



Islamic Magazine

Faizan-e- Ma'inah

VOL. 7 - EDITION 8

TRANSLATED BY
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Islamic Magazine
FAIZAN E-
MADINAH

Vol. 7 - Edition 8

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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 داعية بروقائهم العاربية

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

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

 Email: translation@dawateislami.net

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

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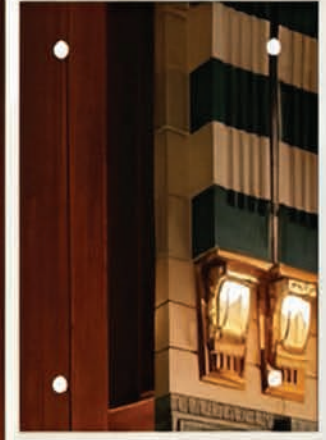


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DAR AL-IFTA AHL AL-SUNNAH

Mufti Muhammad Qasim Attari

How is it to impose fines on employees who take unauthorised days off work or arrive late?

Question: What do the scholars of Islam say regarding the following. Some educational institutes and factories impose financial penalties on employees who take days off or arrive late. If an employee takes off Saturday or Monday without informing his superiors, he is fined two days' worth of wages. If an employee is three minutes or more late for class or misses the class registration by a couple of minutes, and this happens four times in a month, a day's salary is deducted from his earnings. Is it permissible for an organization to dock wages, and is it permissible to employ someone with these conditions?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the scenario of the questioner, deducting two days' worth of wages for missing one day, and withholding payment because an employee was a couple of minutes late is oppression, impermissible and a sin. Financial penalties are abrogated, and it is forbidden to issue such punishments now. It is also impermissible to stipulate these conditions in the employment contract, due to which the contract is flawed. It is necessary to terminate this contract and remove the impermissible conditions before renewing it.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it to return to *qiyām* from *rukū'* in order to recite *qunūt*?

Question: What do the scholars of Islam say regarding the following. If someone forgets to recite *qunūt* during *witr* and enters *rukū'*, what is the ruling for him if he remembers during *rukū'*? If he stands up again, recites *qunūt*, and performs *sajdat al-sahw* (prostration of forgetfulness) at the end, is his prayer valid?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If someone forgets to recite *qunūt* and performs *rukū'*, then remembers that he did not recite it, he should neither stand up to recite it nor should he recite it during *rukū'*. He should continue the prayer as normal and perform *sajdat al-sahw* at the end. If he stands up and recites *qunūt*, then performs *rukū'* again and completes the prayer, he is sinful and it is *wājib* for him to repeat the prayer, irrespective of whether he performed *sajdat al-sahw* at the end or not. In this instance, by performing *rukū'* again, he intentionally delayed prostration, and it is necessary to repeat a prayer for the intentional delaying of a *rukū'*. *Sajdat al-sahw* will not suffice.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Is it necessary to fulfil a vow of memorising the noble Quran?

Question: What do the scholars of Islam say regarding the following. Someone vowed to memorise the noble Quran in the event of a favourable occurrence. What is the ruling of fulfilling this vow?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the scenario of the questioner, it is not necessary to fulfil the vow because memorising the noble Quran is *farḍ kifāyah* (obligation of sufficiency). Vowing to perform something that is already *farḍ kifāyah* or *farḍ ‘ayn* (individual obligation) does not make it necessary to fulfil the vow. Memorising the noble Quran is a great form of worship, so fulfilling the vow is very beneficial.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The ruling of hanging pictures of living creatures on walls

Question: What do the scholars of Islam say regarding the following. Some people hang pictures of lions, horses and other animals on their walls for decoration. The facial features of the animals are distinct, so is it permissible to hang them on walls?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Hanging such pictures of animals on walls in which their appearances are clear, is impermissible, a sin, and it prevents the angels of mercy from entering the home. Hanging pictures of living things on the wall is a means of honouring them. Shari‘ah teaches us that making images of living things, having someone else make them, and

hanging them on a wall is forbidden.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performing the *ṭawāf* prayer after completing multiple *ṭawāfs*

Question: What do the scholars of Islam say regarding the following. I performed ‘Umrah a few days ago and I performed multiple *ṭawāfs* consecutively in one night. However, instead of performing the *ṭawāf* prayer after each *ṭawāf*, I performed two units of prayer for each of them after completing the last *ṭawāf*. Was it permissible for me to perform multiple *ṭawāfs* consecutively without performing the *ṭawāf* prayer after completing each one? Is the *ṭawāf* valid?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Performing all the *ṭawāf* prayers together at the end is *makrūh tanzīhī*, but the *ṭawāf* is valid. It is *wājib* to perform two units of prayer after every *ṭawāf*, irrespective of whether the *ṭawāf* is *farḍ*, *wājib*, *sunnah* or optional. However, it is a *sunnah* to perform it immediately as long as it is not a disliked time to perform optional prayer.

If someone performs multiple *ṭawāfs* without offering the prayer between each one, it is *makrūh tanzīhī*. The *ṭawāfs* are valid, but it is necessary to perform the prayer for each one in a non-*makrūh* time. If the *ṭawāf* is completed during a time when it is disliked to offer optional prayer, there is no harm in performing another *ṭawāf* after it. Depending on how many *ṭawāfs* are performed, the prayers for each one must be offered at a non-*makrūh* time later on.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prophet Ilyās

عليه السلام

(PART 3)

Mawlana Adnan Ahmad Attari Madani

THE KING ASKED FOR RESPITE

The king said, "You have given us proof. Give us a day to think, so we may contemplate regarding this invitation to your religion." Prophet Ilyās عَلَيْهِ السَّلَامُ then left, intending to return and invite them again later. After he left, the king gathered all other kings of the nation and a host of Jewish scholars. "What do you think about this man?" he asked them. The scholars said, "We saw qualities found in the Torah reflected in him, in that he was sent as a prophet; fire, mountains, and lions are subservient to him, and those who hear his voice shall humble themselves and mend their ways."¹

THE KING DID NOT BELIEVE

Some Jewish scholars remarked, "They have lied in their speech. This man is a magician (معاذ الله). There is nothing to fear." The king subjected the Jewish scholars who spoke the truth to punishment and took on a harsh attitude towards Prophet Ilyās عَلَيْهِ السَّلَامُ.²

THE MISFORTUNE OF KING AJĀB

King Ājāb, who initially believed in Prophet Ilyās عَلَيْهِ السَّلَامُ, then began opposing him. His wife declared, "You have turned away from the religion of truth after initially accepting it. Yet, I shall not turn away from the religion of Prophet Ilyās عَلَيْهِ السَّلَامُ." She then separated from King Ājāb.³

PILLAR OF LIGHT

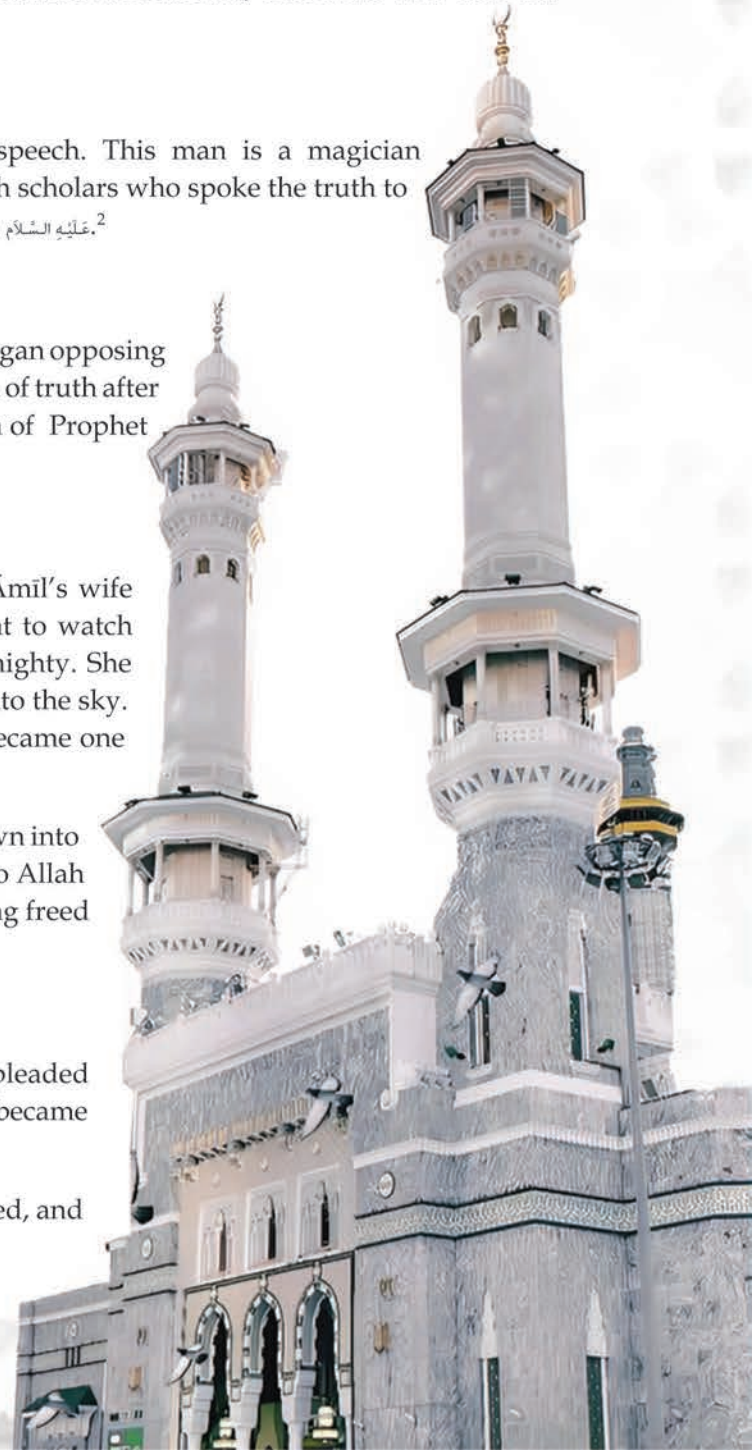
Prophet Ilyās عَلَيْهِ السَّلَامُ built a canopy near the palace. King 'Āmīl's wife was a pious woman, and she secretly left the palace one night to watch Prophet Ilyās عَلَيْهِ السَّلَامُ, who was busy worshipping Allah Almighty. She suddenly saw a pillar of light emerge, rising from the canopy into the sky. She immediately then believed in Prophet Ilyās عَلَيْهِ السَّلَامُ and became one of his followers.

When King 'Āmīl learnt about this, he ordered for her to be thrown into fire. Soldiers did this to her, but Prophet Ilyās عَلَيْهِ السَّلَامُ prayed to Allah Almighty 'and' the fire did not harm her in the slightest. The king freed her, and she separated from her then disbelieving husband.⁴

THE GOOD FORTUNE OF KING 'ĀMĪL

One day, King 'Āmīl's son passed away. He cried profusely and pleaded to his false god, but his son did not come back to life. The king became angry at this false god.

He then went to Prophet Ilyās عَلَيْهِ السَّلَامُ and said, "My son has died, and my god cannot bring him to life. Can you bring him back?"



Prophet Ilyās replied, "This is easy for my Lord." He ﷺ prayed to Allah Almighty and the king's son was brought back to life whilst saying, "There is none worthy of worship except Allah, and Ilyās is His bondsman and messenger."

The king witnessed this, abandoned his kingdom, began believing in Prophet Ilyās ﷺ as a prophet, and started following him. He wore a garment made of cotton and busied himself with worshipping Allah Almighty. He remained steadfast upon faith for the rest of his life, even after the death of his ex-wife and son.

Prophet Ilyās ﷺ continued to call his nation to the truth, yet they rejected and chose misguidance and disbelief instead.⁵

FAMINE OF THE ISRAELITES

Allah Almighty sent a revelation to Prophet Ilyās ﷺ, instructing him to invite the Israelites to the truth and warn them of divine punishment. If they did not accept, Allah Almighty would not allow it to rain and punish them with famine. Prophet Ilyās ﷺ invited them to the truth, but they said, "We will never believe in you or your Lord. Do as you please." Allah Almighty did not send any rain, water in the springs dried up, and fruit stopped growing on trees. After eating what they already had, they began eating livestock, and when this finished, resorted to consuming dogs, cats, and mice. When they could not find anything to eat after this, they ate the flesh of dead people.⁶

A BIRD BRINGING MEAT AND FOOD

Allah Almighty sent another revelation, ordering for Prophet Ilyās ﷺ to invite them to faith again. He made ways to their settlements. When reaching the first, he came across an old lady. "Do you have anything to eat?" he asked her. In reply, she took oath by a false god and said, "I swear by my lord Ba'! I have not kneaded bread in a long time."

He then asked, "Why do you not believe in Allah Almighty?" She answered, "My son Yasa' follows the religion of Prophet Ilyās ﷺ, but I think he received no benefit after accepting it. He is hungry and close to death." Prophet Ilyās ﷺ then called

aloud; "O Yasa'! Would you like to eat bread?" Yasa' shouted from his home, "Where will bread come from for me?" After saying this he passed away, causing the old woman to wail and hit her face.⁷ Prophet Ilyās ﷺ turned to her and inquired, "If Allah Almighty brought your son back to life and gave you your favourite food, would you believe in Him?" She replied, "Yes, I will then believe in Him."

Prophet Ilyās ﷺ stood, offered two units of ṣalāh, and made du'a' to Allah Almighty. The woman's son was brought back to life and the latter recited the kalimah; "I testify there is none worthy of worship except Allah, and Ilyās is His bondsman and messenger." She too began believing in Allah Almighty from that moment. A bird carrying a large pot of meat and food flew towards the old woman and her son, which they both ate from until they were full. The believing old woman told the nation what had transpired and tried to warn them regarding Allah Almighty's punishment, but they strangled her in response and caused her to die as a martyr.⁸

THE BELIEVING WOMAN BROUGHT TO LIFE

Yasa' was shocked and saddened at the martyrdom of his mother. Prophet Ilyās ﷺ saw this and said, "Allah Almighty will soon bring your mother back to life 'and' both of you shall be a great sign for this nation." When he approached his nation, they were gathered around her corpse ready to eat her. He called out to them, and they scattered after realising who it was, whilst exclaiming, "You are indeed Ilyās ﷺ!" He then prayed to Allah Almighty and He brought the believing old lady back to life.⁹

¹ Nihāyat al-Arab fī Funūn al-Adab, vol. 14, p. 11

² Ibid, vol. 14, p. 12

³ Qiṣaṣ al-Anbiyā', p. 246

⁴ Nihāyat al-Arab Fī Funūn al-Adab, vol. 14, p. 12

⁵ Nihāyat al-Arab Fī Funūn al-Adab, vol. 14, p. 12

⁶ Ibid

⁷ Ibid

⁸ Ibid p. 13; Qiṣaṣ al-Anbiyā', p. 249

⁹ Nihāyat al-Arab Fī Funūn al-Adab, vol. 14, p. 13

Miracle of the BLESSED HAND

Mawlana Sayyid Imran Akhtar Attari Madani

The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ displayed numerous miracles. His pure self would exhibit these wonders from time to time. Sayyidunā ‘Abdullah bin Mas‘ūd رَضِيَ اللهُ عَنْهُ relates:

I would herd the goats of ‘Uqbah b. Abī Mu‘īṭ. One day, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ passed by. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “O boy, do you have any milk?”

I replied, “Yes, but I am entrusted with it.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Do you have a nanny goat that has not paired with a billy goat?” So, I brought a goat like this to the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his hands over its udders and they became full of milk. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drained the milk into a vessel, drank it and gave some to Abu Bakr رَضِيَ اللهُ عَنْهُ. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told the udders to shrink, and they shrank. After a while, I went to the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Teach me how to do this.’ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his hand on my head, prayed for Allah’s mercy to descend upon me, and said, “Indeed, you are an intelligent boy.”

A goat only gives milk in certain conditions and during specific days, otherwise its udders remain empty. It is a

great miracle of the blessed hands of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that a goat’s udders were filled with milk as soon as he touched them.

If we are entrusted with someone’s property, we must fulfil its rights.

We must perform a task correctly and to the best of our abilities.

A person in a position of responsibility should be aware of the needs of the people around him instead of worrying only about himself.

Food and drink should be shared with others in the time of need as there are blessings when eating with other people.

If we borrow someone’s item for use, it must be returned in a good condition.

Adults should carry out work that is befitting of their rank instead of having children do it for them. They should be compassionate to the young whilst giving them important life lessons.

If we do not wish to fulfil a particular request by children or do not deem it appropriate to respond to what they say, we must refrain from rebuking them and deal with them compassionately instead.

¹Musnad Imam Ahmad, vol. 6, p. 82, Hadith 3598

Young Companions of the Holy Prophet ﷺ

SĀ'IB B. YAZĪD

رَضِيَ اللَّهُ عَنْهُمَا

Sayyidunā Sā'ib b. Yazīd رَضِيَ اللَّهُ عَنْهُمَا is one of many fortunate children who sat in the company of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Here are details about his childhood.

BRIEF INTRODUCTION

He was born in 2 AH, and he was the same age as Sayyidunā 'Abdullāh b. Zubayr and Sayyidunā Nu'mān b. Bashīr رَضِيَ اللَّهُ عَنْهُمْ.¹ At the age of seven, he and his father participated in the Farewell Hajj with the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.² He was approximately 8 years old when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, and he reported 22 Aḥādīth.³

MEMORABLE CHILDHOOD INCIDENT

Sayyidunā Sā'ib b. Yazīd رَضِيَ اللَّهُ عَنْهُمَا said, "I remember when I went with the children to Thaniyyat al-Wadā' to welcome the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when he returned from the expedition of Tabuk."⁴

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed a hand on his head and supplicated for him to be blessed.

Sayyidunā Sā'ib b. Yazīd رَضِيَ اللَّهُ عَنْهُمَا said, "My aunt took me to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My nephew is ill.' The holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed hand on my head and supplicated for me. Then, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed ablution, and I drank the water he used. After that, I stood behind him and saw the mark of prophethood between his shoulders."⁵

BLACK HAIR IN THE MIDDLE OF HIS HEAD

Sayyidunā 'Aṭā' رَضِيَ اللَّهُ عَنْهُ said:

The hair in the middle of Sā'ib b. Yazīd's head was black, whereas the rest of the hair on his head and beard were white. I asked him, "I swear by Allah Almighty, I have not seen a head like yours. This part of your head is black and the rest is white." Sā'ib b. Yazīd رَضِيَ اللَّهُ عَنْهُمَا replied, "O my son! Should I not tell you about this?" I told him to tell me. He said, "When I was a child, I was playing with other children when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by. So, I greeted him, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded and said, 'Who are you?' I answered, 'I am Sā'ib b. Yazīd.' The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed hand on my head out of compassion and supplicated for me. Oath by Allah! These hairs will never turn white, they will always be black."⁶

PASSING

Sayyidunā Sā'ib b. Yazīd رَضِيَ اللَّهُ عَنْهُمَا passed away in Madinah in the year 94 AH.⁷

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

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Istī'āb fī Ma'rīfat Al-Aṣḥāb*, vol. 2, p. 144

² *Sunan al-Tirmidhī*, vol. 2, p. 270, Hadith 926

³ *Al-A'qām li al-Zarkalī*, vol. 3, p. 68

⁴ *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 151, Hadith 4427

⁵ *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 89, Hadith 190

⁶ *Tārīkh Ibn 'Asākir*, vol. 20, p. 115

⁷ *Tahdhīb al-Asmā' wa al-Lughāt*, vol. 1, p. 203

Jannat al-Baqī'

This is an ancient, famous and blessed cemetery located in the south east side of al-Masjid al-Nabawī. The area was designated for the burial of the Prophet's companions رَضِيَ اللهُ عَنْهُمْ. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I was commanded [to choose] this place."¹

In Arabic, the word "Baqī'" refers to a field full of trees. The cemetery became known as Baqī' al-Gharqad because the area was previously full of boxthorn trees.² The Arabs usually call the cemeteries jannat, which is why it also began to be referred to as Jannat al-Baqī'.³ It was a small area initially, and its first expansion took place during the era of Sayyidunā Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ. During the reign of the Ottomans, it was 15,000 square metres, and after further expansions, it is now approximately 56,000 square meters.⁴ This is the most virtuous cemetery in the world. Approximately 10,000 Companions, members of the Ahl al Bayt, the Tābi'īn and the generation after them, the saints and other fortunate Muslims are laid to rest there.⁵ Here are some of the famous people laid to rest therein:

- Sayyidunā 'Uthmān b. 'Affān. رَضِيَ اللهُ عَنْهُ
- Sayyidunā Imam Ḥasan. رَضِيَ اللهُ عَنْهُ
- Lady Fāṭimah. رَضِيَ اللهُ عَنْهَا
- Sayyidunā 'Abdullāh b. Mas'ūd. رَضِيَ اللهُ عَنْهُ
- Sayyidunā 'Abbās b. 'Abd al-Muṭṭalib. رَضِيَ اللهُ عَنْهُ
- Sayyidunā 'Abd al-Raḥmān b. 'Awf. رَضِيَ اللهُ عَنْهُ
- Lady 'Ā'ishah and the rest of the Prophet's wives. رَضِيَ اللهُ عَنْهُم
- Ibrāhīm b. Muḥammad the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- Sayyidunā Abū Hurairah. رَضِيَ اللهُ عَنْهُ
- Sayyidunā Ḥassān b. Thābit⁶. رَضِيَ اللهُ عَنْهُ

The first among the Muhājirīn laid to rest in Jannat al-Baqī' was Sayyidunā 'Uthmān b. Maẓ'un, and Sayyidunā As'ad b. Zurārah رَضِيَ اللهُ عَنْهُمَا was the first from the Anṣār.⁷ According to one opinion, the

blessed head of Sayyidunā Imam Ḥussain رَضِيَ اللهُ عَنْهُ is buried next to Lady Fāṭimah رَضِيَ اللهُ عَنْهَا in Jannat al-Baqī'.⁸ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited this cemetery often and he prayed for the deceased like so: "O Allah, forgive the inhabitants of Baqī' al-Gharqad."⁹ The first people to be raised on the Day of Judgement, after the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُمَا, will be the people laid to rest in Jannat al-Baqī'.¹⁰

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said 70,000 people will be raised from Jannat al-Baqī' and admitted into Paradise without accountability.¹¹ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, "I will intercede for whoever is laid to rest here [in Jannat al-Baqī']." Or the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I will testify in favour for the people laid to rest here."¹² The scholars say regarding the people visiting Medina:

It is a sunnah to visit Jannat al-Baqī'. After visiting the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, go to Jannat al-Baqī, especially on Fridays.¹³

Mount Uḥud

Mount Uḥud is a heavenly mountain located in northern Medina and it is 3533 ft high. The Battle of Uḥud took place at the base of this mountain. Mount Uḥud is used as an example in many Aḥādīth when good deeds and sins are explained. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his love for the mountain, saying:

أحد يحبنا و نحبه جبل من جبال الجنة

Uḥud is a heavenly mountain that loves us, and we love it.¹⁴

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended Uḥud with Abū Bakr 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُمْ, when the mountain shook beneath them. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اثبت أحد فإنما عليك نبي وصديق وشهيدان

O Uḥud! Be firm, for there is a Prophet, a veracious one and two martyrs upon you.¹⁵

Sacred Historical Sites in Medina

Mawlana Muhammad Asif Iqbal Attari Madani

The eminent city of Medina is full of blessings due to the many sacred historical sites therein. The people of faith have been showing their love and devotion to these places since the beginning of Islam. Here are some notable places.



Resting places of the Martyrs of Uḥud

The Battle of Uḥud occurred in 3 AH and 70 Muslims were martyred. 46 years later, some of the graves were opened when a stream was dug. The people of Medina and others saw the shrouds of the martyrs were intact, their bodies were fresh and their hands were placed on their wounds. When their hands were lifted, fresh blood flowed from the wounds. It was as if they were in a deep and peaceful sleep.¹⁶

At the start of every year, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited the graves of the martyrs of Uḥud and said:

السَّلَامُ عَلَيْكُمْ مِمَّا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Peace be upon you. How great is the final abode you have been given in return for your patience!¹⁷

Sayyidunā Shaykh al-Muḥaddith ‘Abd al-Haqq al-Dihlawī رَضِيَ اللهُ عَنْهُ writes:

Whoever passes by the martyrs of Uḥud and greets them with *salām*, they send *salām* upon you until the Day of Judgement. The sounds of *salām* have been heard many times from the graves of the martyrs, and especially from the grave of Amīr Ḥamzah رَضِيَ اللهُ عَنْهُ.¹⁸

The resting place of Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ

Among the resting places of the martyrs of Uḥud at the base of the mountain, is the blessed resting place of Sayyidunā Ḥamzah b. ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ, which holds a special station. Many devotees of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visit this resting place with immense love and respect. He is the paternal uncle and foster brother of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His bravery earned him the titles of lion of Allah Almighty, lion of the Messenger, the doer of good, remover of difficulties and leader of the martyrs. He was also martyred during the Battle of Uḥud.¹⁹ Whilst a stream was being dug in the plains of Uḥud, a shovel accidentally hit his foot causing fresh blood to flow from the wound.²⁰

These were only some of the beautiful talking points about Medina, otherwise much more could be said about its countless beauties and grandeur. What can be said about the greatness of the city which Allah Almighty Himself describes? The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us about the virtues of this blessed city which many believers long to visit. They shed tears of happiness upon arrival, but these turn into tears of grief when departing. The heart desires to touch and kiss the walls of this city, and its dust is applied to the eyes like kohl. The hearts of the people who have not visited Medina are restless, and it is the place where people yearn to live and die.

Medina is one of the most beloved places to the Creator and the created, and this is only because it is the city of the beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In summary, it is as if Medina is the crown of both worlds.

¹ *Al-Mustadrak*, vol. 4, p. 191, Hadith 4919

² *Mir'āt al-Manājih*, vol. 2, p. 252

³ *Justujoe Madina*, p. 598

⁴ *Justujoe Madina*, p. 598

⁵ *Jannati Zewar*, p. 390; *Ashiqan-e-Rasool ki 130 Hikayat*, p. 262

⁶ *Wafā al-Wafā'*, vol. 3, p. 1411 etc.

⁷ *Sharḥ Abū Dāwūd li al-‘Aynī*, vol. 5, p. 272

⁸ *Ṭabaqāt Ibn Sa‘d*, vol. 5, p. 184

⁹ *Ṣaḥīḥ Muslim*, p. 376, Hadith 2255

¹⁰ *Sunan al-Tirmidhī*, vol. 5, p. 388, Hadith 3712

¹¹ *Majma‘ al-Zawā‘id*, vol. 3, p. 686, Hadith 5908

¹² *Tārīkh al-Madīnah li Ibn Abī Shaybah*, vol. 1, p. 97

¹³ *Jannati Zewar*, p. 390

¹⁴ *Al-Mu‘jam al-Kabīr*, vol. 17, p. 18, Hadith 19

¹⁵ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 527, Hadith 3686

¹⁶ *Subul al-Hudā wa al-Rashād*, vol. 4; p. 252; *Kitāb al-Maghāzī li al-Wāqidī*, vol. 1, p. 267; *Dalā‘il al-Nubuwwah li al-Bayhaqī*, vol. 3, p. 291

¹⁷ *Muṣannaf ‘Abd al-Razzāq*, vol. 3, p. 381, Hadith 6745

¹⁸ *Jadhb Al-Qulūb*, p. 177

¹⁹ *Usd al-Ghābah*, vol. 2, p. 66; *Ma‘rifat al-Ṣaḥābah*, vol. 2, p. 17

²⁰ *Ṭabaqāt Ibn Sa‘d*, vol. 3, p. 7

BENEFICIAL POINTS

Muhammad Imran Attari

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

On the 6th of June 2024, the head of Dawat-e-Islami's Central Executive Committee, Haji Imran Attari رَضِيَ اللهُ عَنْهُ delivered a speech to teachers and students of Jamiat al-Madinah and Madrasat al-Madinah. Here are some important points from it:

1. Training is more important than education. There are thousands of educational institutes in society, but immodesty, anger, divorce, strained relations, and discord remain rife due to a lack of training. The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent a large part of his blessed life training his Companions رَضِيَ اللهُ عَنْهُمْ.
2. Seek permission before entering the home of whoever you are meeting, and refrain from looking into other people's homes. If one's gaze goes astray, he too goes astray. If someone takes you inside their home, there is no need to gain permission.
3. A wandering gaze can lead one astray. Protect your eyes from looking around needlessly.
4. Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ عَنْهُ reports that the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When you seek permission to enter a home three times and permission is not given one should return." One wisdom of seeking permission to enter is so people outside cannot immediately see those living inside.
5. Protect your minds from wandering and confine them within the boundaries of Islamic law.
6. Our attitudes and habits define us.
7. Our coming and going, sitting and standing, and every other action should be performed in a way that distinguishes us.
8. Your first meeting with someone accounts for 70% of their image of you.
9. When a child grows older, they must seek permission before entering their parents' room.
10. When talking to someone over the phone, do not end the call before the other person finishes what he is saying. Doing so is disrespectful, and it can lead to arguments.
11. People make decisions according to the knowledge they possess, not according to age. Your mannerisms should show you are educated.
12. Your position should be such that when someone talks to you, he feels as if he is talking to someone of knowledge.
13. Good manners are to give someone fruit when they throw stones at you (i.e, forgive them), for stones are only thrown at the trees which bear fruit.
14. Some people are so sensitive and well-mannered that they avoid visiting others' homes during mealtimes.
15. Responsibilities should be given to those who are capable.
16. If you are given an opportunity to speak, do so concisely.
17. We will not cry, but instead wipe away the tears of the ummah.

May Allah Almighty grant us the ability to act upon this.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Ṣaḥīḥ Bukhārī, vol. 4, p. 170, hadith 6245

Making the Masjid an Abode

Abu Rajab Muhammad Asif Attari Madani

The Companion Abū Hurayra رَضِيَ اللهُ عَنْهُ reports how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ إِلَّا تَبَشَّشَ اللهُ لَهُ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ عَلَيْهِمْ

When a Muslim makes the masjid an abode for salah and dhikr, Allah becomes happy with him, the way the family of a missing person become happy upon his return.¹

Explaining this hadith

- 1. Making the masjid an abode** This means to make it necessary upon yourself to attend the masjid. It does not imply you reserve a specific spot for yourself inside, as hadith prohibit from doing so.²

The virtues of making the masjid an abode regarding salah and remembering Allah Almighty therein, not for worldly purposes and pleasures of the *nafs*.³

How is it to reserve a spot for a lawful requirement?

Mufti Ahmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ writes:

Keeping a spot for yourself in the masjid such that you cannot retain focus in another area is disliked. It is permissible to reserve a spot if lawful requirement exists, just as the mihrab is a place only for the imam, and some masjids have an exclusive spot for the *mukabbir* behind the imam. They too should perform sunnah and nafl prayers in a different place.

He who sits in an area first is entitled to it. Some sultans of Islam reserved a spot for themselves behind the imam, as their lives were at risk if they prayed elsewhere despite having security arrangements. They are resultantly excluded from this ruling.⁴

2. Allah Almighty becoming pleased

Allah Almighty becoming happy with somebody; this means Allah Almighty looking at them mercifully, and granting them blessings, goodness, and esteem.⁵

3. Meaning of 'missing person'

غائب is derived from the word رغب and the latter refers to that which is hidden from the eyes, irrespective of whether it is in someone's heart or not.⁶ In this scenario, غائب can mean someone who is missing or someone who is met after a long time.

Summarising this commentary

Allah Almighty becomes pleased with Muslims who frequently stay in the masjid, the way people become happy when they meet their loved ones after a long time (this is purely by way of example with no comparison between Allah Almighty and humans). Afterwards, Allah Almighty grants them blessings and honour.

The importance of a masjid

In Islamic society, masjids have great significance. Hadith deeply explain the virtues of building, maintaining, and loving them, as well as the excellences of attending them to pray, perform i'tikāf, and carry out other acts of worship.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Indeed, some people are the pillars of masjids whilst angels are their associates. Angels seek them if they are absent, visit them if they are ill, and help them if they are in need."⁷

A fish in water

Sufis say a believer in the masjid is like a fish in water, and a hypocrite feels like a bird in a cage. For this reason, it is disliked for one to leave the masjid immediately after praying. If Allah Almighty grants one ability, arrive at the masjid early and leave late. When you are not in the masjid, be alert for the sound of the azan, so you may return to it.⁸

Here are some examples of the love our pious elders had for the masjid.

Listening to azan for forty years

Burd رَحْمَةُ اللهِ عَلَيْهِ was a slave manumitted by Sa'id b. Musayyib. The former explained, "For forty years, there was not a time in which azan was given and Sa'id b. Musayyib was not in the masjid."⁹

Is anywhere better than the masjid?

Muhammad b. Munkadir رَحْمَةُ اللهِ عَلَيْهِ said:

I saw Ziyād b. Abū Ziyād رَحْمَةُ اللهِ عَلَيْهِ sitting in the masjid and holding his nafs to account. He rebuked it by saying, "Sit down! Where do you want to go and why? Are you going someplace better than the masjid? You see mercy descending upon us, yet you want to leave and look at people's houses?"¹⁰

Sitting in the masjid from 'aṣr to maghrib

Ḥassān b. 'Aṭīyya رَحْمَةُ اللهِ عَلَيْهِ would sit in the masjid after 'aṣr and make dhikr of Allah Almighty until sunset.¹¹

More benefits of attending the masjid

There are many more benefits of visiting the masjid, like being aware of the condition of people in your community, strengthening social ties, and forming new relationships. You learn how to remain clean, and one avoid sins like swearing, lying, and backbiting. These supplementary benefits improve the social aspect of our lives.

The masjid's splendour during the Prophet's ﷺ era

The splendour and liveliness of the masjid during the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed era were at an apex, as every Muslim attended it. They prayed in congregation, recited the noble Quran, and learnt about Islam. Mujāhidīn and preachers were trained and prepared. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met and hosted delegations who came to visit him, and the Companions رَضِيَ اللهُ عَنْهُمْ spent time with the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to learn from him.

How did we lose this?

During the time of the Companions رَضِيَ اللهُ عَنْهُمْ, every

Muslim offered salah. This was a golden era. An overwhelming number from the generation that succeeded them (*tābi'īn*) also prayed, but it was not like the previous era. The generation after them was also a beautifully pleasant one. These three eras are known as *قُرُونٌ ثَلَاثَةٌ* – in them, masjids were populated and sinners were few. The generations that followed had an increased number of sinners and a large demographic who did not pray, and this trend is continuing today.¹²

A survey conducted in 2021 says there are approximately 3.6 million masjids in the world (according to TRT World), and over 2 billion Muslims in the world (via worldpopulationreview). Yet, there are very few Muslims who pray in congregation, despite modern amenities like air conditioning, heaters, wudu areas etc, which were unimaginable in the past.

Where do we stand?

We must reflect upon whether we are amongst those who attend the masjid or not. If, Allah forbid, we do not pray in congregation and fail to perform other worship consistently, then we must combat our laziness and heedlessness. We must make a change today. We must also encourage our family members and neighbours to do the same, as masjids are for us. If we do not spend time in and utilise them, who will?

The Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* explains an event:

الْحَمْدُ لِلَّهِ I had a habit of encouraging people to pray, even before Dawat-e-Islami was created. I spoke with one Islamic brother and said I will wake him up for fajr or send somebody to do so. When we arrived at his house, he was already awake waiting for us on the balcony.

This event teaches us that if we go out of our way to wake someone up, he will naturally remain restless, as he does not want to be asleep when we arrive. This makes him awaken and get ready before our arrival.¹³

Dear readers! To offer salah consistently, learn about the Sunnah, and find out how to perform acts of worship correctly, kindly affiliate yourselves with the Islamic environment of Dawat-e-Islami. The latter has started a movement to keep masjids populated, which allows for religious events like gatherings, Madani Muzakaras, i'tikāf, learning Islamic law, courses, Madani Qafilas, and more.

¹ Sunan Ibn Māja, vol. 1, p. 438, hadith 800

² Sharḥ Ibn Māja, p. 360

³ Mirqāt al-Mafātiḥ, vol. 2, p. 385

⁴ Mir'āt al-Manājih, vol. 2, p. 87

⁵ Taysir Sharḥ Jāmi' Ṣaghīr, vol. 2, p. 347

⁶ Al-Nihāyat fi Gharīb al-Ḥadīth wa al-Āthār, vol. 3, p. 357

⁷ Al-Mustadrak, vol. 3, p. 162, hadith 3559

⁸ Mir'āt al-Manājih, vol. 1, p. 435

⁹ Ḥilyat al-Awliyā', vol. 2, p. 186, number 1874

¹⁰ Dhamm al-Hawā, p. 55

¹¹ Siyar A'lām al-Nubalā', vol. 6, p. 244

¹² Malfūzāt Amīr Ahl al-Sunnah, vol. 2, p. 440

¹³ Malfūzāt Amīr Ahl al-Sunnah, vol. 2, p. 440



SAYYIDUNĀ USĀMAH B. ZAYD رَضِيَ اللَّهُ عَنْهُمَا

BRIGHT STARS

Mawlana Adnan Ahmad Attari Madani

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever loves Allah and His Messenger should love Usāmah too."¹

Dear Islamic brothers! Sayyidunā Usāmah's رَضِيَ اللَّهُ عَنْهُ father is the famous Companion Sayyidunā Zayd b. Ḥārithah رَضِيَ اللَّهُ عَنْهُ, and his mother is the foster mother of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, by way of wet nursing; Sayyidah Umm Ayman رَضِيَ اللَّهُ عَنْهَا.² He was born and brought up in Makkah, and he did not consider any religion besides Islam. He performed the migration with his father Sayyidunā Zayd رَضِيَ اللَّهُ عَنْهُ.³ He was tall, his nose was thin and raised, and he was of dark complexion.⁴ He was cheerful and amiable, skilled in handling administrative matters, intelligent and courageous.⁵

Court of the beloved Prophet ﷺ

In the presence of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ was like a beloved family member.⁶ The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed great love for him. There were several occasions when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ with him. Here are some examples:

- In the year 7 AH, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to Makkah to perform *Umrah*. Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ was also seated on the camel behind the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and they entered Makkah like this.⁷
- In the year 8 AH during the Conquest of Makkah, he was seated behind the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon a conveyance.⁸ On this occasion, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the holy Ka'bah accompanied by Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ.⁹ The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him for a bucket of water. Moistening the cloth himself, he participated in washing away the images in the Ka'bah.¹⁰
- In the year 10 AH during the farewell Hajj, after staying at 'Arafah, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ waited for Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ and delayed his journey to Muzdalifah. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed him with the opportunity to ride behind him on the conveyance on the way to Muzdalifah.¹¹

Commander of an Army

In 11AH, during Ṣafar, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ despatched an army of 700 mujahideen, which included Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ and other senior Companions رَضِيَ اللَّهُ عَنْهُمْ, under the leadership of Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ. However, the army returned when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away.¹² Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ was 18 or 19 years old¹³ when Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ sent him again as the leader of the same army. The army departed and after 35 days, Sayyidunā Usāmah رَضِيَ اللَّهُ عَنْهُ returned as a successful commander.

Court of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ

Whenever Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ saw him, he would say, “O leader! Peace be upon you.” Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ asked why he said this, and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ explained, “I will continue to call you ‘leader’ because you were our (army’s) leader at the time when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away.”¹⁴

During the reign of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, he set a stipend of 3,500 dirhams for Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ, and 3,000 dirhams for his son Sayyidunā ‘Abdullāh. His son asked, “You gave preference to Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ even though I fought in battles he did not.” Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ said, “Indeed! Usāmah was more beloved to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than you, and Usāmah’s father was more beloved to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than your father. I gave preference to the Prophet’s beloved over my beloved.”¹⁵

Love for his mother

Sayyidunā Usāmah b. Zayd رَضِيَ اللهُ عَنْهُ loved his mother very much. During the reign of the third Caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ, the price of a date tree reached 1,000 dirhams. Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ cut off the top of a tree, extracted its pulp and fed it to his mother. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ asked why he did this, and he replied, “My mother told me she had a desire to eat it. If I have the capability of getting what she wants, I present it to her.” (It is said that eating the pulp within a date tree is helpful for treating tuberculosis.)¹⁶

Court of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ respected him greatly. During old age, Sayyidunā Usāmah visited Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, who seated him next to himself and treated him with utmost honour and respect.¹⁷

Habits

He fasted every Monday and Thursday. A slave said to him, “You have become weak, but you still fast on these specific days.” Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ replied, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fasted on these two days.”¹⁸ One day, he lay down near the door leading to the blessed resting place of the

beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and recited poetry in a loud voice. Once, he prayed next to the blessed resting place of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whereupon Marwān passed by and asked, “Are you praying next to the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?” Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ answered, “I love the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” Marwan said something extremely evil and left. Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ followed him and said, “O Marwan! You are a person who habitually utters nonsense and deliberately too.”¹⁹

Residence and Death

Sayyidunā Usāmah رَضِيَ اللهُ عَنْهُ owned properties in the valley of Al-Qurā, which he would occasionally travel to.²⁰ He took up residence in a large town in the suburbs of Damascus called Mizzah and then settled in the valley of al-Qurā between Madinah and Syria. Thereafter, he travelled to Madinah to reside there. In 54 AH, he passed away in Juruf (3 miles away from Madinah).²¹

Narrations

Sayyidunā Usāmah b. Zayd رَضِيَ اللهُ عَنْهُ reported 128 Ḥādīth. Of these, 15 are agreed upon in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. One ḥadīth is in Ṣaḥīḥ al-Bukhārī alone and two are in Ṣaḥīḥ Muslim alone.²²

¹ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 120

² *Mir‘āt al-Manājīh*, vol. 6, p. 505

³ *Tārīkh Ibn ‘Asākir*, vol. 4, p. 249

⁴ *Al-Badr al-Munīr li Ibn al-Mulaqqin*, vol. 9, p. 698

⁵ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 120

⁶ *Tārīkh Ibn ‘Asākir*, vol. 4, p. 249

⁷ *Faizān-e-Siddīq-e-Akbar*, p. 350

⁸ *Ṣaḥīḥ Bukhārī*, vol. 2, p. 306, Ḥadīth 2988, summarized

⁹ *Ṣaḥīḥ Bukhārī*, vol. 1, p. 188, Ḥadīth 505, summarized

¹⁰ *Al-Fatāwā al-Riḍawīyyah*, vol. 21, p. 437, with changes

¹¹ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 121; *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 563, Ḥadīth 1686

¹² *Siyar A‘lām al-Nubalā’*, vol. 4, p. 119; *Kanz al-Ummāl*, vol. 3 p. 241, Ḥadīth 14062

¹³ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 121; *al-Bidāyah wa al-Nihāyah*, vol. 5 p. 562

¹⁴ *Tārīkh Ibn ‘Asākir*, vol. 2, p. 60, vol. 8 p. 70

¹⁵ *Sunan al-Tirmidhī*, vol. 5, p. 445, Ḥadīth 3839; *Usd al-Ghābah*, vol. 1 p.102

¹⁶ *Al-Mustadrak*, vol. 4, p. 780, Ḥadīth 6590

¹⁷ *Siyar A‘lām al-Nubalā’*, vol. 4, pp. 124-125

¹⁸ *Musnad Aḥmad*, vol. 8, p. 174, Ḥadīth 21803

¹⁹ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 122

²⁰ *Siyar A‘lām al-Nubalā’*, vol. 4, p. 125

²¹ *Al-Iṣābah fī Tamayiz al-Ṣaḥābah*, vol. 1, p. 203

²² *Siyar A‘lām al-Nubalā’*, vol. 4, p. 125

Reformation and Principles of Guidance

Sayyid Na'im al-Dīn Murādābadi

For reformation, it is necessary to refrain from and remove bad habits, evil actions, and misconduct. If one fails to achieve this, he cannot be attributed with good morals and attributes, and he cannot attain excellence with his actions in this world. Allah Almighty created pure souls for the guidance of mankind, who are free from evil actions and habits. They are known as prophets whilst their purity is entitled *عصمت*. Their teachings centred around profound and effective principles of guidance. In fact, their teachings are the cornerstone by which guidance and wisdom are both ascertained and acquired.

To stop evil from occurring, it is necessary to prohibit it and whatever leads to it. When nations of the world wish to stop an action from occurring, they prevent access to the means of performing it. Otherwise, it is difficult to bring it to a halt. A wall only remains firm if a person builds a support to prevent it from collapsing, and he does not allow water to accumulate by correcting its flow. If these measures are not taken and water continues to seep into the foundations, the wall cannot stand without support.

Governments are threatened by insurgents, so security measures are taken in advance, causing illegal gatherings to be prohibited. People are held accountable for their speech and writing and spies are sent to investigate enemy plots. If this is not done, the resources for revolt increment and a wave of rebellion strengthens until authorities can no longer withstand it. Governing bodies who were careless in this regard were left ruined. Cleaning arrangements are made in advance to prevent illnesses and one's body is not left on its own to combat dangerous diseases. Vaccinations are administered for protection, and anything that causes illness to spread is eliminated. This is why people affected with a plague are not allowed to enter a quarantine zone.

In summary, measures of preservation are wise, especially the prevention of necessary and valuable items being squandered. The outcome can be

catastrophic if this is ignored, and those who fail to plan and implement protective measures are foolish.

Those who guide others are focused on protecting their beliefs, morals, and actions from corruption. There are matters which cause people to commit sins with pleasure, despite knowing the evil nature and consequences of them. Such people are drawn towards actions a guide wishes to eradicate, so it is imperative for him to be wise and eliminate what entices them towards it. Otherwise, he will be unsuccessful, and immorality and indecency will remain rife.

For example, adultery is regarded as an abhorrent and despicable action by everyone in the world. People of all religions, and those who follow no religion but have intelligence and modesty, consider this contemptible. Even good-natured animals are loyal to their mates. The eradication of immorality and indecency is needed for the protection of families, lineages and nations. Adultery removes the pure traits of modesty and honour and makes the soul impure and shameless. It causes a lot of bloodshed, and this single crime leads to many more wrongdoings. Children born of adultery face many difficulties, like having no father, not being attributed to any lineage, and not receiving love and valuable life lessons from a father. He is looked at with disgust and spends his life humiliated. The evils of adultery cannot be described in a short text and there is no need for more detail, as everyone perceives it to be a heinous crime.

The world has accepted it as loathsome deed and crime. The protection of generations,

purity of nature, and spiritual development of man are dependent on its prevention. So, it is necessary for a guide to devote his full attention to eliminating this evil from society. He must understand what actions and habits motivate individuals to perform this abominable deed and prohibit them. He must approach this issue with wisdom. This is why spiritual doctors and the Prophets عَلَيْهِمُ السَّلَامُ prohibited everything which led to immorality.

Playing songs, reciting love poems, and playing musical instruments increases lust, so this is forbidden by Islam. Pictures can create an addiction for indecency and immoral behaviour. There are more harms of pictures, and the prohibition of them prevents all sorts of evil from occurring. Women not covering properly, appearing in front of men wearing revealing clothes, and inducing lust; these are causes of tribulation, corruption, and immorality. The understanding and feelings men and women have for each other are ruined, and those who succumb to their desires find many opportunities to engage in sin. This is why the guide who aims to stop immorality stresses the obligation that is veiling according to Islamic law.

There was a time in which people lived simple lives. They had shame and modesty, and women wore clothes that covered the entire body. They avoided places populated by men, they did not watch romance movies or read romance novels. If nations of the world consider it necessary to prevent adultery from occurring, they must prevent the aforementioned actions from occurring too.

Today, some women are bold, shameless, indecent, ostentatious, and use every tool available to cultivate their lust. Similarly, men are engaged in indecency by looking at lewd and immoral images. Women wear clothing that barely covers themselves, and at the rate which immodesty is rising, it would not be surprising if women wore little to no clothing publicly in the future. Men and women listen to shameless music, watch romantic movies in cinemas, and read romance novels, all of which are performed to find an opportunity to commit immoral actions.

It is the duty of those who obey Islamic law to prevent immorality from occurring. Yet, their pure efforts will be seen as a hindrance to the goals of the people who obey their desires, and they will become enemies. This is why people living in European countries have enmity for Islamic preachers and continuously complain about and insult them. Newspapers and social media platforms are full of criticism and slander against Islamic scholars, but he who is diligently fulfilling his obligation of guiding the people does not care about this. It is the duty of Muslims who value modesty and shame to protect the honour of other Muslims by eradicating the evils of society to the best of their abilities. Women must cover themselves properly; we must refrain from listening to music and watching movies. If this is not done, the nobility of humans and sanctity of Islamic law cannot be protected.

Even under the guise of education, women are being told to remove their veils and become liberal. Muslims must protect themselves from this and understand the ploys of the enemies of Islam. Focus on the end goal, eradicate evil from society, strengthen your affiliation with scholars, and follow their guidance. Think about how much harm cinemas and music have done to Muslims; how much money is wasted for something which encourages evil actions and traits.

The working class waste their time and earnings in these fruitless actions, and their families have to bear the consequences of poverty and hunger. Woe to their intelligence! The youth call destructive storms progression and hasten to make evil the norm.

May Allah Almighty grant them guidance and alert them to their mistakes.¹

أَمِينُ بِنَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Maqālāt Ṣadr al-Afāḍil, pp. 588-593



MADANI Muzakara

1. Explaining the poetry of Imam Ahmad Razā Khān

Question: Please explain this couplet:

Jō gadā dekhō liyē jāta hai tōrā nūr kā
Nūr ki Sarkār hai kyā is mēin tōrā nūr kā ¹

Answer: The word tōrā is used twice in this couplet but have different meanings in both instances.

In the first line, it refers to a bag or satchel of money, which was how money was stored in previous times. Gadā means beggar. In the second line, tōrā means deficiency or scarcity.

This couplet means: whoever comes to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asking for goodness will attain it in abundance. This is because he is a light that does not fade. Just by way of example, think of the light emitted by a lightbulb. If a person were to come, sit in its light, and eventually leave; the bulb's light is not lessened or affected in any way.²

2. How is it to make dua in your mother tongue?

Question: Can a dua be made in your mother tongue, like Pashto etc, or are they only accepted if made in Arabic?

Answer: Dua can be made in your

mother tongue. A person can express his heartfelt emotions and feelings more accurately in his mother tongue, because not everyone knows Arabic. The duas found in the Quran and hadith, which are called ma 'thūr, should be recited to attain blessings.³

3. How is it to eat qurbānī meat in Şafar?

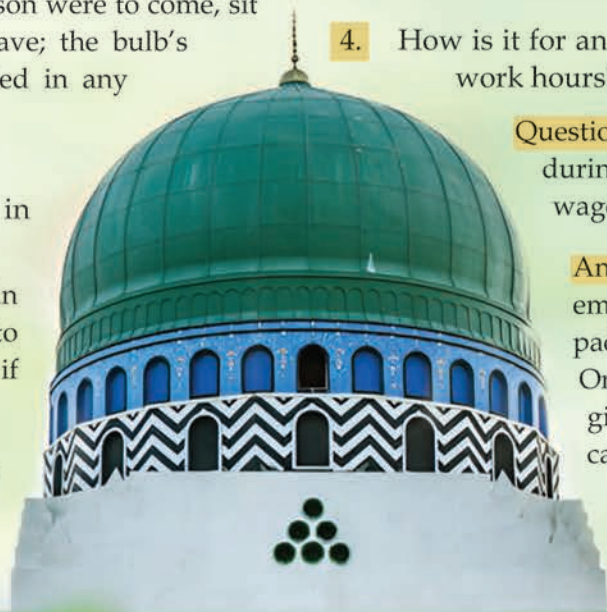
Question: Can qurbānī meat be used in Şafar?

Answer: Yes! Qurbānī meat can be used any time of the year. Yet, doctors have different parameters when it comes to this. Some say meat should be eaten within ten to fifteen days, regardless of what type it is. Perhaps this opinion is excluding dried meat, as meat was dried in previous times. Having said this, dried meat is also eaten nowadays.⁴

4. How is it for an employee to sleep during work hours?

Question: If an employee sleeps during work hours, must his wage be deducted?

Answer: It is necessary for an employee to work at moderate pace during contracted hours. One-hour breaks are usually given in which employees can eat, pray, and even rest if there is time leftover. Yet, if an employee sleeps at a time when he should be



working, the employer can overlook this, or fine him after notification.⁵

5. How is it to write “Don’t embarrass us by asking for credit” upon your shop?⁶

Question: Some shops have phrases like “Don’t embarrass us by asking for credit”, or “Loans sever love” written upon them. Is it right to do this?

Answer: Writing statements like this is inappropriate. It is common for credit to be given like this in business, and it is possible the one writing these sentences has given credit to others. Giving a loan (or credit) to someone in need is a sign of Islamic brotherhood, love, and good character. It is also a good deed. Granting respite to a debtor is wājib, and he who gives respite receives the reward of giving charity.⁷

6. How is it to recite Āyat-al-Kursī during prayer?

Question: Can Āyat-al-Kursī be recited during salah?

Answer: It can absolutely be recited, as it is part of the Quran. It should be recited in the prescribed method of Quranic recitation during salah.⁸

7. Placing cotton in the nose and ears of the deceased after ritual washing

Question: After ritually washing the deceased, cotton is placed in their nose and ears. Is this needed?

Answer: As mentioned in Bahār-i-Shariāt: “After the deceased is washed, there is no harm in placing cotton in their nose, ears, mouth and other places. Yet, it is better not to.”⁹

8. Reciting the Quran whilst looking at it is better

Question: Why is it superior to recite the Quran whilst looking at it rather than reciting from memory?

Answer: Reciting by looking is superior as this involves looking at and touching the Quran, and these are forms of worship.¹⁰ The risk of making a mistake is lower too, as doubts may arise when

reciting from memory. Reciting from memory in front of people can lead to ostentation or them considering you a memoriser of the Quran. Reading from the Quran by looking carries less risk of showing off.¹¹

9. If deceased parents do not appear in a dream, does it mean they are displeased?

Question: If one’s deceased parents do not appear in someone’s dream, is this because they are displeased?

Answer: No, this does not mean they are displeased.¹²

10. What should be done if a wājib of salah is missed?

Question: What should be done if a wājib of salah is missed?

Answer: If it was missed due to forgetfulness, performing sajda sahw at the end will rectify the salah. If abandoned deliberately, sajda sahw will not suffice and the salah must be repeated.¹³

¹ Ḥadā’iq-i-Bakhshish, p. 245

² Madani Muzakara, 9th Rabi’ al-Awwal, 1442 AH

³ Madani Muzakara, 17th Muḥarram, 1442 AH

⁴ Madani Muzakara, 17th Muḥarram, 1442 AH

⁵ Madani Muzakara, 8th Rabi’ al-Awwal, 1442 AH

⁶ This echoes a practice in the Asian subcontinent, in which customers take an item and say they will pay later.

⁷ Madani Muzakara, 11th Rabi’ al-Awwal, 1442 AH

⁸ Madani Muzakara, 14th Rabi’ al-Awwal, 1442 AH

⁹ Madani Muzakara, 14th Rabi’ al-Awwal, 1442 AH; Bahār-i-Shariāt, vol. 1, p. 816

¹⁰ Bahār-i-Shariāt, vol. 1, p. 550

¹¹ Madani Muzakara, 21st Rabi’ al-Awwal, 1442 AH

¹² Madani Muzakara, 6th Rabi’ al-Awwal, 1442 AH

¹³ Madani Muzakara, 13th Rabi’ al-Ākhir, 1442 AH; Bahār-i-Shariāt, vol. 1, p. 708

Ṣafar is the second month of the Islamic year. Regarding the Companions, saints, and scholars who passed away or are commemorated in this month, 81 have been previously mentioned in Faizan-e-Madinah Monthly Magazine (1439 AH -1444 editions). A further 12 are mentioned herein.

The Companions رَضِيَ اللَّهُ عَنْهُمْ

1. Abū Laylā Awsā Ansārī رَضِيَ اللَّهُ عَنْهُ took part in every ghazwa besides the Battle of Badr. He later moved to Kufa, and he fought alongside ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ in every battle. He was martyred during the Battle of Ṣiffīn (37 AH).¹
2. Hashim b. ‘Utba Qurashī Zuhrī رَضِيَ اللَّهُ عَنْهُ was S‘ad b. Abī Waqqāṣ’s nephew. He accepted Islam on the day Mecca was conquered and fought notably during many battles, especially those of Yarmuk, Qadisiyyah, and Jalula. Hailing from the courageous noblemen of the Quraysh, he was the flag bearer of Mawla ‘Alī’s army during the Battle of Ṣiffīn, in which he was martyred.²

Saints هَلَا مُهْمَجَر

3. Founder of Lucknow’s Minā’iyya khanqa, Niẓām al-Dīn Muhammad Chishtī رَحْمَةُ اللَّهِ عَلَيْهِ was a descendant of Abū Bakr al-Ṣiddīq. Born into a Sufi household, he passed away on the 23rd of Ṣafar 884 AH and was also known as Makhdūm Shāh Minā. He was a lifelong saint, master of many sciences, an ascetic, the quṭb of his era, a famous shaykh of the Chishtiyya Niẓāmiyyah order, skilled in spirituality and Islamic law, and a source of guidance for scholars and the public.³
4. Maḥmūd Chishtī Gujarātī رَحْمَةُ اللَّهِ عَلَيْهِ was born into a Sufi family. He was a murid and successor of his father, who was a shaykh of the Chishtiyya Niẓāmiyyah order. Gujarat’s inhabitants benefitted from him immensely. He passed away on the 22nd of Safar 900 AH and his grave is in Anawara (Gujarat; India).⁴
5. ‘Abd al-Razzāq Ḥamawī Gilānī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Hama, Syria. Hailing from the lineage of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, he was a shaykh in the Qādiriyya spiritual order and loved by all. He travelled to Aleppo, Damascus, and Tripoli often. He passed away on the 6th of Ṣafar 901 AH and is buried next to his grandfather (in Bab al-Nā‘ūra; Hama).⁵
6. Muhammad Is’hāq Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ was born to a Sufi household in Pakhari, India. He passed away on the 10th of Ṣafar 1010 AH in Miana

REMEMBERING Our Pious Elders

Abu Majid Muhammad Shahid Attari Madani



Gondal (Gujarat; Pakistan). He was a shaykh of the Qādirīyya order, an ascetic, and his dua was known to be accepted.⁶

7. Lovingly known as Bābā Bulhē Shāh, Sayyid Muhammad ‘Abdullah Jilānī Qādirī Shaṭarī رَحْمَةُ اللهِ عَلَيْهِ was born in 1061 AH, in Ahmedpur East (Bahawalpur; Pakistan). He passed away on the 6th of Ṣafar 1181 AH and was buried in Punjab, Pakistan. He was a scholar, saint, and renowned poet.⁷
8. Na‘imullah Bahrāichī Naqshbandī رَحْمَةُ اللهِ عَلَيْهِ was born in 1153 AH in Bhadwani (Bahraich; India). He passed away on 5th of Ṣafar 1218 AH in Bahraich, during salah. He was an excellent scholar, a spiritually inclined shaykh, and accomplished author. His life was spent teaching the people of Bahraich and Lucknow. Some of his works include *Ma‘mūlāt Mazhariyya*, *Bashārāt Mazhariyya*, and *Risāla Dar Aḥwāl-i-Khud*.⁸

Scholars of Islam مُلَّا مُهْمَجِر

9. The forefathers of Shaykh ‘Abd al-Raḥīm Siddīqī Jarhī Shirāzī Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ hail from Jarrah, near Kazerun (Fars province, Iran). After memorising the Quran, he was taught by many Arab and non-Arab scholars. The shaykh himself was born on the 3rd of Ṣafar 744 AH in Shiraz (Iran) and passed away on the 17th of Ṣafar 828 AH in Lar. He was a hadith expert, theologian, and Sufi. Scholars of Iran, Iraq, Egypt, Syria, and Palestine studied under him. He spent huge amounts of time in acts of worship, such as reciting the Quran or keeping voluntary fasts, and ensured to offer the five salah in congregation.⁹
10. Abū Muhammad, Ḥasan b. Muhammad b. Ayyūb Ḥasanī Ḥusaynī Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ was born in Cairo, Egypt at the end of the year 767 AH. After memorising the Quran, he acquired Islamic education from the scholars of Egypt, Mecca, Medina, Syria, and Jerusalem. After graduating, he spent his time teaching and writing in Alexandria, becoming a source of benefit for many. He was an skilled jurist harbouring many beautiful qualities and loved by people from all

walks of life. He passed away at the beginning of Ṣafar 866 AH and was interred near Bab al-Nasr (Cairo; Egypt).¹⁰

11. Maqbūl Aḥmad Shāh Kashmīrī رَحْمَةُ اللهِ عَلَيْهِ was born in 1313 AH in Baramulla, Kashmir. He passed away on the 5th of Ṣafar 1390 AH and was buried in Hangal (Dharwar; Karnataka; India). He gained knowledge from India’s Madrassa Nu‘māniyya and Egypt’s Al-Azhar University. He also studied under Imām Aḥmad Razā Khān in Bareilly.¹¹
12. The scholar and saint Wali Allah Farangī Maḥalī رَحْمَةُ اللهِ عَلَيْهِ was born in 1186 AH (1768) and passed away in 1271 AH (1853), during the month of Ṣafar. A prolific writer, his level of knowledge was mountainous, and he was affluent in terms of worldly wealth. His entire life was spent studying, learning, teaching, and writing. Alongside penning an exegesis of the Quran in Persian, he wrote 20 other works of varying lengths.¹²

¹ Al-Iṣāba fi Tamyīz al-Ṣaḥāba, vol. 7, p. 292

² Ibid, vol. 6, pp. 404-405

³ Khazīnat al-Aṣfiyā’, vol. 2, pp. 297-299

⁴ Tadhkirat al-Ansāb, p. 83

⁵ Ittiḥāf al-Akābir, p. 401

⁶ Encyclopedia Awliyā’-i-Kirām, vol. 1, p. 147

⁷ Faizān-i-Bābā Bulhē Shāh, p. 3; Urdu Dāira Ma‘ārif Islāmiyya, vol. 4, p. 850

⁸ Tārīkh Mashā’ikh Naqshbandiyya, pp. 696-702

⁹ Al-Ḍaw’ al-Lām’i li ahl al-Qarn al-Tās’i, vol. 4, p. 180-181

¹⁰ Hadyat al-‘Ārifīn, vol. 1, p. 286

¹¹ Tadhkira Sayyid Maqbūl Aḥmad Shah Kashmīrī, p. 59

¹² Mumtāz Ulemā-i-Farangī Maḥal, pp. 118-121

ISLAMIC RULINGS FOR Sisters

Mufti Muhammad Hashim Khan Attari Madani

How is it to eat or drink aloe vera?

Question: What do the scholars of Islam say regarding the following: is it permissible to eat aloe vera or drink its juice?

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

Aloe vera is a type of vegetable that has long, thick, pointed leaves from which a sticky substance is extracted. It is permissible to eat and drink this because:

Only that which is proven to be prohibited by the noble Quran and Sunnah is forbidden. Everything else is lawful and permissible, and there is no evidence to show that aloe vera is impermissible to eat or drink.

It is a principle of Shariah regarding plants that they are permissible to consume as long as they are not intoxicating, poisonous or harmful. Aloe vera is not an intoxicant, it is not poisonous and nor is it harmful, therefore it is permissible to consume. Doctors have explained its various benefits too.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

In the state of impurity, how is it to stick glass tape over Quranic verses and touch them?

Question: What do the scholars of Islam say regarding the following: if there are Quranic verses or translations in a book, can I place glass tape over them and touch them?

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

It is unlawful to touch verses of the noble Quran or their translations in a state of impurity, irrespective of whether they are written in a book, on a door etc.

Glass tape does not become a barrier between you and the verse because the tape sticks to the verse and both of them become like a single object. It is necessary for the barrier to not be a part of the verse or the one touching it.

The jurists explain it is impermissible to touch the holy Quran with the cover that is sewn to it because both objects have become one. If the cover attached to the holy Quran cannot be used as a barrier, glass tape, which totally adheres to it, cannot be used either by greater reasoning.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Major Events of Şafar al-Muzaffar

DATE

7th Şafar 661 AH

11th Şafar 1385 AH

14th Şafar 1165 AH

17th Şafar 1398 AH

20th Şafar 465 AH

EVENT

Death anniversary of
Sayyidunā Bahā' al-Dīn
Zakariyyā Multānī
رَحْمَةُ اللهِ عَلَيْهِ.

Death anniversary of
grandson of Imām Aḥmad
Razā Khān, Muhammad
Ibrāhīm Razā Khan
رَحْمَتُهُمُ اللهُ.

Death anniversary of the
famous sufi and poet,
Shāh 'Abd al-Laṭīf Biḥṭā'ī
رَحْمَةُ اللهِ عَلَيْهِ.

Death anniversary of the
mother of Mawlānā Ilyās
'Aṭṭār al-Qādirī
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Death anniversary of Data
Ganj Baksh Sayyid 'Alī b.
'Uthmān Hujwayrī
رَحْمَةُ اللهِ عَلَيْهِ.

RESOURCES FOR FURTHER INFORMATION

Monthly Magazine
Faizan-e-Madinah Şafar 1439 AH
and 1440 AH editions.
Faizan e Bahā' al-Dīn Zakariyyā
Multānī رَحْمَةُ اللهِ عَلَيْهِ.

Monthly Magazine Faizan-e-
Madinah Şafar 1439 AH edition.
134 Khulafa e Aala Hazrat
رَحْمَتُهُمُ اللهُ.

Monthly Magazine
Faizan-e-Madinah
Şafar 1439 AH edition.

Monthly Magazine Faizan-e-
Madinah Şafar 1439 AH
edition.
*Introduction to Ameer e
Ahle Sunnat page. 14*

Monthly Magazine Faizan-e-
Madinah 1439 AH and 1440
AH editions.
Faizan-e-Data Ali Hujwayri
رَحْمَةُ اللهِ عَلَيْهِ.

25th Şafar 1340 AH

Death anniversary of the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ.

Monthly Magazine Faizan-e-Madinah Şafar 1439 AH - 1445 AH editions. *Faizan-e-Imam e Ahle Sunnat* رَحْمَةُ اللَّهِ عَلَيْهِ.

28th Şafar 1034 AH

Death anniversary of the reviver of the second millennium, Shaykh Aḥmad Fārūqī رَحْمَةُ اللَّهِ عَلَيْهِ.

Monthly Magazine Faizan-e-Madinah Şafar 1439 AH edition. Tazkirah Mujaddid-e-Alf-e-Sani رَحْمَةُ اللَّهِ عَلَيْهِ.

29th Şafar 1356 AH

Death anniversary of the great sufi scholar, Pir Sayyid Mehr ‘Ali Shāh رَحْمَةُ اللَّهِ عَلَيْهِ.

Monthly Magazine Faizan-e-Madinah 1442 AH edition. *Faizan-e-Pir* Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ.

Şafar 4 AH

Martyrdom of 70 noble Companions رَضِيَ اللَّهُ عَنْهُمْ at Bi'r Ma‘ūnah at the hands of the disbelievers of Najd.

Monthly Magazine Faizan-e-Madinah Şafar 1444 AH edition. *Seerat-e-Mustafa* صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ page 394.

Şafar 7 AH

Conquest of Khaybar: During the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 1600 noble Companions رَضِيَ اللَّهُ عَنْهُمْ defeated over 20,000 disbelievers. 15 noble Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred.

Monthly Magazine Faizan-e-Madinah 1439 AH edition. *Seerat-e-Mustafa* صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ page 380.

May Allah Almighty have mercy upon them all, and may we be forgiven without accountability for their sake. أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Past editions of the Monthly Magazine Faizan-e-Madinah can be found on the Dawat e Islami website (www.dawateislami.net) and mobile application.

RESPECT YOUR ELDERS

Mawlana Javed Attari Madani

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِرْ كَبِيرَنَا

He is not one of us who does not have mercy on our young and does not respect our elders.¹

Mufti Ahmad Yār Khan Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ explains this type of Hadith:

This does not mean he is not from the nation of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather it means not from our group, not from our methods, not from the people we love, not from our accepted people, and we are displeased with him.²

Dear children! Our beautiful religion of Islam guides us in every aspect of life, including how to treat people in our society. Without doubt, everyone desires to be treated respectfully and to be spoken to in a pleasant manner. Dear children, whenever you interact with someone who is older or more knowledgeable than you, be kind and respectful. Do not be impolite and rude with anyone. Likewise, be loving, compassionate and merciful to children who are younger than you, and never hit, frighten, or threaten them.

May Allah Almighty grant us the ability to act upon this Hadith.

أَمِينُ بَجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sunan al-Tirmidhī, vol. 3, p. 369, hadith 1926

² Mira`at Al-Manajih, vol. 6, p. 560

In The Court Of Quṭb

AL-MAGHRIB

Mawlana Muhammad Imran Attari (Head of Dawat-e-Islami's Central Executive Committee)

Travelling to the shrine of Quṭb al Maghrib

The next morning on Friday 16th December 2022 after the Fajr prayer, we travelled to the shrine of 'Abd al-Salām Mashīsh رَحْمَةُ اللهِ عَلَيْهِ. His shrine is about 65km away from Fes at the top of Mount 'Ilm, beneath a chestnut tree. Mashīsh and Bashīsh are written next to his name, signifying how both can be said and written.

Love for the noble saints

During the journey, the boards that were raised to indicate the distance were informing us how far away we were from the shrines of the noble saints. I observed that even if the locals did or did not have knowledge about the shrines of other noble saints, they had plenty of knowledge about the shrines of Sayyidunā Mawlā Idrīs, Sayyidunā Mawlā 'Abd al-Salām Mashīsh and Sayyidī Muhammad b. Sulaymān Jazūlī رَحْمَتُهُمُ اللهُ. The greatness of these noble saints and the love the locals had for them is evident through this.

Remembrance of Quṭb al Maghrib

Sayyidunā 'Abd al-Salām Mashīsh رَحْمَةُ اللهِ عَلَيْهِ was born in the village of Banī 'Arūs, Tangier (Ṭanjah) province and moved to Mount 'Ilm near the city of Larache ('Arā'ish) later on in life. His genealogy

traces back to the grandson of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Imam Hassan رَضِيَ اللهُ عَنْهُ.¹ At the age of 7, he adopted the path of spiritual development and the recognition of Allah Almighty and travelled in this way for 16 years.² His first teacher was Shaykh 'Abd al-Rahmān Madanī Zayyāt رَحْمَةُ اللهِ عَلَيْهِ. He was martyred in 622AH.³

Quṭb of the era

'Abd al-Salam Mashīsh رَحْمَةُ اللهِ عَلَيْهِ became famous in northern Morocco. He was accepted as a Quṭb in the western lands, similar to the rank of Imam Muhammad b. Idrīs Shafi'i رَحْمَةُ اللهِ عَلَيْهِ in Egypt.⁴ Quṭb al Maghrib رَحْمَةُ اللهِ عَلَيْهِ lived on the peak of a mountain. The founder of the Shādhilī sufi spiritual order, Sayyidunā Abū al-Ḥasan Shādhilī رَحْمَةُ اللهِ عَلَيْهِ made his way up the mountain to meet him. Sayyidunā 'Abd al-Salām Mashīsh رَحْمَةُ اللهِ عَلَيْهِ came out from his home, narrated Sayyidunā Abū al-Ḥasan's entire lineage, and said, "You have come to me as a poor man, but you have acquired the wealth of the world and the Hereafter because of it."⁵

Sayyidunā Abū al-Ḥasan Shādhilī رَحْمَةُ اللهِ عَلَيْهِ performed oath of allegiance with him, and he was given glad tidings of becoming a Quṭb (a special rank within the noble saints). After a

spiritual training, he was told to go to Africa.

Sayyidunā ‘Abd al-Salām Mashīsh رَحْمَةُ اللَّهِ عَلَيْهِ gave the following advice: اللَّهُ وَالنَّاسُ النَّاسُ. “Allah is Allah, and the people are people. Protect your tongue by not mentioning them.” He also told Abu al-Hassan Shadhili رَحْمَةُ اللَّهِ عَلَيْهِ to keep the heart occupied in the remembrance of Allah Almighty, to not rely upon people, fulfil the obligations, and to not pay attention to creation unless you are commanded by Allah Almighty to do so. He said the guidance of Allah Almighty will always be with him.⁷

In the court of Quṭb al-Maghrib

It was cold, windy and rainy when we were near the resting place of Sayyidunā ‘Abd al-Salām Mashīsh رَحْمَةُ اللَّهِ عَلَيْهِ. It was the first time I climbed to the peak of a mountain in this weather. We purchased plastic raincoats and climbed the mountain to visit the great saint. The force of the wind and rain was urging us to go back, but the spiritual passion of the devotees of the noble saints spurred us on. We moved onwards with newfound energy and eventually reached the peak of the mountain and the shrine. The shrine is in a small four-walled room made of old stones with two small windows on the sides. Despite the difficulty of reaching the shrine, many people visit it and this indicates to the authority of the noble shaykh resting here and also to the immense love held for the noble saints.

There are two graves near the resting place of Sayyidunā ‘Abd al-Salām Mashīsh رَحْمَةُ اللَّهِ عَلَيْهِ. It is said one of them belongs to his son and the other to his servant. His descendants are alive today and they are known as Shurafā’. There are more graves around his shrine where his family members and other people are laid to rest.

Bury your deceased near the pious

If possible, bury the deceased next to the pious

servants of Allah Almighty, so they can acquire their blessings. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Bury your deceased next to the pious because the deceased is troubled by bad neighbours, just as the living suffer from bad neighbours.”⁸

We presented our *salām* to the noble saints, supplicated, and conveyed reward to the deceased before descending the mountain. During the descent, we saw a flowing mountain stream as well as other breathtaking views.

Method of visiting Shrines

It is written on page one of the book *Mazarat Par Haziri Ka Tariqa*, published by Maktaba tul Madinah:

When visiting the resting place of a saint, approach it from the feet side if possible. Stand facing the head of the saint, with your back to the direction of the Qiblah. Stand two yards away from the grave. There is no sin in standing closer or further away than this. People who are praying or reciting the noble Quran must not be disturbed, so present your *salām* in a moderate tone like so:

السَّلَامُ عَلَيْكَ يَا سَيِّدِي

O my master! Peace be upon you.

Now recite Surah al-Fātiḥah once, Surah al-Ikhlāṣ 11 times, *ṣalāt* three times before and after reciting the holy Quran, and convey the reward to the saint. As you leave, be careful not to turn your back to the shrine.

To be continued.

Al-Quṭub al-Shahīd, p. 17

Al-Quṭub al-Shahīd, p. 18

Al-Quṭub al-Shahīd, pp. 17-18

Al-Quṭub al-Shahīd, p. 16

Al-Quṭub al-Shahīd, p. 14

Al-Quṭub al-Shahīd, p. 29

Al-Quṭub al-Shahīd, p. 27

Al-Jāmi‘ al-Ṣaghīr, vol. 1, p. 25, Hadith 318

After creating mankind, Allah Almighty sent prophets and messengers from time to time, who called mankind to Allah Almighty and cleansed them from inward and outward defilement.

Prophets and messengers themselves are elect servants of Allah Almighty granted special proximity to Him. Their mention broadens one's horizons and rectifies the heart and mind. One of these blessed personalities is none other than Prophet Yūsuf عَلَيْهِ السَّلَام. Let us enlighten our hearts, minds, and souls with his mention.

His name

His name is Yūsuf, his father's Ya'qūb عَلَيْهِ السَّلَام, and his grandfather's Ishāq عَلَيْهِ السَّلَام. He was gifted countless qualities by Allah Almighty, some of which are described in the noble Quran.

1. Knowledge and wisdom

He عَلَيْهِ السَّلَام was granted knowledge, wisdom, and religious understanding. Allah Almighty declares in the noble Quran:

آتَيْنَاهُ حُكْمًا وَعِلْمًا ط

We endowed him with wisdom and knowledge.¹

2. Knowledge of dream interpretation

The ability to interpret dreams is another of his qualities. He عَلَيْهِ السَّلَام would immediately be able to explain what dreams meant whenever they were described to him.

وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ؕ

and taught me the interpretation of dreams²

3. Chosen servant

He عَلَيْهِ السَّلَام was distinguished as a grateful and selected servant of Allah Almighty.

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٣﴾

He is among Our chosen people³.

4. Servant drawn near

He was an elect, pious servant of Allah Almighty who was blessed with proximity in the court of his Lord. It is stated in the noble Quran:

وَأَلْحَقْنِي بِالصَّالِحِينَ ﴿١٠﴾

and include me among the righteous elite.⁴

5. Bestowed with kingship

Alongside knowledge and wisdom, he عَلَيْهِ السَّلَام was also conferred kingship.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ؕ

And thus, We granted authority to Yūsuf in the earth.⁵

May Allah Almighty grant us the passion to read, learn, and benefit from the prophets' lives. May He grant us their blessings.

أَمِينُ بِنَجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Qualities of Sayyidunā

Yūsuf عَلَيْهِ السَّلَام

Described by the Noble Quran

Muhammad Mubashir Abd al-Razzaq
(Fourth year student at Jamiat al-Madinah,
Faizan-i-Faruq-i-Azam, Lahore)

THE RIGHTS OF MADINAH'S HARAM

Kalimullah Chishti Attari
(Sixth year student at Jamiat al-Madinah,
Faizan-i-Faruq-i-Azam, Lahore)

Just as Madinah harbours a rank of immense grandiosity, its *Haram* also bears profuse excellences. This is found in Madinah itself and is an area declared sanctified by the Greatest Prophet Muhammad ﷺ. A hadith mentions, "Madinah is a *Haram* from Mount 'Ayr to Mount Thawr."¹⁵

One must preserve and uphold the rights of said *Haram*. Otherwise, the slightest shortcoming can lead to great loss. Let us look at some rights held by this noble sanctuary.

1. The prohibition of deforestation

Within the boundaries of Madinah's *Haram*, one must avoid cutting down trees and other greenery, due to the sanctity afforded to a *Haram* in general. The beloved Prophet ﷺ said, "Madinah is a *Haram* from here to there, so do not cut its trees."

2. Patience

As Madinah is a city of blessings and mercy, one experiences feelings of heartfelt peace and serenity therein. Whenever tests or worries present themselves there, and one shows patience upon them, he earns glad tidings of immense reward.

The beloved Prophet ﷺ declared, "Whoever of my *ummah* remains patient upon Madinah's difficulties and severities, I shall intercede for him on the Day of Judgement."¹⁶

3. Avoiding fault-finding

Everything in Madinah is exquisite, high quality, and worthy of respect. There is not even the thought of anything within it containing flaw. If due to his own nature or personal choice, one does not like anything therein, he must refrain from speaking ill of it or finding faults. Instead, he should attribute this to his own eyes being unable to see reality and a shortcoming in his intellect. Otherwise, one may face immense punishment.

Imam Mālik رَحْمَةُ اللهِ عَلَيْهِ issued a fatwa describing how anybody who speaks ill of Madinah's soil is to be whipped thirty times and placed in imprisonment.¹⁷

4. Refraining from causing harm

Another right of Madinah's *Haram* is to show love and good character to those who live there. Let alone causing them harm, one must not even think to do so. Regarding those who harbour ill intentions in this fashion, the beloved Prophet ﷺ said, "Allah shall melt them the way salt dissolves in water."¹⁸

5. Not referring to Madinah as Yathrib

It is not permissible to refer to Madinah as Yathrib, as the latter does not befit the majesty of the former. A Hadith announces, "Whoever refers to Madinah as Yathrib should repent to Allah, as Madinah is Ṭābah; it is Ṭābah!"¹⁹

Madinah's *Haram* has a host of other rights and prescribed etiquettes. When one is there, he must save himself from triviality, keep his voice appropriately low, continuously recite *ṣalāt* upon the beloved Prophet ﷺ, and not take up stay for an extended period. If possible, one must enter the *Haram* walking, with tears in his eyes, head bowed, and gaze lowered.

May Allah Almighty allow us to the honour of visiting Madinah time and time again. May He bless us with the ability to uphold the rights of its *Haram*.

اٰمِيْنٌ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 12, Yusuf, verse 22, translation from Kanz al-'Irfān

² Al-Quran, part 13, Yusuf, verse 101, translation from Kanz al-'Irfān

³ Al-Quran, part 12, Yusuf, verse 24, translation from Kanz al-'Irfān

⁴ Al-Quran, part 13, Yusuf, verse 101, translation from Kanz al-'Irfān

⁵ Al-Quran, part 13, Yusuf, verse 56, translation from Kanz al-'Irfān

⁶ 'Umdāt al-Qārī, vol. 2, p. 594, under Hadith 216

⁷ Jahannam Meīn Lē Jānē Wālē Āmal, vol. 2, p. 99

⁸ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 115, Hadith 6056

⁹ Al-Targhib wa al-Tarhib, vol. 3, p. 332, Hadith 7352

¹⁰ Mir'āt al-Manājīḥ, vol. 6, pp. 484-485

¹¹ Jahannam Meīn Lē Jānē Wālē Āmal, vol. 2, p. 94

¹² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 95, Hadith 216

¹³ Ibid, p. 96, Hadith 218

¹⁴ Ṣaḥīḥ Muslim, p. 1077, Hadith 6636

¹⁵ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 323, Hadith 6755

¹⁶ Ṣaḥīḥ Muslim, p. 548, Hadith 3339

¹⁷ Al-Shifā', vol. 2, p. 57

¹⁸ Ṣaḥīḥ Muslim, p. 551, Hadith 3359

¹⁹ Musnad Imam Aḥmad, vol. 30, p. 483, Hadith 18519; Ṣaḥīḥ al-Bukhārī, vol. 1, p. 616, Hadith 1867

Litanies

(Note: Recite ṣalāt three times before and after reciting every litany.)

Spiritual cure for jaundice

Recite **يَا حَسِيبُ** 300 times, blow over water and drink. Do this for 21 days and you will be cured from jaundice **إِنْ شَاءَ اللَّهُ**

Spiritual cure for people who are unable to sleep

Whoever cannot sleep due to pain or other reasons, recite **لَا إِلَهَ إِلَّا اللَّهُ** in abundance near him and he will fall asleep **إِنْ شَاءَ اللَّهُ**. Through the mercy of Allah Almighty, other ailments will be cured too. (Make sure the patient cannot hear you reciting the litany.)

Relief from debt

Recite Surah al-Quraysh seven times after every prayer and supplicate. Even if you have mountains of debt, it will be cleared **إِنْ شَاءَ اللَّهُ**. Continue this process until your goal is achieved.

Finding someone who is lost

Write **يَا حَقُّ** in the four corners of a large piece of paper. Then, in the middle of the night or at any time, stand under the open sky with it, place it in your hands and supplicate. **إِنْ شَاءَ اللَّهُ**. The lost person will return swiftly or you will receive news about him.

(Duration: Until the goal is achieved.)

(Footnotes)

¹ *Ailing Worshipper*, p. 34

² *Ailing Worshipper*, p. 30

³ *Blessings of Ramadan*, p. 88

⁴ *Scorpion on a Frog*, pp. 22-23



A'la Hadrat's expertise in mathematics

A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was blessed with unimaginably great treasure of knowledge in innumerable disciplines. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made his contribution to about fifty disciplines and wrote valuable books. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had expertise in almost every discipline. He had perfect command of 'Ilm-e-Tawqeeet and was able enough to set his watch merely by looking at the sun in daytime and the stars at night. The time he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would set was always perfect. There was never a difference of even a single minute.

A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was exceptionally skilled in mathematics. Once Dr. Ziyauddin, the vice chancellor of 'Ali Garh University, who possessed foreign degrees and awards, visited A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ for the solution of a mathematical problem. A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked him to tell his problem. He replied, 'It is not so easy to tell this problem.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked again, 'Tell a bit!' The vice chancellor described the problem and, to his astonishment, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ instantly provided a satisfactory solution!

Amazed by listening to the correct answer, Dr. Ziyauddin said, 'I had made up my mind to go to Germany for the solution of this problem but fortunately our professor of Islamic studies, Maulana Sayyid Sulayman Ashraf Sahib guided me to come here. It seems as if you were already looking into the same problem in some book.'

He went back delighted and satisfied. He became so impressed by the unique personality of A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that he grew beard and became regular in offering Salah and observing Siyam of Ramadan. (*Hayat A'la Hadrat*, vol. 1, pp. 223-229)

May Allah Almighty have mercy on him and forgive us without accountability for his sake!



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