Rather, the buyer should take everything into account and set one price. The seller can then choose to accept or reject the offer. Without a doubt, corner shops are more expensive than shops located between other buildings. However, this does not mean one price is given for the shop and another is given due to it being on the corner. Rather, a collective offer is given, and the deal is struck with ease.

Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ writes: "Individual perks/exclusivities cannot be owned or traded."⁶

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Footnotes)

1. *Radd al-Muhtār*, vol. 6, p. 106
2. *Bahār-i-Sharī'at*, vol. 3, p. 9
3. *Bahār-i-Sharī'at*, vol. 3, p. 23
4. *Bada'i' al-Sana'i*, vol. 4, p. 68, *Radd al-Muhtār*, vol. 7, p. 324
5. *Bahār-i-Sharī'at*, vol. 2, p. 731
6. *Fatāwā Razawiyyah*, vol. 17, p. 109



Mawlana Abu Majid Muhammad Shahid Attari Madani

Rabi al-Akhir is the fourth Islamic month. In the Monthly Magazine of Rabi al-Akhir issues between 1439 AH - 1443 AH, we have paid homage to 68 saints and scholars who passed away in this month. In this issue, we remember 13 more righteous souls:

Saints رَحْمَةُ اللهِ عَلَيْهِمُ:

1. Sayyid Abū Ḥasan Mūsā Jūn al-Ḥasanī رَحْمَةُ اللهِ عَلَيْهِ was born on 14th Ramadan, 153 AH in Madina. He was a disciple and spiritual caliph of his father, Sayyid 'Abd Allah al-Maḥaḍ رَحْمَةُ اللهِ عَلَيْهِ. He passed away in 214 AH in Suwayq, a place near Madina. He was a righteous and pious scholar of hadith. He was also an excellent poet and writer.¹
2. Sayyidunā Shaykh Sayyid Abū al-Faḍl Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in Kashmir in Rajab 698 AH. After learning the fundamentals of Islamic knowledge, he took the spiritual pledge at the hands of Sayyid Shams al-Dīn Sahrā'ī Qādirī. After completing the spiritual journey, he was authorised to guide and mentor spiritual aspirants. He was engaged in spreading Islam his entire life. He passed away on the 16th of Rabi al-Akhir 794 AH. His shrine is next to a Masjid in Kashmir.²
3. A scion of the sayyids of Bukhāra, Sayyidunā Makhdūm Sayyid Ahmad Bukhārī رَحْمَةُ اللهِ عَلَيْهِ was a godly scholar and eminent saint whose disciples included ulema and the public. He passed away on the 5th of Rabi al-Akhir 820 AH. His shrine is in Baijapur, Karnataka, Hind.³
4. Sayyidunā Mawlānā Dildār Baig Attockī رَحْمَةُ اللهِ عَلَيْهِ was known for his devotion and worship. He was authorised as a spiritual guide by a master of the Nasqshbandi Way, Sayyidunā Jī Baba Abū Ismā'il Yaḥyā Attockī. He passed away on 3rd Rabi al-Akhir, 1111 AH. His shrine is in Attock.⁴
5. Sayyidunā Miyaan Muhammad Ḥayāt Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in Katbar (Lehri Province, Sibi District, Balochistan). He passed away on 23rd Rabi al-Akhir, 1255 AH. He was buried next to his father, Miyaan Muhammad Kāmil Qādirī. A seasoned scholar of Islam, he was known for his patience and care for the Ummah. He was also the custodian of Khanqah Qādirīyah.⁵

6. Sayyidunā Makhdūm Sayyid Shāh Niyāz Ashraf Kichauchwi رَحْمَةُ اللَّهِ عَلَيْهِ was the custodian of Kichaucha Sharif Sarkaar e Khurd. He passed away on 2nd Rabi al-Akhir, 1278 AH. As per his will, he was laid to rest next to Sayyidunā Shāh Rāju رَحْمَةُ اللَّهِ عَلَيْهِ. His grandson, Makhdūm Sayyid Shāh Abū Muhammad Ashraf Husayn Kichauchwi رَحْمَةُ اللَّهِ عَلَيْهِ, was his spiritual heir.
7. Sayyidunā Faqīr Ḥāfiz Muhammad Akmal Shāh Wārithī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1288 AH in Jhelum, Punjab. Born to a scholarly family, his father served as a judge (Qādī). He passed away on 27th Rabi al-Thaani. He had memorised the Quran and trained as a well-versed scholar of Islam. He was a contemporary of Pir Fazal Shāh Jalalpuri and a disciple of Hazrat Wārith Pāk. His shrine is in Chapar Sharif (near Gujar Khan, Punjab).⁷

Noble Scholars رَحْمَةُ اللَّهِ عَلَيْهِمُ:

8. Sayyidunā Shaykh Muhammad b. ‘Abd al-Rahmān al-Bakarī al-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ was born on 2nd Safar, 807 AH in Dahroot. He passed away on 15th Rabi al-Akhir, 891AH. He was an authority on Islamic jurisprudence, a skilled legal theoretician, a formable littérateur, and an encyclopaedia of hadith. He was acclaimed for his major contributions to the fields of Shāfi‘ī jurisprudence and hadith. Most notably, he was a beacon of guidance for his community.⁸
9. Sayyidunā Shaykh Ibrāhīm b. Ḥasan al-Kūrānī al-Kurdi was born in 1025 AH. He was a Shāfi‘ī jurist, a scholar of hadith, and a master of the Naqshbandi Way. Although he authored over 80 books, the most famous is his index (thabat) entitled, *al-Amam li Īqāz al-Himam*—a collection of his authorisations (ijāzāt) and unbroken chains for the major hadith collections and other works. He migrated from Iraq and settled in Madina. According to one opinion, he passed away in Madina on 18th Rabi al-Akhir, 1101 AH/ 29th of January 1690.⁹
10. Sayyidunā Mawlana Muhammad Azīm Ghakharwī رَحْمَةُ اللَّهِ عَلَيْهِ lived in the city of Ghakhar, Punjab (Gujranwala District). He studied at Dar ul Uloom Numania in Lahore and was a great orator. He was the spiritual heir of Ameer e Milat and guided the Muslims of Hyderabad and many other cities of Hind. He was also an author of many books. He passed away on 1st Rabi al-Akhir, 1341AH and his shrine is in Ghakhar.¹⁰
11. Sayyidunā Shaykh Sayyid Thawbān b. Muhammad Khaṭīb al-Kaylānī al-Dimashqī رَحْمَةُ اللَّهِ عَلَيْهِ was from the sayyid family of Shaykh

‘Abd al-Qādir al-Jilānī. He was born in 1270 AH and passed away on 2nd Rabi al-Akhir, 1303 AH whilst chanting the supreme name, “Allah, Allah.” He was buried in the Dahdah cemetery of Damascus. He was a teacher of jurisprudence and Arabic at the Grand Omayyad Mosque, the Friday preacher of Sanjaqdar Mosque, and the imam of Jami’ Fathi Mosque.¹¹

12. Sayyidunā Khawaja Muhib ul-Nabi ‘Abd al-Ghanī Sialkoti رَحْمَةُ اللَّهِ عَلَيْهِ was born in Bareela (Gujrat District) in the year 1278 AH. He passed away on 16th Rabi al-Akhir, 1327 AH in Sialkot. His shrine is in Chondah Bajwa Sialkot District near Gaitti Shah Masjid. He was a scholar, the author of 50 books, including *Kutub al-Asrār*, the Friday preacher of Jami’ Masjid Ghala Mandi, and the spiritual vicegerent of Khawaja Shams al-‘Ārifin. As a brave soul, he strove to encourage good and forbid evil without trepidation and is hailed as a reviver of the Chishti Way.¹²
13. Sayyidunā Ḥāfiz Mahr Muhammad Ichrawi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1314 AH in Chowkhandi (Chakwal District). He passed away on 2nd Rabi al-Akhir, 1374 AH in Lahore. He was buried in the Ichra cemetery. An authority of the rational sciences, he was the teacher of many scholars, including the famous and erudite scholar, ‘Atā Muhammad Bandayālwi.¹³

(Footnote)

1. *Al-Ithaf al-Kabir*, pp. 162, 163, *Tazkirah Mashaikh Qadiriyyah*, p. 62
2. *Tazkirah Mashaikh Qadiriyyah Fadiliyyah*, pp. 105 - 107
3. *Tazkirah al-Ansaab*, p. 144
4. *Tazkirah ‘Ulema-e-Ahl-e-Sunnat Zila’ Attock*, p. 587
5. *Encyclopaedia Awliya-e-Kiram*, vol. 1, pp. 383,384
6. *Hayat Makhdum al-Awliya*, pp. 23, 43, 48, 50
7. *Tazkirah Awliya*, Jhelum, pp. 202 - 206
8. *Al-A’lām li al-Zarkali*, vol. 6, p. 194, *al-Ḍaw’ al-Lāmi’ li Ahl al-Qarn al-Tāsi’ li al-Sakhāwī*, vol. 7, p. 285, *al-Badr al-Ṭālī’*, vol. 2, p. 182
9. *Silk al-Durar fi A’yān al-Qarn al-Thānī ‘Ashar*, vol. 1, p. 9, *Al-A’lām li al-Zarkali*, vol. 1, p. 35, *al-Badr al-Ṭālī’ bi Maḥāsin man ba’d al-Qarn al-Sābi’*, vol. 1, p. 11
10. *Tazkirah Khulafa e Amir Millat*, pp. 55 - 58
11. *Al-Ithaf al-Kabir*, p. 471
12. *Al-Fawz al-Maqaal*, vol. 7, pp. 149, 167, 170
13. *Tazkirah ‘Ulema-e-Ahl-e-Sunnat Zila’ Chakwal*, p. 127

We left Karachi at around 7am on Thursday, 3rd March, 2022, heading to Istanbul for the inauguration of a Madani Centre in Turkey's capital. Accompanying us was the Head of our Central Advisory Committee, Maulana Haji Imran Attari, as well as 15 other Islamic brothers, which included a number of businessmen. After offering *fajr* salah in congregation at Karachi Airport, we set off for Istanbul via Dubai, landing at around 2:30pm. A sizeable number of Muslims had gathered to welcome us and our Madani qafilah. Islamic brothers had travelled from many countries of the world, including Germany, France, Italy, Spain, Belgium, the UK, South Africa, and Mozambique, to take part in this endeavour.



Madani Travelogue

Inauguration of Madani Centre in Istanbul

Maulana Abdul Habib Attari

Meeting

A meeting was held on Thursday night, particularly with Islamic brothers who had come from the UK, during which discussions took place about extending our activities to Arabic-speaking communities.

Friday prayer in Faizan-i-Madinah, Istanbul

The next day, I had the honour of giving azan for the first Jumu'ah prayer in Istanbul's Madani Centre. Haji Imran Attari delivered a thought provoking

lecture which focused on the challenges and rewards of travelling in the way of Allah and the service of Islam. After this, the Amir of Ahl al-Sunnah's successor, Mawlana Ubaid Raza, delivered the Friday sermon and led the prayer. A vast number of attendees participated.

After the prayer, special supplications were made for those who worked or contributed towards the establishment of the Centre. On this joyous occasion, many brothers were moved to tears, and the happiness of our organisational volunteers from Turkey was a sight to behold.

After Friday prayers concluded, a Syrian Islamic brother recited prayers and blessings upon the Prophet ﷺ. Attendees then met and congratulated each other before the group meal.

Various meetings

After Asr, meetings were conducted with Islamic brothers from various other countries. On Friday evening, a Madani qafilah of responsible Islamic brothers from India arrived. Further meetings took place after this. Discussions took place about expanding religious activities within Turkey and a rich exchange on issues facing Muslims living in the UK and Europe. What approaches can be adopted to spread the call to righteousness throughout Turkey via this Madani Centre were also deliberated upon. These approaches necessitate a large amount of money, so some Islamic brothers pledged to donate towards this cause.

Here, I humbly request our readers: Dawat-e-Islami is expanding its religious activities every day, so please remember us when donating. There are still some countries of the world and many cities in which we are yet to establish Madani Centres. We also aim to improve those that already exist and raise the banner of Islam in every corner of the world.

Students of Jami'at al-Madinah UK

Around 150 students from Jami'at al-Madinah UK also attended the three-day gatherings in this newly opened Madani Centre. Talks were delivered for their guidance in regards to character development and organisational matters. **إِنْ شَاءَ اللَّهُ** After their scholarship courses (*dars-i-nizami*), these students will continue to train in propagation skills. When they eventually become scholars, the experience they will have

gathered in this process will serve them well in spreading the message of Islam throughout Europe.

Visiting he who hosted the Messenger

On Saturday the 5th of March, our Madani qafilah travelled to the shrine of the beloved Prophet's host, Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. We arrived in the early morning, with 5 buses needed to transport the large number of attendees. We prayed Fajr in congregation, in a masjid directly opposite the shrine. We then visited the shrine. The delightful aura was felt by everyone. That was followed by a light breakfast and visits to some of the many local shrines. We rested upon returning to Faizan-i-Madinah.

Generosity of a Scholar

Today at midday, an Arab Sunni scholar, Shaykh Mahmud دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, hosted around 250-300 Islamic brothers of our Madani qafilah in a grandiose manner. This generous scholar had vacated his entire madrassah for the students of Jami'at al-Madinah UK and made arrangements for their meals.

After returning from this, we rested for a short while in Faizan-i-Madinah. After 'Asr salah, we began further meetings with Islamic brothers from various countries.

Madani Muzakarah

After Maghrib, we collectively took part in the Madani Muzakarah and listened to the wise words of the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Regardless of which part of the world you live in, try to take part in the Madani Muzakarah every Saturday after Isha (GMT+5). Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ answers various questions and grants us priceless pearls of wisdom. His rich experiences and decades of practice and learning will surely give you insight and wisdom which rarely comes even after many years of study.

At the end of our journey, Haji Imran Attari delivered a talk after Isha, concluding with an interesting Q & A session.

May Allah bless all of those who contributed in any way to this Madani Centre of Istanbul, and may He allow the call to righteousness to spread far and wide via it.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



One Account, One Miracle

CHILDREN'S PARTY

Mawlana Arshad Aslam Attari Madani

Today, Umm Habiba was thrilled; her cousins Hania and Hafsa had come after many days. Hania said, "It's been so many days since we last met. Now that we've caught up with each other, what should we do next?" Hafsa remarked, "Let's have a party this evening." "Good idea!" Hania and Umm Habiba burst. Hafsa interjected, "But," and went silent. Umm Habiba said, "But what?" Hafsa said worriedly, "We do not have money, so where will we get all the things we need for the party?" Smiling, Umm Habiba remarked, "Don't worry! My Dad already gave us money for a party." Hearing this, Hafsa became happy. Umm Habiba rose from her place, saying, "Come on! Let's

make a list of what we need."

Later, as the children were enjoying the party and gorging on the delicious snacks, Granddad came in and said, "Hey! What about me? I'd like some snacks too please." Suhayb remarked, "But Granddad! This is a children's party, and you're a grown-up!" The whole room, including Granddad, burst into laughter. Granddad told the children, "Look, it's good for us all to play, eat, and have fun together." Khubayb said, "Granddad! Today Hafsa and Hania are here too. It's a good time to learn about a miracle." Hania and Hafsa began to say, "Yes, Granddad! We were about to ask

you to tell us about a miracle ourselves.” Granddad replied, “OK! Let me think.” After some time, as soon as Granddad recalled a miracle, he began telling the story, “Once upon a time, our beloved Prophet ﷺ was traveling from Madinah al-Munawwarah towards Tabuk with his Companions عَلَيْهِمُ الرِّضْوَانُ. In those times, people travelled on camels and horses. It took one month to reach Tabuk. As the journey was long, people took food and water with them. But after some days, they ran out of food.”

“Oh no!” said the children.

Umm Habiba spoke, “Granddad! Once you told us that there were no shops or restaurants along the route in those days, so what did the people do?” Granddad acknowledged Umm Habiba’s excellent question and said, “Let me tell you!

“When the people became extremely hungry, they came to our beloved Prophet ﷺ and said, ‘Please allow us to slaughter our camels so we get some food to eat.’ Our beloved Prophet ﷺ permitted them.”

Khubayb asked, “Granddad! How many camels did they slaughter then?” Granddad smiled at first, and then replied, “Not even one.” Umm Habiba asked, “What? Not even one? Then, what did they eat?” Granddad explained, “Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ came to our beloved Prophet ﷺ, and with utmost respect and etiquette, pleaded, ‘Dear Messenger of Allah Almighty! The riding animals will be diminished if the people slaughter their camels.’ Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ suggested, “Ask the people to present their remaining food, then supplicate to Allah Almighty. Indeed, Allah Almighty will grant blessings in this provision.” Granddad continued, “Our beloved Prophet ﷺ accepted the suggestion of Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ and asked the people to bring whatever food they had left.

So, people began bringing their food. Some brought pieces of bread, and others a few dates in their

hands. In this manner, only a small amount of food was gathered on the dining mat. There was still not enough food for even one meal. Our beloved Prophet ﷺ supplicated over this small collection of food and said to the people, ‘Fill your containers.’”

A bewildered Hania asked, “When there was so little food, how did people fill their vessels?” Before Granddad could reply, Suhayb said in delight, “It must have multiplied as a miracle for our beloved Prophet ﷺ! Granddad’s told us about so many miracles like this before!” Hearing Suhayb, Hania and Hafsa’s interest increased.

Granddad said, “All the people accompanying our beloved Prophet ﷺ filled their containers with food and then they also all ate from the collected food until they were full. Even after this, there was still more food on the dining mat!”¹

Granddad informed them, “It was a miracle of our beloved Prophet ﷺ that such a small amount of food was enough for all the people to eat and get full from, and on top of that, all the people were able to fill their containers with food as well!”

Overjoyed, Suhayb cried, “Granddad! Tell us another miracle please.” Granddad placed his hand tenderly on Suhayb’s head and remarked, “I think this much is enough for today. I’ll tell you another one next time”

1. *Ṣaḥīḥ Muslim, p. 35, Hadith 27*



MAJOR EVENTS OF RABI AL-AKHIR

**6 Rabi al-Akhir,
1370 AH**

This marks the passing of Faqih al-'Azam Muhammad Sharif Kotlawi رَحْمَةُ اللهِ عَلَيْهِ, one of Imam Ahmad Raza Khan's successors.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1439AH)

**11 Rabi al-Akhir,
561 AH**

Demise of the celebrated saint and gnostic, Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1438 - 1443 AH. Also read the book of Muktaba tul Madina "Ihtaus-e-Pak ke Huda")

**17 Rabi al-Akhir,
701 AH**

Demise of the saint, Sayyid Muhammad Shah Dulha Sabzwari رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1439AH)

**18 Rabi al-Akhir,
725 AH**

Passing away of the senior saint and pillar of spirituality, Khwaja Nizām al-Dīn Awliyā رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1439AH)

**21 Rabi al-Akhir,
1252 AH**

Passing away of the leading jurist and Imam of the Hanafi school of jurisprudence, Sayyid Muhammad Amin b. 'Abidin al-Shāmī al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1439AH)

**25 Rabi al-Akhir,
1046 AH**

Passing of the saint 'Ālam Shah Bukhārī Suhrawardī رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1441 AH.)

**29 Rabi al-Akhir,
627 AH**

Passing of the accomplished Sufi master, Shaykh Farid al-Dīn Muhammad al-'Aqqār رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1441AH)

**Rabi al-Akhir
4 AH**

Passing of the mother of the believers, Lady Zaynab bint Khuzayma رَضِيَ اللهُ عَنْهَا.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1438AH and 1439AH. Also read the book of Muktaba tul Madina "Faizan e Ummahat ul Mumineen".)

**Rabi al-Akhir
6 AH**

The expedition of Muhammad b. Maslama رَضِيَ اللهُ عَنْهُ. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent 10 of his Companions رَضِيَ اللهُ عَنْهُمْ to suppress the rebellious tribes of Dhu al-Qassah. Most of the Companions رَضِيَ اللهُ عَنْهُمْ participating in this expedition were martyred.

(To learn more, read the Monthly Magazine of Rabi al-Akhir 1442 AH)

**Rabi al-Akhir
65 AH**

The martyrdom of the Companion Sulaymān b. Ṣurad al-Khuzā'ī رَضِيَ اللهُ عَنْهُ.

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

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

اٰمِيْن يٰاَيُّهَا خَاتَمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Website link: (www.dawateislami.net).



Remedy for anxiety

If you experience anxiety, place your right hand over your heart immediately after performing *salam* at the end of every obligatory *salah*, and recite the following:¹

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ط

*"Pay heed! Only in the remembrance of Allah is the satisfaction of hearts."*²

Security against dependency on others

Whoever cuts his nails on a Thursday will not suffer from poverty *inshāAllāh*.³

Relief from major calamities

Whenever a great calamity presents itself, recite the following litany:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Sufficient for us is Allah, and 'He is' the best disposer of affairs."

Allah will help, support, and empower you if He wills.⁴

Treating colds and flu

1. Recite any form of durood on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 3 times.
2. Recite the *basmala*⁵
3. Recite Surah al-Fātiha.



4. Repeat steps 2 and 3 for a total of 3 times.
5. Recite any form of durood on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 3 times.

Then blow over the patient. Do this for three consecutive days. The patient will gain relief from cold and flu *inshāAllāh*.⁶

(Footnotes)

¹ Faizan-e-Namaz, p. 558

² [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'd, verse 28)

³ Mirāt al-Manājih, vol. 6, p. 147

⁴ Faizan Riyad al-Saliheen, vol. 40, Tafsīr Rūḥ al-Ma'ānī, para 4, Surah Aale 'Imran, Ayat 173, Juzz 4, p. 463

⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

⁶ Beemar 'Abid, p. 34

WORD SEARCH

There are 7 days in a week. The most superior of them is Jumu'ah (Friday). Allah Almighty made Friday a day of celebration for us. Friday is greater than Eid al-Fitr and Eid al-Adha. One good deed on Friday brings the reward of 70. Meaning, if we send one prayer on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will receive the reward of 70. Righteous deeds are performed on Friday, like: 1) trimming nails, 2) bathing, 3) applying perfume, and 4) wearing nice, clean clothes. Performing all these acts is the Sunnah of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Connect the letters from above to below and from right to left to find five words just as the word 'Eid has been highlighted in the table. Find the following five words:

- 1 Jumu'ah
- 2 Sunnah
- 3 Virtue
- 4 Reward
- 5 Salat





Islamic Beliefs and Knowledge

Seeking Aid from the Saints (Part 1)

From major events to minor occurrences, everything that happens in the universe does so by the permission and will of Allah Almighty. Without His decree, not even a grain of sand can move from its place. When our perfect Creator, the omnipotent Allah Almighty, is pleased with someone and showers His grace unto him, He grants him whatever favours He chooses and makes that person a vessel of blessings for others to take from.

For example, Allah Almighty gives health, but He made Prophet 'Īsā عَلَيْهِ السَّلَام a channel for His cure and healing to reach people:

وَأُبْرِئُ الْأَكْمَنَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

"And I heal him who was born blind, and the leper; and I give life to the dead with the permission of Allah."

Prophet 'Īsā عَلَيْهِ السَّلَام made it unequivocally clear that although he cures the sick and revives the dead, these feats are not due to an intrinsic power in him

but from Allah Almighty. When the servants of Allah Almighty are a manifestation of the power of Allah Almighty, then seeking their help in difficulties, anxieties, and troubles is logically permissible.

Belief: According to the Islamic creed, if a person seeks help from the noble prophets عَلَيْهِمُ السَّلَام and the great saints رَحِمَهُمُ اللَّهُ, considering them able to benefit or harm independently, without the permission of Allah Almighty, then this is certainly shirk. In contrast to this, if a person believes that Allah Almighty is the true helper and creator of harm and benefit but considers someone a means, i.e. a helper in the figurative sense, and seeks his help, this is completely permissible. This can never be shirk.

Note the following Quranic verse encouraging seeking help from the pious servants of Allah Almighty:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

"Allah is indeed his Helper, and Jibrīl and the virtuous

believers; and after that the angels are also 'his' supporters.”²

In this verse, Sayyidunā Jibrīl عَلَيْهِ السَّلَام and the pious believers have been referred to as helpers (*mawlā*) and the angels are described as supporters (*zahir*). From this, it is as clear as day that the pious servants of Allah Almighty are helpers. When they are helpers, seeking help from them is also permitted.

At another place, Allah Almighty commands seeking help from other than Allah Almighty in the following manner:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

“Seek help from patience and salah.”³

Commenting on this verse, the seasoned theologian, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ, states:

Is patience a creator that the command of seeking help has been mentioned regarding it? Is prayer a creator that the command of seeking aid has been stated concerning it? In another verse Allah Almighty states:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

“Help one another in righteousness and piety.”⁴

If taking aid from other than Allah Almighty is absolutely impossible, what is the meaning of this divine command? If it is possible, then what grave peril is there in seeking help from the one from whom help can be attained? Innumerable hadith encourage us to seek help 'from other than Allah', such as worship in the morning, worship in the evening, worship in the last portion of the night, writing down knowledge, the pre-dawn meal, midday naps, and hiding one's needs in order to have them fulfilled.⁵

Those hadith include the following reports:

1. Our beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said

إِذَا نَفَرَتْ دَابَّةٌ أَحَدَكُمْ، أَوْ بَعِيرُهُ بِفَلَاةٍ مِنَ الْأَرْضِ لَا يَرَىٰ بِهَا أَحَدًا فَلْيَقُلْ
أَعِينُوا عِبَادَ اللَّهِ

“When your animal or camel flees in a uninhabited land where no one is visible, say,

‘Dear servants of Allah, help me,’ for indeed he will be assisted.”⁶

2. Sayyidunā ‘Abd Allah b. ‘Abbās رَضِيَ اللّٰهُ عَنْهُمَا states:

إِنَّ اللَّهَ مَلَائِكَةً فَضَلَّ سِوَى الْحَفَظَةِ يَكْتُبُونَ مَا يَسْقُطُ مِنْ وَرَقِ الشَّجَرِ، فَإِذَا
أَصَابَتْ أَحَدَكُمْ عَرَجَةٌ فِي سَفَرٍ فَلْيُنَادِ أَعِينُوا عِبَادَ اللَّهِ رَحِمَكُمُ اللَّهُ

“Indeed Allah has angels apart from the Recording Angels, who record whatever leaves fall to the ground. So if any of you is crippled on a journey, let him call out, ‘Help me, O servants of Allah, may Allah have mercy on you.’”⁷

3. Another hadith states:

أَطْلُبُوا الْخَوَائِمَ إِلَى ذَوِي الرَّحْمَةِ مِنْ أُمَّتِي تُرْزَقُوا وَتُنَجَّحُوا

“Seek needs from the people of mercy from my Ummah you will be given provision and you will attain your needs.”⁸

4. While in one hadith, we are encouraged thus:

أَطْلُبُوا الْخَيْرَ وَالْخَوَائِمَ مِنْ حَسَنِ الْوُجُوهِ

“Seek goodness and needs from those with beautiful countenances.”⁹

1. [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal-Imran, verse 49)
2. [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, verse 4)
3. [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 45)
4. [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Maa'idah, verse 2)
5. *Fatāwā Razawiyyah*, vol. 21, p. 305
6. *Musannaf Ibn Abi Shaybah*, vol. 15, p. 384, Hadith 30438
7. *Musannaf Ibn Abi Shaybah*, vol. 15, p. 345, Hadith 30339
8. *Al-Jāmi' al-Ṣaḡīr*, p. 72, Hadith 1106
9. *Al-Mu'jam al-Kabīr*, vol. 11, p. 67, Hadith 11110

Children: Our Blossoming Flowers

Paradisical scenes of lush fields and orchards lined with rows upon rows of trees hanging with delicious fruits are not only aesthetically pleasing but promote mental wellbeing too. Of course, such wonderful sights are the result of arduous work and labour that often goes unnoticed. From raking the ground and sowing seeds to protecting the new-born saplings against pests, the journey from seed to shade-giving tree is a long process of nurturing and care.

Some weeds grow by themselves, and the gardener studiously removes them to protect his plants. Whether the heat of summer or the cold of winter, he goes to great lengths to protect the fragile plants from the elements. After this struggle, some become fragrant flowers, others fruit-bearing and shade-providing trees. Every part of such a tree then offers benefits of some kind.

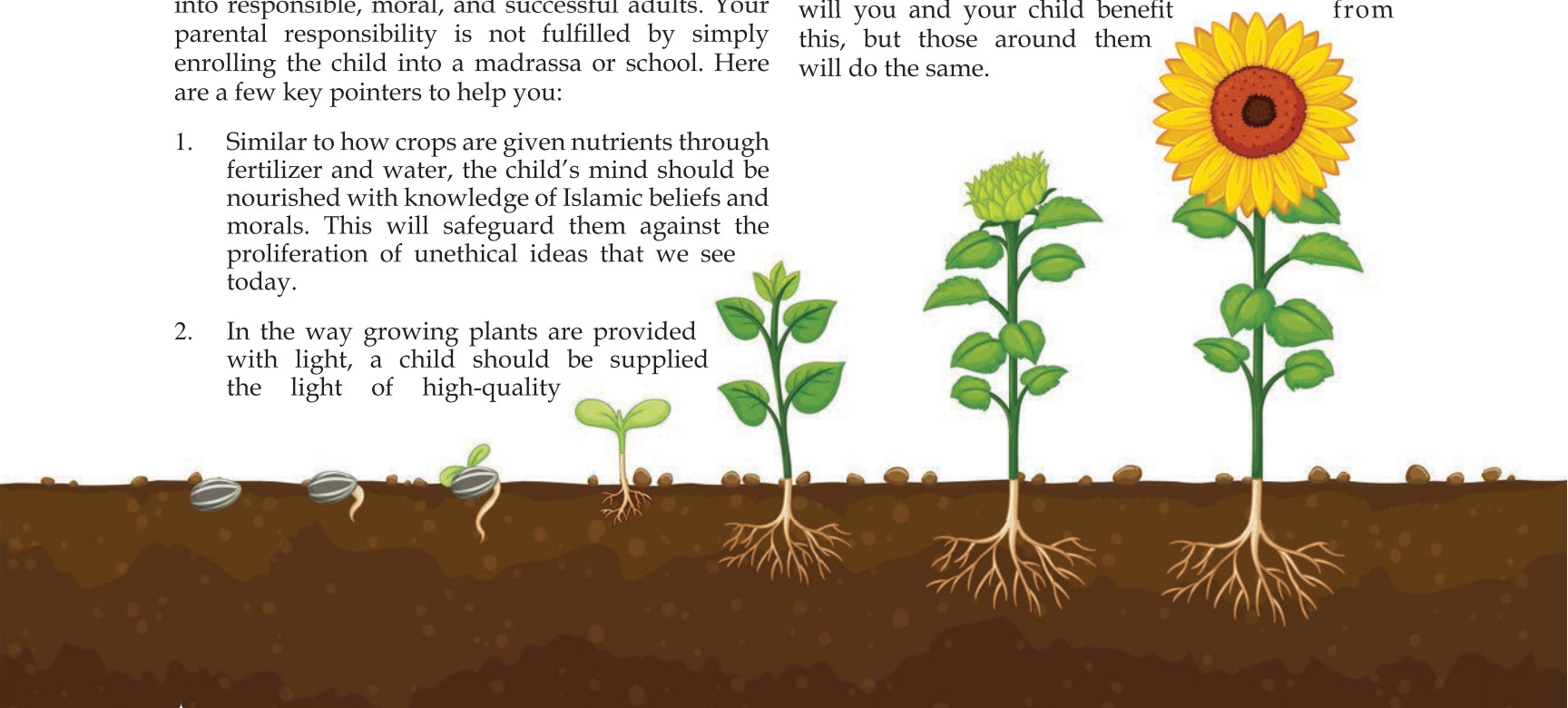
Just as a plant needs constant care, children need ongoing guidance and nurturing for them to grow into responsible, moral, and successful adults. Your parental responsibility is not fulfilled by simply enrolling the child into a madrasa or school. Here are a few key pointers to help you:

1. Similar to how crops are given nutrients through fertilizer and water, the child's mind should be nourished with knowledge of Islamic beliefs and morals. This will safeguard them against the proliferation of unethical ideas that we see today.
2. In the way growing plants are provided with light, a child should be supplied the light of high-quality

education. Their mental ability, talents, and capability shall remain intact as a result, blossoming as they grow. If you pay close attention to providing them high quality knowledge now, they will go on to become civil members of society.

3. Just as steps are taken to protect crops and plants against pests and the elements, you should guard your child against bad company.
4. Trees and crops are cultivated for a specific purpose. Likewise, a child should be inculcated with wholesome aims such as serving Islam; living a purposeful life, and helping humanity, to name a few.

If the education, upbringing, environment, and even what you feed your child is properly taken care of from the beginning, said child will undoubtedly grow to have the best education, possess the best character, and live their life as a successful individual. Not only will you and your child benefit from this, but those around them will do the same.



OUR HEROES



Abu Hafs Madani

Little Zayd's face was beaming as he returned from school. Standing at the side of their house, Mother and Grandmother were inviting people to Little Zayd's recital at school where he will perform a naat. *Sab se awla aw A'la hamara Nabi, Ankhon ka Tara Nam-e-Muhammad*, all the favourite naat were echoing in Little Zayd's mind. Finally, the idea settled in his mind that like before, he would consult his older sister.

After hearing Little Zayd speak, his sister went into deep thought for a short while. Then after some moments she said, "Nowadays there is a new naat on Madani Channel. Alongside being easy, it has a nice melody. I will write it down for you this evening and help you practice it three or four times at home before the literary assembly." Thanking his sister, Little Zayd went to the fridge thinking, "All the tension has gone, so why not rest and enjoy some chocolate?"

Even before the recital began, all the children were in rows in the assembly hall. At the appointed time, a student from class 9 started the recital with the noble Quran after which Little Zayd came to the stage to recite naat. He started reciting:

Ya Nabi sab karam hai Tumhara ye jo waaare niyaare huwe hen

Ab kami ka tasawwur bhi kesa, Jab se mangte tumhare huwe hen.

Wave upon wave of مَا شَاءَ اللَّهُ echoed through the hall as Little Zayd finished. It was now time for the speech, and brother Ghulam Rasul from class 10 came to the stage. Allah Almighty had gifted him with orating skills, and he had won first prize in the speaking competition between all the schools in the city. The children appeared happy to see him on the stage, and silence had spread in the hall.

"First of all, respected teachers and dear colleagues,

السلام عليكم ورحمة الله! Islam is filled with heroic men and women of Allah whose biographies can fill entire libraries. I want to speak about one of these great pious personalities before you today who was so pious in his childhood that an entire band of thieves repented because of his boldness."

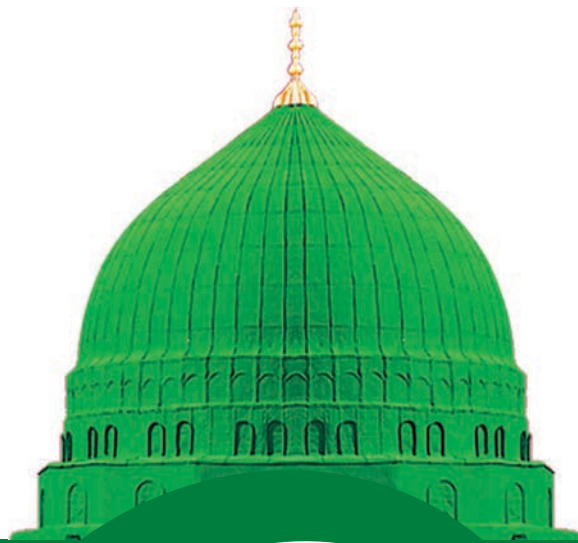
Ghulam Rasul stopped and looked at the interested faces in front of him. "Yes," he said, "I am speaking about the person you are thinking about: his eminence, 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. Dear children! Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ had an intense love for prayer. For 40 years, he prayed Fajr with the wudu of Isha. In other words, he would not sleep after Isha prayer but spend the night worshipping Allah Almighty until Fajr.

Dear children! We claim that we love the pious people of Allah Almighty, but have we ever contemplated whether we are also following their way of life? Let alone worshipping all night; we do not even pray Fajr. Sometimes, the excuse of our eyes not opening is given and sometimes that of sleep. Even if our parents wake us up, we change sides and go back to sleep. But when it comes to school time, our sleep departs, and upon our parents' one call, we dash from our bed as though thorns have sprouted from it." Upon hearing this, smiles appeared on the faces of the teachers as well as the students.

Ghulam Rasul continued: "Nowadays, if a person is deemed a hero, he is also emulated. Worldly people have their own status, but for us believers, the greatest heroes are the pious friends of Allah Almighty, like Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. If we want to make our lives and Hereafter joyful, we will have to emulate them. Only then will these pious servants of Allah Almighty take us into Paradise with them.

The Meaning of Love

Mawlana Asif Iqbal Attari Madani



Sincere believers yearn for the sweet elixir of true love, which enriches the heart, feeds the soul, and fills our inner cores with unprecedented happiness. Love is the source without which one is considered dead and the light without which one wanders in darkness. It is the miraculous remedy that prevents the heart from becoming a locus of spiritual maladies.

Indeed, the powerful effect of true love makes one oblivious to his own existence; completely annihilated, seeing and feeling none but the beloved. Ultimately, love is the essence of faith, the key to sainthood, the catalyst for Allah's closeness, and the soul of our deeds. Without it, our worship would be reduced to mere outward acts of the body, void of spirit and life.

What is love? For some, it is "To be faithful to the beloved's dictates in his presence and absence." For others, it is "to be annihilated in the beloved; to become oblivious of one's existence and remain focused on the beloved." Another remarked, "Love is to consider more as less from yourself and less as more from your beloved." According to some, love is to deem your small mistake as major and your obedience as lacking. Someone declared, "Love is adopting obedience and abandoning opposition." One even went as far as saying, "Love is to give all you have to your beloved so that nothing remains for you. That is, consigning your will, life, wealth, time, everything to your beloved." It has also been stated, "To wipe the heart clean of

everything and everyone except the remembrance of the beloved.” One devotee went as far as saying, “Love is that your sense of honour concerning your beloved is to such a level that it objects that a person like you could be a devotee. That is to say, you consider yourself lowly and insignificant before your beloved or consider it objectionable that a person like you is present amongst those that love your beloved.” Someone informed the people of love, “Love and devotion is that you completely incline to something, preferring it above your body, soul and wealth and are in concord with it outwardly and inwardly and then still consider yourself as having fallen short in your devotion towards it.”

What makes people fall in love? Firstly, outward beauty can drive love, for we are naturally inclined to love aesthetic beauty, from beautiful appearances and voices to breath-taking scenery. Secondly, inward beauty makes us love others. Strength, benevolence, chivalry, knowledge, and other lofty characteristics also embed love in our hearts for those who possess them. Thirdly, we tend to love those who favour and help us.

All these three reasons to love someone are found in the Prophet ﷺ; outward beauty, inward beauty, and his favours upon us.

Love has obligations! Love is only true when the claimant of love fulfils its obligations and observes its dictates. For one, the heart of the one in true love remains attached to the beloved; he does not spend even a moment without remembering his beloved. The opinion of the beloved is accepted, and the beloved is obeyed. That which is not agreeable with the beloved is forsaken, and that which is disliked is abandoned. That which the beloved clearly forbids has to be completely discarded, otherwise one is considered dishonest in their love. When love is such a highly coveted and exalted thing, then only a stonehearted person, lacking emotion and devoid of feeling will not adopt it. Why would one not adopt

it as this is the name of an emotion, which is part of human disposition. Different things influence a human being and he begins to love them.

What kind of love is this that it distances a person from his true Creator, makes him spurn the religion, blinds a person to right and wrong, destroys the moral fabric of society, reduces a beautiful emotion to merely fulfilling carnal desires and has taken love out of the sphere of marriage and into the circle of unnatural relationships. The feeling of true love should have been embedded in the hearts. However, what is this? Shamelessness and immodesty are promoted in the name of love. To call this love is an insult, a stain on the rich tapestry of love, and its denigration. This can be called a failed attempt at temporary satisfaction for the soul and an artificial solution for peace of mind.

True love is that you are devoted to your Creator, Owner and Generous Sustainer, Allah Almighty and the beloved Prophet ﷺ, whose love for his Ummah is unparalleled. If you want to love someone, show love for the noble Prophets ﷺ, the great saints, the righteous, the pious and devout, your parents, your spouse, your children, your siblings, your friends and the poor and needy. This is the love which is worthwhile, filled with blessings, mercy, wellbeing, safety, and goodness and is beneficial in this world and in the hereafter.

Shall I mention the final word in this chapter of love? Then listen! The real expression of love warrants action. Love of Allah Almighty and His Messenger ﷺ is recognised through faith and obedience. Love of parents is hidden in serving them and that of children is concealed in their lofty upbringing. True love of people demands that one avails them in all ups and downs of life. True love necessitates sacrifice and compassion for one another.

ANGER

MANAGEMENT

Dr Zeerak Attari

According to psychologists, we have six basic emotions: happiness, sadness, fear, worry, surprise and anger. Whether we are young, middle-aged, or old, in every turn of life, we encounter anger

somewhere. Anger is a completely normal, usually healthy emotion, which no one can evade. Everyone feels angry at times, but it is our ability to manage this emotion, and what we do with it, that matters.

In this article, we will explore this powerful human emotion and learn about key strategies that we can employ to control it and stop it becoming a destructive force in our lives.

Human beings have many material needs, without which life is near impossible. While some are essential to our survival, such as food, drink, and sleep, others, such as financial security, suitable shelter, and healthy relationships, ensure our safety and well-being. Beyond this, we have emotional needs, such as love and affection from our parents, siblings, relatives, and friends, because that has a profound effect on our personalities. In conjunction with this, confidence in oneself and cultivating necessary skills is essential for mental wellbeing.

Our material and emotional needs are interconnected. We have already learnt that emotions are essentially six categories: happiness, sadness, fear, worry, surprise and anger. If the needs mentioned in the previous paragraph are fulfilled, we will remain happy.



Otherwise, we will have to face the emotions of sadness, fear, worry or anger.

Just as needs and emotions are directly linked, so are emotions and our behaviour.

As children, we immediately begin to cry when our needs are not met and we feel sad or angry, implying that emotions control our behaviour. However, as we grow up and develop our understanding of the world, we learn to control our behaviour. Through socialisation at home and in society, we learn the appropriate times and places to express our emotions and feelings. This skill of being able to control our emotions is called emotional intelligence. According to common understanding, we can call this intelligence.

Up to now, we would certainly have understood that if our basic needs remain unfulfilled, then different kinds of emotions arise within us, amongst which anger holds a foundational position. The greater our emotional intelligence, the better our manner of control over anger will be. Not only will our own life remain pleasant, rather its positive effect will also spread to our family members and other members of society.

The following matters are crucial in controlling anger.

Firstly, one will have to attain basic Islamic knowledge about anger. Familiarizing yourself with the destructive effects of uncontrolled anger and the worldly and otherworldly benefits of managing anger is from the primary needs of the age. In this regard, one should definitely read Shaykh al-Tareeqah, Amir Ahl al-Sunnah's pamphlet 'Cure for Anger'. In fact, one should study it repeatedly.

At the onset of anger, ask yourself, "Why am I experiencing anger? Which need of mine is not being fulfilled?" Sometimes, anger arises due to a bodily need remaining unfulfilled. For example, hunger, thirst, and a lack of sleep are enough to make us irritable and angry. At this point, one should fulfil that need, and the anger will dissipate by itself.

Often the cause of anger is the behaviour of others; someone did not accept my opinion or someone embarrassed me, so and so did not afford me the

respect I deserve, I told him to do such and such a task and he did not. In actuality this is not the behaviour of others, rather it is our own demeanour that we only give preference to our personal needs. The solution for this is that we give preference to the needs of others. This is a lofty characteristic, which you should try to adopt. When we give others preference over ourselves, we naturally receive respect and honour. Our opinion begins to be accepted, and there is no opportunity for anger.

Some people respond to anger with self-harm, tearing out their hair, hitting their heads against the wall, cutting their arms with a blade, or burning themselves with a cigarette. Such people often suffer from an inferiority complex, which makes them very sensitive. These people should contact a therapist or their GP. Psychotherapy can be very effective in treating this issue.

Arrogance and conceit are also major causes of anger. Worldly status and dignity, status, and rank can make a person heedless of the punishment of the afterlife and turn him into an oppressor. Such people can only be treated through the company of Allah's saints. Participating in Dawat-e-Islami's weekly gatherings, travelling in Madani qafilahs, and completing the Pious Deeds Booklet are powerful instruments to improve one's spiritual state and treat inner sins such as arrogance and conceit.

As Muslims, it is vital to learn that in certain circumstances, our faith and commitment to Islam requires us to be angry. There are many scenarios where, according to the rulings of the Shari'ah, not only is it necessary that anger arises, but it should be expressed as well.

Just as Islam prescribes roles and responsibilities for the head of state, it expects the heads of households to fulfil certain responsibilities towards those under their care. Sometimes, those responsibilities call for anger for the sake of Allah and for the sake of the family's wellbeing. The head, whether governmental or familial, is accountable before Allah Almighty, and so he too should understand this point well.

May Allah Almighty grant us success in acting upon these points.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Five Etiquettes with Allah

Muhammad Shabbir Raza Attari

(Jamia tul Madina 7th year, Faizan e Madina Faisalabad)



Alongside other excellences of Islam, one great attribute is respect and manners. Be it words or actions, people or situations, Islam provides the manners and etiquettes for everything. If the rank and status of something is high, the required level of respect is also high. Allah Almighty is the creator of everything, therefore deserving of the greatest level of respect. It is stated in the Quran:

وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

“Stand with courtesy before Allah.”¹

These are five key etiquettes with Allah Almighty, as described in the Quran.

1. **Recognise His Unique Oneness:** The act of shirk, associating partners with Allah, is the most disliked thing in the sight of Allah. The Quran condemns shirk and commands us to purge ourselves from this abhorrent trait:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٢٠٠﴾

“The masjids (mosques) are for only Allah, so do not worship anyone alongside Allah.”²

2. **Pure Outer:** Just as the purity of the hearts is necessary in the grand court of Allah, outward purity is also important. It is stated in the Quran: “Do not approach salah in the state of intoxication, until you have the sense to understand what you say; nor in the state of impurity without having a ritual bath.”³ Attaining outward purity for the prayer is also mentioned in the 6th verse of Surah Al-Ma'idah, and verse 79 of Surah Al-Wāqī'a necessitates wudu prior to touching the Quran.

3. **Pure Inner:** Do not be ostentatious. A sign of the hypocrites is mentioned in the Quran:

يُرَاءُونَ النَّاسَ

“They therefore unwillingly do it for show.”⁴

Performing actions with sincerity is a praiseworthy attribute of the believers and an etiquette when present in the court of Allah. Allah Almighty states:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢٠٠﴾

“Establish salah for My remembrance.”⁵

4. **Punctuality:** We are punctual in meeting people of influence and status. It is even more vital for us to enter the court of the One who is deserving of all praise, the Creator, within the prescribed times. Allah Almighty states:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٢٣٨﴾

“Indeed, salah has been made obligatory upon the Muslims at fixed times.”⁶

May Allah Almighty grant us the ability to perform all our worship within the appointed times and the ability to perform the five daily prayers in the masjid with congregation without missing the initial takbir. *Āmīn.*

5. **Humility:** Come to Allah without any claims of rank, knowledge, or worth. Stand in His court as a pauper, focusing on Allah with heart, mind and soul. This is a hallmark of the successful believers:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

“Undoubtedly, the believers reached their goals. ‘They are’ those who totally humble themselves in their salah.”⁷ May Allah Almighty grant us the ability to adopt these etiquettes when entering His noble court.

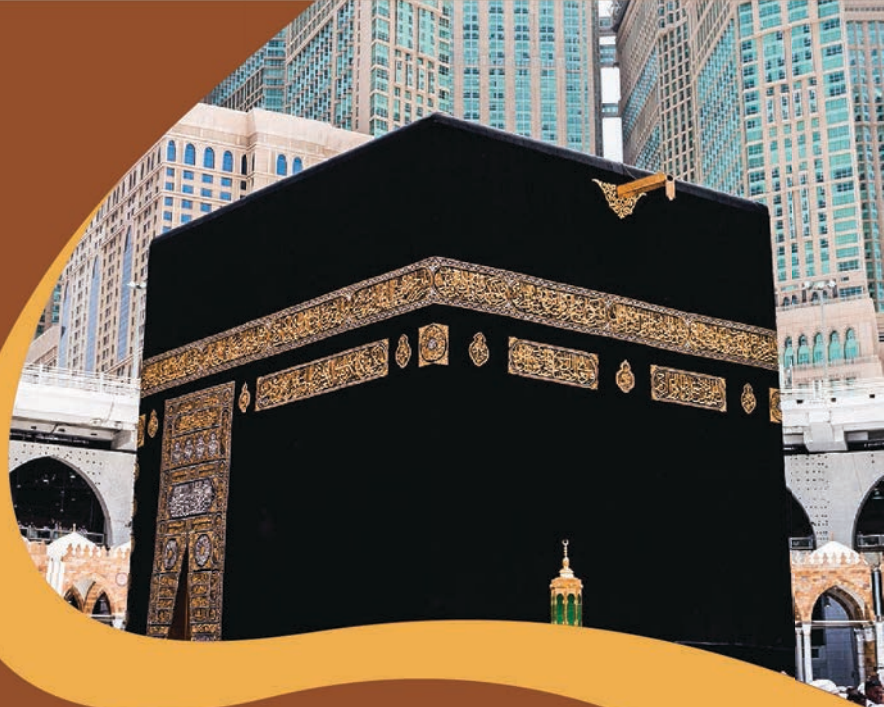
اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 238)
2. [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Jinn, verse 18)
3. [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Nisa, verse 43)
4. [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 142)
5. [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta-Ha, verse 14)
6. [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 103)
7. [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, verses 1,2)

Five Rights of ALLAH

Hafiz Ahmad Hamaad Attari

(Faizan Online Academy, 6th year, Okara)



Allah Almighty is the omnipotent creator and Lord of the worlds who is worthy of being worshipped, obeyed, and loved. As our parents, family, teachers, neighbours, and children have rights over us, a fortiori, Allah has rights which we must observe if we want His proximity and salvation. These rights include:

1. To worship Him alone: The Prophet ﷺ said:

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

“Allah’s right on His slaves is that they should worship Him ‘alone’ and not associate partners with Him.”¹

2. To believe in His Essence and attributes. It is also necessary to believe that faith is a blessing which He bestowed on us. Allah Almighty states about those who are steadfast upon faith:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

“Indeed, those who said, ‘Allah is our Lord,’ then remained firm upon it.”²

Then Allah Almighty mentions the reward for such people.

3. To love Him without measure:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“For the believers, no one’s love is equal to the love of Allah.”³
The qualities and reward for such people is also mentioned in the Quran.

4. To yearn to meet Him and believe with conviction that this meeting will occur:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ

“The believers are those who are certain that they are to meet their Lord.”⁴

5. To be in awe of Him and fearful of His displeasure:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ

“They hide from people ‘in fear’ but do not hide from Allah; whereas Allah is with them.”⁵

Rather, it is His right to be feared.⁶

Dear readers! May Allah Almighty grant us the ability to identify and fulfil His rights as well as the rights of others around us.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. *Ṣaḥīḥ al-Bukhārī*, vol. 2, pp. 269 – 270, Hadith 2856
2. [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, verse 30)
3. [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 165)
4. [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 46)
5. [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 108)
6. *Sirat ul Jinan*, vol. 2, p. 298

Shaykh 'Abd al-Qādir al-Jilānī: The Erudite Mufti

The Pole of the saints and the eponymous imam of the Qādirī Way is our master Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ. A man of extraordinary achievements, his appellations testify to his erudition in both scholarly and spiritual domains. He is hailed as the "reviver of the faith" (*muḥyī al-Dīn*), acclaimed as the "beloved of the transcendent God" (*maḥbūb-i-subḥānī*), and recognised as the "helper of men and jinn" (*ghawth al-thaqaalayn*). Although he excelled in every field of Islamic scholarship, his exemplary prowess as a jurisconsult of the Hanbalite school of jurisprudence is especially notable. Shaykh Abū al-Qāsim 'Umar al-Bazzāz رَحْمَةُ اللَّهِ عَلَيْهِ states: "Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ would be asked many questions by the people of Iraq and other areas. We never saw him hesitate or pause to look for the answer to a question. He would read the question and immediately deliver the answer. The great scholars and muftis of the time were amazed at his competency."¹

'Abd al-Wahhāb al-Sha'rānī رَحْمَةُ اللَّهِ عَلَيْهِ adds: "Shaykh 'Abd al-Qādir al-Jilānī would issue rulings in the presence of the scholars of Iraq. They were amazed at his level of knowledge and expertise and said: 'Pure and blessed is He who has bestowed him with such knowledge'"²

He spent many years serving Islam by teaching and issuing legal edicts. Many scholars took blessings from him. 'Abd Allah As'ad al-Yāfi'i رَحْمَةُ اللَّهِ عَلَيْهِ (d. 768 AH) writes: "Many scholars and jurists gathered and sat with him رَحْمَةُ اللَّهِ عَلَيْهِ to acquire blessings"³. He was an expert exegete of the Quran, an excellent scholar of hadith, and a seasoned jurist. He answered complex questions in the simplest of manners which amazed the

scholars of the time. Here, are some examples of his erudition:

1. **Simple answer to a difficult question:** The scholars of Iraq received the following question: a man swore an oath to divorce his wife three times unless he worships Allah in such a way that when he is engaged in said worship, no one else will be worshipping Allah like him. Which worship should he perform to prevent the divorces from occurring? The scholars were perplexed by this question. They presented the question to Shaykh ‘Abd al-Qādir al-Jilānī who answered at once, “He should go to Makkah and clear the place of tawaf for himself. Then he should circumambulate the Ka‘ba seven times and fulfil his oath.” The scholars of Iraq were absolutely amazed by this perfect answer as they themselves had been unable to answer the conundrum.⁴

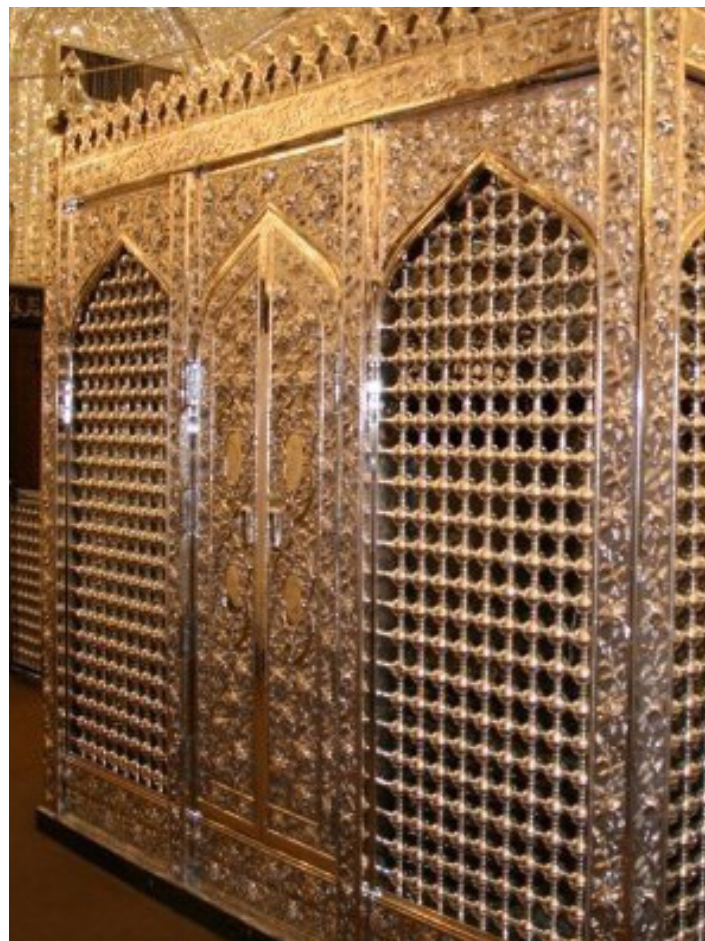
2. **Answering the questions of 100 jurists:** Shaykh ‘Abd al-Haqq al-Dihlawī رَحْمَةُ اللهِ عَلَيْهِ writes: “Sayyidunā Mufarraj al-Shaybānī رَحْمَةُ اللهِ عَلَيْهِ states: ‘When Sayyidunā Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ became famous, 100 noble jurists رَحْمَةُ اللهِ عَلَيْهِ decided to ask different questions pertaining to various sciences that he رَحْمَةُ اللهِ عَلَيْهِ would be unable to answer. They prepared their questions and visited him.’ Shaykh Mufarraj رَحْمَةُ اللهِ عَلَيْهِ states that he was in the Shaykh’s presence too. As they sat down, Shaykh ‘Abd al-Qādir Al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ lowered his head and a ray of light appeared from his chest. Everyone saw it in the manner Allah decreed for it to be shown. The ray of light moved to the chests of the scholars and the questions they prepared had disappeared from their minds. They screamed out of worry and despair. After that, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ ascended the pulpit, and the scholars gathered around bare headed. The Shaykh hugged the scholars and addressed them individually, ‘This was your question, and this is the answer.’ Shaykh Mufarraj رَحْمَةُ اللهِ عَلَيْهِ states: When the gathering finished, I asked the scholars: What

just happened? They explained that as they arrived and sat down, they immediately forgot everything they knew which is why they had screamed. When Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ hugged us, our knowledge was restored. What is even more unbelievable is that Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ answered the questions which we ourselves had just forgotten.”⁵

Allah Almighty have mercy upon him and forgive us without accountability for his sake. آمين

(Footnote)

1. *Bahjat al-Asraar*, p. 225
2. *al-Tabaqat al-Kubra lil-Sha‘rani*, vol. 1, p. 179
3. *Mirāt al-Jinan*, vol. 3, p. 267
4. *Bahjat al-Asraar*, p. 226, *al-Tabaqat al-Kubra lil-Sha‘rani*, vol. 1, p. 179
5. *Qalaaid al-Jawahir*, p. 33, *Bahjat al-Asraar*, p. 185





Interpretation of your Dreams

Dream: My maternal aunt had a dream in which she saw her father had passed away (he passed away 15 years ago). The grave shrinks and becomes narrow as he is lowered into it. He begins to kick around in the grave and calls my aunt, "Take me out of my grave; it is small." My aunt begins to cry and then wakes up.

Interpretation: May Allah Almighty forgive his sins and make the trials of the grave easy for him. Seeing the deceased in a bad state is not a good sign. Pray for him, convey reward to him, and pay the compensation (*fidya*) for any prayers and fasts he missed.

Dream: A few years ago, I had a dream in which I was alone with Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in a large ground. There was darkness everywhere until I saw a sudden flash of light.

Interpretation: This is a good dream. You will receive the blessings of Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Continue to follow his teachings. You will acquire goodness, success, and virtue *inshāAllāh*.

Dream: I was climbing the stairs in my home when I saw my future husband. My sister-in-law said to him, "So-and-so woman is performing magic on your sister. If you can stop her, do so, otherwise she will perform magic on us." I then leave for the woman's home, and on the way, I meet the woman's brother. I ask him where he is going, and he replies that he is taking an amulet somewhere and proceeds to show me the amulet. I then reach the woman's house.

Interpretation: We cannot accuse someone of performing magic on the basis of a dream. Sometimes, we are shown dreams by Satan that will cause discord between people. Ignore this dream and take the standard steps to resolve family disputes. Reciting litanies and wearing amulets for protection will be beneficial *inshāAllāh*.

7 LEVELS OF THE FIRE



Allah Almighty has prepared a terrifying and frightening location in the Hereafter to punish the disbelievers, polytheists, hypocrites, and the sinful. This place is the Fire—called *al-nār* in Arabic and *dozakh* in Urdu.¹ According to one opinion, it is found under the seventh earth.²

The Fire has seven levels, with specific punishments appointed for the denizens of each. These seven were said to be created in correspondence to the seven limbs through which humans sin: eyes, ears, stomach, private parts, hands, and feet. It is also narrated that they have seven doors.³

These seven levels are mentioned in the Quran:

لَهَا سَبْعَةُ أَبْوَابٍ يَكُلُّ بَابٌ مِنْهُمْ جُزْءًا مَّقْسُومًا ﴿٦٧﴾

“It has seven gates; for each gate from amongst them, a portion of denizens’ is assigned.”⁴

The doors mentioned in this verse refer to the seven levels of the Fire, and they are, in descending order:

1. Jahannam
2. Lazā
3. Ḥuṭama
4. Sa’ir
5. Saqar
6. Jaḥīm
7. Hāwiya⁵

According to this verse, Allah Almighty created seven degrees to the Fire, according to the form and severity of people’s disbelief.⁶

جَهَنَّمَ – Jahannam - Hell

The Quran mentions this level seventy-seven times. On the Day of Judgement, it will be said to disbelievers:

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٦٨﴾

“Enter the gates of Hell to remain therein forever.’ So, what a despicable dwelling for the arrogant.”⁷

لَظَى - Lazā; “blazing fire”

Regarding this, the Quran says:

كَلَّا إِنَّهَا لَظَى ﴿٦٩﴾ نَزَاعَةً لِّلشَّوَى ﴿٧٠﴾

“Never, i.e. nothing will save him’! That is actually a blazing fire. The one which strips off the skin is calling.”⁸

حُطَمَاء - Ḥuṭama; the “annihilator”

Tafsīr Jalālāyn states:

Ḥuṭama is that which annihilates anything placed into it, and this name was mentioned twice in the Quran. Disbelievers had raised objections against the Messenger of Allah ﷺ and his Companions الرضوان عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their punishment is described thus in the Quran:

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٧١﴾ وَمَا أَزْوَاجُ الْحُطَمَةِ ﴿٧٢﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٧٣﴾ الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ ﴿٧٤﴾

“Never! He will certainly be thrown into the crushing one. And what have you understood what

is the crushing one? (It is) the Fire of Allah that is ablaze. Which will climb on to the hearts.”⁹

The ruling found in this verse universally applies to every backbiter.¹⁰

سَعِير - *Sa‘ir*; the “blazing section”

This name is mentioned sixteen times in the Quran. In regard to those who wrongfully usurp wealth belonging to orphans, Allah Almighty said:

إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٢٨﴾

“They are actually only filling their bellies with fire, and soon they will go into a blazing section (*Sa‘ir*) of the Fire.”¹¹

سَقَر - *Saqar*; the “heat and anguish of fire”

The Quran mentions this name four times, and the manner in which disbelievers will be dragged towards the Fire is described as:

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٢٩﴾

“On the Day when they will be dragged upon their faces in the Fire, and it will be said to them, ‘Taste the heat and anguish of the Fire’ (*Saqar*).”¹²

جَحِيم - *Jahim*; the “roaring fire”

Allah Almighty speaks of this name twenty-six times in the Quran. For example:

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٣٠﴾

“Then indeed, their return is towards the roaring fire (*Jahim*).”¹³

هَٰوِيَا; “pot of flaming fire”

It is stated in *Tafsir Qurṭubi*: “*Hāwiya* attains its name from the fact that whomsoever shall be cast into it will be turned upside down beforehand (the way a pot is sometimes placed upside down). This is the lowest level of the Fire.”¹⁴

Some will have their scale of good deeds fall short on the Day of Judgement due to their adherence to falsity. The Quran mentions them as such:

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٣١﴾ فَأُمُّهُ هَٰوِيَةٌ ﴿٣٢﴾ وَمَا أَذْرَكَ مَا هِيَ ﴿٣٣﴾ نَارٌ حَامِيَةٌ ﴿٣٤﴾

“As for the one whose scales (of good deeds) are light. He is in the lap of the one which causes disgrace. And what have you understood what is the causer of disgrace? ‘It is a pot of flaming fire (*Hāwiya*).”¹⁵

Imām Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

The first level ‘of the Fire’ is for unitarians (those who believe in Allah’s tawhid). They will be subject to punishment according to their sins. After this, they will be removed from it. The second is for Jews, the third for Christians, the fourth for star worshippers, the fifth for Zoroastrians, the sixth for polytheists, and the seventh for hypocrites.

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ narrates, “The Fire has seven levels across its expanse. The first will be filled to the edge, then the second, then third, and so on. This will continue until it is completely full.”¹⁶

If someone recites, “اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ”¹⁷ (O Allah, save me from the Fire) seven times after Maghrib and Fajr, and passes away on that day or night, Allah Almighty will safeguard him from the Fire.

May Allah Almighty save us from being punished in the grave, on the Day of Judgement and in the Fire.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. *Jahannum Kay Khatraat*, p. 15
2. *Sharh al-‘Aqaaid al-Nasafiyah*, p. 249
3. *Mukashafa ul-Quloob*, p. 190
4. [*Kanz-ul-Iman* (translation of Quran)] (Part 14, Surah Al-Hijr, verse 44)
5. *Tafsir ibn Kathir*, vol. 4, p. 461, Surah Al-Hijr, Ayat 44
6. *Tafsir al-Khāzin*, vol. 3, p. 103
7. [*Kanz-ul-Iman* (translation of Quran)] (Part 24, Surah Al-Zumar, verse 72)
8. [*Kanz-ul-Iman* (translation of Quran)] (Part 29, Surah Al-Ma‘arij, verses 15 - 16)
9. [*Kanz-ul-Iman* (translation of Quran)] (Part 30, Surah Al-Humazah, verses 4 - 7)
10. *Sirat ul Jinaan*, vol. 10, p. 822
11. [*Kanz-ul-Iman* (translation of Quran)] (Part 4, Surah Al-Nisa, verse 10)
12. [*Kanz-ul-Iman* (translation of Quran)] (Part 27, Surah Al-Qamar, verse 48)
13. [*Kanz-ul-Iman* (translation of Quran)] (Part 23, Surah Al-Saaffaat, verse 68)
14. *Al-Jami’ li-Ahkam al-Quran*, vol. 10, p. 120
15. [*Kanz-ul-Iman* (translation of Quran)] (Part 30, Surah Al-Qaari’ah, verses 8 - 11)
16. *Mukashafa ul-Quloob*, p. 190
17. *Sunan Abi Dawūd*, vol. 4, p. 405, hadith 5079

Benevolence to Muslims

By the renowned spiritual guide and leader of Ahl al-Sunnah, 'Allamah, Mawlana, Muhammad Ilyas
Attar Qadiri Ridawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Allah's Almighty final Prophet ﷺ stated, "The Religion is to wish well." We should seek to do good to other Muslims. However, there is a section of people who want products to be expensive and their earnings to be greater. They do not care if people struggle to feed themselves, as long as their own bank balances grow. This is a mindset of desiring bad for Muslims and should be avoided. However, there are different categories of people. You will also find such pious people that make their products cheaper, even at times when they themselves are in financial straits, just to provide ease for other Muslims. There will also be those who give items free of charge to the poor. People have even established large organisations to serve the ill and fulfil the necessities of the needy (such as Dawat-e-Islami's FGRF Department).

However, there will also be people who make the lives of Muslims even more difficult during times of hardship. If we speak about the medical field alone, there are many places in this sphere where people are doing as they wish; for the sake of money, people are playing with lives. Although not all physicians and pharmacists are the same, there is no shortage of hidden thieves amongst them. Some doctors, taking bribes from companies in the name of 'commission', prescribe expensive medicines to patients without a need. They make them take various tests unnecessarily, causing them to spend thousands upon thousands.

In a similar vein, many medical storeowners destroy people's health and their own afterlife by pedalling substandard and expired medicines. My plea to all such people is to not rob the grief-stricken followers of our beloved Prophet ﷺ. Deal with them with benevolence. In order to obtain reward in the hereafter, reduce your profit and sell them items at a cheaper rate. In fact, if a poor Muslim comes, sell him the item at your own buying price. Similarly, if a noble Sayyid comes, if it is possible, expand your heart and sell them the item at half the rate, because these are the progeny of my beloved Master ﷺ. In fact, if it is possible, present the item as a gift to them. إِنَّ شَاءَ اللَّهُ By doing this, you will not become bankrupt, rather such blessings can come in your earnings that you will be able to construct many bungalows.

May Allah Almighty allow my words to enter the hearts.

صَلُّوا عَلَى النَّبِيِّ! صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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¹Sahih Muslim, p. 51, Hadith 196



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