

# Excellence of Ramadan-ul-Mubarak



10 Topics of Ramadan-ul-Mubarak extracted from  
Monthly Magazine Faizan-e-Madinah



# Layla-tul-Qadr

لَيْلَةُ الْقَدْرِ

Abdul Majid Attari

## Previous sins forgiven

It is stated in *Sahih Bukhari* that the Greatest and Noblest Nabi ﷺ has said: One who performs Qiyam (i.e. offers Salah) with faith and sincerity in Layla-tul-Qadr will be forgiven for his previous (minor) sins. (*Sahih Bukhari*, vol. 1, pp. 660, Hadees 2014)

## More reward than worship of 83 years and 4 months

We must not spend this sacred night in heedlessness. Whoever worships in this night is rewarded more than the worship of 1000 months, (which implies) more than 83 years and 4 months. Only Allah ﷻ and His Beloved and Blessed Rasool ﷺ (who was informed by Allah ﷻ) know how much 'more.'

Sayyiduna Jibra'eel ﷺ and other angels descend at this night and shake hands with the worshippers. Each and every moment of this blessed night is full of peace that remains till dawn (Subh-e-Sadiq). It is a huge grace of Allah ﷻ that He ﷻ has granted this glorious night only to His Beloved Nabi ﷺ and his Ummah for his sake.

## The 27<sup>th</sup> night, Layla-tul-Qadr

Although there is a difference of opinion amongst pious predecessors, Quranic commentators, and Muhaddiseen (رحمهم الله تعالى) about the exact date of Layla-tul-Qadr, most of them hold the opinion that Layla-tul-Qadr is the 27<sup>th</sup> night of Ramadan every year.

Sayyiduna Ubayy Bin Ka'b رضي الله تعالى عنه also holds the opinion that the 27<sup>th</sup> night of Ramadan is Layla-tul-Qadr. (*Sahih Muslim*, pp. 383, Hadees 762)

By the grace of Almighty Allah, Dawat-e-Islami holds Sunnah-inspiring Ijtimaa'at at many places around the world on the occasion of Layla-tul-Qadr. One great Ijtimaa' is held at Faizan-e-Madinah, Bab-ul-Madinah Karachi. This Ijtimaa' includes Salat-ut-Tasbeeh, a Sunnah-inspiring speech, Madani Muzakarah, heart-felt Du'a, etc. All Islamic brothers are invited to attend it. Islamic sisters and those in other countries should gain these blessings by watching Madani Channel which will broadcast this Ijtimaa' live according to Pakistan Standard Time and Islamic date.

## Du'a to be recited at Layla-tul-Qadr

Mother of the believers, Sayyidatuna 'Aishah Siddiqah رضي الله تعالى عنها narrated that she asked the Nabi of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ, 'Ya Rasoolallah ﷺ! What should I recite if I find Layla-tul-Qadr?' The Beloved and Blessed Rasool ﷺ replied: Make supplication like this:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Ya Allah ﷻ! You are indeed the Forgiver, You like forgiving, so forgive me.

(Jami' Tirmizi, vol. 5, pp. 306, Hadees 3524)





# Respect Blessed Ramadan

Nigran-e-Shura Maulana Muhammad Imran Attari

The worship system of Islam provides us with many benefits related to the body as well as spirituality. The commandment of fasting is also one of the commandments of the Creator of the universe. Fasts have been made Fard in every Shari'ah since the time of Sayyiduna Adam عَلَيْهِ السَّلَام, though the days of fasting and rulings on fasting for the previous Ummahs were different from ours.

At Sahar and Iftar and on other occasions, if we follow the precautions of eating food and drinking water, beverages, etc., fast will bring us countless spiritual and long-lasting benefits and we can receive numerous physical benefits as well. While drawing our attention to the benefits of fasts, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'صُومُوا تَصِحُّوا' i.e., *keep fasts, you will become healthy*. (Mu'jam Awsat, vol. 6, p. 147, Hadith 8312)

Allah عَزَّوَجَلَّ sent a revelation to a Prophet of Bani Israel: Inform your people that whoever keeps a

fast even for one day for pleasing Me, I bestow health on his body and I will also give him a great reward. (Shu'ab-ul-Iman, vol. 3, p. 412, Hadith 3923)

On the basis of their research, scientists have also accepted this fact. A professor from Oxford University, Moore Palid, has said, 'I was studying the topics related to Islam. When I read about fasts, I jumped and was amazed to know that Islam has provided a great cure to its followers. I also had a yearning for keeping fasts. I, therefore, started keeping fasts following the ways of Muslims. I had swelling on my stomach for a long time. After a few days, my pain was relieved. I continued to fast and my disease got cured completely in a month.' (Faizan-e-Ramadan, p. 76)

Let's read some more physical benefits of fasting:



### Physical Benefits of Fasting

Fasting relieves stomach pain, cures its diseases and improves the digestive system. Fasting moderates sugar level, cholesterol, and blood pressure. Keeping fasts minimizes the risk of heart attack. During a fast, the quantity of the blood of the fasting person gets reduced, due to which the heart gets extremely relaxed. Fasting eradicates physical strain, mental stress, depression, and psychological diseases. Fasting decreases obesity and eliminates extra fat. In childless women, fasting enhances the chance of having children to a large extent. (*Siraat-ul-Jinan*, vol. 1, p. 295)

O the devotees of Rasool! Just like negligence and laziness in Salah, Zakah and in other acts of worship, Muslims are usually falling victim to negligence, laziness and Satanic thoughts regarding fasting as well. Nowadays, many people make different excuses about fasting and decide not to fast on their own. For instance, they say, "I am not feeling well, it is too hot, my disease will get severe, I will get weak, I have to work the entire day, I will fast later, etc." Remember! Whoever misses even one fast of Ramadan deliberately without any Shar'i reason, he cannot attain the excellence of that missed fast even if he fasts throughout his life.

About the loss of missing one fast, the Last Prophet of Allah ﷺ has said: Whoever does not keep even one fast during Ramadan without excuse and without any illness, lifetime fasts cannot compensate for it, even if he keeps it later. (*Tirmizi*, vol. 2, p. 175 Hadith 723)

In other words, he can no longer attain the excellence of fasting during Ramadan in anyway. (*Bahar-e-Shari'at*, vol. 1, p. 985, summarised)

Moreover, such a man is unfortunate. (*Mu'jam Awsat*, vol. 2, p. 62, Hadith 3871) Hence, for the betterment of your life and the hereafter, make up your mind to keep fasts instead of finding out reasons for missing them. Moreover, plan to spend the holy month of Ramadan in a nice way and do pay attention to the following things.

Gain essential religious knowledge about fasting. For whom is fasting Fard? What are the correct timings of Sahar and Iftar? What are the rulings on the intention of fasting? What are the things due to which



a fast becomes invalid and Makruh, and what are the compulsions due to which it can be missed? Due to a lack of religious knowledge, a large number of people neither know about these rulings nor do they try to gain knowledge about them. Hence, think seriously about your fasts. In order to gain knowledge about the above-mentioned rulings, start studying 'Faizan-e-Ramadan' a chapter from the book *Faizan-e-Sunnat*, volume 1, written by my Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ.

If you have missed any fast out of the fasts of the previous blessed Ramadan, keep this fast before the arrival of blessed Ramadan. Nowadays, people are committing many sins due to a lack of good and righteous company. Sins are always disastrous and may bring about punishment in the grave and the Hereafter. However, if anyone commits a sin in the blessed month of Ramadan, he will be made to suffer more severe punishment.

About the severe harm of committing a sin in the blessed month of Ramadan, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: My Ummah will not be humiliated or disgraced as long as it keeps fulfilling the rights of the blessed month of Ramadan. Someone humbly asked: O the Rasool of Allah! If they do not fulfil the rights of blessed Ramadan, they will be humiliated and disgraced. What does it mean?

It was said: Committing Haraam acts in this month. Hence, fear regarding the blessed month of Ramadan because the way virtues are increased in this month as compared to other months, the same is the case of sins. (*Mu'jam Sagheer*, vol. 1, p. 248, selected)

Whether a sin is apparent or hidden, committing it is impermissible and Haraam and will lead to Hell. Hence, in order to stay safe from humiliation and disgrace, it is important to gain knowledge about all apparent and hidden sins and keep trying to refrain from them before the arrival of the blessed month of Ramadan. Allah forbid, if we do not gain knowledge about them or if we gain knowledge about them but if we do not refrain from them, we may indulge in any impermissible and Haraam act even in the

blessed month of Ramadan and be humiliated and disgraced.

In order to gain knowledge about apparent and hidden grave sins, it is useful to study the following books published by Maktaba-tul-Madinah:

1. Jahannam mayn lay jaanay walay Aa'maal (part 1 & 2)
2. Baatini Beemariyon ki Ma'loomat

Ponder over your activities and timings. It is very important to analyse activities and daily schedule before the arrival of the blessed month of Ramadan so that you can realize whether or not you are busy with any arduous work that may become a hurdle in keeping fasts or completing it. Because of attaching more importance to worldly affairs or sometimes for meeting household expenditure, some people do arduous work even in the blessed month of Ramadan. As a result, they either break their fast or do not keep it. Such people should read the following Shar'i ruling carefully written in Bahar-e-Shari'at:

During the days of Ramadan, it is not permissible for a person to do the work which makes him weak so much that there is a strong presumption that he will break his fast. Hence, the one who makes roti [bread] should make it until the afternoon and then take rest the remaining day. The same ruling applies to constructors, labourers and to those who do arduous work. If there is a probability that you will get weak, reduce your work so that you can keep fasts. (*Bahar-e-Shari'at*, vol. 1, p. 998)

Those who prepare themselves in advance for upcoming moments and matters are regarded as intelligent and brilliant. The blessed month of Ramadan is about to come with blessings, forgiveness, and good news of freedom from Hell. I, therefore, request all the devotees of Rasool to pay attention and make preparation for the blessed month of Ramadan before its arrival and get your names written in the list of those who realize the importance of the blessed month of Ramadan.

# Blessings of I'tikaf

Abdul Majid Attari



## Forgiveness for all previous sins

Mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who performs I'tikaf with Iman with the intention of earning reward will be forgiven for all of his previous sins. (Al-Jami'-us-Sagheer, pp. 516, Hadees 8480)

## I'tikaf for entire month

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Once the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed I'tikaf from the 1<sup>st</sup> of Ramadan to the 20<sup>th</sup> and then said, 'In search of Layla-tul-Qadr, I performed I'tikaf during the first ten days of Ramadan, and then I performed I'tikaf during the middle ten days. Then I was told that Layla-tul-Qadr is in the last ten days. Therefore, whoever amongst you wishes to do I'tikaf with me should do so.' (Sahih Muslim, pp. 594, Hadees 1167)

Dawat-e-Islami, a global religious movement of the Quran and Sunnah, holds collective I'tikaf every year in the blessed month of Ramadan in numerous parts of the world including UK, South Africa,

Bangladesh, etc. During the I'tikaf, one gets a lot of opportunities to learn religious knowledge. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ provides the Mu'takifeen with Madani pearls and words of wisdom during the two Madani Muzakarahs held almost every day in Ramadan. Learning sessions, heart-felt Du'a and many other activities take place according to a balanced schedule. By the grace of Allah عَزَّوَجَلَّ and by virtue of this I'tikaf, thousands of sinners sincerely repent of their sins and turn over a new leaf according to the Madani mission, 'I must strive to reform myself and the people of the entire world, إِنْ شَاءَ اللهُ'.

For getting information about performing I'tikaf being held by Dawat-e-Islami, contact your nearest Madani Markaz, Faizan-e-Madinah or any responsible Islamic brother. Those who cannot attend I'tikaf should at least gain these blessings by watching Madani Channel. Most of the activities of I'tikaf will be broadcast live on Madani Channel according to Pakistan Standard Time.







# 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:

صُومُوا تَصِحُّوا

*keep fasts, you will become healthy.*  
(Mu'jam-e-Awsat, vol. 6, pp. 146, Hadees 8312)

'Allamah Abdul Rauf Munavi رَحْمَةُ اللهِ عَلَيْهِ 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 رَحْمَةُ اللهِ عَلَيْهِ 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 رَحْمَةُ اللهِ عَلَيْهِ has said, 'Some fasting people have been observed smoking at the time of Iftar تَعُوذُ بِاللّٰهِ. 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-Manajeer*, 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-Taraweeh.

## Which Patient is Allowed Not to Keep Fast?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ العَالِيَةِ 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 Taufeeq on us for keeping obligatory [Fard] fasts.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ 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)



# A priceless Gift for the Fast-observing people

**Maulana Muhammad Nawaz Attari Madani**  
(Graduate of Jami'ah-tul-Madinah,  
Mahnamah Faizan-e-Madinah, Karachi)

As science progresses, it continues to unlock the benefits and wisdom behind ritual worship in Islam. Undeniably, every type of worship in Islam correlates with human nature and benefits both the physical and spiritual needs of human beings. Sometimes these benefits may not be immediately apparent but nevertheless, they exist.

Fasting from dawn till dusk is one such act of worship. As a direct result of abstaining from food and drink for one apparently experiences physical weakness. Allah Almighty has created such blessings that not only control this weakness but also provide energy quickly. Take the date as an example; the Holy Prophet ﷺ said about it, 'When you break the fast, do so with a fresh date or a dry date as it is a blessing, and if you don't find it, then use water as it is a purifier,' (Tirmizi, vol. 2, p. 162, Hadith 695).

For the post-dusk meal (*Iftar*), the blessed practice of the Holy Prophet ﷺ was to begin with fresh dates before Salah, but if they were not available, then with dry dates, and if they were not available either, then with a few handfuls of water. (Abu-Dawood, vol. 2, p. 447, Hadith 2356)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes: From this sequence, we learn that breaking the fast with fresh dates is very good but if they are not available, then with dry dates. Dates are readily available in the marketplaces during Ramadan. People typically buy them and send them to Masjids. The origin of all this is the aforementioned Hadith. (He further states:) He ﷺ would not break his fast with bread, rice, or any lavish food. Some people break their fast with a cigarette refuge is with Allah عَزَّوَجَلَّ. Something pure should first enter a fasting person's mouth; a cigarette is foul-smelling, and breaking the fast with it is also harmful to health. (Mirat-ul-Manajih, vol. 3, p. 155, summarised)





Dates have been mentioned approximately twenty-three times in the Holy Quran. It also has the honour of being the most favourite fruit of the Seal of Prophets ﷺ. The histories of Islam recall that the blessed companions رَضِيَ اللَّهُ عَنْهُمْ would not only eat dates during normal circumstances, but they sufficed only on dates due to a scarcity of food during battles.

Despite the wealth of benefits that fasting entails, it certainly takes a toll on the body but dates quickly replenish lost calories and provide a source of immediate energy because they are packed with vital vitamins, minerals, and amino acid as several studies have confirmed. Beyond the context of fasting, dates have many health benefits and help with issues such as low blood pressure, paralysis, Bell's palsy, and even migraines. At times, one suffers from a lack of blood due to a lack of nourishment, which results in one needing something at the time of Iftar that will fulfil this deficiency. There is nothing better than a date for this purpose. During the Prophetic era, a meal of parched grains known as Sattu and dates used to be a staple for soldiers. (*Khajoor ki tehqeeq*, p. 53)

### Precautions

Eating half-ripe and old dates at the same time is harmful. Consuming grapes with dates, mixing raisins or dry raisins with dates, eating dates and figs together, eating excessive dates in a state of weakness straight after recovering from an illness, or eating dates whilst suffering from an eye ailment is harmful. Do not eat more than 58 grams of dates at one time. When eating old dates, open them up and check them from inside, because sometimes they contain small insects, therefore clean them before eating them.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ advices: Do not discard the pits of dates from Madinah Munawwarah رَزَاكَ اللَّهُ قَرَقًا وَتَعْظِيمًا. Instead, place them in a respectable place or in a river. If possible, grind them into small pieces and put them into a small box that sits in your pocket, consuming the pieces as a snack and gaining its blessings. Whenever anything belonging to any part of this world enters the atmosphere of Madinah, it belongs to Madinah. Therefore, the devotees of the Prophet revere it. (*Faizan-e-Ramadan*, p. 119)

May Allah Almighty enable us to appreciate His bounties and make us His grateful servants.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: Use foods only after consulting with your doctor. This article has been checked for Islamic accuracy by Hakeem Muhammad Rizwan Firdaus Attari)

### A Gift from the Prophetic Court

3 Ramadan marks the passing away of Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ. With this relevance, a faith-enlightening account is presented below: Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ had selected a very expensive pen to use when writing his exegesis of the Quran which he would not use for any other purpose. Describing the incident, he writes: I liked a pen in a shop of Madinah Munawwarah but despite my desire to have it, I did not purchase it due to the price. I kept thinking in my heart that I only have the privilege of being here because I was granted permission by the blessed prophetic court; If I receive that pen from the prophetic court then it will be a most generous gesture. It was perhaps the same day or the next day when I finished offering praying Zuhr in Al-Masjid-e-Nabawi when a person came to meet me. Putting his hand in his pocket, he said, 'I have a gift for you.' He took his hand out and placed the gift in front of me. It was that expensive pen, yet I had not spoken to anyone about it. I was certain that my plea had been heard in the court of the Holy Prophet ﷺ which is why I received what I desired. After this, he said, 'This pen is only for writing the exegesis of Quran...' Now, when I sit to write the exegesis with this pen, such discussions enter my mind that I am left astonished. (*Halaat-e-Zindagi, Hayat-e-Saalik*, p. 147, summarised)

(To learn more about Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ, read, 'Faizan-e-Mufti Ahmad Yar Khan Na'eemi').

# Zakah

Engr. Syed Owais Asad Ali (Islamic Scholar)

## Introduction

Zakah (also called 'Zakat'), is the act of giving charity to the needy and the destitute, as is specified by Shari'ah. Muslims from all around the world pay Zakah as it is an act of worship. It is actually the third pillar out of the five pillars of Islam and its importance can be realized by pondering over the fact that at 32 places of the Qur'an, Zakah has been mentioned alongside Salah. Although Zakah is sometimes compared to a tax, it is not like taxes imposed by governments. In fact, Zakah is a spiritual duty, faithfully performed by Muslims for pleasing Allah Almighty.

## What does Zakah mean?

The literal meaning of the Arabic word 'زَكَاة' [Zakah]

is 'Taharah [purity]', and 'increase and blessing'. Since, in reality, Zakah becomes a cause of Taharah, increase and blessing for the remaining wealth. This is why, it is called Zakah. (Durr-e-Mukhtar, Rad-dul-Muhtar, Kitab-uz-Zakah, vol. 3, p. 203; summarised)

## The definition of Zakah

That wealth, specified by Shari'ah, is termed as Zakah from which a person gives up his benefit in every manner and then for pleasing Allah عَزَّوَجَلَّ, it is given into the possession of such a Muslim Faqeer [Shari'ah-declared poor person], who is neither Hashimi<sup>1</sup> himself nor is he a slave freed by any Hashimi. (Durr-e-Mukhtar, Kitab-uz-Zakah, vol. 3, pp. 204-206; summarised)





## Proof from the Quran and Hadith

Allah has said:

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

*Yes, true righteousness is that one must believe in Allah and the Last Day, and the angels, and the Book, and the Prophets, and, out of love for Allah, gives out his precious wealth to relatives, and orphans, and the needy, and travellers, and beggars, and for freeing slaves, and (he who) keeps Salah established and pays Zakah,*

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 177)*

The Beloved Rasool ﷺ has stated, 'Islam is based on five things: To testify that there is none worthy of worship except Allah عزَّوَجَلَّ and Muhammad ﷺ is His Rasool; to offer Salah; to pay Zakah; to perform Hajj; and to observe fast in Ramadan.' (Sahih Bukhari, vol. 1, p. 14, Hadith 8)

## Purpose of Zakah

If we ponder over the reason for Zakah being declared an act of worship, we will come to know that its main purpose, as the Holy Prophet ﷺ has said, is to eliminate poverty from society. When the Holy Prophet ﷺ sent Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللَّهُ عَنْهُ to Yemen, he ﷺ said to him:

فَاعْلَمِهِمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُوْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ

'Tell them that Allah Almighty has declared Zakah obligatory for them in their wealth which is to be taken from the rich among them and be given to the poor among them.' (Jami'-ut-Tirmizi, Hadith 525)

## Who has to pay Zakah?

As we have come to know about its obligation and importance in Islam, we should also learn who is required to pay Zakah. Here is the answer: To give Zakah is Fard for every such 'Aaqil [person having a sound mind] and Baaligh [person who has reached puberty] Muslim who is not a slave and who meets the following conditions:

To give Zakah is Fard for every such 'Aaqil [person having a sound mind] and Baaligh [person who has reached puberty] Muslim who is not a slave and who meets the following conditions;

1. he must own the Nisab (meaning of Nisab is given below)
2. this Nisab must be Maal-e-Naami [growing in nature]

Maal-e-Naami means the wealth that grows, whether it grows actually or as Hukmi [invisibly]. There are three forms of it;

- a) this growth will be due to trade.
- b) this growth will be due to leaving animals in a jungle for breeding.



- c) the wealth will be Naami by nature like gold, silver, etc.

(Al-Fatawa Al-Hindiyyah, Kitab-uz-Zakah, chap. 1, vol. 1, p. 174)

3. he must have Nisab in his possession.
4. Nisab must be exclusive of his Haajat-e-Asliyyah (i.e. basic necessities of life)
5. Nisab must be exclusive of the money he owes (i.e. he must not owe people such amount of debt that his Nisab will no longer remain if he pays the debt).
6. he must have Nisab in his possession for one lunar year (i.e. the passing of one complete lunar year with Nisab in his possession). (Summarised from: Bahar-e-Shari'at, vol. 1, part 5, pp. 875-884)

### What is Nisab?

Nisab here means that a person possesses 7.5 Tola<sup>2</sup> of gold, or 52.5 Tola of silver, or the money equivalent to the price of silver, or the trade goods whose value is equivalent to the price of silver, or possessions exclusive of Haajat-e-Asliyyah whose value is equivalent to the price of silver. (Derived from: Bahar-e-Shari'at, vol. 1, part 5, pp. 902-905-928)

Nisab for gold is twenty Misqal, i.e. 7.5 Tolas, whereas the Nisab for silver is two hundred dirhams, i.e. 52.5 Tolas<sup>3</sup>. (Bahar-e-Shari'at, vol. 1, part 5, p. 902)

### Who is entitled to receive Zakah?

As mentioned in the following verse of the Holy Quran, there are a total of 8 categories that are entitled to receive Zakah:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

*Zakah is only for these people who are poor and the strictly needy, and those who collect it, and for those in whose hearts the love of Islam needs to be instilled, and to free slaves, and to debtors, and (to those) in the path of Allah, and to the traveller; this is decreed by Allah, and Allah is All-Knowing, Ever Wise.*

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 60)

Thus, Zakah can be given to the people belonging to any of the following categories:

1. Faqeer (the poor as declared by Shari'ah)
2. Miskeen (The needy as declared by Shari'ah)
3. 'Aamil (Zakah collectors)
4. Riqaab (slaves; Zakah can be used to get them freed)
5. Ghaarim (A debtor)
6. Fee-Sabeelillah [فِي سَبِيلِ اللَّهِ]
7. Ibn-e-Sabeel [ابْنِ سَبِيلٍ] (i.e. traveller). A stranded traveller who is in need of financial assistance.

(Al-Fatawa Al-Hindiyyah, Kitab-uz-Zakah, vol. 1, p. 187)

### When is Zakah paid?

Now, the question arises as to when Zakah is to be paid. The answer is the lunar date on which wealth equals (or is greater than) the Nisab. Note down this date as it is the beginning of Zakah year. Therefore,





Zakah should then be paid once one lunar year has passed. A large number of people wish to pay their Zakah in the month of Ramadan since it is a month of great blessings and, besides this, rewards for good deeds also multiply many folds in it. However, if Zakah has been Fard, one must not delay paying it waiting for the month of Ramadan.

### What type of wealth does Zakah become Wajib on?

The following are the types of wealth on which Zakah is Wajib;

1. Money
2. Gold and silver
3. Trading goods and livestock [camels, cows, goats], and cultivated crops and fruits (i.e. 'Ushr).  
(Derived from: Bada'i-us-Sana'i' fi Tarteeb-ish-Shara'i', Kitab-uz-Zakah, vol. 2, p. 75)

Money here includes financial assets such as cash, 'prize bonds' [which are free from interest], and loans given; whereas trading goods entail all the things and goods purchased or manufactured with the initial intention of selling. Zakah will not be Wajib on rental cars or buses. However, the Zakah on the income [earned] from them will be Fard [if it meets the other conditions of Zakah.] (Fatawa Faqeeh-e-Millat, Kitab-uz-Zakah, vol. 1, p. 306)

Zakah is not Wajib on diamonds and pearls, even if they are worth thousands [of rupees]. However, Zakah is Wajib on them if they are purchased with the intention of trade. (Durr-e-Mukhtar, Kitab-uz-Zakah, vol. 3, pp. 230)

### How is Zakah calculated?

The person who meets the abovementioned conditions must give 2.5% of his total cumulative wealth in one lunar year. He may make the calculation of Zakah in the following way:

Subtract from it the amount of money borrowed [from someone] as well as the value of trade goods purchased on credit; then pay 2.5% of the remaining amount as Zakah. Remember! It is not Wajib to

Price of the trade goods he possesses at present:	
Currency notes, gold and silver:	
Money lent to someone:	
Trade goods sold on credit:	
Total:	

immediately pay the Zakah of the money lent to someone or of the trade goods sold on credit, but this is better and has been included in the calculation for ease.

### Conclusion

This article is just a brief summary of Zakah. Therefore, if you want to know more about Zakah or you have any query, it is recommended to read the booklet 'The blessings of Zakah' by Ameer-e-Ahl-e-Sunnat Maulana Ilyas Attar Qadiri رَضِيَ اللهُ عَنْهُ and contact Islamic jurists of Dar-ul-Ifta Ahl-e-Sunnat.

<sup>1</sup> Bani Haashim refers to the descendants of Sayyiduna 'Ali, Sayyiduna Ja'far, Sayyiduna 'Aqeel, Sayyiduna 'Abbas Bin 'Abdul Muttalib and Sayyiduna Haaris Bin 'Abdul Muttalib (رَضِيَ اللهُ عَنْهُمْ). The remaining ones who did not support the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for example, Abu Lahab; although this Kafir [unbeliever] was also the son of Sayyiduna 'Abdul Muttalib, his descendants will not be included in Bani Haashim. (Bahar-e-Shari'at, vol. 1, pp. 931)

<sup>2</sup> A Tola is a traditional ancient Indian and South Asian unit of mass, now standardized as 11.66 grams.

<sup>3</sup> According to goldsmiths, 7.5 Tolas of gold approximately equals 87 grams and 48 milligrams, and 52.5 Tolas of silver approximately equals 612 grams and 41 milligrams.

# Value Ramadan

The month of Ramadan is an important month for Muslims. Just as a furnace purifies ore to produce pure metal, Ramadan purges sinners and elevates the ranks of the pious. Fortunate people eagerly await its advent, and when it does finally arrive, they value it by steeping each moment in worship, prayer, and supplication.

The Mother of all Believers, Sayyidah 'Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا explains the prophetic approach to this blessed month:

When the month of  
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Ramadan would arrive, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would combine Salah and first twenty nights. When the last 10 days would arrive, he would prepare himself for the worship of Allah Almighty. (*Musnad Ahmad, vol. 9, p. 338, Hadith 24444*)

In another version, She رَضِيَ اللَّهُ عَنْهَا remarked, 'When the month of Ramadan would arrive, the colour of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change, he would worship abundantly and make a lot of supplications. (*Shu'ab-ul-Iman, vol. 3, p. 310, Hadith 3625*)

We too should organise our daily activities to accommodate fasting, obligatory prayers, supererogatory prayers such as Tahajjud, Ishraq, Chasht, and Awwabeen, recitation of the Quran, Zikr, prayers on the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and abundant supplications. The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'In every night of Ramadan, an announcer (an angel making an announcement) calls out till dawn, 'Seeker of goodness! Make a firm intention and be happy. And you who intends evil! Abandon evil. Is there anyone seeking forgiveness, so that his request can be fulfilled? Is there anyone repenting, so that his repentance can be accepted? Is there anyone supplicating, so that his supplication can be accepted? Is there any beggar, so that his need can be fulfilled?' (*Durr-e-Mansoor, vol. 1, p. 146*)

My sisters, in this blessed month, do not neglect to pray for forgiveness, to repent sincerely in His court, and to seek the fulfilment of your needs. You will be able to perform these activities effectively if you can perform I'tikaf in the prayer area of your home. As well as being a Sunnah of the Prophets, I'tikaf is the practice of the Mothers of the Believers. Sayyidah 'Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا related that the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed I'tikaf during the last 10 days of Ramadan until his passing away. After him, his pure wives رَضِيَ اللَّهُ عَنْهُنَّ would perform I'tikaf. (*Bukhari, vol. 1, p. 664, Hadith 2026*)

## I'tikaf in the Hadith

1. Whoever performs I'tikaf with faith, intending reward, all his previous sins will be forgiven. (*Jami'-us-Sagheer, p. 516, Hadith 8480*)
2. Performing I'tikaf for 10 days is akin to performing two Hajj and two Umrahs. (*Shu'ab-ul-Iman, vol. 3, p. 425, Hadith 2966*)

May Allah Almighty grant us the ability to value Ramadan.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# *Sawm and eleven misunderstandings*

Mufti Abu Muhammad  
Ali Asghar Attari Madani

Translated by: Muhammad Anwar Attari

## **First misunderstanding**

Sawm becomes invalid because of vomiting.

## **Correct ruling**

Sawm does not become invalid if one vomits involuntarily no matter how much the quantity is. However, if someone vomits deliberately such as by putting a finger, etc. into his mouth and the vomit is in a “mouthful” quantity, then his Sawm will become invalid.

## **Second misunderstanding**

If someone experiences a nocturnal emission in the state of Sawm, Sawm becomes invalid.

## **Correct ruling**

Sawm does not become invalid if someone experiences nocturnal emission in the state of Sawm.

## **Third misunderstanding**

If Ghushl becomes Fard in the night and the Sawm has started in the same condition, then you will rinse your mouth or put water into your nose after the Iftar.

## **Correct ruling**

Whether Ghushl becomes Fard for you before the Sawm begins or you have a nocturnal emission

during the Sawm, you do not have to wait till the sunset. If one has to bathe in the state of Sawm, even then he will perform all the Faraaid of Ghushl. Rinsing the mouth and making water reach the soft part inside the nose are Fard in Ghushl; without them neither will Ghushl be complete nor will Salahs be valid. However, in the state of Sawm, there is no permission to sniff water into the nose. Remember! You must not gargle while observing Sawm. It is a separate Sunnah act and can be performed when one is not observing Sawm.

## **Fourth misunderstanding**

Miswak cannot be performed while observing Sawm.

## **Correct ruling**

Miswak can be performed. However, one should take precaution that its strands should not go down to the throat.

## **Fifth misunderstanding**

Some people do not consider it correct to apply oil, fragrance and to remove pubic hair while observing Sawm.

## **Correct ruling**

These acts are permissible while observing Sawm. Sawm will not become invalid even if someone



applies Surmah [kohl]. However, Kajal<sup>1</sup> does not fall into the category of kohl in Shari'ah. One should avoid Kajal.

### Sixth misunderstanding

If one does not wake up at Sahari and misses his Sahari, his Sawm is not valid.

### Correct ruling

Sahari is not a condition for observing Sawm. If one makes intention in the night or makes intention before the time of Zawal begins, even then it is alright. But if someone makes intention after the time of Sahari ends, he should keep especially three things in mind: Firstly, he has not done anything against the Sawm deliberately such as eating, drinking, etc., from the time when the Sawm began to the time he made his intention. Secondly, he should make the following intention: *I have been observing Sawm since the Sawm began.* Thirdly, intention cannot be made after the time of Zawal begins.

### Seventh misunderstanding

Is Sawm affected if blood oozes out due to a bruise or if one has a blood test?

### Correct ruling

Sawm will not become invalid if blood is taken for a test or blood flows due to an injury. Sawm becomes invalid if something directly reaches the stomach or brain.

### Eighth misunderstanding

If you have an injection while observing Sawm, your Sawm will become invalid.

### Correct ruling

If one has this thought due to following the Islamic scholars whose opinion is the same, it is alright. However, according to the pieces of evidence which are powerful and strong, Sawm does not become invalid if one has an injection. If greatly needed, one can also be put on a drip.

### Ninth misunderstanding

One can continue to eat and drink in Sahari until the Azan goes on.

### Correct ruling

When the time of Sahari ends, the time of Azan of Fajr and time for Fajr Salah begins, so the one who continues to eat and drink even after the time of Sahari ends, waiting for the Azan to finish, has destroyed his Sawm.

### Tenth misunderstanding

Some people feel that by swallowing saliva or phlegm their Sawm will become invalid or Makruh. That's why they spit over and over again.

### Correct ruling

As long as saliva and phlegm are inside the mouth, Sawm will not become invalid if they are swallowed. However, if someone takes saliva out of his mouth such as he spits on his palm and then puts it back into his mouth, his Sawm will become invalid and normally no one does something like this.

### Eleventh misunderstanding

If one smells 'Itr [perfume] or fragrance, his Sawm becomes invalid.

### Correct ruling

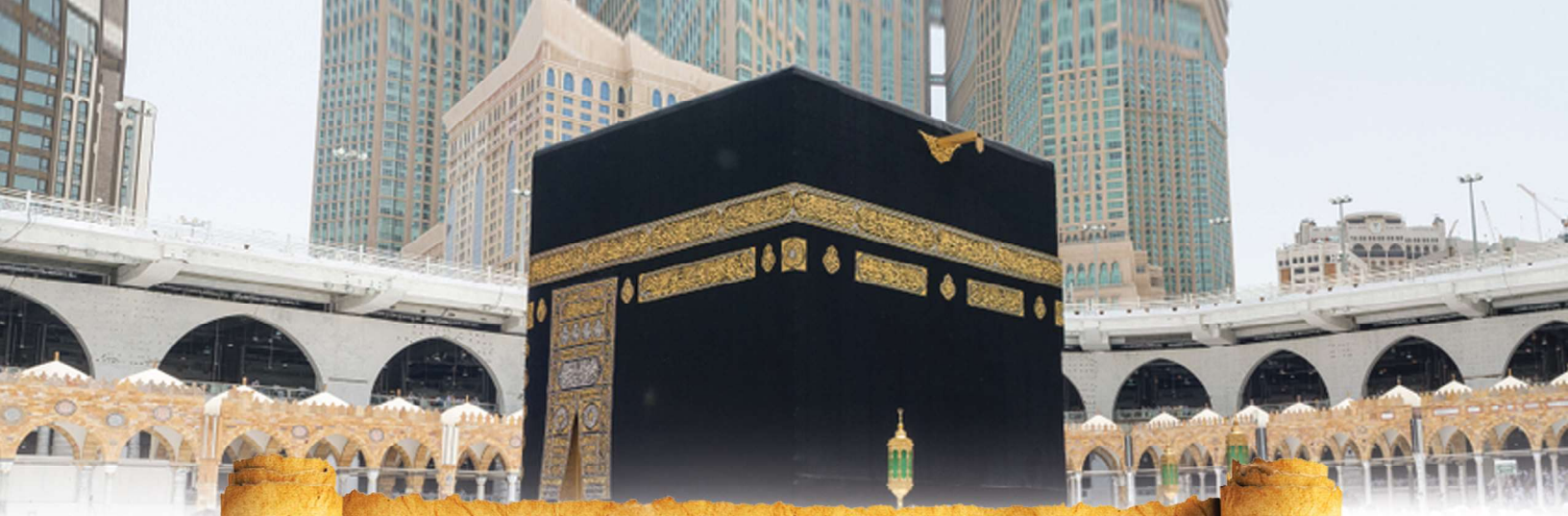
Sawm does not become invalid if one smells fragrance whether it is in liquid form or solid form. However, if someone sniffs the smoke of a joss stick through his mouth or nose that certainly goes to the throat and similarly sniffs the smoke of any pleasant-smelling or an unpleasant-smelling thing like this [for example, he makes its smoke enter his throat through his nose or mouth], his Sawm will become invalid.

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<sup>1</sup> A type of black make-up that is put around the edge of the eyes.







Pages from Islamic history

# Conquest of Makkah and forbearance of the Holy Nabi ﷺ

Translated by: Abdul Majid Attari

Haamid Raza Attari Madani

The Revered and Renowned Rasool ﷺ has stated:

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ،  
وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

*The thing, which has tenderness in it, gets adorned and the thing, which [tenderness] is brought out from, gets faulty.*

(Sahih Muslim, pp. 1073, Hadees 2594)

A study into the life history of the Holy Nabi ﷺ shows that tenderness was a part of the blessed attitude of the Holy Nabi ﷺ, as is clearly proved by his attitude towards disbelievers on the occasion of the conquest of Makkah. The Holy Rasool ﷺ left for Makkah from Madinah on 10<sup>th</sup> Ramadan-ul-Mubarak 8 Hijri with

an army of more or less ten thousand soldiers. The Islamic army set up the camp after reaching 'Marr-uz-Zahran' [مَرُّ الظَّهْرَانِ], which was situated at the distance of one Manzil<sup>1</sup> from Makkah. The Holy Rasool ﷺ commanded the army that every Mujahid was to light up his own stove separately. On the other hand, Abu Sufyan (who had not yet become Muslim) reached 'Marr-uz-Zahran' [مَرُّ الظَّهْرَانِ] along with some of his companions and saw that fire had been lit up to many miles. There he came across Sayyiduna 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ who took Abu Sufyan to the court of the Holy Nabi ﷺ. It was as if the following message was being given to Abu Sufyan from the merciful court of the Holy Nabi ﷺ, 'Don't be scared.

<sup>1</sup> An Urdu dictionary defines the Manzil as the distance used to be covered in a day, i.e. more or less 48 miles.



This is not the court of ordinary emperors of the world but rather it is the court of the Nabi ﷺ who is mercy for all the worlds'. Abu Sufyan and his companions recited the Kalimah, becoming Muslim.

Try to realize how great forbearance and benevolence the Beloved and Blessed Nabi ﷺ has! As soon as he ﷺ set foot on the land of Makkah, he issued the following order, which showed the vastness of the ocean of his mercy, "Refuge is for the person who lays down his weapon; refuge is for the person who shuts his door; refuge is for the person who enters the Holy Ka'bah". At that time, he ﷺ was riding his she-camel 'Qaswa' with a black-coloured blessed 'Imamah [turban] on his blessed head. Around him were armed troops under his command. Despite majesty and awe, the Holy Rasool ﷺ showed great humbleness, reciting Surah Al-Fath with his blessed head bowed. (*Zurqaani 'alal Mawahib, vol. 3, pp. 432, 436; Seerat-e-Mustafa, pp. 433*)

Dear Islamic brothers! Vanity and arrogance are from Satan. The person indulging in them remains deprived of the Divine help. Today, if anyone gains any status in society, he starts bragging due to his ignoble [i.e. bad] attitude. His words and actions indicate that he is a braggart. There is no feeling of forgiveness in his heart any longer. In fact, on such an occasion when anyone gains some status, he should be humble because the attainment of a good position in society is Divine benevolence which requires him to show gratitude to Allah Almighty. Anyway, the Holy Nabi ﷺ, accompanied by his blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, entered the Divine Haram, purified the Holy Ka'bah from the evil of idols and offered Salah. Afterwards, he ﷺ came out. Apart from Muslims, there was also a crowd of thousands of disbelievers and polytheists. The Greatest and Noblest Nabi ﷺ had a look at the crowd of thousands. He ﷺ saw that the chiefs of the Quraysh were standing with their heads bowed, shivering and trembling with fear and terror.

Painting a picture of this situation, Shaykh-ul-Hadees 'Allamah 'Abdul Mustafa A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

has stated: Among those cruel people were also those who had spread thorns on the path of the Holy Rasool ﷺ. Those who had sprayed the Holy Rasool ﷺ with stones were also present. Among them were also those cruel people who had attempted to martyr the Beloved Rasool ﷺ many times and those merciless and brutal oppressors were also present there who had damaged his blessed tooth. Among them were also the embodiment of cruelty who had attacked the beloved daughter of the Holy Rasool ﷺ, Sayyidatuna Zaynab رَضِيَ اللَّهُ تَعَالَى عَنْهَا with a lance, causing her to fall down from her camel. They were also thirsty for the blood of the Holy Rasool ﷺ. Those were also present in this crowd who had martyred the beloved uncle of the Holy Rasool ﷺ, Sayyiduna Hamzah رَضِيَ اللَّهُ تَعَالَى عَنْهُ, chopped off his nose and ears, gouged his eyes out and chewed his liver.

But today they were shivering with fear; surrounded by an army of ten to twelve thousand Muhajireen and Ansaar. In the midst of this atmosphere, the merciful gaze of the Holy Rasool ﷺ suddenly turned towards these oppressors. He ﷺ asked them a question which made them tremble with fear: 'O Quraysh! How am I going to treat you today, what do you think?' They all humbly said in a tone demonstrating hope, 'نُظُنُّ خَيْرًا', *we expect you to treat us in a good way. You are a merciful Nabi and Allah Almighty has blessed you with power.* The mercy of all the worlds, the Beloved Nabi ﷺ said: Today, I am going to say to you what my brother, Yusuf عَلَيْهِ السَّلَام, had said to his brothers, i.e. 'You will not be questioned by me today. May Allah عَزَّوَجَلَّ forgive all of your sins and He عَزَّوَجَلَّ is the most Merciful'. Go. I have freed all of you. (*Seerat-e-Mustafa, pp. 438 to 440; Madarij-un-Nubuwwah, vol. 2, pp. 489, 490*)

The Greatest and Noblest Nabi ﷺ set such a superb example of forgiveness that human history cannot show any other such example. Noticing this great mercy, huge groups of disbelievers began to swear allegiance to Islam through the Holy Nabi ﷺ. Previously, they used to draw swords on Muslims, opposing Islam but they were now promoting and

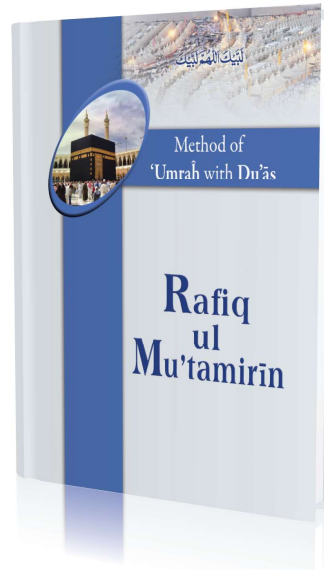
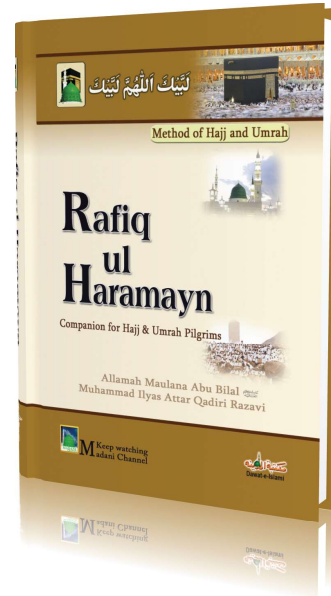
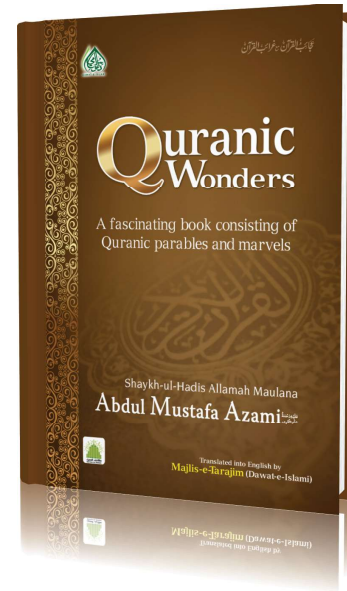




propagating the dignity of Islam. The Holy Nabi ﷺ showed forbearance and tolerance towards his deadly enemies, setting a great example. This very attitude of his turned out to be a means of the guidance of disbelievers. Not a single aspect of the blessed life history of the Holy Nabi ﷺ is devoid of human perfection. There are several factors that build a society; forbearance and tolerance are among the key factors. Before embracing Islam, Ikrimah Bin Abu Jahl along with his wife came to the court of the Holy Nabi ﷺ. The Greatest Nabi ﷺ had already said to his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, 'Ikrimah will come to you soon. Do not condemn his father because condemning a dead person hurts the feelings of his living relatives.' (Subul-ul-Huda war-Rishad, vol. 5, pp. 253) Therefore, upon his arrival, the Holy Nabi ﷺ said while welcoming him with open arms 'مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ' i.e. (welcome to a migrating rider). (Subul-ul-Huda war-Rishad, vol. 9, pp. 388) Afterwards, 'Ikrimah stood in front of him and had the privilege of embracing Islam while saying 'أشهد ان لا اله الا الله وحده لا شريك له و انك عبد الله و رسوله'. At that time, he also respectfully and remorsefully said, 'Ya Rasoolallah ﷺ! رضي الله تعالى عنه وآله وسلم Without doubt, you are the most benevolent and loyal.' (Subul-ul-Huda war-Rishad, vol. 5, pp. 253; Tareekh-ul-Khumays fi Ahwaal Unfis-in-Nafees, vol. 2, pp. 92)

May Allah عزوجل also bless us with treating others with tenderness, forgiveness and tolerance!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ



After all, what is right?

Translated by:  
Muhammad Anwar Attari

# Show me the word 'Taraweeh'

Mufti Muhammad Qasim Attari

Besides Fard Salah, performing Sunnahs and Nawafil is the beauty of Islam, sign of yearning for worship, recognition of worshippers and a practice of Muslims. But some people after being impressed by innovative and modern-minded Molviyat try to prevent others from Nawafil and Sunnahs especially Taraweeh. Such people are usually unaware of the pleasure of worship, have no yearning for Salah and are deprived of the sweetness of Munajat-e-Ilahi (supplicating in the Merciful court of Allah Almighty). Offering Sunnah, Nafl and Taraweeh has been proved from the Beloved Rasool ﷺ. *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. It cannot be the act of a Muslim to try to prevent people from it by reducing its importance. Objectors ask this question: *Why are these unnecessary acts of worship emphasized so much?* The simple reply to this is: *'Why do you try so much to prevent from worship?'*

The detailed reply is: Just ponder! Are Nafl Salahs, Sunnahs and Taraweeh all good deeds or *مَعَادَّ* bad deeds? If they are good and surely they are good, so is it a good act or a bad act to insist on good deeds?

Of course, it is a good deed; on the contrary, the one who prevents from it is bad because he is preventing from worshipping Allah Almighty. Such a person does not invite the people to worship who are heedless and do not worship. On the contrary, Satan tempts such a person to try to prevent those who are worshipping. Satan wants him to become his deputy and create evil thoughts in their mind by making them think: *Brother, why do you offer so long Taraweeh Salah as it has not been emphasized much?*

Read this blessed Hadees in order to know: From what perspective, should a true Muslim see worship especially Taraweeh as before the blessed month of Ramadan the Beloved Rasool ﷺ *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said to the blessed companions *رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ*: O people! A great and blessed month is about to come to you in which one night is better than one thousand months. Allah Almighty has made its Siyam Fard and offering Taraweeh during its nights is Nafl. (*Shu'ab-ul-Iman*, vol. 3, pp. 305, Hadees 3608)

Just ponder, what was the purpose of this saying?





Should we offer Taraweeh or not? Surely, it meant the same 'offer Taraweeh'. Then it is certain that the Beloved Rasool ﷺ himself offered Taraweeh as per his saying. It is stated in a blessed Hadees: One night, the Beloved Rasool ﷺ offered Salah in a Masjid, so people also offered Salah with him, then he ﷺ offered Salah the next night, more people came, and then people also gathered in the third or fourth night, so the Beloved Rasool ﷺ did not come out to them. Then in the morning he ﷺ said: Undoubtedly, I have seen what you did and I was prevented from coming out to you only by the fear that this Salah might be made Fard for you and it is the event of Ramadan. (*Sahih Bukhari, vol. 1, pp. 384, Hadees 1129*)

Despite not coming on the third or fourth night, the Beloved Rasool ﷺ and blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ had the tendency towards Taraweeh with Jama'at, but Taraweeh Salah with Jama'at was not offered lest it should become Fard. After the blessed demise of the Beloved Rasool ﷺ since Sayyiduna 'Umar Farooq and blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ knew that the Beloved Rasool ﷺ wished Taraweeh to be offered with Jama'at, Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ arranged Taraweeh with Jama'at when his caliphate began though people would always offer Taraweeh even in the caliphate of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. (*Sahih Bukhari, vol. 1, pp. 658, Hadees 2010*) All blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ liked it.

Offering Taraweeh has always been a practice of Muslims. Khulafa-e-Rashideen, Tabi'een and Tab'-e-Tabi'een, Aimmah Mujaahideen and Muhaddiseen رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ all offered Taraweeh, or it was the practice of blessed Aimmah that they would instruct their followers to recite the Holy Quran completely in 30 days by offering 20 Rak'aat Taraweeh daily, but some of them would recite the Holy Quran completely daily in 20 Taraweeh.

Remember! Islam has the same approach which the Beloved Rasool ﷺ, Khulafa-e-Rashideen, blessed companions, Aimmah-e-Deen, Aimmah Arba'ah, pious people of the Ummah, Sufiya, Islamic scholars, Islamic jurists and Muhaddiseen had. Now

find the answer to this question yourself that the real yearning for Islam, the real picture of Islam and the real interpretation of Islam is what has been mentioned above or the interpretation of the people is correct who say: *Ok, show me the word 'Taraweeh' in Ahadees.* What does the person mean by saying '*Show me the word 'Taraweeh'*'? Is he saying to offer Taraweeh or not? Playing with words he actually provokes others to not offer Taraweeh.

Allah Almighty has great favour upon Muslims. If we see in Masajid, we find even children مَا شَاءَ اللَّهُ offering Taraweeh with great pleasure and delight. On the other hand, women after managing home chores and Sahari and cooking food offer Taraweeh showing their love for Allah Almighty and obeying the Beloved Rasool ﷺ. But regretfully, amongst those who deny Taraweeh some say: *It is not a Salah as it is not proved;* so some say that it was not a Salah at all; some say: *I do not know why Maulvis lay so much emphasis on Nafl acts of worship.*

O brother! The entire Ummah has been offering Taraweeh. You tell us whether we should follow the method of blessed companions, Tabi'een, Tab'-e-Tabi'een, Islamic scholars, Muhaddiseen, Mufakkireen, Fuqaha-e-Mujtahideen and Mujaddid-e-Deen or we should follow you who say: 'Whatever I understand it is right and the religion which the entire Ummah has understood in these 14 hundred years is wrong. Therefore I say that we do not need to offer Taraweeh; we do not need to offer Nafl.' Is there any Ummati [follower] who dares to reduce the importance of the act which his Nabi ﷺ did and for which his Nabi ﷺ persuaded?

