

Islamic Magazine

FAIZAN-E- MADINAH

VOL. 7 - EDITION 5

TRANSLATED BY
TRANSLATION
DEPARTMENT
(DAWAT-E-ISLAMI)



Islamic Magazine
FAIZAN E-
MADINAH
Vol. 7 - Edition 5

All Rights Reserved
Copyright © 2024 Maktaba-tul-Madinah

Translated into English by
Translation Department
(Dawat-e-Islami)

By the spiritual sight of
Shaykh al-Tareeqah Ameer Ahl al-Sunnah
Founder of Dawat-e-Islami Hazrat Allamah Mawlana
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 Mehmood Ahmed Khawar Madani
Mawlana Mohammad Kaleem Al-Madani Al-Attari

Designed by
Syed Amir Hamza Shah

This is the English translation of the Urdu magazine 'Faizan-e-Madinah'. Some amendments have been made. 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 Sawab (reward).

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

Keep watching
Madani Channel



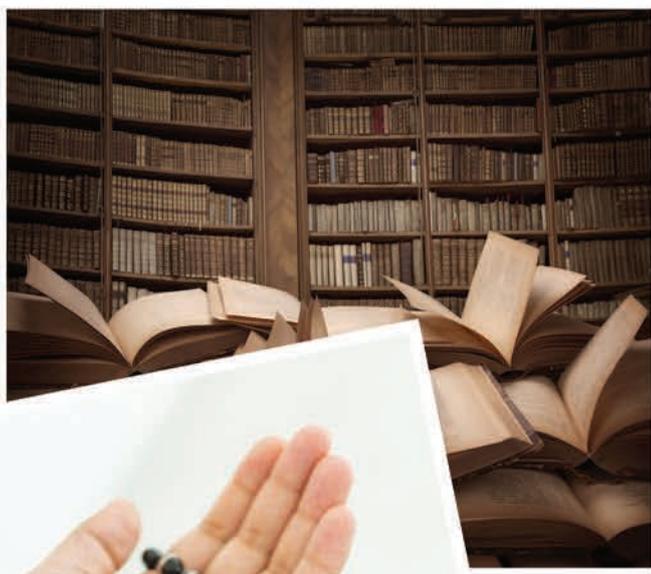


Table of Contents

01 Footsteps	14 A Small Amount of Food Was Enough	26 Light Giving Deeds (part 1)
03 Dar al-Ifta Ahl al-Sunnah	15 Our Pious Predecessors	28 A Graduation ceremony in Africa
05 Why are there so many Restrictions in Islam?	17 Sayyidunā Ubaydullāh b. Abbās رَضِيَ اللهُ عَنْهُمَا	30 The Best of People
07 Madani Muzakarah	18 Abu Qatada رَضِيَ اللهُ عَنْهُ	31 Spiritual Cure for Swelling
09 Writers Take Heed	20 Help Your Children Overcome Shyness	32 Crossword
11 Laws Of Trade	22 The Importance of Religious Seminaries	
13 Islamic Rulings Relating to Women	24 The Bedouin's questions and the Prophet's answers (Part 6)	

Footsteps

Mufti Muhammad Qasim Attari

Allah Almighty states:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ^ط

*We will resurrect the dead, and We record that which they have sent forth and the traces they have left behind.*¹

Commentary

The summary of this verse is that on the Day of Judgement, Allah Almighty will resurrect the dead through His power, and He is recording the good and evil acts they do in the world so that they can be recompensed accordingly. The traces and practices left behind, be they righteous or evil, are also written.²

Three things have been stated in the part of the verse mentioned above: (1) إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ “We will resurrect the dead” (2) وَنَكْتُبُ مَا قَدَّمُوا “And We record that which they have sent forth” (3) وَآثَارَهُمْ “and the traces they have left behind.”

The first part of the verse speaks about belief in the Day of Judgement: this is when Allah Almighty will resurrect the dead, and people will be taken to account for their deeds. Those deeds are being recorded at this very moment, as mentioned in the next part of the verse.

The second part of the verse mentions deeds being written down. The Almighty states: وَنَكْتُبُ مَا قَدَّمُوا “We record that which they have sent forth.” This refers to those acts which a person carries out himself, such as offering salah, fasting, performing hajj, giving zakat, reciting the Quran, performing dhikr, and reciting *salawāt*.

The third part speaks about further things being recorded. Allah Almighty states, وَآثَارَهُمْ “and the traces they have left behind.”

There are four interpretations of آثار, i.e. traces:

One is that the new religious practices people invent and leave behind are being recorded. These practices can be good or bad; their rulings differ respectively. New religious innovations which are good are known as “good innovations”, such as compiling the Quran in book form; adorning masjids; making mihrabs and minarets; founding the sciences of Arabic grammar,

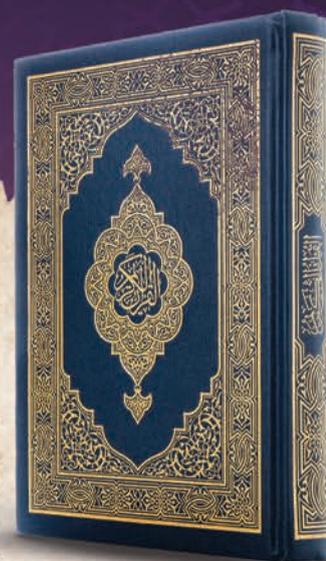
syntax, and others; forming the various methods of transmitting reward to the deceased (*iṣāl al-thawāb*), such as gathering on the 3rd day, 40th day, or on an annual basis; holding gatherings of Mawlid and events on the Prophetic biography; and establishing new ways of expressing love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, be it in the form of processions or other assemblies.

Those who invent these new practices and those who act upon them will both be rewarded. In contrast, those who invent bad practices in the name of religion—i.e. evil innovations—will be sinful, and so will those who adopt these practices. Regarding both forms of innovations, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ clearly stated:

Whosoever invented a good practice in Islam, will receive reward for inventing it and the reward of those who act upon it without any reduction in the reward of the latter. And whosoever invented a bad practice in Islam, will receive the sin of inventing that bad practice and the sin of those who act upon it without there being any reduction in the sin of those who act upon it.³

The second interpretation regarding the traces which are recorded in one’s book of deeds is that it refers to a person’s good and bad deeds that do not fall into the category of innovations, but remain after a person’s death. Some examples of good deeds are as follows:

1. For a person to teach religious knowledge whose students then continue to propagate this knowledge after his death.
2. For somebody to build a religious seminary in which students of knowledge continue to study after that person’s demise.
3. To author an Islamic book which continues to be



published after the author's passing.

4. To construct a masjid in which people continue offering salah even after the founder's death.
5. Providing water for people by having a well dug that people continue to benefit from after that person's departure from the world.

The following are some examples of bad deeds:

1. Making a film studio, cinema, video shop or music house, and for films and music to continue to be recorded, played and sold there after his death.
2. For a person to make a pub or brothel in which impermissible acts take place, which continue to occur after his death.
3. Creating a website or social media page dedicated to spreading content that is immoral, indecent and revolves around nudity, which people continue to view after his death and incur sin.
4. Setting up a place of gambling where people continue to gamble even after that person's death.
5. To invent laws that oppose Islam or are oppressive in nature, which then continue to be acted upon after their inventor's death.

The good and bad actions mentioned above are not connected to the religion whereby they can be classed as good or bad innovations. Rather, they are actions that will remain; if they are good, then they will continue to be recorded as good deeds for the one who initiated them, and if they are bad, they will be recorded as sins in the book of deeds of the one who started them. We should assess our actions and reflect on the following: will virtues be added to our book of deeds after our death, or will the burden of sins continue to increase?

The third commentary in relation to the traces which are recorded in the books of deeds, is that it is in reference to the steps worshippers take towards the masjid to offer salah in congregation. When viewing the verse in this meaning, the circumstances in which this verse was revealed are that Bani Salamah would live on the outskirts of Madinah al-Munawwarah and wished to take up residence closer to the masjid. It was on this occasion that this verse was revealed and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed them that their footsteps are recorded, and thus, they should not change their homes (meaning, the further away they are, the more steps they will take, and the more reward they will receive).⁴

We come to know from this that the one who walks

towards the masjid to offer salah in congregation is rewarded for every step. The one who walks a greater distance will receive greater reward. In fact, his rank is increased by one and one of his sins is forgiven with each step. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When a person performs wudu in a good manner and leaves for the masjid with salah being the reason for going (towards masjid), his rank is increased by one and one of his sins is forgiven in exchange for every step he takes."⁵

The noble Companions رَضِيَ اللهُ عَنْهُمْ were very desirous of amassing good deeds. Because one is rewarded for every step taken towards the masjid, we find in their lives accounts of them deciding to live far from the masjid to maximise their good deeds. They would then ensure they offered congregational salah on time. It is unfortunate that in today's day and age, despite having homes close to the masjid, it has become difficult for people to attend the masjid for congregational salah, even though this is necessary (*wājib*) for men.

May Allah Almighty grant us true guidance and the desire to gather good deeds. آمين.

The fourth explanation of traces being written down in the book of deeds is regarding every step that is taken for every good or bad purpose. This includes a righteous step towards, for example, a masjid, madrasa, a gathering of sacred knowledge, the company of the righteous, visiting a sick person or attending a funeral. Conversely, it could be a step towards something bad, such as going to the cinema or sitting in bad company or places of gambling and alcohol. Elaborating on this Quranic verse, Sayyidunā Qatādah رَضِيَ اللهُ عَنْهُ states, "Allah Almighty counts that footstep which was taken in obedience to Him and also that which was taken in disobedience. So, O people, whoever amongst you has the ability to have his footsteps recorded in obedience to Allah Almighty, he should do so."⁶

May Allah Almighty grant us the ability to reflect upon our actions, perform good deeds in abundance, and carry out righteous acts that will remain after death.

آمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Translation of Quran (Kanz-ul-'Irfan)] (Parah 22, Sūrah Yāsīn, Verse 12)

² Al-Tafsīr al-Kabīr, Sūrah Yāsīn verse 12, vol. 9, pp. 257-258

³ Ṣaḥīḥ Muslim, p. 394, Hadīth 1,017

⁴ Sunan al-Tirmidhī, vol. 5, p. 154, Hadīth 3,237

⁵ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 233, Hadīth 647

⁶ Al-Dur al-Manthūr, Sūrah Yāsīn, verse 12, vol. 7, p. 47

DAR AL-IFTA AHL AL-SUNNAH

Mufti Abu Muhammad Ali Asghar Attari Madani

1. Ruling on a builder demanding more money than agreed

Question: What do the scholars of Islam say regarding the following. Two years ago, I purchased a flat in a building that is still under construction. I paid a builder 6.3 million rupees for this, and even paid a portion of the sum in advance. As the price of concrete and iron rods have risen drastically since, the builder is now asking me for more money. Is it right for him to do this despite the fact we previously agreed a deal?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the scenario described by the questioner, it is impermissible for the builder to ask for more money after having agreed the deal.

The detailed ruling concerning this is as follows. Purchasing a flat in a building under construction is known as *bay' istiṣnā'*. According to the *muftā bihī qaawl*, undertaking *bay' istiṣnā'* makes the agreement binding, rendering the buyer and seller unable to turn away from the agreement. In the question asked, as the price was agreed upon, it is now the builder's responsibility to build a flat in exchange for the agreed upon amount. Islamic law does not permit him to increase the rate of his own accord.

Having said this, if both parties mutually agree to

nullify the old agreement and form a new agreement, there is scope for mutually agreeing a new total. However, there must be no compulsion or forcing in this matter. Sometimes, builders place their customers under compulsion or increase prices of their own accord without mutual agreement; this is impermissible.¹

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. The intention for observing a missed (*qadā'*) fast

Question: What do the scholars of Islam say regarding the following. Zayd fell asleep with the intention that if he awoke at suhoor, he would make up for a missed (*qadā'*) fast. However, at the time of suhoor, Zayd forgot to make the intention to make up for a missed fast. Instead, he observed the fast having made the intention to fast in general. In the morning, he remembered he wanted to fast to make up for a missed fast.

In these circumstances, can Zayd now make the intention in the day that he is making up a missed fast? By making the intention in the day, will his missed fast be made up for?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the given scenario, the fast Zayd missed will be made up for. The details concerning this ruling are as follows. The intention to make up for a missed fast must be made at night or exactly at the break of dawn (*ṣubḥ ṣādiq*). After this, the intention to observe a missed fast is not valid. Zayd intended at night to make up for a missed fast, and although he partook in suhoor intending to fast in general, at no point did he retract his intention to make up for the missed fast. Hence, as he intended at night to make up for a missed fast, the fast he observed will be regarded as the one he missed.²

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Being unable to perform *qurbānī* during hajj *qirān* and not fasting three days before Arafah

Question: What do the scholars of Islam say regarding the following. An individual performing hajj *qirān* or hajj *tamattu'* who does not have the ability to perform *qurbānī*, must observe ten fasts. Three of these fasts are to be observed before the day of Arafah, and the remaining seven after the days of hajj. What does Islamic law say regarding a person who reaches the day of *qurbānī* without having observed three fasts before the day of Arafah? Will he fast or perform *qurbānī*?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the question asked, such an individual must now perform *qurbānī*; observing a fast will not fulfil the necessity (*wājib*) of performing *qurbānī*.

It is stated in 27 *Wajibat-e-Hajj aur Tafseeli Ahkam* that if one did not fast three days before the ninth of Dhu al-Hijjah and the day of sacrifice (*naḥr*) arrives, it will now be insufficient to fast; one must perform *qurbānī*. If one does not do this, not only will the responsibility of *qurbānī* remain, but delaying it will mean an expiation (*dam*) is mandatory.³

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. If a *ṣāḥib al-tartīb* did not offer his missed (*qaḍā'*) salah and began the next

Question: What do the scholars of Islam say regarding the following. An individual who is *ṣāḥib al-tartīb* missed his fajr salah. Later, whilst he was offering zuhr salah alone, he suddenly remembered after completing one unit (*rak'ah*) that he had not offered the fajr salah he missed. Should he have continued offering zuhr salah or discontinued it? Note that a lot of time remained for zuhr salah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the question presented, the zuhr salah became invalid (*fāsid*). The *ṣāḥib al-tartīb* must first perform the fajr salah he missed, and then begin zuhr salah anew. If someone who is *ṣāḥib al-tartīb* remembers he has missed a salah, it is necessary for him to offer this first and then offer the salah of the time.

If whilst offering the salah of the time, a *ṣāḥib al-tartīb* remembers that he must make up a salah he missed, and there remains so much time for the current salah that it can be offered after having offered the missed salah (as is the case in the question asked), the salah of the time becomes invalid.

Hence, it is necessary upon the individual who is *ṣāḥib al-tartīb* to first offer the fajr salah he missed and then offer zuhr salah.⁴

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Al-Hidāyah ma'a al-Bināyah*, vol. 7, p. 21; *Tabyīn al-Ḥaqā'iq*, vol. 4, p. 124; *Fatāwā Riḍāwiyyah*, vol. 17, p. 87; *Bahār-e-Shari'at*, vol. 2, p. 623

² *Radd al-Muḥtār ma'a al-Durr al-Mukhtār*, vol. 3, p. 393; *Fatāwā 'Ālamghīrī*, vol. 1, p. 196; *Baḥr al-Rā'iq*, vol. 3, p. 458 Selected; *Fatāwā Fayd al-Rasūl*, vol. 1, p. 512

³ 27 *Wajibāt-i-Hajj Aūr Tafsilī Ahkām*, p. 111; *Fatāwā Hindiyiyah*, vol. 1, p. 239

⁴ *Fatawa Hindiyiyah*, vol. 1, p. 122, summarized, *Fatawa Amjadiyyah*, part 1, vol. 1, pp. 271-272

Why are there so many Restrictions in Islam?

Mufti Muhammad Qasim Attari

Atheists and Islam's critics raise the objection that Islam has placed restrictions on the smallest of things. These restrictions relate to, for example, dress code, food, how to walk, how to sit, how to use the bathroom and clean yourself after answering the call to nature even, as well as other prohibitions. Hence, Islam micromanages. The proponents of such a claim argue that it is the right of people to have as much freedom as they want; to be bound by restrictions is equal to taking away freedom.

As sound as these words may appear, they are in fact detrimental to human life. Islam claims to be a complete code of conduct for life, and a code of conduct is essentially a series of restrictions. In other words, a code of conduct is referred to as a set of rules and regulations. If regulations are not in place, will this result in freedom or lawlessness? Anyone can reflect on this matter and understand the consequences. Human society cannot function without regulations and restrictions. Business, borrowing, lending, clothing, and living all have their own regulations.

Here are some examples:

Even a person travelling just one or two miles in a car for five minutes is subject to regulations at every step of the journey. For example, the driver must ensure that the car is free from certain faults, ensure all the passengers are wearing seatbelts, have a driving license, ensure the number of passengers do not exceed a certain amount, stop at red lights, only drive on the right or left side of the road depending on the country's regulations, and adhere to speed limits. In this case, will anybody object and say, "It will only take me five minutes to reach home, but these restrictions have made this short journey extremely difficult. So many rules have been imposed on us that we can't even drive our own cars as we please. Those in charge are forcing their will on our personal rights. Our fundamental rights have been forcibly taken away from us, and this is against our individual freedom. Only the country that has freedom and no laws and restrictions is a good country. A person should be able to drive on the road whatever car he wishes with as many passengers as he wants. Even a child should be allowed to drive. There should be no speed limit. There should be no restrictions on driving on the left or right side of the road. Stopping at red lights should not be mandatory. There should be total freedom!" Just ponder on these words for a moment; they would even make a 10-year-old child laugh.

Moving away from national laws, let us look at regulations linked to employment. For example, if we look at professional institutes, we see that there are many rules in place. For example, you must arrive by a certain time, your uniform should be a certain colour, you must wear a particular tie and shoes, every employee must have their ID card on them at all times, you must log the time you enter and leave, you are not permitted to use the internet, you cannot read newspapers during working hours, you cannot speak about politics, you cannot meet relatives in the office, you cannot answer personal phone calls, and you cannot speak loud. However, we never hear anyone complaining in such circumstances claiming, "There are so many restrictions concerning every little matter, whereas a good workplace is one where the employees have freedom; an employer should only be concerned with employees doing their work and leave everything else. These rules concerning food, drink, arriving, leaving, and speech suffocates workers." Anyone with such a mindset would probably be barred from entering that place, let alone be employed by them.

Let us take a look at another example: if a person builds a house in the middle of the road and then claims, "This is Allah's land, and I can build a house wherever I wish to," will rules and restrictions not apply in this case? Houses cannot be built in the middle of the road, and even when they are built in their permitted areas, rules still apply. For example, the house can only have a certain number of storeys, and such-and-such amount of land must be left around the house. As a matter of fact, a house cannot even run properly without rules and guidelines. If a 10-year-old child states that the house will run according to what he says, will such a house run smoothly, and will what the 10-year-old says go, or will what his father says be given priority?

Every intelligent and rational person can understand that in order for a country, institute, society or family to function properly, it is necessary to formulate and adhere to countless restrictions, i.e. laws. It is these restrictions which produce civilised people. If a country or institute utilises its authority to ensure people are law-abiding even in the smallest of matters, then why would the creator and master of all humans not give people guidance concerning all matters of life for their own betterment and to make them good humans?

Allah Almighty states in the Quran:

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ الْكُرْبَىٰ

Allah clearly relates 'His commands' to you lest you go astray.¹

As long as human society does not comprise of wild animals, it will remain bound to certain regulations. It is rules and regulations which distinguish human society from the law of the jungle. There is only one law in the jungle: the one who has power will have his way, and whoever has influence somewhere will exert his influence. For example, the lion hunts those that are weaker than it, and the elephant does as it wills to those it has power over; such is the jungle.

On the other hand, human society has limits, boundaries, rules and regulations. It is these rules and regulations which are a sign of humanity. The one who asserts that there should be no rules, he should leave human dwellings and head towards the jungle. The statement that "Religion has placed restrictions in every matter" is merely one interpretation. You can refer to them as restrictions, or as guidelines, teachings, rules and regulations. The teachings of Islam are like a compassionate parent who teaches their child the proper manner of eating, drinking, standing, sitting, walking, speaking, etc. Hence, these "restrictions" are in reality a means of teaching and guiding. Only a foolish person will state that such parents are unjust and have taken away their child's freedom.

Another point to note is that it is the minor restrictions which make life pleasant. For instance, when the fine details pertaining to things such as eating, drinking and manners are taught in schools, it is said, "How beautiful are the manners they are teaching." They teach how to trim nails, how to eat, how to use a napkin, how to hold and use a fork and knife, in what order to place and pick things, and how to make a morsel. Yet, these manners taught in schools are not referred to as restrictions, rather, people boast of them.

In a similar manner, the religion which Allah Almighty has granted us also teaches us these things; in fact, it teaches us even greater things. A sign of this religion being a complete code of conduct for life is that just as it has informed us about something as great as creed, it has also taught us about acts of worship, good character, navigating society, and the etiquette of life.

¹ Translation of Quran (Kanz al-'Irfân) juzz 6, Sûrah al-Nisâ', verse 176

Madani Muzakarah

(1) DIFFERENCE BETWEEN MATTERS OF FIṬRAT AND QUDRAT

Q: Some people say, “This is a matter of fiṭrat” or “This is a matter of qudrat.” What is the difference between these two?

A: They have the same meaning. Fiṭrat is sometimes used to refer to habit or nature, just as it is said, “This is his fiṭrat.”¹

(2) WHAT IS THE RULING ON OFFERING SALAH IN AN OPEN COURTYARD?

Q: If there is only one room and there is no space to offer salah, can we offer salah outside in an open courtyard?

A: Yes, of course! Whether you have a room or not, you can still offer in an open area. In fact, Eid salah is prayed in open fields in many locations. If Allah Almighty grants us ability, then **إِنْ شَاءَ اللَّهُ** we will also offer salah in the plains of Arafat. Tents are set up in Mina, but people still offer congregational salah in the open land.²

(3) DOES SHOWING CHILDREN A MIRROR CAUSE A DELAY IN TOOTH GROWTH?

Q: I have heard that we should not show children a mirror as this delays the growth of their teeth. Is there any truth to this?

A: This is the first time I am hearing of this. This has no basis. The teeth will grow in accordance with what is in the knowledge of Allah Almighty; a mirror will neither delay nor hasten this.³

(4) TAKING INTEREST FROM A BANK TO HELP SOMEBODY

Q: Can we take interest from a bank, intending to use this to help somebody?

A: It is haram and a sin to take interest, even if it is to help somebody. Think of it this way; if you try to use one impurity to clean another, it will only increase.⁴

(5) HOW DID YOU GAIN ISLAMIC KNOWLEDGE?

Q: For how long did you seek knowledge from Mufti Waqār al-Dīn رَحْمَةُ اللهِ عَلَيْهِ؟

A: I visited Mufti Waqār al-Dīn رَحْمَةُ اللهِ عَلَيْهِ over a period of around 22 years. I did not formally study any books with him. Yet اَلْحَمْدُ لِلّٰهِ I learned of religious issues a person does not generally gather from reading books.⁵

(6) VISITING THE HUSBAND'S GRAVE AFTER 'IDDAH (WAITING PERIOD)

Q: Is it necessary for a woman to visit her husband's grave after her 'iddah elapses?

A: Whether before the 'iddah or after, women are prohibited from attending graveyards. Apart from the radiant shrine of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, women are not permitted to visit any other shrine.⁶

(7) GIVING ZAKAT MONEY TO THE MASJID

Q: Can zakat money be given to the masjid?

A: Zakat money cannot be used directly for the masjid. It is only valid to give zakat money to a masjid after acting upon the specific methodology given by Islam. The giver of zakat should grant ownership of that amount to someone who is rightful to zakat, as this is a condition for zakat to be valid. If this person then willingly gives the money towards the construction of a masjid, it would be permissible.⁷ By

doing this, the zakat will be dispensed. If the zakat amount is given directly to the masjid, this is not permissible, and the zakat will not be dispensed.⁸

(8) TAKING A BOOK FROM THE MASJID TO ONE'S HOME

Q: Can we take a book from the masjid to study it at home?

A: If a book has been endowed specifically to the masjid, you cannot take it home. Rather, that book will be benefitted from and studied in the masjid.⁹ It is not correct to make marks, fold pages, or write your name on a book that has been given to the masjid. Even if students use the Qurans present in the masjid, they should not be marked to show where their lesson ends.¹⁰

(9) THE MEANING OF أَفْضَلُ الْبَشَرِ بَعْدَ الْأَنْبِيَاءِ بِالتَّحْقِيقِ

Q: أَفْضَلُ الْبَشَرِ بَعْدَ الْأَنْبِيَاءِ بِالتَّحْقِيقِ - What does this mean?

A: It means after the Prophets, the most superior human is Sayyiduna Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.¹¹

¹ Madani Muzakarah, 7th Rabī' al-Awwal, 1445 AH

² Madani Muzakarah, 13th Rabī' al-Ākhir, 1445 AH

³ Madani Muzakarah, 20th Rabī' al-Ākhir, 1445 AH

⁴ Ibid

⁵ Waqār al-Fatāwā, vol. 2, p. 202; Madani Muzakarah, 20th Rabī' al-Ākhir, 1445 AH

⁶ Fatāwā Riḍāwiyya, vol. 9, p. 541; Madani Muzakarah, 15th Jumāda al-Ākhira, 1444 AH

⁷ Bahār-i-Sharīat, vol. 1, p. 890

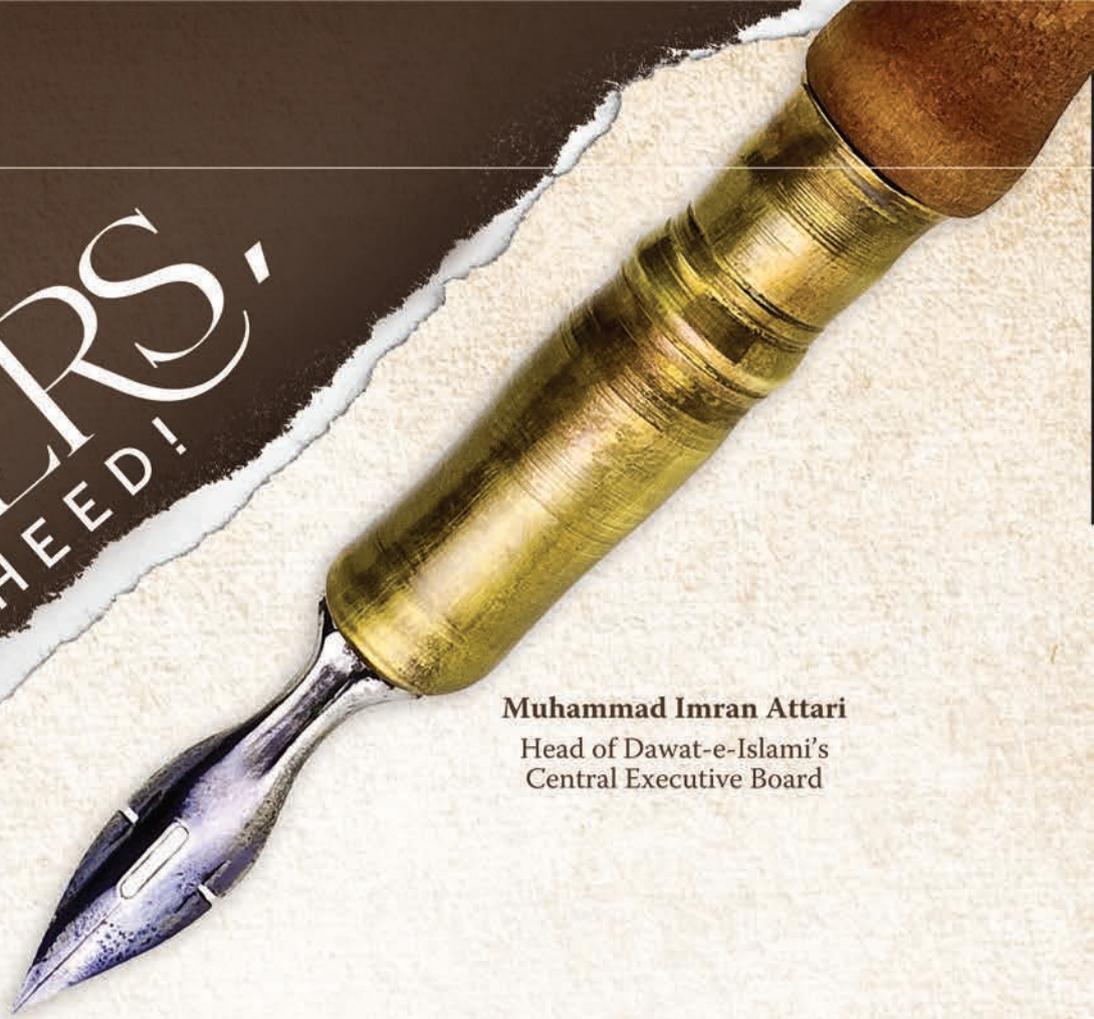
⁸ Madani Muzakarah, 15th Jumāda al-Ākhira, 1444 AH

⁹ Bahār-i-Sharīat, vol. 2, pp. 535-536

¹⁰ Madani Muzakarah, 15th Jumāda al-Ākhira, 1444 AH

¹¹ Madani Muzakarah, 22nd Jumāda al-Ākhira, 1444 AH

WRITERS! TAKE HEED!



Muhammad Imran Attari
Head of Dawat-e-Islami's
Central Executive Board

I was privileged to join Dawat-e-Islami's Islamic environment in 1991. By the grace of Allah Almighty, I was then honoured to perform ḥajj in 1992. The Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ also performed ḥajj on this very occasion. Our flights were one or two days apart. The Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ would meet Islamic brothers at a specific place outside Masjid al-Ḥaram. I too made my way there late one night, and I found him surrounded by Islamic brothers. مَا شَاءَ اللَّهُ As they met one another, the atmosphere was jovial and pleasant. Yet, this was all new for me.

Amidst this, my eyes fell upon an extremely handsome person dressed in a long jubba and 'imāmah, with a beard upon his face. I still can recall how he looked to some degree. I saw he was emotional and appeared as though he would cry any moment. I did not know him, but he knew me, and I was unaware of this. For reasons I do not know, he himself began speaking to me about the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

"Do you know who this person is, and why I am inspired by him?", he asked me. He then explained:

I have read this book *Faizān-i-Sunnat (Blessings of Sunnah)*. In this, I saw him put عَزَّوَجَلَّ after Allah's name, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after the Prophet's name, رَضِيَ اللَّهُ عَنْهُ after the Companions names, and رَحِمَهُ اللَّهُ عَلَيْهِمُ after the names of saints and pious people.

I have never seen anyone else take care to do this in my life. I have never seen anything like this in another book. It was this which made me love him; the immense love he has for Allah Almighty, His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Companions رَضِيَ اللَّهُ عَنْهُمْ, and the saints of Islam رَحِمَهُ اللَّهُ عَلَيْهِمُ.

O writers! Calling people to Allah Almighty by utilising the written word is an age-old practice. Scholars of Islam, alongside verbal speeches and lessons, also made use of writing to call people to and spread Islam. Whether verbal or written mediums, keeping due decorum regarding sacred personalities is a must.

Some write the name of Allah Almighty without adding anything afterwards¹. Others take the name of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without writing salāt thereafter.

In the same way, they do not write supplicatory words after listening to or writing the names of the Companions رَضِيَ اللهُ عَنْهُمْ or saints of Islam رَحْمَةُ اللهِ عَلَيْهِمْ.

Whoever writes ṣalāt is very fortunate, as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Whoever writes ṣalāt upon me in a book, as long as my name remains therein, angels shall continue to seek repentance for him (the writer).”²

The scholar Sufyān b. ‘Uyaynah رَحْمَةُ اللهِ عَلَيْهِ said:

I saw a brother of mine in my dream after he passed away. I asked him, مَا فَعَلَ اللهُ بِكَ “What did Allah Almighty do regarding you?” He replied, “Allah Almighty forgave me.” I asked what deed led to his forgiveness, and he explained, “I used to write Hadith, and whenever the name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came, I wrote “صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ” intending to earn reward. This deed led to my forgiveness.”³

Regarding this incident, my shaykh, the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes:

This shows we must intend to earn reward whenever we read or write ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this is a necessity for every ‘good’ deed. If good deeds are not performed with good intentions, no reward is earned. One should build the habit of making good intentions before any ‘good’ deed.

Here are some Madani pearls of wisdom regarding the writing of ṣalāt upon the greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

- Whenever writing the sacred name, one should recite صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and write this very phrase.
- One should write صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in full. Writing abbreviations such as صلعم or ص is impermissible and severely haram.⁴
- In the same way, one should not write ج in place of جَلَّ جَلَالُهُ
- عَلَيْهِ السَّلَام should not replace عَلَيْهِ السَّلَام
- رَضِ should not replace رَضِيَ اللهُ عَنْهُ
- رَح should not replace رَحْمَةُ اللهِ عَلَيْهِ⁵

My master, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ says:

Regarding ṣalāt upon the greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the abbreviations written by the ignorant and the masses are devoid of meaning and a result of a lack of knowledge. Said abbreviations include صلعم, ر م, ر ع, or صلعم.

“The pen is one of two tongues.” - اَلْقَلَمُ اِخْدَى اِلْسَانَيْنِ
The same way saying these meaningless abbreviations shall not suffice in place of reciting ṣalāt upon the greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the same applies to writing them. For one’s pen to err in this regard is a matter of great deprivation. I fear these people may be included in this verse:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

Then those transgressors changed what they were told into another statement,

Alongside the sanctified, sacred, and blessed name, one should write صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in full.⁶

I make a heartfelt request to all those who love Allah’s Messenger! Write good words after mentioning the name of Allah Almighty. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned, write ṣalāt in full. Build a habit of writing supplicatory phrases after mentioning the Companions رَضِيَ اللهُ عَنْهُمْ and saints of Islam رَحْمَةُ اللهِ عَلَيْهِمْ.

Ensure the blessed names you frame in your homes also have the correct wordings after them. As for shaykhs who are still alive, one should also write supplicatory phrases after their names, and we ask Allah Almighty to keep them all safe. Wherever you spend a lot of time writing, such as your phones, laptops, or computers, ensure to take this same care when writing sacred names thereupon and do not become lazy in this.

May Allah Almighty have mercy upon us and allow us to pay attention to the matters discussed in this article.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Although this is completely allowed and not sinful, the writer is discussing the reverential mindset one should have when discussing holy matters.

² Mu’jam Awsaṭ, vol. 1, p. 497, Hadith 1835

³ Al-Qawl al-Badī, p. 463

⁴ Bahār-e-Shariat, vol. 1, p. 534, derived

⁵ Abū Jahl Kī Maut, p. 2

⁶ Fatāwā Ridāwiyyah, vol. 9, p. 314



Mufti Abu
Muhammad
Ali Asghar
Attari Madani

LAWS OF TRADE

CAN ONE SELL THEIR KIDNEY IF THEY NEED MONEY?

Question: What do the scholars of Islam say regarding the following: if a person in one's household is critically in need of medical treatment, but money is not available to this end, can one sell their kidney to attain money for their treatment?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَعَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is impermissible to sell one's kidney to acquire money for treatment, even if a close family member does this.

The detail concerning this matter is as follows. Matters of buying and selling are conditional upon the item being sold being considered wealth, and human limbs are not. Furthermore, transactions involving human limbs demean the honour afforded to humankind, as Allah Almighty made mankind worthy of respect.

Consequently, even in the severest of circumstances, one is not allowed to sell any part of their body. One should pray for Allah Almighty to remove their financial difficulties and seek other permissible means of treating their relative.

Regarding the nobility conferred upon mankind, Allah Almighty declares:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ

خَلَقْنَا تَفْضِيلًا ﴿٤٠﴾

And We certainly honoured the progeny of Ādam and We carried them on land and sea and We granted them sustenance from pure things, and We endowed them with considerable excellence over many among creation.¹

It is stated in *Ināyah Sharḥ al-Hidāyah*:

و جزء الآدمى ليس بمال... وما ليس بمال لا يجوز بيعه

Human body parts are not wealth...and whatever is not wealth cannot be bought or sold.²

It is mentioned in *Fath al-Qadīr*:

(ان الآدمى مكرم غير مبتذل، فلا يجوز ان يكون شيئا من اجزائه مهانا و مبتذلا) وفي بيعه اهانة

(Humankind is honourable and cannot be degraded, which makes disrespecting or ridiculing any human body part impermissible.) Selling human body parts is an affront to them.³

It is written in *Badā' i' al-Ṣanā' i'*:

والآدمى بجميع اجزائه محترم مكرم، وليس من الكرامة والاحترام ابتذاله بالبيع والشراء

Humankind is honourable and noble, along with every body part. Demeaning these body parts by buying or selling them conflicts with their nobility.⁴

وَاللَّهُ أَغْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَغْلَمَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

USING A CURRENT ACCOUNT TO ACQUIRE FREE SERVICES

Question: What do the scholars of Islam ordain regarding the following: an Islamic bank offers a current account. This gives free chequebook, transaction, ordering, and intra-banking

services to all current account holders, whether they maintain the account or not. Is it permissible to open such a current account? Will these free services be considered interest?

الْجَوَابُ بِعَيْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If these facilities are afforded to all current account holders whether money is present in their accounts or not, said facilities are thus not conditionally related to a loan, and it is permissible to utilise them.

If these services are given with the condition that a certain amount of money must be in one's current account, or a bank that deals with interest says one must have a savings account with x amount of money to acquire them, then according to Hadith, these services will become impermissible and haram to utilise.

Profit conditionally dependent upon a loan is haram. The Hadith mentions:

كل قرض جر منفعة فهو ربا

All profit attained by reason of a loan is interest.⁵

It is stated in *al-Durr al-Mukhtār*:

كل قرض جر نفعاً حرام

Every loan attracting profit is haram.⁶

‘Allāmah Ibn ‘Ābidīn al-Shāmī رَحِمَهُ اللهُ عَلَيْهِ writes below this in *Radd al-Muhtār*:

إذا كان مشروطاً

Conditional profit is haram.⁷

Imam Aḥmad Razā Khan رَحِمَهُ اللهُ عَلَيْهِ was asked regarding profit attained from a loan, to which he said, “This is not permissible in any case.”⁸

Mufti Amjad ‘Alī al-A‘zamī رَحِمَهُ اللهُ عَلَيْهِ said, “It is impermissible for the individual giving a loan to make this conditional upon any form of profit.”⁹

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

HOW IS IT TO TAKE PROFIT FROM A PARTNERSHIP WHEN ONE DOES NOT KNOW WHETHER THEIR PARTNER ADHERED TO PRINCIPLES OF ISLAMIC LAW?

Question: What do the scholars of Islam state

regarding the following: after taking guidance according to Islamic law, I gave money to a person as a form of business partnership. He went into business with said money and earned profit. We are now dissolving our partnership. Is it permissible for me to take profit earned from this partnership when I am unsure whether my business partner acted in accordance with Islamic law or not?

الْجَوَابُ بِعَيْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In this situation, if you struck an agreement with your business partner whilst fulfilling all required conditions of partnership, the profit earned from your partnership is halal. This will remain the case for as long as one does not come to know that their partner earned this through impermissible means, because the apparent is that he earned it in a halal manner.

It is written in *al-Durr al-Mukhtār*:

دفع ماله مضاربة لرجل جاهل جاز اخذ ربحه ما لم يعلم انه اكتسب الحرام

If an ignorant man is given money as a form of partnership, the profit he earns from it is permissible to take provided one does not know he acquired it from haram means.

Regarding this, it is mentioned in *Radd al-Muhtār*:

لان الظاهر انه اكتسب من الحلال

... because the apparent is that he acquired it in a way which is halal.¹⁰

It is written in *Bahār-e-Sharī‘at*:

If an ignorant individual is given rupees as a form of partnership, and it is unknown whether they did business with it in permissible or impermissible fashion, it remains valid for one to take a share of profit provided they do not know it was acquired from haram means.¹¹

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 15, Surah Bani-Israel, Verse 70)

² Ināyah Sharḥ al-Hidāyah, vol. 3, p. 585

³ Fath al-Qadīr, vol. 6, p. 391

⁴ Badā‘i‘ al-Ṣanā‘i‘, vol. 6, p. 562

⁵ Kanz al-Ummāl, vol. 6, p. 238, Hadith 15516

⁶ Al-Durr al-Mukhtār, vol. 7, p. 413

⁷ Radd al-Muhtār, al- vol. 7, p. 413

⁸ Fatāwā Ridāwiyyah, vol. 25, p. 217

⁹ Bahār-e-Sharī‘at, vol. 2, p. 759

¹⁰ Al-Durr al-Mukhtār, vol. 7, p. 518

¹¹ Bahār-e-Sharī‘at, vol. 2, p. 813

ISLAMIC RULINGS RELATING TO WOMEN

Mufti Abu Muhammad Ali Asghar Attari Madani

Can a relationship of marriage forbiddance be established with a fostered child?

Q: What do the scholars of Islam say concerning regarding the following: An elder brother fostered the baby boy of his younger brother. The child is younger than two years of age and the elder brother's wife wishes her sister to breastfeed him. In this scenario, will the relationship of being forbidden in marriage be established between the boy and the woman who has fostered him?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

A: Yes. In the mentioned scenario, the relationship of being forbidden in marriage will be established between the boy and the woman who has fostered him. This is because she will be the maternal aunt of that child through breastfeeding, and a maternal aunt through wet nursing is forbidden in marriage just like a maternal aunt through lineage. Relationships forbidden due to lineage are also forbidden by wet nursing.

Yet, it should certainly be kept in mind that even though the prohibition of marriage is established by suckling a child under the age of 2 and a half years, it is forbidden for a woman to breastfeed a child after the age of 2 years. Women should keep this in consideration.

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said regarding the prohibition of marriage due to breastfeeding, الرضاعة تحرم ما تحرم الولادة - "Wet nursing prohibits that which childbirth does."¹

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The ruling on salah when menses begin during sunnah units

Q: What do the scholars of Islam say regarding the following: it is mentioned in books of jurisprudence that if menstruation begins during nafl salah, it is invalidated and must be made up afterwards in days of purity from menses. Do sunnah units of salah have the same ruling as these nafl units? Please provide guidance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

A: In the scenario mentioned, just like it is necessary to make up nafl salah invalidated by the onset of menses, so too it is necessary to make up sunnah salah invalidated in this way. This is because the nafl units become wājib upon beginning them, and the same applies to sunnah units too.²

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ Bukhārī, vol. 2, p. 764; Radd al-Muḥtār ma'a al-Durr al-Mukhtār, vol. 4, p. 393; Fatāwā Riḍāwīyah, vol. 11, pp. 516–517 Bahār-i-Shari'at, vol. 2, p. 34 Selected

² Radd al-Muḥtār 'alā al-Durr al-Mukhtār, vol. 2, p. 574; Tabyin al-Ḥaqā'iq, vol. 1, p. 234; Bahār-i-Shari'at, vol. 1, p. 456

A SMALL AMOUNT —OF— FOOD WAS ENOUGH

Syed Imran Akhtar Attari Madani

The miracles of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were not only a means bringing people towards Islam and strengthening their faith; they were also a source of relief for them in extremely difficult circumstances. Sayyidunā Ayās b. Salamah رَضِيَ اللهُ عَنْهُ narrates from his father:

We accompanied the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to a battle. We faced hardship there, to the extent we intended to sacrifice some of our animals. Yet, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed us to gather all our travel provisions. A leather dining mat was laid down, upon which everyone's provisions were placed.

I moved forward to inspect the leather, and I estimated it to be the size of a goat's sitting place, despite there being 1400 of us in the army. We all ate until we were satiated and then filled our food containers.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, "Is there any water for wudu?" A person brought forward a small amount of water in a jug. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed it in a bowl, and we all made wudu with it thoroughly.¹

سُبْحَانَ اللهِ This was a miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A small amount of food sufficed for 1400 individuals. Normally, if enough food was placed on the floor to cover the space taken by a goat when it sits down, it would probably be enough for 10 or 15 people, or 25 to 30 at most. For such a small amount of food to fill the stomachs of 1400 individuals, and a small pot of water to be enough for all of them to perform wudu with; this was only possible through a miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We learn several points from this incident:

- Under normal circumstances and particularly in challenging times, one should use the power of unity and not separate into different groups.
- It is best not to adopt a temporary solution to problems, which will only delay the issue for a period instead of resolving it.
- In difficult situations one must protect their important possessions, such as riding animals etc. One should not do away with them unless there is dire need.
- If you have a good idea or plan in a certain situation, you should display sympathy towards others by mentioning it to them.
- Accepting the suggestion of someone else could save you from difficulty.
 - In sensitive times, you must remain in control of your senses and maintain ability to make the correct decision in a timely manner, as per circumstances.
 - Considering the far-reaching consequences of actions is necessary to recognise right from wrong.

¹ Ṣaḥīḥ Muslim, p. 737, Hadith 4518

OUR PIOUS PREDECESSORS

Mawlana Abu Majid Muhammad Shahid Attari Madani

Dhū al-Qa‘dah al-Ḥarām is the 11th month of the Islamic year. Regarding the noble saints and scholars of Islam that passed away in this month, 107 of them have been briefly mentioned in the 1438-1444 AH Dhū al-Qa‘dah editions of *Faizan-e-Madinah Monthly Magazine*. 12 more are mentioned herein.

Noble Saints of Islam

1. Ghawth al-Ḥaqq, Sayyidunā Makhdūm Nūḥ Surūr Luṭfullāh Ṣiddīqī رَحْمَةُ اللهِ عَلَيْهِ was born in 911 AH, in Hala in Matiari district, Sind. He passed away there on 27th Dhū al-Qa‘dah, 988 AH. His resting place in Hala is visited profusely. He was born a saint and possessed ‘ilm ladunnī. A shaykh in the Suharwardiyyah Uwasiyyah Surūriyyah order, he was known for his saintly marvels and translated the noble Quran into Persian.¹
2. Maqbūl al-Nabī, Sayyidunā ‘Abd al-Raḥmān Wujūdī Luknawī رَحْمَةُ اللهِ عَلَيْهِ was born in 1161 AH, in Kot Makhdūm ‘Abd al-Ḥakīm, Ghotki district, Sind and passed away on 6th Dhū al-Qa‘dah, 1245 AH in Lucknow (UP, India). His resting place effuses
3. Sayyid Mahdī Ḥasan Mārihrawī رَحْمَةُ اللهِ عَلَيْهِ was born in 1287 AH. The grandson of Shāh Āl-i-Rasūl, he was a murshid respected by all, noted for his generosity and served as spiritual head of the Marehrah spiritual lodge. He was laid to rest here after passing away on the 18th of Dhū al-Qa‘dah 1361 AH.³
4. Fanā fi al-Rasūl, Sayyidunā Khawājah Nūr Muhammad Murtaẓā’ī Mujaddidī رَحْمَةُ اللهِ عَلَيْهِ was born in 1314 AH, in Sheikhpura’s Qila Lal Singh. Known for his immense love of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he spent his entire life guiding others to righteousness, and passed away on the 2nd of Dhū al-Qa‘dah 1377 AH. His resting place can be found in Usman Ganj, Lahore. He was an erudite scholar, Quranic exegete, hadith specialist, accomplished debater and a spiritual guide with profuse blessings.⁴
5. Sayyid Ṣābir Ḥusayn Bukhārī Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1321 AH, in Rawalpindi’s Ghora

blessings. He was a major scholar, accomplished writer, and renowned saint.²



Gali Murree. He passed away on the 18th of Dhū al-Qa‘dah 1378 AH and was laid to rest in Peshawar’s Abdara Sharif. A shaykh in the Qādirī order, he was known for his profuse spiritual striving and sufi mannerisms.⁵

Respected Scholars of Islam رَحْمَةُ اللَّهِ

6. Imam Abū al-Ḥusayn Ayyūb b. Ḥasan Nishāpūrī Ḥanafī رَحْمَةُ اللَّهِ عَلَيْهِ was a student of Imam Muhammad b. Ḥasan Shaybānī رَحْمَةُ اللَّهِ عَلَيْهِ renowned for his juristic expertise, abstinence and piety. He passed away in Dhū al-Qa‘dah 251 AH.⁶

7. Mawlānā Ghulām Quṭb al-Dīn Muṣayyib Naqshbandī رَحْمَةُ اللَّهِ عَلَيْهِ was a great devotee of Allah’s Messenger, a scholar, poet in Arabic and Persian, and spiritual head of the Afḍaliyyah spiritual lodge in Ilahabad, UP, India. He left India to perform Hajj in 1186 AH and passed away in al-Madinah al-Munawwarah in Dhū al-Qa‘dah 1187 AH.⁷

8. Mawlānā Ḥakīm Sirāj al-Ḥaqq Badāyūnī رَحْمَةُ اللَّهِ عَلَيْهِ was the son of the scholar and independence activist, ‘Allāmah Faiz Aḥmad Badāyūnī. Born in 1246 AH, he passed away on 28th Dhū al-Qa‘dah 1323 AH. He was an expert in rational and transmitted sciences, a prolific teacher, a poet in Arabic and Persian, a prolific writer, and a skilled physician.⁸

9. ‘Allāmah Muhammad Awwal Khān Mardānī رَحْمَةُ اللَّهِ عَلَيْهِ acquired Islamic knowledge from scholars of the Ahl al-Sunnah and proceeded to spend 40 years teaching. He penned marginal notes upon a host of academic works, whilst his students numbered in the thousands. He passed away on the 3rd of Dhū al-Qa‘dah 1357 AH. His resting place is found in Mardan’s Behram Kheyl village, Shahbazgarh, attached to Jāmi‘ Masjid Sahib-e-Haqq.⁹

10. ‘Allāmah ‘Aṭā’ Muhammad Bandyālvi رَحْمَةُ اللَّهِ عَلَيْهِ was an unmatched scholar and prolific teacher. He was born in Dhoke Dehman, interior Padhrar, Khushab District of Punjab. He passed away on the 4th of Dhū al-Qa‘dah 1419 AH and was laid to rest at his birthplace. Not only was he an expert in rational and transmitted sciences but was also renowned for his unrivalled teaching in the rational disciplines. Thousands of scholars studied under him, and despite his busy teaching

schedule he authored over two dozen works.¹⁰

11. Mawlānā Muhammad Akram Faizī Shāh Jamālī رَحْمَةُ اللَّهِ عَلَيْهِ was a shaykh of tafsīr and hadith born on 24th Jumādā al-Ākhirah 1359 AH, in Sandela Sharif in Punjab’s Dera Ghazi Khan. His initial studies were conducted under the tutelage of local scholars, after which he took entry to Jāmi‘ah ‘Arabiyyah Sirāj al-‘Ulūm (Khanpur), and completed Hadith studies in Jāmi‘ah ‘Arabiyyah Anwār al-‘Ulūm (Multan).

He wrote numerous works and founded Dar al-‘Ulūm Ṣiddiqiyyah Shāh Jamāliyyah Akram al-Madāris. Many religious institutions were established under this. He passed away on the 8th of Dhū al-Qa‘dah 1438 AH and around 100,000 people took part in his funeral prayer. His resting place is at Shāh Jamāliyyah spiritual lodge, Murshidabad Sharif, near Aaliwala in Dera Ghazi Khan.¹¹

12. Amīn al-Sharī‘ah Mufti ‘Abd al-Wājid Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1352 AH in Dharbanga, Bihar, India and passed away in Amsterdam, Holland on 13th of Dhū al-Qa‘dah 1439 AH. He was laid to rest at his birthplace. He was a student, disciple, and successor of Imam Aḥmad Razā Khān’s رَحْمَةُ اللَّهِ عَلَيْهِ two sons, Mufti A‘zam Hind and Hujjat al-Islām. Alongside being an erudite mufti and poet who composed an entire anthology, he was an outstanding teacher and excellent speaker. He wrote over 50 books, headed or established 16 masājid and madāris, and was the leading Islamic authority of Holland. *Fatāwā Europe* was his magnum opus.¹²

¹ *Tadhkirah Awliyā-i-Sindh*, p. 370

² *Nuzhat al-Khawāṭir*, vol. 7, pp. 281-284; *Anwār Ulemā-i-Ahl-i-Sunnat Sindh*, p. 408; *Nūr al-Raḥmān*, pp. 15 - 94

³ *Tārīkh Khāndān-i-Barakāt*, pp. 45,58; *Tadhkirah Nūrī*, p. 246

⁴ *Khawājān-i-Murtazāiyya*, p. 551; *Tadhkirah Awliyā-i-Lahore*, pp. 420-425

⁵ *Encyclopedia Awliyā-i-Kirām*, vol. 1, pp. 590 - 591

⁶ *Al-Ṭabaqāt al-Saniyyah fī Tarājim al-Ḥanafiyah*, vol. 2, p. 225; *Tārīkh al-Islām*, vol. 19, p. 89

⁷ *Tadhkirah Shu‘arā’ Hijāz*, pp. 360,364,365

⁸ *Mawlānā Faiz Aḥmad Badāyūnī*, p. 63

⁹ *Tadhkirah ‘Ulamā’ wa Mashā’ikh Sarhad*, vol. 2, pp. 240-241

¹⁰ *Tadhkirah Fuḍalā’ Bandyāl*, pp. 80-108

¹¹ *Faiz Shāh Jamālī*, pp. 76-77

¹² muftiabdulwajidquadri.blogspot.com

Sayyidunā ‘Ubaydullāh b. ‘Abbās

Mawlana Owais Yameen Attari Madani

Dear readers! Sayyidunā ‘Ubaydullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا was also granted the honour of becoming a Companion at a young age. Let us read about his blessed childhood.

A brief introduction

He رَضِيَ اللهُ عَنْهُ was the son of Sayyidunā ‘Abbās and Sayyidah Umm Faḍl, Lubābah رَضِيَ اللهُ عَنْهُمَا, so he was the paternal cousin of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and was also the nephew (sister’s son) of the mother of the believers, Sayyidah Maymūnah رَضِيَ اللهُ عَنْهَا. He رَضِيَ اللهُ عَنْهُ was born in al-Makkah al-Mukarramah two years before the emigration to al-Madinah al-Munawwarah. He رَضِيَ اللهُ عَنْهُ was a year younger than his brother Sayyidunā Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا.¹

The beloved Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ love for the children of Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ

Mentioning the beloved Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ affection towards the children of Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ, Sayyidunā ‘Abdullāh b. Ḥārith رَضِيَ اللهُ عَنْهُ states:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have the sons of Sayyidunā ‘Abbās, ‘Abdullāh, ‘Ubaydullāh and Kathīr رَضِيَ اللهُ عَنْهُمْ, stand in a line and say, “Whoever reaches me first, he will receive such-and-such thing.” They would run towards the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one of them climbing his back and another climbing on his blessed chest. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would show them affection and hold them tight.²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ seated him behind himself

He رَضِيَ اللهُ عَنْهُ recalls an account of when the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once seated him behind himself on a conveyance:

I was sitting behind the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on a mount when a man approached him and asked about his mother performing Hajj, saying, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother is extremely old, and if I place her on a mount, she cannot sit properly.” So, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed the man to perform Hajj on his mother’s behalf.³

Narration of sacred Aḥādīth

Noble Aḥādīth have also been transmitted from him.⁴

His passing

At the time of the beloved Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passing from this world, he رَضِيَ اللهُ عَنْهُ was 12 years old.⁵ He رَضِيَ اللهُ عَنْهُ passed away in 58 AH at the age of 60 years, in al-Madinah al-Munawwarah.⁶

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

أَمِينٌ بِجَاوِزَاتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Istī‘āb fī Ma‘rifat al-Aṣḥāb, vol. 3, p. 131

² Musnad Imam Aḥmad, vol. 1, p. 459, Hadith 1835

³ Al-Tārīkh Al-Kabīr al-Ma‘rūf Tārīkh Ibn Abi Khaythamah, p. 412, number: 1482

⁴ Al-Istī‘āb fī Ma‘rifat al-Aṣḥāb, vol. 3, p. 131

⁵ Al-‘Iṣābah fī Tamayīz al-Ṣaḥābah, vol. 4, p. 331

⁶ Al-Istī‘āb fī Ma‘rifat al-Aṣḥāb, vol. 3, p. 131

Abū Qatādah رضي الله عنه

Adnan Ahmad Attari Madani

During a journey, the Prophet Muhammad صلى الله عليه وآله وسلم said to his Companions, “If you do not find water, you will be thirsty tomorrow.” As they left in search of it, one Companion stayed with the Prophet صلى الله عليه وآله وسلم.

Sleep then began coming to the Prophet صلى الله عليه وآله وسلم and the saddle upon the animal he was riding began sliding to one side. The Companion stopped it moving and kept it in its place. It began to slide again, so the Companion did the same as before. The saddle then began to slide for a third time and was close to descending to the ground. Seeing this the Companion again supported it, but this time, the Prophet صلى الله عليه وآله وسلم awoke and asked, “Who is with the saddle?”

The Companion said, “Abū Qatādah!” The Prophet صلى الله عليه وآله وسلم then asked, “How long have you been alongside me?” The Companion said he had been there since night. The Prophet صلى الله عليه وآله وسلم then prayed for him in the following manner: “May Allah protect you, the way you protected His Messenger.”¹

Dear Islamic brothers! The actual name of Abū Qatādah رضي الله عنه is Ḥārith b. Ribʿī, yet he is famous by his teknonym.²

Virtues

Counted amongst the bravest of horse riders, he is also known as Fāris al-Rasūl (Knight of the Messenger).³ On one occasion, the Prophet صلى الله عليه وآله وسلم said,

“Our best horse rider is Abū Qatādah, whilst our best infantryman is Salamah b. al-Akwaʿ.”⁴ He served as a guard for the Prophet صلى الله عليه وآله وسلم.⁵ A difference of opinion persists regarding his participation in the Battle of Badr, yet he partook in all subsequent *ghazawāt*.⁶

His status in the Prophetic court

He once asked the Prophet صلى الله عليه وآله وسلم, “I have long hair. Should I comb it?” The Prophet صلى الله عليه وآله وسلم replied, “Yes, and honour it.” Due to this, Abū Qatādah رضي الله عنه would oil his hair sometimes twice a day.⁷

During a battle, the Prophet صلى الله عليه وآله وسلم generously prayed for him as thus: “O Allah! Grant him blessings in his hair and skin! Make his face successful!” Abū Qatādah رضي الله عنه exclaimed, “May this happen for you, O Messenger of Allah!”

At this time, Abū Qatādah رضي الله عنه had a wound upon his face. “What is this upon your face?”, the Prophet صلى الله عليه وآله وسلم asked. He responded, “An arrow that was fired at me.” The Prophet صلى الله عليه وآله وسلم instructed him to draw closer, upon which he placed his sacred saliva upon the face of Abū Qatādah رضي الله عنه. Through its blessings, the wound neither pained him nor developed pus.⁸

Love for his brothers

His heart overflowed with benevolence towards his Muslim brothers.

On one occasion, the funeral of a Companion was brought forth. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired, "Does the deceased owe any debt?" The people said he owed 18 dirhams. (The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not lead funeral salah over someone who passed away owing debt.)

He asked, "Has he left something for its fulfilment?" They صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied by saying he had not. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then declared, "You are to offer his funeral salah." Abū Qatādah رَضِيَ اللهُ عَنْهُ pleaded, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will you pray over him if I cleared his debt on his behalf?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, "If you fulfil his debt, I will pray over him." Immediately, Abū Qatādah رَضِيَ اللهُ عَنْهُ went and paid the debt on behalf of the deceased Companion. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself then offered the funeral salah.⁹

Lenience to a debtor

Abū Qatādah رَضِيَ اللهُ عَنْهُ had lent money to a man, yet whenever he would go to reclaim it, the man would hide from him. One day, when he went, the man's son emerged from the home. When asking the boy about his father, he replied, "He is here eating a meal."

"O person!", Abū Qatādah رَضِيَ اللهُ عَنْهُ shouted, "Come outside. I have been informed you are here." Hearing this, the man did so. The Companion رَضِيَ اللهُ عَنْهُ then asked why he was hiding. "I have nothing; I am poor", the man sighed. Abū Qatādah رَضِيَ اللهُ عَنْهُ said, "By Allah Almighty! Tell me, are you truly poor?" The man said yes. Hearing this, the eyes of the Companion filled with tears. Pardoning his debt, Abū Qatādah رَضِيَ اللهُ عَنْهُ then said, "I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'Whoever grants respite to his debtor or pardons him, will be in the shade of the 'Arsh on the Day of Judgement.'"¹⁰

Compassion to animals

He once visited the home of his son. His daughter-in-law put down water for his ablution. A cat came, placed its mouth into the vessel, and began to drink the water. He رَضِيَ اللهُ عَنْهُ tilted the vessel towards it until it had drunk to its fill. As his daughter-in-law watched, he asked her, "Are you surprised by this?" She said yes. He رَضِيَ اللهُ عَنْهُ then explained, "The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Cats are not impure.'"¹¹

Passion for defending Islam

Abū Qatādah رَضِيَ اللهُ عَنْهُ narrates, "I was once washing my head and had completed half of it, when I heard my horse neighing and striking its hooves. I thus understood war had arrived. I got up without washing the other half of my head and sat atop my horse."¹²

In the eighth year after hijra, he advanced to Najd as commander of 15 men. He رَضِيَ اللهُ عَنْهُ acquired 200 camels, 2000 goats, and many captives as spoils of battle.¹³

His loyalty with Islam's Caliphs

The second Caliph of Islam, 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ sent him to Persia, upon which he personally killed the Persian king. A belt was on the latter's body worth 15 thousand dirhams, which the Caliph then gifted to him.¹⁴ During the caliphate of 'Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, he accompanied the Caliph in every battle.¹⁵ The former also appointed him governor of Mecca.¹⁶

His passing away and narrations attributed to him

Abū Qatādah رَضِيَ اللهُ عَنْهُ passed away in 54 AH, in the city of Medina. He was 70 years old. There was such luminosity upon his face that he appeared to be just 15 years old.¹⁷ 170 Hadith are reported from him. Eleven of these are agreed upon between *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Independently, two are found in the former and eight in the latter.¹⁸

¹ *Musnad Aḥmad*, vol. 8, p. 363, Hadith 22609

² *Al-A'lam*, vol. 2, p. 154

³ *Ibid*

⁴ *Siyar A'lam al-Nubalā'*, vol. 4, p. 88

⁵ *Subul al-Hudā wa al-Rashād*, vol. 11, p. 397

⁶ *Usd al-Ghābah*, vol. 6, p. 263

⁷ *Al-Muwatta' Imām Mālik*, vol. 2, p. 435, Hadith 1818

⁸ *Al-Mustadrak*, vol. 6, p. 606, Hadith 6086

⁹ *Musnad Aḥmad*, vol. 8, p. 389, Hadith 22720, summarized

¹⁰ *Ibid*, vol. 8, p. 382, Hadith 22686

¹¹ *Ibid*, vol. 8, p. 373, Hadith 26643

¹² *Siyar A'lam al-Nubalā'*, vol. 4, p. 88

¹³ *Ibid*, vol. 4, p. 89

¹⁴ *Ibid*, vol. 4, p. 90

¹⁵ *Usd al-Ghābah*, vol. 6, p. 263

¹⁶ *Al-A'lam*, vol. 2, p. 154

¹⁷ *Al-Shifā'*, vol. 1, p. 327; *Al-A'lam*, vol. 2, p. 154

¹⁸ *Subul al-Hudā wa al-Rashād*, vol. 11, p. 397

HELP YOUR CHILDREN OVERCOME SHYNESS

Dr. Zuhur Ahmad Danish ●

There are some children who are overly hesitant, which is detrimental for them. Such children are reluctant in answering or reacting to things. Generally, when speaking to someone, they tend to cling to their parents, lower their head and leave, or close their eyes to protect themselves. Additionally, in school, they have a fear

of answering the teacher's questions and making friends. They enjoy sitting alone and watching the other children play, but avoid joining them or taking part in any other activity.

This undue hesitancy tends to go away by itself with age or at least decrease by a significant amount. Despite this, parents should pay attention to this whilst their children are young, or the latter may struggle to fully develop their skills. In this regard, it could prove to be beneficial if parents acted upon the following points:

16 important points in relation to removing shyness in children:

1. It is not a bad thing for children to have some shyness and hesitancy. In fact, it shows them being mindful and considerate. If there is no shyness at all, the child may also exhibit a lack of self-awareness, so a small amount should be excused.
2. Only reduce any excessive shyness to a certain extent, not so much so that the child has no regard for the situation and people.
3. Avoid telling the child off over every minor matter. Grant them freedom to express themselves and to do as they wish, within a reasonable limit.
4. If you must advise them about something wrong they said or did, then instead of doing it immediately, wait for an appropriate time and explain in a subtle manner.



5. Never say in the child's presence, "He is shy," or "She panics a lot." If someone else says this about them, instead of agreeing, make a positive comment. For example, "عاشقاً لله He has started to take part in various activities." Remember, however, that whatever you say must be true.
6. If children are avoiding certain things due to shyness, do not force them to take part in them. Take note of this, and gradually encourage them to take part in said activities to a partial extent. Also, praise the child when they achieve something big or small; this can sometimes be in an exaggerative manner by explicitly stating so, and sometimes in a less subtle way, even if it is a smile.
7. If the shy child takes part in a game or any other activity and is unsuccessful numerous times, do not display anger or irritation in front of him, and do not even show signs of disappointment on your face. Smile and tell them things are usually difficult at first and assure them they will improve in the future.
8. From time to time, take part in different games with the child, but allow him to do most of the activity.
9. When the child is speaking, remain attentive towards him and allow him to speak properly so they can express themselves. Also, give satisfactory and informative answers to any questions he has.
10. Never compare shy or easily discouraged children to their cousins, other children in the neighbourhood, their classmates, or even their own siblings. It is one thing to take note of this, but do not make these comparisons and other negative comments in front of the child, as this will greatly discourage him, ruin his self-worth, and the feeling of being inferior will only make him more hesitant.
11. Instead of placing the child with more active and mature children, keep him close to children who are relatively younger and simple-minded. Also, provide him with toys, learning objects or informative books, and give him responsibility over these children. For example, say to him, "Son! Take care of them," "Tell them about such-and-such thing," "Teach them how to play such-and-such game," or "Read these books out aloud to them." This will give him a sense of responsibility and remove his hesitancy to some degree.
12. If you go to a family member's home and the child is speaking to someone, do not constantly interject and tell him what to say. Also avoid publicly telling them how to speak in front of others. The child will not learn anything on such occasions, but his shyness will definitely increase.
13. Parents should also inform school teachers about the child's low confidence and hesitancy, so they can interact with the child accordingly.
14. Do not inform the child about the feelings you have in relation to increasing their confidence and removing their shyness; be sure to be mindful of the child but do not reveal this to him. Meaning, do not make it obvious that you are overly cautious in relation to him, as this will only increase the child's shyness and lack of confidence.
15. Parents should not be overprotective of such children. They should send them to do small tasks, ensuring the child remains under their gaze. For example, whilst you are near the child, send them to the nearby shop to get something; remain behind him when travelling on a safe road and tell him to stay a few steps ahead; send the child to deliver a message to someone nearby or to ask them a question, or have the child give a donation to the masjid with their own hands. Likewise, when available, have them place some money into Dawat-e-Islami's donation boxes, etc.
16. Parents should deal with the child's hesitancy gradually and periodically.
If you are unsuccessful in removing the child's hesitancy and changing their feelings of low self-confidence, you can consult a doctor, paediatrician, or psychologist.



THE IMPORTANCE OF RELIGIOUS SEMINARIES

Mawlana Rashid Ali Attari Madani

It is true that the thought, effect and depth of our statements and writings are modest when compared to those of our pious predecessors. It is by virtue of such people that we have the treasure of countless pages dedicated to Quranic exegesis, Hadith commentary, fiqh rulings, Prophetic biography, Islamic and world history, piety and good character.

Given the writing ability, scholarship, sincerity and religiosity of our pious predecessors, a series of articles are being introduced into the Monthly Magazine Faizan-e-Madinah comprising of extracts from their writings.

In this article, you will read extracts from the treatise *Madāris Islāmiyyah* of the great thinker and exegete, Mufti Sayyid Na'im al-Dīn al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ.

Every nation's progress revolves around education. When the human mind has great ideas, high aspirations and valuable information, one can carry out any task using his intellect and a plan. The knowledge of young Muslims is usually restricted to fictional literature and romance novels; the result is destructive.

Age of advancement

If the age of Muslim advancement is studied, one will see that our pious predecessors were preoccupied with educational advancement day and night. In their eyes, education was the thing most important and worthy of being valued. Countless educational institutes were established, scholars were given high salaries, and students were also given stipends. The appreciation for knowledge shown by Muslims acted as encouragement for the students to attain knowledge. Their nights were spent studying. They would set aside thoughts about family, relatives and their homeland for the duration of their studies. As a result, the world respected them. People stood before them respectfully to learn how to progress. Whatever they would set out to accomplish, they would succeed in doing so. Even today, the nation which is prosperous and experiencing favourable circumstances is engrossed in educational advancement, has established institutes in distance lands, and is working daily for their proliferation and improvement.

Purpose

A person only attains whatever one's efforts have been directed towards. For example, it is useless to expect to harvest wheat when one has sown barley. Likewise, a building is no doubt beneficial, and a building constructed to be a shopping centre can serve this purpose, but it cannot serve as a fortress. Similarly, the knowledge imparted for maintaining good health is of no avail in engineering. If you require engineers, you will need a separate educational institute for this purpose. A medical college will not fulfil this purpose, and an engineering institute will not produce solicitors and barristers, as they were not set up for this.

English institutes are not sufficient for us

Regardless of the quality and level of education English institutes provide and the languages they focus on, they cannot serve a purpose other than the ones for which they were established. They cannot be used to make Muslims i) practising, ii) preserve an Islamic lifestyle, iii) and inculcate Islamic values into them. Students that have studied from these institutes cannot epitomise embodying Islamic creed, Islamic love, brotherhood, unity, and the Islamic way of interaction and co-existence.

Effect of education

Education has an effect like magic. It would not be surprising if those who are made to yearn for western education from an early age and for whom western practices have become second nature to efface their religious identity. A great cause of the destruction of the Muslims is that due to becoming distant from religious sciences, they have been unable to preserve that which distinguishes them as Muslims. Additionally, they have done away with aspects of their nationality. All the advanced nations of the world preserve their nation's traits, which is conducive to their continuity.

Dearth of Islamic seminaries

Because of our diminished interest for knowledge, there are very few Islamic seminaries. This has led

to the perception that they are neither necessary nor beneficial. Consequently, even a small number of Islamic seminaries are considered sufficient, in fact, more than required. It is a principle that whatever a person is not inclined towards, even if it is scant, it appears to be a lot.¹

Dear Islamic brothers, the picture painted by Mufti Na'im al-Din al-Muradabadi رَحْمَةُ اللهِ عَلَيْهِ concerning the state of Islamic seminaries reflects the situation prior to the partitioning of India. The reality is that the circumstances remain the same today. It is a great blessing of Allah Almighty that the scholars of the Ahl al-Sunnah have established various Islamic seminaries through their efforts. الْحَمْدُ لِلَّهِ Dawat-e-Islami is also blessed to have established Islamic seminaries across the globe. At the time of writing this article (December 2023), there are more than 14,000 Islamic seminaries under Dawat-e-Islami in which over half a million students, boys and girls, are acquiring religious knowledge. الْحَمْدُ لِلَّهِ This work is advancing rapidly.

Dear readers, there is, however, a need to establish more religious institutes worldwide. So, support Dawat-e-Islami in this mission and address the concerns raised by Mufti Na'im al-Din al-Muradabadi رَحْمَةُ اللهِ عَلَيْهِ.

¹ Maqalat-e-Sadrul Afazil, p. 378



The Bedouin's questions and the Prophet's answers

(Part 6)

Mawlana Muhammad Adnan Chishti Attari Madani

There were tribes, small settlements, and villages surrounding Mecca and Medina. Some were close, others far. Residents of these places would come to our beloved Prophet ﷺ and ask questions, seeking religious rulings and solutions to difficulties they were facing. Nineteen such questions and their answers have been mentioned in the last five instalments. A further three questions and the answers given by the Prophet ﷺ are mentioned herein.

Is taking treatment permissible?

The Companion Usāmah b. Sharīk رَضِيَ اللهُ عَنْهُ explains:

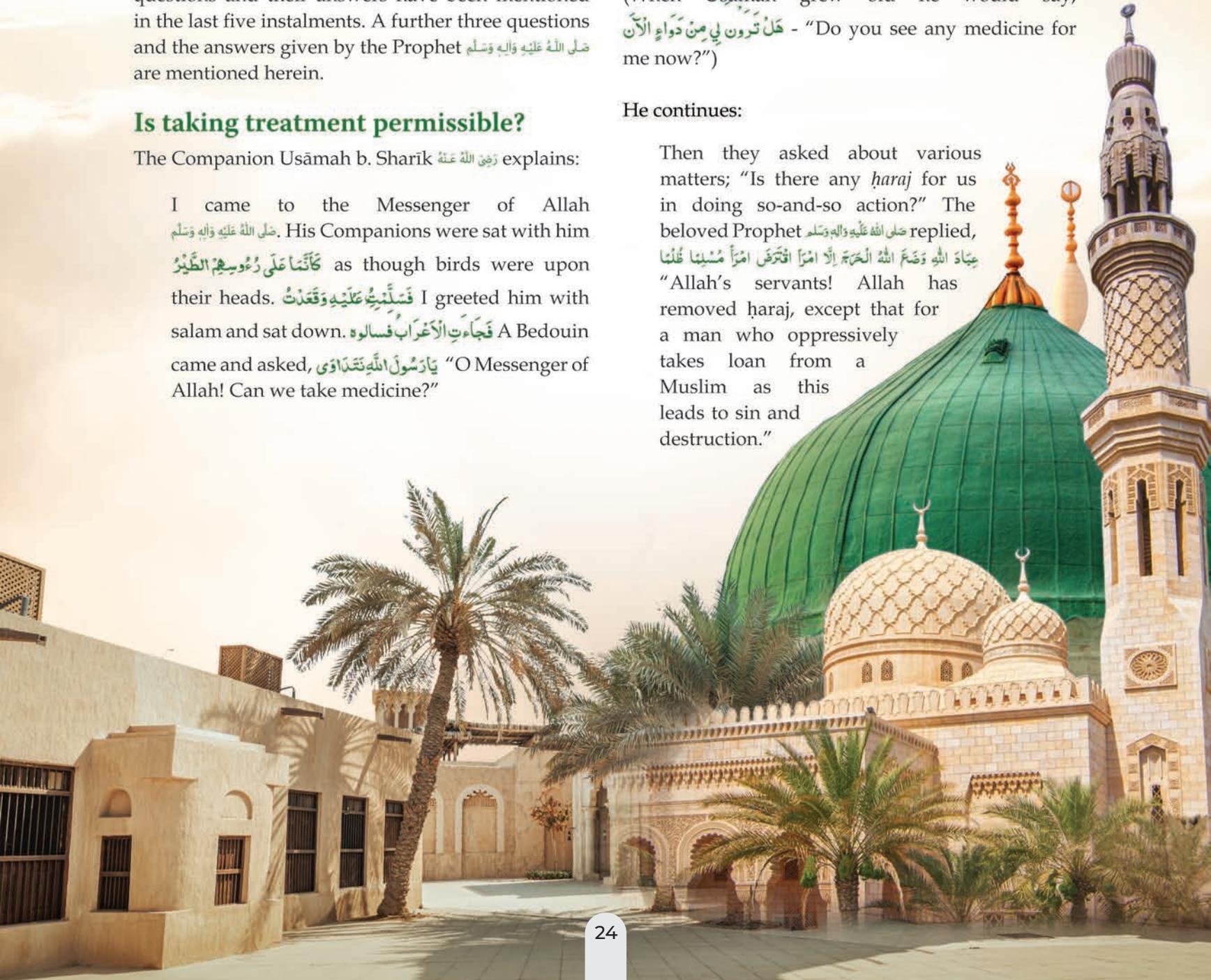
I came to the Messenger of Allah ﷺ. His Companions were sat with him كَانَتْ عَلَى رُءُوسِهِمُ الطَّيْرُ as though birds were upon their heads. فَسَلَّيْتُ عَلَيْهِ وَقَعَدْتُ I greeted him with salam and sat down. فَجَاءَتِ الْأَعْرَابُ فَسَالُوهُ. A Bedouin came and asked, يَا رَسُولَ اللَّهِ تَتَدَاوَى "O Messenger of Allah! Can we take medicine?"

The Prophet ﷺ replied, نَعَمْ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاجِدِ الْهَرَمَ "Yes. Use medicine, for Allah has certainly not placed any illness except also placing a cure for it; all except one illness, which is old age."

(When Usāmah grew old he would say, هَلْ تَرَوْنَ لِي مِنْ دَوَاءٍ الْآنَ - "Do you see any medicine for me now?")

He continues:

Then they asked about various matters; "Is there any *ḥaraj* for us in doing so-and-so action?" The beloved Prophet ﷺ replied, عِبَادَ اللَّهِ وَصَّاهُ اللَّهُ الْحَرَجَ إِلَّا أَمْرًا افْتَرَضَ أَمْرًا مُسِينًا عَلَيْنَا "Allah's servants! Allah has removed *ḥaraj*, except that for a man who oppressively takes loan from a Muslim as this leads to sin and destruction."



They asked, مَا أَحْيَى مَا أُعْطِيَ النَّاسَ يَا رَسُولَ اللَّهِ "What is the best thing granted to people, O Messenger of Allah?" He replied, خُلُقٌ حَسَنٌ "Good character."¹

In this hadith, the words إِفْتَرَضَ امْرَأً مُسْلِمًا خُلْمًا refer to a person backbiting, swearing at, or bringing harm to his Muslim brother, regarding which he will be punished. This was termed as taking a loan as it shall be returned to him on the Day of Judgement, which means he will be punished.²

In another narration, when Usāmah arrived, the Bedouin was asking the following question twice to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ "Is there any obstacle for us in such-and-such?" In reply, he explained, عِبَادَ اللَّهِ وَضَعَهُ اللهُ الْحَرَجَ إِلَّا امْرُؤًا افْتَرَضَ مِنْ عِزْصِيٍّ أَيْحِيَّةً شَيْئًا فَذَلِكَ الَّذِي حَرَبَ "Allah's servants! Allah has lifted obstacles, except for that of a man who takes a loan from the honour of his brother even in the slightest (i.e., dishonours him in the slightest). This is an obstacle."³

An action that takes one to Paradise

The Companion Al-Barā' b. 'Āzib رَضِيَ اللهُ عَنْهُ narrates:

A Bedouin came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and requested, يَا رَسُولَ اللَّهِ عَلِّمْنِي عَمَلًا يُدْخِلُنِي الْجَنَّةَ "O Messenger of Allah! Kindly teach me an action that will make me enter Paradise." He replied, اَعْتَقِ النَّسَمَةَ وَفَكَ الرِّقَابَةَ "Though you have spoken briefly, you have asked about a great affair. Perform 'itq al-nasamah and fakk al-raqabah."

The Bedouin enquired, "O Messenger of Allah! Are they not one and the same?" (Their meaning in Arabic is to free a slave.)

He responded,

إِنْ عَتَقْتَ النَّسَمَةَ أَنْ تَفْرُدَ بِعَيْتِقِهَا وَفَكَ الرِّقَابَةَ أَنْ تَبْعِينَ فِي عَيْتِقِهَا فَإِنْ لَمْ تُطِئْ ذَلِكَ فَاطْعِمِ الْجَائِعَ وَأَسْقِ الظَّمْآنَ وَأَمْرٌ بِالْمَعْرُوفِ وَإِنِّهِ عَنِ الْمُنْكَرِ فَإِنْ لَمْ تُطِئْ ذَلِكَ فَكُفْ لِسَانَكَ إِلَّا مِنَ الْخَيْرِ

"No. Indeed, the meaning of 'itq al-nasamah is to free a slave by yourself, whilst fakk al-raqabah is to help in freeing them (financially or by other means). Give an animal that produces abundant milk in charity and be kind to relatives. If you are unable to do that, then feed a hungry person, quench the thirst of one in need of water, enjoin

right, and forbid evil. If you are unable to do that, then restrain your tongue except from good."⁴

Should a muḥrim perfume himself?

The Companion Ya'la b. Umayyah رَضِيَ اللهُ عَنْهُ narrates:

جَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ رَذَمٌ مِنْ زَعْفَرَانٍ

A Bedouin came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wearing a jubba smeared with saffron. He asked, "O Messenger of Allah! I entered the state of iḥrām in that which you see, and people are mocking me."

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not issue any reply for some time. He then called the Bedouin and said,

اخْلَعْ عَنْكَ هَذِهِ الْجُبَّةَ وَأَغْسِلْ عَنْكَ هَذَا الزَّعْفَرَانَ وَأَصْنَعْ فِي عُرَّتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ

"Remove this jubba, wash away this saffron, and fulfil the rites of 'umrah the way you do for ḥajj."⁵

Remember well! Whoever wore iḥrām and made intention is not permitted to apply perfume thereafter.

It is sunnah to apply perfume to the iḥrām prior to making intention. One should indeed do so. Yet, avoid placing the perfume bottle in your belt after that. Otherwise, after making intention, it is possible that perfume may come onto one's hand when entering it into the belt pocket.

If so much perfume ends up on the hand that an onlooker deems it to be a lot, expiation will become necessary (*wājib*). If less than this, one must give charity (*ṣadaqah*). If the actual liquid of the perfume has not come onto the hand but merely its scent, there will be no expiation. If perfume is to be stored in a bag, it should be wrapped in a plastic bag etc., and placed in a precautionous place within the bag.⁶

¹ Musnad Aḥmad, vol. 30, p. 394, Hadith 18454

² Ḥāshiyah Musnad Aḥmad, vol. 30, p. 397

³ Ṣaḥīḥ Ibn Ḥabbān, vol. 13, p. 426, Hadith 6061

⁴ Musnad Aḥmad, vol. 30, p. 600, Hadith 18647

⁵ Musnad Aḥmad, vol. 29, p. 480, Hadith 17963

⁶ Rafiq al-Ḥaramayn, p. 30

(Part D) LIGHT-GIVING DEEDS

Muhammad Nawaz Attari Madani

Allah Almighty declares in the noble Quran:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ
بِأَيْمَانِهِمْ بُشْرًا لَكُمْ الْيَوْمَ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٤﴾

*The Day you will see the believing men and the believing women that their light will emanate in front of them and to their right, 'and it will be said,' "Glad tidings for you this Day, Gardens beneath which rivers are flowing, you will reside therein forever. That is supreme success."*¹

In this verse, our Lord informs us that on the Day of Judgement, believing men and women will be seen on the Bridge of Sirat with the light of their faith and servitude running in front of them and on their right side. This will guide them towards Paradise. They will be told (after crossing the Bridge of Şirāṭ) the greatest happiness

for them on that Day will be gardens beneath which rivers flow; they will reside therein forever, and this is great success.²

Our radiant Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told us of good deeds we can act upon to attain light on the Day of Judgement. Note the following 10 hadith in this regard and try your best to act upon them.

Going to the masjid in the darkness of the night

1. Those who go to the masjid in the dark, give them glad tidings of perfect light on the Day of Judgement.³
2. Whoever walks to the masjid amidst the darkness of night shall be granted light by Allah Almighty on the Day of Judgement.⁴
3. Issue glad tidings of pulpits made from light on the Day of Judgement, to those who go to the masjid amidst the darkness of the night. On that Day many will be in worry, yet they shall be free of this.⁵

Whether it be in the brightness of the day or the darkness of the night, come to the masjid for salah. Instead of making darkness an excuse, attend for fajr and 'ishā' salah, and you will be given light on the Day of Judgement.

Offering salah

4. There is light, proof, and salvation on the Day of Judgement for he who protects his salah. There shall be neither light, proof, nor salvation for he who did not, and such a person will be raised with Qārūn, Fira'wn, Hāmān and 'Ubayy bin Khalaf.⁶
5. صَلَاةٌ نُورٌ - "Salah is light."⁷ This means for a Muslim, salah is light for the heart, face, grave, and the Day of Judgement. Marks of prostration shall serve as a torch upon the Bridge of Şirāṭ.⁸ Salah is obligatory five times a day for every male and female Muslim that is sane and has reached puberty. To miss just one salah is a grave sin that

renders a person an open sinner. Such a person is rightful of punishment in the Hereafter. Bearing this in mind, offer all five salah within their stipulated times.

Making dhikr of Allah Almighty in a gathering

6. "Allah Almighty will certainly raise a group on the Day of Judgement whose faces will be glowing. They shall be upon pearl pulpits. People will envy them, and they will neither be prophets nor martyrs."

A Bedouin sat up on his knees and requested, يَا رَسُولَ اللَّهِ خَلِّمْ لَنَا نَعْرِفَهُمْ – "O Messenger of Allah, describe them to us so we may recognise them "in this world"."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained,

هُمُ الْمُتَحَابُّونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ –

"They shall love one another for the sake of Allah and hail from varying tribes and cities. They will gather to make dhikr of Allah and remember Him."⁹

Making dhikr of Allah Almighty in the marketplace

7. Whoever makes dhikr of Allah Almighty in the marketplace will receive a light on the Day of Judgement for every hair of his. He shall meet his Lord in this state.¹⁰

Reciting 100 times بِرَبِّهِ الرَّحْمٰنِ 100 times

8. Whoever recites بِرَبِّهِ الرَّحْمٰنِ a hundred times will be resurrected on the Day of Judgement by Allah Almighty, in the state that his face will be as bright as the full moon.¹¹

Making dhikr of Allah Almighty is a way to wipe out sins, make Satan run away, and do away with

grief and sadness. It leads to pleasing our Lord and attaining closeness to Him. Making dhikr will provide light in this world, in the grave, and on the Day of Judgement. Gatherings of dhikr are gatherings of angels. Make dhikr of Allah Almighty in abundance, in every state and condition.

Reciting the noble Quran

9. There shall be light on the Day of Judgement for he who recited one verse from the book of Allah.¹²

Reciting Sūrat al-Kahf

10. Whoever recites Sūrat al-Kahf on Jumu'ah will have a light emanate from beneath his feet to the heavens, which will shine for him on the Day of Judgement. Whatever sins were committed between the two Jumu'ahs will be forgiven.¹³

Respected readers: reading, listening, and teaching the noble Quran are all rewardable actions. Ten good deeds are received for reciting just one letter of it. Reciting it also leads to one's heart being purified, and the noble Quran will intercede for its reciter on the Day of Judgement. Hearing this, you are wholeheartedly encouraged to recite the noble Quran profusely.

(To be continued)

¹ [Translation of Quran (Kanz-ul-'Irfan)] (Parah 27, Surah Al-Hadūd, Verse 12)

² *Shirāṭ al-Jinān*, vol. 9, p. 727

³ *Abū Dāwūd*, vol. 1, p. 232, hadith 561

⁴ *Ṣaḥīḥ Ibn Hibbān*, vol. 3, p. 246, hadith 2044

⁵ *Al-Mu'jam al-Kabīr*, vol. 8, p. 142, hadith 7633

⁶ *Musnad Aḥmad*, vol. 2, p. 574, hadith 6587

⁷ *Ṣaḥīḥ Muslim*, p. 115, hadith 223

⁸ *Mir'āt al-Manājīḥ*, vol. 1, p. 232

⁹ *Majma' al-Zawā'id*, vol. 10, p. 77, hadith 16770

¹⁰ *Shu'ab al-Īmān*, vol. 1, p. 412, hadith 567

¹¹ *Majma' al-Zawā'id*, vol. 10, p. 96, hadith 16830

¹² *Al-Tafsīr min sunan Sa'īd b. Manṣūr*, vol. 1, p. 52, hadith 9; *Faḍā'il al-Quran li Ibn al-Ḍarī*, p. 45, hadith 56

¹³ *Al-Tarḡīb wa al-Tarḥīb*, vol. 1, p. 298, hadith 2

A Graduation

Mawlana Imran Attari – Head of Dawat-e-Islami’s Central Executive Committee

ceremony in Africa

Quran and hadith are replete with detail on the importance of scholars and their excellence.

The noble Quran commands,

فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

*So ask the people of knowledge if you do not know.*¹

Furthermore, it is stated in a Hadith, *إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ* – “Indeed, the scholars are inheritors of the Prophets.”²

Jamiat al-Madinah is a department of Dawat-e-Islami which teaches the scholar course, traditionally known as Dars-e-Nizami. Students come to study for a lengthy period before graduating as scholars. They then enter various fields, spreading the light of knowledge wherever they go. Imam Abū ‘Alī al-Thaqafi رَحِمَهُ اللهُ عَلَيْهِ said, *العلم حياة القلب من الجهل نور العين من الظلمة* – “In comparison to ignorance, knowledge is life of the heart. And in comparison to darkness, it is the light of one’s eyes.”³

At the time of writing (December 2023), Dawat-e-Islami has over 1,500 Jamiat al-Madinas, with over 124,000 male and female students. Until now, more than 31,000 male and female students have graduated after having completed Dars-e-Nizami and the

Faizan-e-Shariat course. *الْحَمْدُ لِلَّهِ* This is only growing and gaining momentum as time passes.

The Jamiat al-Madinah is Johannesburg, graduation ceremony was arranged to speak at this event to encourage at Johannesburg Airport on Saturday brothers came to receive me. We went How the following day would be spent,

South Africa, is playing its part in this development. A here for 10th of December 2023 at 10am. I was invited students and educate them. To gain this honour, I arrived night on 9 December. A handful of the local Islamic to the home of a brother, ate together, and had a meeting, where I would speak, and who I would meet were some of the topics discussed.

My speech was scheduled for around midday. Although the topic was the importance of Islamic knowledge, I was to also speak about why such ceremonies are held. I



mentioned the need for Islamic knowledge in these turbulent times. Before the speech, the Ameer of Ahl al-Sunnah also sent an audio message.

After the speech, the graduation ceremony took place. Certificates were also handed out to the graduates. This event was not only for the scholars who graduated, but also for those who had completed their memorisation of the noble Quran. How excellent are such people! Stating the excellence of those who undertake this virtuous endeavour, the greatest Prophet صلى الله عليه وآله وسلم said:

A person of the Quran shall come forth on the Day of Judgement. "O Lord!", the noble Quran will say, "Grant him a robe of honour!"

The person shall be granted a great crown. "O

Lord!", the noble Quran will say, "Grant more!"

The person shall then be made to wear noble garments. The noble Quran will say, "O Lord! Be pleased with him!" Allah Almighty will then be pleased with him.

Then, the person shall be told, "Continue reciting and ascending in rank." For every verse, an extra virtue will be added.⁴

It is stated in another narration, "If a memoriser of the noble Quran recites the noble Quran at night, his likeness is that of a sack filled with musk whose fragrance reaches all places. Whoever sleeps with

the noble Quran in his chest, his likeness is that of a sack filled with musk that is tied up."⁵

The ceremony was concluded with du'ā' and recitation of *ṣalawāt* and salam upon the beloved Prophet صلى الله عليه وآله وسلم, after which we offered *ẓuhr* salah in congregation. We then ate and met attendees. Then, a discussion took place with students and teachers, which was something of particular importance. Alongside this, a question-and-answer session took place with them, all of which lasted until maghrib. After offering maghrib salah in congregation, I had the honour to attend a masjid dars: one of Dawat-e-Islami's main Islamic activities. Here, the dars was delivered in English.

We then went to meet someone, offered 'ishā' salah there in congregation, and conducted a meeting with the responsible brothers of South Africa, which ended at an appropriate time at night.

¹ Al-Quran, part 14, Sūrat al-Naḥl, verse 43; translation from Kanz al-'Irfān

² Ibn Mājah, vol. 1, p. 145, hadith 223

³ Faḍā'il al-'Ilm wa al-'Ulama', p. 21

⁴ Sunan al-Tirmidhī, vol. 4, p. 419, hadith 2,924

⁵ Sunan Ibn Mājah, vol. 1, p. 141, hadith 217

The Best of People

Muhammad Jawaid Attari Madani

Our beloved Prophet Muhammad ﷺ said:

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ

“The best people of my ummah are those who carry the Quran.”¹

The famous commentator of the Quran, Mufti Ahmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ says: “Those who carry the Quran means those who memorise the Quran or those who protect it, meaning, those who memorise it or Islamic scholars. They both have a very high rank.”²

There are many blessings of memorising the noble Quran. The greatest and most important matter is that one pleases Allah Almighty and His beloved Prophet ﷺ. The parents of the one who memorises the noble Quran will be given a crown to wear on the Day of Judgement which will be brighter than the sun, and such a person will also intercede for his family on the Day of Judgement.

Dear children! You should also memorise the noble Quran so you can receive these blessings. Those children who are already memorising the noble Quran should continue to do so wholeheartedly.

It is currently Shawwal, which is the 10th month of the Islamic calendar. On the 10th day of this month, a great scholar of Islam was born, whose name was Imam Ahmad Razā Khān, and whose title was Ala Hazarat. He was an accomplished mufti and Islamic scholar, and he also memorised the entire Quran in just one month.

May Allah Almighty grant us the blessings of the noble Quran.

أَمِينُ بِنِجَاهِ خَاتِمِ النَّبِيِّينَ ﷺ

¹ Al-Mu‘jam Al-Kabir, vol. 12, p. 97, Hadith 12662.

² Mir‘āt al-Manājiḥ, vol. 2, p. 262



Spiritual cure for SWELLING

If the body swells anywhere, write **لَا إِلَهَ إِلَّا اللَّهُ** 67 times (or have it written for you). Keep this with you. You can also make an amulet of this and hang it around your neck. **إِنْ شَاءَ اللَّهُ** Your swelling will reduce.¹

To find a righteous spouse

Women who are struggling to get married, or women who get engaged but then find that the engagement falls through, should recite **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** 312 times after fajr salah and make du'ā' for a righteous spouse. **إِنْ شَاءَ اللَّهُ** They will get married to a pious man quickly.²

Spiritual cure for spleen problems

Writing **Sūrat al-Raḥmān** and drinking the water cast over this is very beneficial for anyone with spleen-related problems.³

Protection from jaundice

Writing **Sūrat al-Bayyinah** and wearing it as an amulet around the neck will help to remove jaundice **إِنْ شَاءَ اللَّهُ الْعَزِيزُ**.⁴

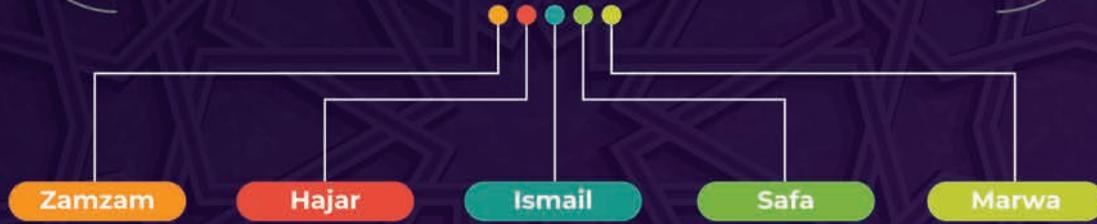
¹ Bemar Abid, p. 37

² Mandak Sawar Bichu, p. 23

³ Madanī Panj Surah, p. 95

⁴ Bemar Abid, p. 29

CROSSWORD



Zamzam is sacred water. Countless Muslims gain blessings from it. More than 5000 years ago, this water began flowing due to the heels of Prophet Ismā‘īl عليه السلام coming into contact with the ground.¹

Regarding it, the final Prophet صلى الله عليه وآله وسلم explained, “The water of Zamzam is for whatever reason it is drunk.”² He also declared, “The best water on earth is Zamzam.”³

A miracle of the blessed water of Zamzam is how its taste keeps changing. It can vary from slightly salty to extremely sweet. If drunk at 2am, it can taste like freshly milked cow’s milk.⁴

Dear children! From up to down and left to right, search for five words in this crossword. Just as the word “water” has been highlighted already.

¹ *Mir’āt al-Manājīh*, vol. 1, p. 7, derived

² *Sunan Ibn Mājah*, vol. 3, p. 490, hadith 3062

³ *Majma‘ al-Zawā‘id*, vol. 3, p. 621, hadith 5712

⁴ *Malfūzāt Ālā Hazrat*, p. 435

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

Do not incur loss when doing good

By the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad
Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ

Performing pious deeds is indeed rewardable, but at times, Satan leads someone to perform a good act and deceives a person by means of that act. Consequently, one incurs loss whilst doing good. For example, Satan may cause someone to fall into ostentation. Likewise, an act may outwardly appear to be a virtue, but it involves infringing the rights of others or hurting their feelings. For instance, a person might recite the noble Quran aloud near someone sleeping, causing him to awaken repeatedly. And if the latter requests the reciter to recite quietly, this reciter may even retort, "Are you preventing me from reciting the noble Quran!" In such a scenario, the reciter will be sinful.¹ Similarly, some people hold gatherings of Prophetic odes (*naat*) in the locality late into the night using speakers with echo, disturbing residents and preventing the young, old, and ill from sleeping. Note, even if a few people from the local area are participating with you in the gathering, this certainly does not mean that the young, old and ill in the locality approve of what you are doing. If someone tries to prevent such a gathering from taking place, the organisers snap, "You stop us from reciting Prophetic odes!" Similarly, in the nights of Rabi al-Awwal, some people arrange for large speakers and position them towards people's houses, preventing them from sleep. If they complain, those who have set up the speakers may even begin to quarrel with them. The reality is that it is Satan who makes us do such things, and we be under the false impression that we are pious and devout Prophetic devotees.

Our voices should not bring inconvenience to anyone. It is for this reason that it is stated regarding a *muhrim* uttering *talbiyyah* (تَلْبِيَّةٌ), "Islamic brothers should recite تَلْبِيَّةٌ aloud; however, they should not raise their voices to the extent that it harms them or anyone else."²

May Allah Almighty grant us the ability to perform pious deeds according to correct Islamic etiquette and protect them from being ruined.

أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

(Note: This subject matter has been prepared from the Madani Muzakarah that took place on 5th September 2020 AH and is presented here after adjustments approved by the Ameer of Ahl al-Sunnah
(دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ)

¹ See: *Ghunyah al-Mutamalli*, p. 497

² *Rafiq-ul-Mutamirin*, p. 27



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