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Everything Beseeches Allah Almighty

Mufti Muhammad Qasim Attari

Allah Almighty said:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

"All, who are in the heavens and the earth, are His beggars. Every day He has a 'new' task".²

Commentary: This verse unequivocally declares that all created beings, from the angels in the heavens to the earth-dwelling humans, jinn, and other life forms, are dependent on Allah Almighty. In fact, every single one of them is in need of His grace, and they all beseech Him. Creation is incapable and depends on Allah's omnipotence for everything.³

Those residing in the heavens include Jibrīl, Mika'il, the Bearers of the Throne, the angels of high rank (*muqarrabin*), and the other angels. Those living on earth include the prophets, saints, righteous people, and the believers. Even the polytheists and non-Muslims are among those who beseech the Lord.

Likewise, animals and plants seek from His majestic court. Hence, it is stated regarding all humans, animals, and earthly creatures:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

"And there is no one that walks upon the earth whose sustenance is not upon the responsibility of Allah's generosity;"⁴

Mention of those in the heavens and the earth and everything glorifying Allah Almighty has been referred to in the following way in the Quran:

"The seven heavens, and the earth, and all those in them glorify Him. And there is not a thing that does not proclaim His purity whilst praising Him. Yes; you do not understand their (method of) glorification. Indeed, He is Most Forbearing, Ever Forgiving."⁵

Note that glorifying Allah Almighty is also a form of supplicating to Him.

- 1 Such as giving honour, causing disgrace, giving life, and causing death.
- 2 [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Rahman, verse 29)
- 3 al-Khaazin, Surah al-Rahman, verse 29, vol. 4, p. 211, al-Jalalayn, Surah al-Rahman, verse 29, p. 444
- 4 [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hud, verse 6)
- 5 [Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israil, verse 44)

From amongst those residing in the heavens, the high-ranking angels that bear the Throne supplicate in the following way in the court of Allah Almighty. It is stated in the Quran:

“Those (angels) who carry the Throne and those who are around it proclaim the purity of their Lord while praising Him, and they believe in Him and seek forgiveness for the believers; (saying) ‘O our Lord, everything is encompassed by Your mercy and knowledge; therefore, forgive those who repented and followed Your path, and save them from the punishment of Hell.’”¹

Those who live on earth also seek from the Lord of the universe. The most superior figures from them are the prophets عَلَيْهِمُ السَّلَام. These are some of the supplications they made to Allah Almighty.

1. Prophet Ādam عَلَيْهِ السَّلَام sought forgiveness and pardon by supplicating:

“O our Lord, we have wronged ourselves; so, if You do not forgive us and do not have mercy upon us, we hence certainly became amongst those in loss.”²

2. Disheartened by the malicious denial and contempt of his nation, Prophet Nūḥ عَلَيْهِ السَّلَام called Allah Almighty:

“So, he supplicated to his Lord, ‘I am overpowered; therefore, take revenge on my behalf.’”³

3. Prophet Ibrāhīm عَلَيْهِ السَّلَام sought wisdom and the nearness of Allah Almighty by praying:

“O my Lord, bestow upon me wisdom and connect me with those who deserve your special proximity.”⁴

He made the following supplication for the acceptance of his deeds:

“And (recall) when Ibrahim was raising the foundations of this House along with Ismail whilst saying, ‘O our Lord, accept (this service) from us; undoubtedly, only You are the All-Hearing, the All-Knowing.’”⁵

He supplicated for Makkah:

“And remember when Ibrahim said humbly, ‘O my Lord, make this town (Makkah) secure, and safeguard me and my sons from worshipping idols.’”⁶

He sought forgiveness for himself, his parents, and for all believers on the Day of Judgement:

“O our Lord, forgive me, and my parents, and all the Muslims on the Day when accountability will take place.”⁷

4. Displeased with his nation, Prophet Lūṭ عَلَيْهِ السَّلَام sought divine help against them:

“He submitted, ‘O my Lord, help me against these corrupt people.’”⁸

5. After suffering hardship, difficulty, and illness for a lengthy period, Prophet Ayyūb عَلَيْهِ السَّلَام asked Allah Almighty:

“And (remember) Ayyub (Job), when he called his Lord: ‘Distress has. ‘Distress has afflicted me, and You are the Most Merciful of all those who show mercy.’”⁹

6. In the depths of the ocean whilst in the belly of the whale, Prophet Yūnus عَلَيْهِ السَّلَام pleaded for salvation in the divine court with the following words:

“There is no god except You; glory be to You. Indeed, an out-of-place (act) occurred from me.”¹⁰

1 [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah al-Mu`min, verse 7)
 2 [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah al-A`raf, verse 23)
 3 [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Qamar, verse 10)
 4 [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah al-Shu`ara, verse 83)
 5 [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah al-Baqarah, verse 127)
 6 [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, verse 35)
 7 [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, verse 41)
 8 [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah al-Ankaboot, verse 30)
 9 [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah al-Anbiya, verse 83)
 10 [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah al-Anbiya, verse 87)

7. When Prophet Mūsā عَلَيْهِ السَّلَام arrived in Midian in a state of hunger, he made the following request to Allah Almighty:

“O my Lord, I am in need of that food which you may send down for me.”¹

Then, after being honoured with Prophethood, he prayed for success in fulfilling his new duties:

“O my Lord, open up my chest for me (to increase my confidence). And make my task easy for me. And untie the knot of my tongue in order that they may understand my speech.”²

8. Prophet Sulaymān عَلَيْهِ السَّلَام asked the Owner of the Universe for an unparalleled kingdom:

“O my Lord, forgive me and bestow upon me such a kingdom, which shall not be fitting to anyone after me. Indeed, only You are the Great Bestower.”³

9. In old age, Prophet Zakariyyā عَلَيْهِ السَّلَام sought offspring from the Creator and Owner:

“O my Lord, give me from Your Court righteous offspring; indeed, only You are the Acceptor of supplication.”⁴

Furthermore, he also stated: “O my Lord, do not leave me alone (i.e. childless), and You are the Best Inheritor (i.e. Eternal).”⁵

10. On the request of his people, Prophet ‘Īsā عَلَيْهِ السَّلَام prayed to Allah, the true provider of sustenance, for a spread of food:

“O Allah, O our Lord, send down for us a table spread (with food) from heaven, that it may become an Eid (i.e. a joyous festival) for us, for our former and latter people, and (let it be) a sign from You. And

give us sustenance, and You are the Best Provider of sustenance.”⁶

11. Likewise, the supplications of Allah’s Beloved, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are also mentioned in the Qur’ān and hadith. The Ulema have dedicated volumes to these precious Muhammadan supplications. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated:

“O my Lord, bestow upon me more knowledge.”⁷

“O my Lord, forgive (the believers) and have mercy, and You are the Best to bestow mercy.”⁸

Being mindful of all these verses, now recite this verse:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٦٦﴾

“All, who are in the heavens and the earth, are His beggars. Every day He has a ‘new’ task.”⁹

Now, immerse yourself in Allah’s love, reflect on His greatness, and raise your hands in His majestic court. May Allah Almighty grant us the blessings of both worlds for the sake of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ *Āmīn*.

1 [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah al-Qasas, verse 24)

2 [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta-ha, verses 25 - 28)

3 [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Saad, verse 35)

4 [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal Imran, verse 38)

5 [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah al-Anbiya, verse 89)

6 [Kanz-ul-Iman (translation of Quran)] (Part 7, Surah al-Maidah, verse 114)

7 [Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta-ha, verse 114)

8 [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah al-Mu’minoon, verse 118)

9 [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Rahman, verse 29)



Gateway to Hadith

Softening A Hard Heart

Nasir Jamal Attari Madani

Advising a person who had complained of hard-heartedness, the Messenger of

Allah ﷺ said: For example, arrogance is treated with humility, greed with generosity, and likewise, hard-heartedness is cured by having mercy on the poor and orphans.³

Allah ﷺ said:

إِنْ أَرَدْتَ أَنْ يَلِينَنَّ قَلْبُكَ، فَاطْعِمِ السَّكِينِ وَأَمْسَحْ رَأْسَ الْيَتِيمِ

"If you want to soften your heart, feed the poor and stroke the heads of orphans."¹

In this blessed hadith, the Messenger of Allah ﷺ specified two ways to treat a hard heart. Pondering over the beauty and wisdom of these words, we learn that having good conduct with the poor and orphans is a powerful way to invoke Allah's mercy which softens the heart.

Commenting on this hadith, Mufti Ahmad Yar Khan Na'imi رَحْمَةُ اللهِ عَلَيْهِ adds:

What a marvellous remedy! Being kind to the poor and orphans leads to a person being blessed with the mercy of Allah Almighty, and the mercy of Allah Almighty causes the heart to become soft. Allah says:

أَوْ اطْعَمُوا فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا إِذَا مَفَرَّتْ أَوْ مِسْكِينًا إِذَا مَتَرَتْ²

Or the feeding on a day of hunger. To an orphan (who is) the next of kin. Or to a poor person lying in dust (i.e. afflicted with misery).²

Having a soft heart is itself a great mercy from Allah Almighty. Usually, the cure is the opposite of the ailment.

What does it mean to have a hard heart?

Hardness refers to a state of stagnation of the heart whereby reminders and advice have no impact on the person, and one develops an instantiable tendency for sinning without regret and inclination to repent.⁴

Hard-heartedness is not a minor illness

Having a hard heart is not an ailment that should be taken lightly. A person suffering from this spiritual malady is susceptible to committing major sins such as theft, robbery, murder, and oppression. A hard-hearted person will commit the gravest of sins, even blasphemy (*kufr*). This disease distances a person from the mercy of Allah Almighty and takes away the sweetness of worship. A hard-hearted person will commit sins audaciously.

To fully understand the gravity of this terrible disease, let us read the following quote attributed to Sayyiduna Malik bin Dinar رَحْمَةُ اللهِ عَلَيْهِ:

There are specific punishments of Allah Almighty for the body and heart. For example, a lack of sustenance or laziness in performing acts of worship, but there is no greater punishment for a servant than hardness of the heart.⁵

1 Musnad Ahmad, vol. 13, p. 21, Hadith 7576

2 [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Balad, verses 14 - 16)

3 Mirat ul Manajeeh, vol. 6, p. 583

4 Sirat ul Jinaan, vol. 4, p. 370

5 Hilya tul Awliya, vol. 6, p. 313, Raqm 8747

Why does the heart become hard?

1. **Trivial Speech:** The tongue has a deep connection with the heart. The more one utilises the tongue for trivial and useless things, the more mistakes it commits, and this ultimately leads to hard-heartedness. It appears this is the reason speaking excessively was discouraged by the final Prophet ﷺ:

O People! Do not speak much without remembering Allah! Speaking excessively without remembering Allah leads to hard-heartedness. Indeed, the furthest of the people from Allah is the one whose heart is hard.¹

The beloved Prophet ﷺ also said, “Indecent speech is due to hard-heartedness, and hard-heartedness is in the fire.”²

Mufti Ahmad Yar Khan Na’imi رَحْمَةُ اللهِ عَلَيْهِ explained:

This means that whosoever is careless in regard to his tongue and utters all forms of evil statements without hesitation, he possesses a hard heart and is void of modesty. Hard-heartedness is a tree whose roots are in the heart of a person, and its branches are in Hell. A careless person like this eventually shows disrespect towards Allah Almighty and His Messenger and becomes a disbeliever (*kafir*).³

2. **Excessive Laughter:** A hadith reads: “Do not laugh excessively! Doing so causes the heart to ‘spiritually’ die (become hard).”⁴ The final Prophet ﷺ further mentioned the harms of excessive laughter: “Refrain from laughing excessively, for it causes the heart to die and removes light from the face.”⁵

3. **Immoderate Eating:** Eating to a full stomach can also lead to hard-heartedness. Sayyidunā Bishr ibn Hārith رَحْمَةُ اللهِ عَلَيْهِ explained, “Two habits harden the heart: speaking excessively and eating excessively.”⁶
4. **Excessive Sinning:** A hadith states: “Whenever a believer sins, a black spot appears on his heart. If he repents, leaves the sin, and seeks forgiveness, his heart is cleaned. If he instead increases in sins, ‘and does not repent’, the black spot grows.”⁷ Sayyidunā Imam ibn Hajar al-Haytamī رَحْمَةُ اللهِ عَلَيْهِ adds, “This black spot envelops the entire heart, and this is the rust Allah Almighty has mentioned in His book:

كَلَّا بَلْ سَنَّهٗ اِنَّ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٣٦﴾

Not at all! Rather, their earnings (i.e. their sins) have caused rust upon their hearts”⁸

Some cures for hard-heartedness

Some of the cures for hard-heartedness given to us by the final Prophet ﷺ are listed here:

1. Reciting the Quran and remembering death - these are effective ways of softening the heart. The final Prophet ﷺ said, “Hearts become rusty in the same way iron becomes rusty when coming into contact with water.” When asked what will remove this rust, he ﷺ replied, “Remembering death abundantly and reciting the Quran.”⁹
2. Sayyidunā Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ narrates from some pious individuals, “All of goodness is summed up in these two actions: obeying the commands of Allah Almighty and showing kindness towards His creation.

1 Tirmizi, vol. 4, p. 184, Hadith 2419

2 Tirmizi, vol. 3, p. 406, Hadith 2016

3 Mirat ul Manajeeh, vol. 6, p. 641

4 Ibn Majah, vol. 4, p. 465, Hadith 4193

5 Attargheeb Wattarheeb, vol. 3, p. 340, Hadith 27

6 Hilya tul Awliya, vol. 8, p. 392, Raqm 12637

7 Ibn Majah, vol. 4, p. 488, Hadith 4244

8 [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Mutaffifeen, verses 14, Al-Zawajir, vol. 1, p. 26)

9 Shu’ab al-Iman lil-Bayhaqi, vol. 2, p. 352, Hadith 2014

Whosoever does not respect the commands of Allah or show kindness to His creation is far removed from His mercy.”¹

There are many ways to be kind and compassionate towards the creation of Allah Almighty, such as feeding the poor. This is a great means of earning divine mercy. The Messenger of Allah ﷺ said, “Feeding poor Muslims is from the actions that necessitate the mercy of Allah.”²

3. Another way of displaying kindness towards the creation of Allah is to maintain good conduct with orphans. The Messenger of Allah ﷺ declared good conduct with orphans to be a sign of an excellent home, and evil conduct with them to be a sign of the worst home. It is stated in a hadith, “The best home from among the Muslims is that in which an orphan is found and treated well. The worst home from among the Muslims is that in which an orphan is found but treated badly.”³

The Messenger of Allah ﷺ also explained the importance of treating orphans well by informing us that stroking the head of an orphan with kindness is an act which can even cure the insufferable ailment of hard-heartedness. He also beautifully mentioned the immense reward a person will receive for his kindness towards them. Hence, the beloved Prophet ﷺ said, “Whosoever stroked the head of an orphan solely for the pleasure of Allah, he will be rewarded for every hair his hand passed over.”⁴

May Allah Almighty grant our hearts softness.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم



1 Al-Fath Al-Rabbani, p. 89

2 Attargheeb Wattarheeb, vol. 2, p. 35, Hadith 9

3 Ibn Majah, vol. 4, p. 193, Hadith 3679

4 Musnad Ahmad, vol. 8, p. 272, Hadith 22215

Dar al-Ifta Ahl al-Sunnah

Mufti Muhammad Qasim Attari

with the body is small and does not touch the entirety of a body part, sadaqa must be given. If the amount of fragrance is of a greater amount or comes into contact with an entire body part, dam will become necessary (*wājib*).

Applying this to the question, as the pilgrim in Ihram has used scented wet wipes and cleaned the entirety of a body part with them, in this case his hands, dam is now necessary upon him. The hands are considered a complete body part, and fragrance coming into contact with the entirety of such, shall cause *dam* to become *wajib*. If it does not touch the entire body part, but the amount of fragrance imparted from the tissue onto the body is of greater amount, dam shall also become necessary.

Dam refers to either a male or female goat, ram, sheep, or 1/7th of a cow or camel. Such an animal must be slaughtered within the grounds of the Sacred Sanctuary (*haram*) for the expiation to be valid. The person performing this expiation can neither consume the meat of the animal nor feed it to a wealthy person, as only the poor and needy have a right to it.

وَاللّٰهُ اَعْلَمُ بِرُؤُوسِ السَّمٰوٰتِ وَرُؤُوسِ الْاَرْضِ وَرُؤُوسِ الْبَرِّ وَالْبَحْرِ وَرُؤُوسِ الْاَنْبِيَاءِ وَرُؤُوسِ الْمُرْسَلِينَ

1. Using scented wet wipes in the state of Ihram

Q: What do the honourable scholars of Islam say about the following matter: whilst in the state of Ihram, is it permissible to use scented wet wipes? If a pilgrim in the state of Ihram wipes his hands with them, what will the ruling be?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّافِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The pilgrim in Ihram must (*wājib*) undergo expiation (*dam*) if s/he uses scented wet wipes on the hands.

When discussing this topic in detail, the first facet of discussion is centred around the presence of fragrance upon the wet tissues themselves. If tissue is wet with fragrance and this wetness comes into contact with the body, the same ruling of perfume being applied to the body also comes into effect.

If the amount of fragrance that comes into contact

2. Who can have a proxy Hajj (*hajj badal*) performed on their behalf?

Q: What do the honourable scholars of Islam say about the following matter: Hajj is compulsory for my father. He has had the money to perform it for around four or five years now, but he has not done so. He is approximately 70 years old. Although he can walk short distances and sit up in vehicles, due to blood sugar issues, high blood pressure, and leg pain, he cannot walk for long distances. Can someone perform a proxy Hajj on his behalf, or must he perform Hajj himself?

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

A: Deliberately delaying the performance of Hajj without a valid excuse for one year is a minor sin. Delaying it beyond this is a major sin. Firstly, he should repent for this delay. When a person is able to perform Hajj and meets all of its conditions, it is compulsory (*fard*) for him to immediately perform Hajj in that year. The Messenger of Allah ﷺ said, "Hasten to perform Hajj, as none of you know which hardship will afflict you later."

Regarding the question, your father cannot have Hajj performed on his behalf. It is still compulsory for him to complete it himself. The jurists of Islam have allowed proxy Hajj only when the person is totally incapable and will most likely remain in this state until passing away. In other words, he will remain incapable of performing Hajj for the rest of his life.

One scenario is extreme old age or severe illness, which renders a person completely incapable of performing Hajj. Although Hajj may prove difficult for your father, he is not incapable or unable entirely. In contemporary times, the Hajj has been made easier compared to the past. Wheelchairs and other facilities are available to help in performing tawaf, sa'i, and the other rites of Hajj. Excellent transport links are available between Makka and Madina. With the availability of such facilities, your father is not deemed incapable of completing Hajj himself. It is compulsory for him to perform it himself.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

3. Impact of watery discharge from eye due to a cold on wudu

Q: What do the honourable scholars of Islam say about the following matter: my eyes sometimes discharge water when suffering from a cold. Does this discharge invalidate my wudu?

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

A: The watery discharge from the eye caused by a

cold does not invalidate wudu. The same applies to the water that is discharged from the eyes due to intense winds or crying. Wudu is invalidated, however, if water leaves the eye due to illness, as it can be strongly presumed that this discharge contains blood, pus, and other impurities. There are not such presumptions about water which exits the eyes due to strong winds or crying, and thus, it does not invalidate wudu.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

4. The imam and followers shaking hands after salah

Q: What do the honourable scholars of Islam say regarding the following matter: may the imam and followers shake hands after salah?

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

A: In itself, shaking hands is a Sunnah. Shaking hands after salah is permissible and lawful (*mubāḥ*). It is a commendable act, as shaking hands bring people together and increases their love and respect for each other.

After salah, the scholars, pious people, and Muslims at large consider shaking hands to be a virtuous act. A hadith mentions that whatever is considered good by the Muslims, it is also considered good in the sight of Allah.

The books of jurisprudence which labelled the shaking of hands after salah as an innovation (*bid'a*) have not considered it a sinful innovation (*bid'a sayyi'a*) but a commendable innovation (*bid'a hasanah*), which is defined as a new act which does not contravene the Quran and Sunnah. Commendable innovations are not forbidden in Islam. If the Muslims consider them to be good, they are considered accepted and good in the sight of Allah.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Q&A FROM MADANI MUZAKARAH

Children performing Hajj

Q: Can I perform Hajj? (Asked by a young girl).

A: Yes, children can perform Hajj. There is even a specific chapter in *Rafiq al-Haramayn* which discusses the Hajj of children. Anyone taking children with them to perform Hajj should read the details mentioned in this chapter. It will prove useful ¹ إن شاء الله.

Implications of performing Hajj in childhood

Q: If somebody performed Hajj before puberty, but as an adult is financially capable of performing Hajj on his own accord, will he have to perform his obligatory Hajj again, or is the Hajj from his childhood sufficient?

A: Hajj is not obligatory for minors. However, they shall still be rewarded if they perform it, as the good deeds of a child are accepted. Bearing this in mind, Hajj performed before the age of puberty does not fulfil the responsibility of the obligatory Hajj. After becoming an adult, if such a person is financially capable and also fulfils the other conditions of Hajj, the obligatory Hajj must be performed.² Hajj is obligatory once in a lifetime.³ Some individuals consider having a continuous income from a job to be a condition for Hajj to be obligatory, but this is incorrect.⁴

A verse of poetry

Q: Kindly explain this couplet of the Imam of the Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ:

Hum ko to apnay sāye mai ārām hī se lāye

Hīle bahāne wāloñ ko ye rāh dar ki hai⁵

You called us safely under your shade,

This path makes people of excuses afraid.

A: Previously, people would travel to Madina on camels and horses. Sometimes, highway bandits would loot these caravans. During this time, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ intended to travel to Madina on a camel. Some people urged him to forego the idea, reminding him of the potential danger. Unswayed, he travelled by camel and reached Madina without any problems. Perhaps the couplet is a reference to this.

It is as though the great Imam is saying that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has called us safely under his protection and honoured us with the ability to present ourselves in Madina. Those who do not travel to Madina instead show small-mindedness⁶ would suffice, and the path seems scary to them. The great Imam is informing us that those who rely upon Allah Almighty and summon up courage are not in danger from anything. To this end, this couplet has elements of reassurance.⁶

1 Madani Muzakarah, 9 Rajab, 1440 AH

2 Fatawa Razawiyyah, vol. 10, p. 775

3 Fatawa Hindiyyah, vol. 1, p. 216

4 Madani Muzakarah, 11 Jumada al-Ukhra, 1440 AH

5 Hadaiq-e-Bakhshish, p. 202

6 Madani Muzakarah, 25 Jumada al-Ukhra, 1440 AH

Sacred name written on goat

Q: If certain animals, vegetables, or other foods are found to naturally have the name of Allah Almighty or the name of the Messenger of Allah ﷺ on them, what should we do? Can we slaughter such an animal or cut such a food?

A: These names do not commonly appear on these things. However, when they do, people go to see them out of reverence. Typically, no-one eats them, and instead post pictures of them to social media. However, there is no issue with consuming such edibles. For example, if a tomato or vegetable is found to naturally bear a sacred name, it can still be eaten. If it is on a goat or animal, it can be slaughtered without issue.

The piece of skin which truly carries a sacred name and was preserved should not be disrespected but framed and hung in the home for blessings.

If the name of Allah Almighty and His Messenger ﷺ naturally appear on something, this has its own unique attraction. It increases a person in his faith and love, as he says, "Look, my Lord is true. This name was not written on this skin by a person, but my Lord has written it." It is possible that a non-Muslim may accept Islam after seeing that these sacred names appeared without human intervention, by the power of Allah Almighty.¹

Referring to Allah as *sakhi*

Q: Can we refer to Allah Almighty as *sakhi* (generous) in our supplications?

A: It is forbidden to refer to Allah Almighty as *sakhi*. Instead, Allah Almighty should be referred to as *Jawwād*.² However, we can refer to our beloved master, the Messenger of Allah ﷺ as *sakhi*.³

Lying down on the stomach

Q: Is it okay to lie on our fronts, i.e., on the stomach?

A: Lying on the stomach is the way of the people of Hell. (**Note:** Sayyidunā Abū Dharr رَضِيَ اللَّهُ عَنْهُ narrates, "I was once lying down on my stomach, when the Messenger of Allah ﷺ passed by me. He struck me with his blessed foot and said, 'O Jundub! This is the way the people of Hell lie down.'"⁴

After citing this hadith, Mufti Amjad Ali A'zami رَضِيَ اللَّهُ عَنْهُ explained, "This is the way disbelievers is the way disbelievers lie down, or the people of Hell will lay in this manner therein."⁵

Many people sleep in this manner nowadays. Children who sleep like this should be corrected so that they can develop the habit of sleeping in the correct position. If this is not rectified in childhood, they will develop a habit of sleeping on their stomach, and when they grow older, they will be unable to sleep without adopting this position.⁶

Giving meat to birds as charity (*ṣadaqa*)

Q: Are we able to feed meat to birds as charity?

A: Some people feed meat to kites and crows as a charitable act. They circle the morsels of meat around the bird's head beforehand; this is the way of the non-Muslims. (**Note:** Read ahead a question that was posed to Imam Ahmad Raza Khan رَضِيَ اللَّهُ عَنْهُ in relation to feeding birds, and the response he gave. Question: "Some people buy a goat and slaughter it in the name of their son or daughter. They then feed its meat to kites and crows and distribute some of it to the poor. To what extent is this practice correct?" In reply, the Imam said, "This meat should be given to the poor, as giving it to birds serves no purpose. This is open transgression, and serving crows in this manner is a tradition of Hindus."⁷

1 Madani Muzakarah, 20 Jumada al-Ukhra, 1440 AH

2 Fatawa Razawiyyah, vol. 27, p. 165

3 Madani Muzakarah, 6 Jumada al-Ukhra, 1440 AH

4 Ibn Majah, vol. 4, p. 214, hadith 3724

5 Bahar-e-Shari'at. vol. 3, p. 434

6 Madani Muzakarah, 20 Jumadal Ukhra, 1440 AH

7 Fatawa Razawiyyah, vol. 20, pp. 588 - 590



The Impact of Sayyidunā ‘Uthmān’s Martyrdom

Adnan Ahmad Attari

Our master and the Commander of the Faithful, ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ was martyred during a cruel attack by some dissidents on 18 Dhu al-Hijjah, 35 AH. The heinous attack on his house shook the Companions and sent tremors of sorrow through the Islamic world. Here is what some of the leading Companions said about the incident.

Our Master, ‘Alī ibn Abī Ṭalīb

“Dear Allah! I am neither happy with the martyrdom of ‘Uthmān nor did I command it.”¹

“Now, there is nothing but destruction for you (the people) until the end of time.”²

The Mother of the Faithful, Sayyidatuna ‘Ā’isha al-Ṣiddīqa

“You have left ‘Uthmān as pure as cloth after it is washed of impurities.³ You then martyred him.”

“You have made ‘Uthmān as immaculately clean as a bowl after it is washed. You then martyred him.”⁴

Sayyidunā Sa‘d ibn Abī Waqqāṣ

After the martyrdom of Sayyidunā ‘Uthmān,

Sayyidunā Sa‘d went into seclusion, leaving public life and having limited contact with the affairs of people.⁵

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf

“The thought of remaining alive whilst ‘Uthmān becomes a martyr had never occurred to me.”⁶

Sayyidunā ‘Abd Allah ibn Salām

“Today!” he exclaimed in tears, “the people of Arabia are destroyed.”⁷

“By martyring ‘Uthmān, the people have opened such a door of tribulation which will remain open until the Day of Judgement.”⁸

Sayyidunā Ḥudhayfa

Whilst in Midian, he asked, “What has happened with ‘Uthmān?” It was said, “It seems as though miscreants have martyred him.” Hearing this, he answered, “If this is the case, ‘Uthmān is in Paradise, and the miscreants are in the Fire.”⁹

In another narration, when he heard the sorrowful news of Sayyidunā ‘Uthmān’s martyrdom, he made

- 1 Tareekh Ibn Asakir, vol. 39, p. 369
- 2 Ansab al-Ashraf, vol. 6, p. 224
- 3 I.e., his book of deeds is full of good deeds.
- 4 Tabaqat Ibn Sa‘d, vol. 3, p. 60
- 5 Mu‘jam Ma’a Isti‘jam, p. 1093
- 6 Musannaf Ibn Abi Shaiba, vol. 21, p. 348
- 7 Musannaf Ibn Abi Shaiba, vol. 21, p. 308
- 8 Riyad ul Nadira, vol. 2, p. 81
- 9 Riyad ul Nadira, vol. 2, p. 80

the following supplication: “Dear Allah! You know I am free from being involved in Sayyidunā ‘Uthmān’s martyrdom. Even if those who did this are correct, I still have nothing to do with them. If those who martyred him are sinful, You know I am free from any form of link with them.”¹

He was also reported to have said, “By Allah! Those who martyred Sayyidunā ‘Uthmān will not find anyone better to replace him.”²

Sayyidunā Ḥudhayfa further commented:

The first tribulation was the martyrdom of ‘Uthmān, and the last will be the arrival of Dajjal. I take an oath by that Being in Whose control is my soul! Whoever has even an atom’s worth of love for those who martyred ‘Uthmān, he will follow Dajjal when he arrives, and he will die in this state. If such a person does not encounter Dajjal, he will believe in him in his grave.³

Sayyidunā Abū Mūsā al-Ash‘arī

“If the martyrdom of ‘Uthmān was right, the people of Arabia would extract milk from their cattle. However, this martyrdom was driven by misguidance, and so they are to now extract blood.”⁴

Sayyidunā Abū Hurayra

On the day of this event, Sayyidunā Abū Hurayra held two locks of his blessed hair and said, “Also behead me! By Allah, ‘Uthmān has been wrongfully martyred.”⁵

When this incident would be mentioned before him, he would begin to cry.⁶

The Prophet’s Grandson, Sayyidunā Ḥasan ibn ‘Alī

“May Allah curse those who martyred ‘Uthmān.”⁷

Sayyidunā ‘Abd Allah ibn ‘Abbās

Acting as a deputy of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ‘Abd Allah ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ was performing the obligations of Hajj that year. When news of the tragic event reached him in Makka, he said, “By Allah! ‘Uthmān was from those who upheld justice and integrity. If only I too were martyred on that day.”⁸

“If everyone was involved in the martyrdom of ‘Uthmān, they would all have been subject to stoning in the same manner as the nation of Lūt.”⁹

Sayyidunā ‘Abd Allah ibn Zubayr

“The murderers attacked ‘Uthmān the way thieves attack the blind-side of a town. May Allah ruin them all.”¹⁰

Sayyidunā Zayd ibn Thābit

He would cry upon the besieging of Sayyidunā ‘Uthmān’s house.¹¹

Sayyidunā Salama ibn Akwa‘

After this event took place, he left Madina for Rabza, where he remained for a long time. A few days before his passing away, he returned to Madina.¹²

Sayyidunā Thumāma ibn ‘Adī

Whilst in Yemen delivering a sermon, he received news of this sorrowful event. He began to cry in deep sadness, and when he was able to speak, he said, “Today, the vicegerency of Prophetic blessings has been taken away from the Prophet’s Ummah.”¹³

Sayyidunā Samura ibn Jundub

“Without doubt! Islam was in an unassailable and invincible fortress. By martyring ‘Uthmān, insurrectionists have brought a fissure into it. This space will not be filled by

1 Riyad ul Nadira, vol. 2, p. 80

2 Tareekh al-Madina, p. 1249

3 Riyad ul Nadira, vol. 2, p. 80

4 Tareekh Ibn Asakir, vol. 39, p. 480

5 Tareekh al-Madina, p. 1246

6 Tabaqat Ibn Sa’d, vol. 3, p. 59

7 Riyad ul Nadira, vol. 2, p. 80

8 Tareekh Ibn Asakir, vol. 39, p. 219

9 Riyad ul Nadira, vol. 2, p. 81

10 Zad al-Maseer, vol. 8, p. 121

11 Tabaqat Ibn Sa’d, vol. 3, p. 59

12 Bukhari, vol. 4, p. 439, Hadith 7087

13 al-Mujam al-Kabeer, vol. 2, p. 90, Tabaqat Ibn Sa’d, vol. 3, p. 59

the people until the Day of Judgement.”¹

The blind Companion, Sayyidunā Abū Usayd

“I thank Allah for granting me vision during the Prophetic era, bestowing me the honour of seeing the Messenger of Allah ﷺ, and I thank Him for taking my vision away during this time of tribulation.”²

Sayyidunā Abū Bakr al-Saqafī

“I would rather be cast onto the earth from the sky than be involved in the murder of Sayyidunā ‘Uthmān.”³

Sayyidunā Abū Ḥamid al-Sā‘idī

“Dear Allah! I shall neither perform such-and-such action for Your sake, nor shall I smile until I meet Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.”⁴

The following statement is attributed to either Sayyidatunā Umm Ḥabība or Sayyidatunā Ṣafiyya, who are both wives of the Holy Prophet ﷺ and mothers of the faithful:

“Allah and His Messenger are displeased with those who have taken varying paths in their religion and became many factions.”⁵

Sayyidunā ‘Abd Allah ibn ‘Amr

“‘Uthmān, the possessor of two lights, was martyred most unjustly, and for this, he was given two shares of reward.”⁶

Sayyidunā Ḥassān ibn Thābit

He mentions this incident in his poetry, by writing:

You have murdered a friend of Allah in his own home, bringing misguidance and injustice into the fray. Whichever nation aided in martyring ‘Uthmān, it will never achieve success, as he was rightly guided and walked upon the correct path.⁷

Sayyidunā Ka‘b ibn Mālīk

He also penned poetry describing this event: “You have seen how goodness turned its back to the people, with the same speed as an ostrich turns and runs away, after ‘Uthmān has now left.”⁸

Sayyidunā Walīd ibn ‘Uqba

He is another Companion who expressed his emotions regarding this incident in poetic form, saying: “If only I were subject to destruction before this took place, as my body is now sick and my heart suffering from panic.”⁹

Sayyidatunā Zaynab bint ‘Awwām

She said in a poem, “You made ‘Uthmān thirsty in his own home, yet quenched your own the way a severely thirsty camel drinks from gushing water.”¹⁰

Other Companions

Our masters ‘Alī, Ṭalḥa, Zubayr, Sa‘d and others رَضِيَ اللَّهُ عَنْهُمْ in Madina fell unconscious when they learned of Sayyidunā ‘Uthmān’s martyrdom.¹¹

When this event took place, many of the mothers of the believers said, “Calamities have taken over, and Islam has come under their effect.”¹²

After this tragic incident, many Companions رَضِيَ اللَّهُ عَنْهُمْ who had partaken in the Expedition of Badr left public life and remained in their homes, leaving only on their funeral biers.¹³

May Allah Almighty have mercy upon them, and for their sake, may He forgive us without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

- 1 Tareekh Ibn Asakir, vol. 39, p. 483
- 2 Tareekh Ibn Asakir, vol. 39, p. 482
- 3 Tareekh Ibn Asakir, vol. 39, p. 483
- 4 Tabaqat Ibn Sa‘d, vol. 3, p. 59
- 5 Tareekh Madina, p. 1314
- 6 al-Mujam al-Kabeer, vol. 1, p. 89
- 7 al-Isti‘aab, vol. 3, p. 163
- 8 Tareekh Ibn Asakir, vol. 39, p. 537
- 9 Tareekh Ibn Asakir, vol. 63, p. 249
- 10 al-Isti‘aab, vol. 3, p. 162
- 11 Tareekh Ibn Asakir, vol. 39, p. 419
- 12 Tareekh Ibn Asakir, vol. 39, p. 528
- 13 al-Bidaya wa al-Nihaya, vol. 5, p. 351

Sayyidatunā Umm Hishām

bint Ḥāritha رَضِيَ اللَّهُ عَنْهَا

Mawlana Wasim Akram Attari Madani

Hailing from the Ansar,¹ Sayyidatunā Umm Hishām رَضِيَ اللَّهُ عَنْهَا was a Companion of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Her father, Sayyidunā Ḥāritha ibn Nu‘mān رَضِيَ اللَّهُ عَنْهُ, and her mother, Sayyidatunā Umm Khālid bint Khālid رَضِيَ اللَّهُ عَنْهَا² were well-known Companions. Umm Hishām رَضِيَ اللَّهُ عَنْهَا is from amongst the fortunate women who partook in the Pledge of Ridwan.³ She was the milk sister of Sayyidatunā ‘Amrah bint ‘Abd al-Raḥmān رَضِيَ اللَّهُ عَنْهَا⁴ who was a jurist and a student of Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا.⁵

Sayyidatunā Umm Hishām رَضِيَ اللَّهُ عَنْهَا had the privilege of narrating hadith directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Many people transmitted hadith from her, including her sister, ‘Amrah bint ‘Abd al-Raḥmān,⁶ ‘Abd al-Raḥmān ibn Sa’d, and Khubayb ibn ‘Abd al-Raḥmān.⁷ Her hadith have been narrated in the collections of Muslim, Abū Dāwūd, and Ibn Mājah رَحِمَهُمُ اللَّهُ.⁸

Sayyidatunā Umm Hishām رَضِيَ اللَّهُ عَنْهَا memorised Surah Qāf. She said:

“I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recite Surah Qāf, and I memorised it directly from him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this surah in every Friday sermon”.⁹

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited one verse of Surah Qāf in a sermon and another in the next sermon. As she attended the Friday prayers,¹⁰ she was able to memorise the entire surah over a period of multiple sermons.¹¹

Sayyidatunā Umm Hishām رَضِيَ اللَّهُ عَنْهَا was a loyal follower of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and cherished the memories of basking in his radiant company. She remarked, “We shared a stove with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for two years or one year and some months.”¹² Imam Nawawī رَحِمَهُ اللَّهُ عَلَيْهِ explained, “This statement of Umm Hishām bint Ḥāritha ibn Nu‘mān رَضِيَ اللَّهُ عَنْهَا suggests that as well as being aware of the condition of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she made it the adornment of her memory. She had a special closeness to the house of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ too.”¹³

1 Tahzeeb al-Tahzeeb, vol. 10, p. 533

2 Tabaqat Ibn Sa’d, vol. 8, p. 325

3 Usd al-Ghaabah, vol. 7, p. 441

4 Taqreeb al-Tahzeeb, p. 1386

5 Siyar A’lam al-Nubala, vol. 5, p. 416, Al-A’laam li al-Zirkili, vol. 5, p. 72

6 Tahzeeb al-Tahzeeb, vol. 10, p. 533

7 Usd al-Ghaabah, vol. 7, p. 441

8 Sharh Sunan Abi Dawud, vol. 4, p. 442

9 Muslim, p. 336, Hadith 2015

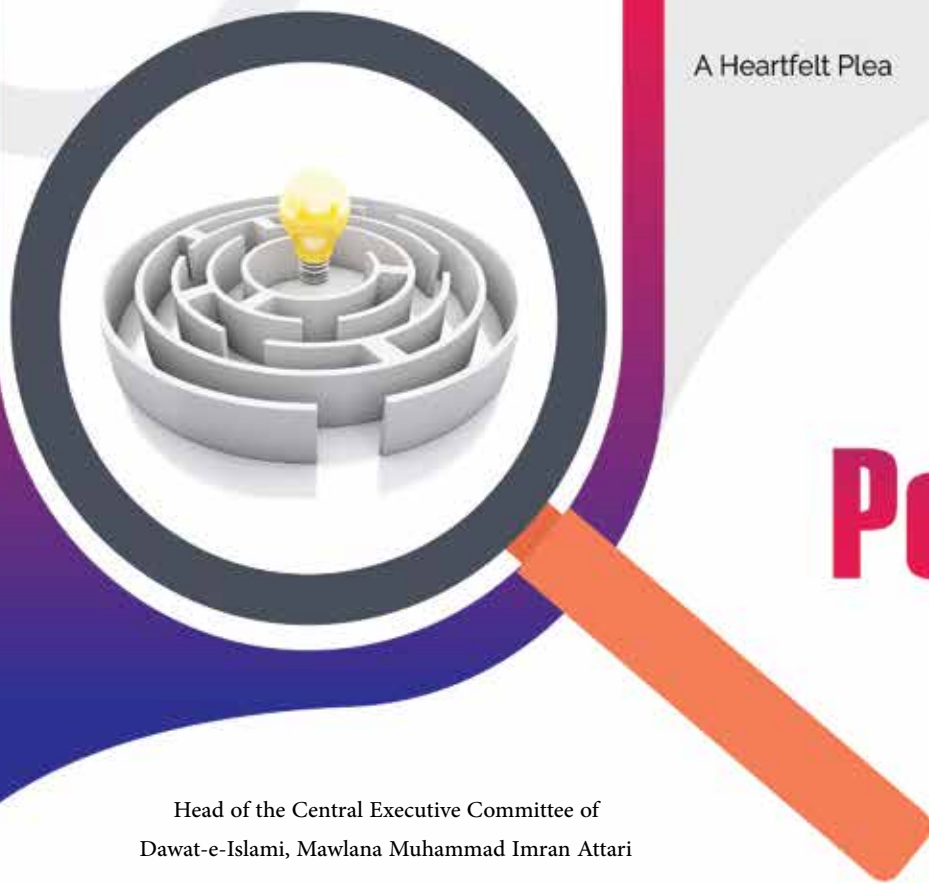
10 Initially, women were permitted to enter the Masjid. However, through the unanimous decision of the noble companions رَضِيَ اللَّهُ عَنْهُمْ thereafter, it was disallowed; this is the view of Sayyidatunā A’isha رَضِيَ اللَّهُ عَنْهَا. Read Fatawa Faiz ul-Rasool volume 2 p. 635 for more detail.

11 Mirat ul Manajeeh, vol. 2, p. 344

12 Muslim, p. 336, Hadith 2015

13 Sharh Muslim li al-Nawawi, vol. 6, p. 161

Search For Positivity



Head of the Central Executive Committee of
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Focusing on the positive is a sign of a healthy mind and a good nature. Optimism brings peace of mind and contentment and reduces stress and anxiety. This, in turn, drives a person to be thankful to Allah Almighty.

The people of Allah would remain optimistic

It was a fundamental part of their lives to focus on the positive aspects of everything around them. Someone said to Sayyidunā Sahl al-Tustarī رَحْمَةُ اللَّهِ عَلَيْهِ, "Thieves broke into my house and stole my belongings." He رَحْمَةُ اللَّهِ عَلَيْهِ replied, "Be thankful to Allah Almighty! What would you do if the Devil entered your heart and corrupted your faith?" Similarly, a pious man رَحْمَةُ اللَّهِ عَلَيْهِ was walking along the road when a tray of ashes fell upon his head. In response, the pious man performed a prostration of gratitude in the court of Allah Almighty. When he asked the reason for doing so, he responded, "I was waiting for the fire to consume me, but it is a blessing that ashes were put in its place."¹

Therefore, we must have a positive outlook on life if we want a good life in this world and the next.

Search for the good within yourself. Before anything else, think about yourself. For example, there are issues affecting your body. Note them down. For example, you have written down 10. Now focus on the parts of your body that are not experiencing problems. Perhaps there are 100 parts of your body in a sound condition. So, there are 10 parts that are affected and 100 that are not. This is an opportunity for showing gratitude.

Likewise, ponder over your current state. For example, you work a normal halal job but you do not deem your salary to match your abilities. Just think, if your salary is low, it is not a major problem. Be thankful to Allah Almighty that you are earning in a halal manner, and you are not acquiring it through deceit or other haram means. Your boss is fair, and he does not swear at you, or call you into work early and make you finish late. Even if you have to work outside of your contracted hours, he includes it in your overtime and remunerates you for it.

1 Ihya al-'Uloom, vol. 4, p. 158

If you focus on the positive things regarding yourself like this, you will find many things to be thankful for. When you are grateful to Allah Almighty, He will increase His blessings upon you **إِنْ شَاءَ اللَّهُ**. Allah Almighty states:

لَنْ شَكَرْتُمْ لَا زِيدَنَّكُمْ

*'If you are grateful, I will henceforth give you more;'*¹

Look for the positives in your country

I look at the positives of my country, Pakistan. Although I acknowledge the issues facing my country, I can still appreciate the good points which are far greater. There is an abundance of beauty and goodness in my country; there is freedom of religion, countless masjids and madrasahs, thousands of worshippers, and no shortage of generous people to help the needy. There is no restriction in mentioning the name of Allah Almighty and His Prophet ﷺ. By the grace of Allah, the work of Islam is being carried out very well in Pakistan, and the level of freedom that one has to serve Islam here is seldom found anywhere else.

Look for the positives in your children

Our children can upset us when they misbehave or refuse to follow instructions. Yet, be grateful to Allah for they are healthy, and do not commit major crimes or cause harm to others. If your adult children are disobedient, be content that is their only shortcoming and that they do not abuse drugs or alcohol and do not gamble. They do not swear at you nor oppress you or expel you from home. In this manner, if parents and children, husbands and wives, and workers and employers search for the positives in each other, not only will they feel peace, but they will also become grateful.

A mother-in-law and daughter-in-law should look for the positives in each other

If the daughter-in-law is not doing the housework correctly, the mother-in-law should not consider it a

major issue. She should be thankful to Allah Almighty that her daughter-in-law is not vulgar in speech, does not argue and fight, and does not disclose private matters to others. Likewise, if the daughter-in-law searches for the positives in her mother-in-law, the atmosphere of the house will become pleasant and many doors of sin will be closed.

Show patience and forbearance

During the night, we wait for the day, and during the day, we expect the night. Likewise, when we fall ill, we await our recovery. There are some deadly and dangerous diseases that do not go away quickly. Similarly, there are some illnesses that have hidden symptoms, and if these remain, the illness cannot be treated. Likewise, habits and natures do not change in a few days; it takes time to alter them. Be patient, as indeed, Allah Almighty is with the patient. If He wills, everything will be fine. Hand over your affairs to Allah Almighty, for He is the changer of hearts. He is the one who transforms hearts whenever He wills; and He is the One who changes the conditions of people whenever He wills.

Regardless of what happens, look for the positive aspects. Give it a try. You will unlock unprecedented happiness. I urge all believers to be compassionate and draw closer to the people of their home and those who work with them. If the tree is very tall, it does not give shade, and if it is short but not dense, its shade does not provide any benefit. However, if it is dense and close to the ground, it can be of great help. Therefore, along with implementing this positive approach, treat others with good manners, compassion, forbearance, and patience. May Allah shower His mercy upon us and grant us a positive mindset to search for the good in things.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1 [Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, verse. 7)

AL-HIDĀYA

A Compendium of Hanafi Fiqh

Maulana Sadaqat Ali Attari Madani

Al-Hidāya is a central and relied upon work in the Hanafi school of jurisprudence. Initially, the author, ‘Alī ibn Abū Bakr al-Margīnānī, wrote *Bidāya al-Mubtadī*—a concise manual of Islamic law according to the Hanafi school based on *Mukhtaṣar al-Qudūrī* and Imam Muhammad’s *al-Jāmi‘ al-Ṣaghīr*.

However, sensing that *Bidāya al-Mubtadī* was concise but not comprehensive, he wrote an extensive commentary on it, *Kifāya al-Muntahā*, which 80 volumes. Although this work was comprehensive, it was not a “concise manual” as he had wanted. So, he wrote another commentary on *Bidāya al-Mubtadī*, called *al-Hidāya*,¹ which struck the perfect balance between concision and comprehensiveness.

Beginning in Dhu al-Qadah 573 AH, *al-Hidāya* took 13 years to complete.

He spent most of these years fasting in secret.²

A brief introduction to the author of *al-Hidāya*

He is ‘Alī ibn Abū Bakr ibn ‘Abd al-Jalīl al-Farghānī al-Margīnānī, and his lineage extends to the first Caliph, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The demonym “al-Margīnānī” is a reference to the Margīnān region in Uzbekistan where he was born after Asr on Monday, 8 Rajab, 511 AH.³ Margīnān is also known as Margilān. Transoxiana (*mā warā’ al-nahr*) is often mentioned in Fiqh works and refers to the region of central Asia, comprising of present-day Uzbekistan, Tajikistan, and south west Kazakhstan. Samarqand, Bukhara, Khujand and Tirmiz were famous centres of Islamic learning in Transoxiana.

From amongst al-Margīnānī’s teachers are esteemed personalities such as Najm al-Dīn Abū Ḥafṣ ‘Umar al-Nasafī and Ṣadr al-Shahīd Muhammad ibn Ḥusayn. He passed away on 14 Dhu al-Qadah, 593 AH, and was buried in Samarqand.⁴

His works

His other works include *Manāsik al-Ḥajj*, *Nashr al-Madhab*, *Majmū‘ al-Nawāzil*, *Mukhtār al-Fatāwā*, *al-Muntaqā al-Marfū‘*, *al-Farā’id*, and *al-Tajnīs wa al-Mazīd*.⁵

1 *al-Fawa'id al-Bahiyah*, p. 183

2 *Kashf al-Zunoon*, vol. 2, p. 2032, *Hada'iq al-Hanafiyyah*, p. 260

3 *Hada'iq al-Hanafiyyah*, p. 259

4 *al-Fawa'id al-Bahiyah*, p. 183

5 *al-Fawa'id al-Bahiyah*, p. 183, *Kashf al-Zunoon*, vol. 2, pp. 1622, 1624, 1852

His status in Hanafi Fiqh

Hailed as a relative mujtahid, he was qualified to formulate rulings within the Hanafi school. He was also from the evaluators of the school (*aṣḥāb al-takhrīj wa al-tarjīh*). His book has remained a staple of jurists since it was written and remained a core part of curricula in Islamic seminaries.

The approach of *al-Hidāya*

1. Legal injunctions are supported with scriptural evidences from the Quran, Sunnah, edicts of the Companions, and rational proofs such as deductive and inductive reasoning.
2. It is organised into parts (*kitab*), chapters (*baab*), and sections (*fasl*). In some places, under the section, the genera (*ajnās*) of types (*anwāʾ*) and lessons (*asbāq*) have been mentioned.
3. After listing varying positions and their scriptural and rational evidences about a given issue, the author then forwards the select position of the Hanafi school and justifies it with evidence. In doing so, he rebuts and discredits the other positions. If he narrates different opinions, he gives preference to the opinion that is the strongest according to the majority of scholars.¹
4. Whilst expounding on the rulings of *Mukhtaṣar al-Qudūrī* and *al-Jāmiʿ al-ṣaghīr*, he references the former with “in the book,” (*fī al-kitāb*).²

Terminologies of *al-Hidāya*

- **ماتلونا**: in reference to the previous verse.³
- **مَادَكْرنا**: in reference to the rational proof.⁴
- **مَاروينا**: in reference to the hadith.⁵
- **لبَادَكْرنا**: this also sometimes refers to hadith.
- **فِي الْأَصْلِ**: this is in reference to the book of Imam Muhammad ibn Ḥasan al-Shaybānī known as

al-Mabsūṭ.

- **قَالُوا**: this refers to the difference of opinion among the scholars.
- **قَالَ مَشَائِخُنَا**: this refers to the scholars of Transoxiana from Bukhara and Samarqand.⁶
- **فِي دِيَارِنَا**: this refers to the cities of Transoxiana.⁷
- **لِبَايِّنَا**: this sometimes refers to the Quran, the Sunnah of the Messenger and rational proofs.⁸

Scholarly work on *al-Hidāya*

References for hadith: References for the Hadiths in *al-Hidāya* can be found in many books. These not only serve as a database but often provide alternative sources to those cited by of the Shāfiʿī school. Such works include the *Naṣb al-Rāya* of Jamāl al-Dīn ʿAbdullah ibn Yūsuf al-Zaylaʿī, the *al-Dirāya fī Muntakhab Takhrīj Aḥādith al-Hidāya* of Ibn Ḥajr al-ʿAsqalānī, and *al-Kifāya* of Muḥy al-Dīn ʿAbd al-Qādir ibn Abī al-Wafā al-Qarashī.

Commentaries on *al-Hidāya*

Commentaries on *al-Hidāya* have been written in Arabic, Urdu, Farsi, and even English. They include: *Faṭḥ al-Qadīr* of Kamāl al-Dīn Muhammad ibn ʿAbd al-Wāḥid, better known as Ibn al-Humām (d. 861 AH), *al-Bināyah* of Maḥmūd ibn Aḥmad al-Ghitabī al-Ḥanafī, better known as Badr al-Dīn al-ʿAynī (d. 855 AH), *Nihāyat al-Kifāya li Dirāyat al-Hidāya* by ʿUmar ibn Aḥmad al-Maḥbūbī (d. 672 AH), and *al-Kifāya* by Jalāl al-Dīn ibn Shams al-Dīn al-Khwārizimī (d. 767 AH).

Annotations: Many annotations have been written on *al-Hidāya*, including those of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. These precious annotations were edited and published as *al-Taʿlīqāt al-Radawīyya ʿalā al-Hidāya wa Shurūḥihā* in Beirut by Dawat-e-Islami’s department al-Madinah al-Ilmiyyah (Islamic Research Centre).

1 *Nataij al-Afkaar, Fath al-Qadir, vol. 8, p. 247*

2 *Kashf al-Zunoon, vol. 2, p. 2032*

3 *Nataij al-Afkaar, Fath al-Qadir, vol. 7, p. 160*

4 *Nataij al-Afkaar, Fath al-Qadir, vol. 7, p. 160*

5 *Nataij al-Afkaar, Fath al-Qadir, vol. 7, p. 160*

6 *Fath al-Qadir, vol. 6, p. 275*

7 *Fath al-Qadir, vol. 6, p. 281*

8 *Fath al-Qadir, vol. 9, p. 166*

Who is Right?

Discouraging Supererogatory Worship (nafl)?

Mufti Muhammad Qasim Attari



The area of supererogatory worship (*nafl*) is vast and includes voluntary salah, fasts, charity, Hajj, recitation of the Quran, litanies, and other virtuous acts. As much as performing these voluntary acts is rewarding, there is no sin in leaving them. Therefore, it is a mistake to deem such acts of worship as necessary (*wājib*). For example, sitting on the floor when dining is a Sunnah, yet, it would be incorrect to consider it necessary. Likewise, it would be incorrect for someone to declare the non-emphasised Sunnah (*ghair-muakkadah*) and optional (*nafl*) units of prayer at the beginning and end of salah to be necessary.

However, voluntary acts of worship should be encouraged because they please Allah Almighty and are a means of forgiveness.

Benefits of supererogatory and recommended (*mustahabb*) acts of worship

One benefit of supererogatory acts of worship is that although they are not necessary, they enable a person to reach something necessary. For example, have you ever seen, heard, or read of a person who punctually

prays the twenty units of Tarawih salah but does not pray Isha salah? Or, have you heard of someone who prays the Sunnah units of Fajr Salah but then returns home and does not offer the obligatory (*fard*) units? Certainly not. This means that someone carrying out righteous works that are not necessary will carry out righteous works that are necessary to an even greater degree.

No-one prays Tahajjud but avoids Fajr salah. Similarly, it is not possible that a person will observe all of the voluntary fasts of Rajab and Shaban but leave the obligatory fasts of Ramadan. Optional worship leads a person towards necessary worship.

Another benefit of optional worship is that on the Day of Judgement, any shortcomings in a person's obligatory worship will be compensated using his optional worship. The Messenger of Allah ﷺ said:

The first action that a person will be asked about on the Day of Judgement is his salah. If his salah is in order, then he will be successful. However, if his salah is not in order, then he will be unsuccessful. If

there is any shortcoming in his obligatory worship, Allah Almighty will say, “See if this person has any optional worship.” Then, the inadequacy in his obligatory worship will be made up using this. This will be the case for his other actions too.¹

The third benefit of optional and recommended acts of worship is intriguing. Although some acts are only encouraged by Islam or encouraged by Islamic culture, they shield the worshipper against sins in a way that perhaps even some necessary good deeds do not. Ask yourself, if a man’s appearance corresponds to the Sunnah, i.e., he has a beard, wears a turban (*imamah*), and places a shawl on his head as the righteous do, will he then go to a nightclub? Will he unreservedly be fraudulent in business? Will he speak indecently? Will he act like an uncivilised person in the marketplace? Will he look at non-mahram women in a wrongful manner?

It is very unlikely that such a person would do these things, because if he did, people will speak up and say, “Brother! What are you doing! You are a religious individual, have a beard and wear a turban, and yet you do such things!” We come to know from this that recommended actions act as a shield before sins. Similarly, imagine if a person wearing a turban was to sit down and engage in conversation at the time of Salah; the people sitting there who might not even pray themselves will tell him that the adhan has taken place and the congregational prayer has started.

In short, the main principle is that we should avoid sins, stay away from what Islam prohibits, and do what it prescribes. However, these optional acts of worship prove beneficial in helping us fulfil those necessary acts of worship. One ascertains from this that the benefit of many desirable and optional acts of worship is that they facilitate in the fulfilment of obligatory and necessary acts of worship, and assist in avoiding haram.

Moreover, recommended acts of worship draw us closer to Allah Almighty. While obligatory worship

is the priority and the basis of our relationship with Allah, optional worship strengthens that relationship.

One does not have the choice of accepting some obligatory and necessary acts of worship and leaving others; they must all be fulfilled. However, the domain of optional worship is vast, and every optional act of worship helps a person taste the sweetness of faith and love for Allah. The Sufi masters described that there are as many ways to reach Allah Almighty as there are breaths. Therefore, a person may perform whatever he wishes from the optional acts of worship.

People have different preferences in this regard. Some have a passion for Salah; some enjoy fasting; others feel great delight in performing Hajj and Umrah; and some find peace in the remembrance (dhikr) of Allah Almighty; others have an inclination towards reciting the Quran; some have love for sending peace and blessings upon the Prophet ﷺ; some enjoy feeding others; others find happiness in removing the problems of people; some are always prepared to serve their parents; and others talk to people in a pleasant manner and meet them with a cheerful face, bringing a smile to their faces.

Like this, there are thousands of paths that a person may traverse to foster his bond with his Lord and reach the haven of His proximity. Allah Almighty said in a divine hadith: “A slave attains greatest proximity to Me by means of obligatory worship (*farā'id*), and he continues to become closer to Me through optional worship (*nawāfil*) until I make him My beloved.”²

So, develop a love for optional and desirable acts of worship. Act upon them. Make them a part of your life. Stay away from and do not listen to those who spend their days and nights in distancing you from worship instead of encouraging you to perform it.

1 al-Tirmizi, vol. 1, p. 421, Hadith 413

2 al-Bukhari, vol. 4, p. 248, Hadith 6,502

Master of the Pious

Abu al-Nur Rashid 'Ali 'Attari Madani

(Part 17)

أَنَا أَتَّقَاكُمْ لِلَّهِ، وَأَعْلَمُكُمْ بِحُدُودِ اللَّهِ

"I am the most fearful of Allah from all of you, and I am the most knowledgeable concerning His boundaries."¹

The final Prophet of Allah ﷺ gave this message on multiple occasions. In some versions, he said, "'From all of you', I am the most in awe of Allah..." whilst in others, it states, "The most knowledgeable about Allah."

On one occasion, an Ansari Companion was kissed by his wife whilst he was fasting. He became fearful as to whether his fast was invalidated. When this was mentioned to the Messenger of Allah ﷺ, he said, "The Messenger of Allah ﷺ also does this." (Meaning, being kissed by your wife does not invalidate the fast).

After this beautiful reply, the Companion began to think, "The Messenger of Allah ﷺ is not like us. He has been granted exclusive specialities and authority by his Lord in countless matters, and perhaps he has been given dispensation to do this (being kissed by one's wife whilst fasting)." When this question was presented to the final Prophet ﷺ, he said:

أَنَا أَتَّقَاكُمْ لِلَّهِ، وَأَعْلَمُكُمْ بِحُدُودِ اللَّهِ

"I am the most fearful of Allah from all of you, and I am the most knowledgeable concerning His boundaries."²

The beloved Prophet ﷺ was clarifying that if this action was impermissible or a sin, he would have been the first to abstain from it.

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ narrates a similar incident in which some people asked the blessed wives of the final Prophet ﷺ about the acts of worship he would perform. When the people were informed about this, they thought, "He is the beloved of Allah

Almighty, and for his sake, the sins of the previous and later people are forgiven. Therefore, we are in great need of performing worship." One of them exclaimed that he would always offer salah for the entire night, another said that he would consistently fast, and another said that he would remain celibate. Then the beloved Prophet ﷺ came to them and said:

By Allah, I am more fearful and more mindful of Allah than all of you. Yet I keep 'supererogatory' fasts but sometimes leave them; I perform salah 'during the night' but sometimes I sleep instead; and I marry. Whosoever turned away from my Sunnah has nothing to do with me.³

There are other similar narrations too. Nevertheless, when exploring these narrations, two prominent points come forward: Firstly, moderation is liked by the final Prophet ﷺ. Secondly, he is the most fearful of Allah Almighty, having utmost piety, unmatched virtue, and unparalleled knowledge of the boundaries established by Allah Almighty.

The previously mentioned narrations show his preference for moderation in all matters. As for his fear of Allah Almighty, that is revealed by even a cursory study of his life, as his unprecedented piety and mindfulness of Allah Almighty was an inseparable aspect of his daily life.

Bear in mind, the higher and more important the rank, the greater number of and more important responsibilities one carries. The Messenger of Allah ﷺ possesses the highest and greatest rank in the universe. Allah Almighty granted him every treasure and authority. Despite this, our beloved Prophet ﷺ was still mindful of Allah Almighty, never wanting to displease Him and always driven by love for Him. This unmatched degree of piety and mindfulness is one of the reasons for his eminent rank among creation, as Allah declares:

1 Musnad Ahmad, vol. 9, p. 172, Hadith 23743

2 Musnad Ahmad, vol. 9, p. 172, Hadith 23743

3 Bukhari, vol. 3, p. 421, Hadith 5064

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ط

“Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you.”¹

His rank is such that he is vested with the authority to grant tidings of Paradise to whomever he wishes. Yet, he remained humble before Allah Almighty and cried profusely when standing at a graveside, remarking, “Prepare for this grave.”²

Allah Almighty stated:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ط

“And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst,”³

Despite this exclusive merit, his fear of Allah Almighty was such that whenever strong winds would blow and clouds would cover the sky, fear would be seen in his radiant face, only ceasing when it began to rain. When Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا enquired about this, he explained, “I feared these clouds were punishment from Allah Almighty sent upon my ummah.”⁴

He would seek Allah’s forgiveness seventy or a hundred times a day. His supplications are filled with expressions of fearing Allah Almighty and seeking refuge from His punishment.

May Allah Almighty let us bask in the Prophet’s lights, fill our heart with love for him, and make us living embodiments of his character.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



1 [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, verse 13)

2 Ibn Majah, vol. 4, p. 466, Hadith 4195

3 [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah al-Anfaal, verse 33)

4 Shu’ab al-Iman, vol. 1, p. 546, Hadith 994

The Names of PARADISE

Muhammad Jawaid Attari Madani

Allah Almighty has prepared a majestic place as a reward in the Hereafter for His righteous servants. The name of this magnificent place is Paradise (*Janna*). It is also called the Garden of Eden.¹ Who has Paradise been created for? Allah Almighty tells us in the Quran:

أَعَدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

“Paradise has been prepared for the righteous.”²

Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ reports that there are eight levels of Paradise: *Dār al-Jalāl*, *Dār al-Qarār*, *Dār al-Salām*, *Jannat ‘Adn*, *Jannat al-Ma’wā*, *Jannat al-Khuld*, *Jannat al-Firdaws*, and *Jannat al-Na‘īm*.³ These are the names of Paradise mentioned in the Quran:

1. Al-Janna: Janna means “a dense garden in which the ground is hidden because of the trees.” As there will be dense trees in Paradise, and because it is hidden from our sight in this world, it is from the unseen world and hence, it is called Jannah.⁴ The word Jannah has been mentioned in the Quran in many places. It will be said to the Muslims on the Day of Judgement:

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآزْوَاجُكُمْ تُخْبَرُونَ ﴿٥١﴾

“You and your wives will be admitted into Paradise, and you will be pleased.”⁵

2. Jannat al-Khuld (The Eternal Garden): The word *khuld* has been mentioned in conjunction with Paradise in the Quran:

قُلْ أَذْذِكْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ﴿٦٠﴾

“Say, ‘Is this better or the Everlasting Gardens which are promised to those who fear? That is their reward and their outcome.’”⁶

As Paradise and its inhabitants will be everlasting, it is called Jannat al-Khuld. On the Day of Judgement, it will be said to the people worthy of Paradise:

ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٢٠﴾

“It will be said to them, ‘Enter it in peace; this is the day of eternity.’”⁷

3. Jannat al-Ma’wā (Gardens of Abode): In regards to rewarding the good actions of the believers, Allah Almighty states:

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٦٠﴾

“Those who accepted faith and did good deeds, for them are the Gardens of [everlasting] stay; a welcome in return for

1 Bihisht Ki Kunjiyan, p. 23
2 [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal i Imran, verse 133)
3 Ruh al-Bayan, vol. 9, p. 508
4 Mirqat ul Mafateeh, vol. 9, p. 576, Hadith 5612
5 [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah al-Zukhruf, verse 70)
6 [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah al-Furqan, verse 15)
7 [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Qaaf, verse 34)

what they did.”¹

This level is near the Lote Tree of the Furthest Boundary (*sidrat al-muntahā*).

The Quran states:

عِنْدَ سِدْرَةِ الْمُنْتَهَى ۖ عِنْدَهَا جَنَّةُ النَّارِ ۖ

“Near the lote-tree of the last boundary. Close to which is the Everlasting Paradise.”²

This is the level in which Sayyidunā Ādam عَلَيْهِ السَّلَام resided before descending to Earth too.³

4. Al-Firdaws: In regards to the believers who pray with humility and submissiveness, who avoid futile speech, pay zakat, protect what is entrusted to them, protect their chastity, and offer the prayer consistently, Allah Almighty states:

أُولَٰئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۖ

“Those who will get the inheritance of Paradise; they will abide in it forever.”⁴

Jannat al-Firdaws is the most superior level of Paradise. Many hadith encourage us to pray for its attainment. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When you ask Allah for anything, ask Him for al-Firdaws, for it is the central part of Paradise and the highest rank of Paradise, and at its top is the Throne of the Beneficent, and from it gush forth the rivers of Paradise.”⁵

5. Jannat ‘Adn (The Garden of Permanent Residence): Allah Almighty has made it specifically for whomever He wills from among His creation.⁶ This word has been mentioned in the Quran many times. Allah Almighty has promised ‘Adn to the believers:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا وَمَسْكِنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ ۖ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

“Allah has promised the Muslim men and women, Gardens beneath which rivers flow-they will abide in it forever-and pure dwellings in Gardens of everlasting stay; and the greatest [reward] is Allah’s pleasure; this is the supreme success.”⁷

Explaining the nature of ‘Adn, it is reported:

Ḍaḥḥāk رَضِيَ اللَّهُ عَنْهُ said: “‘Adn is a city of Paradise in which the prophets, messengers, martyrs, and leaders of the Muslims will live. The remaining Muslims and Paradises will be around this city”.⁸

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Allah Almighty has created ‘Adn with His power. One of its bricks is made of white pearl, another of topaz, another of red ruby, and another of green emerald. The ground will be musk, the grass will be saffron, the stones will be pearls, and the dust will be amber.⁹

6. Dār al-Salām (Abode of Peace): It is called as such because its denizens be in peace, safe from difficulty and calamity.¹⁰ After describing the transience of the world, Allah Almighty invites people to Dār al-Salām:

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ۖ

“And Allah calls to the abode of peace.”¹¹

Sayyidunā Qatāda رَضِيَ اللَّهُ عَنْهُ said that Dār al-Salām is Paradise. It is from the perfect Mercy of Allah Almighty that He has invited His servants to paradise.¹²

This is the Paradise which Allah has promised to his friends, in which there will be no grief or worry. They will be at peace with the endless blessings and mercies of Jannah.¹³

1 [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Sajdah, verse 19)

2 [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Najm, verses 14 - 15)

3 Saawi, Surah Al-Najm, Ayat 15, vol. 6, p. 2048

4 [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah al-Mu’minoon, verses 10 - 11)

5 Bukhari, vol. 4, p. 547, Hadith 7423

6 Tafseer Tabari, Surah Al-Taubah, Ayat 72, vol. 6, p. 416

7 [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Taubah, verse 72)

8 Tafseer Tabari, Surah Al-Taubah, Ayat 72, vol. 6, p. 418

9 Attargheeb Wattarheeb, vol. 4, p. 283, Hadith 33

10 Tafseer Baghawī, Surah Al-An’aam, Ayat 127, vol. 2, p. 108

11 [Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verse 25)

12 Khaza’in Irfan, p. 397

13 Tafseer Tabari, Surah Al-Taubah, vol. 6, p. 584

7. Dār al-Muqāma (Abode of Rest): After entering Paradise, the dwellers will praise Allah like so:

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا تُغُوبٌ ﴿٢٥﴾

“The One Who has, by His munificence, established us in a place of serenity in which no hardship shall ever reach us, nor any fatigue affect us.”¹

8. Dār al-Ḥayawān (Abode of True Life): The life in Paradise is the true and eternal life. It is stated in the Quran:

وَالَّذِي آتَىٰ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۚ

“Indeed, the abode of the Hereafter is certainly the true life.”²

The erudite exegete Ibn Abī Zamanīn al-Mālikī رحمه الله said, “The abode of the Hereafter refers to Janna.”³

9. Al-Maqām al-Amīn (The Peaceful Place): the place of security against death, leaving Paradise, and every type of difficulty and worry. The Quran states:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ آمِينَ ﴿٥١﴾

“Indeed, the pious are in a place of peace.”⁴

10. Maqa’d Šidq (Assembly of Truth): Speaking the truth is an action that leads to Paradise. In relation to the Truthful believers, Allah states:

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

“Seated in the assembly of the Truth, in the presence of Allah, the Omnipotent King.”⁵

Imam al-Qurṭubī said: “Šidq refers to truth and the assembly of truth in which there will be no useless talk or sin; that is Paradise.”⁶

11. Dār al-Qarār (The Eternal Abode): A believing

man gave advice to his nation:

يَقُومُوا إِنَّمَا هِيَ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٦٦﴾

“O my people! The life of this world is just a brief usage, and indeed the next abode is one of everlasting stay.”⁷

12. Dār al-Muttaqīn (Abode of the Pious):

وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٦٧﴾

“The final home is the best; and indeed, what an excellent final home for the pious.”⁸

13. Al-Ḥusnā (The Goodness): Allah has promised Paradise for all the noble Companions رضي الله عنهم through these words:

وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ ط

“Allah has promised goodness to all.”⁹

Al-Ḥusna here refers to Paradise.¹⁰

14. Al-Ghurfa (High Rank): Allah Almighty states:

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٦٨﴾ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٩﴾

“They will be rewarded the highest position in heaven, the recompense of their patience, and they will be welcomed with honour and greetings of peace. They shall abide in it forever; what an excellent abode and place of stay.”¹¹

15. Jannāt al-Na‘īm (Gardens of Serenity): Allah has described the reward of the pious like so:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٧٠﴾

“Indeed, those who believed and did good deeds; for them

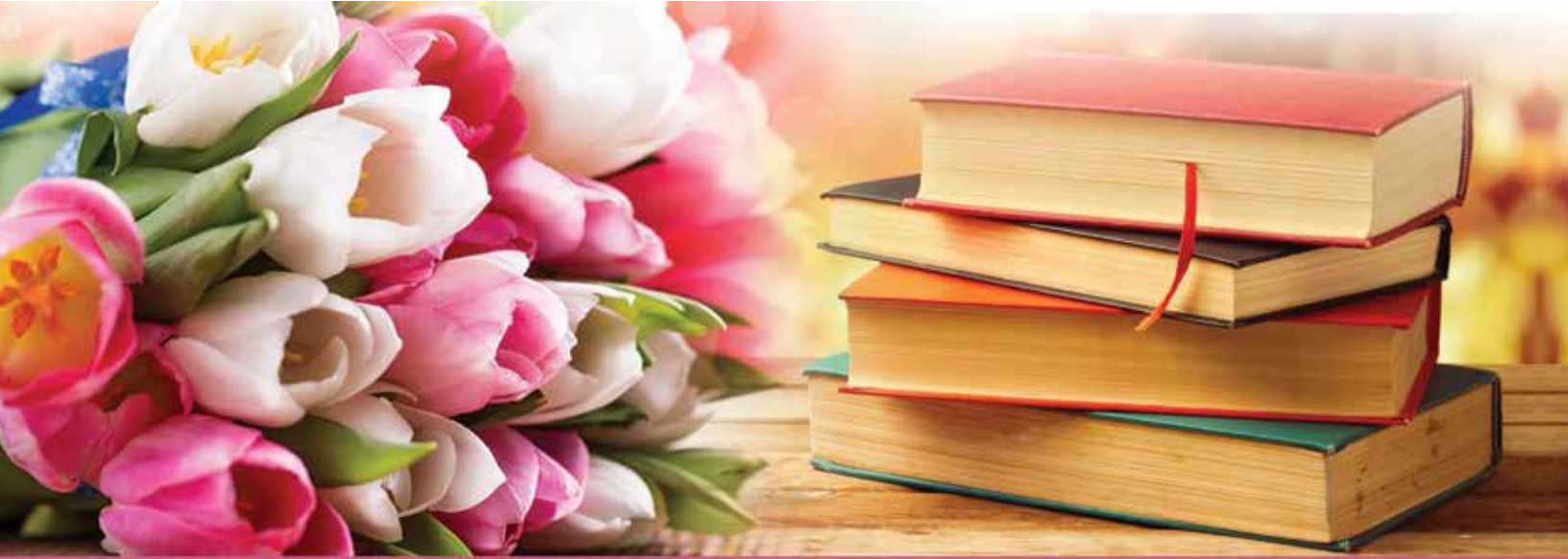
1 [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Faatir, verse 35)
 2 [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah al-Ankaboot, verse 64)
 3 Tafseer al-Quran al-Aziz, vol. 3, p. 253
 4 [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah al-Dukhan, verse 51)
 5 [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Qamar, verse 55)
 6 Tafseer Qurtubi, Para 27, Surah Al-Qamar, Ayat 55, vol. 9, p. 111
 7 [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah al-Mu'min, verse 39)
 8 [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah al-Nahl, verse 30)
 9 [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah al-Nisa, verse 95)
 10 Tafseer Tabari, Surah Al-Nisa, Ayat 95, vol. 4, p. 232
 11 [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah al-Furqan, verses 75 - 76)

are Gardens of Serenity.”¹

Dear Allah! For the sake of Your grace and mercy, let us bask in the company of the Prophet ﷺ and his Companions in al-Firdaws.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1 [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah al-Luqman, verse 8)



Women's Corner

1. Praying Salah while wearing cream containing alcohol

Q: What do the honourable scholars of Islam say regarding the following: if someone applies beauty cream containing an impure ingredient, such as alcohol, will their Salah be valid?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The presence of alcohol in beauty creams does not make the creams impure. Due to common plight (*‘umūm balwā*) and other mitigating factors, many scholars and jurists in contemporary times permit the use of alcohol in products that are used topically. The same ruling is extended to alcohol-based medicines that are consumed for medical reasons and do not cause intoxication.

Regarding the scenario mentioned above, it is permissible to use beauty creams which contain alcohol, and it will not affect salah in any way.

However, the beauty creams must be void of other impurities, such as pig gelatine or carrion.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Wearing ta'wiz during menstrual period?

Q: What do the honourable scholars of Islam say regarding the following: can a woman wear a ta'wiz during her menstrual period?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: As long as the ta'wiz is sealed in cloth or leather, it is permissible for them to wear it while menstruating (*hayḍ*), undergoing post-natal bleeding (*nifās*), or in a state requiring the ritual bath.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Business Deal

OF A WELL-KNOWN COMPANY

Q: What do the scholars of Islam say regarding the following matter: There is a manufacturer that works on a “cash up front” basis, unwilling to sell goods on credit. However, there is a well-known superstore that needs the goods on credit. In order to solve this problem, they have both agreed to adopt the following strategy:

An individual will act as a distributor, whereby he will purchase the goods from the manufacturer and pay for them, taking possession of them (no invalid condition has been set for the distributor by the manufacturer). The distributor will appoint the manufacturer as his sole agent, so that the manufacturer can sell the goods to whomever it wishes. For example, the manufacturer, acting as an agent, will then sell the goods of his distributor to the superstore on credit for 3 months. After 3 months pass, the agent receives payment from the superstore, which the agent (manufacturer) then passes on to its distributor.

I have the following questions:

1. Is the above-mentioned method permissible according to the Shar'iah?
2. If the superstore incurs a loss, or is unable to pay the agent, who will be responsible for the loss; the agent (manufacturer) or the representee (distributor)?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The scenario mentioned in the question is permissible; there is no harm in it. This issue comprises of three separate matters:

1. The distributor purchased goods from the manufacturer, and took possession of the goods after paying for them. This transaction was complete, and no impermissible action took place, as it is permissible in Islamic law to buy and sell goods.
2. After purchasing and taking possession of the goods, the distributor appointed the manufacturer as his agent to sell them. The

manufacturer then sold the goods and gave the money to the owner; this is also permissible. There is nothing impermissible involved in this, as it is permissible in Islamic law for a person to sell their goods via an agent.

3. It is also permissible for the manufacturer to sell the goods on credit to the superstore and then give the payment to the owner after receiving it. This is because it is permissible for an agent to sell goods and transfer the money to the owner after taking payment. It is also permissible for the agent to sell the goods on loan.

Thus, if the three above-mentioned matters are permissible individually, then they are also permissible when found together and contain nothing that will render them impermissible. None of these matters is dependent on the other for validity.

However, there are four steps in this deal that are very sensitive; it is necessary to pay attention to them in every deal:

1. The distributor purchasing goods from the manufacturer.
4. The agent taking possession of the goods on behalf of the distributor.
5. The distributor appointing an agent to sell ahead.
6. Selling the goods to the superstore and taking payment on behalf of the distributor.

(1) The distributor purchasing goods from the manufacturer

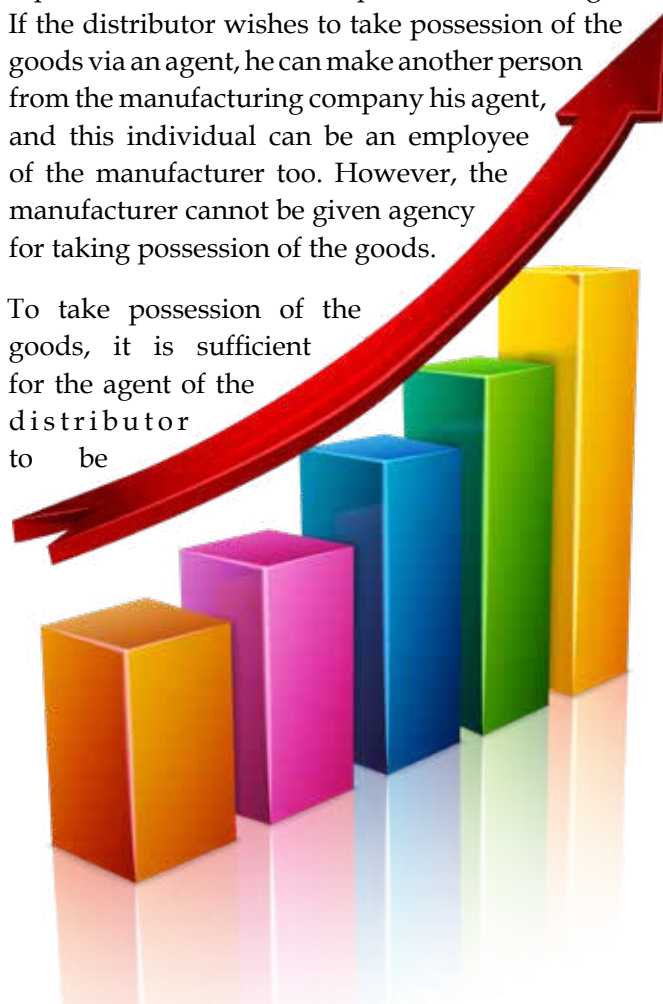
In accordance with this step, it is necessary for the representatives of the manufacturer and the distributor, or the latter's representatives, to make an offer and accept it each time. It should not be the case that the distributor simply hands over the money and then forgets about it, and the manufacturer thinks that they can sell directly because they are acting as an agent. The reality is that the manufacturer has permission to sell the goods of the distributor, but the distributor must have the goods in order for this to take place.

Here, the goods will enter the ownership of the distributor after the manufacturer sells the goods to him and makes him the owner. Then the distributor himself, or his representative, takes possession of them. After this, the goods will be sold to the superstore on behalf of the distributor. It is necessary to act upon this step each time. If the manufacturer does not sell its goods to the distributor on any occasion, the distributor is no longer involved; he does not have a rightful claim to any profit in such a deal, and the money that will be taken from the superstore for such a deal will be the responsibility of the manufacturing company. The distributor will have nothing to do with this money.

(2) The agent taking possession of the goods on behalf of the distributor

When the manufacturer and the distributor agree to buy and/or sell goods, the distributor himself or his representative should take possession of the goods. If the distributor wishes to take possession of the goods via an agent, he can make another person from the manufacturing company his agent, and this individual can be an employee of the manufacturer too. However, the manufacturer cannot be given agency for taking possession of the goods.

To take possession of the goods, it is sufficient for the agent of the distributor to be



present near them and to take possession of them without any hindrance or complication, if he wishes. Once the agent takes possession of the goods, the distributor has also taken possession of them. This is because the agent taking possession of the goods is considered the distributor taking possession.

It is important to note here, that the stage of taking possession must be complete before the deal is made with the superstore. If a deal is made with the superstore before taking possession of the goods, it will be impermissible and a sin. This agreement must be terminated from the perspective of Islamic law, and a new deal which is faithful to Islamic law must be formed.¹

(3) The distributor appointing an agent to sell ahead

At this stage, the distributor will appoint an agent to whom he will give the authority to sell his goods directly or appoint an agent who will have his goods sold. Suppose a general agency is granted at one time to sell the goods ahead, and it is said, for example, "Whenever I purchase such-and-such goods, take possession of them on my behalf and then sell them ahead whilst keeping such-and-such amount profit for me." This single instance of granting agency will be sufficient. It will not be necessary to make him the agent every

time, as the granting of agency can be linked to a condition. The authority to continuously remain an agent can also be given.

Important note: it is necessary upon the agent to sell the goods at the price that he has been authorised to. It is not permitted for him to sell them at a lower price, to such an extent that if the rate was £100 at the time he was made an agent, and it later increased, he is not permitted to sell it at the old rate. However, if a rate was not set, he is permitted to sell in accordance to the norm, with an increase or decrease.²

(4) Selling the goods to the superstore and taking payment on behalf of the distributor.

Once the distributor has appointed an agent, and he has sold the goods to the superstore, all rights related to this, such as handing over the goods to the superstore and taking payment, are linked to the agent. Therefore, if the goods are sold through an agent, he is responsible for delivering them to the superstore and taking payment at the appointed time before handing it over to the distributor.³

(2) In the scenario mentioned, the distributor will bear any loss that is incurred; it has no link with the agent. This is because when the distributor bought the goods from the manufacturer, it is his

property which he has taken possession of." Thus, any profit or loss in relation to those goods is solely linked to the distributor. After this, when the agent sold the goods, any profit and loss are also linked to the distributor, because the only difference the agreement with the agent made is that taking payment, handing over the goods, etc., became the responsibility of the agent.

Any profit or loss incurred on these goods do not become linked with the agent. This is the reason why all of the profit made from this deal will be kept by the distributor; the agent will have no share in this. Thus, when all of the profit made from the goods belongs solely to the distributor, then in accordance to the principles of Shari'ah, any loss that is incurred is also the distributor's. However, if the above-mentioned precautions are not observed in a deal, the ruling can change.⁴

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

1 *Fatawa Bazzazia*, vol. 1, p. 393, *Mabsoot Sarkhasi*, vol. 19, p. 176, *Rad al-Muhtar*, vol. 6, p. 13, *Bahar-e-Shari'at*, vol. 3, p. 180, *Rad al-Muhtar*, vol. 7, p. 95
 2 *Durar ul Hukkam*, vol. 2, p. 295, *Al-'Uquod al-Durriya*, vol. 1, p. 363, *Bahar-e-Shari'at*, vol. 2, pp. 990 – 991, *Rad al-Muhtar*, vol. 8, p. 293
 3 *Hidayah M'aa al-Fath*, vol. 8, p. 15, *Bahar-e-Shari'at*, vol. 2, p. 978
 4 *'Umdah Zawī al-Basair*, vol. 1, p. 373, *Durr al-Mukhtar*, vol. 8, p. 282, *Bahar-e-Shari'at*, vol. 2, p. 978



Parents' Corner

Golden Rules of Parenting

Asif Jahanzayb Attari Madani

All parents love their children and want them to grow up as fine, upstanding members of society who diligently fulfil their civic duties. Despite this, parents often use words that negatively affect their child. Parenting is a skill that must be learned and developed, and how you speak to your child is a key part of that.

Balanced praise

Naturally, we want to recognise our children's achievements by praising them whenever they succeed at something. This reinforces positive behaviour and boosts their confidence. Yet, we must be selective in our praise so that they are not driven solely by it. After all, there are many tasks in life which they must learn to complete, whether there is praise at the end or not. So, only praise them when appropriate, carefully selecting your words; excessive praise can instil a false sense of superiority.

What have you done?

Children often give their all to small tasks, like drawing something or revising for a test. If children make a mistake or fall short in these matters, then words like these should not be uttered, "You have drawn the picture incorrectly," or, "You have not revised for your test," or, "What have you done?" These kinds of words erode the child's confidence, leading to a sense of inferiority and even unworthiness. Instead, praise their efforts and guide them on how to improve. For example, you can say the following, "You have made a good drawing; there is just a need to improve the colours."

Hurry up

Children work at their own pace. Pressuring them to work at a faster rate increases mental strain and confuses them, hampering their progress and preventing them from completing the task properly. For example, your child might be engaged in completing his homework, but you urge him to hurry up so that you can clean up. This will lead to increased stress on the child's mind, and it is possible that his homework will be substandard. Instead of incessantly telling him to hurry up, you should adopt a positive approach by saying, "Let us see if you can complete the homework in 15 minutes or not." In this manner, the child will happily attempt to complete the homework, and your problem will be solved too.

There is no money

Children often make requests, and if your usual response is, "Son, I do not have money at the moment," it can cause the child to develop an inferiority complex. Instead of uttering words like these, you can say, "We need to buy more important things now; we will buy them for you next time," or give some other suitable response. Like this, the child will remain protected from developing an inferiority complex, and he will develop an understanding that needs must be fulfilled first and then other things.

These are only a few examples. If parents take themselves to account, they will realise there are many other matters where they must change their approach.



New Writer

Makka & Madina in the Quran



Aakif Attari

(Dawra Hadith, Jamia tul-Madina, Faizan e Madina, Faisalabad)

Makka and Madina—may Allah increase their status—are auspicious locations in which the Prophet ﷺ lived. His presence rendered them loci of unbound blessings and brimming sources of peace for the hearts. It is no wonder then that the Quran highlights their virtues.

1. The First House:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿١٢٥﴾

“Indeed, the first house which was established as a place of worship for the people is the one which is in Makka (the Ka’ba); blessed and a guide to the entire world.”¹

The Jews would say, “Our Qibla, Jerusalem, is superior to the Ka’ba as it was the Qibla of the previous Prophets عَلَيْهِمُ السَّلَام and older than the Ka’ba.” The above-mentioned verse corrects their gross

misunderstanding² by revealing that the Ka’ba was the first house of worship on earth.

2. Recourse for Humankind:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And recall when We made this House (i.e. the Ka’bah) a focal point for the people and a place of safety. And make the standing place of Ibrahim (maqām Ibrāhīm) a station for salah, and We emphasised to Ibrahim and Isma’il that ‘they must’ purify My House well for those who perform tawaf (circumambulation), and those who perform i’tikaf (i.e. the devotional seclusion in a Mosque), and those who bow down and prostrate.³

Al-Bayt refers to the Ka’ba and includes the entire Sacred Sanctuary (ḥaram). Mathāba is a place of continuous return. Muslims continuously return to this place to perform Hajj and Umrah. Making the

1 [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal Imran, verse 96)

2 Khaza’in, Aal Imran, verse 96, vol. 1, p. 274

3 [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah al-Baqarah, verse 125)

place a sanctuary means it is forbidden to murder and kill in it.¹ The station of Ibrāhīm mentioned in this verse is the stone which Prophet Ibrāhīm عَلَيْهِ السَّلَام stood on during the construction of the Ka'ba. As a result, his footprints are imprinted on it. Praying next to it is virtuous and recommended (mustahabb).²

1. An Oath by Makka:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

*"I swear an oath by this city (Makka). That (because) O Beloved, you are present in this city."*³

In other words, "Dear beloved! صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I swear by the city of Makka, for you are in it. Makka has attained this greatness only because of your presence in it."⁴

Radiant Madina in the Quran:

1. A Venerated Place:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا نَبُوتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

*"And to those who left their homes and families in Allah's cause having been oppressed; We shall definitely give them a good place in the world. And the reward of the Hereafter is indeed extremely great; had somehow people known."*⁵

"A good place" refers to Madina, which Allah Almighty created as a place of migration for them. Thus, we come to know of the virtue of Madina, as it has been declared a "good place."⁶

2. The House of Faith:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

*"And those 'Anṣār' who made homes in this city (of Madina) and in faith (became Muslims) before (the arrival of) the Muhājirūn."*⁷

This verse praises the Anṣār and refers to those who accepted faith before the Muhājirūn or the arrival of the Muhājirūn and even before the arrival of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madina.⁸

May Allah Almighty enable us to visit those sacred lands and reap their blessings. *Āmīn.*



1 Madarik, al-Baqarah, verse 125, p. 77

2 al-Baydawi, al-Baqarah, verse 125, vol. 1, p. 398

3 [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah al-Balad, verses 1 - 2)

4 Sirat ul Jinaan, vol. 10, pp. 678 - 679

5 [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah al-Nahl, verse 41)

6 Sirat ul Jinaan, vol. 5, p. 318

7 [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah al-Hashr, verse 9)

8 Sirat ul Jinaan, vol. 10, p. 73

DREAM

DIFFERENCES IN THE INTERPRETATION OF DREAMS

The interpretation of a dream differs based on the temperament, location, condition, and rank of the person who saw it. For example, if a member of the public and a ruler have the same dream, they can be interpreted differently. If they saw a pomegranate, it can be a harbinger of political victory for the ruler but mean something else for the member of the public. Similarly, a difference in location can also lead to an alteration in the interpretation. For example, seeing a dog in a dream can mean one thing for someone living in a hamlet and something else for a city dweller. Likewise, people's way of life, language, culture, climate, and other factors affect the interpretation of their dreams. Hence, it is imperative for the interpreter to be mindful of these variables when interpreting a dream.

A difference in time can also impact the interpretation. If the same dream is seen during the day, its interpretation may be different to if it was seen at night. Some glossaries of dreams dedicate a separate chapter to this. A difference in gender can also lead to contrasting interpretations. If the same dream is seen, it can be a sign of goodness

for a man and something evil for a woman. The opposite can also occur. For example, if a man has hair falling below his shoulders in his dream, it will mean something else if a woman saw herself with hair of that length.

The dreamers' degree of piety can impact the interpretation. The same dream can be favourable for a pious person but bad for a sinner. On one occasion, a man went to Imam Ibn Sirīn رَحْمَةُ اللَّهِ عَلَيْهِ and explained that he was delivering the azan in a dream. The Imam replied, "You will perform Hajj." Another man related the same dream, but the interpretation was different: "You will be caught and punished for a crime," the Imam explained. Of course, the people were confused and asked how the same dream could have such vastly different interpretations. The Imam explained, "From the appearance and condition of the first man, I knew he was a pious man. The second man however was not the same. Therefore, I referenced separate verses for the same dream and gave the corresponding explanations." We can deduce that piety is extremely beneficial for one's personality and character while sin and disobedience lead to destruction.¹

1 T'abeer al-Ruya, p. 168

The interpretations of your dreams

Dream: In a dream, I was sitting by the sea, watching the waves. An old man came to me with a tiffin box in his hand. Sitting down next to me, he invited me to dine with him. I looked at what he was carrying and wondered what food was inside. Once he opened it, I realised it was nihari. I extended my hand to eat but the man told me to wait. He mixed ghee into it, so much so that there was more ghee than nihari. It all seemed very strange. He then told me to eat, and we ate to our fill, the nihari and the ghee. Please explain the meaning of this dream.

Interpretation: Seeing the sea is a sign of coming into contact with someone of great rank. You may be

involved with work that includes people of this type. The man who showed you affection is a sign that you will be successful in your work **إِنْ شَاءَ اللَّهُ**. Hence, if you wish to embark on great or extraordinary work, complete it in a good way and rely on Allah Almighty.

Dream: I saw a weasel in a dream. Sometimes it would come close to me with its mouth open. I was fearful of it biting me but thankfully it did not. However, I was very scared. (Islamic sister).

Interpretation: Seeing a weasel in a dream is a sign of a thief. Hence, the one who saw the dream should not be neglectful in protecting her wealth and belongings. Sometimes, dreams of this nature serve as a warning, which is a blessing for a believer.

The Ameer of Ahl al-Sunnah's Advice for Children

DO NOT OPPRESS ANIMALS!

Dear children,

The Ameer of Ahl al-Sunnah, Allamah Muhammad Ilyas Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** says:

One should not be cruel to animals. Be kind to them, as they turn to Allah if someone hurts them. There is no need to kill insects or catch butterflies and damage their wings. If the insect is not dangerous, you are not allowed to kill it! However, things that cause harm, like mosquitos, should be eradicated. May Allah Almighty save all of us from hurting humans, animals, and insects.¹

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear children! We have learned that animals should not be harmed. Some children let sacrificial animals, such as goats, sheep, rams, and cows, roam around, but when the animals do not move, they beat them and hurt them or pull their ropes firmly, which hurts them. Doing this sometimes causes the animal to fall, and they are likely to get hurt like this. Therefore, we should not do this. Be merciful to animals and take care of their food, drink, and other needs.

1 Malfuzaat e Ameer Ahl e Sunnah, episode 92, Bachoon ko Itar Lagana Kaysa, p. 15

Our PIOUS PREDECESSORS

Rukn-e-Shura, Abu Majid Muhammad Shahid Attari Madani

Dhu al-Hijja, the twelfth month of the Islamic calendar, marks the passing away or annual urs of many Companions, saints, and ulema. Further to the seventy such righteous souls that have been mentioned in the Dhu al-Hijja editions of Faizan-e-Madinah Magazine from 1438 to 1442 AH, we introduce an additional thirteen:



Honourable Companions عَلَيْهِمُ الرِّضْوَانُ

1. Sayyidunā ‘Abd Allah ibn Zam‘a al-Qarashī al-Asadī رَضِيَ اللَّهُ عَنْهُ was the nephew of Sayyidatunā Umm Salama رَضِيَ اللَّهُ عَنْهَا, a Mother of the Believers. This noble Companion was the doorkeeper of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and from the most distinguished members of Quraysh. During the Migration, he was five years old. He went on to transmit many hadith. He resided in Madinah

al-Munawwara and was martyred during the Event of Yawm al-Dār, 18th Dhu al-Hijja, 35 AH.¹

2. Sayyidunā ‘Abd Allah ibn ‘Amr al-Qarashī رَضِيَ اللَّهُ عَنْهُ was an erudite scholar, an expert muhaddith, and a devout worshipper. He spent his days fasting and his nights in worship and reciting the Quran. Described as having a long face with a reddish complexion, Sayyidunā Abū Hurayra رَضِيَ اللَّهُ عَنْهُ said of him, “From all the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, none of them had more hadith than me, except ‘Abd Allah ibn ‘Amr. This is because he would write them, whereas I did not.” He passed away on the 27th or 28th of Dhu al-Hijja, 63 AH, in Madinah al-Munawwara, during the Harrah incident.²

Noble Awliya رَحِمَهُمُ اللَّهُ تَعَالَى

3. Sayyid Abū Muhammad Sulaymān ibn ‘Abd Allah al-Maḥḍ al-Ḥasanī رَحِمَهُ اللَّهُ عَلَيْهِ was the great³ grandson of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the brother of Sayyid Idrīs al-Ḥasanī I (the eponymous founder of the Idrisid dynasty in Morocco). He passed away at the age of 53 in Makka al-Mukarrama, on the 8th of Dhu al-Hijja. Sayyid ‘Abd Allah and Sayyid Muhammad were his two sons, the latter of whom migrated to Africa with his uncle, Sayyid Idrīs I, and later passed away in Tlemcen.³
4. Sayyid Ṣafiyy al-Dīn Aḥmad al-Qushāshī al-Madanī al-Ḥusaynī رَحِمَهُ اللَّهُ عَلَيْهِ was born in Madina al-Munawwara in 991 AH. He was a hafiz of the Quran, a jurist of the Shafi‘ī school of jurisprudence, and a Sufi master of the Naqshbandi way. He studied with approximately a hundred Arab and non-Arab scholars and authored around seventy books, of which *al-Durra al-Thamīna fī mā li Zā‘ir al-Madīna*—a guide for visitors to Madina—is perhaps

1 *Al-Isabah fi Tamyiz al-Sahabah*, vol. 4, pg. 83; *al-Isti‘aab fi Ma‘rifah al-Ashaab*, vol. 3, pg. 43

2 *Bukhari*, vol. 1, pg. 58, Hadith 113; *al-Isti‘aab fi Ma‘rifah al-Ashaab*, vol. 3, pg. 86; *Al-Isabah fi Tamyiz al-Sahabah*, vol. 4, pg. 165

3 *Ithaaf al-Akabar*, pg. 155

the most well-known. An adherent of ontological “Unity of Being” (*waḥdat al-wujūd*), he actively promoted and defended this ideology. Passing away in Madina on 19th Dhu al-Hijja, 1071 AH, he was laid to rest in al-Baqī‘ cemetery.¹

5. Shah Sayyid ‘Abd Muhammad Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1001 AH in Baghdad to a household of the Razzaqi branch of our master, Shaykh ‘Abd al-Qādir al-Jilānī. He passed away on 9th Dhu al-Hijja, 1075 AH, and was laid to rest in Bijapur (Karnatak, India). During his travels, he had come across Bijapur and was greatly loved by the people there, leading him to live there. He was a saint of immense spiritual blessings.²
6. Shah Muhammad Fākhir Ilāhabādī Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1120 AH and passed away on 11th of Dhu al-Hijja, 1164 AH. He was the son of Shah Khūbullah Ilāhabādī رَحْمَةُ اللهِ عَلَيْهِ and a saint from birth. A righteous scholar, he was also a teacher of the traditional *dars-i-nizami* curriculum and a spiritual heir of his khanqah. His shrine is located in close proximity to Sultan Alamgeer in Aurangabad, Deccan, India.³

7. Shah Ghawth Sayyid Muhammad Mūsā Gilānī I رَحْمَةُ اللهِ عَلَيْهِ was born in Khotaki to a Jilānī family of sayyids (descendants of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through Shaykh Abd al-Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ). He passed away on 8th Dhu al-Hijja, 1173 AH. He was an eminent scholar, the disciple and spiritual successor of Sultan Nūr Muhammad Qādirī ibn Sulṭān Bāhū, the founder of Khotaki’s central masjid, and a shaykh of great spirituality who was loved by people from all walks of life.⁴
8. A descendant of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through both his mother and father, Khwāja Pīr Sayyid Mubārak ‘Alī Shah Mašhadī رَحْمَةُ اللهِ عَلَيْهِ was born in 1276 AH in Jehanabad (near Bhoi Guard, Hasan Abdaal, District Attock). He passed away in Rawalpindi on 5th Dhu al-Hijja, 1356 AH. His burial took place in the surrounding area of Darbar Naugaza (Kashmir Road, near Mareer Chowk, Rawalpindi). An accomplished scholar and unwaveringly observant of Islamic teachings, he was a spiritual successor of Pīr Sayāl Khawāja Shams al-‘Ārifīn and deeply revered by the masses.⁵



1 *al-Umam li Iyqadh al-Himam*, pgs. 125 – 127; Shah Waliullah Muhaddith Dihlawi kay ‘Arab Mashaikh, pgs. 8 – 10, 42
2 *Tadhkirah al-Ansaab*, pg. 135
3 *Millat Rajshahi*, pgs. 93, 94
4 *Encyclopaedia Awliya-e-Kiram*, vol. 1, pg. 311
5 *Fauz al-Maqaal fi Khulafa-e-Pir Siyal*, vol. 7, pg. 343

Noble Scholars رَحْمَةُ اللَّهِ عَلَيْهِ:

9. Shaykh al-Islam Abū Yaḥyā Zakariyya al-Anṣārī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Sunika, located in the western province of Egypt, in 826 AH. Alongside being a graduate of Al-Azhar University, he was a prominent jurist of the Shafi'ī school of jurisprudence, the leading muhaddith of his time, hafiz of hadith, a seasoned Sufi, chief judge in Islamic law, an excellent reciter of the Quran, author of numerous books, an expert in linguistics and theology, a historian, teacher, mufti, and the reviver of the ninth century. He passed away on 4th Dhu al-Hijja, 925 AH, in Cairo, Egypt. He was laid to rest near the shrine of Imam Shafi'ī, in Qarafat al-Sughra. His celebrated works include *al-Ghurur al-Bahiyya*, *Tuḥfat al-Bārī 'alā Ṣaḥīḥ al-Bukhārī*, and *Asnā al-Maṭālib*.¹
10. Mawlana Aḥmad 'Abd al-Ḥaqq Farangī Maḥallī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1103 AH and passed away in Lucknow on 9th Dhu al-Hijja, 1167 AH. He was the nephew and student of Mawlana Niẓām al-Dīn Sihālwi, the eponymous designer of the acclaimed dars-i-nizami curriculum. He was an accomplished scholar, an adherent of the Qādiri way affiliated with the Razzāqiyya khanqa, Bansa Sharif, an author, and a guide for people. His commentary on the primer *Sullam al-'Ulūm* on logic is notable.²
11. Affectionately known as Mian Jī, Mawlana Maḥbūb 'Ālam Bijnori رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1298 AH to a family of academics in Najibabad, Uttar Pradesh, India. This was also the place he passed away on 1st Dhu al-Hijja, 1370 AH. Extremely devout and pious, he was a disciple and successor of Ameer-i-Millat, a spiritual guide, and a person of great patience and gratitude.³
12. A prolific writer, Mawlana Mufti Ghulām Sarwar Lāhori رَحْمَةُ اللَّهِ عَلَيْهِ was born into a household of muftis, hailing from the Soharwardi spiritual
13. Mawlana Mufti 'Abd al-Raḥīm Golarawī رَحْمَةُ اللَّهِ عَلَيْهِ was born into an intellectual household in Thathi Gujran (Fath Jang township, District Attock). His father and uncle were erudite scholars with many students, and it is from these two personalities that Mufti 'Abd al-Raḥīm Golarawī also learned sacred knowledge. Pledging spiritual allegiance to the renowned gnostic and saint, Pir Mehr 'Alī Shah, he dedicated his life to teaching and serving Islam. He passed away on 17th Dhu al-Hijja, 1358 AH.⁵



1 *Shadharaat al-Dhahab*, vol. 8, pgs. 174 – 176; *al-Noor al-Saafir*, pgs. 172 – 177; *al-A'laam li al-Zirikli*, vol. 3, pg. 46
2 *Tazkirah 'Ulema-e-Hind*, pg. 93; *Mumtaz 'Ulema-e-Farangi Mahal Lucknow*, p. 86
3 *Tazkirah Khulafa-e-Amir-e-Millat*, pg. 168
4 *Tazkirah 'Ulema-e-Ahl-e-Sunnat wa Jama'at Lahore*, pgs. 192 - 199
5 *Tazkirah 'Ulema-e-Ahl-e-Sunnat Zila' Attock*, pg. 148

In this article, we explore the reasons why so many of us do not utilise our time effectively or waste the few and precious moments that we have. Read it carefully and reflect on yourself. After all, people with common sense are always evaluating themselves and improving.

1. Not having a timetable

Without proper time management and scheduling in place, tasks can pile up on us, causing a lot of stress and preventing us from completing any single one satisfactorily. We can learn about organising our time from the Sunnah.

The schedule of the Prophet ﷺ

Sayyidunā ‘Alī رضي الله عنه said that when the Prophet ﷺ entered his home, he would divide his time into three parts:

- For the worship of Allah Almighty.
- For his family.
- For himself.

He would then split his personal time for himself and the public. When engaging with people, he would elaborate on the teachings of Islam, resolve their problems, and guide them in all matters of faith and life. He would favour people of virtue who could disseminate his teachings teach their respective communities. Such people included leaders, early converts to Islam, the pious and devout. He would also divide his time according to the given religious needs. Thus, they were given permission to ask anything that would benefit the Ummah, and he ﷺ would explain the rulings respectively.¹

Likewise, Sayyidunā ‘Abd Allah ibn Masū’d رضي الله عنه chose the day of Thursday to give advice. Once, a man said, “I wish that you preach to us daily.” He replied, “The only thing which prevents me from doing so is that I do not want to bore you. No doubt, for your ease, I have chosen a suitable time to preach to you just as the Prophet ﷺ did with us for fear of making us bored.”²

2. Not setting priorities

A timetable is only effective if you prioritise your



activities. Start with the most important. Time is also wasted in not stipulating the correct amount of time for every task. Both religion and intellect require us to prioritise matters of greater importance.

The significance of what our pious predecessors saw as “important work” can be seen from this incident. Sayyidunā Rabī‘ ibn Khuthaym رحمه الله عليه tied a horse worth 20,000 dirhams and went to pray. A thief appeared, untied the horse, and took it away. He did not become worried or anxious. People offered him consolation and then asked, “Why did you not chase the thief?” He replied, “I saw the thief take the horse, but I was busy with something more important than the horse.”³

Although it was permissible for him to break the prayer in this case, this noble man prioritised an act of piety and something significant. It is mentioned in

1 al-Shamail al-Muhammadiyah, p. 92, Hadith 319

2 al-Bukhari, vol. 1, p. 42, Hadith 72

3 Ihya al-Uloom, vol. 4, p. 349

the first volume of *Bahar e Shariat*, page 637:

If there is a fear of incurring even one dinar's worth of damage to something belonging to you or another, such as milk boiling over; meat, vegetables or bread burning; or a thief running away with something worth a dirham; it is permissible to break the prayer.¹

3. Not Learning from the experiences of others

Learn from the mistakes of others and avoid following their course of action when you know that they failed to reach the desired outcome. If people have achieved success through experimenting in different fields, you should read about them, listen to their advice and gain benefit from their experience. Rather, research the prominent figures in your field of interest. If they have documented or spoken about their studies, research and experiences, take benefit from them. Take lessons from the experiences of your elders, such as teachers, scholars, businessmen, one's grandfather or father. There is an adage in Arabic:

أَكْثَرُ مِنْكَ سِنًا أَكْثَرُ مِنْكَ تَجَرِبَةً

"The one greater than you in age is greater than you in experience."

4. Trying to do everything yourself

Splitting a task into smaller, achievable steps will allow you to do more in less time. Harness delegation skills: nothing is completed to a good standard if you try to do everything yourself. So, delegate some tasks to others, as is the Sunnah of the Prophet ﷺ.

When the trenches were dug during the Expedition of Khandaq, the workload was shared amongst the Companions رَضِيَ اللَّهُ عَنْهُمْ. The Prophet ﷺ also participated in digging. Similarly, when it was time to cook food during a trip, the Prophet ﷺ divided the tasks and took the responsibility of gathering wood. In summary, splitting up a task saves time and effort.

5. Engaging in useless activities

A lot of time is wasted in futile actions, pointless

discussions, and gossip. The Prophet ﷺ advised:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ أَنْ تَرُكُهُ مَا لَا يَخْنِيهِ

"It is from the beauty of a person's religion to leave that which does not concern him."²

It is true that the value of health is known to the sick, and the value of time is known to those who have become busy. How can people who are free value the importance of time? Refrain from engaging in pointless discussions and actions and spending time in company where this is common. Ibn al-Jawzi رَحِمَهُ اللَّهُ عَلَيْهِ would seek refuge from the company of those who waste time.³

Knowingly and unknowingly, time is wasted throughout the day. It is often the case that after waking up, instead of getting out of bed, many people stay in bed for a long time. A lot of time is spent in the bathroom. Much time is spent in eating. Too much time is spent standing in front of a mirror. Hours of the night are wasted in meaningless chats in restaurants. Hours are lost in snacking and debating politics and sports. Although not impossible, it is difficult for these habits to be fixed. It is said regarding such people: "It is easy to awaken the one who is sleeping, but it is difficult to wake up those who are awake."

6. Procrastinating

Deferring today's work to tomorrow results in nothing being accomplished on time. It is deception to think, "I will do it tomorrow." Someone has rightfully said: "The word *tomorrow* is not in the vocabulary of the wise person, whereas the schedules of fools are filled with it." You will find many unsuccessful people say: "We wasted our life in pursuit of 'tomorrow' and ended up digging our graves with our hands."

Laziness is the disease of the age and the source of failure. It is imperative to rid ourselves of this because it leads to irresponsibility, which is detrimental. Rid yourself of the deadly trio: laziness, excuses, and procrastination, and you will see immediate blessings in your time. To live a successful life, complete things straight away. Instead of casting difficult tasks to the side, consider them a challenge and complete them as soon as possible. Perhaps even reward yourself after each task to keep yourself motivated.

1 Radd al-Mukhtar, vol. 2, p. 513, Fatawa Aalamgeeri, vol. 1, p. 109

2 Ibn Maja, vol. 4, p. 344, Hadith 3,976

3 Qeemah al-Zaman Ind al-Ulama, p. 58

Z BLESSINGS OF AMZAM

The final Prophet of Allah ﷺ said:

زَمْزَمُ لِمَا شَرِبَ لَهُ

Zamzam is for whatever 'purpose' it is drunk for.¹

Zamzam water is a special type of water. It satiates hunger, quickly quenches thirst, treats many illnesses, and improves memory. In fact, this blessed water is useful to fulfil every permissible purpose إن شاء الله.

A man in Makkah once ate sattu flour² which had a needle in it, and it became lodged in his throat, putting his life in danger. He was advised to drink Zamzam water with the intention of gaining salvation from this problem, and he regained his health through the blessings of drinking Zamzam water.³

Zamzam water has the same nutritional benefits as food. The Companion Sayyidunā Abū Dharr al-Ghifārī ؓ said, "I stayed between the Ka'ba and its drapes for thirty days with nothing to eat and drink except Zamzam continued to drink until the hunger pains stopped."⁴

So why is Zamzam water so special? Well, there are two reasons. Firstly, the spring of Zamzam appeared when Prophet Ismā'il ؑ rubbed his heels in the sand as a baby. Secondly, it has the blessed saliva of our noble Prophet ﷺ in it. The beloved Prophet ﷺ once drank Zamzam water and placed the remaining water back into the well.⁵ Therefore, we should respect this water, drink it with the right hand whilst standing and facing Qibla, drink it in three sips, and not waste it. It is a Sunnah to drink Zamzam water while standing.⁶

May Allah enable us to honour everything that is sacred and allow us to reap their blessings.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



زَيْدُ اللَّهِ

water, which I

1 Ibn Majah, vol. 3, p. 490, Hadith 3062

2 A type of flour, consisting of ground pulses and grains

3 Shifa al-Gharam, vol. 1, p. 255

4 Hilyah al-Awliya, vol. 1, p. 213

5 Mirat ul Manajeeh, vol. 6, p. 71

6 Bahar-e-Shari'at, Part 16, vol. 5, p. 384

DO NOT CREATE A COMMOTION

Arshad Aslam 'Attari Madani

The qurbani took place at the house of Khubayb and Suhayb today. Later, they accompanied Grandad to his friend's house to give him some meat. "Grandad, next Eid we will slaughter a camel," said Suhayb, "I haven't seen any camels being slaughtered yet."

On their way back, Suhayb spotted a camel. "Look grandad, look over there!" he exclaimed. "A camel is being slaughtered, let's go there." Grandad explained, "When a cow or camel is slaughtered, it is not good to create a commotion next to it." Khubayb asked, "What happens due to creating a commotion?"

Grandad said, "I will explain these things when we get home." Suhayb was still excited and eager to see the camel, but Khubayb quickly reminded him not to make a racket.

They had only reached the front door when Khubayb cried out, "Please tell me now! What happens when we cause a commotion?"

"Well, the animal becomes frightened, that's for one," explained Grandad. "It might even try to run away, kicking anyone that comes in its way. That's very dangerous."

"Yes, Grandad! They mentioned it on T.V. the other day that a child died after being hit by a cow," said Suhayb.

"Your friend Owais has come; he is calling you outside," said Umm Habiba to Suhayb.

"Tell Owais to come inside; we are listening to Grandad."

As soon as Owais entered, he blurted to Suhayb, "Do you know that the camel kicked the butcher and made him fall to the ground, and it was even trying



to escape."

"What happened then?" Suhayb asked in astonishment.

"I don't know; I quickly ran here," replied Owais.

Khubayb looked towards Suhayb and remarked, "It was a good thing that we did not go. This is why they say that it is beneficial to accept the words of your elders."

Grandad looked at the children. "Let me share a miracle of our beloved Prophet ﷺ with you," he announced. "Our beloved Prophet ﷺ would perform the sacrifice with his own hands. On one such occasion, five or six camels were presented for slaughter in the court of our beloved Prophet ﷺ. Look! Every living thing runs away from the knife because life is dear to everyone. But that was not the case here; when the camels saw that our beloved Prophet ﷺ was going to carry out the slaughter, they came forward to be slaughtered. Think of it like this! Every camel wished to be slaughtered by our beloved Prophet ﷺ first."¹

"Grandad! This was a miracle of our beloved Prophet ﷺ, as today two, three, or even more people are needed to slaughter an animal," said Khubayb. "Yes, you are right," said Grandad.

1 Abu Dawood, vol. 2, p. 211, Hadith 1765



Important Events of Dhu al-Hijja

4 Dhu al-Hijja al-Haram 245 AH

Passing away of the khalifah of Imam Ahmad Raza Khan and the Qutb of Madina, Ziya al-Din Ahmad Madani رَحْمَةُ اللهِ عَلَيْهِ.

(For more information, refer to the Dhu al-Hijja al-Haram 1438 to 1441 AH editions of the Monthly Magazine Faizan-e-Madinah, and the booklet of Maktaba-tul-Madinah, "Sayyidi Qutb-e-Madinah".)

7 Dhu al-Hijja al-Haram 114 AH

Passing away of the eminent follower and scion of the Prophetic Household, Sayyidunā Imam Muhammad Bāqir ibn ‘Alī Zayn al-‘Ābidīn رَحْمَةُ اللهِ عَلَيْهِمَا

(For more information, refer to the Dhu al-Hijja al-Haram 1438 AH edition of the Monthly Magazine Faizan-e-Madinah, and the booklet of Maktaba-tul-Madinah, "Sharh Shajarah Qadiriyyah Razawiyyah" p. 54.)

14 Dhu al-Hijja al-Haram 1370 AH

Passing away of Ameer of Ahl al-Sunnah's father, Haji Abd al-Rahman Qadiri رَحْمَةُ اللهِ عَلَيْهِ

(For more information, refer to the Dhu al-Hijja al-Haram 1438 AH edition of the Monthly Magazine Faizan-e-Madinah, and the booklet of Maktaba-tul-Madinah, "Introduction to Ameer e Ahl e Sunnat".)

18 Dhu al-Hijja al-Haram 35 AH

Martyrdom of the third caliph of the Muslims, Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ

(For more information, refer to the Dhu al-Hijja al-Haram 1438 to 1442 AH editions of the Monthly Magazine Faizan-e-Madinah, and the booklet of Maktaba-tul-Madinah, "Miraculous Wonders of Usman-e-Ghani رَضِيَ اللهُ عَنْهُ".)

18 Dhu al-Hijja al-Haram 1296 AH

Passing away of Imam Ahmad Raza Khan's spiritual

guide, Shah Āl-i-Rasūl Marahrawi رَحْمَةُ اللَّهِ عَلَيْهِ

(For more information, refer to the Dhu al-Hijja al-Haram 1438 AH edition of the Monthly Magazine Faizan-e-Madinah.)

obligatory Hajj in the company of more than 100,000 Companions.

(For more information, refer to the book of Maktaba-tul-Madinah, "Seerat-e-Mustafa" p. 526 to 533.)

19 Dhu al-Hijja al-Haram 1368 AH

Passing away of Imam Ahmad Raza Khan's khalifah, Sayyid Na'im al-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ

(For more information, refer to the Dhu al-Hijja al-Haram 1438 and 1439 AH editions of the Monthly Magazine Faizan-e-Madinah.)

Dhu al-Hijja al-Haram 44 AH

Passing away of Sayyidunā 'Abd Allah ibn Qays Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ

(For more information, refer to the Dhu al-Hijja al-Haram 1440 AH edition of the Monthly Magazine Faizan-e-Madinah.)

20, 21, 22 Dhu al-Hijja al-Haram

Urs of the notable saint and Sufi master, Sayyid 'Abdullah Shah Ghazi Hasani رَحْمَةُ اللَّهِ عَلَيْهِ

(For more information, refer to the Dhu al-Hijja al-Haram 1438 AH edition of the Monthly Magazine Faizan-e-Madinah.)

May Allah Almighty have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Dhu al-Hijja al-Haram 6 AH

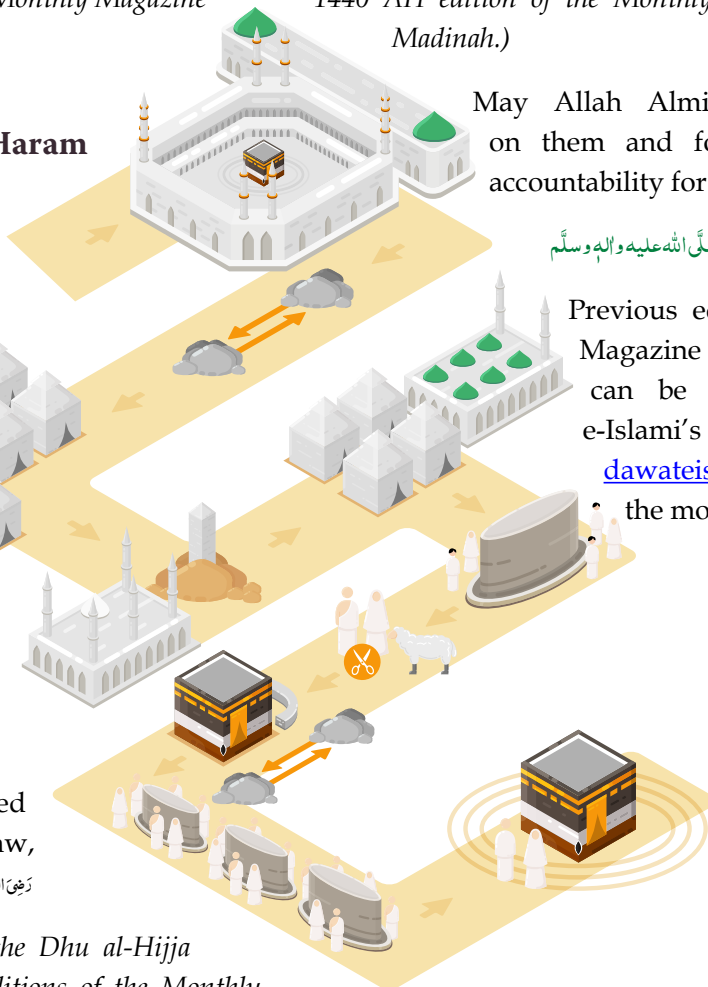
Passing away of the beloved Prophet's (Arabic) mother-in-law, Sayyidatunā Umm Rūmān رَضِيَ اللَّهُ عَنْهَا

(For more information, refer to the Dhu al-Hijja al-Haram 1439 and 1440 AH editions of the Monthly Magazine Faizan-e-Madinah.)

10 Dhu al-Hijja al-Haram

The Prophet's farewell pilgrimage (*hajjat al-wadā'*)

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed





A Well of Fresh Water

Eid al-Adha was fast approaching, and Little Zayd was excited. He looked forward to spending time with Aunt who would come to stay at his house every Eid. She was fun and took great care of Little Zayd. Everyone in the house knew that if Little Zayd was misbehaving, he would immediately listen to Aunt.

In the evening, Mother got the beds in the guest room ready. Big Sister was feeding Aunt's daughter, Kaneez Fatima, as Little Zayd sat staring at his sister. She had been with Kaneez Fatima for some time but did not let Little Zayd play with her. Kaneez Fatima was loved by everyone, and her cousins were always happy to see her. Meanwhile, Aunt arrived with her other children. "Big Sister has been with Kaneez Fatima for so long," Little Zayd complained to Aunt, "she's not letting me play with her. Can I have another Kaneez Fatima?" Aunt was amused. "Now it's Little Zayd's turn. Let him play with Kaneez Fatima," she laughed.

"Okay! Please bring me a glass of water first Little Zayd," Big Sister said, much to Little Zayd's annoyance. "Water?" he cried, "have you forgotten when you refused to give me water on our way back from school?" "I didn't refuse," she bellowed, "I just said that uncle has been waiting to pick us up, so we should go quickly, and you can have water at home." Before they could say another word, Aunt interjected, "Do not speak to your sister like this. Go inside and get her some water."

Later, as all the children chomped on their ice-creams, Aunt asked, "Do you know which Islamic month it is?"

"It's the month of Hajj," Little Zayd quickly answered. Aunt smiled. "Good boy! It is the month of Hajj, and it's called Dhu al-Hijja. In this month, we remember Prophet Ibrāhīm عَلَيْهِ السَّلَام and the fourth Caliph, Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ."

"Yes, our teacher told us Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ was martyred in

this month," said Big Sister.

"That's right! Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ was a very kind and generous person. In those days, people used to get water from wells. When the Muslims migrated to Madina, there was a shortage of water. There was only one well with fresh water. It was called the Well of Rumah. Its owner would demand money for the water. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was concerned by all of this. "Whoever buys the Well of Rumah," he announced, "and lets the Muslims have a share in it, he will have a better reward in Paradise." When Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ heard this, he purchased the well for thousands of silver coins and allowed the Muslims to drink from it for free. This is just one act of kindness that makes Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ so special. We should not prevent others from drinking water." Little Zayd and Big Sister understood their mistake and apologised to each other.

FROM ENEMIES TO FRIENDS

Sayyid Adeel Zaakir Chishti



On a warm summer day, a mongoose named Mila was fast asleep beneath a giant oak tree.

"Mila! Mila!" The squeaky cries echoed through Mila's ears. "Wake up Mila! Wake up!" Mila opened his eyes. "Why do you not let me sleep?" he bellowed.

"Well," gasped Mia Mouse, trying to catch a breath, "You'll never believe who I just saw. Naga the Snake! So I ran to tell you." Mila eagerly stood up. "I see. Today he is in my part of the forest."

"Show him who's boss," urged Mia. Buddy the Bird was carefully listening. "Mia Mouse is giving you terrible advice," she explained to Mila. Fighting is an awful thing to do. Us animals need to live together as friends."

"You are right," said Mila, "but I hate Naga so much."

"What are you thinking about Mila? Great opportunities like this do not come all the time. Do not listen to Buddy," urged Mia Mouse. "If Naga escapes, you will be full of regret."

"You are right," said Mila, and both laughed as they sped away to find Naga.

Meanwhile, Naga was taking his children to an ice-cream shop in the area where Mila lived.

"I want a strawberry ice cream," gasped one of the children. "And I want...I want the chocolate flavour," said another.

"Today I will not leave you alive Naga!" screamed Mila. Naga turned around only to see Mila Mongoose

charging towards him. Naga urged the children to hide behind a tree.

"We finally meet Naga. I have been waiting for you for some time. Last time, you threw dirt in my eyes and ran away. But now I won't let you go. Nobody will save you from me."

Naga was calm but worried. "Look Mila! I have not come here to fight you. I have children with me."

"Hahaha! You do not want to fight?" cackled Mila. "I can't let you escape. I'll give you a taste of your own medicine today!" Mila Mongoose suddenly pounced on Naga. As they fought, Mila became stuck in a thorny bush. He tried to break free, but it only created more wounds, and he eventually lost his strength. Mila looked to Naga for help, but as he turned away, Mila cried out, "Save me Naga!"

"No. I will not save you," Naga bellowed. Mila sought forgiveness and said, "Save me Naga! I have small children. What will happen to them if I die?" Buddy the bird, who was watching everything, said to Naga, "If someone is in a problem, you should help them, even if they are your enemy." Naga's heart told him she was correct. I have small children too. If Mila killed me, what would happen to my children? Even though Mila is my enemy, I will help him get out of this trouble; I will not let him die.

Naga rescued Mila. "Forgive me! I wanted to kill you, but you still saved me," said a humbled and tearful Mila. Buddy the bird said, "I told you before, fighting is terrible. If you listened to me, you would not be hurt." Mila hugged Naga and said, "You are now my friend. Take this, have some ice cream and get some for your children too." After that, both of them left and returned to their homes happily.

Invocations & Litanies

يَا اللَّهُ

Blessings in sustenance and wealth

Write « يَا اللَّهُ » 786 times after Jumu'ah Salah. Place this in the shop or home. You will see an increase in sustenance and blessings in your wealth.¹



Every need will be fulfilled

On a Sunday, pray four units after the Fard and Sunnah of Zuhr in the following manner: Recite Surah al-Fātiḥa and Surah al-Sajda in the first unit, then al-Fātiḥa and Surah al-Mulk in the second. Complete the prayer with Salam. Stand to offer the next two units and recite Surah al-Jumu'a in them, reciting al-Fātiḥa in each unit. After all of this, ask for your needs from Allah Almighty, and He will surely grant them to you.²

يَا اللَّهُ، يَا رَحْمَنُ،
يَا رَحِيمُ

Accessing withheld money

Especially on a Friday, after praying Asr, stay sitting in the place of salah and recite:

«يَا اللَّهُ، يَا رَحْمَنُ، يَا رَحِيمُ»

Continue this until the sun has set. Then, wholeheartedly supplicate to Allah with complete humility and hope. You will obtain any money which is withheld, Allah willing.³

Surah Yūsuf

Ease in selling

Recite verse 80 of Surah Yūsuf and blow over whatever it is you wish to sell. The item will be sold quickly, Allah willing.⁴ آمِينَ

(Footnotes)

1 Chirya aur Andha Saamp, p. 25

2 Qoot al-Quloob, vol. 1, pp. 52 -53

3 Madani Muzakarah, 15th Ramadan Mubarak, 08 May 2020, 1441AH

4 Chirya aur Andha Saamp, p. 30

Dealing with Inflation and Rising Costs

His Eminence, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar
Qaadiri Razavi (رحمۃ اللہ علیہ)

Since childhood, I have heard that prices have risen significantly. I remember buying 1 kg of beef for one or two rupees and fish, fruits, and vegetables were also low priced in my youth. Today, even people from lower economic backgrounds average a monthly salary of 15000 to 20000 rupees. During my student days, I worked on a market stall cleaning potatoes and onions and selling vegetables for four annas¹ for half a day's work. When my late elder brother, Abdul Ghani, started working, his starting salary was seventy-five rupees per month. In short, wages were less in those days but things were less expensive compared to today. Although now prices have risen, wages and incomes have also increased. In comparison to other countries, costs in our beloved country of Pakistan, and according to my opinion, especially in Karachi, are fairly low.

During the early days of Dawat-e-Islami, when our Madani Qafilahs began to travel to Punjab, I dined at some of the local restaurants there. I estimated that the cost of living in Punjab was much higher than Karachi. During my youth, in some restaurants of Karachi, half a chapatti cost 1 anna, one and half chapattis cost three annas, and Nihari was available for four annas. Essentially, a decent meal would cost seven annas. As income was lower at that time, we felt that things were expensive. In some countries, tea costs around 100 to 150 Pakistani rupees but in Pakistan, tea is sold for around twenty-five to thirty rupees.

In any case, compared to other countries, costs are still relatively low in Pakistan. Complaining about high prices will not change anything; rather, we should take practical measures to resolve this matter. For example, someone with low income should limit their expenses to essential items and be prudent in their spending. Instead of eating expensive meals like meat and chicken every day, prepare vegetables and lentils as they are less expensive and are healthy. Make yourself and your children accustomed to eating simple, wholesome foods and living a simple life; alongside benefits to physical and mental health, you will save money by spending less on doctor's fees and medicines.

Instead of purchasing expensive mobiles, laptops, tablets, PCs, and other luxury items, make do with a simple phone. If the cost of a food item increases, find a more affordable alternative. I will mention two relevant accounts:

1. The price of raisins once increased in Makkah Mukarramah. So, the people complained about this to the Lion of Allah, Sayyiduna Ali al-Murtada (رحمۃ اللہ علیہ). He (رحمۃ اللہ علیہ) responded, 'Use dates instead of raisins [because when you do this, due to the lower demand], the price of raisins will fall,' (*Tareekh Ibn Ma'een*, p. 168).
2. Somebody said to Sayyiduna Ibrahim b. Adham (رحمۃ اللہ علیہ), "The price of meat has increased [what should be done?]." He (رحمۃ اللہ علیہ) said, 'Make it less expensive, i.e. stop purchasing it,' (*Risalah Qushayriyyah*, p. 22).

A carefully thought out shopping list is an effective tool for controlling your spending. Include only items that you need and avoid those things which you can do without.

May Allah Almighty not make us dependent on anyone besides Him and may He grant us sufficient halal provisions.

ابو بکر محمد بن عبد اللہ بن عبد الوہاب رحمہ اللہ

(Note: This topic has been prepared with the aid of the Madani Muzakarah that took place after Taraweeh on 5 Ramadan, 1442 AH, corresponding to 17 April 2021. The final version was approved by Ameer-e-Ahl-e-Sunnat (رحمۃ اللہ علیہ)).

¹ An anna was a formerly used currency unit, which was equal to 1/16 of a rupee.



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