

Monthly Magazine

Faizan-e-Madinah

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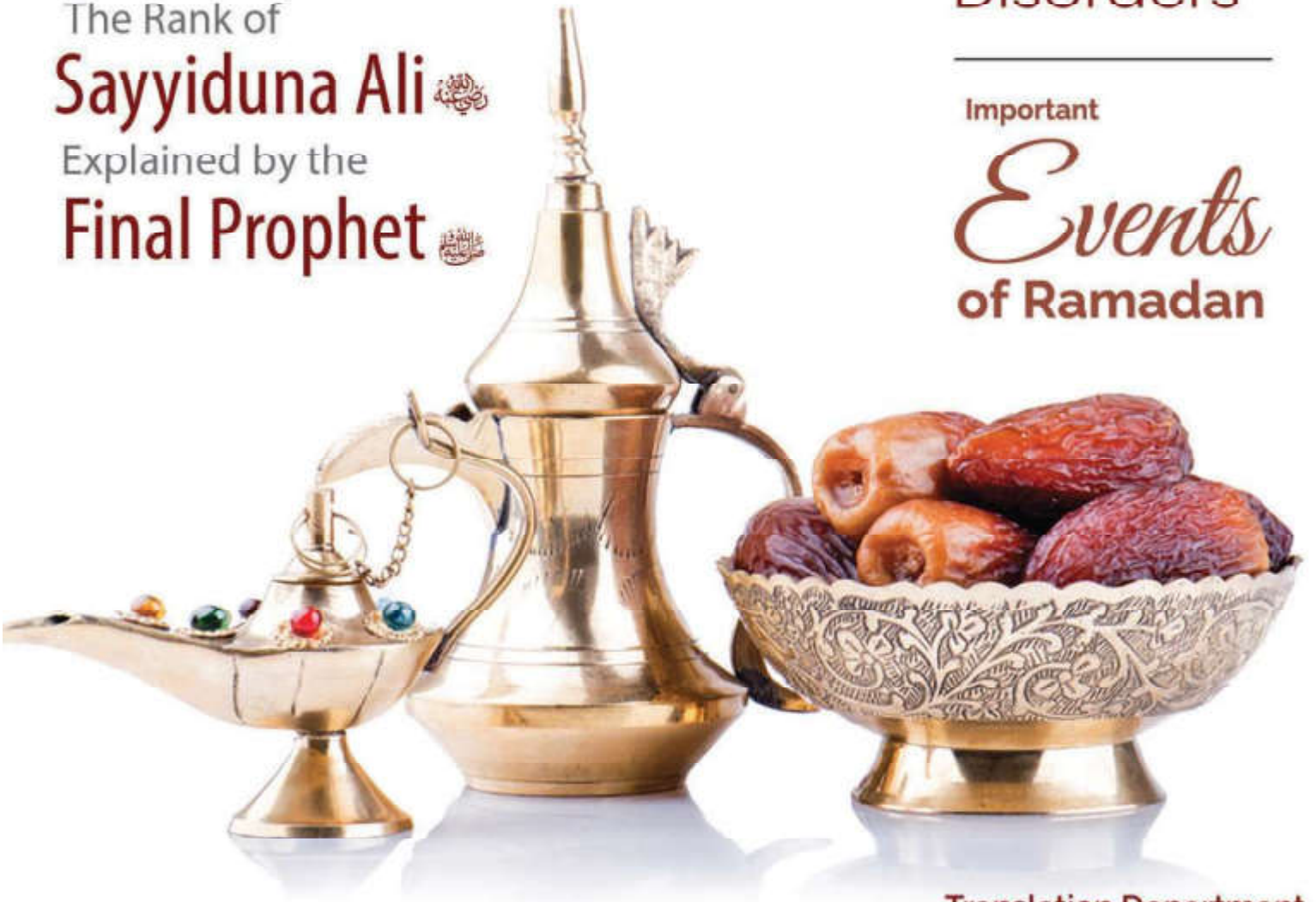
Ramadan:

The Month to
give, not Deceive

The Rank of
Sayyiduna Ali ﷺ
Explained by the
Final Prophet ﷺ

Personality
Disorders

Important
Events
of Ramadan



Translation Department
Dawat-e-Islami

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Ramadan:

The Month to give, not Deceive

Sayed Behram Husain 'Attari Madani



'The Status of Ramadan

Ramadan is from the many favours of Allah Almighty upon this nation. The month that is the chief of all months,¹ in which the doors of mercy are opened.² The doors of the heavens are opened.³ The gates of Paradise are opened; the gates of Hell are closed and the devils are bound in chains.⁴ To obtain this blessed month, the beloved Prophet ﷺ would supplicate in the month of Rajab:

اَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

“O Allah! Grant us blessings in Rajab and Shaban and let us reach the month of Ramadan.”⁵

'The Preparations of the Noble Companions

In Rajab, the Companions would start planning and preparing for their worship in Ramadan. Sayyiduna Anas ibn Malik رَضِيَ اللّٰهُ عَنْهُ said, “After seeing the new moon of Shaban, the Companions رَضِيَ اللّٰهُ عَنْهُمْ would recite the Qur'an and pay zakat so the poor and needy Muslims could prepare for the fasts of Ramadan.” The rulers would punish those sentenced to punishment and free those who were not sentenced as such. Businesspeople would pay off their debts and recollect loans. When the moon of Ramadan was sighted, they would bathe and some people would sit I'tikaf in the masjid.⁶

'The Plight of Current Muslims

We have fallen far from the care and attention that the Prophet ﷺ and the Companions gave to Ramadan. While Muslims in the past had a thirst for worship, we have a perpetual hunger for material wealth. Muslims would perform as much worship as they could in blessed days to reach the closeness of Allah. Some Muslims of today, especially in Ramadan, think of new ways to earn the despicable wealth of this world. Allah Almighty is kind to His people and increases the reward of performing good actions in this month. However, those driven by consumerism and love for material wealth of this world readily take advantage of people. For example, they raise the prices of flour, butter, sugar, lentils, dates, fruit, and vegetables, causing undue hardship and worry for needy Muslims. Sometimes they take advantage of the customer's ignorance or naivety. Despite charging a high price, they give defective or poor quality products.

Ramadan is Not a Month to Deceive People, but a Month to Give

During this month, the reward of every good deed is multiplied by 70 and sometimes even more.⁷

The reward of optional worship is equivalent to the reward of obligatory worship. The reward of obligatory worship is multiplied by 70.⁸ The people whom Allah has blessed with wealth should, along with performing other acts of worship, earn a plethora of good deeds by means of their wealth.

The Reward of Spending in the Month of Ramadan

Spending in this sanctified month is equal to spending in the way of Allah and in the way of Jihad. The Prophet ﷺ said: "Spend with an open hand in the month of Ramadan because it is like spending in the way of Allah."⁹ Sayyiduna 'Umar al-Fārūq رضي الله عنه said, "Welcome and embrace this month! The month that is here to purify us. Ramadan is nothing but goodness, whether it is fasting during the day or standing in worship at night. Spending in this month holds the same rank as spending in the way of Allah."¹⁰

The Reward of Being Virtuous Towards Family

Spend your wealth on your family, relatives, and the less fortunate because spending on Muslims, especially blood relatives, in this month is a source of immense reward. This month is, therefore, aptly called the month of consolation. There is great generosity regarding sustenance; even the needy attain blessings. Therefore, the month is also known as the month of the expansion of sustenance.¹¹

The Virtue of Feeding the One Who is Fasting

Host Iftar for people who are fasting:

The Prophet ﷺ said, "This is the month of consoling and goodness. The wealth of a believer increases in this month. Feeding the fasting person in this month is a means to have his sins forgiven, and he will be safe from the fire of Hell. The one who provides Iftar will gain reward equivalent to the reward of the one observing fast. There will be no deficiency in his reward." The noble Companions said, "Dear Messenger of Allah! Not all of us can host Iftar for others." The Prophet ﷺ replied: "Allah will give this reward to anyone who

provides even a date or a sip of water or milk for the fasting person. The one who feeds someone who is fasting to his fill, Allah will feed him from my Pool [of Kawthar], and he will never feel thirst again and he will be admitted into Paradise."¹²

It is mentioned in another narration: "The one who feeds a fasting person with permissible food or water, the Angels will seek forgiveness for him during Ramadan and Jibrīl عليه السلام will seek forgiveness for him on the Night of Power."¹³

Be Good to One Another

Instead of taking advantage of people's needs during this month, be kind to them. Sayyiduna Jarir ibn 'Abd Allah رضي الله عنه said, "I gave the pledge of allegiance to the Prophet ﷺ for the following three things: offering prayers perfectly; paying zakat; and being sincere and true to every Muslim."¹⁴ Imam Ahmad Raza Khan رحمه الله states: "To want good for every Muslim is obligatory on every Muslim."¹⁵ A form of this is to not take advantage of the needs of a customer. Rather, give things at a discounted price. Another form of goodwill is to give less work to your workers so they can complete the fasts with ease. A hadith reads: "Whoever gives less work to his slave during this month, Allah will forgive his sins and protect him from Hell."¹⁶

May Allah Almighty enable us to reap the blessings of this month.

أُمِّينَ بِجَاءِ النَّبِيِّ الْأَمِينِ عَلَى لَيْلَةِ غَيْهِ وَآلِهِ وَنَعْلَمَ

¹ Mu'jam Kabeer, vol.9, p. 205, Hadith 9000

² Muslim, p. 420, Hadith 2496

³ Bukhari, vol. 1, p. 626, Hadith 1899

⁴ Muslim, p. 420, Hadith 2495

⁵ Mu'jam Awsat, vol. 3, p. 85, Hadith 3939, Mawsu'a Ibn Abi Dunya, vol. 1, p. 361

⁶ Ghunyatul Talibeen, vol. 1, p. 341

⁷ Mirat ul Manajeeh, vol. 3, p. 137

⁸ Sahih ibn Khuzaymah, vol. 3, p. 191, Hadith 1887

⁹ Jami' Sagheer, p. 162, Hadith 2716

¹⁰ Tanbih ul Ghafileen, p. 177

¹¹ Tafseer Na'eemi, Para. 2, Surah Al-Baqarah, Ayat, 185, vol. 2, p. 208

¹² Sahih ibn Khuzaymah, vol. 3, p. 192, Hadith 1887

¹³ Mu'jam Kabeer, vol. 6, p. 261, Hadith 6162

¹⁴ Bukhari vol. 1, p. 35, Hadith 35

¹⁵ Fatawa Razawiyyah, vol. 14, p. 415

¹⁶ Sahih ibn Khuzaymah, vol. 3, p. 192, Hadith 1887

Treating Restlessness and Anxiety

Hussain Anwar Attari Madani



The Seal of the Prophets ﷺ said:

أَنْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ

“[In worldly matters], look at those who stand at a lower level than you, but don't look at those who stand at a higher level than you, for this would make the bounties of Allah [that you have] insignificant in your eyes.”¹

Which people of high rank did the Prophet ﷺ prohibit us from looking towards? Which people of a lower level did he ﷺ ordain for us to observe instead? Imam al-Nawawi رحمه الله explained:

This hadith comprises of and encompasses all good matters. When focusing on someone of a higher, worldly status, one will want to have what he has and eventually consider his own wealth to be insignificant in comparison. He will then strive to acquire more and more thus becoming negligent. A considerable majority of people are victims of this. However, if one were to focus on those who are less fortunate, he

would realise the great extent of Allah's favours on him and thank Him.²

On the other hand, if one were to look up to someone who is better than him in religion and closer to Allah, he will want to be like him. After seeing his own comparatively insignificant deeds, he will be motivated to do more and grow closer to Allah. Whereas, if he were to focus on someone who has performed fewer good deeds, he will begin to think highly of his own actions and fall victim to conceit and laziness.³

The Prophet ﷺ also said: “If anyone of you looks at a person who was made superior to you in wealth and appearance, he should also look at the person he himself was made superior to.”⁴

Imams Ibn al-Jawzi رحمه الله and al-Iraqi رحمه الله explained that this hadith reveals the best way to spend one's life, because no matter whoever surpasses you in any given aspect of life, the carnal self (*nafs*) will not be able to bear it. Therefore, in matters of the world, look at those who are less

fortunate than you and in matters of religion, look at those who are elevated. This will detach your heart from this world and bring about consideration of the Hereafter.⁵

Anxiety and restlessness

We find unrest and anxiety in all parts of society. Although driven by many factors, this unrest is primarily caused by a deep love for material pleasures, an addiction to the intoxication of sensual delights, and neglect of Allah's remembrance. We passionately compete in worldly matters but remain careless when it comes to striving for Allah's closeness. A fire burns within us if we see someone more beautiful or wealthy than ourselves, and we try to become like them. We forget the countless favours and blessings Allah has bestowed upon us and never thank Him, despite being in a more favourable position than countless others. Due to this, we suffer from anxiety and restlessness. This hadith gifts us a beautiful axiom to shape our lives. By looking at those who are less fortunate instead of those who have been elevated, you will live your life peacefully.

Adopt this remedy

In matters of the world, if we look at those who are at a lower level than us, we will be satisfied with our financial status. If there are people living their lives in poor conditions, how can we not spend our lives thanking Allah for His endless blessings? We should look at the hardships of our lives and ask for the betterment of both religious and worldly matters, like our pious predecessors. We must always remain conscious about the Hereafter. When Sayyiduna Shibli رضي الله عنه saw a man excelling in the world, he would supplicate, "O Allah! I ask you for forgiveness and well-being in this world and the Hereafter."

Advice for the one who complains

A needy person stood up during the gathering of a saint and complained about how he had not eaten anything for days. The saint said, "O enemy of Allah! You are a liar. Only the prophets and friends of Allah experience this severe hunger. If you were

a saint, you would not expose this matter in front of the creation of Allah; you would keep it hidden." In summary, when a believer follows Islam correctly, he pays no attention to personal losses or lessening in wealth and continues to bear the difficulties of the present and future.⁶

You have not been tested

A man was sentenced to flogging and imprisonment. He complained to Imam al-Ghazali (رحمته الله عليه) about his condition, and the great Imam said, "Be thankful that you have not been tested yet, for the real test is harder than this. The man was then imprisoned in a well, and so, once again complained to al-Ghazali (رحمته الله عليه), who replied with the same response. His situation came to a head when he was then imprisoned with a non believer in a small, dark, and putrid building. He once again expressed dismay and complained about what he was enduring, so Imam al-Ghazali رضي الله عنه advised him, "Be patient." "What can be a greater test than this?" the man asked. Imam al-Ghazali رضي الله عنه said, "A greater test is being lied with the shackles of disbelief and considering it the truth."⁷

May Allah protect us from the love of this world and grant us unbounded love for His final Prophet صلى الله عليه وآله وسلم. We also pray that He gives us the ability to live our lives in accordance with the words and actions of His Beloved (عليه السلام وآله وسلم).

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Muslim, p. 1211, Hadith 7430

² Sharh Muslim lil-Nawawi, vol. 18, p. 97

³ Ikmal al-Mu'lim, vol. 8/, p. 515, Hadith 2963

⁴ Bukhari, vol. 4, p. 244, Hadith 6490, Muslim, p. 1211, Hadith 7428

⁵ Kashf al-Mustakil, vol. 3, pp. 513 – 514, Hadith 7014, Iqar al-Faltheeb fi Sharh al-Taqrīb, vol. 8, p. 145

⁶ Mirqat ul Mafatih, vol. 9, p. 95, Hadith 5242

⁷ Mirqat ul Mafatih, vol. 9, p. 95, Hadith 5242

Reflect on the Holy Quran



The esteemed Follower, Sayyidunā al-Ḥnafībn Qays رضي الله عنه was once sitting when this Quranic verse crossed his mind:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠١﴾

“We have indeed sent down towards you a Book, [O people of Quraysh], in which is your [potential] glorification; do you not have sense?”¹

This made him attentive and vigilant, and he began to say, “It is necessary for me today to look into the Holy Quran to see how I have been mentioned. I wish to become aware of who I am with, and which people I resemble in my deeds and actions.”

He then opened the Holy Quran, and his vision paused at this verse:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٠٢﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٠٣﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٠٤﴾

“They would sleep less during the night. And would seek forgiveness in the latter part of the night. And in

their wealth, there was the right of the beggar and the deprived.”²

He then saw the mention of another nation, in another verse:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٠٥﴾

“Their sides become detached from their beds, and they call upon their Lord, fearing and hoping, and they donate some from what We have provided them.”³

Reading further about the pious, he momentarily paused and humbly supplicated, “O Allah! I do not consider myself from these individuals!” He began searching further in the Holy Quran, and he saw mention of a certain group of people:

وَإِذَا دُكِرَ اللَّهُ وَحْدَهُ اشْتَعَارَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا دُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَعْجِلُونَ ﴿١٠٦﴾

"And when One Allah is mentioned, the hearts of those who do not believe in the Hereafter become diminished [with resentment]. And when those other than Him (i.e., false deities) are mentioned, they rejoice."⁴

He then read about the disobedient people, who will be thrown into Hell, and the people of Paradise asking them:

مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَوْلَا اَلْمُصَلِّينَ ۚ وَلَوْلَا تَطَوُّرُ
الْمُسْكِينِ ۚ

وَكُنَّا خَاطِئِينَ ۚ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۚ حَتَّى
اٰتَيْنَا الْيَقِيْنَ ۚ

"What took you into Hell?" They said, 'We never used to offer Salah nor feed the needy;

we indulged in evil speculations with evil thinkers; and we kept belying the Day of Justice until death overtook us."⁵

Sayyiduna al-Ahnaf ibn Qays رَضِيَ اللهُ عَنْهُ paused again and pleaded, "O Allah! I take refuge in You from these people! I have nothing to do with them." After this, he began perusing the Holy Quran, searching for something about himself. He eventually reached the following verse:

وَآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخِرًا سَيِّئًا عَسَىٰ اَللّٰهُ اَنْ
يُّتُوْبَ عَلَيْهِمْ ۚ اِنَّ اَللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۚ

"And there are others who confessed their sins and mixed a good deed which another [which is] evil; it is imminent that Allah will accept their repentance. Surely, Allah is Most Forgiving, Ever Merciful."⁶

Yet again, he paused for a moment, until he began saying uncontrollably: "O Allah! These are the people," i.e., these are the people I match.⁷

The deep attachment our pious predecessors had to the Holy Quran is truly remarkable. Their uniquely reflective recitation of it is even more intriguing. Like

them, we too must focus our minds on the words of Allah Almighty and faithfully reflect on the wisdom of each letter.

It is vital to consider the virtuous deeds of the believers and the rewards commissioned for them in the Hereafter, as mentioned in the Holy Quran; do we remain engaged in these virtuous deeds? Are we accumulating unimaginable reward for our eternal lives in the Hereafter, or are we instead burdening ourselves with sin and transgression?

It is important to study and avoid the actions of disobedient people. Do we find ourselves indulging in these actions? Evidently, we must develop an understanding of the Holy Quran, if we are to draw meaning from its verses and reflect upon them. To do this, we must be aware of correct translations and exegeses of the Holy Quran.

A towering figure and Imam of spiritual wayfaring (taṣawwuf), Imam Abu Talib al-Makkī رَضِيَ اللهُ عَنْهُ states:

قَدْ مُرِّدَ بِطَبِّ قَهْمِ الْقُرْآنِ كَمَا أَمَرْنَا بِتِلَاوَتِهِ

"We have been instructed to understand the Holy Quran as much as we have been instructed to recite it."⁸

One right of the Holy Quran upon the Muslims

It is a right of the Holy Quran upon the Muslims, that they must understand and reflect upon it. Allah Almighty states:

اِنَّا اَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُوْنَ ۝

"Indeed, We have sent it down as an Arabic Quran; that you may understand."⁹

This holy verse reveals that the Muslims should strive to understand the Holy Quran. As the Quran was revealed in Arabic, strong knowledge of Arabic is essential to accurately understand it and grasp its nuances. Those who do not know Arabic should consult reliable translations and commentaries by Sunni scholars. In this way, everyone may benefit

from understanding and reflecting upon the Holy Quran.¹⁰ Allah Almighty states when referring to the revelation of the Holy Quran:

كِتَابَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا الْآيَاتِ وَلِيَتَذَكَّرُوا أُولُو الْأَلْبَابِ ﴿١٠١﴾

“This is a Book which We have sent down upon you, a blessed one, so that they (people) should ponder on its verses, and the people of intellect should accept advice [from it].”¹¹

The example of those who read the Quran with Tafseer, and those who don't

Sayyiduna Iyas ibn Mu'awiya رَضِيَ اللهُ عَنْهُ, who was from the Followers, said:

The example of those who recite the Holy Quran but do not know its meanings is the same as those who receive a letter from their king at night but do not have a lamp by which to read it. Not being able to read the contents of the letter, they then become fearful as to what it may contain. The example of those who recite the Holy Quran and know its Tafseer, is like those to whom a messenger came with a lamp in his possession. With this lamp, they were able to read the letter's content and understand it.¹²

How should we reflect upon the verses of the Holy Quran?

Reading into and reflecting on the verses of the Holy Quran is a lofty act of worship. It is clear, however, that our reflection must be guided by the teachings of the Messenger of Allah ﷺ — the original recipient of the Quran — his honourable Companions رَضِيَ اللهُ عَنْهُمْ, and their direct students, the Followers رَضِيَ اللهُ عَنْهُمْ.

The Messenger of Allah ﷺ is he upon whom the Holy Quran was revealed, and the honourable Companions رَضِيَ اللهُ عَنْهُمْ were those who saw revelation occurring with their own blessed eyes. We must avoid any form of reflecting or contemplation upon the Holy Quran which is against their teachings and prescribed methods.

With thousands of Ulema guiding us through 1400 years of rigorous scholarship, Muslims are in no need whatsoever of uninformed, modernist musings on the Quran. It is arrogant and embarrassing that these revisionists think they have a monopoly on the true knowledge of the Holy Quran and disregard over a millennium of scholarly research and contributions in favour of their idiosyncratic, shallow reflections. Such people are certainly misguided.¹³

It is a plea to every faithful follower of the Messenger ﷺ! رَضِيَ اللهُ عَنْهُ Recite the holy words of your Lord, especially in this blessed month. It is time to fulfil the right of the Holy Quran to be recited, understood, and explored. Read its reliable translations and exegeses such as *Shirāt al-jinān*, *Khazā'in al-'Irfān*, and *Nūr ul 'Irfān*.

In this blessed month, may Allah Almighty bless us with the honour of reciting, understanding, and acting on the Holy Quran, not only in Ramadan-ul-Mubarak but for the rest of our lives.

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Ambiya, verse 10)

² [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Zariyaat, verses 17 - 19)

³ [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Sajdah, verse 16)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, verse 45)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Muddassir, verses 42 - 47)

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tauba, verse 102)

⁷ Mukhtasar Qiyam al-Layl wa Qiyam Ramadan wa Kitab al-Witr, vol 1, page 42

⁸ Qut ul Quloob, vol. 1, p. 104

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Yusuf, verse 2)

¹⁰ Sirat ul Jinaan, vol. 4, p. 522

¹¹ [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Saad, verse 29)

¹² Tafseer Qurtubi, vol. 1, p. 41

¹³ Sirat ul Jinaan, vol. 2, p. 258



Dar-ul-Ifta Ahl-e-Sunnat

Mufti Abu Muhammad 'Ali Asghar Attari Madani

Forgetting to recite Surah al-Fātiḥa in the second rak'at of Tarāwīḥ

Q: What do the honourable scholars state in this regard: after finishing one rak'at during Tarāwīḥ, the Imam stands to begin the second rak'at but forgetfully begins reciting the Holy Quran from where he left off in the first rak'at and misses Surah al-Fātiḥa. If he remembers to recite the Fātiḥa during salah, how should he complete the salah? If he does not remember, what impact does that have on the salah? *From 'Umayr Madani Attari*

A:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا إِتْيَانُهُ بِنُوحٍ وَأِصْحَابِ الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا إِتْيَانُهُ بِنُوحٍ وَأِصْحَابِ الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ

A person begins reciting a surah in the second rak'at of Tarāwīḥ, forgetfully leaving out Fātiḥa. If he remembers that he was supposed to recite Fātiḥa, and this comes into his mind after reciting a verse or more of the surah, he must then recite the Fātiḥa. After finishing the Fātiḥa, he is then to continue recitation of the surah from where he left in the first rak'at and perform two compensatory prostrations (*sajdat al-sahw*) at the end of the Salah.

If he remembers to recite Fātiḥa before finishing one verse of the Surah, he should immediately begin Fātiḥa, and after finishing this, he should continue reciting from where he left in the first rak'at. Sajdat al-sahw will NOT be necessary in this case.

If he forgets to recite Fātiḥa, and does not perform sajdat al-sahw at the end, he must (*wājib*) repeat the salah. However, if he performs sajdat al-sahw at the end, the salah will be valid.¹

وَأَمَّا مَنْ نَسِيَ فَأَتَى بِفَاتِحَةٍ مِمَّنْ لَمْ يَلِدْ يُسْأَلُ يَوْمَ الْقِيَامَةِ مَا جَاءَ بِهِ

Leading the funeral prayer (*janāza*) whilst in I'tikāf

Q: What do the honourable scholars state in this regard: I serve as Imam in a masjid. Whenever someone in our neighbourhood passes away, I lead their janaza. Normally, there is nobody to lead it besides me.

I now intend to perform Sunnah I'tikaf. The people of my neighbourhood say, if somebody was to pass away whilst I was in 'I'tikaf, there will be nobody to lead their janaza. They ask me to not perform I'tikaf for this reason.

Outside the masjid, there is a field designated for janaza. This field is neither a part of the masjid ('ayn al-masjid) nor part of its extended area (finā' al-masjid).

While performing 'I'tikaf, am I allowed to leave the masjid to lead janaza prayers? From Muhammad Arif Siyalvi

A:

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

If a mu'takif (the one sitting I'tikaf) leaves the masjid for a janāza prayer, his I'tikaf will be rendered void. This will remain the case, even if no-one else is available to lead the janaza.

If you perform I'tikaf, the people of the neighbourhood should arrange for someone else to lead janaza instead. Also, janaza can be performed in Fina-e-Masjid, if the Masjid you are performing I'tikaf in has such an area. Bear in mind, this can only be done if reaching Fina-e-Masjid does not involve you leaving the Masjid at all. Also remember, it is not permissible to perform janaza in 'Ain-e-Masjid.

If you have no choice but to leave the Masjid in order to lead a janāza, and you enter the field used to perform janaza; which is not Fina-e-Masjid but a separate place from the Masjid altogether, your I'tikaf will be rendered void and will break.

Whenever I'tikaf breaks, it is necessary to make up for it. The method of doing this, is to reach the Masjid before sunset, with the intention of making up for I'tikaf. Keep a fast the next day, and after performing Maghrib Salah you may return home. Your I'tikaf will be atoned for.

The meaning of having no choice but to leave the Masjid, as was said earlier, entails that there is nobody besides you capable of leading the janāza. Without this compulsion, it is impermissible to break I'tikaf.²

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ بِمَا شَاءَ

If fine strands of thread enter the throat, how does this effect one's fast?

Q: What do the honourable scholars say in this regard: I work in a clothes factory. Even when we are fasting, we continue working. When the machinery is operated, fine strands and threads of fabric are cast into the air. These strands and threads sometimes come into the nose or mouth and eventually find their way into the throat. The proprietors cannot give us the whole of Ramadan off, so we are compelled to work while fasting.

Despite taking precautions and trying to spit out these threads, they enter the throat and pass below it, leaving a slight taste behind. If this happens, will our fasts be broken? From Muhammad Aamir, Karachi

A:

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

In the situation inquired about, in which fine threads of fabric enter the throat without the person's accord; the entering of these threads into the throat does not invalidate their fast, even if it happens to the fasting person whilst they remember they are fasting.

If the fasting person deliberately takes these threads into his throat, then his fast will become invalid. If he forgets he is fasting, however, and deliberately takes the threads into his throat, then his fast will remain valid.

Bear in mind, there is no valid Islamic restriction in going to dusty places and working there in the state of fasting. To work or go to such a place, with tiny threads and strands in the air, is permissible in the state of fasting.³

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ بِمَا شَاءَ

¹ Ad-Durr-ul-Mukhtar ma'a Radd-ul-Muhtaar, vol. 2, p. 188; Fatawa Hindiyah, vol. 1 p. 126; Bahaar-e-Shari'at vol. 1, p. 71

² Fatawa Hindiyah, vol. 1 p. 212; Radd-ul-Muhtaar, vol. 3, p. 505, Bahaar-e-Shari'at, vol. 1, p. 1025

³ Fatawa 'Aalamgiri, vol. 1, p. 203; Majma'-ul-Anhur Sharh Multaqal-Abhur, vol. 1, p. 361; Fatawa Razawiyyah vol. 10, p. 503

Bright Stars

The Rank of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ Explained by the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Awais Yameen Attari



Countless hadith describe the virtues and merits of this noble soul; the beloved Prophet's son-in-law; the consort of Sayyidatunā Fāṭimah رَضِيَ اللَّهُ عَنْهَا; the father of our masters Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا; and the fourth rightly-guided Caliph of the believers, Sayyiduna Ali al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ.

Imam Ahmad رَحِمَهُ اللَّهُ عَلَيْهِ noted:

مَا جَاءَ لِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْفَضَائِلِ
مَا جَاءَ لِأَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

The number of narrations about the virtues of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ are more than any other Companion.¹

We present eighteen hadith about the merits of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, hoping that love for him will fill our hearts and souls.

1. Perpetual brotherly bond:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Sayyidunā Ali رَضِيَ اللَّهُ عَنْهُ:

أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ

"You are my brother in this world and in the Hereafter."²

2. He is from the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ:

أَنْتَ مِنِّي وَأَنَا مِنْكَ

"You are from me, and I am from you."³

3. The door to knowledge:

كَأَمَدِيْنَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

"I am the city of knowledge, and 'Alī is its door."⁴

4. The door to wisdom:

كَأَدَارِ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا

"I am the house of wisdom and 'Alī is its door."⁵

5. Helper and friend:

مَنْ كُنْتُ مَوْلَاهُ فَتَعَيَّنَ مَوْلَاهُ

"For whomsoever I am his friend, 'Alī is also his friend."⁶

6. The Prophet's deputy in Madinah:

Sayyiduna Sa'd ibn Abi Waqqas رضي الله عنه set out for the Expedition of Tabuk and appointed Sayyiduna 'Alī رضي الله عنه as his deputy in Madinah. Sayyiduna 'Alī رضي الله عنه asked: "Are you leaving me with the women and children?" The Prophet صلى الله عليه وآله وسلم replied:

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي مِمَّنْزِلَ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي
 "Are you not pleased that you are for me as Hārūn was for Mūsā عليه السلام? However, there will be no prophet after me."⁷

7. The measure of faith and hypocrisy:

لَا يُحِبُّ عَيْنًا مُنَافِقٌ وَلَا يُغِضُّهُ مُؤْمِنٌ
 "A hypocrite does not love 'Alī, and a Muslim does not hate him."⁸

8. Recipient of the Prophet's supplication:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ
 "O Allah! Befriend the person who befriends 'Alī and take as an enemy the person who takes him as an enemy."⁹

9. To love 'Alī is to love the Prophet صلى الله عليه وآله وسلم

مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي
 "The one who loves 'Alī loves me, and the one who hates 'Alī hates me."¹⁰

10. Talking ill of 'Alī:

مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي
 "Whoever insulted 'Alī, 'it is as though' he has insulted me."¹¹

11. Loving for 'Alī what he loves for himself:

يَا عَلِيُّ أَحِبِّ لَكَ مَا أَحَبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي
 "O 'Alī! I love for you what I love for myself, and I dislike for you what I dislike for myself."¹²

12. Paradise longs for him:

إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ
 "Paradise longs for three people: 'Alī al-Murtaḍā, 'Ammār ibn Yāsir, and Salmān al-Fārisī."¹³

13. Lofty rank

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ هَؤُلَاءِ الْجَنَّةِ وَابَوُهُمَا خَيْرٌ مِنْهُمَا
 "Hasan and Husayn are the leaders of the youth of Paradise, yet their father is superior to them."¹⁴

14. Treasure in Paradise:

يَا عَلِيُّ إِنَّ لَكَ كَنْزًا مِنَ الْجَنَّةِ وَإِنَّكَ دُو قَرْنِيهَا

"O 'Alī! You have a treasure in Paradise, and you are a possessor of both of its sides."¹⁵

15. The greatest judge:

أَفْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ
 "The best judge from my nation is 'Alī ibn Abī Ṭālib."¹⁶

16. 'Alī and the Quran:

عَلَيٍّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ لَحْوْضِ
 "Alī is with the Qur'ān, and the Qur'an is with Alī. They will not separate, until 'finally' they will arrive 'together' at my fountain 'of Kawthar'.¹⁷

17. An exclusive merit:

يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ أَنْ يُجَنِّبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرَكَ
 "O 'Alī! It is not permissible for anyone to be in a state of ritual impurity in this masjid except for you and me."¹⁸

18. The truth follows him wherever he goes

رَجِمَ اللَّهُ عَلِيًّا اللَّهُمَّ دِرِ الْحَقُّ مَعَهُ حَيْثُ دَارَ
 "May Allah have mercy upon 'Alī. O Allah! Let the truth go with him wherever he turns."¹⁹

Death

On the 17th or 19th Ramadan, 40AH, Sayyiduna 'Alī رضي الله عنه was attacked while on his way to lead the Fajr prayer. He رضي الله عنه succumbed to the wounds on the 21st night of Ramadan.²⁰

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

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: To learn more about the life of Sayyiduna 'Alī رضي الله عنه, read the booklet of Maktaba-tul-Madinah "Miraculous Wonders of Sayyiduna 'Alī رضي الله عنه".

¹ Mustadrak lil-Hakim, vol. 4, p. 69, Raqm 4628

² Tirmizi, vol. 5, p. 401, Hadith 3741

³ Bukhari, vol. 2, p. 212, Hadith 2699

⁴ Mustadrak lil-Hakim, vol. 4, p. 96, Hadith 3744

⁵ Tirmizi, vol. 5, p. 402, Hadith 3744

⁶ Tirmizi, vol. 5, p. 398, Hadith 3733

⁷ Bukhari, vol. 3, p. 144, Hadith 4416

⁸ Tirmizi, vol. 5, p. 400, Hadith 3738

⁹ Musnad Ahmad, vol. 1, p. 253, Hadith 964

¹⁰ Mustadrak lil-Hakim, vol. 4, p. 102, Hadith 4704

¹¹ Musnad Ahmad, vol. 10, p. 228, Hadith 26810

¹² Tirmizi, vol. 1, p. 309, Hadith 282

¹³ Tirmizi, vol. 5, p. 438, Hadith 3822

¹⁴ Ibn Majah, vol. 1, p. 84, Hadith 118

¹⁵ Musnad Ahmad, vol. 1, p. 336, Hadith 1373

¹⁶ Ibn Majah, vol. 1, p. 102, Hadith 154

¹⁷ Mustadrak lil-Hakim, vol. 4, p. 93, Hadith 4685, Mu'jam Sagheer, vol. 1, p. 255

¹⁸ Tirmizi, vol. 5, p. 408, Hadith 3748

¹⁹ Tirmizi, vol. 5, p. 398, Hadith 3734

²⁰ Tabaqat Ibn Sa'd, vol. 3, pp. 26-27, Miraculous Wonders of Sayyiduna 'Alī, p. 38

Our Pious Predecessors

Abu Majid Muhammad Shahid Attari Madani

Ramadan is the ninth month of the Islamic year. In the previous instalment of this magazine from 1438 – 1442 AH, we have learned about 72 noble Companions, awliya', and ulema who were born in this sacred month. Here are an additional 12:

The Noble Companions أصحابهم الزملاء

1. The daughter of the Prophet ﷺ, Sayyidatunā Ruqayyah رقية بنت النبي ﷺ was born 7 years before the proclamation of Prophethood, in the city of Makkah. The Beloved Prophet ﷺ was 33 years of age at the time of her birth. She married Sayyidunā 'Uthmān al-Ghanī رضي الله عنه and migrated to Abyssinia with him. The grandson of the Prophet ﷺ, Sayyidunā 'Abdullah ibn 'Uthmān رضي الله عنه was born there before they migrated to Madina. She passed away in Madina on the Day of Badr, 17th Ramadan, 2 AH. She was laid to rest in al-Baqī'.
2. The esteemed Companion, Sayyiduna Kurz ibn Jabir al-Fihri كرز بن جابر الفهري was the chief of the Quraysh before Islam. He accepted Islam after the migration and led an expedition in Shawwal 6 AH. He was honourable, courageous, and a skilled horseman. On the Day of the Conquest of Makkah, he was separated from the army of Sayyidunā Khālīd ibn al-Walīd خالد بن الوليد رضي الله عنه and was martyred by the disbelievers.²

The Awliyā' أولياءهم الله

3. Sayyid Gul Muhammad Ḥasanī Qādirī Tordherī رحمة الله عليه is from the top-ranking saints of Islam. He was the spiritual heir of Rehamkār Bāba. His supplications were answered; he was a pillar for people of all walks of life; and he was empathic with people. Even at his shrine today (Tordher, Swabi, KPK), the ill find cure and the needs of people are fulfilled. He passed away on the 10th of Ramadan, 1180 AH.³
4. Sayyidunā Khawaja Shah Muhammad Imam Ali Farooqī Chishtī رحمة الله عليه was a famous Wali of the Chishtī and Qadiri Sufi order. He passed away on the 10th of Ramadan 1282 AH and

his shrine is in Jaipur, Rajasthan, India.⁴

5. Sayyidunā I Iājī Najm al-Dīn Fārūqī Shaykhawatī رحمه الله عليه was born in 1234 AH in Jaipur, Rajasthan, India. He was born into the family of Khawāja Ḥamīd al-Dīn and he passed away on the 13th of Ramadan 1287AH. His shrine is in Fatehpur (Shaykhawati, Rajasthan). He was the spiritual heir of Pīr Phatān, a seasoned scholar of the outer and inner sciences, and a skilled poet. He authored 11 books in Urdu and 8 in Persian. *Manaqib al-Mahbubīn* is from his well known works.⁵
6. Sayyiduna Khawaja Muhammad Fazal Shah Waryamālī رحمه الله عليه was born in Chakwal into a sayyid family circa. 1265 AH. He passed away on the 22nd of Ramadan, 1331 AH, in Waryamaal (Karila, Chakwal). His shrine is found there too. He had memorised the Quran and was a proficient qari and the spiritual heir of Shams al-'Arifīn. He was a man of miracles and a respected Sūfī guide.⁶
7. Sayyidunā Wārith 'Alī Chishtī رحمه الله عليه was born in Sukho, near Gujār Khan, Rawalpindi, into a respected family in 1268 AH. It was there that he also passed away in Shaban or Ramadan in the year 1371 AH. He was pious and righteous; respected and loved by his people; an expert doctor; a poet in the Persian language; a Sufi and a spiritual heir of Shams al-'Arifīn.⁷

'The Scholars of Islam' رحمه الله

8. Mawlānā 'Abd al-Nabī Ḥāshimī رحمه الله عليه was born in Bhoi Ghaar (Ḥāsan Abdal, Attock) into the knowledgeable and spiritual Ḥāshimī family in 1262 AH. He passed away on the 8th of Ramadan 1311 AH and is buried in the Abaai cemetery (Pindashriki Bhoi Ghaar). He was the scholar of his time, a proficient writer, a poet, and a Sufi. His book *Tadhkira al-Mahbub* (Mawlana Muhammad Ali Makhdūi) is an indispensable source of information.⁸
9. The scholar of scholars and teacher of teachers, his eminence Hidāyat Allāh Khan Jaunpurī رحمه الله عليه was born in Rampur, Uttar Pradesh, India and passed away on the 1st of Ramadan 1326AH in Jaunpur. He was laid to rest in Dargha Rashidabad. As the foremost student of the renowned martyr-scholar Fazl al-Haqq Khayrabadi, he mastered the rational and

transmitted sciences and was hailed as a pioneer capable of gauging source texts to derive rules and principles. For over 40 years as the foremost teacher of Madrasa Ḥanafiya Jaunpur, he trained countless ulema including Mufti Amjad Ali Azami رحمه الله عليه and other towering figures.⁹

10. The great scholar from the family of Ghaus ul-'Azam, Shaykh Sayyid 'Abd al-Fattāḥ Khafīb al-Dimashqī رحمه الله عليه was born in Damascus in 1277 AH. He was the Imam of Maṣjid Madrasah Fatḥi and the Khatib of Jamī Maṣjid Sayyidunā 'Umar. He was also the librarian of Daar-ul-Kutub al-Zaaliyya. He passed away on the 26th of Ramadan 1336 AH and is buried in the cemetery of Dalidaali.¹⁰
11. Mawlānā Sirāj al-Dīn Anjrawī رحمه الله عليه was born in Pai Khel, Mianwali, to a knowledgeable family. His parents passed away during his childhood and he was educated in Makhad Sharīf. He was an excellent scholar, a Sufi, the teacher of teachers, an exceptional teacher at the Makhad Madrasa, a person of saintly miracles, and someone whose supplications were always accepted. He passed away on 29th of Ramadan, 1336 AH, and his shrine is located in Anjra Afghan (Attock). He also delivered lessons on Bukhari for 7 years in Makkah.¹¹
12. Mawlānā Pīr Maḥbūb Ahmad Khayr Shah Jamati رحمه الله عليه was born in Amritsar (East Punjab, India). He was born into a Kashmiri family and passed away there on the 9th of Ramadan 1338 AH. He was a scholar who practised what he preached, a powerful orator, and a skilled debater of Ahl al-Sunnah. He authored several books and was the spiritual heir of Amir-e-Millat.¹²

⁴ Al-Islee'ah, vol. 4, pp. 398 - 400

⁵ Al-Isaabuh Fi Tamyeez Al-Sahabah, vol. 5, p. 434, Seerat Ibn Hishaam, p. 570, Mawalib al-Iadunniyya, vol. 1, p. 263

⁶ Encyclopedia Aawliya e Kiran, vol. 1 p. 322

⁷ Tazkirah Al-Ansaab, p. 79

⁸ Tazkirah Aawliya Rajasthan, vol. 1, pp. 44 - 48

⁹ Tazkirah Ulama e Ahl-Sunnat Chakwal, p. 10/

¹⁰ For ul-maqul fi Khulafa e Peer Sial, vol. 17, pp. 417 - 426

¹¹ Tareekh Ulama e Bhaai Gar, p. 105


¹² Mumtaz Ulama e Faranghi Mahal Lucknow, p. 401

¹³ Ithaf Al-Akhir, pp. 437 - 438

¹⁴ Tazkirah Ulama e Ahl Sunnat Attock, pp. 134 - 138

¹⁵ Tazkirah Khulafa e Ameer Millat, pp. 44 - 46

Advice

 Naveed Kamal Madani

Ramadan is upon us. The immense blessings and bounties which Allah Almighty grants Muslims in this month are innumerable. Each moment of this most sacred month brims with divine mercy and gleams with Allah's benevolence. It is a true unique gift for the Muhammadan Ummah which accords us lifelong memories of suhur, Iftar, Taraweeh, and liveliness in the masjid.

This blessed month is the season of forgiveness in which the heavens open and divine favours pour unto the faithful. You are fortunate if you spend the days and nights of Ramadan in worship, reciting the Quran, and shedding tears in Allah's remembrance.

Then, what greater loss is there than wasting this precious month, not valuing its spiritual richness, and remaining lost in negligence. Ultimately, such an unfortunate soul is deprived of the blessings and forgiveness promised in this month: "May his nose be covered in dust; the one who reached Ramadan but it passed by before he was forgiven."¹

We should strive to perform as many good deeds as possible. Who knows, this Ramadan may be the final one of our lives, as there is no guarantee we will live to see it next year.

How should we spend Ramadan-ul-Mubarak? What kind of good deeds should we do? How should we spend our time? 12 pieces of advice are presented to you regarding these questions.

1. After Fajr, Zuh, Asr, and Maghrib, recite a quarter of a juz of the Holy Quran. This way, you will recite one juz a day, and after thirty days, you will have finished the Holy Quran.
2. Try to read every Taraweeh prayer. In this way, you will have the blessings of finishing another Holy Quran.
3. With your best efforts, try to get up quickly at the time of suhur and perform Tahajjud prayer. In the month of Ramadan-ul-Mubarak, Tahajjud is a treasure you can attain very easily. Make the most of every night and try to offer this Salah.
4. When coming to Salah or leaving from it, keep track of how long your journey is. Accordingly, make a habit of sending, 50, 100, or as many Salat as you can on the Prophet ﷺ. You can build up a habit of reciting over 300 Salat upon the Prophet if you do this.
5. If possible, sit I'tikaf for the entire month. If not, at

least the final ten days. If this is not possible, try to take out as much time as possible and perform I'tikaf in this blessed month. By sitting I'tikaf, you will find it easy to remain awake in the night for performing acts of worship, especially in the odd nights of the final ten days.

6. Once finishing work and other important tasks, take time out for reading and study. Consolidate your knowledge of Salah, fasting, zakat, and sadaqah al-fitr. For this, you can consult a Sunni scholar or watch Madani Channel.
7. Do not miss the golden opportunity of making dua at iftar time. It is narrated in *Sunan Ibn Majah*: "No doubt, there is one such du'a for the fasting person that is not rejected at the time of Iftar."²
8. Give some form of sadaqah or charity every day, as that removes calamities.
9. Cut down on using your phone or tablet. Keep your phone for answering and making calls only. Besides calls, leave it alone! Instead of surfing the internet, do something more productive.
10. Help orphans and the less fortunate. When preparing for Eid, keep them in mind and try your best to support them.
11. Always show good conduct to your parents, brothers, sisters, and other family members. This is especially important in the month of Ramadan-ul-Mubarak. Strive to be the best you can with them, in terms of manners and maintaining a good relationship, and earn an abundance of good deeds in this way.
12. Make a schedule to perform as many good deeds as possible and spend as much time in worship as you can. Set time for sleeping, waking, dhikr, and other positive activities. Be thoughtful about your suhur and iftar meals. Do not under eat or over eat, but strike a balance so that you feel full of energy and not fatigued or lethargic.

Finally, avoid unhealthy foods.

May Allah Almighty help and preserve us all, and allow us to truly value and benefit from the month of Ramadan-ul-Mubarak.

أَمِينَ يَحْيَى النَّبِيُّ الْأَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Tirmizi, vol. 5, p. 320, Hadith 3556

² Ibn Majah, vol. 2, p. 350, Hadith 1753

Islamic Beliefs and Knowledge

Conveying Benefit to the Deceased (final part)

Adnan Chishti Attari

Many of the honourable Companions of the Messenger of Allah ﷺ and the Followers requested that fresh branches be placed on their graves. Other Companions and Followers duly fulfilled these requests. Thus, placing fresh branches on graves was not an exclusive practice of the Holy Prophet ﷺ. Otherwise, the Companions would not have made such requests, let alone carry them out. As for actual exclusive practices of the Holy Prophet ﷺ, the Companions never requested for them to be carried out.

From the practices of the Companions and the Followers, as well as the legal verdicts of the Ulama, it is evident that placing fresh plants and branches on graves is a praiseworthy custom of the Ummah that has endured throughout the generations.

The will of a Companion

Sayyidunā Abū Barzah al-Aslamī رضي الله عنه related that the

Messenger of Allah

ﷺ once passed by a grave in which the deceased was being punished. So, the Messenger of Allah ﷺ took a branch and placed it on the grave, remarking: "As long as this branch is fresh, his punishment will be reduced."

Sayyidunā Abū Barzah رضي الله عنه made a will, asking two branches to be placed with him in his grave after his passing. He left this world in a place between Kiraman and Qawmas. Those who accompanied him said, "He requested that two branches be placed in his grave, but there are no branches here." Whilst they deliberated, riders from Sijistan arrived with fresh branches. They took two branches and placed them in Sayyidunā Abū Barzah's grave.¹

Bury me with two fresh branches

Sayyiduna Muwarriq al-'Ijlī رحمه الله، a famous narrator of the Six Books of hadith, said: أَوْصَى بِرُيْدَةَ الْأَسْلَمِيِّ أَنْ يُوَضَعَ فِي قَبْرِهِ جَرِيدَتَانِ. The Companion Sayyiduna Buraydah al-Aslamī رضي الله عنه left a will requesting that two branches be placed in his grave."²

Commenting on the above-mentioned report, the renowned scholar of hadith, Imam Ibn Hajar al-'Asqalānī رحمه الله، writes: "It is possible that Sayyiduna Buraydah al-Aslamī رضي الله عنه left a will for two branches to be placed on top of his grave—so as to imitate the Messenger of Allah ﷺ—or for two branches to be put inside his grave, as there are blessings in the date-palm. After all, Allah Almighty described it as a "pure tree." However, the first position is preferable."³

Another commentator of *Ṣaḥīḥ al-Bukhārī*,

Imam al-'Ajlūnī رحمه الله عليه writes: "Without doubt, Sayyidunā Buraydah رضي الله عنه requested two fresh branches to be placed in his grave, as he hoped for more benefit through this. Sayyidunā Buraydah رضي الله عنه did not consider this hadith to be exclusive to the two people in the grave, rather, this is the original source."⁴

Sayyidunā Muwariq al-'Ijlī رحمه الله عليه adds: "Sayyiduna Buraydah رضي الله عنه passed away close to Khurasan. We found two branches in the saddlebag of a donkey. When Sayyidunā Buraydah رضي الله عنه was buried, those branches were placed in the grave with him."⁵

The origin of planting trees near graves

Imam Jalāl al-Dīn al-Suyūṭī رحمه الله عليه said: "The scholars have stated that if a single branch can decrease punishment [in the grave], then what about the believer who recites the Holy Quran; one cannot imagine the extent to which punishment will be lessened through this. This hadith is the basis for planting trees near graves."⁶

Two fresh branches

In his will, Abu al-Āliyah Rufay ibn Mihran رضي الله عنه — an eminent Follower who lived during the time of the Beloved Prophet صلى الله عليه وآله وسلم — asked for palm branches to be placed on his grave, as related by Sayyidunā Āṣim al-Aḥwal رحمه الله عليه:

أَنَّ أَبَ الْعَالِيَةِ أَوْصَى مُورِقًا الْعَجَلِيَّ أَنْ يَجْعَلَ فِي قَبْرِهِ جَرِيدَتَيْنِ

Imam Abu al-Āliyah رضي الله عنه requested Sayyiduna Muwariq al-'Ijlī رحمه الله عليه to place two fresh, green branches on his grave."⁷

Imam al-Baghawī رحمه الله عليه also corroborated this practice: فَقَدْ أَشْرَفَ عَلَى الْقَبْرِ، فَلَا بَأْسَ بِهِ "There is no harm in putting branches on graves."

And he based it on the reports of Sayyiduna Ibn Abbas رضي الله عنه and the will of Sayyidunā Buraydah رضي الله عنه.⁸

After a lengthy analysis of the afore-mentioned hadith and reports, Ibn Hajar al-Haytamī al-Makkī رحمه الله عليه concluded:

Considering everything I have spoken about, it is from the Sunnah for every person to have fresh palm branches [placed on their graves]. The general rule is to imitate the practices of the Messenger of Allah صلى الله عليه وآله وسلم, unless [a practice is] proven to be exclusive for him. However, in this case [of placing branches on graves], there is nothing to suggest exclusivity. Therefore, following the example of the Messenger of Allah صلى الله عليه وآله وسلم in this practice is recommended and virtuous. This hadith also serves as proof for the people who spread palm leaves on graves. Palm trees near the grave of a person make dhikr of Allah Almighty, giving comfort to the deceased and reducing their punishment.⁹

The celebrated jurist of the Hanafi school of jurisprudence, Imam Aḥmad al-Taḥṭawī رحمه الله عليه stated:

Considering this blessed hadith, some later Hanafi jurists declared the practice of placing flowers and branches on graves as Sunnah. He further states: If it is hoped that the punishment will be reduced because of the blessings of the dhikr made by a mere branch, then the blessings of reciting the Holy Quran are far greater than this."¹⁰

All the narrations cited in the earlier issues prove that placing fresh branches on graves is recommended (mustahabb). It is also permissible to place them inside the grave because the same outcome is achieved. Many luminaries of Islam requested this, such as Sayyiduna Abu Barzah رضي الله عنه.

A fatwa of Ibn Hajar al-Haytamī al-Makkī

When asked about the legal status of placing flowers on or inside graves, he issued this verdict:

Based on the practice of Allah's Messenger صلى الله عليه وآله وسلم, in which he placed twigs on a grave, the ulema have deduced the permissibility of placing saplings and flowers on them too. They did not specify a way to do this, however, the Holy Prophet صلى الله عليه وآله وسلم placed one twig on each grave, as documented in an authentic hadith. Thus, this includes the entire grave.

So regardless of where on the grave the branch is put, the intended aim will be achieved. Nonetheless, Abd ibn Humayd reported in his *Musnad* that the Messenger of Allah ﷺ placed the branch towards the head of the grave.”¹¹

يُسَنُّ وَضْعَ جَرِيدَةٍ خَضِرَاءَ عَلَى الْقَبْرِ لِاتِّبَاعِ وَتَعْدُلِهِ صَاحِبِ وَلَائِهِ
يُخَفَّفُ عَنْهُ بِرَكْعَةٍ تَسْبِيحًا أَوْ أَكْمَلَ مِنْ تَسْبِيحِ الْيَاسَةِ لِمَا
فِي تِلْكَ مِنْ نَوْعِ حَيَاةٍ وَقَيْسٍ بِهَا مَا أُتِيْدَ مِنْ طَرَحِ الرِّيَاحِ
وَنَحْوِهِ-

*It is sunnah to place a fresh branch on a grave, in following 'the above-mentioned hadith', and its chain is authentic. As it has some form of life, the fresh branch will make more dhikr than the dry one, reducing punishment for the 'deceased' person through the blessings of dhikr. This ruling can be extended to fresh flowers and the like.*¹²

This same text has also been included by Imam

al-'Ajlūnī رحمه الله عليه, in his commentary of *Sahih al-Bukhari*.¹³

¹ *Iwreekh ibn Asakar*, vol. 62, p. 100, *Tahqeeq ul-Fahreeq al-Asqalani*, vol. 2, p. 492

² *Tahqat Ibru Sa'd*, vol. 7, p. 6, *Siar Aalam al-Noblaa*, vol. 4, p. 107, *Bukhari*, vol. 1, p. 438

³ *Taith al Bari*, vol. 4, p. 193

⁴ *Al-Jayr al-Jari*, vol. 3, p. 777

⁵ *Tahqat Ibru Sa'd*, vol. 6, p. 1, *Mawat tul Zaman*, vol. 3, p. 442

⁶ *Sharh al Sudoor*, p. 313

⁷ *Siar Aalam al-Noblaa*, vol. 5, p. 711, *Tahqat Ibru Sa'd*, vol. 7, p. 81

⁸ *Sharh ul-Sunnah Baghawat*, vol. 3, p. 2/4

⁹ *Fatawa Hadeesia*, p. 362

¹⁰ *Haashiya 'ul Fathoawi Ali al-Murtaza*, p. 674

¹¹ *Fatawa Kubra Faqih*, vol. 1, p. 401

¹² *Tuhfa al-Mulanaaj fi Sharh al-Minhaj*, vol. 1, p. 434

¹³ *Al-Jayr al-Jari*, vol. 3, p. 777

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Islamic rulings on trade

Mufti Abu Muhammad Ali Asghar Attari Madani

Sewing clothes without payment

Q: What do the honourable scholars say in this regard: I sew clothes for a payment. A relative of mine came to me to have some clothes sewn, but I did not intend to take any money from him. He also did not mention any payment. When he came to take the clothes, he took them and paid me. Is it correct to take this money, even though a price was not fixed beforehand?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Usually, the rates charged by tailors are known publicly, and both parties know the prices when they declare business. In this scenario, even though the price was not stipulated, the contract will be correct, and the price will be that which is commonly known. Therefore, if this is the case, you can take a specific amount of money.

If the prices vary and are unknown to the public, like the varying rates for different designs, then the ruling is different. The prices for this are not specified beforehand. Instead, both parties must come to an agreement in ascertaining and setting a price. In this case, if the price is not specified at the point of agreeing to the transaction, the contract will be invalid. It will be necessary to end the contract and form a new one. If one did not nullify the contract and continued by sewing the clothes, both parties will be sinful, and it is necessary for them to repent. However, you are entitled to take a payment that is suitable for your work. Therefore, if you took that payment, it is permissible for you, but you are not permitted to take more than what you usually charge. Taking a similar wage means that you can only charge what is typically charged for that type of work.

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: "The unspecified wage for a permissible matter is void, and due to ignorance, any contract pertaining to it is forbidden."¹

He further writes: "Even in the case of an invalid wage and missing out on profit, paying a similar wage is necessary."²

وَاللّٰهُ اَعْلَمُ نَزَّاهٌ وَرَمَّوْا لَهُ اَعْمَ عَلَى تِلْكَ غَيْرِهِ لَمْ يَسْمَعْ

How is it to buy and sell sample medicine?

Q: What do the honourable scholars say in this regard; Sample medicine doctors receive is sold to those running medical stores. How is it for these medical stores to buy this medicine, even though the medicine has a label saying it is not for sale?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Gifting (*Hibah*) is a transaction involving donating or gifting, and the one who receives the gift becomes the owner of the product. In the situation of the questioner, if the company has gifted this medicine to the doctors, the doctors now

have these items. They can use the medicine, give it to patients or sell it on; they can do whatever they wish. As for the not-for-sale label, if the company has made the doctor the owner of the products by selling them themselves, it is permissible for the doctors to sell it on, despite the label.

However, there are some ethical issues involved. Ethical matters are related to the customs and practices of society. Thus, if people consider this selling to be bad, it is better to avoid doing so. This entire answer is based on the assumption that the company has gifted the medicine to the doctors. However, if the doctor is authorised to only distribute the medicine, and the company does not make him the owner, it is impermissible for the doctor to sell it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ، وَرَسُوهُ أَهْلُ عِلْمٍ مِلَّةِ اللَّهِ عَلَيْهِ وَسَلَّمَ

How is it to swear a true or false oath in business?



Q: What do the honourable scholars say in this regard; How is it to swear a truthful or false oath in business?

الْجَوَابُ يَعْوَنُ الْمَلِكِ الْوَهَّابِ اَللَّهُمَّ هِدَانِي الْحَقَّ وَالصَّوَابَ

A: Swearing a false oath is forbidden, regardless of whether it is during business or not. However, paying expiation is not necessary. Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes: "There is no atonement for intentionally swearing a false oath regarding a matter of the past. The punishment is that he will be made to dive into the boiling rivers of Hell."³

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ writes: "Taking a false oath intentionally, for example, swearing a false oath that so-and-so arrived whilst knowing that he did not. This oath is called *ghumūs*. There is no expiation for this, but it is a great sin and repentance is obligatory upon him."⁴

Swearing a truthful oath is not a sin, but it is not preferable to constantly take an oath. Several narrations explain how it is disallowed to swear abundant oaths in matters of business as it removes blessings [of the transaction]. A blessed hadith mentions:

عَنْ أَبِي قَتَادَةَ الْأَنْصَرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِيَّاكُمْ وَكَثْرَةَ الْحَفِّ فِي الْبَيْعِ، فَإِنَّهُ يَنْفَقُ ثُمَّ يَحْقُقُ

"Sayyiduna Abu Qatada رَضِيَ اللَّهُ عَنْهُ reports that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Avoid swearing abundant oaths whilst transacting business, for it produces a ready sale but blots out the blessings.'"⁵

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ، وَرَسُوهُ أَهْلُ عِلْمٍ مِلَّةِ اللَّهِ عَلَيْهِ وَسَلَّمَ

¹ Fatawa Razawiyyah, vol. 19, p. 529

² Fatawa Razawiyyah, vol. 19, p. 535

³ Fatawa Razawiyyah, vol. 13, p. 611

⁴ Bahar-e-Shari'at, vol. 2, p. 299

⁵ Muslim, p. 668. Hadith 4126

Discouragement (pt.1)

By Maulana Abu Rajab Muhammad Asif Attari Madani
Islamic scholar and supervisor of the Islamic Research Centre, Karachi.

A student visited me, visibly upset, and explained that a Quran recitation competition was arranged four years ago. As part of the selection process, he recited selected verses to a panel of judges who discouragingly and thoughtlessly told him that he was a slow reciter and unfit to participate in such competitions. These few words were enough to decimate the student's confidence and stop him from wanting to ever take part in such events. Since then, he is at breaking point, constantly doubting himself and feeling utterly hopeless.

Discouraging others is an all-too-common trait. We forget that while a simple pat on the back can be all it takes to encourage someone to reach for the stars, a few careless words can demoralise people and destroy all of their hopes. After all, words are powerful, and a discouraging sentence or two can ruin a person's confidence and life.

The detrimental effect of discouragement

As much as encouraging and reassuring others is the positive approach to tackling problems, discouragement only ever has an adverse impact and inflicts social and psychological harms such as hopelessness, inferiority complex,

depression, anxiety, stress, and fear of failure. The environment of the home, office, institute, and classroom is also negatively affected as a result.

The one you discourage will be reluctant to approach you in the future and will not share his problems with you.

What type of people are we?

There are two types of people in this world: those who encourage others and those who dishearten others.

Ask yourself honestly, which type are you? You may say that we have never discouraged anyone. You may think you have never discouraged someone, but think about it: have you spoken when it was better to remain silent; remained silent when it was better to speak; used body language that showed a lack of interest in what someone else is saying; or given disinterested replies? All of these can be forms of discouragement. Remember that discouraging others is not only done because of hostility, sometimes people are even discouraged when one is supposedly trying to show them sympathy, but we remain unaware of this.

How does discouragement occur?

Discouragement can happen in many ways. For example:

1. Not giving encouragement and praise despite performing well.
2. Deliberately being impassive towards another's efforts and praising one's own achievements instead.
3. Exaggerating someone's mistake in one task and condemning them as unfit to do anything.
4. Making snide comments such as, "You cannot read"; "You will not be able to do it"; "This is beyond you"; "You are useless"; "You are incompetent"; and "Your mind is full of useless things."
5. Declaring someone a complete failure after they make their first mistake. Such people should remember that we learn from our mistakes. Even a baby does not learn to walk immediately but goes through a cycle of falling and getting up until it eventually walks.
6. Instead of giving the student time to correct his mistake, you ask another student to continue instead.
7. Not accepting someone's pleas to be exempt and declaring it as an excuse.
8. Mentioning only the faults of your children in front of others.
9. Needlessly comparing the person's failure or shortcomings to someone else's success or skills.
10. Only praising one of the two people who have been performing well.
11. Saying to the one who has failed an exam: carry on wasting your time in other things, this was bound to happen!
12. Instead of comforting the one afflicted by troubles, you make him responsible for his troubles. For example, someone tells you about their illness, and you respond with inappropriate comments about their diet or lifestyle.
13. Mentioning someone's earlier mistakes when they make a new one.
14. When someone fails, you boast about your own successes and mock him.
15. Not paying attention to someone's good report and not commending them for their achievement.
16. Not thanking those who are kind, compassionate and helpful.
17. Telling someone directly that his line of work is insignificant.
18. Calling one's current work useless.
19. Not acknowledging someone's skills and abilities.
20. Being emotionless instead of congratulating



someone upon their success.

21. Scaring a child from trying something new.
22. Accepting a phone call or talking to someone else whilst present in an important conversation.
23. Belittling someone's advice.
24. Not replying to messages.

There are many other forms in which this can occur that can be found within you and those around you. I will now tell you a true story of the harms of discouragement.

Regret of discouragement

There was a young man from Islamabad who embarked on the journey of observing Islam in its spirit and word. He began praying daily, grew a beard, wore an Imamah, learned how to correctly read the Quran, and fulfilled his religious commitments to better his life and Hereafter. His affluent and liberal family took a strong disliking to these changes and would constantly discourage him. They pressured him to abandon this lifestyle, even though he implored them, "Do not take me away from this religious environment, lest I regret it." However, his pleas fell on deaf ears. After three years of discouragement and vehement opposition, they convinced him. He stopped praying and shaved his beard. Pushing him to be a doctor, they enrolled him in a residential medical college where he stayed in the hostel. Lured by the local mafia, he became addicted to drugs, and the continuous substance abuse took a toll on him. His family brought him back to Hyderabad and spent hundreds of thousands on rehabilitation, but it was unsuccessful. Eventually, he became addicted to heroin, and as a result, his physical and mental health deteriorated until he was diagnosed with severe mental conditions. Although his father was fortunate enough to discover the blooming environment of Dawat-e-Islami, he is most regretful about his son as he could have been saved had his father encouraged him to remain with the bastion of piety that is Dawat-e-Islami.¹

Ponder upon your state

We should think over how many people we

have discouraged and, in some cases, even hurt them emotionally. We need to wake up from our slumber, change this attitude of discouraging others, and seek forgiveness from those we have hurt. This is especially important for those who have responsibilities for others such as parents, teachers, and employers. They should all be cautious, as their words carry a lot of weight. The Ameer of Ahl Al-Sunnat, Maulana Muhammad Ilyas Attar Qadiri – may Allah Almighty preserve him – advises teachers to never tell students that "they will never be successful in their studies" because that will break the students' confidence and lead them to failure.

How to correctly address mistakes

Not discouraging others does not mean you cannot highlight someone's errors, so they do not commit it again. The method of doing so is to first, praise his work and encourage him. Then, by using suitable language and mannerisms, highlight his mistakes and shortcomings. This is the method of The Ameer of Ahl Al-Sunnah – may Allah Almighty preserve him

Is discouragement necessary?

If someone is doing something bad, then you can discourage him and tell him off with a bit of harshness, so he does not do it again. For example, a child has hit or sworn at someone or has stolen something from another student. The parents must tell him off and take the necessary measures to ensure this does not happen again. If you ignore his mistakes now, he will make greater mistakes in the future. It is like stopping water from a leaking hose with your thumb, but if this hose bursts and overflows, there is no way to control it.

Responding to discouragement

How should we respond to discouraging remarks? The answer to this will be shared in the next instalment: "The Response to Discouragement" **استجابة**. However, you will have to wait for the next edition of Monthly Magazine Faizan-e-Madinah.

¹ Nayki ki Dawat, p. 546

Good Deeds

Deeds to Elevate Ranks

Maulana Muhammad Nawaz Attari Madani

Several deeds that enhance your spiritual rank were outlined in the earlier 3 instalments of this series. Here are 5 more hadith about such deeds.

1. Recitation of the Quran

“On the Day of Judgment”, it will be said to the one who was devoted to the Quran: ‘Recite and ascend; recite in such a way that you recited in the world. Your abode will be where you finish reciting.’”¹ Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: “He will be elevated by one rank in Paradise for every verse he recites. The more verses he recites, the higher he will be raised.”² Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ explained that, “the one who was devoted to the Quran,”

refers “to the Muslim who constantly recites the Quran and acts upon what he learns. It does not refer to the person who recites the Qur'an while the Quran curses him and his recitation becomes a cause of punishment 'in the Hereafter'. Some non-Muslims read the Quran and even memorise it to raise objections against it; this is not who the hadith is referring to.”

He adds:

There are lower and higher levels of Paradise; the higher he is raised, the better رَجَاءُ الْآلِ. On that Day, the recitation of the Quran will be like wings for him, or it means that he will be successful in gaining the closeness of Allah Almighty, i.e., “Continue reciting and come closer to Me.” In



Paradise, one will be able to recite the same amount of Quran that he would recite in the world. He will also recite it in a similar manner with regards to speed too, whether it is slowly or quickly...there will be no worship in Paradise except for the recitation of the Quran. However, this recitation will be for pleasure and for the elevation of ranks, like the Tasbih [glorification] of the Angels. Thus, the one who consistently recited the Quran in this world will be a hafiz in the Hereafter, Allah Almighty willing. Otherwise, how would he recite so much of the Quran without looking at it?"³

2. The action that will raise you by 1000 ranks

"O women! When you hear Bilal call the azan and iqama, repeat what he says, for Allah will grant you 100,000 rewards for each word, raise you by 1000 ranks, and remove 1000 of your sins." The women asked, "This is for us women, so what is the reward for men?" He رَضِيَ اللَّهُ عَنْهُ answered: "It is double for men."⁴

3. Humility

"Whosoever displays any level of humility for the sake of Allah Almighty, He will raise him by one rank until He places him into the Loftiest Abode (‘iliyyīn)."⁵

4. Taking someone as your brother

"Whoever makes someone his brother for the sake of Allah, Allah Almighty will elevate him by one rank in Paradise."⁶

5. Good character

"Indeed, a slave can achieve great ranks and reach lofty stations in the Hereafter because of his good

character, even though he is weak in worship, and he can reach the depths of Hell due to his bad character."⁷

May Allah Almighty allow us to act upon these deeds with good intentions and increase our ranks.

أُمِّينَ يَجَاهِدِ النَّبِيُّ الْأَمِينُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Abu Dawood, vol. 2, p. 104, Hadith 1464

² Fatawa Razawiyyah, vol. 23, p. 643

³ Mirat ul Manajeeh, vol. 3, p. 236

⁴ Tareekh Dimashq li Ibn Asakir, vol. 55, p. 77, Kanz ul

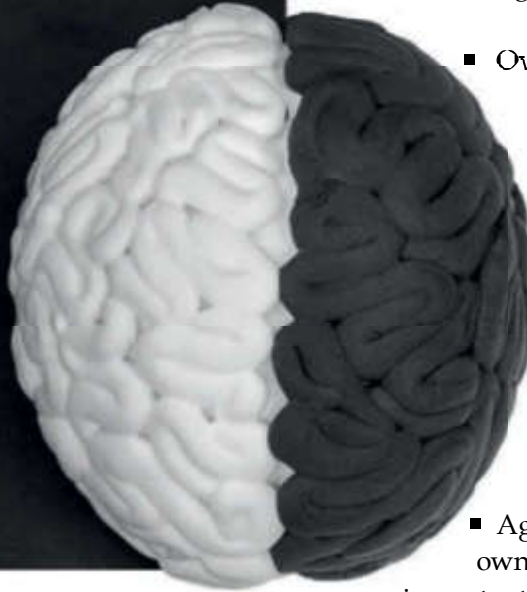
‘Umaal, vol. 7, p. 287, Hadith 21005

⁵ Sahih Ibn Hibban, vol. 7, p. 475, Hadith 5649

⁶ Jami' Sagheer, p. 4/1, Hadith 1/89

⁷ Mu'jam Kabeer, vol. 1, p. 260, Hadith 754

Personality Disorders



the following symptoms:

- Overl sensitivity and difficulty in carrying out even the simplest tasks.
- Unforgiving of other people's mistakes.
- Falling prey to constant doubt and suspicion
- Distorting events and incidents in their mind, making them seem as personal insults and attacks.
- Aggressively giving claim to their own personal rights being more important than others.

An individual's identity is centred around their personality. Clothing, mannerisms, style of speaking, how they express their thoughts and opinions, recognition of right and wrong, and consideration of societal norms are key factors in shaping a person's personality. Personality varies greatly from person to person; even identical twins do not possess the same personality.

Some individuals have socially obtuse personalities which can cause problems for those around them. Due to personality-related illnesses, such people cannot live their lives in a fulfilling way and can even cause difficulties for others. This article aims to discuss the signs and symptoms of various personality disorders.

Personality disorders are psychologically significant because they explain the person's unusual habits which eventually become a typical part of their behaviour. These negative habits can seriously damage a person's relationships at home and beyond.

We shall now go on to discuss the varying types of personality disorders, from a list compiled by experts in the field of psychology.

Paranoid personality disorder

- A person suffering from this will usually display

- Making accusations against their life partner.
- Considering oneself to be more important than others.
- Being consumed by impermissible suspicions.

Schizoid personality disorder

- Unable to enjoy otherwise enjoyable and fun activities.
- Unable to express themselves, in happiness or sadness.
- Limited expression and ability to show love, kindness, or anger.
- Unaffected by words, praise, or criticism at all.
- Lack of motivation for marital relations.
- Preferring to be alone.
- Staying lost in personal thoughts.
- No sign of inclination towards friends or other trustworthy relationships.

Dissocial personality disorder

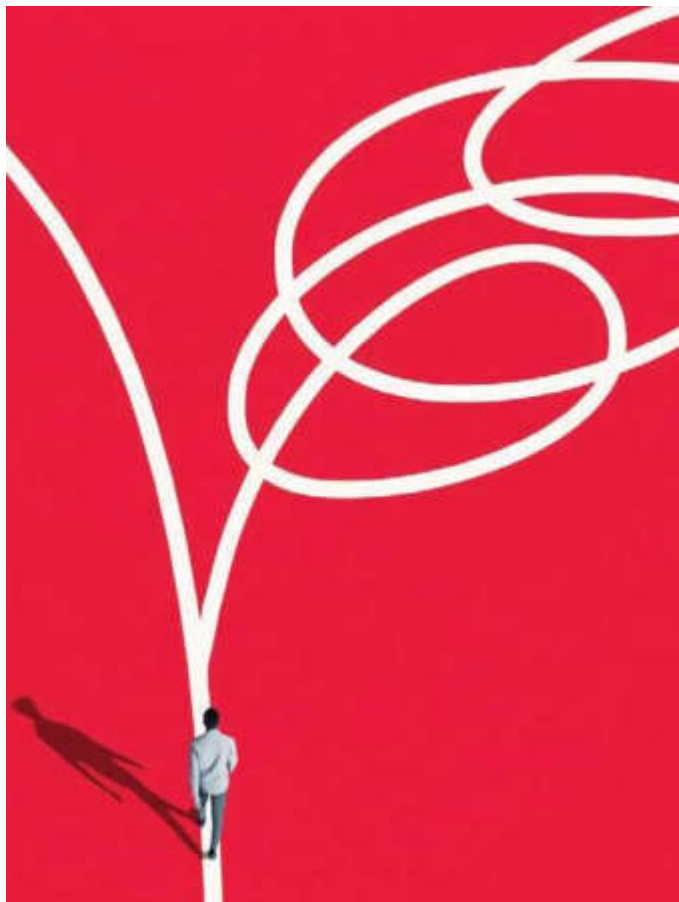
- Overwhelming lack of concern for the feelings and thoughts of others.
- Lack commitment to responsibilities; happy to be free from responsibility and duty.
- Not observing societal norms, principles, and

regulations.

- Unable to maintain relationships.
- Characterised by lack of tolerance; quickly irritated and quarrelsome.
- No concept of personal error, and unable to learn lessons from their own mistakes.
- Seeking justification for their own shortcomings and being judgemental of others.

Emotionally unstable personality disorder

- Uncontrollable and volatile emotions.
- Doing things without thinking, with no concern for their outcome or consequences.
- If they are stopped from or criticised for their plan, they become angry.
- Being harsh with others if things do not happen as they wished.
- A lack of planning for the future.
- No self-recognition, nor any goal.



- Establishing weak relationships but becoming overly involved in them, which lead to emotional crises.
- When these relationships desire to be finished by the other party, the sufferer of emotionally unstable personality disorder may resort to threatening them with claims of suicide, or committing self-immolation.

Histrionic personality disorder

- Exaggerating their emotions and opinions and expressing them in an overly dramatic fashion.
- Quick to be personally affected by incidents or other people.
- Quick to form bad opinions based on the statements of those around them.
- Looking for opportunities to be the centre of attention.
- Consistently hoping for help from others.
- Always remaining adorned or speaking in an overly appealing manner.
- Great focus on remaining adorned or presentable.
- Constantly drawing others towards the fulfilment of their personal needs.

Anankastic personality disorder

- Suspicious and doubt-filled personality.
- Overly cautious with the simplest of things.
- Going into extreme detail in relation to tasks and actions.
- Going into extreme detail with making lists, planning, categorizing or organizing.
- Overt desire to perform everything with an unachievable level of perfection, to such an extent, it becomes difficult to perform the intended task at all.
- Lack of care for others while pursuing their personal aims.
- Extreme stubbornness and inflexibility.
- Forcing others to do things the way they see fit.

Anxious avoidant personality disorder

- Always panicked, anxious, and in unfounded fear.
- Suffering from inferiority complex - consider themselves to be incapable, unattractive or lacking any commendable qualities.
- Fearful of being embarrassed or put to shame in front of people.
- Fear of criticism.
- Not interacting with others, unless the sufferer believes they like him.
- Avoiding places or times whereupon interaction with other people takes place, fearing they will not agree with him or rebuke him.

Dependant personality disorder

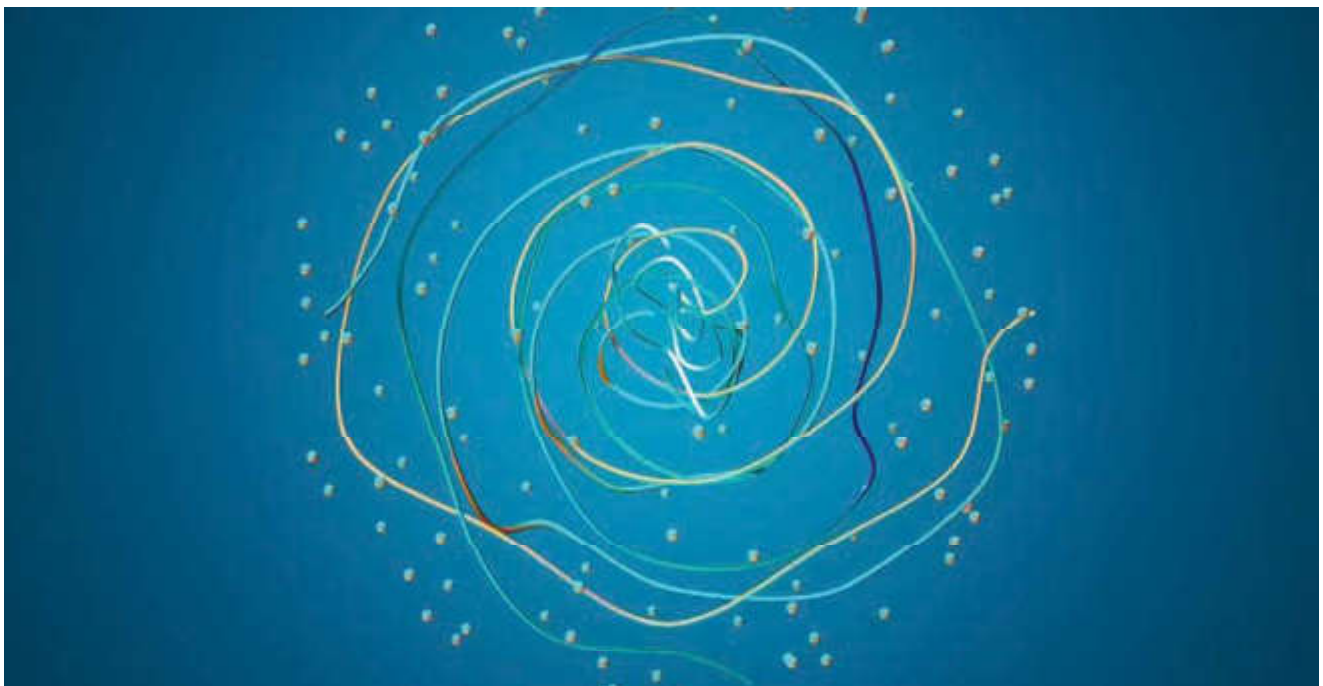
- Depending on others to make personal decisions for them.
- Considers himself under the supervision of the one he depends upon and gives importance to their needs over his.
- Reluctant to even ask for his permissible needs from whoever he depends upon.
- Prone to anxiety and feelings of loneliness when by themselves.

- Believing they are incapable of looking after their own affairs.
- Fear of being abandoned by those they depend on.
- Going to extreme extents in taking advice from others and being assured by them, even in simple day to day issues.

You may think that you present a number of these symptoms. However, it is normal for people to have one or two of these symptoms, and that does not mean that you have an underlying personality disorder. However, if most symptoms related to a respective disorder are found in someone, it will be recommended to consult a specialist to discuss it.

Also, the reader may think: "After reading this article, I think so-and-so suffers from this particular personality disorder." Unless you are an expert in this field, you cannot self-diagnose nor pin these disorders onto another. If you truly consider someone to be suffering from a personality disorder, give them this copy of Faizan-e-Madinah monthly, so they may read this article.

There is no cure for personality disorder, but it can be managed with psychotherapy so that the person can lead a normal life.



Important Events of Ramadan

1st Ramadan

On the 1st of Ramadan, 471 AH, Shaykh 'Abd al-Qadir al-Jilani رحمه الله عليه was born.

(To learn more, read the Monthly Magazines of Rabi al-Akhir, 1438-1443 AH. Also read the book of Madina-tul-Ilmiyyah, "Ghaus-e-Pak ke Halaat".)

3rd Ramadan

On the 3rd of Ramadan, 11 AH, Sayyidatunā Fāṭima al-Zahrā' رضي الله عنها, the daughter of the Messenger of Allah (صلى الله عليه وآله وسلم) passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1440 AH/May 2021. Also read the book of Madina tul Ilmiyyah,

("Shan-e-Khatoon-e-Jannat".)

10th Ramadan

On the 10th of Ramadan 10 AH, the Mother of the Believers, Sayyidatunā Khadija رضي الله عنها passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438 AH and 1440 AH. Also read the book of Madina-tul-Ilmiyyah "Taizan-e-Ummahat-ul-Mu'mineen".)

15th Ramadan

On the 15th of Ramadan, 3 AH, the grandson of the Messenger of Allah (صلى الله عليه وآله وسلم), Sayyidunā Imam Ḥasan رضي الله عنه was born.



(To learn more, read the Monthly Magazines of Ramadan 1438 AH and Rabi al-Awwal 1441 AH. Also read the booklet of Maktaba-tul-Madina, "Thirty Parables of Imam Hasan").

17th Ramadan

On the 17th of Ramadan, 2 AH, the Expedition of Badr took place in which fourteen honourable Companions were martyred.

(To learn more, read the Monthly Magazines of Ramadan 1438 AH and 1439 AH. Also read pages 209-245 of the book of Madina-tul-Ilmiyyah, "Seerat-e-Mustafa".)

17th Ramadan

On the 17th of Ramadan, 57 or 58 AH, the Mother of the Believers, Sayyidatunā 'A'isha رَضِيَ اللهُ عَنْهَا passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1440 AH. Also read the book of Madina-tul-Ilmiyyah, "Faizan e Aaishah Siddiqah".)

21st Ramadan

On the 21st of Ramadan, 40 AH, the fourth rightly guided Caliph of the believers, Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1442 AH. Also read the booklet of Maktaba tul Madina, "Miraculous Wonders of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ".)

22nd Ramadan

On the 22nd of Ramadan, 1326 AH, the celebrated poet and brother of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ، Mawlana Hasan Raza

Khan رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1439 AH)

Ramadan

During Ramadan, 2 AH, Sayyidatunā Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), passed away.

(To learn more, read the Monthly Magazine of Ramadan 1438 AH. Also read the pages 694-695 of the book of Madina-tul-Ilmiyyah, "Seerat-e-Mustafa".)

20th Ramadan

On the 20th of Ramadan, 8 AH, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the conquest of Makka. He purged the Ka'bah of idols before offering Salah inside it.

(To learn more, read the Monthly Magazines of Ramadan 1440 AH/May 2021. Also read the pages 411-453 of the book of Madina-tul-Ilmiyyah, "Seerat e Mustafa".)

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

أَمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(The Monthly Magazines are present on the Dawat-e-Islami website (www.dawateislami.net) and via mobile app.)

Women's Corner

Mufti Abu Muhammad Ali Asghar Attari Madani

Spouses sleeping together in the home's designated prayer area

Q: What do the honourable scholars say about the following matter: a woman designates a part of her bedroom as a prayer area (*masjid-i-bayt*) and observes ten days of sunnah *l'tikāf* there. During this time, is her husband allowed to sleep on the bed alongside her? Whilst in this designated prayer area, is she permitted to massage her husband's head? Also, is there any prohibition in her staying with her husband during *l'tikāf*?

A:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

During *l'tikāf*, whilst inside the designated prayer area, the wife is allowed to touch her husband to massage him, only if she does not feel any arousal. However, they should refrain from sleeping in the same bed.

Just as sexual intercourse and foreplay are haram in the state of *Ihram*, they are also haram for the wife during *l'tikāf*. "Foreplay" is any act which leads to sexual intercourse and includes intimate hugging, kissing, heavy petting, and sexual contact.

Therefore, if the husband is with the wife during her *l'tikāf*, whether it is day or night, they must avoid sexual intercourse and everything which may lead to it. Otherwise, the wife might commit a haram act and become sinful. If they do engage in sexual intercourse, her *l'tikāf* will be invalidated. If the woman experiences discharge during any act leading to sexual intercourse, this will also invalidate her *l'tikāf*, but if there is no discharge, her *l'tikāf* will remain valid.

Al-Bahr al-Rā'iq states:

(ويحرم الوطء ودواعيه) لقوله تعالى وَ لَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ الْمُبَارَةِ

تصدق على الوطء ودواعيه فيفيد تحريم كل فرد من أفراد المباشرة جماع أو غيره-

In the state of *l'tikāf*, sexual intercourse and foreplay are haram because Allah Almighty said, "Do not be intimate with your spouses while you are meditating in the mosques." As the term "intimacy" applies to sexual intercourse and foreplay, every type of intimacy is proscribed, whether it is sexual intercourse or something else.¹

It is mentioned in *al-Nahr al-I'ā iq*:

وحرم عليه ايضاً (دواعيه) من لمس وانقبلة كما في الحج والعمرة

"Acts that lead to sexual intercourse, such as touching and kissing, are haram for the one observing *l'tikāf*, just as they are haram during Hajj and Umrah."²

Moreover, *Radd al-Muhtār* adds:

الزوجة معتكفة في مسجد بيتها فيأتيها فيه زوجها فيبطئ اعتكافها

"If while sitting *l'tikāf* in the home's designated prayer area the woman's husband has sexual relations with her, then her *l'tikāf* will become invalid."³

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states:

It is haram for the person sitting *l'tikāf* to kiss, hug, touch, or copulate with a woman. In any case, sexual intercourse will invalidate his *l'tikāf*, whether he has seminal discharge or not; whether he did it intentionally or forgetfully; whether it happened in the masjid or outside of it; and whether it was during the day or night. If there is seminal discharge because of any other sexual activity besides sexual intercourse, that will also invalidate the *l'tikāf*.

However, if he experiences nocturnal emissions or seminal discharge because of simply looking or due to his thoughts, his *l'tikāf* will not be invalidated.⁴

وَأَنَّهُ أَعْلَمُ بِمَا رَجَعَ وَ رَسُولُهُ أَعْلَمُ عَلَى اللَّهِ عَيْبٌ وَالْهَ وَسُكْمٌ

¹ *Al-Bahr al-Rā'iq*, vol. 2, p. 532

² *Al-Nahr al-Fā'iq*, vol. 2, p. 48

³ *Radd al-Muhtār*, vol. 3, p. 509

⁴ *Bahar-e-Shar'iat*, vol. 1, p. 1025





Lady of the Universe: Fāṭima al-Zahrā'

Muhammad Bilal Sa'eed Madani

Sayyida Fāṭima رضي الله عنها is the most beloved daughter of the noble Prophet صلى الله عليه وآله وسلم. Honoured with many titles and honorifics, she is hailed as the leader of the women of Paradise and the leader of the women of the worlds. As a shining reflection of the Prophet صلى الله عليه وآله وسلم, her appearance, disposition, and deportment mirrored the Messenger of Allah صلى الله عليه وآله وسلم.¹

Her blessed birth

She was born five years before the announcement of Prophethood² in the home of Sayyida Khadija al-Kubrā رضي الله عنها, because of which, it is called the *mawlid al-Fāṭima*.³ Her birth illuminated the surroundings of Makka and the radiance of her being enlightened its citizens.

As with all her children, Sayyida Khadija رضي الله عنها did not entrust Sayyida Fāṭima رضي الله عنها to a wet nurse, choosing to personally care for her instead. Thus, Sayyida Fāṭima رضي الله عنها was nurtured under the careful supervision of Sayyida Khadija رضي الله عنها.⁴

Her godliness and devotion

The worship of Allah Almighty was central to her life. As a devoted servant of her Lord, she spent her days fasting and her nights standing before Him in prayer with utmost love and heartfelt devotion.⁵ This deep reverence for Allah Almighty permeated every area of her life. Even on the first night of her marriage to Sayyiduna 'Alī رضي الله عنه, she spent the entire night with him in Salah, praying to and beseeching Allah.⁶

Her modesty

No unrelated man ever saw her, not even her

shadow. Her modesty and humbleness is well known. Before her demise, she willed for her funeral rites to be carried out in a way that would prevent any man seeing her. Even on the Day of Reckoning, when all humanity will be gathered, mankind will be ordered to lower their gazes before she crosses the Bridge, so nobody will see her.⁷

Spending in the Way of Allah

Spending in the Way of Allah was her most beloved of deeds. This quality of hers was even mentioned by Allah Almighty, in the Holy Quran.⁸

Her marital life

The marriage of Sayyiduna 'Alī and Sayyida Fāṭima رضي الله عنها was a union of great splendour and esteem. Allah Almighty was pleased with this union, and it was blessed with the prayers, advice, and kindness of the Holy Prophet صلى الله عليه وآله وسلم. According to one narration, they were married on the 26th or 27th Safar, 2 AH.⁹

After marriage, she diligently undertook her household responsibilities. Although she faced many challenges and difficulties, her patience and forbearance were unshaken. She worked the flour mill which would leave painful marks on her blessed hands and undertook the laborious task of filling and carrying water containers among other demanding chores.¹⁰ Yet, her heart remained patient and her tongue grateful to Allah Almighty.

Raising children

She had three sons, Hasan, Husayn, and Muhsin, and three daughters, Zaynab, Ruqayyah, and Umm

Kulthum. Sayyiduna Muhsin and Sayyida Ruqayyah passed away in infancy.¹¹

Her love for the Holy Prophet ﷺ

Her heart brimmed with unwavering reverence and unbound love for the Messenger of Allah ﷺ. When he would visit, she would seat him in her place, rejoice when he would be happy, and grieve when he was sad.

Even as a child, she was a brave soul who was willing to face anyone or anything for the sake of Allah's Messenger ﷺ. In the early days of Islam, the disbelieving leaders of Quraysh placed camel entrails on the Prophet's back while he prostrated in the vicinity of the Ka'ba. When Sayyida Fāṭima — who was a child at the time — was told of this, she rushed to his aid and immediately removed the entrails.¹²

In the Expedition of Uhud, many Companions were martyred or injured, and the Messenger of Allah ﷺ was also wounded. In the heat of the battle, Sayyida Fāṭima stood by her father, nursing him and washing his wound with water. Realising that the bleeding is not stopping, she took a piece of a palm mat, burnt it to a cinder, and rubbed its ashes into the wound on the blessed face of the Holy Prophet ﷺ until the bleeding was stemmed.¹³

The love of the Holy Prophet ﷺ for her

Our master, the Messenger of Allah ﷺ often expressed his love and affection for his dear daughter, Sayyida Fāṭima. Whenever she visited, he would seat her in his place.¹⁴ She was the first person he would meet after returning from a journey.¹⁵ Once, he remarked, "My daughter Fāṭima is part of me. I dislike whatever she dislikes, and I am pained by whatever pains her."¹⁶

Her love for the honourable wives of the Holy Prophet ﷺ

She shared mutual love and respect with the Mothers of the Believers. A glimpse of this can be seen from the following incident. Sayyida Āisha al-Siddīqa was asked: "Who did the Messenger of Allah ﷺ love the most?" She replied: "Fāṭima." She was then asked: "From the men?" She replied: "Her (Sayyida Fāṭima's) husband."¹⁷

Explaining this hadith, Mufti Ahmad Yar Khan Na'anni said:

This demonstrates Sayyida Āisha's truthfulness and selflessness as she did not call herself or her blessed father the most beloved people to the Holy Prophet ﷺ. Rather, whoever in her knowledge was most entitled to this was named openly and clearly. This is also evidence of her utmost humility. If this very question was asked to Sayyida Fāṭima, she would have said the most beloved of the Holy Prophet ﷺ was Sayyida Āisha, and her blessed father. We thus can clearly ascertain the level of purity found in the hearts of these blessed individuals. As for the contingent of people who consider these luminous personalities to be enemies of one another; there is only regret and lament for them.¹⁸

Her passing from this world

After the Messenger of Allah ﷺ left this world, Sayyida Fāṭima was overwhelmed with grief and unrest, spending her days and nights crying and yearning to be with him. Only six months after the passing away of the Holy Prophet ﷺ, Sayyida Fāṭima succumbed to her sorrows and left this temporary world on 3rd of Ramadan.¹⁹ According to an authentic narration, the first Caliph of Islam and Commander of the Faithful, Sayyiduna Abu Bakr led her funeral prayer.²⁰ She was laid to rest in al-Baqī cemetery in Madina, as per the most reliable account.²¹

¹ Mirat ul Manajeeh, vol. 8, p. 453

² Sharh Al-Zurqaani, vol. 4, p. 331

³ Al-Seerah al-Halbiyah, vol. 1, p. 91

⁴ Tareekh Madina Dimashq, vol. 3, p. 128

⁵ Madarij Al-Nubuwwah, vol. 2, p. 461

⁶ Al-Raud Al-Faa'iq, p. 278

⁷ Mustadrak, vol. 4, p. 136, Hadith. 4781

⁸ Part 29, Surah e Al-Dahar, verse 8 – 9, Tafseer Durr Mansoor, vol. 8, p. 371

⁹ Tareekh Madina Dimashq, vol. 3, p. 128

¹⁰ Abu Dawood, vol. 4, p. 409, Hadith. 5063

¹¹ Madarij Al-Nubuwwah, vol. 2, p. 460

¹² Bukhari, vol. 1, p. 102, Hadith 240

¹³ Bukhari, vol. 3, p. 43, Hadith 4075

¹⁴ Abu Dawood, vol. 4, p. 454, Hadith 5217

¹⁵ Mustadrak, vol. 4, p. 141, Hadith 4792

¹⁶ Tirmizi, vol. 5, p. 464, Hadith 3893

¹⁷ Tirmizi, vol. 5, p. 467, Hadith 3900

¹⁸ Mirat ul Manajeeh, vol. 8, p. 469

¹⁹ Madarij Al-Nubuwwah, vol. 2, p. 461

²⁰ Mirat ul Manajeeh, vol. 8, p. 456, Hilya tul Awwliya, vol. 4, p. 100, Raqm 4895

²¹ Fatawa Razawiyyah, vol. 26, p. 432, Madarij Al-Nubuwwah, vol. 2, p. 461



Godly Women

Two Esteemed Women

- Apart from the Prophet's son, Sayyidunā Ibrāhīm رَضِيَ اللهُ عَنْهُ, all of the Prophet's children were born from Sayyidatunā Khadija رَضِيَ اللهُ عَنْهَا.
- She is the grandmother of all the family members of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until the Day of Judgment.
- For 25 years, she was the Prophet's wife; that is more time than any other noble wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- She was the first to receive the news that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a prophet. She was the first woman to accept Islam.
- After the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she was the first person to perform Salah.¹

The beloved of Allah's beloved

Sayyidatunā 'Ā'isha رَضِيَ اللهُ عَنْهَا was the daughter of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and the honourable wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She passed away on Tuesday, 17th Ramadan, circa. 57 AH, in Madinah.

- Allah Almighty declared her purity and chastity in the Quran.
- She saw the angel Jibrīl عَلَيْهِ السَّلَام.
- At the time of his passing from this world, the head of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was resting in her lap.
- The shrine of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is in her room.
- She related more hadith than any other noble wife.²

Sayyidatunā Khadija and Sayyidatunā 'Ā'isha رَضِيَ اللهُ عَنْهُمَا passed away in Ramadan. We discuss their merits, hoping that Allah Almighty will pour His favours unto us.

Unparalleled life partner

Sayyidatunā Khadija رَضِيَ اللهُ عَنْهَا was a strong and intelligent woman of the Quraysh. Allah Almighty blessed her with impeccable qualities; even during the corrupt Age of Ignorance, her epithet was the "Pure One" (*tāhira*). She passed away in the 10th year of Prophethood, on the 10th of Ramadan.

- Sayyidatunā Khadija رَضِيَ اللهُ عَنْهَا was the first wife of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not marry anyone else during her lifetime.

¹ Faizan e Khadija tul Kubra, pp. 59 - 63

² Faizan e Aisha Siddiqah, pp. 284 - 297, Seerat e Mustafa, p. 662



Muhammad Jawaaid Attari Madani

The Beloved Prophet ﷺ said:

إِذَا دَخَلَ رَمَضَانُ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ

"When Ramadan arrives, the gates of Paradise are opened."¹

Dear children! Ramadan is the ninth month of the Islamic year. Allah Almighty has instructed us to fast in this month. In this special month, Allah Almighty bestows His mercy and blessings to the Muslims. The reward of good actions is increased; the reward of optional worship is equivalent to the reward of obligatory worship, and the reward of obligatory worship is multiplied by 70. Satan is imprisoned, the gates of Hell are closed, and the gates of Paradise are opened. On every day of this blessed month, Allah Almighty frees countless sinners from the fire of Hell.

Dear children! You should respect this month and observe all of its fasts. If you are unable to fast every day during the month due to

Hadith for Children

Ramadan Blessings of

a valid excuse, keep as many fasts as you can. Remember! If a non-adolescent child is unable to fast, he should refrain from eating in front of those who are fasting, out of respect for this sacred month.

The blessings of respecting Ramadan

During Ramadan, a Zoroastrian (one who worships fire) saw his child eating in front of some Muslims. He told the child, "Do you not feel ashamed of eating in front of Muslims during the month of Ramadan?" The Zoroastrian then passed away in the same week. A Muslim scholar from the city saw him in a dream and, finding him to be in Paradise, asked, "You were a fire worshipper! How did you enter Paradise?" The man replied, "I was a fire worshipper but due to my respect for Ramadan, Allah Almighty granted me faith before I died and admitted me into Paradise."² Some children play football or cricket during the nights of this blessed month. They make a lot of noise and disrespect this month, which disturbs a lot of people. Dear children! Respect this blessed month, and do not eat or drink in front of people. Don't make noise during the nights and days. Instead of passing time in useless games, remember Allah Almighty, send Salat on the Prophet ﷺ, and recite the Quran in abundance. Help your parents and spend your time doing good deeds.

May Allah Almighty grant us the ability to respect the month of Ramadan and allow us to fast during this month.

أَمِينُ يَجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1 Bukhari, vol. 2, p. 399, Hadith 3277

2 Nuzha-tul-Majalis, vol. 1, p. 217

Benefits of Fruits & Vegetables

White Pumpkin



White pumpkin is a well-known vegetable which the Prophet ﷺ enjoyed.¹ He ﷺ would eat it with great liking,² remarking, "When cooking a meal, add a lot of white pumpkin as it strengthens the sad heart." It is a nutritious vegetable with many benefits, including:

1. Cooked as a curry on low heat, it is a rich source of iron, calcium, potassium, vitamins A and vitamin B, and mineral salts.
2. Beneficial for relief from heartburn.
3. Combined with lentils, it is an effective treatment for chronic constipation and fatigue.
4. It strengthens the memory and removes all types of swelling in the brain.
5. Applying white pumpkin pulp to scorpion stings and drinking its juice removes the effects of venom.
6. Applying finely ground white pumpkin pulp to the forehead can help reduce headaches.
7. Eating pieces of white pumpkin regularly is beneficial for those with liver diseases.
8. Drinking white pumpkin water is beneficial for urinary incontinence and irritation.³

Apples



Apples are considered "nutritional powerhouses" that pack a lot of energy and benefits such as:

1. Apples bring joy to the heart and mind.
2. Strengthen the heart and relieve anxiety.
3. Apples produce blood and brighten the complexion of the skin.
4. Apples improve the condition of the liver and strengthen the stomach.
5. Eating apples and drinking milk on an empty stomach is beneficial for your health.
6. Apple juice has antibacterial properties.
7. Apples strengthen the teeth and gums.
8. Beneficial for those with dysentery, typhoid, tuberculosis, and cough.
9. Apple jam strengthens the heart and mind.
10. Apples sharpen the eyesight and memory.
11. They play a vital role in preventing gallstones.
12. They prevent cholesterol from rising.
13. Heating a raw apple and applying it on swollen areas can reduce inflammation.
14. According to a study, apples prevent every type of cancer.
15. Apple cider vinegar prevents hiccups, relieves sore throats, relieves colds, and helps control weight.⁴

Note: Only use medicines and remedies in consultation with your doctor.

¹ Ibn Majah, vol. 4, p. 27, Hadith 3302

² Bukhari, vol. 3, p. 537, Hadith 5435

³ Faizan e Tibb e Nabawi, p. 260, Phalon aur Sabziyon say Ilaj, p. 383

⁴ Derived from various websites.

Ameer-e-Ahl-e-Sunnat's Message for Children

We Should Fast!

Dear children

The Ameer of Ahl al-Sunnah, Allamah Muhammad Ilyas Qadiri رحمه الله states:

Young boys and girls should keep fasts as long they are able to, their parents allow it, and nothing prevents them. If they are in a routine of fasting from an early age, they will be able to easily fast when they are older.¹

Beloved children! Ramadan is a month of great mercy and blessings. We should fast in this blessed month, according to our ability. If we cannot fast due to a valid reason, it makes sense for us to show respect for Ramadan by not eating and drinking in front of those who are fasting. Sometimes, children buy sweets or foods and eat them in front of everyone. We should never do this.

¹ Malfuzaat-e-Ameer-Ahl-e-Sunnat, episode 136, Saffon main kharay bachoon ko pee chay khainchna kaysa, pp. 2-3

Children and Ramadan

Asif Jahanzayb Attari Madani

Ramadan is a month of mercies and blessings, and parents may also wish for their children to spend this important month in the best of manners. However, keeping children engaged in good activities is a great test for parents. Listed below are a series of beneficial suggestions for parents to help them get their children involved in Ramadan and reap the fruits of its blessings.

1. Practical tasks

If children are getting in the way of suhoor and iftar preparations, try getting them involved by giving them something simple to help out. This way, you will not be disturbed by disruptive behaviour and the children will learn to lend a hand in household chores.

2. Give responsibilities to children

Children are full of energy at the time of iftar. Channel this energy into making iftar more enjoyable by assigning small tasks to them. For example, one child can be responsible for serving water to everyone, and the other can be in charge of juice. Like this, you will instil a desire to serve others in them.

3. Give children time after Tarawih

The recitation of the Quran and circles of studying the Quran are common in Ramadan, and children have a great desire to hear unique stories too. After

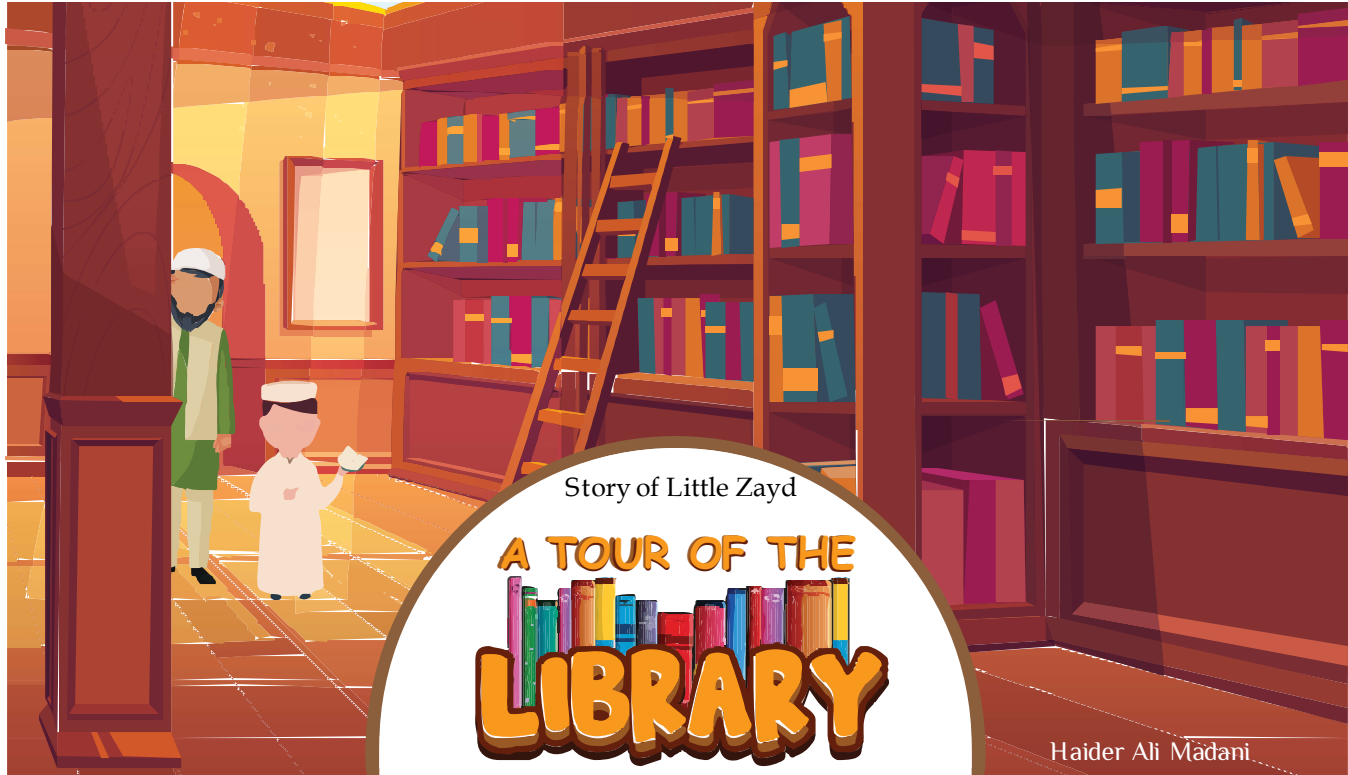
Tarawih prayer, give some time to your children by telling them Quranic stories and accounts, the signs of Judgement Day, or something similar. Not only will this increase their interest and love for the Quran but increase their knowledge too.

4. Encourage children to recite the Quran

The passion for reciting and teaching the Quran is at its peak in Ramadan. In this month, one should pay special attention to making their children recite the Quran. So when telling your children a story from the Quran, or if they themselves mention something regarding the Quran to you, parents should try to have them recite the relevant part of the Quran along with its translation so that they become aware of the juz in which their intended story, incident or fact is mentioned. This will also increase their knowledge of the Quran, and encourage them to remain attached to it.

5. Positive use of technology

It is almost impossible to keep children away from electronic devices. Download Islamic apps (for example, Kalima and Du'a and Zehni Azmaish) to their phones or tablets. This will be more productive for them.



Story of Little Zayd

A TOUR OF THE LIBRARY

Haider Ali Madani

Little Zayd quickly put on his school uniform and rushed to the kitchen. "If you finish your breakfast, I will give you a surprise," Mum exclaimed as she put the omelette on the table.

"Wow!" Little Zayd beamed, "But what is the surprise?"

His mother smiled, "If I tell you, it won't be a surprise. Quickly eat the omelette and go to school. You will find your surprise when you get back."

All day, Little Zayd was thinking about the surprise. "It might be that bike I wanted," he thought to himself. After school, he went home, and as he said *assalamu alaykum* in a loud voice, he saw Uncle sitting on the sofa. Little Zayd ran and hugged him. "Assalamu alaykum uncle, when did you arrive?"

Meanwhile, mother came into the room with a jug of milkshake. She smiled and said, "Do you like my surprise? Take this. Sit down and drink some milkshake."

"Why didn't you tell me this morning, I would have stayed at home," said little Zayd.

Uncle smiled, "Perhaps she did not tell you for this very reason."

"Quickly change your clothes and freshen up. Dinner is ready," said mother.

"Today I will take you to the library, Little Zayd," announced Uncle after Asr salah.

When Little Zayd exited the car, he saw the large and beautiful library building in front of him. He took hold of Uncle's hand and went in. What he saw left him amazed; there were books everywhere. Before choosing

a book, uncle took him to every section of the library, there was: Quran, Hadith, Islamic law, Prophetic biography, history, and more! Each section had countless books. There were tables and chairs in a large hall where the older boys and uncles were sitting, reading books. There was also a large room on which it was written, "Kid's Section." After seeing the different books and learning charts, Little Zayd wished he could stay there.

After showing Little Zayd the entire library, Uncle asked the librarian for volume 21 of Fatawa Razawiyah. Uncle handed over his library card and took the book outside. As they sat on the bench in the library's garden, Little Zayd asked, "Uncle, you did not give any money for the book."

"Little Zayd, we do not buy books from the library," he explained, "we get the books for free, but we must return them after we finish reading them."

Little Zayd asked, "So why don't people just buy these books from the bookshop?"

"Not everyone can afford to buy books. Libraries have been opened so that people can enjoy reading books even if they cannot afford them." Little Zayd was paying attention to everything Uncle said.

Then Uncle said, "Sometimes people have the books but come to the library to read in a quiet and peaceful environment. That is why we are not allowed to talk loudly in libraries. The librarian is someone who takes care of the books." As the evening approached, Little Zayd and Uncle headed to the masjid to pray Maghrib. Little Zayd was excited to tell his friends all about his trip to the library.

Heavenly Animals

Maulana Arshad Aslam Attari Madani

“Sohaib has been gone since the morning, and now it’s the afternoon,” said Grandfather. “Does anyone know where he is? I have not seen him since breakfast.” Khubayb said, “I don’t think he will return home today.”

“Why is that?” asked Grandfather.

“Uncle Ashraf has bought a baby goat,” explained Umm Habibah. “Awais and Sohaib are taking care of it. Sometimes they feed it grass and sometimes

they give it water. It seems like they are having a lot of fun.”

As Umm Habibah saw Sohaib, she cried out, “Look, Sohaib has arrived. Come, we were just talking about you.” When she saw his clothes, she pulled a face and said, “Wow! Look at how dirty your clothes are.”

“Perhaps both of them also eat grass with the goat,” Grandfather said jokingly. Everybody started laughing after hearing this.



"I'll come back after I change my clothes," said Sohaib. "These are dirty. Then we will see the goat." Whilst dusting the dirt off Sohaib's clothes, Grandfather remarked, "You can go, but first, tell me, do you know anything about goats?" Shaking his head, Sohaib said, "No Grandfather." "Then we will learn a few things about goats first and make sure you remember well what you learn." "Yes, that's fine," replied Sohaib.

Grandfather said,

1. Goats are very noble animals. Cows, bulls, and camels kick and headbutt things. But goats do not cause any harm.
2. Many Prophets of Allah raised goats.
3. Goat's milk is very beneficial.
4. Drinking goat's milk increases your appetite.
5. Goat's meat is also very beneficial. This is why it is said, goat's meat is the food of the sick.
6. The Prophet ﷺ ate goat's meat and drank goat's milk. He ﷺ said, 'Respect goats. Dust the dirt from it because it is a heavenly animal.'¹

After hearing this, Sohaib said, "Okay, I am leaving now." Umm Habibah stopped him and said, "Wait."

"What is it now?" Asked Sohaib. Umm Habibah looked at Grandfather and said, "Grandfather, you said you would tell us about the miracle of the goat." Grandfather joked, "Let Sohaib go and then I'll tell you." Sohaib at once said, "No, I will listen to the miracle and then go."

"Okay, we were just joking. Now listen! The beloved Companion of our Beloved Prophet ﷺ, Sayyiduna Jabir رضي الله عنه once wished to invite the Prophet ﷺ for a meal. He went home and asked his wife, 'Do we have anything to prepare the meal?' His wife replied, 'We have a goat.' So, he slaughtered the goat, and a curry was made from it. He then took the food and went to the Prophet ﷺ.

The Prophet ﷺ would take great care of his

Companions. Therefore, when the food arrived, he رضي الله عنه said to Sayyiduna Jabir رضي الله عنه, 'Call my Companions.' After some time, the Companions arrived. The Prophet ﷺ turned to Sayyiduna Jabir رضي الله عنه, 'Now send a few of them to me at a time.' When the Companions came to dine, the Prophet ﷺ told them 'not to break the bones.' The Companions would come, eat, and leave. Once they had all eaten, he ordered for all the bones to be placed in one pot. The Beloved Prophet ﷺ then placed his hand over the bones and recited something. Sayyiduna Jabir رضي الله عنه was standing there but could not hear what he said."

Grandfather suddenly stopped speaking. The three children said at once, "What happened next, Grandfather?" He replied, "The bones turned into a living goat at once! The goat then shook its head and moved its ears. Then the Beloved Prophet ﷺ said to Sayyiduna Jabir رضي الله عنه, 'Take your goat.'"

"Wow! Amazing," exclaimed Sohaib. "Everyone ate to their heart's content and the goat was given life again. How great and distinguished is our Prophet." Umm Habibah said, "Where did the goat go?"

Grandfather continued, "Sayyiduna Jabir took the goat home. When his wife saw the goat, she said in a state of surprise, 'Where has this come from?' Sayyiduna Jabir replied, 'This is the same goat that we slaughtered. The Prophet ﷺ made Du'a and Allah Almighty brought it back to life for us.'"²

After the story of the miracle ended, Sohaib said, "I am going and will tell my friends all about this." As he was leaving, Grandfather said, "Sayyiduna Jaabir prepared a meal on another occasion too." "Which meal?" Asked Sohaib. Grandfather laughed and said, "I will tell you about that miracle some other time." Sohaib said, "For sure?" "For sure," replied Grandfather.

(Footnotes)

¹ Masnad al- Bazaar, vol. 15, p. 280, Hadith 8771

² Khasaais al- Kubra, vol. 2, p. 112

The Oppressed Bird

Mawlana Shahbaz Attari Madani

Three families of birds lived on a tree. Their homes were at different parts of the tree, some higher, some lower. A family of sparrows lived in the lowest part, a pair of mynahs and their three children lived in the middle, and a family of pigeons lived at the top, with their two children. These three families all loved and would take care of one another.

At night, the adults would sit on the top branch of the tree and talk. The children would stay on the bottom branch, playing with each other and enjoying themselves.

One cold, winter evening, the adults were talking and the children playing as they normally would when a large gang of crows appeared overhead. They saw the large tree the three bird families lived in, and all of them landed upon it. The biggest of all the crows started saying to the birds: "You have lived here long enough. From now, us crows will stay here. Go find someplace else!"

The sparrow cried: "There are other trees nearby big enough for you to live in. Why don't you make your home there instead?"

"You take this home and try to leave us homeless? This is completely unfair!" added the mynah and pigeon.

The biggest crow became angry, "You have until evening tomorrow. Find somewhere else to live, otherwise, we will take your homes," he bellowed. The crows then took off.

The birds were worried. They had only one day to come up with a plan. As the night rolled in, the children slept peacefully, unaware of what had happened. The parents though were awake all night, thinking and worrying.

"What should we do?" the sparrow asked, "my children are little, and it will take at least a week to build a new home. How will we survive the bitter cold?"

The mynahs were crying by now, "If we stay here, the crows will kill us, and if we leave, we will die from the cold outside," they wept. They looked around but could not see the pigeons anywhere. "Where are the pigeons?" they asked, "have they gone and left us?"

"I don't know. But their children are still here," the sparrow replied.

The poor birds could not think of what to do. The next evening, the pigeons returned. The evil crows arrived soon after. "Well, look at this. These guys are still here," the big crow chuckled. He was surprised, as he expected them to be gone. "It seems like you want to be thrown out."

Hearing this, the gang of crows burst out laughing, filling the forest with their high pitched laughter.

The birds all looked at one another, scared and expecting the worst. However, when they looked at the pigeons, they saw no worry on their faces. It was like nothing bad was happening at all!

"We will not die at your hands, and we will not leave our home," the big pigeon said with a smile on his face. "Do you think we are alone? Do you think we are weak, so you can oppress and hurt us? Do you think you can take our home? Look! Our friends are here, and they will never leave us alone!"

As fast as lightning, a group of eagles appeared from every direction, surrounding the tree.

The leader of the eagles was vexed, and said to the crows in a deep, stern voice: "What is the matter now? You tried to hurt these birds, you thought they were weak and you were strong. Let us show you what strength really is."

"No, no! That...that is not the case," the big crow stuttered, "there's no need to be angry! We were just joking around! They can stay, the tree is theirs. I will take my gang and leave at once!"

The dangerous situation incited by the crows, was resolved by the eagles. The bird families were delighted. They thanked the eagles and invited them for a feast. They all laughed together, enjoying the food, and each other's company.

Dear children! This story teaches us an important lesson: Do not hurt, oppress, or look down on anyone smaller or weaker than you. We should not be unjust to anyone. We should help people who are being bullied or hurt by others.

The Madani News of Dawat-e-Islami

Maulana Muhammad Umar Fiyaz Attari Madani

some of the sessions. The closing session saw the supervisor of the Department of Educational Affairs, Maulana Gul Raza Attari Madani, advising attendees about the knowledge they received from the course.

THE SUPERVISOR OF THE DEPARTMENT OF SCHOLARLY RELATIONS MEETING WITH SCHOLARS AND MUFTIS IN KARACHI

The noble scholars were introduced to the Kanz ul-Madaris Board, Pakistan

The supervisor of the Department of Scholarly Relations, Maulana Hafiz Afzal Attari Madani, visited madrasas across Karachi in January 2022. He met muftis and ulema including, Professor Mufti Muneeb-ur-Rahman (Head of Tanzeem ul-Madaris Ahl al-Sunnah Pakistan); Dr Kawkab Noorani Okarvi; Mufti Muhammad Akmal; Pir Mufti Muhammad Jaan Na'eemi Mujadidi (head of Jami'at-e-Ahl-e-Sunnat, Sindh); Mufti Wasim Ziya'i (Head Teacher of A'la Madaris-ul-Barakaat); Mufti Suhail Raza Amjadi; Mufti Muhammad Ilyas Razavi (steward of Jamia Nadra tul Uloom, Karachi); Mufti Rafiq ul-Hasani (steward of Jamia Madina-tul-Ilm, Karachi); Mufti Nazir

HADITH NARRATOR CRITICISM COURSE AT JAMIA-TUL-MADINA, FAIZAN E MADINA KARACHI

Maulana Hassaan Attari Madani delivered lectures during this course

A course on hadith narrator criticism and biographical evaluation (*usul al-jarh wa al-ta'dil*) was delivered in Jamia-tul-Madina, Faizan-e-Madina, Karachi. The course began on 25 October, 2021, and drew to a close on 18 January, 2022. More than 45 students of the hadith specialisation programme and Jamia-tul-Madina teachers attended. Maulana Hassaan Attari Madani directed the course and taught

Jaan Na'eemi (Head of Tanzeem-ul-Madaris Ahl-e-Sunnat, Saubah, Sindh); Doctor Mufti Rizwan Naqshbandi (steward of Jamia Anwaar-ul-Quran, Karachi) and Maulana Rayhaan Amjadi (steward of Daar-ul-Uloom Amjadiyyah, Karachi). He introduced them to Kanz-ul-Madaris Board and gave a briefing of the educational activities of Dawat-e-Islami. The noble scholars appreciated these efforts and made Du'a for future success. Maulana Afzal Madani invited them to visit Faizan e Madina Karachi, gave them the codebook of the Kanz-ul-Madaris Board, along with other books of Madina tul Ilmiya (Islamic research centre) as gifts.

A GATHERING OF CONVEYING REWARD FOR THE VICTIMS OF THE MURREE TRAGEDY, IN FAIZAN E MADINA ISLAMABAD

A speech on the topic of concern for the Hereafter delivered by Haji Waqar-ul-Madina Attari

On 14th January, 2022, a gathering was held in Faizan e Madina, Islamabad, G-11 to remember and pray for the victims of the Murree tragedy. The families of the deceased and affiliates of Dawat-e-Islami were joined by local, prominent figures. The *Rukn-e-Shura* and supervisor of the Islamabad region, Haji Waqar-ul-Madina Attari, delivered a speech, which centred around the topic of concern and preparation for the Hereafter. He encouraged the attendees to offer Salah punctually, and to work towards bettering their lives in the Hereafter. He also encouraged everyone to attend and populate the masjids, take part in the religious works of Dawat-e-Islami and attend the weekly Sunnah inspired gatherings. At the end, Fatiha was recited and supplications were made for forgiveness.

STUDY CIRCLES IN VARIOUS CEMETRIES FOR GRAVEDIGGERS

In 641 training sessions, 2764 gravediggers participated

In December 2021, training sessions took place in various cemeteries for gravediggers, organised by the Department of shrouding and burial. Members of Dawat-e-Islami led 641 content-rich sessions in which 2764 gravediggers participated. The

Department is also working and helping countless Islamic brothers overseas. A one-day shrouding and burial course was held in Manchester, UK, in which 60 learners attended. The training covered a variety of topics including washing the deceased, shroud preparation, shrouding, carrying the deceased, burial, and *talqin*.

"THE BEST AMONGST YOU" WORKSHOP AT BIRMINGHAM CITY UNIVERSITY, UK

The Rukn of the West Midlands region, Iftikhar Attari gave guidance to the participants

On 10th January 2022, a workshop, on the topic of "The Best Among You", took place in Birmingham City University, organised by the Education Department of Dawat-e-Islami for professionals. The *Rukn* of the West Midlands region, Iftikhar Attari, explained the importance of fulfilling the obligation as a Muslim. He also gave the mindset of becoming a good and honest individual that can help the Muslim Ummah after graduating from their studies. Iftikhar Attari encouraged the listeners to take part in other similar workshops, upon which the participants made intentions to attend and invite others.

OPENING OF MADRASA-TUL-MADINA IN RENALA KHURD, OKARA

The supervisor of the district delivered a speech during the opening ceremony

On Sunday, 16th January 2022, a boys' madrasa was opened in Renala Khurd, Okara, by the department of Dawat-e-Islami, Madrasa-tul-Madina. The madrasa will deliver structured tajwid classes for children. A Sunnah inspired gathering was organised, in which locals and community leaders attended. The supervisor of the district, Sarfaraz Ahmad Attari, delivered a lecture on the virtues of reading and memorising the Quran. He encouraged attendees to enrol their children in Madrasa-tul-Madina.



13 MEDICAL BENEFITS OF FASTING

Dr. Muhammad Kamran Ishaq Attari

Whatever one eats or drinks, it surely affects the body. A good effect makes health better and a bad effect makes it worse. For a man to be healthy, he is sometimes stopped from eating different things totally or for a certain period of time. Sometimes, he is advised to make less use of a few things. Thus, it brings a good effect to his health. Fasting, is worship and also has some [positive] effects on health.

There is a beautiful Hadees of our Holy Prophet ﷺ:

صَوْمُكَ تَصِحُّوْا

keep fasts, you will become healthy.

(Mu'jam-e-Awsat, vol. 6, pp. 146, Hadees 8312)

'Allamah Abdul Rauf Munavi رحمه الله عليه has stated that while we eat food for a healthier body, we fast to have a healthier soul and spiritual life. By keeping fast, a man is blessed with health and abundant sustenance (in this world) whereas he will be given a great reward in the hereafter.

(Faiz-ul-Qadeer, 4, pp. 280, Taht-Hadees 5060)

Always remember that every good deed should be done for the sake of Allah's pleasure. Similarly, the fast should also be kept with the intention of becoming pious and obeying Allah Almighty and the Beloved Prophet ﷺ. By doing this, you will also receive medical benefits.

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رحمه الله عليه has said: Whoever keeps fast to cure a disease and not to get reward, there will be no reward for him. (Mirat-ul-Manajih, vol. 3, pp. 134)

13 Medical Benefits of Fasting

13 medical benefits of fasting, out of its countless benefits, are as follows.

1. Disorders and diseases of stomach are recovered and the digestive system is improved.
2. Fasting moderates sugar level, cholesterol, and blood pressure and thus removes the danger of heart attack.
3. It comforts the heart.
4. Physical tension, mental stress, depression, and psychological diseases end.
5. It decreases obesity and removes extra fat.
6. It greatly increases the chances of conception in 'childless women.' (Siraat-ul-Jinaan, vol. 1, pp. 293, summarised)
7. Comparatively, immune system of fasting people becomes stronger than others.
8. A man keeps away from negative thoughts and his mind remains pure.

9. There is a decrease in the use of insulin.
10. The fat accumulated around the liver decreases.
11. The danger of chest and skin cancer decreases.
12. Nervous disorders are improved.
13. The compounds that cause burning in the body decrease.

Evidence for the Benefits of Fasting from Different Experts

Several non-Muslim doctors have acknowledged the benefits of fasting. Even in some countries, people are kept hungry for several hours for the treatment of various diseases. Fasting has a good effect on patients' health. Let's read a few theories about fasting.

- A non-Muslim religious scholar said that he was much impressed by the fasting of Muslims in Ramadan.
- A doctor has said that fasting has the potential to protect against diseases.
- Another doctor is of the view that fasting is resistance to physical and spiritual disorders.

Liver and Fasting

Liver is an important organ of our body. Its function is to move the food in the body after its digestion and to excrete unnecessary substances. Whenever we eat something, the liver starts its function immediately. Since we keep eating from time to time, the liver gets quite less amount of rest. By keeping fast, we restrain ourselves from eating for a long time and this practice continues for a month [in the month of Ramadan], so the liver gets enough rest. It is as if the liver refreshes itself in a month and gets ready for the future.

Two Important Points about Sahari

Keeping a fast without Sahari can cause physical weakness and affects almost all functions of the body. The Prophet of Allah ﷺ has called Sahari as a food of blessing. (*Bukhari*, vol. 1, pp. 633, *Hadees* 1923)

To sleep straight after [eating] Sahari is harmful to health. Hence, we should wait for some time or do a little walk [after Sahari].

What Should We Eat in Iftar?

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رحمه الله عليه has said, 'Some fasting people have been

observed smoking at the time of Iftar نَعُوذُ بِهِ. Something pure should enter the mouth of a fasting person. Cigarette is a pungent, dirty thing. It is also harmful to health to do Iftar with it. Mirqat has stated that it is better not to do Iftar with something baked on fire but with water in summer and with date in winter. When it is recommended that we should not do Iftar with something baked on fire, how harmful it will be to do Iftar with fire itself!' (*Miraat-ul-Manajeeh*, vol. 3, pp. 155)

Fasting and Use of Medicine

There are two types of patients who take medicine. Some take medicine twice a day while some take three times a day. The best method in this regard is to get the dose of medicine fixed by a doctor. Those who take medicine twice a day should take it in Sahari and after Iftar. Those who take medicine three times a day should take it in Sahari time, after Iftar, and then after Salat-ul-Faraweeh.

Which Patient is Allowed Not to Keep Fast?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رحمه الله عليه has said: If a patient strongly presumes that his condition will become severe, fasting will prolong the disease, or a healthy man will fall ill, then there is leniency for him not to keep the fast on such a day. In the present era, even if a non-Muslim expert doctor declares fasting harmful to one's health and suggests not to fast, and the patient also ponders over and feels that he should not fast or break the fast and, hence, he breaks or does not keep the fast, acting upon his own strong presumption, he will not be sinful. He will not be obliged to expiate either for breaking the fast. However, it will be Fard for him to keep the fast again. In such a case, it is better that one takes opinion from more than one doctor. (*Blessings of Ramadan*, pp. 146)

May Almighty Allah bestow 'Ilafeeq on us for keeping obligatory [Fard] fasts.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Note: To receive more information on this matter, read page 19 from the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH.

(From the medical point of view, this topic is verified by Dr Muhammad Kamran Ishaq Attari and Hakeem Muhammad Rizwan Firdaus Attari, members of Majlis for Medical Treatment)

Blessings of Ramadan

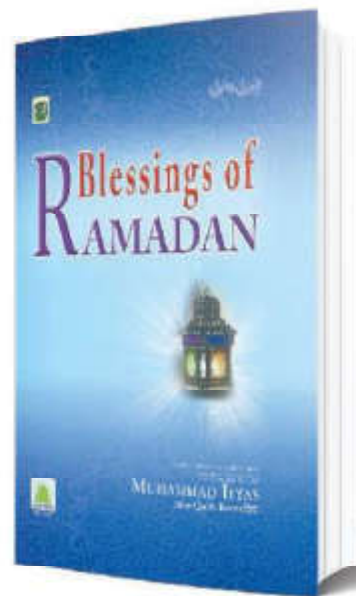
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