



A written collection of the statements of the renowned spiritual guide and Amir of
Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ



10 Q&As on Science with the Amir of Ahl al-Sunnah

- What is the reality of the Valley of Jinn near Madinah?
- From audio cassettes to Madani Channel
- Scientific benefits of planting trees
- Is lightning strikes a house where the lights are switched on?

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

امیر اہل سنت سے سائنس کے بارے میں 10 سوال جواب
10 Q&As on Science with the Amir of Ahl al-Sunnah

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This booklet was presented in Urdu by Madinah-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

Translation Department (Dawat-e-Islami)

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

10 Q&As on Science with the Amir of Ahl al-Sunnah

An English translation of ‘Amir-e-Ahl-e-Sunnat Say *Science Kay Baray Main 10 Sawal Jawab*’



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab al-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ā' for reading this book

Read the following du‘ā' before you study a religious book or an Islamic lesson; you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the most glorious and honourable!
(*Al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* on the Prophet ﷺ once before and after.

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10 Q&As on Science with the Amir of Ahl al-Sunnah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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10 Q&As on Science with the Amir of Ahl al-Sunnah¹

The du‘ā’ of Amir Ahl al-Sunnah’s successor

O Lord of al-Muṣṭafā, whoever reads or listens to the 19-page booklet “10 Q&As on Science with the Amir of Ahl al-Sunnah,” protect them from actions which oppose the shariah and grant them and their parents forgiveness without accountability.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting ṣalāt upon the Prophet ﷺ

‘Allāmah Yūsuf b. Ismā‘īl al-Nabhānī رَحِمَهُ اللَّهُ عَلَيْهِ mentioned a narration in “*Sa‘ādat al-Dārayn*” in which Sayyidunā Abū Dhar said: "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised me:

أَنْ أَصَلِّيَهَا فِي السَّفَرِ وَالْحَضَرِ يَعْنِي صَلَاةَ الضُّحَى

I should perform Salat al-Ḍuḥā (forenoon prayer) while travelling and at home.

¹ This booklet contains questions posed to the Amir of Ahl al-Sunnah along with his answers.

وَأَنْ لَا تَأْكُمُ الْأَعْلَىٰ وَتَرَوُ بِالصَّلَاةِ عَلَى النَّبِيِّ

I should not sleep except after performing the *witr* prayer and reciting ṣalāt upon the Prophet."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: What is the ruling on considering Darwin's theory regarding human creation to be correct?²

A: Quite some time ago, I met someone who was well-educated in terms of his secular studies. We were both having a discussion when suddenly, I do not know how, but he started talking about human creation, and how the Quran asserts that human creation originated from Prophet Ādam عَلَيْهِ السَّلَامُ and human lineage continued from him, while Darwin says that humans evolved from apes. He went on to claim, "Some of what Darwin says makes sense."

Hearing this, I was greatly troubled because he had doubted the Quran and said, "Some of what Darwin says makes sense." Why should anyone agree with even a little of something which opposes the Quran! Such an understanding should be given no regard.

¹ Sa'adat al-Dārayn, p. 83

² This question was posed by the Department of *Malfuzāt Amīr-e-Ahl-e-Sunnat*, and the answer has been graciously provided by the honourable shaykh himself.

As soon as I could, I made him repent and recite the declaration of faith, as this statement leads one out of the fold of Islam.¹

¹ It is mentioned in the *tafsīr Širāṭ al-Jinān*:

Muslims believe that the origin of mankind commenced with Prophet Ādam عَلَيْهِ السَّلَامُ. Therefore, he is referred to as the father of humanity, and the beginning of humanity can be proven through strong evidence. For example, it is evident from the population of the world that a hundred years ago, the number of humans were much less than today, and a hundred years before that, it was even less. In this way, as we go back in time, we reach a point where the population leads back to one individual, and that individual is Prophet Ādam عَلَيْهِ السَّلَامُ. Similarly, if we look at various lineages and tribes, their large numbers ultimately lead back to one individual. For instance, even though there may be millions of Sayyids in the world, their lineage ultimately concludes with one individual: the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Similarly, no matter the number of Banī Isrā'īl, they all lead back to one individual, which is Prophet Ya'qūb عَلَيْهِ السَّلَامُ.

If we continue to trace back ancestors, we find that the culmination of all human lineages and tribes will converge at one individual whose name is mentioned in all heavenly books, and that individual is Prophet Ādam عَلَيْهِ السَّلَامُ. It is impossible for him to have been born through conventional means, i.e., through parents, because if a father is assumed, then where would the mother come from, and where would the assumed father come from? Therefore, it is necessary for his birth to have occurred without a mother and father, and when he was born without a mother and father, it was undoubtedly through a unique method, which the Quran has described as Allah creating him from clay, which is a fundamental part of the abode of humans, i.e., earth.

Islam rejects scientific theories that are contrary to the Quran

We should wholeheartedly affirm what the Quran says, because what the Quran has stated is correct, whether it aligns with our understanding or not. Our faith is that whatever is in it is true. For people educated in secular academia, there is a real danger as they include such anti-Islamic scientific theories in their writings. Nowadays, in newspapers or on social media, many things are being discussed that clash with Islamic viewpoints. Some openly start speaking against Islam. It is not easy to convince such people because their language is also quite sophisticated, and they articulate things in such a way that the listener may become disquieted. If someone is knowledgeable and can rectify them, they should do so politely and encourage them to repent. If they adopt a harsh attitude and say, "You are ignorant; discussing religion is the work of scholars," they may

Moreover, when one human came into existence, there needed to be another entity from which human lineage could continue. However, instead of creating another human from clay without a mother and father—as was the case with the first human—a different method was used, which involved creating from the human that already existed (as a species was already established with the first individual). Thus, the second human was created via a method which was less superior to the first creation but more than the rest of humans. In other words, Prophet Ādam's left rib was taken out during his sleep, and from it, his wife Sayyidatunā Ḥawwā' was created. Since Sayyidatunā Ḥawwā' رَحِيحُ اللّٰهِ عَنَّا was not born through the usual process of male and female reproduction, she cannot be considered as being from the offspring of Prophet Ādam عَلَيْهِ السَّلَامُ. (*Ṣirāṭ al-Jinān, al-Nisa'*, vol. 2, p. 140)

become further misguided. Not everyone has enough knowledge to make others understand, so if that is the case, they should try to change the subject, or else they should tactfully leave that place.¹

Q: What is the reality of the Valley of Jinn near Madinah?

A: (The honourable mufti sat near the Amir of Ahl al-Sunnah **دامت بركاتهم العالیه** responded): The Valley of Jinn, due to it being near Madinah al-Munawwarah, is a sacred place. However, the phenomenon of things automatically moving upwards or towards Madinah in this valley despite there being a slope is due to some scientific reason. There are other places in the world where objects move upwards despite there being declivity. It is famous about this area that there are jinn here who push things towards Madinah, but there is no evidence or reliable source for this claim.

(The Amir of Ahl al-Sunnah **دامت بركاتهم العالیه** said:) A magnet points towards the polar star. Regarding this, the Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān **رحمته اللہ علیہ** wrote in *al-Fatāwā al-Razawīyah* that science has not yet been able to discover the reason for this.² Can it now be said that there is a great jinn sitting on the polar star that attracts the magnet? In any case, things like this, which are not understood or beyond comprehension, are attributed by people to jinn.

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 3, p. 30

² *Fatāwā al-Razawīyah*, vol. 29, p. 296

There is no denial of the existence of jinn; they do exist. Even in Makkah al-Mukarramah, there is a mosque called Masjid al-Jinn, because some jinn had accepted Islam with the Prophet at that place, and as a memorial, Masjid al-Jinn still exists there near Jannat al-Ma'la.¹ To conclude, the existence of jinn is certain, but it does not mean that anything contrary to reason is the work of jinn; there could be other reasons as well.²

Q: Everyone wants the latest version of everything, whether it be the latest model of a car or mobile phone, or the latest and most modern and contemporary lifestyle. Is it correct, in your opinion, to evolve with the changing of times? Should a person constantly change themselves with the times, or should they remain fixed in their disposition and all aspects?

A: As far as shariah's rulings are concerned, they must be adhered to. Any change that does not contradict Islam will be accepted, and any change that contradicts Islam will be rejected, because the laws of Allah are permanent:

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ^ط

*The Words of Allah cannot be changed.*³

Prayer is obligatory, and due to the emergence of new scientific technology, prayer will not be excused. For example, if new technology surfaces and it is said that the imam will lead the

¹ Akhbār Makkah li al-Zurqānī, vol. 2, p.201, Aashiqaan e Rasool Ki 130 Hikayaat p.229

² Malfuzāt Amīr-e-Ahl-e-Sunnat, vol. 4, p. 101

³ Al-Quran, 10:64, Translation from Kanz al-Īmān

prayer in the mosque, and everyone will pray at home listening to his voice, this will not be acceptable. The requirements for congregational prayer, connectivity of the rows, being in the same place, and other rules will not change.

You gave the example of taking photos with a digital camera, and that is also fine, but necessity will also be considered, otherwise there can be many issues with this as well. A permitted photo is that which falls within the parameters of shariah; the photos should not be lewd, they should be modest, and such kinds of precautions must be observed.

As for the objection that “We will fall behind, they will advance, and this is difficult,” the reality is that whoever acts according to Islam will in fact progress. Such a person will find a garden of paradise in their grave after death, and whoever, like the liberal person, keeps running after the world, when death comes to them, they will be stuck in their grave, completely helpless.

In short, whoever continues to follow in the footsteps of the beloved Prophet ﷺ, his grave will become a garden of Paradise, even if he continues to progress via modern technology, because there is no issue in adopting technology that does not oppose the shariah.

From audio cassettes to Madani Channel

When the broadcasting of television channels became widespread, we also launched Madani Channel. **الْحَمْدُ لِلَّهِ** We are now reaping the religious benefits of it. During the era of audio cassettes, which were played on tape recorders, I spent a period distributing audio cassettes. Once, some Islamic brothers came from India, and I presented them with audio cassettes as gifts, whereupon they began staring at me. Plucking up the courage, they informed me that they did not have tape recorders. I then realised that this technology had faded out. Then we witnessed the era of VCDs, and that too came to an end. Following this, the period of the memory card started, and we will see what happens after this.

In short, we are moving with technology. For this reason, we were not stubbornly insistent upon using audio cassettes. If we produced them, who would purchase them? No one will accept them for free even as they are of no benefit to anyone. Therefore, we accept any technology which does not oppose Islamic law.¹

Q: Unfortunately, it has to be said that some people are resistant to change; they stubbornly hold on to whatever was used in the past. The system tolerates them for some time and then they have to be removed. If we encounter such people in our lives, be it our parents or employees, who do not want to change

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 6, p. 281

themselves, should we remove them from the system or keep them within it?

A: Why do we need to change? Remember the following principle relating to this: “Avoid repelling the public.” Hence, at times, one has to abandon something recommendable. In fact, there are some Sunnahs which one cannot act upon now. For example, the clothing of the beloved Prophet ﷺ would mostly be of two garments. However, people would not comprehend someone wandering around dressed in this way. In *al-Fatāwā al-Razawiyah*, the example of keeping a *shimlah* for the ‘*imāmah* and not keeping it is mentioned.¹ Similarly, the beloved Prophet ﷺ always wore an *Izār* (*Tehband*) up to half way down his blessed shin.² Wearing loose trousers, which the beloved Prophet ﷺ liked but never wore, is Sunnah, as proven from the verbal Sunnah. Wearing loose trousers up to the middle of the shin has been mentioned by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ as difficult to act upon in this

¹ Keeping a *shimlah* for the ‘*imāmah* is certainly a Sunnah. However, wherever the ignorant laugh at this, the later scholars have taken the opinion of avoiding this in other than the state of prayer. The reason for this is to protect the religion of the masses. Shaykh ‘Abd al-Ḥaq al-Dīhlawī رَحْمَةُ اللهِ عَلَيْهِ states in his treatise “*Ādāb al-Libās*”:

The jurists have much analogical evidence for hanging the *shimlah*, and they deem it an emphasised Sunnah. However, the latter scholars do not keep a *shimlah* outside of the five daily prayers to avoid the mockery of the ignorant. (*Fatāwā al-Razawiyah*, vol. 12, p. 314)

² *Al-Shamāil al-Muhammadiyah*, p. 85, *Hadīth*: 114

day and age, because people will revile someone who does so. As the Sunnah is being fulfilled by keeping the pants above the ankles, this should be adopted.¹

This sometimes happens according to the times. For example, **نَعُوذُ بِاللَّهِ** people consider keeping the beard as censurable. However, one must keep the beard. If someone says, “People are repelled by it, so do not keep it,” this will not be accepted, as there is a command to keep the beard, and we are bound by the order of Islamic law. However, wherever concession is given, it will be accepted, and where there is no concession, the world can be turned upside down, but we will not accept any concession. If there is no concession in a matter, but someone forsakes it due to a so-called necessity, we will say this was wrong. If it is deemed a sin to leave out a particular action, then it will of course be sinful to abandon that act.

However, if there is a scenario which the shariah deems as compulsion, there will be no sin. For example, if a person said at gunpoint, “Cut your beard, otherwise I will shoot you in the head,” and one understands this is not jest and the person will actually shoot, it will now be permitted for such a person to cut his own beard, and he will not be sinful as his life is under threat. However, such scenarios are rare. In any case, we are Muslims, and we are bound by the laws of Allah Almighty and the

¹ *Fatāwā al-Razawīyyah*, vol. 22, pp. 158 - 162

Messenger of Allah ﷺ. We accept where there are concessions and also accept where there are no concessions.

Those who cling to old styles and means are few and far between. I have not seen anyone stubborn in only using old mobile phones. Elderly people are compelled to use outdated mobile phones due to their age. If they purchased modern smart phones, what would they do with them? They do not know how to operate such new technology. However, young people may use old mobile phones if they cannot afford new smart phones.

If a person is a pilot and you ask him to ride a horse, he may not even know how to as people are different. I gave the example of phones, but in the same way, people become stubborn in matters of tradition. So, those practices that do not contravene Islamic law should be allowed.

In any case, where new technology has granted us benefits, it has also caused us great harm.¹

Q: Inform us of some scientific benefits of planting trees.²

A: There are many benefits of planting trees from a scientific perspective. Trees and plants absorb carbon dioxide and release oxygen, which is extremely important for human life. Without oxygen, humans cannot survive. Allah Almighty created trees

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 6, p. 283

² This question has been posed by the Department of *Malfuzāt Amīr-e-Ahl-e-Sunnat* and the answer is from him.

and plants for the benefit of human beings. They absorb pollutants and grant us pure air. Trees and plants also prevent increased temperature and air pollution, i.e., they reduce the pollution from vehicle exhaust emissions. If there is an abundance of trees and plants, the habitat becomes cooler and more pleasant. There is also resultant reduction in electricity consumption as there is less need for electrical devices for the purpose of cooling.

Beautify your beloved homeland with trees and plants; you will save electricity as well. Trees are also a barrier to landslides as their roots hold back the soil. Therefore, trees should be protected and more should be planted to hold back landslides.

Trees and plants are also beneficial in reduction against global warming, which is a result of cutting trees, expanding industry and relentless exhaust fumes from vehicles.¹

Q: Just as we use science to help us calculate the prayer timings for any place, can we also use science to calculate the moon for the entire year?

A: Calculating prayer times should not be left to scientists. This relates to the Islamic science of chronometry (*‘ilm al-tawqīt*), which many great scholars رَحْمَةُ اللهِ عَلَيْهِم contributed to. Therefore, prayer timings will not be taken from scientists, rather there will be recourse to scholars.

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 1, p. 104

Chronometry is a discipline which is necessary for muftis. As for calculating the moon, this is neither related to scientific research nor chronometry that calculations need to be made for the entire year in one go. Rather, it relates to the actual visual sighting of the moon.

Many Islamic rulings are based upon actual visual sighting of the moon, such as the fasts of Ramadan, Hajj rites and the two Eids. Some astronomers make predictions about the crescent moon on certain days. There is no reliance upon such predictions, rather visual sightings are given regard. The Islamic months start when there is proof of this according to Islamic law.¹

Q: With the passage of time, as education advanced, technology made a place for itself in our society. The young generation, especially students, appear to have fallen prey to its harms the most. Guide us please as to how its use can be restricted.

A: Modern technology can be used in good and bad ways. However, in our society, it is used more in a negative way and less in a positive way. For example, Madani Channel is using it in a good way, and channels with sinful content use it in a bad way. In this way, some people use technology for good, and others use it for evil.

We cannot prevent the public from using social media and the internet. However, we can certainly encourage them to use it in

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 1, p. 172

a way that benefits them in the Hereafter, by watching and sharing clips from Madani Channel provided by Dawat-e-Islami's Department of Social Media, for example.

One should also keep watching Madani Channel; this is also a form of technology, which is considered electronic media. It is a different matter that with the advent of the internet and social media, the tendency towards channels has diminished. There are many aspects to social media now and newer avenues are arising. There are some which are now being left behind as people become engrossed in newer things.

Dearth of experts due to social media

May Allah shower us with His grace, as the way everyone is immersed in the internet and social media, the ummah may come to face a lack of experts in every field. Proficient doctors, scientists, thinkers, researchers, erudite muftis and scholars may become rare as students waste their minds on social media.

A large number of spiritual guides, scholars and their disciples and students are involved in this. Nowadays, neither the spiritual guide has time to train the disciples nor do the disciples have time to take benefit from the spiritual guide. Similarly, a large number of scholars spend a lot of time on social media, whereas muftis and scholars are in need of continual study. If they leave studying, they become weak in their knowledge. For this reason, well-versed muftis and scholars do not give their

time to social media fearing that it may eat up their time and prevent them from academic endeavours.

Social media's onslaught on the laypeople

Those from the general public that are also immersed in the use of social media should reflect on how this causes the prayer to appear unappealing to the heart and one does not find time for Quranic recital and litanies. Such people go to work reluctantly but are caught up in social media during it. This is a cause of accidents, which result in the loss of lives. Those that work in the security field are also immersed in social media. I have also seen security officers in a so-called developed country having a tendency for using their mobiles during their hours of duty. This is the reason that in many organisations, mobiles are collected from staff for the duration of their duty.

If you wish to become something, save yourself from the internet and social media and become engrossed in the worship of Allah Almighty, which is the purpose of our existence. Allah Almighty states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I have created jinn and human beings only for this, that they should worship Me.¹

¹ Al-Quran, 51:56, Translation from Kanz al-Īmān

However, unfortunately, people do not find the opportunity to offer prayer. If they do, although they are physically in prayer, their hearts and minds are occupied in social media. People do not even switch off their mobile phones upon entering masjids. Phones are heard ringing during the prayer, impacting people's concentration. It is possible that in some places elderly people are enraged at this, resulting in great commotion in the masjid.

May Allah Almighty have mercy on our states; may we use social media in only permissible ways and become people that do not fall short in fulfilling the rights of Allah and the rights of people. May Allah Almighty save us from frivolities and preoccupy us in studying religious books and acquiring sacred knowledge.¹

امِين بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Q: Can specifying a time for using social media bring about a reduction in its harms?

A: Yes, a reduction in the harms of excessive use of social media can be brought about by specifying time for its use. Intelligent people probably do this, for example, they use it a little only between 'Aṣr and Maghrib or after 'Ishā' or whatever time they find. However, this is most likely only done by those that are busy from a religious or worldly perspective. It is difficult for the general public to do this as they experience a constant restlessness to check who has sent them a message. One of them

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 1, p. 341

sets out with a firm intention to offer prayer, but he hears the notification sound on his phone as someone's message arrives. If it is just an ordinary person's message, he can delay looking at it until later. However, if it is from someone special, he feels the urge to look at it immediately or listen to it if it is a voice note. In this way, people miss out on the congregational prayer, and for some, the prayer time expires without them having prayed.¹

Q: It is said that one should switch off the lights in one's home when there is lightning, as lightning strikes a house where the lights are switched on. Is this correct?

A: I have not read or heard this. If this is accepted, then lightning flashes during the daytime, but does not strike, whereas there is light everywhere. This is a scientific issue and not a matter of religion. Nonetheless, lightning sometimes strikes people and kills them, so it is a dangerous phenomenon. May Allah Almighty protect us from calamities.²

Q: Did any spring gush forth through the blessings of any prophet? Also inform us of the scientific and medical benefits of spring water.

A: Springs came forth from the blessed fingers of our beloved Prophet ﷺ.³ The spring of Zamzam, which we drink

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 1, p. 343

² *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 7, p. 447

³ Sayyidunā Sālim b. Abī Ja'd رَضِيَ اللهُ عَنْهُ relates from Sayyidunā Jābir b. 'Abdullāh رَضِيَ اللهُ عَنْهُ that he said, "The people became thirsty on the day of al-Hudaybiyah.

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from, sprang forth from Prophet Ismā'īl عَلَيْهِ السَّلَامُ rubbing his blessed heels.¹

If water gushes out from a mountain or the earth, this is referred to as a spring. Its water differs from other waters. The following information is extracted from the internet:

Spring water is naturally cool, pleasant, clear and appealing in taste. It naturally has a good level of oxygen. Due to its relative lightness, it is digested easily. It improves the digestive system and reduces weight gain. It cleanses blood well. It is composed of a balanced array of minerals. Its pH level is higher; nowadays, people pay large sums to acquire alkaline water whereas this is found naturally in spring water.

According to some research, doctors prescribe the drinking of spring water to those that have an addiction to intoxicants or a habit of drinking large quantities of

A small pot containing some water was in front of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he performed *wuḍū*. The people rushed towards him. He asked, 'What is the matter?' They replied, 'We have no water for performing ablution or drinking except what is present in front of you.' So, he placed his hand in that pot, and the water started gushing from his fingers like springs. We all drank and performed ablution (*wuḍū*)."

Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ was asked, "How many were you?"

He replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred." (*Ṣaḥīḥ al-Bukhārī*: 3576)

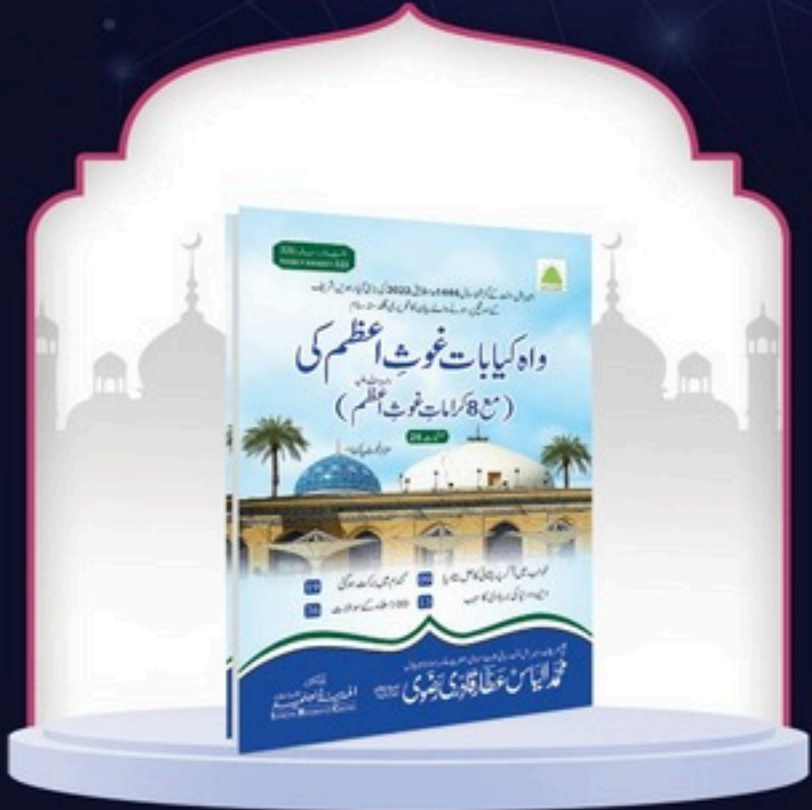
¹ *Mirāt al-Manājīḥ*, vol. 8, p. 153

tea or coffee. The use of spring water can bring about a satisfactory reduction in these habits.

It is also beneficial to the skin as it is pure and light, so it hydrates the skin well and reduces allergies and itching. It cleanses the skin better than normal water. It is also beneficial for hair as it has lower salt content, whereas higher salt content in water is damaging to hair.¹

¹ *Malfuzāt Amīr-e-Ahl-e-Sunnat*, vol. 10, p. 49

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com