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By the spiritual sight of
Shaykh al-Tareeqah Ameer Ahl al-Sunnah
Founder of Dawat-e-Islami Hazrat Allama Maulana
MUHAMMAD ILYAS
Attar Qadiri Razavi دامت برکاتہم العالیہ

HOD
Mahroz Ali Attari Madani

HOD Translation Department
Muhammad Kashif Attari

Editor
Wasim Abbas Attari

Editor (In term of Shari'ah)
Mawlana Qamar Ilyas Al-Madani Al-Attari
Mawlana Mohammad Kaleem Al-Madani Al-Attari

Designed by
Maktaba-Tul-Madinah (Designing Department)

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UAN: +92-21-111-25-26-92 Ext. 7213

Email: translation@dawateislami.net

Aalami Madani Markaz, Faizan-e-Madinah, Muhallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi Pakistan

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Patience of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

Part 1

Quranic Pearls



Mufti Abu Salih Muhammad Qasim Attari

Allah Almighty states:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٥٣﴾

"Indeed, Allah is with those who are patient."¹

This verse elucidates the immense merits of patience and highlights that Allah Almighty provides assistance, support, and protection to those who practice patience. Patience, in its literal sense, refers to the act of restraining oneself. In the context of Islamic law, it entails steadfastly adhering to the mandates of Islam and rationality. Likewise, it entails refraining from actions that contradict the dictates of Islam and rationality.² Therefore, it is a form of patience to submit yourself to the will and command of Allah Almighty and refrain from committing sins. The avoidance of screaming, wailing and uttering words of ungratefulness to others at the time of difficulty is also patience.

Life is not solely defined by an unending expanse of happiness or an unceasing stream of sorrow. It is a nuanced tapestry, intricately woven with both moments of joy and periods of hardship. Life consists of happiness and grief. No individual exists solely in a state of perpetual bliss, just as no one endures only constant worry and difficulty. Rather, life's journey is a delicate balance, where happiness and grief interweave, creating a meaningful human existence. A believer navigates this journey by adorning himself with gratitude in joyous times and patience in difficult moments. Proximity in the court of Allah Almighty as well as receiving His blessings, support, divine pleasure and glad tidings of Paradise make patience most pleasant for the accomplished servants. Grief is a necessary part of life.

The Quran describes the esteemed purposes of the most superior human beings, the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

وَالسَّلَامُ, and one of them is to present a perfect example on how to live. How did the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ display the qualities of servitude, patience, gratitude, love and the fear of Allah? How did they eradicate falsehood, elevate the word of Allah and deal with the governance and welfare of the Ummah? We will explore the patience of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ in light of the Quran.

Patience of Prophet Nuh عَلَيْهِ السَّلَامُ

The life of Prophet Nuh عَلَيْهِ السَّلَامُ was marked by his tireless efforts in bringing people closer to Allah. It is stated in the Quran:

فَلَيْثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ط

*"He hence stayed with them for a thousand years, minus fifty years."*³

For a remarkable span of 950 years, he diligently imparted the teachings of tawhid to his nation, urging them to follow his guidance and submit to Allah. However, his nation responded by mocking and belittling him through words and actions. Despite this, Prophet Nūḥ عَلَيْهِ السَّلَامُ showed determination, courage and forbearance and submitted his efforts in the court of Allah Almighty and said: 'O my Lord, I invited my people night and day. So, my invitation only increased their fleeing (from the truth). And every time I invited them, that You may forgive them, they always thrust their fingers into their ears and covered themselves with their garments, and remained persistent (in their refusal) and were extremely arrogant. I then invited them openly. Then I also spoke to them in public and also spoke to them softly in private.'⁴

After a long period of time and after all forms of proof were established, Prophet Nūḥ عَلَيْهِ السَّلَامُ supplicated to Allah Almighty for deliverance from his people. This supplication was promptly accepted.

Patience of Prophet Ibrāhīm عَلَيْهِ السَّلَامُ

The life of Prophet Ibrāhīm عَلَيْهِ السَّلَامُ was also full of tests and difficulties. Allah Almighty stated:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ط

*"Remember when the Lord of Ibrahim tested him by 'His' certain words (i.e., commands), so he fulfilled 'all of' them."*⁵

Even after facing numerous arduous trials throughout his mission, he remained content with the will of Allah Almighty. Through the blessings of patience and valour, he attained success. Despite facing staunch opposition, he fearlessly confronted his own uncle and the entire nation, forbidding them from idol worship. Then he destroyed the idols they were worshipping. The people were enraged and decided to burn him alive. It is stated in the Quran:

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾

*"They said, 'Burn him and help your gods, if you are to do something'."*⁶

Prophet Ibrāhīm عَلَيْهِ السَّلَامُ trusted Allah Almighty and was steadfast, patient and content with His will, so he accepted his fate. This display of patience earned him the help of Allah Almighty. Allah Almighty commanded the fire:

يَنَارُ كُوْنِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

*"We said, 'O fire! Become cool and peaceful upon Ibrahim.'"*⁷

Following his safe return from the fire, he exemplified remarkable patience and tolerance. He embarked on a journey of migration, accompanied by his wife and nephew, Prophet Lūṭ عَلَيْهِ السَّلَامُ. Their journey took them from Iraq to Harran, then to Aleppo, and ultimately to the mountain of Jerusalem. Prophet Ibrāhīm عَلَيْهِ السَّلَامُ declared this to be a migration towards his Lord. It is mentioned in the Quran:

وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ط

*"Ibrahim said, 'I am migrating towards my Lord.'"*⁸

Then upon the command of Allah Almighty, he took his wife and son, Prophet Ismā'īl عَلَيْهِ السَّلَامُ, from Syria and left them in the uninhabited wilderness of the Ḥaram. There were no signs of life, water or food for miles. The words of Prophet Ibrāhīm عَلَيْهِ السَّلَامُ are mentioned in the Quran:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ⁹

'O my Lord, I have made some of my offspring settle in a valley wherein there is no cultivation, near Your Sacred House.'⁹

Leaving your lifelong partner and beloved child in the wilderness, in obedience to the command of Allah Almighty, serves as a powerful demonstration of immense patience and trust. Then Allah Almighty commanded the noble Prophet ﷺ to sacrifice his young son, upon which his son encouraged his father to remain patient and steadfast. This narrative of patience and loyalty is explained in the Quran:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَاقَبْتُ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ^(١٠٢)

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ^(١٠٣) وَنَادَيْنَاهُ أَنْ يَا بُرْهِيمُ^(١٠٤) قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَبُكَ تَجْزِي الْمُحْسِنِينَ^(١٠٥)

"And when he became capable of working with him, (Ibrahim) said, 'O my son! I dreamt that I am sacrificing

you, now see what is your opinion?' (The son) said, 'O my father! Do what you are being commanded; Allah willing, it is soon that you will find me patient.' So, when they both submitted to Our command, and the father laid down his son by his forehead; do not ask about that (astounding) situation. And we called out to him; that 'O Ibrahim. You have indeed made the dream come true.' And this is how We reward the virtuous."¹⁰

(To be continued...)

(Footnotes)

¹ Al-Quran, 2:153, Translation from Kanz al-Īmān

² Al-Mufradāt, p. 273

³ Al-Quran, 29:14, Translation from Kanz al-Īmān

⁴ Al-Quran, 71:5-9 Translation from Kanz al-Īmān

⁵ Al-Quran, 2:124, Translation from Kanz al-Īmān

⁶ Al-Quran, 21:68, Translation from Kanz al-Īmān

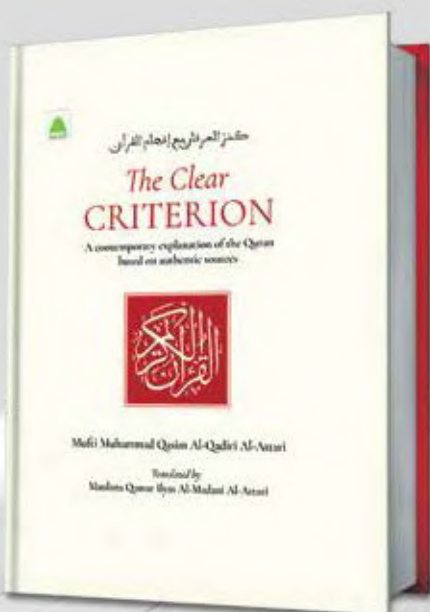
⁷ Al-Quran, 21:69, Translation from Kanz al-Īmān

⁸ Al-Quran, 29:26, Translation from Kanz al-Īmān

⁹ Al-Quran, 14:37, Translation from Kanz al-Īmān

¹⁰ Al-Quran, 37:102-105, Translation from Kanz al-Īmān

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Measuring Good Character

Mawlana Nasir Jamal Attari Madani

The Mercy to the Worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

“The best among you is the one who is the best to his family, and I am the best from you to my family.”¹

Goodness (*khayr*) is the opposite of evil (*sharr*). Since the Mercy to the Worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best of the creation, he informed of “the best” in relation to many matters of life which are also inclusive of very important aspects such as worship and way of living.

According to the hadith mentioned above, the one who treats his family best and shows good manners to them is considered the best.²

“Family” is a broad term in Arabic and refers to blood relations, spouses, children, friends, loved ones, and peers.³

Although Islam encourages us to behave with goodness and grace with all members of society, this hadith specifies the family because being a person of good character with one’s family, especially with the wife, is challenging and worthy of praise. Allah Almighty says in the Holy Quran:

وَعَايِرُوهُمْ بِأَنعَزُوفٍ

“And deal with them kindly.”⁴

That is, speak kindly to your wives, make your actions and appearance attractive for them according to your capability, in the same manner as you wish from them.⁵

Three Prophetic Guidelines Regarding Family:

- 1) When you eat, feed your wife too, and when you wear clothes, clothe her too. Do not strike her on the face, do not say ill words to her, and if you must [temporarily] separate from her, do so in the house.⁶
- 2) The worst person is the one who troubles his family. It was asked: "How does he trouble [them]?" He ﷺ replied: "When he enters the house, the wife becomes frightened, the children run away, and the houseworkers become fearful. When he leaves the home, the wife becomes happy and the other family members breathe a sigh of relief."⁷
- 3) The most perfect believer is the one whose morals are the best and is the gentlest to his family.⁸

The blessed life of the Final Prophet ﷺ is a guiding beacon for us in this regard. He ﷺ would invite people to Islam, meet with delegations, attend funerals, visit the sick, and help the poor. Despite his countless engagements and responsibilities, the beloved Prophet ﷺ would be gentle and kind to his blessed wives, share smiles with them, listen to their concerns, and take care of them. After Asr salah, he would visit them to find out about their well-being.

The rest of the blessed wives would also gather in the house of the wife where the Prophet ﷺ was staying. Many times, they would have the evening meal together before they returned to their homes. The Messenger of Allah ﷺ would also talk affectionately with his family before retiring to bed after the Isha prayer.⁹ The beloved Prophet ﷺ

ﷺ would not disturb his family at night when returning from a journey but would wait till the morning or evening to see them.¹⁰ As the Prophet's wives were from different backgrounds with different temperaments, he ﷺ treated each one according to her nature and needs.

All of this means that we should treat our wives with kindness, speak kindly to them, express love and affection, be cheerful and informal with them, forgive their mistakes, refrain from fighting, protect their honour, try our best to avoid arguments, be generous with them, and respect their families.

A woman can show good character to her husband by genuinely caring for him, not quarrelling with him, observing his wants that are concordant with Islam, and speaking to him respectfully. In his absence, she should safeguard his honour and assets. Patience and forbearance should permeate her being, and she should be thankful for his kindness. Her good character should prompt respect for her husband's family and loved ones, and she should ask about them in a good manner. She should endorse his permissible work and express happiness when seeing him.

These prophetic teachings are the antidotes to the breakdown of families that we see in our communities all too often.

(Footnotes)

¹ *Jāmi' al-Tirmidhi*: 3921

² *Lam'aat-ul-Tanqih*, vol. 6, p. 121, *Hadith*: 3252; *Fayz al-Qadīr*, vol. 3, p. 661, *Hadith*: 4100

³ *Mirqāt al-Mafātīḥ*, vol. 6, p. 400

⁴ *Al-Quran*, 4:19, *Translation from Kanz al-Īmān*

⁵ *Tafsīr Ibn Kathīr*, vol. 2, p. 212

⁶ *Sunan Abī Dāwūd*: 2142

⁷ *Al-Mu'jam al-Awsaṭ*: 8798

⁸ *Jāmi' al-Tirmidhi*: 2621

⁹ *Tafsīr Ibn Kathīr*, vol. 2, p. 212, *Derive from Al-Taysir bi sharah al-Jami' al-Ṣaghīr*, vol. 1, p. 533

¹⁰ *Ṣaḥīḥ Muslim*: 4962

Dar al-Ifta

Ahlal-Sunnah

1. Wailing or listening to wailing

Q: What do the noble scholars say concerning the following matter:

Is it allowed for a person to wail or listen to such lamentation?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَفَّاءِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Mourning of 3 days is allowed for the generality of a person's inheritors and mourning for 4 months and 10 days is permitted for his wife; it is not allowed beyond this. Wherever mourning is prohibited beyond 3 days, likewise renewal of grief is also impermissible, i.e., remembering the deceased or martyred person with such words that renew grief and sorrow.¹

Where mourning of a specific period has been permitted as detailed above, it is still necessary that wailing is avoided therein. The erudite Hanafi jurist, Mufti Amjad 'Ali al-A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ states concerning this: "Wailing, i.e., crying aloud whilst mentioning the deceased's characteristics with exaggeration, referred to as 'bayn' [in Urdu], is haram by consensus. This is also the case when

screaming and saying: ‘O destruction!’ ‘O calamity!’”²

Wailing is a haram act.³ There are severe warnings in the *Aḥādīth* for the one who laments in this way, and it has been mentioned as being a matter of kufr, i.e., it is the way of the people of the era of ignorance. In Ṣaḥīḥ Muslim it is related from Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم اثنتان في الناس هما بهم كفر الطعن في النسب والنياحة

“Two matters in people are kufr: criticism of lineage and wailing.”⁴

In another Hadith, it is mentioned:

النائحة اذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران ودرع من جرب

“When the woman who wails does not repent before her death, she will be stood on the Day of Judgement with a garment of tar and a shirt of scabies.”⁵

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Circling a black goat or rooster around an ill person and giving it in charity

Q: What do the noble scholars say concerning the following matter:

It is said that if a person is ill, a black goat or rooster should be circled around the ailing person’s head seven times and then be given in charity. What is the ruling of Islamic law concerning this practice?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: According to the meanings found in the noble *Aḥādīth*, charity repels calamities, and in particular the sacrifice of an animal is very effective and beneficial in this regard. Furthermore, there is proof

for the sacrifice of goats, etc., in the noble *Aḥādīth*. Therefore, depending on one’s circumstances, an animal should be given as ṣadaqah on behalf of an ill person. It is stated in the Musnad of Imam Ahmad:

عن أم سلمة أن امرأة أهدت لها رجل شاة تصدق عليها بها فأمرها النبي صلى الله عليه وسلم أن تقبلها

“Sayyidatuna Umm Salamah رَضِيَ اللهُ عَنْهَا narrates that a woman gifted her the leg from a goat which was given as ṣadaqah on her [the woman’s] behalf. So, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed her to accept it.”⁶

However, we have not come across any virtue of only giving a black goat or black rooster or circling the thing around the head of the ill person. It is possible that this is done as some sort of tried and tested remedy. Every tried and tested remedy is not impermissible. For example, spiritual healers mention one remedy for removing the evil eye as circling chillies around the afflicted person’s head. This is a tried and tested remedy which is permissible to act upon. There is no reason to declare the moving of the animal around the head as impermissible, but there is nothing established concerning its speciality or virtue either.⁷

Ṣadaqah averts calamities. It is mentioned in a blessed Hadith recorded in Shu‘ab al-Īmān:

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم: باكروا بالصدقة فإن البلاء لا يتخطى الصدقة

“On the authority of Sayyidunā Anas b. Mālik رَضِيَ اللهُ عَنْهُ that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Give ṣadaqah early in the morning because calamity does not overstep ṣadaqah.’”⁸

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Applying perfume during umrah

Q: What do the noble scholars say concerning the following matter: I performed umrah a few years

ago and due to a lack of knowledge, I applied perfume whilst in the *ihrām* state. I applied perfume to both hands, rubbed them together and then wiped over my *ihrām* garments. I have now found out that this was not allowed. Please inform me about the Islamic legal ruling concerning this. Must I offer an expiation (*kaffārah*)? Also, since a long time has passed, can I still offer it now?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَحَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the scenario described, an expiatory ritual sacrifice (*dam*) is incumbent upon you.⁹ This is because firstly, the amount of perfume you applied is not small (*qalīl*), rather it is a lot (*kathīr*). Even if we were to suppose that it is a small amount, when this is applied to an entire limb in the *ihrām* state, an expiatory ritual sacrifice becomes necessary.¹⁰ The noble jurists have considered the palm to be an entire limb.¹¹ If an expiatory ritual sacrifice becomes necessary upon a person, it is not necessary to offer it immediately, although it is better to do so. Therefore, you can still offer this expiation now.¹²

Furthermore, this expiation must be performed within the *Haram* and cannot be performed in any other place, like Pakistan.¹³ If you cannot travel to the *Haram* yourself, you should give the required amount to a reliable person and appoint him as your *wakil* (agent) in offering it within the *Haram*. That person should then arrange for the sacrifice on your behalf within the *Haram*.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Footnotes)

¹ *Fatāwā al-Razawīyyah*, vol. 23, p. 739 & vol. 24, p. 488

² *Bahār-i-Sharī'at*, vol. 1, p. 854; *Fatāwā al-Razawīyyah*, vol. 23, p. 756

³ *Fatāwā 'Ālamgīrī*, vol. 1, p. 167

⁴ *Ṣaḥīḥ Muslim*, vol. 1, p. 58

⁵ *Ṣaḥīḥ Muslim*, vol. 1, p. 303

⁶ *Musnad Imām Aḥmad*, vol. 44, p. 242

⁷ *Fatāwā al-Razawīyyah*, vol. 24, pp. 185 – 186; *Fatāwā Khalīlīyyah*, vol. 1, pp. 494 – 495; *Habīb al-Fatāwā*, vol. 1, p. 667

⁸ *Shu'ab al-Īmān*, vol. 3, p. 214

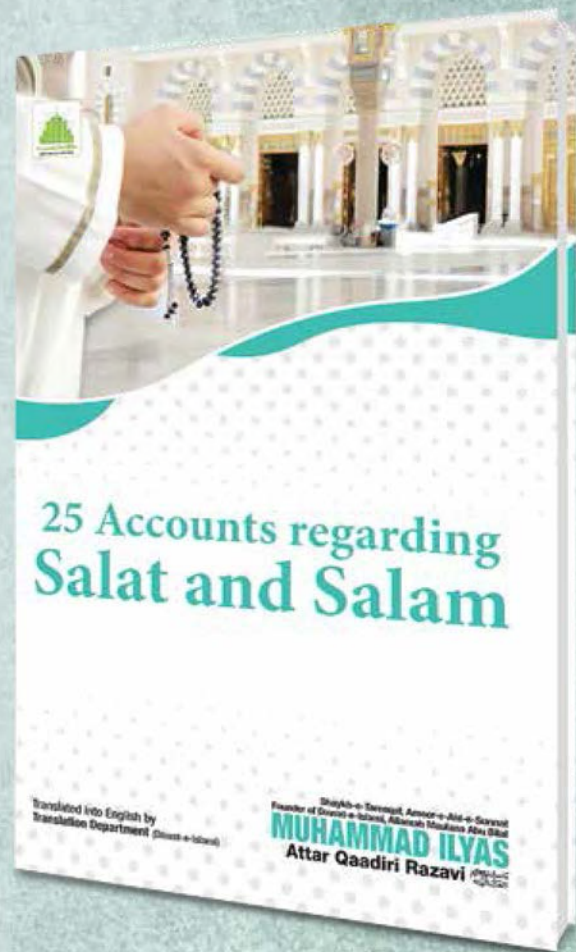
⁹ *Manāsik Ali al-Qāri*, p. 551

¹⁰ *Fatāwā al-Hindiyyah*, vol. 1, p. 241; *Bahār-i-Sharī'at*, vol. 1, p. 1163

¹¹ *Al-Bahr al-Rāiq Sharḥ Kanz al-Daqa'iq wa Minhah al-Khāliq*, vol. 3, p. 3

¹² *Lubāb al-Manāsik*, p. 542

¹³ *Fatāwā al-Razawīyyah*, vol. 10, p. 713



Madani Muzakarah

Having one's back to someone reciting the Quran from a phone

Q: If someone is reciting the Quran from a phone screen, how is it for another person to have their back towards him?

A: If the Quran is in book form, anyone with sense would not want to put their back towards it. Having said that, if someone is sitting behind another and reciting the Quran from their phone, how will the person in front know of this? Also, onlookers would not say the individual has his back towards the Quran. I have not heard any scholar declare this to be bad etiquette.¹

Staying barefoot in Muḥarram

Q: As soon as the moon signalling the beginning of Muḥarram is seen, some people stop wearing shoes entirely. They also say they have vowed to do this. Is this permitted?

A: Upon sighting the moon of Muḥarram, if one does not wear shoes and remains barefoot with the intention of mourning, this is haram and an action that leads one to Hell. Islamic law does not permit mourning to take place for more than three days. As an exception, a woman shall mourn the passing of her husband for four months and ten days.

If someone does not intend any mourning of any kind and simply

remains barefoot because they want to, there is no harm in this, and neither is such a person sinful. However, some stay barefoot in the first ten days of Muḥarram out of sadness and mourning, so one should avoid resembling them. As far as vowing to remain barefoot is concerned, neither is this a vow validated by Islamic law, nor would it be wājib to fulfil. Making vows like these do not lead to any form of excellence.²

“Allah Almighty is the independent sovereign”

Q: How is it to say, “Allah Almighty is the independent sovereign”?

A: In light of Islamic law, there is no issue in saying this. When the term independent is utilised in reference to Allah Almighty, it will mean: “He does not rely upon or need anyone. He does not fear anyone, and He is totally independent.”³

Cutting the hair and beard during Muḥarram

Q : Can one cut their hair or beard during the month of Muḥarram?

A: There is nothing wrong with cutting the hair during Muḥarram. Shaving the beard entirely or cutting it less than a fistful is h a r a m ,

whether this is done in Muḥarram or any other month. Out of respect for Muḥarram itself, one should grow a fist-length beard and repent from cutting it previously.

Your mindset should be, “The Martyr of Karbalā, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, sacrificed his family and life for Islam. To act upon the same religion the great imam strove to protect, can I not even keep a beard?” If you do not offer salah, your mindset should be, “The blessed head of Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ was severed from his body whilst he was in prostration. Can I not read salah myself, despite having every amenity imaginable at my disposal?”

In any case, you should grow the beard and offer salah too. Those who do not offer salah should begin as of now. Do not think, “I’ll start from next Friday.” If you have salah to make up for, also start performing that.⁴

Donating something defective in the way of Allah Almighty

Q: We have some clothes that are not fit to be worn or given away. What can we do with them to earn reward?

A: You wish to earn reward with something that is of no use whatsoever? Place your hand in your pocket, take out a 5, 10 or 20 pound note, and give this in the way of Allah Almighty with good intentions; you shall become rightful of reward.⁵

Not offering salah, yet still being given sustenance

Q: Many people do not offer salah, yet Allah Almighty still grants them sustenance (rizq). What is the reason for this?

A: Even disbelievers are given sustenance. In fact, there are even some who speak badly of Allah Almighty تَعُوذُ بِاللَّهِ, but He does not bring their livelihoods to an end; this is His divine will. However, He will ultimately take such people to account.

The public usually consider poverty and lack of wealth to mean their sustenance has been stopped. For example, they may now have to subsist on simple food, whereas they dined on luxurious meals in the past. Remember that sustenance only comes to an end when a person’s life does, and death comes to pass. Until then, sustenance does not end. This is because it is sustenance itself keeping an individual alive. Allah Almighty grants respite to the one who

does not offer salah, and similarly, those who are sinners, wrongdoers and disobedient are also given respite.⁶

Is it necessary for a Sayyid to respect another Sayyid?

Q: Is it essential for one Sayyid to honour another Sayyid?

A: Yes! One Sayyid will respect another Sayyid. Likewise, a scholar of Islam will respect another scholar, and a righteous person will respect another righteous person; each of them will respect the other. It is neither permissible for a Sayyid to dishonour another Sayyid nor for a scholar to disrespect another scholar.⁷

O my Lord, hear my plea!

Q: Is it permissible to say, “O my Lord, hear my plea!”?

A: Allah Almighty is Samī‘ and Baṣīr, i.e. All-Hearing and All-Seeing. The meaning of the statement mentioned in the question is “O my Lord, accept my dua.”⁸

Will a resident of Karachi shorten his salah in Nawabshah?

Q: My actual home is in Karachi, but I work in Nawabshah. Will I shorten my salah whilst in Nawabshah?

A: The distance from Karachi to Nawabshah, or vice versa, amounts to the distance which is considered a journey in Islamic law. However, if you intend to remain in Nawabshah for 15 days or more, you will offer salah in full; you will only shorten the salah if you have the intention to reside in Nawabshah for less than 15 days, and according to Islamic law, you will also be considered a traveller in such a case.⁹

(Footnotes)

¹ Madani Muzakarah after tarawīh salah, 21st Ramaḍān 1441 AH

² Madani Muzakarah, 5th Muḥarram 1440 AH

³ Madani Muzakarah after tarawīh salah, 21st Ramaḍān 1441 AH

⁴ Madani Muzakarah, 9th Muḥarram 1441 AH

⁵ Madani Muzakarah, 1st Rabī‘ al-Awwal 1441 AH

⁶ Ibid

⁷ Madani Muzakarah, 27th Safar 1441 AH

⁸ Ibid

⁹ Madani Muzakarah after tarawīh salah, 23rd Ramaḍān 1441 AH

OUR PIOUS REDECESSORS

Muharram is the first month of the Islamic year. From amongst the noble Companions عَلَيْهِمُ الرُّضْوَانُ, pious saints and scholars of Islam whose anniversaries of passing away are in this month, eighty-eight are mentioned briefly in the 1439 AH to 1444 AH editions of the Monthly Faizan-e-Madinah Magazine Muharram. Take note of a brief introduction to a further eleven:

Noble Prophetic Companions عَلَيْهِمُ الرُّضْوَانُ

Martyrs of Marj al-Şuffar: This incident occurred at the beginning of the caliphate of Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ in Muharram 14 AH. The disbelievers launched an attack on the Muslims in which Sayyidunā Salamah b. Hishām Makhzūmi Qurashī, Sayyidunā Sa‘īd b. Khālīd b. Sa‘īd Umawī, Sayyiduna Salamah b. Muslim Juhānī and Sayyidunā Mas‘ūd b. Sa‘d Ashja‘ī were martyred.¹

1. Imam al-‘Ulamā’ Sayyidunā Mu‘ādh b. Jabal al-Anṣārī al-Khazrajī رَضِيَ اللَّهُ عَنْهُ embraced Islam in the 12th year after the proclamation of prophethood. He was 18 years old at the time. He was present at the Pledge of ‘Aqabah and took part in Badr, as well as all of the other major battles. With his remarkable handsomeness, forbearance, modesty, as well as his generosity and intelligence, he had a striking personality. He was privileged to be part of the collation of the noble Quran and was a prolific narrator of hadith. He was an erudite jurist and

accomplished mujtahid. He was appointed to teach the new Muslims after the Conquest of Makkah and was then assigned governorship over Yemen. He was martyred in the plague of ‘Amwāş (Muharram or Şafar 18 AH) at the age of 38 years. It is narrated that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مُعَاذُ بْنُ جَبَلٍ إِمَامُ الْعُلَمَاءِ يَوْمَ الْقِيَامَةِ “Mu‘adh b. Jabal will be the leader of the scholars on the Day of Judgement.”²

Noble Saints رَحْمَةُ اللَّهِ عَلَيْهِمُ

2. Sayyidunā Khawājah Muḥammad Naqshbandī Sirhindī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Sirhind on 7 Ramaḍān 1034 AH and passed away there on 29 Muharram 1114 AH. He was a scholarly marvel of the inward and outward sciences. Widely acclaimed, he had a lofty spiritual rank and was blessed with many miracles.³

3. Shaykh al-Ṭarīqah Shāh ‘Abdullāh Fārūqī Soharwardī رَحْمَةُ اللَّهِ عَلَيْهِ was from the major scholars of Burhanpur (Madhya Pradesh, India). He was a personification of Islamic law and the spiritual path. He spent most of his time busy in teaching, and left behind many students. He passed away on 29 Muharram 1098 AH.⁴

4. ‘Ashiq-e-Haqq Sayyidunā Mawlānā Shāh Muḥammad Faḍīl Qādirī Lāhorī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Rasulpur (near Satghara) and he passed away on 2 Muharram 1099 AH. His resting place is in Beron

darwazah Rajpurah, Lahore. He was a spiritual guide of the Qadiri way and was an embodiment of the outward and inward sciences. He was an author and a blessed spiritual personality. From his disciples was Sayyid Mujtabā Jilānī.⁵

5. Sayyidunā Imam al-Dīn Barnālwī رَحْمَةُ اللهِ عَلَيْهِ was born in 1250 AH in Beknawala, near Dingah, Gujrat province. He passed away on 6 Muharram 1313 AH. He was buried at the feet of Sayyidunā Baba Topi wala in Barnali, Kharian district, Gujrat province. He was a scholar of Islam, an imam, an orator, and the spiritual successor of Khawājah Shams al-‘Arifin. He possessed inward and outward beauty and was a close adherent of the Sunnah.⁶

6. A teacher at al-Jāmi‘ al-Umawī, Sayyid Abū al-Faṭḥ b. ‘Abd al-Qādir Khaṭīb al-Shāfi‘ī al-Dimashqī رَحْمَةُ اللهِ عَلَيْهِ was born in 1250 AH as a descendant of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ and passed away on 10 Muharram 1350 AH. He was buried near the graves of his family in Maqbarah Daḥdāh. He was a scholar, a seasoned jurist of the Shāfi‘ī school of jurisprudence, constantly engrossed in worship, and an ascetic. He was in charge of the Ṣāḥibiyah library and was the teacher of scholars.⁷

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِم

7. Quṭub al-Abdāl, Sayyidunā Karīm al-Dīn Mīmshād Dinawari رَحْمَةُ اللهِ عَلَيْهِ was born in Dinawar, Kermanshah province in Iran. He passed away on 14 Muharram 298 AH in Baghdad. He was a hafiz of the noble Quran and brought together the inward and outward sciences. He was generous, endowed with miracles, and committed to his spiritual austerities. He also received spiritual successorship from Sayyidunā Khawājah Ma‘rūf al-Karkhī رَحْمَةُ اللهِ عَلَيْهِ.⁸

8. Maḥbūb-e-Khallāq Shah Muḥammad Āfāq Dihlawī رَحْمَةُ اللهِ عَلَيْهِ was born in 1160 AH and passed away on 7 Muharram 1251 AH. His resting place is located in Sabzi Mandi Mughalpura, Delhi. He also travelled to Afghanistan where the king was one of his devoted disciples.⁹

9. Shams al-Kawnayn, Sayyidunā Khawājah Muḥammad ‘Abd al-Khāliq Mujaddidī رَحْمَةُ اللهِ عَلَيْهِ was born in 1270 AH in Jahan Khelan, Hoshiarpur province, eastern Punjab, India. He received spiritual training at the hands of Khawājah Tawakkul Shah Anbālwī. He studied with erudite

scholars and became the disciple and spiritual successor of Hājī Maḥmūd Ārzū Jālandharī. He laid the foundations for Khānqah Kot ‘Abd al-Khāliq, Hoshiarpur province. He also had a great deal of interest in social welfare work and established the Khāliqiyyah Orphanage next to the spiritual lodge. Later, he opened a madrassa as well. He passed away on 17 Muharram 1350 AH and was buried at the spiritual lodge.¹⁰

10. Ḥakīm Sayyid ‘Abd al-Ghaffār Shāh Rāshidi Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1301 AH in Goth Relan (Larkana, Sindh) and passed away on 20 Muharram 1381 AH in Murad Memon Goth, Malir, Karachi. He possessed knowledge of both Islamic law and medicine. He was a proficient and reliable physician. He was the founder of the literary publication ‘al-Kāshif’ and a Sindhi Sufi poet who authored an anthology.¹¹

11. The Quranic exegete and research scholar of Ahl al-Sunnah, Mufti Muḥammad Jalāl al-Dīn Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in Chodo, Khariyan district, Gujrat. He was born on 1 Jumādā al-Ukhrā 1357 AH and passed away on 2 Muharram 1429 AH. His resting place is in Jāmi‘ah Islāmiyyah, Kharian, Gujrat province. He was an observant scholar, a keen historian, and the student and disciple of the celebrated saint and hadith master of Pakistan, Mufti Sardār Aḥmad al-Qādirī. He received spiritual successorship from the Grand Mufti of India and acclaimed saint, Mustafā Razā Khan. He was also the founder of Jāmi‘ah Islāmiyyah, Kharian. Amongst the books he authored is an important seven-volume commentary of the Quran entitled *Aḥkām al-Quran*.¹²

(Footnotes)

¹ *Al-Isti‘āb*, vol. 2, p. 203; *Isabah*, vol. 3, pp. 85,214; *Tarikh Ibn ‘Asākir*, vol. 58, p. 10

² *Al-Mu‘jam al-Kabīr*: 40; *Isabah*, vol. 6, pp. 107 – 109; *Al-Isti‘āb*, vol. 3, pp. 460 - 462

³ *Tārīkh Mashāikh Naqshband*, pp. 428 - 433

⁴ *Tadkirat al-Ansāb*, p. 78

⁵ *‘Ain al-Tasawwuf*, pp. 22 - 27

⁶ *Fawz al-Maqāl fī Khulafā-i-Pīr Siyāl*, vol. 7, p. 45

⁷ *Ithāf al-Akābir*, p. 436

⁸ *Tohfāt al-Abrar*, p. 46; *Iqtibas al-Anwar*, p. 263

⁹ *Delhi Key Baes Khawaja*, p. 242 - 245

¹⁰ *Mashāikh Hoshiarpur*, pp. 168 - 170

¹¹ *Encyclopaedia Awliyā-i-Kirām*, vol. 1, pp. 616 - 620

¹² *Mufti-e-A‘zam aur in kay Khulafa*, pp. 287 - 290

Prophet Dānyāl عَلَيْهِ السَّلَام

(3/3)

Mawlana Abu Ubaid Attari Madani

The Israelites were granted freedom

According to one account, a Persian king emerged victorious over Nebuchadnezzar's armies, leading to the conquest of Babylon. Allah Almighty instilled compassion in the heart of this king for the Israelites, resulting in their liberation. The king appointed Prophet Dānyāl عَلَيْهِ السَّلَام as the leader of the group, and they travelled to Syria.¹ According to another narration, after Nebuchadnezzar died, his son became king. He started drinking alcohol from the vessels in Masjid al-Aqṣā that were retrieved as spoils of war. Prophet Dānyāl عَلَيْهِ السَّلَام forbade

him, but to no avail. Eventually, the Prophet عَلَيْهِ السَّلَام said, 'You will be killed in three days.' Three days passed and his servant killed him, and the Israelites returned to Jerusalem.²

Wisdom

Prophet Dānyāl عَلَيْهِ السَّلَام saw the reign of different kings. A palm without a wrist appeared before a king and three sentences were written on it.

Then the palm disappeared. The king was confused and could not remember what was written on the hand. He asked Prophet Dānyāl عَلَيْهِ السَّلَام about it, to which he replied:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! وَوَرْنَ فَخَفْ

"Your deeds will be weighed on the Day of Judgement, so be fearful."

وَوُعِدَ فَتَنْجَزُ

"The promise for a kingdom was fulfilled."

وَجِبَ فَتَتَرَقَّى

"You and your father were granted a large kingdom, which will now crumble."³

Aphorisms

Here are two pieces of wisdom from Prophet Dānyāl عَلَيْهِ السَّلَام.

1. A time will come in which good people are searched for, but are as few as the number of crops left after a harvest or the number of fruits left behind by the picker.⁴
2. Nebuchadnezzar asked Prophet Dānyāl عَلَيْهِ السَّلَام, "What gave me power over your people?" The Prophet عَلَيْهِ السَّلَام answered, "Your sins were many, and my people fell prey to disobeying Allah."⁵

Will

As Prophet Dānyāl عَلَيْهِ السَّلَام approached the end of his life, he faced the dilemma of finding a guardian for the book of Allah Almighty. Unable to find anyone worthy enough, he decided to entrust the preservation of the sacred scripture to Allah Himself. Instructing his son, he said, "Go to the coast and place it in the sea." His son embarked on the journey. However, upon his return, when Prophet Dānyāl عَلَيْهِ السَّلَام inquired about what transpired when the book was immersed in the sea, his son replied that he had not witnessed anything remarkable. Prophet Dānyāl عَلَيْهِ السَّلَام was enraged. "By Allah!" he roared. "You have not done what I instructed." The son took the book and went again. He returned and said, "I put the book in the sea." His father asked, "What did you observe in the sea?" His son answered, "I saw large waves crashing into each other." Prophet Dānyāl عَلَيْهِ السَّلَام became even more upset and said, "You have still not acted upon my command." His son went for a third time. When he placed the book into the sea, the sea split asunder, revealing the seabed. Then the earth split, and the surroundings became illuminated. The book disappeared into the light, the earth closed, and the seawater merged once again.

The son returned and told his father what happened. Prophet Dānyāl عَلَيْهِ السَّلَام said, "Now you have told the truth." Prophet Dānyāl عَلَيْهِ السَّلَام passed away in the city of Sus.⁶ According to another opinion, he passed away in Babylon.⁷

Muslims reach His Blessed Body

Prophet Dānyāl عَلَيْهِ السَّلَام prayed to Allah that the Muslims should bury him.⁸ In the year 19 AH, Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ conquered the city of Sus and killed the king. He found a lot of war spoils in the palace, but then he found a locked door. He asked the residents of the city, "What is in this room?" They replied, "There is nothing of use in there." He said, "Entering it is now imperative. Open it so that I may see what is inside." The lock was broken and the door was opened. Entering the room, he found a coffin housing a deceased person wrapped in a shroud made of gold wires. His face was not covered and the flow of blood coursing through the body was evident. The nose was larger than a handspan. Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ and the Muslims were amazed at the stature and freshness of the deceased.⁹

Possessions

He had a box which contained a book, two hanks of silk, and there were sixty closed earthen jars which stored 10,000 dirhams each.¹⁰ There was a message written next to it that the money could be borrowed but must be paid back on time, otherwise the borrower would suffer from leprosy.¹¹

Seeking Rain

Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ said, "Who is this?" The people of the city replied, "He lived in Iraq. Whenever there was a drought, the people of Iraq would seek rain through him, and it

would rain. We had a drought too, and we asked if he could be brought to us, but they declined. Therefore, we sent 50 of our people as a pledge and brought him here. We sought rain through him, and it started to rain. Then we decided to keep him here and not return him.” Sayyidunā Abū Mūsā Ash‘arī رَضِيَ اللَّهُ عَنْهُ wrote down the whole account and informed the second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ consulted the senior Companions. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “This is Prophet Dānyāl عَلَيْهِ السَّلَام who lived in the time of Nebuchadnezzar and other kings.”¹²

Letter of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ replied with a letter: “This is the Prophet of Allah (Dānyāl) عَلَيْهِ السَّلَام. He prayed that the Muslims should be his inheritors.¹³ Deposit his wealth into the treasury and bathe the body in water infused with jujube leaves and sweet basil flowers. Shroud him, apply fragrance, and perform his funeral prayer. Then bury him as the Prophets of Allah should be buried.¹⁴ We have gifted you his ring.”¹⁵ The ring had a red gem in it.¹⁶ According to one narration, Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ hugged and kissed Prophet Dānyāl عَلَيْهِ السَّلَام.¹⁷

Preservation of the body

Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ asked the residents, “How long have you kept his body here?” They responded, “For 300 years.” “Did the body change in any way?” he asked. The people said, “Apart from the hair on the nape, nothing has changed because the bodies of the prophets cannot be consumed by beasts or the earth.”¹⁸

Burial

Sayyidunā ‘Umar’s letter also instructed the Muslim

forces to hide the grave from everyone.¹⁹ According to one narration, thirteen graves were dug during the day and Prophet Dānyāl عَلَيْهِ السَّلَام was buried at night in one of them. The graves were sealed so people were unable to dig out the body of the Prophet.²⁰

(Footnotes)

¹ *Seerat al-Ambiya*, p. 476

² *Al-Munataḥam fī Tārīkh al-Umam*, vol. 1, p. 420

³ ‘Arā’ is *al-Majālis*, p. 466

⁴ *Hilyat al-Awliyā*, vol. 4, p. 36

⁵ *Mawsū‘ah Ibn Abī al-Dunyā*, vol. 4, p. 436

⁶ *Tārīkh al-Ṭabarī*, vol. 8, p. 343

⁷ *Al-Rawḍ al-Miṭār*, p. 329

⁸ *Qaṣaṣ al-Ambiyā*, p. 650

⁹ ‘Arā’ is *al-Majālis li al-Tha‘labī*, p. 467

¹⁰ *Tārīkh Ibn ‘Asākir*, vol. 58, p. 343

¹¹ *Amwāl li al-Qāsim*, p. 436

¹² ‘Arā’ is *al-Majālis*, p. 467

¹³ *Tārīkh Ibn ‘Asākir*, vol. 58, p. 344

¹⁴ *Amwāl li al-Qāsim*, p. 436

¹⁵ *Qaṣaṣ al-Ambiyā*, p. 651

¹⁶ *Al-Rawḍ al-Miṭār*, p. 329

¹⁷ *Amwāl li al-Qāsim*, p. 436, raqm: 878; *Kanz al-‘Ummāl*, juz 12, vol. 6, p. 217, *Hadith*: 35578

¹⁸ *Qaṣaṣ al-Ambiyā*, p. 650

¹⁹ *Qaṣaṣ al-Ambiyā*, p. 650

²⁰ *Qaṣaṣ al-Ambiyā*, p. 649

New Writer

A Quranic Portrait of Prophet Ismā'īl عَلَيْهِ السَّلَام

Muhammad Ismail Attari
(6th year student, Jamia-tul-Madinah Faizan-e-Bukhari, Karachi)

Allah Almighty sent prophets and messengers to guide mankind to His way. Amongst them is Prophet Ismā'īl عَلَيْهِ السَّلَام. He is the elder son of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام and the forefather of the beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His mother is Sayyidah Hājirah رَضِيَ اللَّهُ عَنْهَا. He عَلَيْهِ السَّلَام possessed many lofty attributes, five of which are being mentioned here:

1. Truthful in his promises and one who informs of the unseen

It is mentioned in the noble Qur'ān:

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

*"And remember Ismā'īl in the Book; he was indeed true in promise and was a Messenger, a Conveyor of the unseen news (i.e. a Prophet)."*¹

Although all the prophets عَلَيْهِمُ السَّلَام were steadfast in fulfilling their promises, Prophet Ismā'īl عَلَيْهِ السَّلَام is singled out in this verse because he was distinguished in this quality. For example, he pledged to his father that he should sacrifice him in accordance with the command of Allah Almighty and that he would find him patient. He was truthful in fulfilling this promise.²



Mufti Muhammad Qasim Attari

Was the Work of Islam only carried out by Sufis?

The Islamic system is built upon a foundation of knowledge, and those who possess knowledge are revered as scholars. The indispensable outcome of this reality is the continued existence and development of the religion through the efforts of these scholars. However, one of the most dangerous weapons employed by the adversaries of Islam is the deliberate alienation of Muslims from their scholars. Their ultimate objective is to diminish the stature and significance of these scholars in the eyes of the public. Secular, liberal, and anti-Islamic movements spare no effort to deceive the masses by discrediting the scholars and their invaluable service to Islam. Their aim is to erode the trust and respect the public places in the scholars, thereby undermining the adherence to Islamic principles and disrupting the integrity of the religious system. A common saying of this group is: "Only the Sufis spread Islam; the clerics have not aided Islam at all." It is correct to say the Sufis also spread Islam, and this is evident in the biographies of Sayyidunā Data Ganj Bakhsh and Sayyidunā Khawaja Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِمَا. The dust on the feet of the noble Sufi saints is the kohl of our eyes. Our heads are lowered with humility in their courts and our love for them is a means of our salvation. However, denying the contribution of the scholars is completely wrong. Firstly, the scholars have worked hard in aiding Islam in many ways. Secondly, the Sufis themselves were scholars because an ignorant person can never be a true Sufi.

However, if the scholars and Sufis are considered to be separate groups in certain considerations, then consider the details that are presented below.

History testifies to the central role of the ulema in spreading Islam, preserving its teachings, and defending its tenets. The importance and need for scholars will never diminish in any era. On one occasion during a gathering, someone said, "Only the Sufis spread Islam, not the scholars." I responded with the intention of correcting him and explained that our love for the noble Sufi masters is immense. However, the basis of Islam is the Quran, hadith and fiqh. My question is how many books of tafsir did the Sufis write? How many commentaries did they write on the books of hadith? How many books of fiqh did they author? Islam can only be understood through the commentaries of the Quran and hadith, and through this we learn what is liked and disliked by Allah.

The man could not answer my questions despite the answers being very simple. The detailed and interpretative works of the Quran and hadith were not carried out by the Sufis, rather it was the scholars who strived in this field. Even if the Sufis wrote books on these topics, it would be a one percent contribution to the world of knowledge, whereas the input of the scholars amounts to the remaining ninety nine percent. The scholars worked in matters that were considered to be the foundation and centre of Islam,

and the Sufis used it and beautified it. The Sufis played a greater role in worship, morality, and social reform.

People who despise Islam only object to scholars to lower their status. It is nothing more than that. Otherwise, after the finality of prophethood, various groups of the Ummah have fulfilled their responsibility of propagating the religion of Islam. Even the noble companions عَلَيْهِمُ الرُّضْوَانُ, the greatest people of the Ummah who have served and aided Islam the most, have different excellences and roles. For example, the rightly guided caliphs, Sayyidunā Mu'awiyah, Sayyidunā Mu'ādh b. Jabal, Sayyidunā Abū Mūsā al-Ash'arī and Sayyidunā Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُمْ were rulers of the entire Ummah or provinces in the Muslim lands, who served Islam through this role.

Then you have Sayyidunā Abū 'Ubaidah b. al-Jarrāh, Sayyidunā Sa'd b. Abī Waqqās, Sayyidunā 'Amr b. al-Ās, Sayyidunā Khālīd b. al-Walīd and Sayyidunā Muhammad b. Maslamah رَضِيَ اللَّهُ عَنْهُمْ who were commanders of armies who served Islam by elevating the word of Allah Almighty. Sayyidunā Abū Hurairah, Lady 'Ā'ishah, Sayyidunā Abū Sa'īd al-Khudrī, Sayyidunā 'Abdullāh b. 'Umar and Sayyidunā Anas b. Mālīk رَضِيَ اللَّهُ عَنْهُمْ served Islam by conveying the Hadith of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the Ummah. Similarly, Sayyidunā Abū Bakr al-Ṣiddīq, Sayyidunā 'Uthmān b. 'Affān, Sayyidunā 'Abdul Raḥmān b. 'Awf, Sayyidunā Ṭalḥah, Sayyidunā Zubayr and Sayyidunā Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُمْ assisted Islam through the means of their wealth. The names of Sayyidunā Abū 'Ubaidah b. al Jarrāh, Sayyidunā Abū Dharr al-Ghifārī, Sayyidunā Abū al-Dardā', Sayyidunā Tamīm al-Dārī and Sayyidunā 'Abdullāh b. 'Amr رَضِيَ اللَّهُ عَنْهُمْ are well known for showing the practical example of worship. The names of the rightly guided caliphs, Sayyidunā Ubayy b. Ka'b, Sayyidunā 'Abdullāh b. 'Abbās, Sayyidunā 'Abdullāh b. Mas'ūd and Sayyidunā Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُمْ are prominent in relation to fulfilling the responsibility of understanding and teaching the Quran.

The purpose of mentioning these details is to demonstrate that every group of Muslims has contributed to the propagation of Islam. None of their accomplishments can be denied, rather they should be accepted and praised. The beloved

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained this clearly in a Hadith: "A group of my followers will remain predominant, such that they will be predominant when the Day of Judgement arrives."¹

Imām al-Nawawī رَحِمَهُ اللَّهُ عَلَيْهِ states regarding this Hadith:

It is possible that the dominant group comprises of different sections of the Ummah. This includes brave warriors, people with military insight, jurists, exegetes, scholars of hadith, and preachers who encourage towards good and discourage evil. It can also include the groups of the pious and ascetics.²

Islam encompasses numerous significant objectives, as well as various ways to contribute to the service of Islam. These include translating and interpreting the Quran, providing commentary on the hadith, conducting research on Islamic beliefs, elaborating on the principles and practices of worship, offering guidance on everyday affairs, distinguishing between permissible (halal) and prohibited (haram) aspects of food, drink, and clothing, and effectively conveying all of these matters to others. It also includes explaining the truth about monotheism and prophethood to non-Muslims, refuting objections to Islamic rulings and beliefs, protecting an Islamic empire, protecting the wealth of Muslims and being an example to people by worshipping with beauty and perfection and exhibiting good manners and having a positive effect on people around you.

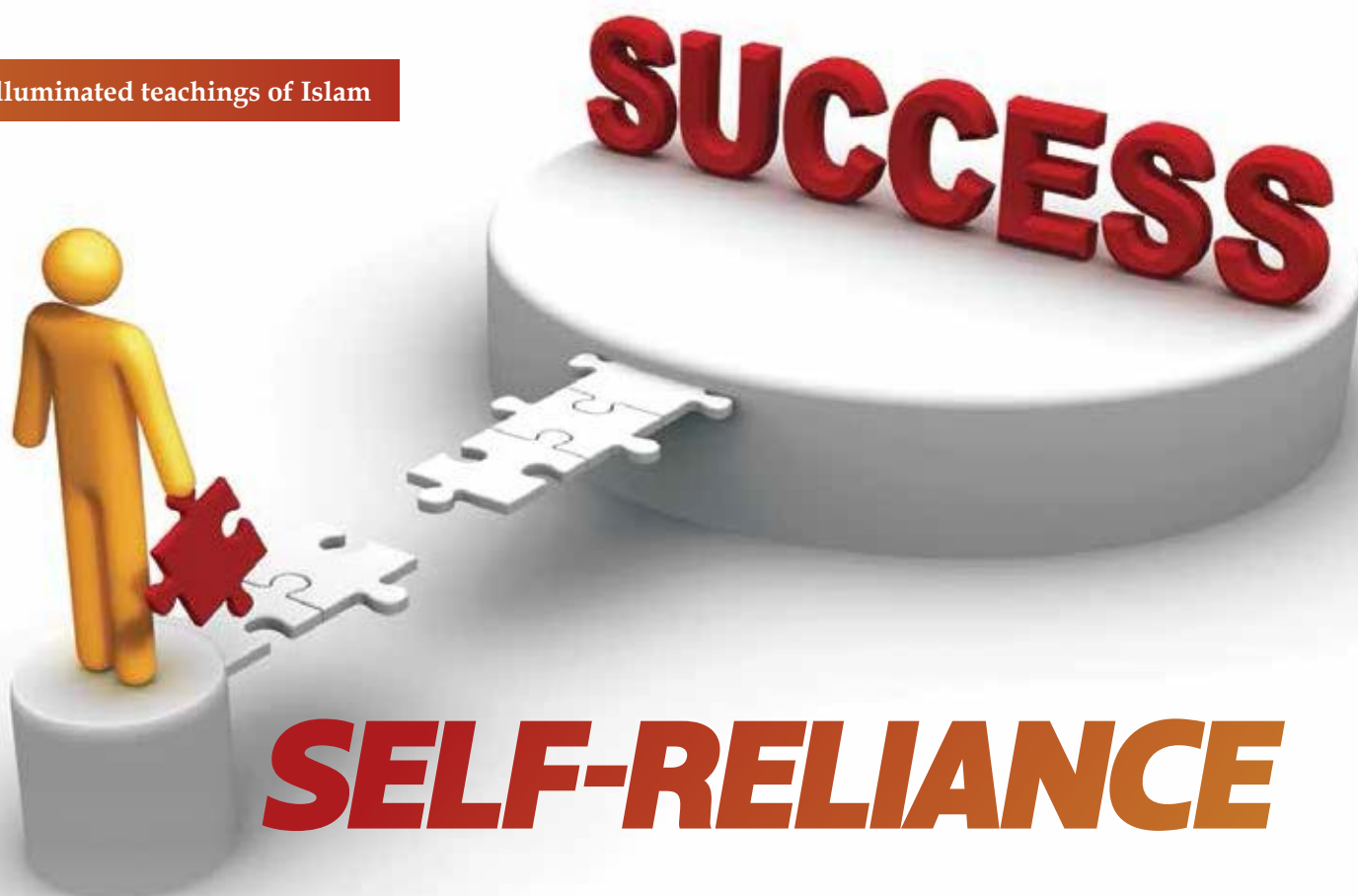
Except for the final three points mentioned in the list, who is doing the other work? Without a doubt, it is the exegetes, scholars of hadith, jurists, theologians, preachers, leaders, and soldiers of Islam. How many of these fields only consist of scholars? Exegetes, Hadith experts, jurists, scholastic theologians, muftis, authors, and preachers are all scholars. So, it is clear as day that most of the tasks of serving Islam are being handled by scholars. Therefore, do not fall prey to the evil whispers of the enemies of Islam and honour and respect the scholars.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 7311

² *Fayḍ al-Qadīr*: 9774



Mawlana Muhammad Asif Iqbal Attari Madani

Islam promotes the value of self-sufficiency, encouraging individuals to meet their needs through personal endeavours and to refrain from begging or idleness. Rather than lamenting our circumstances of poverty, it is essential to cultivate self-reliance by fully harnessing our skills. Despite facing challenges and exerting great effort, we should strive to earn a lawful income, enabling us to construct a brighter future for ourselves.

If you want to progress, do not consider any employment beneath yourself. Rather, learn a new skill and take advantage of it. In fact, acquire different skills. Save money by carefully budgeting, and develop multiple income streams by utilising the internet in permissible ways and investing in a part-time endeavour. In short, give precedence to self-reliance, so that you develop the habit of hard work. Neither suffice with your parents' income nor become a burden upon them.

Another aspect of self-sufficiency is cultivating contentment. It entails being satisfied with the

resources and means available to us and living within our means. We should balance our outgoings with our incomings. If we are able to do this, we will reap countless benefits. Through the blessings of this, our daily problems will be resolved, and life will become easier, *إِنْ شَاءَ اللَّهُ*.

The requirements of self-reliance

1. Have reliance in Allah Almighty. As a Muslim, our reliance upon Allah Almighty should be firm. It should be deeply rooted in our hearts that even if our means are limited, Allah Almighty is the One who places blessings therein. He makes the Sun glow and the moon shine. He turns a seed into a tree and brings forth gold from between rocks. It is He who brings forth the pearl from inside the oyster. In short, all power and authority is with Allah Almighty. Therefore, the first requirement of

self-sufficiency is to have reliance upon Allah Almighty.

2. Self-reliance will only be beneficial when we take full responsibility for our work. To achieve this, time must be used wisely. Spare time should be made use of and other avenues should be sought through which our work improves and progresses.
3. Instead of becoming consumed by worries and concerns, it is more productive to actively seek out solutions to our problems. By employing various approaches and strategies, we should strive to overcome or alleviate the challenges we encounter. If we cannot resolve the issue ourselves or are unable to think about something clearly, we should consult with a pious, sincere person. In the noble Quran, the account of Sayyidunā Yūsuf عَلَيْهِ السَّلَام teaches us that he did not fall prey to anxiety during the seven years of drought, but employed his understanding, insight and self-sufficiency to strategize a workable solution.
4. One should keep their expenditure in check, so that their life remains pleasant and peaceful. If spending is not arranged in an organised fashion and budgeting is disregarded, a person will face unease, lack of blessings, complaints, domestic arguments, stress and similar issues. Mufti Aḥmad Yār Khan Naʿīmī عَلَيْهِ الرَّحْمَةُ states:

Prosperity revolves around two matters: earning and spending. However, of these two, spending is the one that stands out. Everyone knows how to earn, but only some know how to spend. Whoever learns the art of spending إِنَّ شَاءَ اللَّهُ will always remain happy.¹

Today, materialism and consumerism have pervaded society. There is a prevalent tendency to prioritize conspicuous displays and surpassing others, often at the expense of sound financial management and long-term satisfaction. Many individuals

waste a significant portion of their income on indulging in fleeting pleasures, such as fashion trends, upscale dining experiences, the latest devices, luxury vehicles, and unnecessary clothing and jewellery for social events. Subsequently, we are subject to all sorts of problems and must resort to borrowing from others. The Foremost Imām, the Master of the Jurists, Imām Abū Ḥanīfa عَلَيْهِ الرَّحْمَةُ advised his son, “Make use of the wealth you possess through good planning, i.e., self-reliance, and become independent of people.”²

5. Strengthening of education: seek education wholeheartedly, applying your intellect. If possible, complete different courses and diplomas. Learn methods of progression from successful people and books because sometimes the solution to issues lies in experience, expertise and strong education or further education. The greater or stronger your knowledge and the greater the amount of experience and expertise you possess, the more preference you will be given. In short, you should possess expertise that people need.
6. No matter the time or place, always keep in mind trustworthiness and integrity. Never fall into treachery and deceit upon seeing wealth. Our character should remain unblemished even in difficulty. Our resolve and standards should not slip.

May Allah Almighty bless us with the treasure of self-sufficiency, integrity and reliance upon Him.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Footnotes)

¹ *Mirāt al-Manājīh*, vol. 6, p. 634

² *Imam-e-Azam ki Wasiyatain*, p.32



Sayyidunā ‘Abdullah b. ‘Abbās

Owais Yamin Attari

رَضِيَ اللَّهُ عَنْهُمَا

Being a Companion of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a very lofty status. The books of sirah and history are filled with anecdotes about the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, highlighting their sacrifices for Islam, their unique status, and esteemed qualities. In this series, I will mention those Companions that were born during the worldly life of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, were honoured with his companionship and were blessed by him.

Brief introduction:

Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا was the son of the uncle of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the nephew of the mother of the believers Sayyidah Maymūna رَضِيَ اللَّهُ عَنْهَا. He was born three years prior to the Hijrah, in the Valley of Abū Ṭālib, where the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was being boycotted alongside his family and other Muslims by the people of al-Makkah al-Mukarramah due to propagating the call to Islam.¹

Blessings upon birth:

Describing his birth, Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrates, “I was wrapped in a cloth and taken to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who performed taḥnīk upon me with his blessed saliva.”²

Supplication for knowledge and wisdom:

Once, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held him tight to his chest and supplicated: اللَّهُمَّ عَزِّدْهُ الْحِكْمَةَ “O Allah!

Teach him wisdom.”³

In one narration, he supplicated:

اللَّهُمَّ عَلِّمَهُ الْكِتَابَ

“O Allah! Teach him the Book.”⁴

Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once entered the privy, so I placed water for his ablution. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enquired as to who had placed the water, and he was informed that it was I. So, he supplicated for me: اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ “O Allah! Grant him understanding of the religion.”⁵

Once, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his blessed hand on his head and supplicated:

اللَّهُمَّ آعِطِهِ الْحِكْمَةَ وَعَلِّمَهُ التَّأْوِيلَ

“O Allah! Grant him wisdom and teach him interpretation.”

Then he placed his blessed hand on his chest, such that he felt its coolness in his back and supplicated:

اللَّهُمَّ احْشِ جَوْفَهُ حِكْمًا وَعِلْمًا

“O Allah! Fill his chest with wisdom and knowledge.”

The blessing of this manifested in such a way that he did not feel uneasiness in answering any question from people and was granted the title of “Erudite Scholar of this Ummah” (ḥibr hādhihi'l ummah).⁶

The beloved Prophet ﷺ supplicated for a lot of good for him and said: “How good an interpreter of the Quran you are.”⁷

In the home of his maternal aunt:

He narrates:

I once stayed at the home of my maternal aunt, Sayyidunā Maymūna رَضِيَ اللَّهُ عَنْهَا, intending to observe the Prophet’s night prayer. A sleeping mat was laid for the beloved Prophet ﷺ, so I lay down horizontally at the cushion whilst the Messenger of Allah ﷺ and his blessed wife lay lengthwise. The Prophet ﷺ went to sleep and awoke in the middle of the night or somewhat before or after it. He sat up rubbing his face with his hand. Then he recited the last 10 verses of Surah Āle-‘Imrān. Following this, he went towards a hanging water skin, performed ablution perfectly, and stood for prayer.

Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا states:

I also arose and did as the Prophet ﷺ had done and stood to his left. Placing his right hand on my head and taking hold of my right ear, he ushered me to his right side. After prayer, he rested until the muezzin came to him and the beloved Prophet ﷺ offered two rak‘ats of prayer, after which he set off for the Fajr salah.⁸

There is a further account of his like this one. Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates, “Once, I came to the beloved Prophet ﷺ in the last part of the night and began to pray standing behind the beloved Prophet ﷺ. The beloved Prophet ﷺ held me by the hand and stood me next to him. When he was deep in his prayer, I returned back. After the beloved Prophet ﷺ completed his prayer, he said, ‘Why is it that you returned back after I stood you next to me?’ I said, “Dear Messenger of Allah ﷺ! Is it allowed for someone to stand next to you and offer prayer whereas you are the Messenger of Allah ﷺ, and Allah has granted you a remarkable rank?’ The Prophet ﷺ was pleased with this and supplicated for increased knowledge and understanding for me.”⁹

He رَضِيَ اللَّهُ عَنْهُ narrates, “The Prophet ﷺ once seated me behind him on a conveyance. When I sat correctly, the Prophet ﷺ recited *اللَّهُ أَكْبَرُ* three times, *الْحَمْدُ لِلَّهِ* three times and *كَرِهُوا إِلَهَ إِلَّا اللَّهُ* once.”¹⁰

He has narrated 1660 Aḥādīth from the beloved Prophet ﷺ.¹¹

He is the narrator of the famous hadith of placing two twigs of a green date palm-tree branch on two graves. He relates that the beloved Prophet ﷺ passed two graves that punishment was descending upon and said, “These two inhabitants of these graves are being punished, and they are not being punished for anything big. One of them did not protect against urine drops, and the other used to tell tales.” Then, he called for a fresh date palm-tree branch and split it into two. He planted one on each of the two graves. The people asked: “Dear Messenger of Allah ﷺ! Why did you do this?” He replied, “As long as these do not become dry, the punishment of these two will be lightened.”¹²

Passing

He رَضِيَ اللَّهُ عَنْهُ was approximately 13 years old at the time of the passing of the beloved Prophet ﷺ. He passed away in 71 AH in Taif, aged 68.¹⁴

May Allah be pleased with him and grant us forgiveness without account for his sake.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Mu‘jam al-Kabīr*, vol. 10, p. 233

² *Ibid*

³ *Ṣaḥīḥ al-Bukhārī*: 3756

⁴ *Ṣaḥīḥ al-Bukhārī*: 75

⁵ *Ṣaḥīḥ al-Bukhārī*: 143

⁶ *Al-Mu‘jam al-Kabīr*, vol. 10, p. 237, *raqm*: 10585

⁷ *Al-Mu‘jam al-Kabīr*, vol. 11, p. 67, *Hadith*: 11108; *Hilyat-ul-Awliyā*, vol. 1, p. 391, *Hadith*: 1120

⁸ *Ṣaḥīḥ al-Bukhārī*: 183 & 4570

⁹ *Musnad Imām Aḥmad*: 3061

¹⁰ *Musnad Imām Aḥmad*: 3058

¹¹ *Siyar A‘lam al-Nubala*, vol. 4, p. 457

¹² *Ṣaḥīḥ al-Bukhārī*: 1361

¹³ *Al-Mu‘jam al-Kabīr*, vol. 10, p. 233

¹⁴ *Al-Isabah Fi-Marifat al-Sahabah*, vol. 4, p. 131

Mustafa Raza Khan: Saint and Scholar رَحْمَةُ اللَّهِ عَلَيْهِ

Rashid Ali Attari Madani



The son of Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ, Mufti Muṣṭafā Razā Khān Nūrī Razawī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Bareilly on 22 Dhu al-Ḥijjah, 1310 AH.¹

His Name

When he was born, his father was in Marehra, the city of his spiritual guide. Shah Abū al-Ḥusayn Aḥmad Nūrī رَحْمَةُ اللَّهِ عَلَيْهِ suggested the name “Abū al-Barakāt Muḥyi al-Dīn Jilānī”. Then he was named

Muhammad, but was called Muṣṭafā Razā Khān, and “Mufti-e-A‘zam Hind” was his title.²

Glad Tidings

When the senior saint Shah Abū al-Ḥusayn Aḥmad Nūrī رَحْمَةُ اللَّهِ عَلَيْهِ visited Bareilly to congratulate Imām Aḥmad Razā Khān upon the birth of his son, he declared, “This child will serve Islam, and Allah’s people will benefit immensely from him. This child

is a saint and millions of people will be guided through his efforts. He will be a river of blessings.” At that very moment, he was granted authorisation and successorship in all the Sufi spiritual orders.³

Education

His Bismilla ceremony⁴ took place at the age of 4 years, 4 months, and 4 days at the hands of his noble father. Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ then appointed his eldest son, Mawlana Hāmid Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ to oversee his education, and said to him, “You are aware of my commitments, so teach your brother.” Mawlana Muṣṭafā Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ graduated from his studies at the age of 18, having developed an expertise in around 40 sciences.⁵

First Legal Edict

In the year 1328 AH, at the age of only 18, he issued his first fatwa regarding an issue of breastfeeding. He issued legal rulings continuously for 12 years from 1328 AH-1340 AH under the tutelage of his father. He continued this until he passed away.⁶

As a Teacher

Mufti-e-A‘zam Hind Muṣṭafā Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ started teaching in Jamia Razawiyah Manzar-e-Islam in the year 1328 AH. However, due to being occupied with the Dar al-Ifta and issuing fatwas, he only taught select students.⁷

Training Jurists

He had a unique approach to teaching the art of issuing fatwa. He adopted a holistic style, ensuring that students not only understood particulars of Islam but grasped the scriptural evidence and jurisprudential basis for each legal ruling. Analysing this in light of universal principles, he would then give examples from the works of Fiqh. For further validation, he would present passages from *Fatāwā Razawiyah* or the sayings of Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ.

If there was a difference of opinion, the preferred opinion would be determined on the merit of its supporting evidence. In light of fatwa-issuing principles, he would identify the opinion upon which the fatwa was given, which was then supported by a statement or fatwa of Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ. He would generally emphasise that answers be given in a simple and concise manner. However, if a scholar asked a question and requested details, he instructed that an answer be given accordingly.⁸

Proficiency of Mufti Muṣṭafā Razā Khān

The commentator of *Ṣaḥīḥ al-Bukhārī*, Mufti Muhammad Sharīf al-Ḥaqq Amjadī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

I stayed in the company of Mufti-e-A‘zam Hind رَحْمَةُ اللَّهِ عَلَيْهِ for 11 years, 2 months and 3 days. He gave me the responsibilities of teaching and issuing legal verdicts. I taught in the madrasa until noon and I would write fatwas after Zuhr salah. Every day after Isha salah, I would go to him (Mufti-e-A‘zam Hind) for rectification. He would point out my mistakes and tell me what I should have written instead. Sometimes our question-and-answer sessions would go on for hours.

Love and Compassion for Students

Mawlānā Muṣṭafā Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ was an embodiment of love and compassion towards his students. He extended his support to them in various ways, going beyond the typical paradigm of a teacher-student relationship. He made meal arrangements for students and teachers after graduation ceremonies. One of his acts of kindness was discreetly providing financial assistance to students who were in need, enabling them to meet their expenses and pursue their studies without hardship. He fed students on occasions of happiness, and there were many students who ate twice a day at his home. Mawlānā Muṣṭafā Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ

even allowed some hardworking students to live in his home, generously providing them with food and accommodation. The students benefitted greatly from his knowledge and spiritual blessings.⁹

Refraining from Exaggeration

He spoke eloquently and avoided exaggeration. Once, a letter of condolence required responding to. So, he requested Mufti Mujib al-Islam to pen it and said that he would sign it. The Mufti wrote: "I received your letter and I am very saddened upon hearing about the death of your son." When he heard the word *very*, he said, "Yes, we were saddened, but not *very* saddened."¹⁰

Literary Contributions

Despite his busy schedule, Mawlānā Muṣṭafā Razā Khān رَحْمَةُ اللهِ عَلَيْهِ wrote many books on various topics. They are a proof of his academic prowess and proficiency in Islamic law. His style of writing and level of research reflected that of his father's. Here are the names of some of his books: Nūr al-ʿIrfān, al-Rumḥ al-Dayyānī ʿalā Ra's al-Waswās al-Shayṭānī, al-Qawl al-ʿA īḥ fi Jawāz al-Tathwīb, Sayf al-Qahhār ʿalā al-ʿAbīd al-Kuffār, Maqtal Kidhb wa Kayd, Daarī ka Masalah and Fatāwā Mustafawiyyah.¹¹

Passion for Poetry

He was a master poet and a worthy heir to the literary legacy of his father. Following in the footsteps of his noble father, he wrote poetry in praise of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He assigned himself the pseudonym "Nūrī" after the pseudonym of his spiritual guide.

1. Tū shamʿ risālat hai ālam terā parwānā
2. Yeh kis shahanshāh-e-wālā kī āmad āmad hai
3. Habīb-e-Khudā kā nazārā karūn mein

And many more poems such as these reflect his love for the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Death

This master of the Islamic sciences and exemplar of Prophetic love passed away on Friday, 14 Muḥarram 1402 AH¹² at 1:40am.¹³

May Allah Almighty have mercy upon Imām Aḥmad Razā Khān, his sons and all those who love them, and may we be forgiven without accountability for their sakes.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Jahan-e-Mufti-e-Azam, p.64

² Jahan-e-Mufti-e-Azam, p.64

³ Tajaliyat-e-Khulafa-e-Alahazrat, p.114

⁴ Before the child's Islamic education begins, a pious man teaches the child how to recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and more. This ceremony is known as Rasm-e-Tasmiyyah.

⁵ Jahan-e-Mufti-e-Azam, p.64-65

⁶ Mufti-e-Azam Hind, p.81

⁷ Jahan-e-Mufti-e-Azam, p.107

⁸ Jahan-e-Mufti-e-Azam, p.112

⁹ Jahan-e-Mufti-e-Azam, p.113

¹⁰ Jahan-e-Mufti-e-Azam, p.319

¹¹ Jahan-e-Mufti-e-Azam, p.128-129

¹² Days in the lunar calendar end after sunset. So, the date of death would be the 15th of Muharram. This is why some biographers have written 15 Muharram as the date of his passing.

¹³ Jahan-e-Mufti-e-Azam, p.130

Throughout our lives, we often find ourselves embracing either a positive or negative outlook. The opinions of intellectuals and the collective experiences demonstrate that maintaining a positive mindset enables a life devoid of stress and anxiety. Conversely, a negative mindset leads to constant concern. The topics of thinking and correcting others will be explored in further detail.

A Positive and Negative Outlook

Positive thinking brings about numerous benefits, while negative thinking can be detrimental. By cultivating a positive mindset, one tends to view



A Heartfelt Plea

Outlook & Reformation

Mawlana Muhammad Imran Attari

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

others in a favourable light, treating them with kindness and respect. This positive outlook promotes harmonious relationships, as it encourages individuals to avoid arguments and actively seek reconciliation within marriages, families, and other social connections. Thinking badly of others, instigating arguments and fights, creating rifts between family members, and always highlighting the negatives instead of the positives are the results of a negative mindset. A positive mindset will put your heart and mind at ease, your temperament will be good, and you will live your life in happiness. A negative mindset can cause depression, tension, anxiety, an increase in sugar levels, an increase in blood pressure, unrest, discontent, a lack of sleep and more. Islam is a religion of hope and optimism and not pessimism.

Positive and negative approaches to correcting others

When highlighting and correcting someone's mistake, it is essential to confirm whether that individual was the one who made the mistake. The Quran teaches us to verify information we receive to ensure it is accurate.¹ Then you should ascertain the cause of the mistake. For example, a mistake could be made due to a lack of knowledge, a misunderstanding, anger, passion, malice and jealousy. It becomes easier to correct someone once the cause of the mistake is understood. A commendable way of correcting someone would be to speak with him respectfully, away from other people. The person being corrected must not get the impression that he is being humiliated, rather he

should feel you are looking out for him. Those who are permitted to be firm (e.g., teachers, fathers and husbands) should not exceed the boundaries of Islamic law.

Correcting someone in a negative manner involves addressing them with anger, frustration, or hostility, often without a valid reason. This approach to rectifying people is akin to creating a hole in a vessel before attempting to pour something into it. Instead of fostering growth and understanding, negative correction can lead to further conflict, damaged relationships, emotional harm, and put up a barrier which prevents the other person from taking on board your advice. Giving someone a long lecture, exposing his faults to others and not caring about his age and rank are things to avoid when correcting someone.

If the aforementioned points are adopted into our lives and the negatives are abandoned, our homes, neighbourhoods, offices and social gatherings will be places of peace and love. O lovers of the Prophet! Assess your way of thinking with the intention of gaining reward. Adopt a positive mindset and make life easy for yourselves. Make an intention to remove all forms of negativity from your life too. May Allah grant us the ability to act upon this.

اٰمِيْن بِجَاةِ النَّبِيِّ الْاَمِيْن صَلَّيْ اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

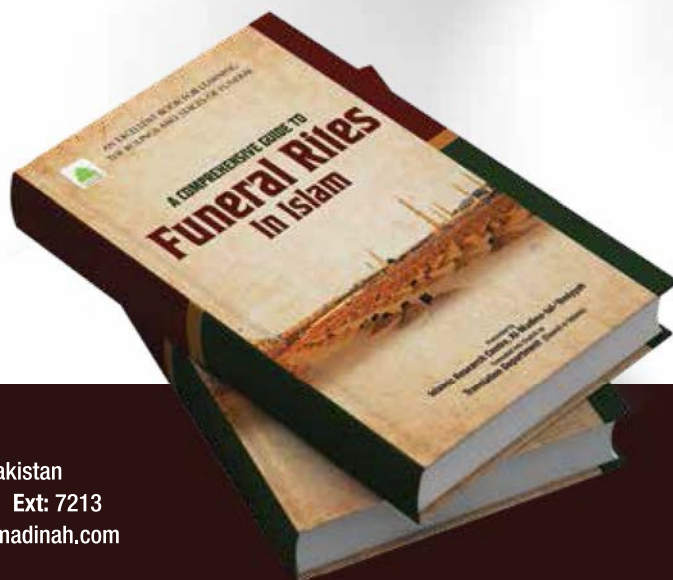
(Footnotes)

¹ Al-Quran, 49:6

A COMPREHENSIVE GUIDE TO Funeral Rites In Islam

A greatly informative work discussing funeral and burial rites according to Islamic methodology. In this, you can find the following and more:

- Excellence of funeral rites in Islam
- Visiting the Sick
- Detail about Ghusl of the deceased
- What should be the size of a grave?
- Detail about the Fidyah of Salah
- And much more...



Aalami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagaran Purani Sabzi Mandi, Karachi, Pakistan
UAN +92 21 111 25 26 92 | 0313-1139278 | Ext: 7213
www.maktabatulmadinah.com | feedback@maktabatulmadinah.com

INTERPRETATION OF YOUR DREAMS

Mawlana Muhammad Asad Attari Madani

Dream: I dreamt my motorcycle was stolen. What does this signify?

Interpretation: If you possess a motorcycle, make sure you look after it! Having said that, it does not mean that your bike will be stolen in real life. Thoughts, memories, or newfound events sometimes manifest as dreams. Do ensure to look after your belongings in any case.

Dream: I saw myself calling others to righteousness in my dream. What does this mean?

Interpretation: This is an exceptionally positive dream. This is evidence Allah Almighty shall allow you to carry out this action. Try your best and you will find blessings at every turn.

Dream: In my dream, I saw myself in a garden plot. This had water coming into it from our home's water tank. I break the stem of a rosebush, which has two roses upon it. One is blossoming fully, whilst the other is about to. When I turn around, I find I have forgotten where my home is. I only find it after some effort and searching. I then enter my home with the rose stem in my hand.

Interpretation: Overall, there are good interpretations attached to seeing a rose. If a married person sees this, there is good news they shall be blessed with a male child.

Dream: I saw two people in black burqas standing in my room. One was holding a child by the neck. One

of the people say to me, "That *ta'wīdh* (amulet) you're wearing around your neck; take it off, or I'll strangle this child." I don't take it off however, but they proceed to then hit me.

Interpretation: These kind of dreams are from Satan. Recite *lā ḥawla* (لا حول) in abundance. Make a habit of reciting *Āyat al-Kursī*, *Sūrah al-Falaq* and *Sūrah al-Nās* before sleeping. You will not see dreams like this, and you will be safeguarded from their negative impacts, *إِنْ شَاءَ اللَّهُ*.

Dream: I dreamt that I have ten sons.

Interpretation: Some desire to have many children. Mostly, sons are sought after. The dream you saw is good. Thank Allah, as this is a sign you will receive a bounty from Him.

Dream: I saw myself offering Friday or Eid prayer in a masjid. An earthquake suddenly begins, and everyone runs in panic. Only I remain standing behind the imam.

Interpretation: May Allah Almighty have mercy on you and bless you. Seeing an earthquake in your dream can have a negative implication. Yet you remained standing in prayer, and this is something good. You may face difficulties in carrying out your acts of worship, but if you remain steadfast, you shall receive unique abilities and opportunities from Allah Almighty. This will make you unshakeably firm in your acts of worship. If possible, give charity in the way of Allah Almighty.



New Writer

Treating the Heart: Envy

Bint Munir Husayn

(Dawra-e-Hadith student Jamia-tul-Madinah
(Girls), Gulbahar, Sialkot)

Just as pious deeds can be outward or inward, such as salah and sincerity respectively, so too can sins. Relative to outward sins, internal sins are more dangerous.

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ states:

There is a special connection between ostensible actions and inward characteristics. If one's inward is corrupt, the outward actions will be corrupted likewise. If the inward is pure from envy, ostentation, arrogance, and other blameworthy attributes, the outward actions will also be wholesome.¹

Envy is a sin of the heart and having knowledge concerning it is obligatory. Take note of a few fundamental, beneficial matters concerning it.

Definition of Envy (*ḥasad*):

Envy is longing for the removal of someone's religious or worldly blessing or wishing that a particular person is not granted this blessing.² *Ḥasad* is derived from *ḥasdal* which means a tick (an insect resembling a nit). Just as a tick is parasitic, attaching itself to the human body and sucking its blood, envy also wraps itself around the heart of a human and drains its spirituality.³

Difference between *ḥasad* and *Ghibṭa*

Ghibṭa means praiseworthy envy. It is stated in Bahār-e-Sharī'at: Wishing that one is granted the like of a blessing that is with another is known as *ghibṭah*.⁴

Ghibṭah is permissible whereas envy is a characteristic which is denounced. In Maktabat-ul-Madinah's *Baatini Bimaariyon ki Ma'loomat*, it is mentioned: If the thought of Envy arises in one's heart through his own volition and he also acts upon it or he manifests it through some of his limbs, then this is a ḥarām act which leads to Hell.⁵

Envy has been condemned by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us read five hadith regarding this:

1. "There are also enemies of Allah's

blessings.” It was asked, “Who are they?” He replied, “Those who envy people because Allah Almighty has granted them blessings through His grace.”⁶

It is as though the envious person is objecting to Allah Almighty that: ‘so and so person was not worthy of this blessing, so why was he given it?’⁷

2. “The ailment of the previous nations, Envy and hatred has spread among you. I do not say it shaves hair; however, it shaves the religion.”⁸

It does this by eliminating one’s faith and religiosity from the root. Sometimes, due to enmity and envy a person leaves Islam. Satan also succumbed to these two ailments.⁹

3. “Envy corrupts faith just like aloe spoils honey.”¹⁰

Aloe is extremely bitter and if it is mixed into honey, then the sharp sweetness and sharp bitterness combine to give such an unpleasant flavour that ingesting it becomes difficult.¹¹

4. “Save yourselves from envy. It devours good deeds the way fire consumes dry wood.”¹²

The envier commits such sins due to his envy that they destroy his good deeds like fire destroys wood.¹³

5. “Do not envy one another. Do not have enmity with one another. Do not mention evil about one another behind your backs. Slaves of Allah, live as brothers!”¹⁴

Meaning that envy, enmity, and other negative sentiments towards others diminish love which is the foundation of Islamic brotherhood and unity. Therefore, purge yourselves of these shortcomings so that you become brothers.¹⁵

Remedy for Envy:

There are countless harms of envy. Therefore, if someone suffers from envy, they should take steps to

treat it. For example: repenting, making dua, remaining content with Allah’s decree, remembering death, avoiding focusing on other’s blessings, contemplating the destructions of envy, pondering the virtues of avoiding envy, seeking spiritual treatment, performing acts of piety.

May Allah Almighty protect us from all forms of inward and outward ailments.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

The Rights of a Spiritual Guide

Muhammad Waqar Yunus Attari
(Sixth year student, Jamiat-ul-Madinah,
Faizan-e-Ghawth-e-A‘zam, Karachi)

A spiritual guide is called a *murshid* in Arabic and refers to someone who mentors a person on their journey to righteousness and Allah’s closeness. Sayyidunā Mujaddid Alf Thānī رَحْمَةُ اللّٰہِ عَلَیْہِ states: “The murshid is the one who revives the dead heart and soul of the disciple and makes him reach the stations of divine unveiling and witnessing.”¹⁶

The murshid is the one who leads us to the path of Allah Almighty and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He teaches us the manner of acting upon the Sunnah and instils religious fervour in us. He also purifies our inward and outward and beautifies them with the illuminating lights of Islamic law.

Need for a spiritual guide:

Seeking proximity to Allah Almighty is the essence of felicity for every believing slave as the believers have been commanded to seek nearness in the court of Allah Almighty. To achieve spiritual closeness and to progress through the stages of the spiritual path, it is necessary to seek edification and guidance from a knowledgeable teacher who has personally attained Allah’s proximity. When those who seek proximity to Allah Almighty affiliate themselves with the saints, these saints make them traverse the

stations of nearness through safe pathways.

The following are some rights of a spiritual guide. Take note of them.

Etiquette towards the spiritual guide:

It is necessary for the disciple to respect his spiritual guide in every regard. The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ states, “One should respect his [i.e., spiritual guide’s] clothes, place of sitting, children, home, locality, and city.”¹⁷

Fulfilling the command of the spiritual guide:

It is necessary for the disciple that he does not let loose his own intellect upon the command of the Islamic law given by his murshid. Rather, he should humbly submit to his spiritual guide’s order. The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ states: “Whatever he (i.e., the spiritual guide) commands, he should neither question ‘Why?’ nor delay (implementing it). (Rather) he should give it precedence (i.e., preference and priority) over all other matters.”¹⁸

Being mindful in the gathering of the spiritual guide:

Whenever the disciple comes before his spiritual guide, he should control his tongue and heart. Some of the pious predecessors state, “When seated with a worldly figure, sit whilst controlling your tongue, and when seated in the presence of a saint, sit whilst restraining your heart.”

It is stated in al-Fatāwā al-Razawīyyah, “Laughing ‘in the presence of the spiritual guide’ is a grave matter. A person should keep his eyes, ears, and heart focused on him.”¹⁹

One should not object to his spiritual guide:

The disciple must not object to his spiritual guide. In this regard, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ states: “One should avoid objecting to spiritual guides as this is lethal poison for disciples. Few and far

between must be such disciples who harbour objections in their hearts against their spiritual guides and then attain success.”²⁰

Understanding the right of the spiritual guide

The disciple should understand the right of his spiritual guide. He should consider him to be the most beneficial teacher for him. He should be prepared to sacrifice his wealth, life, children, and everything else for him. He should remain in his hand like a deceased person in the hand of one who is living. He should be a friend to his friend and an enemy to his enemy.²¹

We make dua to Allah Almighty that he grants us success in understanding the right of our spiritual guide and the ability to act according to this, and that he makes our accomplished spiritual guide, the leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ pleased with us.

اٰمِيْن بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Footnotes)

¹ Minhāj al-‘Ābidīn, p. 13

² Hadeeqah Nadiyyah, vol. 1, p. 600

³ Lisān al-‘Arab, p. 868

⁴ Bahār-i-Sharī‘at, vol. 3, p. 542

⁵ Baatini Bimaariyon ki Ma’loomaat, p. 44

⁶ Al-Zawājir, vol. 1, p. 114

⁷ Jannati Zaywar, p. 109

⁸ Jāmi‘ al-Tirmidhi: 2518

⁹ Mirāt al-Manājīh, vol. 6, p. 615

¹⁰ Al-Jāmi‘ al-Ṣaghīr: 3819

¹¹ Mirāt al-Manājīh, vol. 6, p. 665

¹² Sunan Abī Dāwūd: 4903

¹³ Mirqāt al-Mafātīh: 5039

¹⁴ Ṣaḥīḥ al-Bukhārī: 6066

¹⁵ Mirāt al-Manājīh, vol. 6, p. 607

¹⁶ Tasawwuf Ka Mukammal Encyclopedia, p. 95

¹⁷ Fatāwā al-Razawīyyah, vol. 24, p. 369

¹⁸ Ibid

¹⁹ Ibid

²⁰ Fatāwā al-Razawīyyah, vol. 21, p. 510

²¹ Fatāwā al-Razawīyyah, vol. 24, p. 369

WORD SEARCH

Dear children!

Allah sent around 124,000 prophets to guide humanity. Every prophet called people to believe in Allah Almighty, live righteous lives, and leave evil actions. Allah granted the prophets miracles which demonstrated their truthfulness. For example, our beloved Prophet Muhammad ﷺ split the moon in two in front of the disbelievers of Makka.

Five miracles of the Prophets are listed in the wordsearch below. Your job is to find them. Join the letters from left to right and up to down. The word "staff" has already been highlighted for you.

Camel

Zamzam

Quran

Fish

Meraj

D	A	C	A	M	E	L	A	O	S	R	I
H	K	Z	S	D	L	S	H	B	F	E	L
S	P	A	S	U	I	H	X	L	A	M	O
Q	A	F	L	H	D	H	W	S	D	E	R
U	F	J	S	T	A	F	F	A	I	R	A
R	B	E	Z	D	E	I	C	A	Y	A	H
A	O	I	A	U	S	S	I	R	A	J	E
N	R	B	A	T	U	H	A	Q	T	L	E
P	U	U	K	I	O	M	R	H	F	A	Q
M	U	R	Z	A	M	Z	A	M	I	N	I
T	K	L	C	D	E	N	T	A	M	I	D

Invocations & Litanies



To be blessed with a son

A woman can recite the 89th verse of Surah al-Anbiyā' 100 times after each prayer. She will be blessed with a son, ¹إِنْ شَاءَ اللَّهُ.

Removing the effects of evil eye

Recite Surah al-Kawthar once and blow upon the right cheek of a child. Recite it again, and then blow on the child's left cheek. Recite it again and blow upon the child's forehead. The effects of evil eye will be removed ²إِنْ شَاءَ اللَّهُ.

(Invoke peace and blessings upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ three times before beginning this, as well as *ta'awwudh* once. Ensure to recite the entire *bismillah* each time before Surah al-Kawthar).²

Relief from pain affecting part of the head or its entirety

By reciting *lā ilāha illallāh* (لَا إِلَهَ إِلَّا اللَّهُ) 65 times after Asr prayer, blowing over your hand, and then wiping it over your head, relief will be obtained from this pain. This remains the case whether said pain is affecting only part of the head, or all of it.³

Leg pain gone in minutes

Monthly Magazine Faizan-e-Madinah's Head of Department, Mawlana Mahroz Ali Attari Madani, was told the following by an Islamic brother:

This morning, I had severe leg pain which extended from my knee to my foot. After Asr prayer, I read an invocation advised in Monthly Magazine Faizan-e-Madinah's May 2023 edition, which was for removing pain. I read it for just a few minutes, and the pain left my leg before I knew it.

The spiritual cures in Monthly Magazine Faizan-e-Madinah are hugely beneficial. If I didn't come across the invocation I recited, I don't know what would have happened to me with the pain I was experiencing. May Allah preserve you and the entire Monthly Magazine team. May He bless you with more success.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Zindah Beti Kunwayn Mein Phaynk Di, pp. 25,26

² Beemar 'Abid, p. 43

³ Beemar 'Abid, p. 38

Major Events of Muharram and Safar

12th of Muharram 513 AH

Shaykh Abū Saʿīd Mubārak al-Makhzūmī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Muharram 1440 AH edition

14th Muharram 1402 AH

The Grand Mufti of India, Muhammad Muṣṭafā Razā Khān Nūrī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Muharram 1439 AH edition

15th Muharram 1396 AH

ʿAbd al-Ghanī, Amir Ahl al-Sunnah's elder brother, passes away.

Introduction to Amir Ahl al-Sunnah, p. 14.

18th Muharram 1296 AH

The erudite scholar and knower of Allah, Shāh Āl-i-Rasūl Māriḥrawī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Muharram 1438 AH edition

18th Muharram 1427 AH

Dawat-e-Islami's renowned mufti, Muhammad Fārūq ʿAṭṭārī passes away - رَحِمَهُ اللهُ عَلَيْهِ

The Muharram 1439 and 1440 AH editions of Monthly Magazine Faizan-e-Madinah

ʿMufti-e-Dawat-e-Islamiʿ, available in Urdu, Hindi and Sindhi

Muharram 81 AH

The Follower and son of our master ʿAlī b. Abī Ṭālib, Muhammad b. Ḥanafīyyah, passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Muharram 1439 AH edition

1st Safar 1323 AH

ʿUrs of Ḥāfiẓ, Sayyid Wārith ʿAlī Shāh - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Safar 1439 AH edition

5th Safar 1401 AH

The scholar, Muhammad Ḥasnayn Razā Khān Razawī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Safar 1439 AH edition.

6th Safar 1421 AH

Mufti Muhammad Sharīf al-Ḥaqq Amjadī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Safar 1442 AH edition.

7th Safar 661 AH

ʿUrs of the saint, Bahā' al-Dīn Zakariyyā Muṭṭānī - رَحِمَهُ اللهُ عَلَيْهِ

The Safar 1439 and 1440 AH editions of Monthly Magazine Faizan-e-Madinah

Faizān-i-Bahā al-Dīn Zakariyyā (in Urdu)

11th Safar 1385 AH

The scholar, Muhammad Ibrāhīm Razā Khān Razawī passes away - رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah's Safar 1439 AH edition.

Safar 4 AH

The Well of Maʿūnah incident, in which 70 qāri' Companions were martyred, one of which was Sayyidunā ʿAmir b. Fuhayra - رَضِيَ اللهُ عَنْهُمْ

Monthly Magazine Faizan-e-Madinah's September 2022 edition.

May Allah have mercy upon them all! May He forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Day of Planting Trees

Mawlana Haydar Ali Madani



An interesting scene unfolded in the hallway. Suhayb and Khubayb had tied a string from one wall to another, and Grandfather had cut out small paper flags. Grandfather was now putting glue on each one and handing them to Suhayb and Khubayb, who quickly stuck them to the string. Pakistan Independence Day, 14th of August, was only a week away. Both brothers were busy decorating the house. By the time the line of flags was complete, Dad would have finished arranging his bookshelf. This meant the father and two sons could then decorate the outside of their house with lights and flags.

After spending the day putting up decorations, the family sat down to have dinner. Khubayb began saying, "Dad, all the decorations are done. All we need is a bigger Pakistan flag than last year, and the day will be amazing."

"Our Independence Day will only be amazing if we celebrate it in a way that makes our country more beautiful and successful", Dad replied.

"But how do we do this?", Suhayb quizzed. Khubayb nodded his head in agreement with this question.

"It seems to me that you do not pay attention when

you're watching Madani Channel. When Independence Day arrives, you will find out", Dad replied.

On the morning of the 14th of August, the brothers sat together, enjoying their breakfast while watching Madani Channel. The patriotic spirit was in the air as they listened to the national anthem, their hearts swelling with love for their country. However, their peaceful moment was interrupted by their father's urgent call. "Khubayb, come here with your brother!" he exclaimed. "Come with me quickly, we are late!" Father took his sons to their local masjid, where many men had gathered with their sons. The imam was saying, "Dear Islamic brothers! Trees make the environment beautiful and clean, which is why we decided to make Independence Day a day of planting trees. You have all brought plants along with you. We will be planting in the green belt areas of these streets, and in the lawns of the houses that give us permission. Remember to take care of these plants after planting them so they do not wither."

After all the planting, they went home. Mum told them, "Food is ready. Quickly wash your hands, then come and eat." Khubayb sat at the dining mat and said, "I had fun celebrating Independence Day,

Dad.” This made his father smile.

Suhayb then turned to his grandfather and asked a beautiful question; “Did our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ plant any trees?”

“Yes, I will tell you an amazing story of how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ planted trees. This was one of his miracles. So, Sayyidunā Salmān Fārsī رَضِيَ اللهُ عَنْهُ used to be the slave of a Jewish man. One of the conditions of his freedom was that he had to plant 100 date trees, and nurture them until they bear fruit.”

“That must have taken years”, Khubayb chimed in.

“Yes, it would have normally taken years. Yet, when the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found out, he said to Salmān Fārsī رَضِيَ اللهُ عَنْهُ, ‘Tell me when all preparations are complete. I will plant the saplings myself.’ The

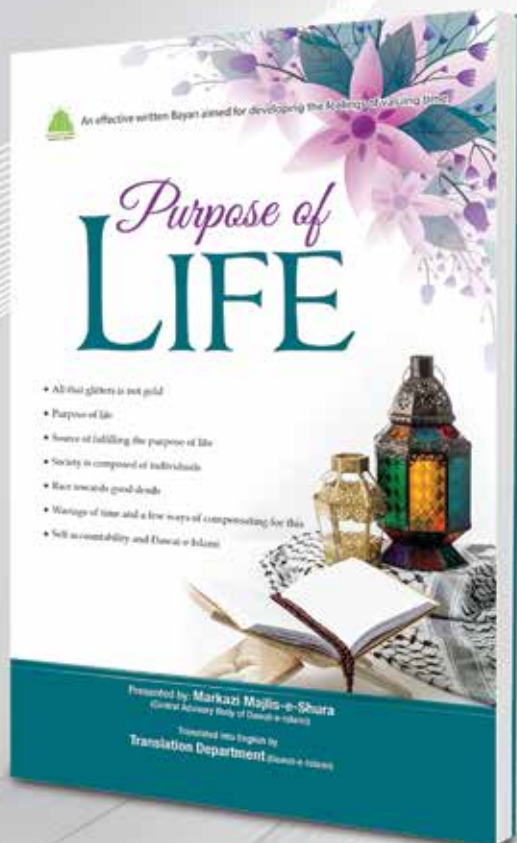
Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came and planted all the trees, except for one which was planted by a Companion. In one year, all of those plants grew into trees and bore fruit, except for one.”

“سُبْحَانَ اللَّهِ” Suhayb exclaimed. “But what happened to that one plant?”

“When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found out about that one tree, he replanted it. It too started to bear fruit within a year.¹ My children, your duty is to plant trees. Our slogan is, ‘Plant seeds and grow trees.’” Both brothers happily repeated this in loud voices.

(Footnotes)

¹ Tarikh-Damishq, vol. 21, p. 395



A profound work discussing the Islamic perspective of life and its purpose. In this, you can find the following:

Purpose of LIFE

- Our purpose of life
 - Similarity between age and ice
 - One rotten apple spoils the whole barrel
 - Excellence of worship in youth
- And much more...

Self-Control



Mawlana Asif Jahanzeb Attari Madani

Children bring immense happiness to a household. They exude a vibrant and carefree energy, inhabiting a realm untouched by fear and worry. When they desire something, they instinctively turn to their parents, and if their request is denied, their persistence intensifies, often accompanied by tears. In such moments, parents face a choice: to grant their child's wish or guide them with firm words of admonishment.

According to our current understanding of child psychology, immediately fulfilling or denying a child's demands affects their level of self-control.

Every parent is familiar with the scenario of their child making requests. How we handle these situations significantly influences the development of their self-control. In this article, we will explore effective ways for parents to respond to their child's demands, fostering the growth of self-control and positively shaping their personality.

Encourage Patience

The first step is to give your child an opportunity to exercise patience, instead of fulfilling their request immediately. If your child develops a habit of being patient and tolerant, it will improve their level of self-control.

Advise your Children

If your child asks you for something, talk to them in a good manner about the need for and importance of the request and suggest alternatives too. After some time when these matters are cleared, you can fulfil the child's request. There are many benefits of doing this:

- The child will have a habit of re-evaluating his decisions.
- They will develop the skill of exploring alternative options.
- They will have the ability to make good decisions.
- If this procedure is followed, traits of patience and gratefulness will be instilled within them.

Change Their Focus

If your child asks for something that is of no use or harmful, divert their attention to something else. For example, when you are shopping and pass by children's toys, turn away from that area and walk elsewhere, so your child does not become stubborn. This principle can be applied in many aspects of life.

Freedom of Choice

If a child asks for something acceptable, present him with additional options, so they have the freedom to choose between different things. When they select an option, ask them why they made that decision, as this will improve their decision-making capabilities. If the child is unable to explain the reasoning behind their choice, you can teach them the benefits yourself. This will encourage your child to be logical instead of using their feelings as a deciding factor.

It is important to inculcate good habits in your children, as it will benefit them when they grow older. Following these methods will improve your child's self-control, protect them from seeking instant gratification, and improve their decision-making skills. However, you will only see results if you follow these tips regularly for a long period of time.



SUPERSTITIONS MEAN NOTHING

Muhammad Jawaid Attari Madani

Our beloved and final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

لَا طَيْرَةَ، وَلَا صَفَرَ

“There is no bad omen and there is no Šafar.”¹

Attributing misfortune to an object, person, activity, sound, or specific time out of superstitious belief is commonly referred to as perceiving it as a bad omen.²

Some people thought the month of Šafar was a month of calamities, which is why the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said “there is no Šafar.” It means there are no calamities, troubles or diseases in this month.³

Like other months, Šafar is full of blessings. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the nikah of his daughter, Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا, with Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in Šafar. Many pious individuals passed away and many important and good actions were performed in this month. Some people do not

travel or marry during the month of Šafar. Similarly, if a black cat appears in a pathway, people believe it is a sign that the day will not go well. These are all examples of superstitions.

Islam discourages superstitious beliefs and teaches us that misfortune is not caused by specific times, places, or objects. Instead, we are reminded that everything is ultimately determined by Allah Almighty.

Ensure to abide by the noble Hadith mentioned at the beginning and do not believe in bad omens. May Allah grant us the ability to avoid superstitions and other sins.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

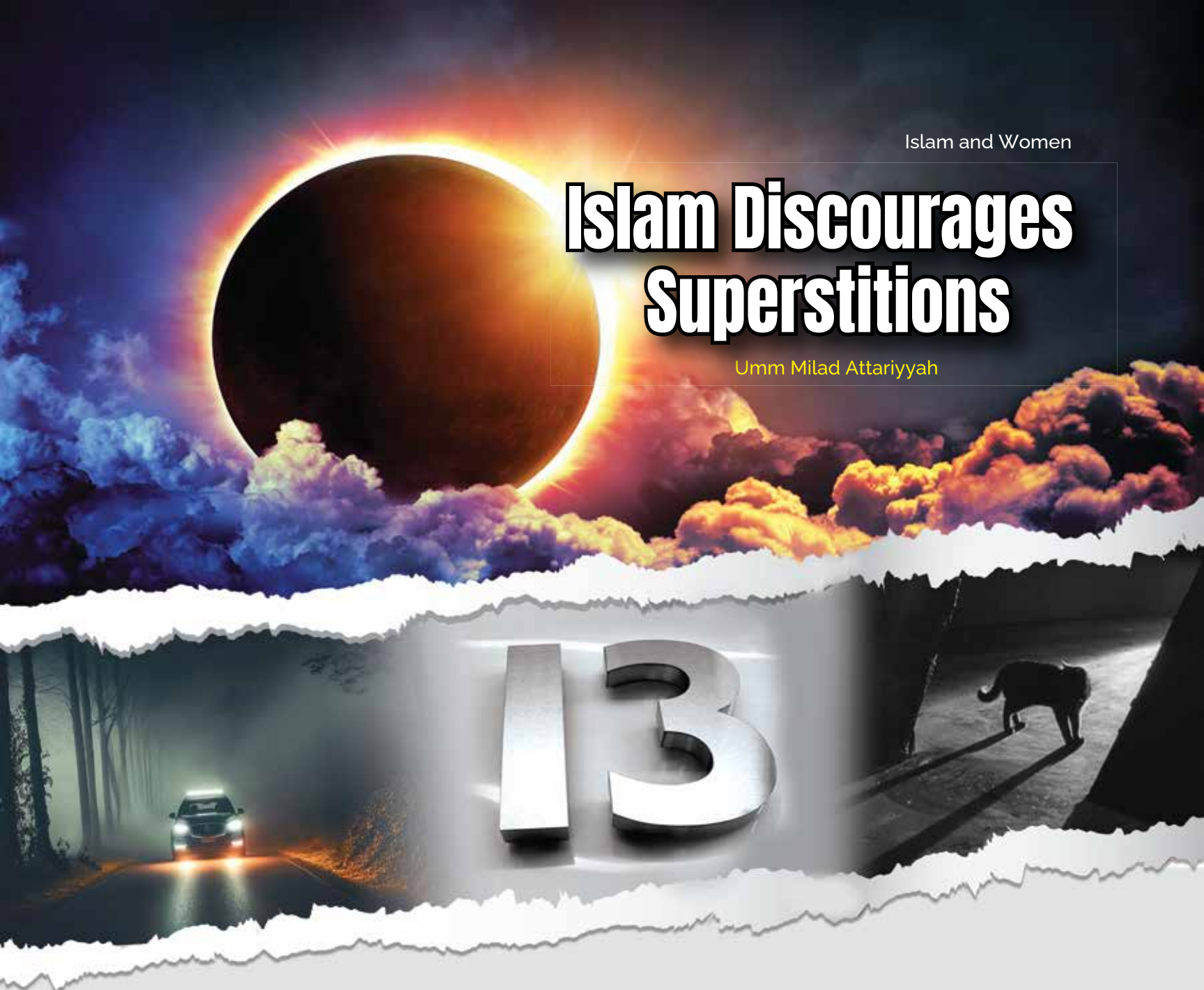
¹ *Šaḥīḥ al-Bukhārī*: 5707

² *Bad Šhuguni*, p. 10

³ *Ashī‘at al-Lam‘āt (Farsi)*, vol. 3, p. 664

Islam Discourages Superstitions

Umm Milad Attariyyah



Some people harbour a world view built on superstitions, perceiving positive events as the results of good luck and negative ones as results of bad omens. Consequently, when faced with adversity, they often attribute it to the supposed ill-fated luck of a specific person, using it as an explanation for the losses they have suffered. Superstitions have no place in Islam. They are nothing more than baseless feelings that can border outright delusions. The adoption of such superstitious beliefs and the inclination to attribute significance to ill omens is detrimental to mental peace and health. A Muslim should have firm faith

in Allah Almighty. This strong certainty and reliance give a person courage and confidence.

Islamic law gives the ruling:

إِذَا تَطَيَّرْتُمْ فَأَمْضُوا

“When you assume a bad omen, do not act upon it.”

A Muslim should recite the following and place their trust in Allah Almighty:

لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

“O Allah! There is no omen except Your omen, and

no good except Your good, and there is none worthy of worship except You.”

One should then carry out the very thing about which they assume a bad omen.¹

Even if one does not attain the desired results, or is afflicted by illness or worries, they should have the belief that it is from Allah Almighty and it did not occur due to something being ill-fated. Just as it is mentioned in the noble Quran:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٠﴾

“No misfortune befalls except by Allah’s command; and whosoever believes in Allah, Allah will guide his heart; and Allah knows everything.”²

Death, illness, loss of wealth, and all other calamities befall a person by the command of Allah Almighty. The person who believes in Allah Almighty, has certainty that whatever occurs does so due to the will of Allah Almighty, recites *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* upon the occurrence of a calamity, shows gratitude upon blessings and is patient upon difficulties, Allah Almighty will grant their heart guidance, and they will become preoccupied with even more acts of righteousness and obedience. Allah Almighty is fully aware of all things.³

The following conviction keeps a Muslim at peace in every state: “Whatever occurred did so in accordance with the will of Allah Almighty. There must be some wisdom of Allah Almighty hidden in this; my Lord knows better.”

Some people, particularly women, have many misconceptions concerning the month of Šafar. They consider it problematic for males and deem its 13th date to be ill-fated. They also think it is the month in which calamities and illnesses descend, etc.

Driven by these unfounded convictions, individuals often abstain from engaging in various activities during this month. Examples include avoiding marriage, refraining from travel, and hesitating to initiate business ventures. Additionally, people prepare a variety of dishes and distribute them

within their communities, believing that such actions can prevent the arrival of calamities associated with this month. However, these practices have no basis in Islam, and those who promote such ideas often deviate from the true teachings of our pristine faith.

If we seek knowledge of the noble Quran and the blessed Sunnah, and study the Prophetic biography, not only will our faith be strengthened, we will also be able to identify that which is correct and that which is false.

The fourth Caliph of Islām, Sayyidunā ‘Alī b. Abī Tālib رَضِيَ اللَّهُ عَنْهُ and the daughter of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatunā Fāṭimah رَضِيَ اللَّهُ عَنْهَا were married in Šafar.⁴ Ponder, if marriage in this month was forbidden, would the marriage of these noble personalities have taken place in it? Do people think that this month only brings about failure? This cannot be the case, as this is the very month in which Allah Almighty granted the Muslims victory, and the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his noble Companions رَضُوا اللَّهَ عَلَيْهِمْ أَجْمَعِينَ were blessed with the conquering of Khaybar.⁵

May Allah Almighty protect us from having superstitions about things and taking bad omens from them.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Fatāwā al-Razawiyyah*, vol. 29, p. 641

² *Al-Quran*, 64:11, Translation from *Kanz al-Īmān*

³ *Tafsīr Khazāin al-‘Irfān*, p. 1030

⁴ *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 12

⁵ *Al-Bidāyah wa al-Nihāyah*, vol. 3, p. 392



Women's Corner

Mufti Abu Muhammad Ali Asghar Attari

1. Uncovered ankles in prayer

Q: What do the noble scholars say about the following matter: What is the ruling of a woman's salah if her ankles remained uncovered throughout the prayer?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the scenario mentioned above, the salah will be valid. However, praying in such a manner is certainly improper. If she prayed in front of a non-mahram in this way she will be sinful, as a woman must also veil her ankles in front of non-mahram men.¹

In relation to the body parts that women must cover in salah, the entire shin from beneath the knee all the way up to and including the ankle is considered a separate body part.² The two shins including the ankles are two body parts.³ The principle is that if some parts of two limbs from the necessarily veiled body parts are unveiled and the combined unveiled area reaches a quarter of the smaller of the two limbs that is uncovered, the salah is invalid.⁴ Otherwise, it will be valid.⁵

In the scenario in the question, a part of both shins

i.e., the ankles, is unveiled. If these two ankles are combined, they do not reach a quarter of a shin including the ankle.⁶ Therefore, the salah will be valid with both ankles unveiled, even if it remained like this from the time of making intention until the end of the salah.

However, if salah was started whilst part of the shin itself was unveiled alongside the ankle such that the unveiled area reached a quarter or more of the shin, the salah would not commence. If such a situation arose during salah, and bowing, prostration or another pillar of the prayer was carried out, the salah would become invalid. It would be *fard* to repeat this salah.⁷

It should remain clear that it is essential for both men and women to ensure that they pay special attention to covering those body parts that Islamic law has stipulated must be veiled in salah, so that no form of unveiling occurs during it.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. During menses, traveling to Masjid 'Ā'isha and returning to the Haram without the intention of ihram

Q: What do the noble scholars say about the following matter: In a state of menstruation, Hinda travelled from the Ḥarām in Makkah to Masjid 'Ā'ishah and then returned without the intention of ihram as she did not intend to perform umrah. Will she have to offer any expiation?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: No. In the above-mentioned scenario, Hinda will not be required to pay any expiation because Masjid 'Ā'isha lies within the non-sanctuary (*hill*) zone, and if someone travels from there to the Haram without the intention of performing hajj or umrah such a person can enter the boundaries of the Haram without ihram.⁸ In this case it will not be necessary for the person to perform hajj or umrah.⁹

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Footnotes)

¹ *Fatāwā al-Razawiyyah*, vol. 6, p. 30

² *Al-Bahr-al-Raiq*, vol. 1, p. 472

³ *Radd al-Muhtār*, vol. 2, p. 101

⁴ *Fatāwā Hindīyyah*, vol. 1 p.58

⁵ *Fatāwā al-Razawiyyah*, vol. 6, p. 30

⁶ *Halbi Kabir*, p.211

⁷ *Fatāwā al-Razawiyyah*, vol. 6, p. 30

⁸ *Radd al-Muhtār*, vol. 3, pp. 553-554

⁹ *Bahār-i-Shari'at*, vol. 1, pp. 1068-1069

A request to those who distribute niyaz¹

By the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ

الحمد لله! Countless Muslims arrange niyaz during Muḥarram, on 12 Rabi' al-Awwal, on 11 Rabi' al-Ākhir and for Khawājah Gharīb Nawaz, Imam Aḥmad Razā Khan and on the a'rās (passing away anniversaries) of other notable religious personalities in order to transmit reward to them, and they spend their money generously to this end. There is no doubt that reward is granted for every righteous deed that is carried out for the sake of Allah Almighty whilst remaining in the boundaries of Islamic law, and this reward can be transmitted to others too.

O devotees of the Prophet! You must be aware of the current financial state of people; there are some unfortunate individuals who do not have enough food to suffice their own homes, and they get by with great difficulty. They have outstanding utility bills and do not have enough money to pay their rent, leading to the landlord demanding payment. The little amount that they do earn through labouring or working is spent on treatment for their sick children or other essentials, landing them in a desperate situation. You can even find such individuals among your family members or neighbours.

Therefore, it is my request to those who arrange large amounts of niyaz – may Allah Almighty accept it– that continue giving niyaz as this is from the practices of the Ahl al-Sunnah, but as this is a recommended action, then it is my advice that spend 50% on food and drink, and distribute the remaining amount to less fortunate neighbours and needy family members. If you wish, you can donate the money to a masjid or madrasah or purchase Islamic books for distribution. Spending in matters such as these is not generally referred to as niyaz, but as your intent is to transmit reward, you can transmit the reward that you receive through spending on causes like this too.

If you were to kindly accept my request, then بِرَحْمَةِ اللَّهِ countless less fortunate people will benefit. It is a request in particular to those who prepare and distribute kichra in Muḥarram that you should still continue this practice, but allocate most of your budget to helping the poor and needy. Also, due to these days having a special connection with the Prophetic Household, any money that is leftover after distributing niyaz should be gifted to the family of Sayyiduna Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, i.e., to Sayyids. By doing this there is hope that the Martyr of Karbala, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ will be pleased, and so too will his noble grandfather صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If they become pleased with us, we will attain success in both worlds.

Attention: Those who collect donations for niyaz must only spend it on niyaz. Without the permission of the donors, the money that is collected for niyaz cannot be used to help the less fortunate, for the distribution of Islamic literature, etc.

Note: This article was prepared with the help of the Madani Muzakarah (ep: 1621) which took place after Isha salah on 8 September 2019. It was then given to the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ for it to be reviewed before being presented here.

¹ Niyaz refers to the food that is prepared and offered to others in order to convey its reward to a saint or other religious personality.

² Kichra is a popular dish in the Indian subcontinent which is prepared using wheat, meat, lentils and spices. It is cooked all year round, but particularly on 10 Muḥarram.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

