

Monthly Magazine

# Faizan-e-Valadinah

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By the spiritual sight of

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Allah Almighty stated:

"The saying of the Muslims is only this; when they are called towards Allah and the Messenger, that the Messenger may judge between them, they hence submit, 'We have heard and obeyed the command.' And it is only these 'people' who are successful."

Commentary: This verse lauds the true believers because they readily accept divine injunctions and submit to the laws of Allah Almighty. Acting upon the command of Allah Almighty is obedience, and not acting upon His command is known as sin or disobedience. The Quran employs a variety of subtly distinct words for disobedience, such as *fisq*, *'udwān*, *ḥarām*, and *ithm*. Hence, it is stated in the Quran:

"O believers! When you consult each other, so do not consult for sinning, nor exceeding the limits, nor disobeying the Messenger."<sup>2</sup> All of these words are approximate synonyms of sin.

The nature of sin: Whether a sin is minor or major, hidden or public, pleasurable or not, it is still an act of disobedience for which we may be accounted. With the decline of society, we find our communities overwhelmed with sin, habitually engaging in unethical and immoral wonts, even if they do not gain pleasure from them. They simply follow "trendsetters," "celebrities," and evil people. For example, males wearing earrings, gold rings, bracelets, bangles, necklaces, or wearing shorts that do not conceal the navel and knees, getting tattoos, and cutting the beard in a range of styles. These are strange sins that do not contain any pleasure; those who commit these sins consider themselves to be something unique and special but gain nothing in reality.

Causes of sins: There are two reasons behind committing these sins:

One is **ignorance**; a person is not aware that his actions are sinful. The second reason is **giving into** the carnal self and Satanic invitations, and not



having any sense or desire to live as per Allah's commands.

Both reasons harm the Muslim's life in the Hereafter and sour the sweetness of his faith.

#### Curing ignorance-driven sins

The antidote for ignorance is knowledge. Learning what Islam teaches about sins and the warnings it gives are the first step. Examples of such warnings include:

The first sin: A clear and widespread example of pleasureless sins is the wearing of rings made from various metals, and those that do not conform to standards laid down by the sharia. The correct ruling is that a man can only wear a silver ring that weighs less than 4.365 grams and has a stone. Other than this, it is not permissible for him to wear a ring of another metal, a band, a bracelet, or other jewellery.

A man once came to the beloved Prophet مَنْ اللَّهُ عَنْهِ وَالِهِ وَسَلَّمُ wearing a brass ring. The Messenger of Allah مَنْ اللَّهُ عَنْهِ وَاللهِ وَعَلَى said, "Why do I find the stench of idols coming from you?" Thus, he removed the ring and came back whilst wearing an iron ring. The beloved Prophet مَنْ then said, "Why do I see the jewellery of the dwellers of Hell upon you?" He removed that too and asked, "O Messenger of Allah عَنْهُ وَاللهِ وَسَلَّمُ عَنْهُ وَاللهِ وَسَلَّمُ عَنْهُ وَاللهِ وَسَلَّمُ وَاللهِ وَسَلَّمُ تَلْهُ وَاللهِ وَسَلَّمُ تَلْهُ وَاللهِ وَسَلَّمُ وَاللهِ وَسَلَّمُ وَاللهِ وَسَلَّمُ عَنْهُ وَاللهِ وَسَلَّمُ وَاللهِ وَسَلَّمُ عَنْهُ وَاللهُ وَسَلَّمُ عَنْهُ وَاللهُ وَاللّهُ عَنْهُ وَاللّهُ وَاللّهُ عَنْهُ وَاللّهُ وَاللّهُ عَنْهُ وَاللّهُ وَاللّهُ عَنْهُ وَاللّهُ وَاللّهُ عَنْهُ وَاللهُ وَاللّهُ وَلّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَمْ عَنْهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَاللّه

The second sin: Nowadays, many young people wear bangles made from iron and bracelets of various other metals. This is also impermissible and a sin. The noble Prophet مَنْ اللهُ عَلَيْهِ وَاللهِ وَعَلَيْهِ وَاللهُ وَعَلَيْهِ وَاللهِ وَعَلَيْهِ وَاللهُ وَعَلَيْهِ وَاللهُ وَعَلَيْهِ وَعَلِيْهِ وَعَلَيْهِ وَعَلَيْهِ

The third sin: Boys wear earrings, although this is

impermissible and haram. Wearing earrings is from the specifics of women, and a man is commanded to not imitate women. A man who imitates women is cursed. Hence, the Messenger of Allah مَنْ اللهُ مَنْيُوءَ لِيهِ sent curses upon men who imitate women, and women who imitate men.<sup>5</sup>

The fourth sin: Men wearing gold and silver necklaces. This is also haram for men, because wearing a gold or silver necklace is only permissible for women. A man is only allowed to wear one silver ring if it fulfils certain conditions. Besides this, any other jewellery of silver or gold is not permitted for a man. The noble Prophet مَنْ اللَّهُ عَلَيْهِ وَاللّهِ وَاللّهُ held gold in his right hand and silk in his left hand, then raised them both and announced, "Both of these things are unlawful for the men of my nation, but permitted for its women."

The fifth sin: Wearing shorts. Males today roam alleyways and streets in shorts that expose their knees and thighs. These are part of the sitr (what must be concealed) and must be covered up. The beloved Prophet مَنْ اللّٰهُ عَلَيْهِ وَالْهِ مَنْ اللّٰهُ عَلَيْهِ وَالْهِ وَالْهِ مَا اللّٰهِ عَلَيْهِ وَالْهِ وَالْهُ عَلَيْهِ وَالْهُ وَالْمُوالِّهُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْهُ وَالْمُوالِّهُ وَاللّٰهُ وَلَّا لَا اللّٰهُ وَاللّٰهُ وَاللّٰه

The sixth sin: Having tattoos of varying designs made on the body. This is to alter the creation of Allah Almighty, which is a haram and Satanic act. It is stated in the Quran:



"Satan said' and I will definitely order them that they will change the creation of Allah."9

Also, the noble Prophet مَنْ اللهُ عَلَيْهِ وَاللهِ said, "May Allah's curse be upon those who practise tattooing, those who have it done, those who remove hairs, those who create gaps in between their teeth for beatification, and on those who alter the creation of Allah."<sup>10</sup>

The seventh sin: Shaving the beard or trimming it



less than a fist in various styles. Most young people neglect this duty (wājib). This is despite the fact that keeping a beard is a mass-transmitted sunna, a hallmark of Islam, and a tradition of the prophets. In several hadith, the noble Prophet مَثَنُ اللهُ عَلَيْهِ وَاللهُ وَاللهُ

#### The second reason for sinning, and its solution

The second reason is obeying the carnal self and Satan, and not having any desire towards acting upon the command of Allah Almighty. This state incites a person towards all kinds of sin. The way of curing this is for us to be aware of the decrees of Allah Almighty and what He commands us to do. Allah Almighty states:

"And give up open and hidden sins."12

We should also remain conscious of the fact that every good and evil deed, from the smallest to the largest, will be presented before a person on the Day of Judgement. Hence, Sayyidunā Luqmān رُفِيُ اللّٰهُ عَلَيْهُ said to his son:

"O my son! If the evil deed is equal to the weight of a mustard seed, it is then in a rock, or in the heavens, or wherever in the earth, Allah will bring it forth; indeed, Allah is the Knower of every subtlety, the All-Aware." <sup>113</sup>

Think about that moment when his Book of Deeds will be opened, and every minor and major deed will be recorded within it, and the shame that he will feel upon seeing his sins. It is stated:

وَ وُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِنَا فِيْهِ وَيَقُوْلُونَ يَوْيُلَتَنَا مَالِ هَٰذَا الْكِتٰبِ لِالْيُغَادِرُ صَغِيْرَةً وَلَا كَبِيْرَةً اللّهَ أَحْضِهَا ۚ وَوَجَدُّوْا مَا عَمِلُوْا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدُّا ١٩٩٨ ﴾ "And the book of deeds shall be placed, and you will observe the culprits fearing what is written therein and will say, 'Woe to us! What has happened to this book? It has not left out any sin; minor or major, which it has not encompassed.' And they found all that they did, present in front of them; and your Lord does not do injustice to anyone."

I urge the believers to recall their love for Islam and to return to its teachings. Work for what you want in the eternal life of the Hereafter, and give up sins, especially those which are frivolous and a complete waste of energy and resources.

May Allah Almighty grant us the desire and ability to avoid sins.

- 1 [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-Noor, verse 51)
- 2 [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujaadalah, verse 9)
- 3 Sunan Abī Dāwūd, vol. 4, p. 122, Hadith 4223
- 4 Musnad Imam Ahmad, vol. 33, p. 204, Hadith 20,000
- 5 Şaḥīḥ al-Bukhāri, vol. 4, p. 73, Hadith 5885
- 6 Sunan Ibn Mājah, vol. 4, p. 157, Hadith 3595
- 7 Musnad Imam Ahmad, vol. 4, p. 295, Hadith 2493
- 8 Al-Daragutni, vol. 1, p. 431, Hadith 889
- 9 [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-Nisa, verse 119)
- 10 Şaḥiḥ al-Bukhāri, vol. 4, p. 87, Hadith 5948
- 11 Şaḥīḥ al-Bukhāri, vol. 4, p. 75, Hadith 5892
- 12 [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-An'aam, verse 120)
- 13 [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Lugmaan, verse 16)
- 14 [Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Al-Kahf,, verse 49)





The Messenger of Allah مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم said:

#### لَيْسَ مِنَّا مَنْ لَمُ يَرْحَمُ صَغِيرَنَا وَيَعْرِفُ شَرَفَ كَبِيرِنَا

"He who does not have mercy on our young, nor recognize the esteem of our elders, is not from us." 1

"Not from us" implies that the person is not truly adhering to Islam.<sup>2</sup>

There are a multitude of similar in books of hadith, which discuss showing mercy towards the young and respect towards elders. Our beloved Prophet مَثَنَّ اللهُ عَلَيْهِ وَاللهِ وَعَلَيْهِ وَعَلَيْهُ وَعَلَيْهِ عَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ عَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ عَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلِي عَلَيْهِ وَعَلِيهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ وَ

#### يا انتس وقي الكبيروا رُحِم الصَّغِيرُ تُرافِقُنِي فِي الْجَنَّة

"Dear Anas! Respect elders and have mercy upon the young; you will attain my company in Paradise."

In another narration: "Respect elders and have mercy upon the young. You and I will be together 'on the Day of Judgement' like these 'two fingers'." He then joined his blessed fingers together to signify this.<sup>4</sup>

The Messenger of Allah مَنَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم is an embodiment of compassion and mercy, and his sacred court is a shelter for every person. One facet of this compassion is saving the Ummah from error,

and guiding society in the right direction by warning them with "He is not from us," to highlight particular matters of importance. Two of these matters are:

(1) **Being merciful to the young:** If a child commits a mistake, elders should have mercy on them and compassionately guide them.<sup>5</sup>

These are some of the ways in which the beloved Prophet مَثَلَّ الْمُعْنَيْهِ وَاللهُ مُلِّ had mercy on the young. Hence, Sayyidunā Jābir bin 'Abd Allah وَوَى اللّهُ عَنْهُ narrates the following account from his childhood:

When a sweet dish was gifted to the Messenger of Allah مَثُوا لِمُعَالِيهِ وَسَلَّم, he shared it with us. When it was my turn, he fed me once and said, "Shall I feed you more?" "Yes please," I replied. He gave me more due to my young age. After that, he continued to share it with the rest of the attendees.6

would return from a journey and would meet children from his household, he would seat them with himself on his ride. Regarding those who would remain, he would say to his Companions مَلَيُهِمُ الرَّهُونَ "Sit them on your rides." At times, these children would express joyful pride at this, and they would say to each other, "The Messenger of Allah مَنْ اللَّهُ عَلَيْهِ وَاللّهِ وَاللّهُ عَلَيْهِ وَاللّهُ وَاللّهُ



the beloved Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ مَندًا would instruct the Companions مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ to seat them next to themselves.<sup>7</sup>

#### 9 ways of showing compassion to the young

Adopt the following ways of showing compassion and kindness towards children:

- Considering children as trusts from Allah Almighty, treat them with kindness.
- Love them.
- Embrace them.
- Place them on your shoulders.
- Speak to them about playing and things that make them smile.
- Try to always bring joy to their hearts.
- Give them the new fruits and nuts of the season, for they are also new fruits, and something new is appropriate for them.
- From time to time, and in accordance with your means, give them things to eat, wear, and play with, ensuring that they are permitted in Islam. Do not make false promises to them to placate them. Rather, it is only permissible to make those promises to children which you intend on fulfilling.
- Treat all of your children fairly. Also, do not give preference to one over another, unless it is due to a religious virtue.<sup>8</sup>
- (2) **Respecting elders** the second part of the hadith encourages us to respect elders, where it has been stated that the one who does not recognise the honour of elders is not acting upon true Islamic practices.

Elders include parents and other family members; it also includes teachers and those who have surpassed us in knowledge and experience. Respecting their position is an integral part of Islamic teachings. Ponder for a moment: wherever it has become a trend not to respect elders, children are seen to use their tongues wrongfully before their parents, raise their hands in dispute and not accept what they say. They mock their elders and do not accept advice, hurting their feelings. In fact, in some cases, their mischief even leads to physical harm.

This habit of not being respectful not only affects family members and relatives but also influences everyone in society. Through backbiting, taletelling, and accusing others, people earn a bad reputation and ruin their lives in this world and the Hereafter. Those involved in this evil habit become so audacious that they begin to mock the pristine rulings of sharia. We should all ponder whether a statement or action of ours will cause harm to the honour of an elder. If so, leave it at once, as this will lead to benefit instead of harm in both worlds.

Which elder should be respected? It should also be noted that Islam has commanded us to respect elders who are not heretics. If an elder adheres to problematic and heterodox teachings, then the final Messenger of Allah مَنْ اللهُ عَلَيْهِ وَسَلَّمُ said regarding them, "Whosoever gives salam to heretics, meets them with open arms, or meets them in a way that brings joy to their heart, has belittled that 'faith' which Allah Almighty revealed to Muhammad مَنْ اللهُ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَاللهِ وَاللهِ وَاللهِ عَلَيْهِ وَاللهِ وَاللهِ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلِي اللهُ عَلَيْهِ وَاللهُ وَالله

Likewise, people who openly and unashamedly commit severe violations of Islamic morals will not be afforded religious respect. By extension, this means he will not be permitted to serve as an imam, spiritual guide, or tutor.

A weak relationship with Allah Almighty causes societies to become corrupt. There was a time when Muslims would uphold each other's honour and were reflections of good character, alongside being embodiments of respect, modesty and the Sunnah. It is unfortunate that this is rare these days. Ignorance of Islamic teachings is making parents raise their children without strong values that would make them obedient and righteous members of society. It is our carelessness and lack of etiquettes that has ruined our domestic and societal values.

Let us make a sincere intention to learn about the teachings of Islam and to act upon them wholeheartedly, so that an Islamic system under which everyone can live with honour is established.

- 1 Jāmi' al-Tirmidhi, vol. 3, p. 369, Hadith 1927
- 2 Daleel al-Faliheen, juz 3, vol. 2, p. 213
- 3 Shu'ab al-Īmān, vol. 7, p. 458, Hadith 10981
- 4 Al-Matalib al-'Aalia, vol. 7, p. 570, Hadith 3143
- 5 Fayz al-Qadeer, vol. 5, p. 495, Hadith 7693
- 6 Shu'ab al-Īmān, vol. 5, p. 99, Hadith 5935
- 7 Iḥyā al-'Ulūm, vol. 2, p. 245
- 8 Fatāwā Razawiyyah, vol. 24, p. 453
- 9 Tareekh Baghdad, vol. 10, p. 262



# AL-SUNNAP



# 1. Ownership of a deceased person's pension

**Q:** What do the honourable scholars say about this issue: who legally owns the pension of the deceased person?

بسيم الله الرَّحْمُنِ الرَّحِيْم

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَابِ ٱللَّهُمَّ هِذَايَة الْحَقِّ وَالصَّوَابِ

**A:** Some government and private employers give pensions when the employee dies. This payment is not part of their salary, and the deceased is never the owner of it, rather it is a gift from the employer.

Therefore, that money is not part of the deceased's estate. It rightfully belongs to whoever the employer allocates it to. If the name of only one inheritor is mentioned, then only that inheritor has a right to that money. For example, if the wife of the deceased is alive, she is commonly appointed to receive the pension and will have ownership of it. The other inheritors have no right to it.

If, however, other inheritors besides the widow have specific monetary amounts specified for them, they are rightfully eligible to acquire the exact amount that has been specified in their favour. Whoever is rightfully deserving of an amount will become its owner after taking hold of it.

Answered by: Mufti Fuzayl Raza Attari

# Nose pain preventing proper prostration

**Q:** What do the honourable scholars say about this issue: a spot has appeared on my nose which causes me considerable pain, especially when my nasal bone touches the floor when prostrating. Am I able to prostrate without having to place my nasal bone on the floor, and will my prayer be valid? Also, what is the ruling regarding all the prayers I have offered without touching my nasal bone to the floor?

بِسِّمِ اللهِ الرَّحْلِينِ الرَّحِيْمِ

اللهُ مَعْلَى الْعَوْنِ الْعَلِي الْعَقَّابِ اللَّهُمَّ هِذَا إِنَّهُ الْحَقِّ وَالطَّوَابِ

A: In regard to your inquiry, if placing the nasal bone of the floor causes difficulty and pain, you



may prostrate without it touching the floor. Your prayer will be valid without any issue. All the prayers you have offered in which you did not place your nasal bone ON the floor due to pain will also be considered valid. Bear in mind, placing and pressing the nasal bone to the floor is necessary (wājib) when there is no valid reason not to. Without this, prayer becomes severely disliked (makrūh taḥrīmī) and necessary to repeat.

Answered by: Mufti Fuzayl Raza Attari

#### Correcting the imam's recitation (luqma)1

**Q:** What do the honourable scholars say about this issue: an imam recited Surah al-Qadr in Isha's first unit of prayer and accidently left out a verse. One of those participating in the congregation, a child who is a hafiz, prompted the imam with a *luqma*, which the imam heard and corrected his error. The entire prayer was then completed as normal. My questions are: was this a correct occasion for giving *luqma*? Can a child interject like this? The hafiz in question is eleven years old and performs prayer correctly.

**A:** In this situation, even if the skipping of a verse did not result in any distortion in meaning, it still amounts to a mistake in recitation. Interjecting with luqma is therefore valid in this situation due to it being scripturally stipulated.

The child who gave luqma is sensible and close to the age of puberty; when he performs the actions of the prayer correctly, then there is no negative effect on the prayer whatsoever due to his *luqma*. The prayer is correct and valid.

Answered by: Mufti Fuzayl Raza Attari

#### Digging up old graves to bury the newly

#### deceased

**Q:** What do the honourable scholars say about this issue: I am a grave-digger, and I deal with many people who want graves made. Some ask me to dig a grave near one of their deceased family members or friends. I try to respect their wishes where possible. There are times in which there is no space or not enough space near a grave to dig another entire grave.

When this happens, they say that a certain grave is old, and its inhabitant no longer physically remains therein. They then ask me to dig a new grave on the site of the old. If space is present but not large enough to dig an entirely new grave, they ask me to take the remaining necessary space needed to dig a new one from the parameters of the old one. In short, they demand for me to dig up an old grave. Am I allowed to dig up an old grave on their behest?

#### بِسِّمِ اللهِ الرَّحْلِينِ الرَّحِيْمِ الْجَوَاكِ بِعَوْنِ الْمَلِكِ الْوَقَّالِ اللَّهُمَّ هِذَالِيَةَ الْحَقِّ وَالصَّوَابِ

A: Digging up the grave of a Muslim without a valid reason is impermissible and sinful, regardless of the age of the grave. The reason for this is that it entails disrespect and belittlement of the deceased which is forbidden. Burial near one's deceased family members is not a necessity, and so forbidden actions are not permitted to facilitate this. Therefore, in this case, people making demands in this manner, as well as you acting on them, is impermissible.

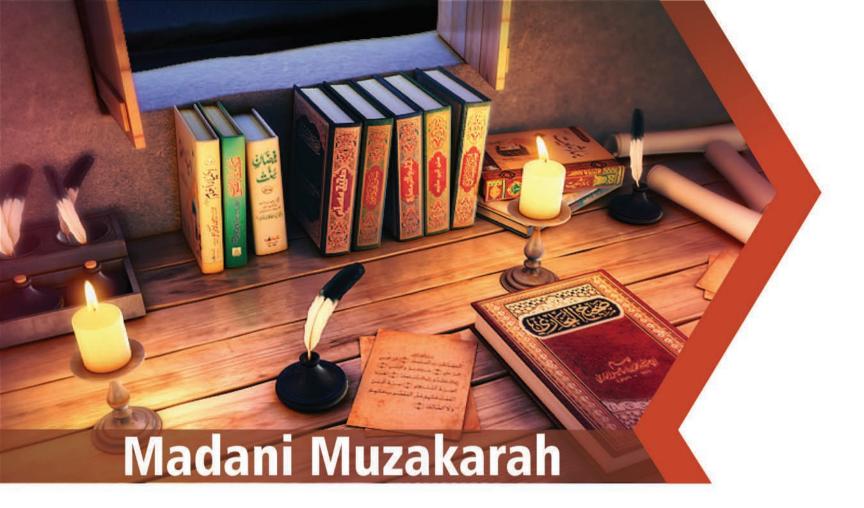
Answered by: Muhammad Sa'īd Attari Madani

Authenticated by: Mufti Fuzayl Raza Attari

#### (Footnotes)

<sup>1</sup> Prompting or interruption, to correct or remind the imam during recitation.





#### 1. Explaining a delightful couplet

Q: Kindly explain the following couplet penned by Imam Ahmad Razā Khān نُحُنَّةُ اللَّهِ عَلَيْهِ:

Un do ka sadaqah jin ko kaha 'Mere phool hain' Kijiye Raza ko Hashr mein khandā misāl-i-gul For the sake of the two about whom you said, 'They are my flowers.'

Facilitate for Razā to blossom like a flower in the Hereafter<sup>1</sup>

A: "The two" as mentioned in the first line of poetry, is a reference to our masters Ḥasan and Ḥusayn رَصَاللُمُعَلَيْهَا

Imam Ahmad Razā Khān نخفُ الله makes a plea in the Prophet's court, presenting the intermediary of these two princes, whom the Prophet مَنْ اللهُ عَلَيْهِ وَاللهِ مَا اللهُ مَا اللهُ عَلَيْهِ وَاللهِ وَالل

#### 2. Moving home in Safar?

**Q:** Are we allowed to have work done on our home or move houses during Safar?

A: Since pre-Islamic times, cultures have wrongly considered the month of Safar to carry misfortune or be accursed. Explaining how this month has no misfortune or curse attached to it, the final Prophet مَنْ عَالَى اللّٰهُ عَالُو اللّٰهُ عَالَى اللّٰهُ عَلَى اللّٰهُ

It is not correct for people to say, "You can't do this or that in Safar." You can move homes, travel, construct buildings and get married in this blessed month.<sup>5</sup>

# 3. Is it a sign of magic if your home or car lights consistently stop working?

**Q:** If someone's home or car lights stop working consistently, is this a sign of magic?

**A:** These things happen; it does not mean they have to be due to magic. It could be a coincidence. The car owner should be asked how many times this has happened. He will probably say only twice!

Exaggeration is commonplace nowadays. If someone



says, "Everybody says", he should be asked as to exactly how many people he means. Sometimes, it might just be one or two. Other times someone may say, "Such and such is the talk of the town!" Ask him, "How many people have you heard saying this?" and he will say he has only heard one or two people. As you can see, exaggeration is commonplace.<sup>6</sup>

## 4. Painting homes before the fortieth day remembrance (chehlum)<sup>7</sup>

**Q:** Some people paint their homes before conducting a *chehlum*. Is this allowed?

A: If there is a need, you can paint the home. Some people have the masjid repainted before Ramadan, even if there is no real need, and even though this matter has its own rulings. Others wash the masjid before Ramadan, using excessive amounts of water, when simply wiping down would suffice. Painting and washing can be done if there is a need, otherwise it should be avoided.<sup>8</sup>

## 5. A husband who wants his wife to wear a veil

**Q:** A husband asks his wife to dress in accordance with Islamic guidelines, but she responds, "As you have said it once, your duty is fulfilled. Now leave me alone." Is her statement correct?

**A:** It is irresponsible of her to say such things. If the husband fell short in other matters, such as meeting her expenses, she would not react by telling him to leave her alone. Some even make it their mission to object to everything the husband says.

Women who utter such discourteous words should first repent. Secondly, they should be thankful that their husband is encouraging them to live respectfully according to Islamic teachings. They should think about the plethora of women who want to observe hijab but their husbands compel them to remain uncovered. Not covering up as per the dictates of Islamic law is a sin. Husbands should continue to encourage their wives to wear a veil. Without doubt, the one who advises righteousness is a doing a huge favour. Such a person should not be replied to with these kinds of rebellious statements.

#### 6. Short-tempered wife

**Q:** If a wife gets angry at the tiniest of things, what should the husband do?

**A:** If the wife really does have anger problems, the husband should remain patient. If the husband screams, "I'm being patient. Don't say anything else!" this is not patience but a display of anger which will exacerbate the situation. According to the matter at hand, remain silent or move away from the area. She will not express anger when she's alone, and a potentially perilous situation will diffuse itself.<sup>10</sup>

### 7. The subcontinental tradition of *godh* bharai and its permissibility in Islam

**Q:** *Godh bharai* is a tradition that takes place after a woman becomes married. Is this permissible in Islam?

A: In this tradition, dry fruits are placed in her lap. Before anything else, there is an important foundational rule to remember: if a tradition or custom does not conflict with Islamic teachings, it is permissible. This rite does not contravene any Islamic precept and is therefore permissible as long as it is free of un-Islamic practices such as free-mixing and music. Also note that whatever is placed in the woman's lap during this tradition will remain halal.<sup>11</sup>

#### 8. Pencil shavings

Q: What should we do with pencil shavings?

**A:** Pencils are instruments for writing knowledge. Their shavings should be respected and placed safely somewhere high. Do not throw them away in dustbins.<sup>12</sup>

#### (Footnotes)

- 1 Hadāiq-e-Bakhshish, p. 77
- <sup>2</sup> Ṣaḥīḥ al-Bukhāri, vol. 2, p. 547, Hadith 3753
- <sup>3</sup> Madani Muzakarah, 11 Muharram ul Haraam, 1441 AH
- <sup>4</sup> Şaḥiḥ al-Bukhāri, vol. 4, p. 36, Hadith 5757
- <sup>5</sup> Madani Muzakarah, 29 Muharram ul Haraam, 1441 AH
- <sup>6</sup> Madani Muzakarah,4 Muharram ul Haraam, 1441 AH
- <sup>7</sup> Persian term for a commemorative gathering taking place on the 40th day after someone's death. Usually conducted by family members of the deceased.
- 8 Madani Muzakarah, 4 Muharram ul Haraam, 1441 AH
- 9 Madani Muzakarah, 2 Muharram ul Haraam, 1441 AH
- 10 Madani Muzakarah, 4 Muharram ul Haraam, 1441 AH
- 11 Madani Muzakarah, 7 Muharram ul Haraam, 1441 AH
- 12 Madani Muzakarah, 15 Muharram ul Haraam, 1441 AH



# Anxiety

#### Dr Zeerak Attari

Allah Almighty blessed us with intellect and awareness. He has also endowed us with the capacity to feel emotions, by means of which we experience the joys and sorrows of life. Like the waves of the sea, human emotions fluctuate. In a single day, we may cross the entire spectrum of human emotion, traversing through happiness and sorrow right through to anger and anxiety. This is perfectly normal. It is perfectly human.

Occasionally, life forces us to face bitter situations that leave a seemingly uncurable scar on our hearts and minds. We may feel fearful, without an apparent

reason, and find our heartbeat racing, our lungs struggling to catch a breath, and our bodies quivering. These feelings can be potent, invoking a powerful sense of defeat and despair.

All of these are common signs of anxiety. We have may encountered this on numerous occasions across our life. For instance, before an exam, or during an important meeting or when getting late for a flight. This form of anxiety is perfectly normal. In fact, it can sometimes prove to be beneficial, because one becomes alert, and his performance improves.

Nevertheless, keep in mind that if a person suffers from background anxiety that does not adversely affect his daily life, such as his work, marital life, interactions with people, conversations, business, and other matters, then this background anxiety is normal. If only this background anxiety transformed into fear regarding the Hereafter, then life would truly prosper.

Let us now turn our attention towards the anxiety that negatively affects our daily lives, prevents us from fulfilling our responsibilities and makes us rely a little too much on others. Anxiety itself is not an





illness, but just as there are many causes of headaches, anxiety is also a symptom which is manifested due to various illnesses.

#### Causes of anxiety

Psychiatric disorders such as:

- Depression
- Phobias
- Obsessive-Compulsive Disorder (OCD)
- Stress caused by a major accident (Post Traumatic Stress Disorder)

Physical diseases such as:

- Cancer
- Joint pain and swelling disorder (Arthritis)
- Thyroid hormone excess
- A specific heart disease in which heartbeat becomes very fast suddenly, etc.

If you think you suffer from anxiety, consult your healthcare provider, psychologist, or GP.

First of all, assess your conditions. What makes you feel restless? Anxiety can be exacerbated at specific times. Keeping a diary of your emotions may be useful in identifying the times of the day when your anxiety is triggered. For each day, you will want to note the time and your feelings and prevailing thoughts at that time. If you felt anxious, note the circumstances and events at the time too. The more you understand what catalyzes your anxiety, the more you will be able to treat yourself successfully.

Classify the difficulties or problems you face. For example, first try to solve problems that can be easily solved. This will give you confidence and reduce anxiety. If you ignore problems considering them to be arduous, their burden will weigh as heavy in your mind as a mountain, and you will continually suffer from anxiety.

There should be a routine in regard to sleeping, waking, eating, drinking and worship. In relation to this, praying in congregation five times a day can bring about a great routine and positive change in your life. A routine of remembering Allah, reciting the noble Quran and invoking prayers on the Prophet مَنْ اللهُ مَا اللهُ مِنْ اللهُ مَنْ مَنْ اللهُ مَنْ مَنْ اللهُ مَنْ مَنْ اللهُ مَنْ مَنْ اللهُ مَنْ مَا مُعَلَّمُ مَا مَنْ مَا مُعَلَّمُ مَا مُعَلَّمُ مَا مُعَلَّمُ مَا مَا م

Exercise has a fundamental role to play in removing anxiety. Do 30 minutes of exercise every day that causes you to sweat, breathe harder and increases heart rate. Exercise eliminates muscle strain caused by stress and anxiety.

Ask your well-wishers for help in an appropriate manner, without acting as a burden. Share with them your emotions and feelings. This will also reduce your anxiety.

Make a list of all the positive things in your life. Study this list every day and thank Allah for those bounties. Our religion of Islam teaches us to adopt a positive mindset. It is not befitting of a believer to have negative assumptions regarding himself or others.

Every Saturday, watch the Madani Muzakarah aired live on Madani channel. There is no substitute for the counselling that you will receive through it.

Follow your doctor's advice and implement the instructions given in full. Some patients need special medication to help with their anxiety. There is a negative misconception among the masses about medicine, which is why many people do not take psychiatric medicine at all. This can lead to them remaining as psychiatric patients throughout their lives.



Pious Women

# Sayyidatunā Arwā b. Abd al-Muttalib

Wasim Akram Attari Madani

Sayyidatunā Arwā رَضِيَ اللّٰهُ عَنْهَا the daughter of the Prophet's grandfather, Sayyidunā 'Abd al-Muṭṭalib رَضِيَ اللّٰهُ عَنْهُ, the sister of the Prophet's father, Sayyidunā 'Abd Allah رَضِي and the Prophet's paternal aunt. She is a distinguished, esteemed Companion who excelled in poetry before and after the advent of Islam.¹

Mother's name: Fātima b. 'Amr.2

Married life: Before Islam, she married 'Umayr b. Wahb. Through this marriage, she was blessed with a son, Sayyidunā Ṭulayb رَوْيَ اللّٰهُ عَنْهُ, who was an early Companion and a participant in the Expedition of Badr. Her second marriage was to Ar ṭāt b. Shuraḥbīl, with whom she had a daughter named Fāṭima.<sup>3</sup>

Altruism: When Sayyidunā Ṭulayb رَفِى اللَّهُ عَلَى told his mother he had accepted Islam, she expressed her happiness with these words, "Indeed, the son of your uncle is the most deserving of your help. By Allah! If we were able to do what the men can do, we would also defend the Prophet مَثَلُ اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَالْمُواللَّهُ وَالْمُعَالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُولِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُواللَّهُ وَال

Her Islam: From the paternal aunts of the Prophet الله عَلَيْهِ وَالله وَسَلّم Sayyidatunā Ṣafiyya and Sayyidatunā Arwā رَضِى اللهُ عَلَيْهِ وَ الله وَ الله عَلَيْهِ وَ الله وَ الله عَلَيْهِ وَ الله وَالله وَ

Islam and following the Prophet مَنْ اللهُ Prophet مَنْ اللهُ Even your brother المستعدة (الهِ وَسَلَّم has accepted Islam!" She replied. "I am waiting for my sisters

She replied, "I am waiting for my sisters to decide, and I will follow them." Sayyidunā Ṭulayb رَضِى اللّٰهُ عَنْهُ requested, "I ask you, for the sake of Allah, go to the Prophet مَنَّ اللّٰهُ عَنْهُ وَالِمِهِ مَا اللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰ اللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَالللّٰهُ وَاللّٰهُ وَالّ

After accepting Islam, she supported the Prophet مَنَّ through her writings and urged her son to loyally obey and support him too.8

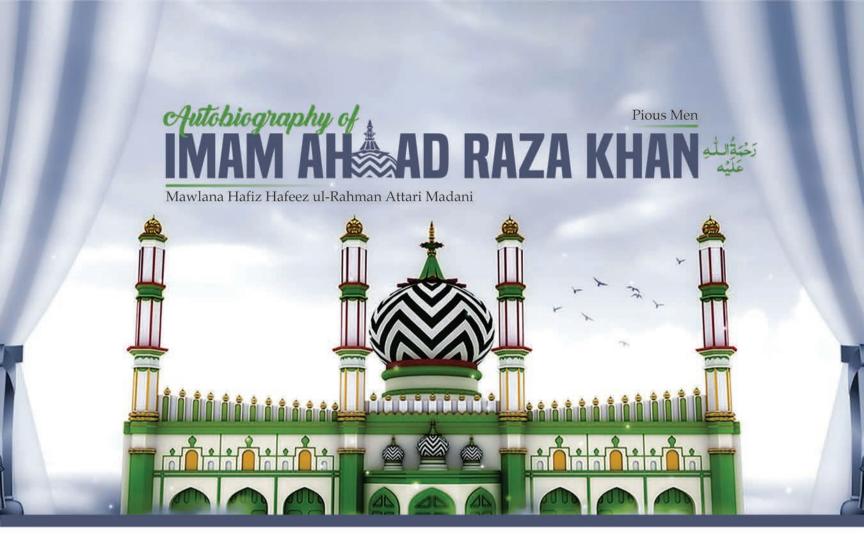
**Death:** She passed away during Sayyidunā Umar's رُفِيَ اللَّهُ عَنْهُ caliphate.<sup>9</sup>

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

#### امِين بِجَالِا خاتم النَّبِيِّين صلَّى الله عليه واله وسلَّم

- 1 Al-A'laam lil Zirikli, vol. 1, p. 290
- 2 Al-Tabaqat al-Kabīr, vol. 1, p. 73
- 3 Tabaqat Ibn Sa'd, vol. 8, p. 35
- 4 Al-Isti'aab, vol. 2, p. 323
- 5 Usd al-Ghaabah, vol. 7, p. 10
- 6 Tabagat Ibn Sa'd, vol. 8, p. 35
- 7 Al-Isti'aab, vol. 4, p. 343
- 8 Al-Isti'aab, vol. 4, p. 343
- 9 Al-A'laam lil Zirikli, vol. 1, p. 290





Imam Ahmad Raza Khan رَحْتُهُ اللّٰهِ passed away on 25th Safar, 1340 AH. Muslims mark his death anniversary every year on this date. As a humble contribution towards celebrating his achievements, we are sharing key details and milestones of his life in light of his writings. Where possible, we have used the Imam's first-hand accounts.

**Birth:** I was born on Saturday afternoon, 10th Shawwal, 1272 AH, corresponding to 14th June 1856.<sup>1</sup>

Name: Muhammad, but his grandfather referred to him as Ahmad Raza—the name by which he is commonly known.<sup>2</sup>

Education: With my first teacher, I would review the textbooks once or twice only. Then, in class, I would recall everything I had read, word for word, letter for letter. This amazed my teacher. He once rhetorically asked, "Are you a human or jinn? It takes me longer to teach the lesson than for you to memorize it!" The Imam replied, "Thanks to Allah, I am human. But yes, His grace and blessings are with me."<sup>3</sup>

Imam Ahmad Raza رُحْبَةُ اللَّهِ عَلَيْهِ also explained:

Some people would unknowingly write hafiz (memorizer of the Quran) before my name, although I was not qualified for this accolade... However, now, I have worked hard and memorised the Quran. I have done this so the servants of Allah who add hafiz to my name are not 'liable for' erring.<sup>4</sup>

Graduation and issuing legal edicts: When I graduated and my name was officially added to the list of scholars, I was granted the honour of issuing religious edicts (fatāwa) on 14th of Shaban, 1286 AH. That very date, salah become obligatory on me. I was 13 years, 10 months, and 4 days old. I have been serving Islam in this manner ever since.<sup>5</sup>

**Training Period:** (In regard to issuing verdicts and denouncing deviants, he says:)

Like medicine, theoretical study alone does not qualify a person in these fields. Rather, one has to train at the hands of a skilled practitioner. For



seven years, I was trained by a professional (his father, Mufti Naqi Ali Khan). I remember the time, day, place, topics of discussion, and where he arrived from very well.<sup>6</sup>

Spiritual pledge: I fell asleep one afternoon and saw my grandfather رُفِيَ اللّٰهُ اللهُ 'in a dream'. He gifted me a small box and said, "Soon, someone will come to remove the worries and pains of your heart." Two or three days later, Mawlānā 'Abd al-Qādir رَفُهُ اللّٰهِ arrived from Badayun and took me to Marehra. There, I was honoured by taking the spiritual pledge at the hands of Shah Āl-i-Rasūl Marehrawi.

First Hajj: I performed my first Hajj with my noble parents مُعْتَةُ اللَّهِ عَلَيْهَا when I was 23 years old.8

**Second and Final Hajj:** When I was blessed with visiting Madina the second time, I was 51 years and 5 months old.<sup>9</sup>

Leading Prayer in Makka: During this 'second' visit to Madina, the esteemed and noble Hanafi scholars, such as the Hanafi Mufti Shaykh Ṣāliḥ Kamāl and Sayyid Ismā'īl al-Ḥanafī, would lead the prayer. They forwarded this lowly man (referring to himself) to lead them in prayer.<sup>10</sup>

His mother's love: When I was leaving 'for the second Hajj', I performed wudu from water in a vessel. My mother did not allow anyone to throw that water away until I returned, as it was the water which I had used.<sup>11</sup>

Hatred towards the enemies of Allah: I have possessed hatred towards the enemies of Allah since childhood. By Allah's grace, my children are the same.<sup>12</sup>

The standard to love family or wealth by: I have never loved wealth for its own sake. I have only loved wealth for the purpose of spending in the way of Allah. Likewise, I do not love my family for their own sake, but because fostering loving ties of kinship is a good deed. This is not a matter of personal choice, but my disposition.<sup>13</sup>

Love for Allah and His beloved: If my heart was



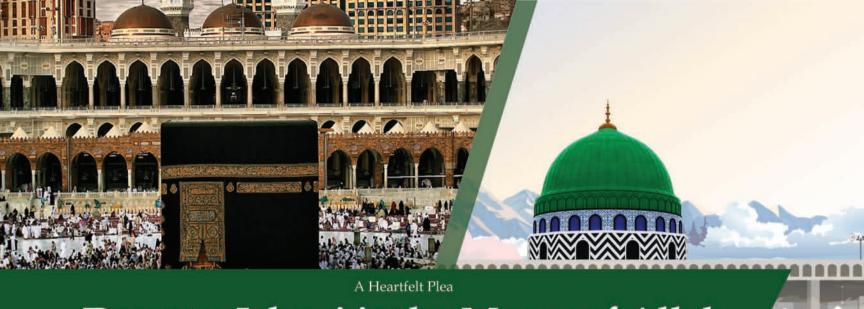
split in half, I swear by Allah one half would have "There is no God but Allah" written on it, and the other half would read, "Muhammad is Allah's messenger."<sup>14</sup>

before his death, Imam Ahmad Raza Khan رَحْبَةُ اللّٰهِ عَلَيْهُ extracted information regarding the time of his death from the 15th verse of Surat al-Dahr. According to Islamic numerology, this verse has the value of 1340, and this is the Islamic year in which he passed away. This is the verse previously discussed:

#### وَيُطَافُ عَلَيْهِمْ بِالْيَهِ مِنْ فِضَةٍ وَأَكُوابٍ 15

Death: He passed away on Friday, 25th of Safar, 1340 AH, corresponding to 28th October, 1921 CE. It was 2:38 pm in India (2:08 pm in Pakistan). Right as the azan for Friday prayers was called, Imam Ahmad Raza Khan مُنْتُهُ لُلُّهُ عَنْهُ breathed his last. His shrine in Bareilly, India, remains a locus of blessings and is visited by people throughout the year. 16

- 1 Malfuzaat-e-Ala Hazrat, p. 63
- 2 Tazkirah Imam Ahmad Raza, p. 2
- 3 Hayat-e-Ala Hazrat, vol. 1, p. 68, Tazkirah Imam Ahmad Raza, p. 5
- 4 Hayat-e-Ala Hazrat, vol. 1, p. 208
- 5 Tazkirah Jameel, p. 101, Hayat-e-Ala Hazrat, vol. 1, pp.279 280
- 6 Malfuzaat-e-Ala Hazrat, p. 141
- 7 Malfuzaat-e-Ala Hazrat, p. 412
- 8 Malfuzaat-e-Ala Hazrat, p. 181
- 9 Malfuzaat-e-Ala Hazrat, p. 205
- 10 Malfuzaat-e-Ala Hazrat, p. 84, Hayat-e-Ala Hazrat, vol. 1, p. 399
- 11 Malfuzaat-e-Ala Hazrat, p. 183
- 12 Malfuzaat-e-Ala Hazrat, p. 410
- 13 Malfuzaat-e-Ala Hazrat, p. 497
- 14 Malfuzaat-e-Ala Hazrat, p. 411
- 15 Sawanih Imam Ahmad Raza, p. 384, Wasaya Shareef, p. 25
- 16 Tazkirah Imam Ahmad Raza, p. 18



Dawat e Islami is the Mercy of Allah

Head of the Central Executive Committee of Dawat-e-Islami, Maulana Muhammad Imran Attari

With the end of prophethood and revelation, the duty of promoting good and discouraging evil was entrusted to the nation of our beloved master Muhammad مَنْيَهِ الرِّهُ وَاللَّهِ عَلَى اللَّهُ عَلَيْهِ الرَّهُ وَاللَّهُ عَلَيْهُ الرَّهُ وَاللَّهُ عَلَيْهُ الرَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَلَّهُ وَاللَّهُ وَلَّهُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَل

Under the auspices of the saints and ulama, on 2nd September, 1981, the foundations of Dawat e Islami were laid. Through the unwavering commitment of Ameer of Ahl al-Sunnah معنية , the tireless efforts of his loyal supporters, and the blessings of his piety, Allah Almighty showered His grace, granting Dawat e Islami exponential success and growth. This new movement transformed lives, opening clenched hands that hoarded wealth to sway with generosity; replacing materialism with a hunger for good deeds and a thirst for sacred knowledge; and drawing the masses to traditional Islam by satiating their intellectual and spiritual needs.

Some time ago, I was in Bangkok for a mawlid procession when a non-Muslim approached me and asked some questions. By the mercy of Allah, I answered his questions, and he accepted Islam. On another occasion, we were traveling by car in Thailand when the hosts forgot the correct route. We asked for directions from someone travelling on a bike and then moved on. I told the hosts we should

have thanked him for giving us the correct directions. So, we stopped the car and thanked him. He introduced himself and said he was a non-Muslim. I told the Islamic brothers with me, "He showed us the correct path, we too should show him the correct path."

Thus, I started talking to him about Islam. Meanwhile, the brothers with me began to record the conversation. After a short conversation, he decided to accept Islam. By Allah's grace, after I helped him proclaim the shahada, I exited the car and hugged him. This entire event is recorded. Throughout the remaining journey, we pondered over the vast mercy and self-sufficiency of Allah Almighty, and we cried as we reflected over His boundless grace.

Remember! To a certain extent, the inaction of Muslims is a hindrance to the acceptance of Islam by non-Muslims. However, to a greater extent, it is because they have been misinformed about Islam and Muslims. If correct Islamic teachings were shared with them, and their questions were answered satisfactorily, more people would accept Islam.

By the blessings of Dawat e Islami, we hear many non-Muslims accepting Islam, and by the mercy of Allah, this is ongoing. Just recently in Malawi, through the efforts of Dawat e Islami, over 2200 people embraced Islam. Making someone consistent in their prayers, encouraging someone to adorn their face with the Sunnah of a beard, tying a turban on someone's head, and adopting piety and righteousness are rewardable actions. But being the cause of someone accepting Islam and granting him



the wealth of iman is a matter of immense fortune. As soon as he accepts Islam sincerely, all his previous sins are forgiven.

May Allah Almighty protect our faith. May He shield us against tribulations and evil whispers. Dawat e Islami has set up institutions for this purpose. The department of "Faizan e Islam" works on this. New Muslims are invited to spend time, however much they can, on courses in which they are taught the foundation and necessary aspects of Islam. They are provided with residence, food, and drink, free of charge. This work of Dawat e Islami is very important because we hear about many people

accepting Islam. But what happens after that? Do we adequately support them or abandon them? By the mercy of Allah, the responsible people of Dawat e Islami are very perceptive in this regard.

It is a request to all devotees of the Prophet to affiliate yourselves with the religious movement of Dawat e Islam, which is spreading the message of Islam. Continue to support this movement as much as you can, and better your life in the grave and the hereafter. May Allah Almighty grant us death with Iman.

امِين بِجَالِا خاتَمِ النَّابِيّين صلَّى الله عليه واله وسلَّم

#### Ameer Ahl al-Sunnah's Advice for Children

# 'Wholeheartedly accept everything Raza says'

Dear children!

The Ameer of Ahl al-Sunnah, Allama Muhammad Ilyas Qadiri دَاسَتْ بَرَكَالُهُمُ الْعَالِيَّة says:

Imam Ahmad Raza Khan مَثُ الله كَنَهُ الله عَلَيْهُ was a true servant of Allah, the Messenger مَثَّلُ اللهُ عَلَيْهِ وَاللهِ مَنَالُمُ , the Companions and the friends of Allah. He was a saintly friend of Allah himself. Thanks to Allah, we have remained strongly attached to him and never suffered loss as a result, because Imam Ahmad Raza Khan تَحُنُّ اللهِ عَلَيْهُ never diverged from the Qurān and Sunna. So, we should wholeheartedly accept everything Raza taught.

Imam Ahmad Raza Khan رَحْتُهُ اللّٰهِ was a renowned scholar and saint. Along with completing a full recitation of the Qurān at the tender age of four and a half, he issued his first religious edict (fatwā) when he was only 13 years and 10 months old, and continued issuing

religious verdicts and writing books until his final breath.

He wrote around a thousand books. One of his books in particular, *Al-Dawlat al-Makkiyyah*, has a unique story behind its writing. Written in Arabic and comprising of over two-hundred pages, the great Imam wrote this book in Makka in just eight hours while he was extremely ill.

Dear children! We should all try to act upon the advice given to us by the Ameer of Ahl al-Sunnah مُوَمَدُ مُرَاكِعُ مُهُمُ الْعَالِيَةِ , which is to wholeheartedly accept everything Imam Ahmad Raza Khan مُوَمَّةُ اللَّهِ عَلَيْهُ مُلْ said, and act upon his blessed teachings.

امِين بِجَالِا خاتَم النَّبِيِّين صلَّ الله عليه واله وسلَّم

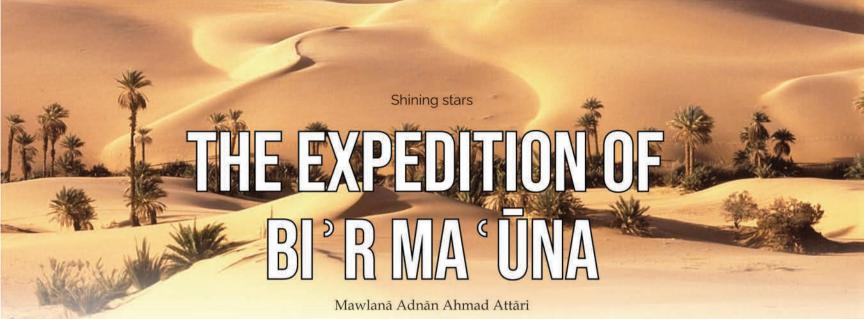
#### (Footnotes)

<sup>1</sup> Malfuzaat-e- Amīr -e-Ahl al-Sunnah, ep. 17, Sirat Ala Hazrat Ki Chand Jhalkiyan, pp. 26 - 27



FAIZAN E-MADINAH SEPTEMBER 2022





Safar 4 AH was marked by two major events, the Incident of Rajī' and the Expedition of Bi'r Ma'ūna, which led to the martyrdom of several Companions. It was a painful month for Allah's Messenger مَثَلُ اللهُ عَنْهُ اللهُ عَنْهُ who was deeply grieved by the loss of life. Sayyidunā Anas bin Mālik عَنْ mentioned, "I had never seen the Prophet مَثَّ اللهُ عَنْهُ وَلِهِ وَسَلَّمُ more angered with anyone than how angered he was with the disbelievers 'responsible for the killing'." At Fajr salah, for a whole month, Allah's Emissary مَثْلُ اللهُ عَنْهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ عَنْهُ وَاللهُ وَ

#### **Participants**

70 Companions were present in the Expedition of Bi'r Ma'ūna.<sup>2</sup> Four of them were from the Muhājirūn while the rest were from the Anṣār.<sup>3</sup> They included esteemed souls such as:

- Hārith b. Simma
- Harām b. Milhān
- 'Urwa b. Asmā' al-Sulamī
- Nāfi' b. Budayl
- 'Āmir b. Fuhayra, the emancipated bondsman of Sayyidunā Abū Bakr al-Ṣiddīq.<sup>4</sup>رفين الدُمُنَافِهُ.

#### Their daily affairs

They were dedicated to the Quran, reciting it in abundance every night in a designated area of Madina. They were aptly hailed as "the reciters" (qurrā'). When morning arrived, they would collect water in the masjid for those coming to pray. During the day, they would gather and sell wood, spending the profits on food for the Companions of the Bench and the needy.

#### How the incident began

Abū al-Barā' ʿĀmir bin Mālik, a polytheist, gifted two horses and camels to the Prophet مَنْ اللَّهُ عَلَيْهِ وَالْهِ وَمَالُمُ replied, "I do not accept the gift of a polytheist," and invited him to Islam. ʿĀmir bin Mālik neither accepted nor rejected Islam, said, "I consider your way to be exemplary. My entire nation follows me, so if you were to dispatch a few of your companions to go with me, I expect them to accept your invitation and adopt your way." The Messenger of Allah مَنْ اللهُ عَنْهُ وَاللهُ وَاللهُ

The final Prophet مَنْ اللهُ عَلَيْهِ وَاللهُ sent a delegation, including senior Companions, under the leadership of Sayyidunā Mundhir bin 'Amr.' He also had a letter despatched to the Banū 'Āmir and leaders of Najd, and appointed al-Muṭṭalib al-Sulamī to guide the delegation. These sacred personalities then travelled until they reached the well (bi'r) of Ma'ūna, located in Harah, shared by the 'Āmir and Salīm tribes. After the delegation stopped here, Sayyidunā Ḥarām bin Milḥān بَنُونَ للهُ عَلَى اللهُ اللهُ

#### **Practical wisdom**

Sayyidunā Ḥarām bin Milḥān نواللهُ was joined by two friends, one of whom had an impaired leg. Addressing them, he said, "Remain close to me until



I return. If these people grant me refuge, you will also be given refuge. If they murder me, you are to return to the other Companions."<sup>11</sup>

However, when Sayyidunā Ḥarām b. Milḥān رَفِي اللّٰهُ عَنْهُ went to 'Āmir bin Ṭufayl but the latter did not even attempt to read the letter.<sup>12</sup>

#### The first martyrdom of many

Sayyidunā Ḥarām bin Milḥān توالله conveyed the noble Prophet's letter to the disbelievers and was talking with them when a person was gestured to take a spear from the corner of the room and stab him. As the spear punctured his body and ripped through the other side, he cried "Allah is the greatest! By the Lord of the Kaʿba, I have succeeded, and he was martyred."<sup>13</sup>

One of Sayyidunā Harām bin Milhān's friends was also martyred by the disbelievers, but the Companion with an impaired leg had scaled a mountaintop and remained out of their reach.<sup>14</sup>

'Āmir bin Ṭufayl now intended to kill the remaining delegation. He asked the tribe of 'Āmir for assistance, but they declined and said, "Abū al-Barā' promised their safety; we will never violate his promise." However, he found support in the R'il, Dhakwān, and 'Usayyah clans of the Salīm tribe. The disbelievers gathered in great numbers and encircled the tents of the small delegation of Companions.

#### Supplication of the final moments

The Messenger of Allah مَنَّ اللَّهُ عَلَيْهِ وَالْمِهِ gave news of this incident in the following manner:

Your brothers have become martyrs whilst 'defensively' fighting the polytheists. As they were martyred, they prayed, "Our Lord! Relay this message from us to our

nation: We are pleased with Allah, and He is pleased with us!" The final Prophet مَثَّ added, "I am relaying their message to you: They are pleased with Allah and He is pleased with them."<sup>17</sup>

Sayyidunā 'Amr bin Umayya al-Damrī and Sayyiduna Mundhir b. Muhammad 'were also a part of this delegation, but before they were martyred, the other Companions had sent them with the camels so that they could graze in a nearby area. 18 According to another narration, three Companions had set out in search of a lost camel. 19 Due to being away from the rest of the group, these honourable Companions were unaware of the tragic event that had occurred in their absence. When they beheld large birds flying in the sky, with drops of blood falling from their mouths, the Companions understood their comrades had been martyred. 20

When 'Amr bin Umayya al-Damri and Mundhir bin Muhammad returned, they found the Companions' bodies drenched in blood while the polytheists were still there on their horses. The Anṣārī Companion, Sayyidunā Mundhir bin Muhammad asked Sayyidunā 'Amr bin Umayya , "What do you make of this?" He replied, "We should convey this heart-wrenching incident to the Messenger of Allah ''Mundhir bin Muhammad then exhaled, "Mundhir bin 'Amr was martyred here, and I do not wish to leave."<sup>21</sup>

One narration mentions that the Ansārī Companion was Sayyiduna Ḥārith bin Simma. Thus, the remaining two Companions then fought fearlessly against the disbelievers, and Sayyiduna Ḥārith killed two of them. However, the enemies were in much greater number, and the Companions were eventually captured. The disbelievers then asked Sayyiduna Ḥārith, "How would you like for us to deal with you?" Issuing an astonishing reply, he declared, "Wash me in blood, just as Mundhir and Ḥarām bin Milḥān are drenched in it." The disbelievers released him, upon which he killed two more of them. Fighting valiantly, he too was martyred, and the disbelievers began to stab his blessed body with spears.<sup>22</sup>

The chief of the disbelievers went to the other



captured Companion, 'Amr bin Umayya, and asked, "Do you know about your friends?" When the great Companion said yes, the chief went around the bodies of the martyred, inquiring of their familial backgrounds from him. "Are any of your companions missing here?" the chief asked. "Yes," 'Amr bin Umayya replied, "the freed slave of Abū Bakr نفي للفائف. His name is 'Āmir bin Fuhayra." Hearing this, the chief asked, "What was his rank amongst you?" To which the Companion replied, "He was the most superior among us. He was from those who believed in the Prophet مَنْ اللَّهُ عَلَيْهِ وَالْهِ وَالْهِ وَالْهِ وَالْهُ وَاللَّهُ وَالْهُ وَاللَّهُ وَاللّلْمُ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَ

Whilst speaking with 'Amr bin Umayya, 'Āmir bin Ṭufayl pointed to Jabbār bin Salmā, who hailed from the Kilāb tribe, saying, "He (Jabbār) stabbed your friend with a spear. After pulling it out of his body, your friend began to levitate towards the sky, going higher and higher until we could not see him anymore." Hearing this, 'Amr bin Umayya said, "That was indeed 'Āmir bin Fuhayra."<sup>23</sup>

The chief of the disbelievers then said, "My mother is bound to free a slave. So, you are freed on her behalf." He then cut some of the Companion's hair from the front.<sup>24</sup> Sayyidunā 'Amr bin Umayya returned to the Prophet عَنْ اللَّهُ عَلَيْهِ وَاللَّهِ مُنْالًا and explained the entire incident.<sup>25</sup>

#### Who remained alive?

Three Companions were survived the incident:

- 1. Sayyiduna K'ab bin Zayd al-Badrī, whom the disbelievers had considered to have passed away and thus left alone. He was found heavily wounded amongst the bodies of other martyred Companions. He recovered from his wounds and went on to participate in the Exepedition of Khandaq in Dhul Qadah 5 AH where he was martyred.<sup>26</sup>
- 2. Sayyiduna 'Amr bin Umayya, who conveyed news of this tragic event to the Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَّهُ عَلَيْهِ وَمِنْ اللَّهُ عَلَيْهِ وَمِنْ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَمِنْ اللَّهُ عَلَيْهِ وَمِنْ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَّا عَلَا عَلَيْهِ عَلَّهُ عَلَيْهِ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهِ عَلَّهُ عَلَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَّهُ عَلَّهُ عَلّه
- 3. The third was the Companion who accompanied Sayyidunā Ḥarām bin Milhan, who

had physical disability in their blessed leg. He had climbed a mountain to avoid the disbelievers.

The martyrdom of Sayyidunā 'Āmir bin Fuhayra الله led to Sayyidunā Jabbār bin Salmā becoming Muslim.<sup>28</sup>

#### (Footnotes)

- <sup>1</sup> Mirqāt al-Mafātīḥ, vol. 3, p. 359, Hadith 1289
- <sup>2</sup> Rawd al-Unf, vol. 3, p. 379
- 3 Tareekh al-Khamis, vol. 1, p. 452
- 4 Rawd al-Unf, vol. 3, p. 380
- <sup>5</sup> Al-Maghaazi al-Waaqidi, p. 347, 'Umda tul Qaari, vol. 10, p. 396, Hadith 3064
- 6 Şaḥīḥ Muslim, p. 812, Hadith 4917
- <sup>7</sup> Al-Maghaazi al-Waaqidi, p. 346
- 8 Rawd al-Unf, vol. 3, p. 380
- 9 Tareekh al-Khamis, vol. 1, p. 451
- 10 Rawd al-Unf, vol. 3, p. 379
- 11 Dalaail al-Nubuwwah lil-Bayhaqi, vol. 3, p. 346
- 12 Seerat Ibn Hishaam, p. 376
- <sup>13</sup> Şaḥīḥ al-Bukhāri, vol. 3, p. 48, Hadith 4091, Tafsīr al-Baghawi, vol. 1, p. 292, Surah Al-'Imran, Ayat 169
- <sup>14</sup> 'Umda tul Qaari, vol. 12, p. 130, Hadith 4091, Dalaail al-Nubuwwah al-Bayhaqi, vol. 3, p. 347
- 15 Seerat Ibn Hishaam, p. 376
- 16 Al-Maghaazi al-Waaqidi, p. 348
- <sup>17</sup> Ṣaḥīḥ Muslim, p. 812, Hadith 4917, Mustadrak, vol. 2, p. 133, Hadith 2581
- 18 Seerat Ibn Hishaam, p. 376
- <sup>19</sup> Tafsīr al-Baghawi, vol. 2, p. 15, Surah Al-Ma'idah, Para 6, Ayat 11
- <sup>20</sup> Tafsir al-Baghawi, vol. 2, p. 15, Surah Al-Ma'idah, Para 6, Ayat 11
- <sup>21</sup> Seerat Ibn Hishaam, p. 376
- <sup>22</sup> Tareekh Ibn 'Asakir, vol. 26, pp. 103 104
- <sup>23</sup> Dalaail al-Nubuwwah li Abi Nua'im, p. 306, Dalaail al-Nubuwwah al-Bayhaqi, vol. 3, p. 353
- <sup>24</sup> Tareekh Ibn 'Asakir, vol. 26, p. 104
- 25 Seerat Ibn Hishaam, p. 376
- <sup>26</sup> Rawd al-Unf, vol. 3, p. 381
- <sup>27</sup> A'lam lil Zarkali, vol. 5, p. 73
- <sup>28</sup> Al-Asabah, vol. 1, p. 559



The Literary Genius of Imam Ahmad Raza Khar

Mawlana Muhammad Abbas Attari Madani

An excellent method of explaining something to someone is via examples, especially tangible examples to illustrate abstract ideas. The Holy Quran is replete with powerful examples and metaphors, and the greatest teacher of mankind—the Prophet مَنْ اللهُ عَلَيْهِ وَاللهِ —also employed examples, metaphors, and figures of speech to teach the Companions. The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan مَنْ اللهُ عَلَيْهِ وَاللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ اللهُ اللهِ اللهُ اللهِ الل

During Safar al-Muzaffar, 1440 AH, which marked the 100<sup>th</sup> anniversary of the great Imam's passing, 22 examples from his works were shared in this regard, in the special issue *Faizan-i-Imam-i-Ahl al-Sunnah*. Similarly, a further six examples were given in the issue of Safar al-Muzaffar 1441 AH. Some more examples are now presented here from the work of Imam Ahmad Raza رَنْعَاْلُونَاكُ.

# 1. Matters pertaining to Allah, His Messenger, and oneself

To show the significance of religious matters and how they should be prioritised over one's personal matters, the Imam of Ahl al-Sunnah تَعْتُهُ اللَّهِ عَلَيْهِ states:

It suffices a person's faith to give at least the same attention to matters concerning Allah and His Messenger, as he does to his own personal matters. Observe how much effort a person puts in to have ownership of something as minor as a gutter or drain, or to even merely have access to it. He ensures to settle this matter without leaving any stone unturned, spends thousands upon it, and does not tolerate defeat before anyone.<sup>1</sup>



The Imam of Ahl al-Sunnah teaches us to love the Prophet's Companions منتهم والله and protect our faith from those who speak ill of them. He states:

Muslims! Focus on Allah and His Messenger, and consider the following with hand on heart: if some people, without reason, made it their modus operandi 'or religious tenet' to swear vilely at your parents day and night, would you cheerfully interact with them? Most certainly not! If you have any shame and humanity, and you think of your mother as your mother and your father as your father, the sight of these people would pain your heart and cause you to cry tears of blood. Be just for the sake of Allah! Is your father greater than Abū Bakr al-Ṣiddīq and Is your mother greater ? رَفِينَ اللَّهُ عَنْهُمَا ? Is your mother greater than the mother of the believers, 'A'isha al-Siddīga وَفِينَ اللَّهُ عَنْهَا ? We are humble servants of Abū Bakr and 'Umar رَفِينَ اللَّهُ عَنْهُمَا, and, thanks to Allah, we are known as the sons of Lady 'A'isha If we do not behave with those who. رَضِيَ اللَّهُ عَنْهَا swear at them in the same way as we would behave with someone who swears at our parents or at us, we are indeed disloyal servants and unworthy sons. Faith demands that you are responsible for your choice.2

#### 3. The example of wandering in gardens

The example of someone who ignores all the good things in a gathering and conveys only its bad elements, is said to be like the one who ignores an entire herd of sheep and returns with only the sheepdog. Commenting on a similar matter, Imam Ahmad Raza Khan مَنْهُ اللهِ عَلَيْهُ explains:



The example of someone who reads a book with ill intent is like that of a swine in a garden: the fragrance of bright flowers permeates the air, flowers blossom, water cascades from fountains, and nightingales sing away. Yet, this swine has no interest in this pleasurable atmosphere. Instead, he is busy finding filth to feast on. The same can be said of the heretic; he is not concerned with the countless fine points found in a thousand-page book. Instead, he will selectively hold onto an incorrect sentence in the book which suits his needs but should not really concern him. This is something unique to him which even the swine did not have, for even the swine will feast on some filth, which is of concern to it, and yet this heretic does not even harbour regard for this.3

#### 4. Phonograph

The phonograph/gramophone was invented in 1877 and used to record and playback sounds. Some people argued that as the voice played back from the phonograph was the sound generated by the phonograph, and not the actual person making the sound, it was therefore permissible to listen to otherwise impermissible sounds such as songs and music played via a phonograph. The Imam of Ahl al-Sunnah wrote a treatise on this, al-Kashf Shāfiya Ḥukm fūnūjarāfiyā. In his work, he articulated how any sound that is impermissible to listen to without a phonograph, is also impermissible to listen to with one. Addressing this misconception, he elaborated:

The matter would be clear if someone used a phonograph to record Zayd being mocked or his parents being insulted, and then played this back. Would this not have the same effect? How far is it from uprightness to not differentiate 'between abuse hurled at oneself via a phonograph or directly' in matters that affect one personally, and yet offer interpretations to deem disobedience to Allah Almighty as something trivial?<sup>4</sup>

#### 5. Honey and poison

Thalj al-Ṣadr li Īmān al-Qadr is his treatise on the complex topic of destiny and human freewill. Hailed as a unique contribution to Islamic dialectics, it provides a clear example to explain the nature of destiny:

There are two bowls: one has honey and the other poison. Both are created by Allah Almighty, and it is He who creates the effect of cure through honey and the effect of harm through poison. He also made the benefits of honey and the harms of poison known to physicians who in turn have made this common knowledge. Now, people are aware of the benefits of honey and the dangers of poison. Thereupon, some picked up a bowl of honey and consumed it, and others still consumed the poison.

The question remains: since the honey, poison, and the person's actions are created by Allah Almighty, why is the person held responsible for consuming the honey or poison? The Imam answered:

The person is held responsible because he was informed of the respective benefits and harms of honey and poison. Physicians of the highest calibre detailed this to them. Now, the person had control over his hands, mouth, and what goes inside it. He was given eyes to see and intellect to understand. If the same hand that was used to drink poison was used to drink the cup of honey, Allah Almighty would have created the positive effects of this choice.

Later on, he further explains this example as follows:

This example and explanation are sufficient for someone who is fair. The bowl of honey is obedience to Allah, and the cup of poison is disobedience to Him. The intelligent physicians are the noble prophets مَنْيَهِا الْمُعْالِيَّةِ . Guidance is the benefit reaped from the honey, for it will only be granted by the will of Allah. Misguidance is the harm of poison, for this is also subject to His will. Nonetheless, it is the obedient who will be rewarded while the disobedient will be reprimanded and punished."5

#### (Footnotes)

- 1 Fatāwā Razawiyyah, vol. 14, p. 575
- <sup>2</sup> Malfuzaat-e-Ala Hazrat, p. 170
- <sup>3</sup> Fatāwā Razawiyyah, vol. 15, p. 467
- 4 Fatāwā Razawiyyah, vol. 23, p. 437
- <sup>5</sup> Fatāwā Razawiyyah, vol. 29, pp. 290 292





Who is Right?

# Divorce & Islam's Approach to Women

Mufti Muhammad Qasim Attari

So far, we have explored the stages of divorce. Now, we will delve into the injunctions and rulings of Islam which protect women's rights and freedom. Hence, one ruling was issued that the husband has the authority to retract after two divorces, and as soon as he gives the third divorce, his right to retract ends, and the woman is free to decide her matter. In addition to this, it was said that a husband has two options in regard to keeping or leaving his wife. Firstly, remain married to her in line with the excellent, lofty, and golden principles of beautiful social conduct, or secondly, part with her in a good, dignified manner. الشَّبُونُ الله What a beautiful teaching this is that the wife is to be treated kindly in all cases.

Some people maliciously give one or two divorces and then retract them to keep the wife in wedlock so that they can oppress her, make her life unbearable, and further distress her parents and siblings. These satanic acts are blatant transgressions of the boundaries set by Allah Almighty in the noble Quran. Since Allah has ordained for the woman to be treated kindly, the husband is undoubtedly transgressing Allah's injunctions by oppressing her. Moreover, Allah Almighty gave the husband choices; if he wants to stay with her, he must do so without harming her ways with her, then to do so without ridiculing her

ياِحْسَانِ. The Quran gives a profound warning to those who mistreat their wives:

وَإِذَا طَلَّقَتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَأَمْسِكُوْهُنَّ بِمَعُرُوْفٍ اَوْمَرَحُوْهُنَّ بِمَعُرُوْفٍ وَ لَا تُمْسِكُوْهُنَّ ضِرَارًا لِتَعْتَدُوْا أَوْمَنْ يَفْعَلْ ذٰلِكَ فَقَلْ ظَلَمَ نَفْسَدُ أَوْلَا تَتَّفِذُكُوْا أَيْتِ اللهِ هُزُوا أَوَا ذَكُرُوا نِعْمَتَ اللهِ عَلَيْكُمُ وَمَا آنْزَلَ عَلَيْكُمْ مِنَ الْكِتْبِ وَالْحِكْمَةِ
يَعِظُكُمْ بِهِ أَوَا تَقُوا اللهِ وَاعْلَمُوا أَنَّ اللهِ بِكُلِّ شَيْءٍ عَلِيْمٌ ١٣٥٥

"And when you divorce women and their prescribed period ('idda) is close to completion, so either keep them on good terms within this period or release them with kindness. And keeping them should not be for the purpose of hurting them, that you may transgress the limits; and he who does so harms himself only. And do not make the verses of Allah an object of mockery, and remember the favour of Allah bestowed upon you and that 'favour' sent down to you; the Book (Quran) and wisdom (Sunnah) for your guidance. And keep fearing Allah and know that Allah knows everything."

The fact is that even if hours are spent in writing the significance, emphasis and weight of the rights of the wife expressed in this verse, it will still be less as Allah has emphatically commanded that women be treated well and forbade harming them.

Hence, He said that when women have been divorced and their iddah is close to ending, keep them in a good manner or part with them in a good



manner. It is not lawful at all to retract with the evil intention of hurting and harming her and keep her with the destructive mentality that "Now I will show her what I am capable of and now I will have her touch my feet, begging to leave." Allah has ordered to not abuse her like this, because oppressing the wife is equivalent to oppressing oneself as violating the Divine laws makes the husband deserving of hellfire, which is tantamount to oppressing oneself.

Then He said, "Do not make the verses of Allah an object of mockery," i.e., mistreating, abusing, and harming women is akin to mocking Allah's verses because Allah has made these wives lawful for you and commanded you to honour their rights, emphasizing that they be treated with kindness and love. He has informed of the way to treat them in line with beautiful societal conduct and forgiveness. But if you disregard this spousal relationship, and the respective commandments pertaining to the wife, and take the path of oppressing wives because of your ego, stubbornness, and evil nature, this is violating the limits set by Allah and akin to making fun of His verses.

Then He said, "Remember the favor of Allah bestowed upon you," i.e., with a simple acceptance during the nikah, Allah makes a woman lawful for you. It is a straight word and effortless process. By means of only a few words, Allah makes your wife lawful for you. Is this not the favor of Allah?

He then said, also remember the favour of Allah sent down to you: the Book and the wisdom, which teach the method of living a happy life. Then He said, do not take all these instructions for granted, for these are the instructions from the Creator and Master of the whole universe and the greatest Judge, which he delivers to the servants out of mercy.

He further said: And keep fearing Allah and know that Allah knows everything. Therefore, it can never be the case that you oppress, trouble, and distress women without being taken to task for such malicious behavior. You can continue to act like a pharaoh, do whatever you want, oppress your wife at will, trouble her, humiliate the wife's parents in public and hurt them. Of course not! He said: Allah knows everything, and He will take account of every one of your actions.

Now, look at the next stage of divorce in Islam. When the final separation between the husband and wife transpires, we often see the husband being narrow-minded and derisive in some way or another. Islam supports the woman in this instance too, ordaining that even after divorce, the wife has rights which the husband must observe. Namely, he must not express narrow-mindedness and bigotry towards her. Instead he must adopt a dignified approach, one obligatory form of which is that the husband should not start asking for the gifts he gave to his wife during their marriage to be returned; it is unlawful to do so, Hence, He said: "It is not permissible for you to take back anything from that which you have given to the women", meaning it should not be the case that after the divorce, the husband sits down to calculate how much was spent on the marriage ceremony, or on other occasions or on gifts given to the wife, so that now she or her family will return this amount. These acts are proscribed for the husband; they are absolutely unlawful. Instead, whatever the husband gave to the wife, it belongs to her now. The husband has no right to take it back.

Read these rulings of Islam from the depth of your heart and reflect over the following: when Islam supports when Islam supports women's rights at every step in such a glorious manner during a stage of separation like divorce, what beautiful teachings must it emphasize in regard to showing good conduct towards women in normal circumstances of life.

#### (Footnotes)

<sup>1</sup> [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Bagarah, verse 231)

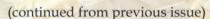


OUR PROPHET, CLOSEST AND MOST MAJESTIC

# THE GUARDIAN THE UNIVERSE

Abu al-Nur Rashid 'Ali 'Attari Madani





"I am closer (awlā) to the believers than their own lives."

This hadith of the beloved Prophet مَثَىٰ اللَّهُ عَلَيْهِ وَاللَّهِ مُسَالًا has been narrated in many compendiums of hadith. One version reads:

"I am closer to every believer than his own soul."2

This blessed hadith elaborates on the Quranic verse:

This verse and hadith carry great connotations of love, devotion, mercy, and generosity, the reality of which can only be understood by those truly devoted to the Prophet مَثَنَّ اللَّمُ عَلَيْهِ وَاللّهِ مَثَلًا. Only those hearts moved by Muhammadan love can bask in the security and pleasure of these words.

The pivotal word in the statements of both Allah Almighty and His Prophet مَنْ is awlā, which has the senses of "most rightful," "guardian," "owner," "close," "one who is greatly gentle," and "one who gives the most benefit." The Ulema drew many lessons and teachings from these concise yet deep words:

1. It is necessary (wajib) for the believers to consider the being, honour and greatness of the beloved Prophet مَنَّ اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ عَلَى اللهُ عَلَيْهِ وَاللهِ وَاللهِ عَلَيْهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهِ وَاللهُ وَاللهِ وَاللهُ وَاللهِ وَالله

Sayyidunā 'Umar al-Fārūq نوي اللهُ عَنْهُ announced: "Dear Messenger of Allah! You are now more beloved to me than my own life." The noble Prophet مَنْ اللهُ عَلَيْهِ وَاللهُ عَنْهُ stated: "Now dear Umar, the matter is complete." "S

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- 2. The Messenger of Allah مَنْ اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَالللهُ وَاللهُ وَالللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَالللهُ وَاللهُ وَاللللللللللهُ وَالللللللللللهُ وَ
- 3. The beloved Prophet مَنَّ اللهُ عَلَيْهِ وَاللهِ مَسَلَّم is more compassionate, gentle, and benefitting for the believers than themselves. This blessed verse very beautifully explains this meaning:

Mufti Ahmad Yar Khan Na'imi نَعْتُهُ اللَّهِ عَلَيْه beautifully comments on this as follows:

I.e., any pain you encounter causes him pain. The meaning of this is clear: he has come to you like a soul in a body, and pain in any part of the body causes pain to the soul. Similarly, he feels the pain of every Muslim. From this we come to know that the beloved Prophet مَنْ اللّٰهُ عَلَيْهِ وَاللّٰهُ is aware of every state of the Muslims at every time. Otherwise, how could he feel restless at our pain?

He continues by saying:

This verse refers to how some people desire



children, leisure, honour, money, or other things of this nature, but the beloved Prophet مَثْنَ neither has a desire for children nor for leisure. Instead, he is only desirous of your well-being.

This is why he remembered us at the time of his birth, remained concerned for us during the Me'raj, and did not forget us even when leaving this world. When he was placed in his luminous grave, Sayyidunā 'Abd Allah b. 'Abbās رَفِيَ اللَّهُ عَنْهُمًا saw his blessed lips moving. When he listened closely, he heard intercession taking place. The Prophet مَثَنَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم would remain awake at night, supplicating tearfully for his Ummah: "Dear Allah, if You punish them, then they are your servants; but if You forgive them, then You are mighty and wise." On the Day of Judgement, everyone will only be concerned about صَلَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم themselves, but the beloved Prophet will be concerned about everyone. Every Prophet will say, "Myself, myself," but the Beloved مُثَنَّ اللَّهُ "will say, "My nation, my nation." عَلَيْهِ وَالِهِ وَسَلَّم 10. صلّى الله عليه وعلى آله واصحابه وبارك وسلم

4. When the Messenger of Allah مَنَّ اللَّهُ عَلَيْهِ وَالهِ وَالْهُ عَلَيْهِ وَالْهُ وَالْمُ وَالْهُ وَالْمُوالِّهُ وَاللَّهُ وَالْهُ وَاللَّهُ وَالْهُ وَالْهُ وَاللَّهُ وَالْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْهُ وَاللَّهُ وَالْلِمُ وَاللَّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ

My example is like a person who lit a fire, and when the fire illuminated its surroundings, moths and insects began to fall into it. So, the person stops them from falling into the fire, but they overwhelm him and fall into the fire in droves. Such is my example and yours; I am holding your backs and preventing you from falling into Hell and telling you to move away from it. But you people do not accept what I am saying and are falling into Hell 'like moths falling into a fire'.<sup>12</sup>

5. After the Messenger of Allah مَنَّ اللهُ عَلَيْهِ وَالْهِ مَالُّمُ has ordained a matter, there is no need to seek counsel or permission from someone else. Hence, the exegetes state:

أَنَّه عليه الصلاة والسلام آزادَ غَزُودَة تَبُوكِ فَامَرُ الشَّاسَ بِالْحُرُوجِ فَقَالَ ثَاسٌ: نُسْتَأْذِنُ آبَاءِناءً أُمَّهَا تَنَا فَتَافَتِوَكُثُ

"When the beloved Prophet صَلَّ اللَّهُ عَلَيْهِ وَاللَّهِ وَمَالًا set out for Battle of Tabuk and ordered people to prepare for it,

some of them replied, 'We will seek permission from our parents before embarking.' It was on this occasion that this verse was revealed."<sup>13</sup>

This highlights how a mother, father or brother have no authority in light of the Prophet's مَثْنَ اللّٰهُ مَنْيُهِ وَاللّٰهِ مَا اللّٰهُ عَلَيْهِ وَاللّٰهِ مَا اللّٰهِ اللّٰهُ مَا اللّٰهِ اللّٰهُ مَا اللّٰهِ مَا اللّٰهُ مَا اللّٰهِ مَا اللّٰهِ مَا اللّٰهِ مَا اللّٰهُ اللّٰهُ مَا اللّٰهُ مَا

Mufti Ahmad Yar Khan رَحْتُهُ اللَّهِ عَلَيْهِ comments:

It has been declared here that the Messenger of Allah مَنْ اللهُ عَلَيْهِ وَاللهِ وَاللهُ عَلَيْهِ وَللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ وَاللهُ وَاللهُ عَلَيْهِ وَاللهُ عَلَيْهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّ

The soul has so much authority over the body that a limb cannot move in the slightest without the agency of the soul. The bodily appendages, such as the eyes, ears, and mouth, are helpless and under the control of the soul. However, the ownership and authority of the beloved Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ وَمَا لَلْهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَلَيْهُ وَلَهُ وَاللَّهُ عَلَيْهُ وَلَهُ عَلَيْهُ وَلِهُ وَاللَّهُ عَلَيْهُ وَلَا لَمُعَلِّهُ وَلِمُ عَلَيْهُ وَلَا لَمُعَلِّهُ وَلَا اللْعُلِيْمُ وَلَا عَلَيْهُ وَلَا لَمُعَلِّهُ وَلَمُ عَلَيْهُ وَلَا لَعَلَى عَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلَا لَعَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلَمُ عَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلَا عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلَا عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلَمُ عَلَيْهُ وَلَمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ وَلِمُ عَلَيْهُ

#### (Footnotes)

- Saḥīḥ al-Bukhāri, vol. 4, p. 320, Hadith 6745
- <sup>2</sup> Ṣaḥīḥ Muslim, p. 335, Hadith 2005
- <sup>3</sup> Al-Quran, para 21, surah Al-Ahzaab, Ayat 6
- <sup>4</sup> Tafsīr al-Baydāwi, Surah Al-Ahzaab, Ayat 4, vol. 6, p. 364
- <sup>5</sup> Ṣaḥīḥ al-Bukhāri, vol. 4, p. 283, Hadith 6632
- <sup>6</sup> Tafsīr al-Nasafi, Surah Al-Ahzaab, Ayat 6, p. 932
- <sup>7</sup> Şaḥīḥ al-Bukhāri, vol. 2, p. 108, Hadith 2399
- 8 Tafsīr al-Nasafi, , surah Al-Ahzaab, Ayat 6, p. 932
- 9 Al-Quran, para 11, Surah Al-Taubah, Ayat 128
- <sup>10</sup> Shan-e-Habib al-Rahman, pp. 99 100
- 11 Tafsīr al-Khāzin, surah Al-Ahzaab, Ayat 6, vol. 3, p. 483
- 12 Şahīh Muslim, p. 965, Hadith 5957
- 13 Tafsīr al-Bayḍāwi, Surah al-Ahzaab, Ayat 6, vol. 6, p. 364
- 14 Tafsīr al-Hasanat, Surah al-Ahzaab, Ayat 6, vol. 5, p. 253
- 15 Shan-e-Habib al-Rahman, pp. 152 -153





Allah Almighty says:

#### إِنَّهَا الْمُؤْمِنُونَ إِخُوَةً

"The Muslims are brothers 'to each other'."1

Our beloved Prophet مَنَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم advised Muslims to forge loving relationships with one another. He declared:

#### وَالَّذِي نَفْسِي بِيدِ وِلاَتَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلاَ تُؤْمِنُوا حَتَّى تَحَالُوا

"I swear by He under whose control is my soul, you will not enter Paradise until you believe, and you will not become 'perfect' believers until you love one another."<sup>2</sup>

In life, we receive bouquets of love from those around us, and their scent fragrances our lives. As flowers are not without thorns, the thorns of animosity also find their way into our lives, wounding our hearts and creating rifts between us and others. Whether at home, work, school, college, madrasa, or Islamic seminary, our lives flourish when we show love to one another, and flounder when hatred rears its head. Humans naturally gravitate towards love and affection and away from hatred. We should seek to increase this love amongst us and uproot hatred as much as possible.

Sincere, brotherly love cannot be hidden. Our behaviour, body language, cheerfulness, support – or lack of – and consistent company of someone expose

The Book of Life

# Extinguishing HATRED

Abu Rajab Muhammad Asif Attari Madani

whether we love or hate our brother in Islam. If we find a Muslim who loves us, we should pray for this love to be protected and for it to blossom even more. God forbid, if someone shows hatred towards us, we should introspectively consider why they hate us and what led to this.

#### Causes that lead to hatred

Just as love does not come about from nothing, hatred also has causes, two of which we shall discuss here.

#### 1. Internal causes

Jealousy, arrogance, and hostility can engender hatred, but we cannot categorically figure out whether internal or external causes have caused a person to hate us until they admit it. Without convincing evidence, it is unfair for us to speculate and accuse someone of jealousy or arrogance. If you feel someone hates you due to internal causes, pray to Allah to change their hatred into love.

#### 2. External causes

Our weaknesses, shortcomings, or bad conduct can cause others to despise us. Think to yourself:

- 1. Have I ever falsely blamed them for something?
- 2. Have I ever belittled them?
- 3. Have I ever degraded them in front of others for a minor mistake?
- 4. Have I physically hurt them?
- 5. Did they come to know of what evil words I used for them behind their back?



- 6. Have I mocked them?
- 7. Did I fail to come to their aid when they needed me despite being able to help?
- 8. When taking a loan, did I make weak excuses when they asked for me to repay it?
- 9. Did I borrow something from them, use it to the point of disrepair, and return it to them without even offering an apology?
- 10. Did I offer them false hopes in their time of need and then disappear?
- 11. Did I aggressively criticise them?
- 12. Did I refer to them with bad names and titles?
- 13. Did I ignore their arrival by deliberately remaining busy on the phone, etc?
- 14. When they were sad, did I comfort them?
- 15. Have I infringed any of their rights?
- 16. Did I interfere in their business or meddle in their plans of marriage?
- 17. Did I never praise them for any good, whilst always pointing out every mistake they made?
- 18. Did I ever break their heart by being harsh with them?
- 19. Did I stop speaking with them when I no longer needed them?
- 20. When speaking, did I constantly interrupt them?
- 21. Did I taunt them about their failures?
- 22. Did I degrade them by declaring something to do with them as inferior and lowly?

#### How to uproot hatred

Enemies can become friends through good character and hatred can transform into love with the permission of Allah. Here are some tips.

#### 1. Prayer

Prayer is the weapon of the believer. This should be the first port of call when addressing any issue, and it can be the red sulphur for transforming hatred into love.

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم would pray:

#### ٱللُّهُمَّ ادْنُرُ قِنِي حُبَّكَ وَحُبَّ مَنْ يَتَقَعُنِي حُبُّهُ عِنْدَكَ، ٱللُّهُمَّ مَا رَزَقُتَنِيْ مِمَّا أُحِبُّ قَاجْعَلُهُ قُوَّةً لِي فِيَاتُحِبُ، ٱللّٰهُمَّ مَا زَوَيْتَ عَنِي مِمَّا أُحِبُّ فَاجْعَلُهُ فَرَاغَانِ فِيَاتُحِبُ

"Dear Allah, grant me your love and the love of those whose love will benefit me before You. Dear Allah, whatever you have nourished me with from what I love, make it strength for me for that which You love. O Allah, whatever you have withheld from what I love, keep me unworried concerning it and keep me busy in that which You love."

#### 2. Salam

Spread peace and love by greeting all Muslims with salam whether you know them or not. The final Prophet مَثَنَّ اللَّهُ عَلَيْهِ وَاللّهِ وَسَلّم said, "Shall I not inform you of something that will bring about love amongst you if you were to act upon it? Make salam commonplace amongst yourselves."

#### 3. Gifts

Give suitable gifts to your fellow believer according to your financial means and the scenario at hand. Gifting to one another brings about love, as mentioned by the final Prophet مَثَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

#### تَهَادُوا تَحَابُوا

"Gift to one another, love will increase mutually."5

#### 4. Support them in their time of need

The Messenger of Allah مَنَّ اللَّهُ عَلَيْهِ وَالْهِ وَسَلَّم said: "The example of the friendship, mercy, and compassion displayed by Muslims towards one another is like a body. When any part of the body is afflicted with illness, the entire body is then affected with fever and sleeplessness."

#### 5. Seeking forgiveness

Forgiveness calms the turbulent storms of hatred. If someone is upset because of something you did, apologise and seek their forgiveness. The final Prophet مَثَلُ اللّٰهُ عَلَيْهِ وَالِهِ وَسُلَّم said:

Whoever has wronged another person in regards to his reputation or something else, he should seek forgiveness from him before the Day in which there



will neither be dirham nor dinar. If he has virtuous deeds, they will be taken from him according to the amount of oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him according to the level of oppression.<sup>7</sup>

#### 6. Hasten towards reconciliation

Disagreements and disputes are expected among family and friends. When tensions do arise, be the first to reconcile. You have nothing to lose and everything to gain. The final Prophet مَثَلُ اللّٰهُ عَلَيْهِ وَالِمِهِ مَسَلًّا اللّٰهُ عَلَيْهِ وَالِمِهِ مَسَلًّا اللّٰهُ عَلَيْهِ وَالمِهِ مَسَلًّا اللّٰهِ عَلَيْهِ وَالمِهِ مَسَلًّا اللّٰهُ عَلَيْهِ وَالمُعَلِّلُ اللّٰهُ عَلَيْهِ وَالمُعَلِّمُ اللَّهُ اللَّهُ عَلَيْهِ وَالمُعَلِّمُ اللَّهُ عَلَيْهِ وَالمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ وَالمُعَلِّمُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ

#### لَا يَحِلُّ لِمُسْلِمِ أَنْ يَهْجُرَا هَا أُفَوْقَ ثَلَاثَةِ أَيَّامِ وَالسَّابِقُ السَّابِقُ إِلَى الْجَنَّة

"It is not permissible for a Muslim to cut ties with his brother 'in faith' for more than three days. The quickest to reconcile will be the quickest to Paradise."<sup>8</sup>

# 7. Respecting elders and being kind to the young

Many doors of hatred can be sealed shut if we respect elders and show tender kindness to the young. The master of Madinah, the Messenger of Allah مَنْ اللهُ مُنَائِدُهُ said, "Whoever is not merciful to our young ones or does not acknowledge the rights of our elders, is not from us."

#### 8. Gentleness

Tenderness beautifies a person. It also bring about love in the hearts of others. The Messenger of Allah مَنْ اللهُ عَلَيْهِ وَاللهِ وَسَلَّم said, "Gentleness beautifies anything in which it is found."<sup>10</sup>

#### 9. Humbleness

Humbleness does not degrade a person but uplifts them. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم explained:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ الله

"Whoever is humble for Allah's sake, he is granted high ranks by Him."<sup>11</sup>

## 10. Decorum out of respect for other Muslims

Respect and dignify other Muslims, adopting the highest level of decorum. You will be respected as much as you respect others.

#### 11. Feeding people

We all know the adage, "The way to a man's heart is through his stomach." Bear in mind, feeding Muslims is an act of great reward. Feed your Muslim brothers with good intentions, and you will find a place in their heart.

# 12. Visit them during illness and console them upon a bereavement

People never forget if you were there for them during testing times. You will find great reward and a place in every heart if you visit others during illness or support them when someone passes away. The final Prophet مَنَّ اللهُ عَلَيْهِ وَالهِ وَسَلَّم said: "If a Muslim visits another sick Muslim in the morning, then until the evening, or if he visits in the evening, then until the morning, 70,000 angels seek forgiveness for him, and he shall have a garden in Paradise." 12

#### Another hadith declares:

Allah will dress he who consoles a saddened person with the garb of taqwa, and He shall have mercy upon his soul from all others. Whoever consoles a person afflicted with calamity, Allah will have him wear the attire of Paradise, the price of which cannot be matched even by the (entire) world.<sup>13</sup>

There are many other virtuous acts that can win hearts and foster love among people. When love enters the heart, hatred is automatically uprooted. Our job is to try our best, and success is given by Allah Almighty.

May Allah allow the Muslims to love one another for His sake.

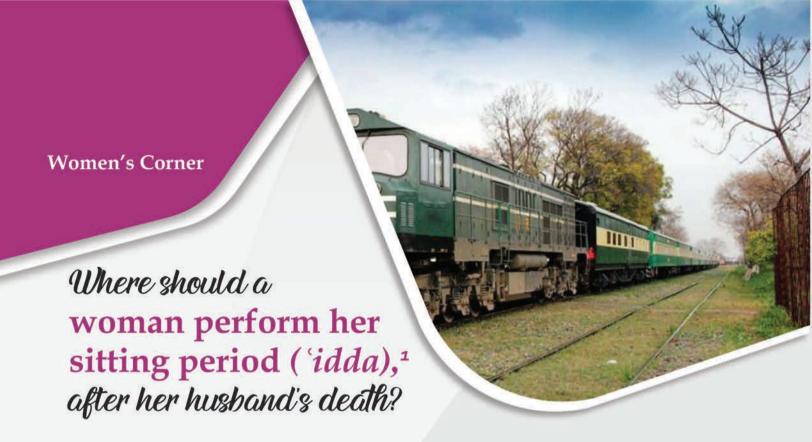
#### امِيْن بِجَاوِخاتَمِ النَّبِيِّين صلَّى الله عليه والهوسلَّم

- [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat , verse 10)
- 2 Ibn Majah, vol. 4, p. 200, Hadith 3692
- 3 Al-Tirmidhi, vol. 5, p. 296, Hadith 3502
- 4 Muslim, p. 51, Hadith 194
- 5 Al-Adab al-Mufrad, p. 168, Hadith 607
- 6 Muslim, p. 1071, Hadith 6586
- 7 Al-Bukhari, vol. 2, p. 128, Hadith 2449
  - Al-Zuhd Ibn Mubarak, p. 252, Hadith 726
- 9 Al-Tirmidhi, vol. 3, p. 369, Hadith 1926
- 10 Muslim, p. 1073, Hadith 6602
- 11 Shu'ab al-Iman, vol. 6, p. 276, Hadith 8140
- 12 Al-Tirmidhi, vol. 2, p. 290, Hadith 971
- 13 Al-Mu'jam al-Awsat, vol. 6, p. 429, Hadith 9292



1

8



Q: What do the honourable scholars of Islam ordain in regard to the following issue: My son, Khalid Hussain,<sup>2</sup> passed away in Karachi on 22<sup>nd</sup> March, 2022. He was buried in Khanewal, Punjab. My daughter in law is from Karachi. She went with my son's body to Khanewal, and now wants to complete the rest of her *'idda* back in Karachi, at her mother's home, because she has an adopted daughter who cannot be without her and studies there. As of now, the child is with her grandmother in Karachi. After completion of a month and a quarter, my daughter in law wants to go to her mother's home in Karachi and remain there for the rest of the *'idda*. Is this permissible?

Some people say that if a woman travels some distance with the funeral procession (*janāza*), she is now not obliged to sit the entirety of her '*idda*. Since my daughter in law travelled from Karachi to Khanewal with the funeral procession, must she fulfil the entire '*idda* period?

**A:** Regarding the inquiry mentioned above, it was impermissible and a sin for the daughter in law to travel to Khanewal during her 'idda. She must sincerely repent to Allah Almighty for this, as she was required to undertake her 'idda in the same home she lived in with her husband. In this case, that home was in Karachi. As she has already made this error, she is compelled to spend the four months and ten days

(130 days) of her 'idda in Khanewal. Until she completes the rest of the 'idda, it is impermissible for her to travel or go to her mother's home.

Whilst travelling, if a woman's husband passes away in a city and the husband's home is situated at the distance of Islamically recognised travel, she must fulfil her 'idda in the city she is in, even if she is able to return home with a mahram.<sup>3</sup> Similarly, regarding the scenario inquired about by the questioner, the daughter in law is to remain in that city (Khanewal) to complete her 'idda and travel back to Karachi with a mahram after it is complete.

**Note**: The matter about shortening the 'idda due to travelling some distance with the funeral procession is completely baseless and incorrect. Completing the whole 'idda is obligatory, and in any case, it must be fulfilled. People who spread these things are sinful and must repent.

Answered by: Muhammad Sa'īd Attari Madani

Authenticated by: Mufti Fuzayl Raza Attari

#### (Footnotes)

- <sup>1</sup> Duration of waiting undertaken by a woman after her husband passes away.
- <sup>2</sup> Name changed for confidentiality.
- <sup>3</sup> A woman's close relative with whom marriage is forbidden.





What are the Precautions of taking a Loan from Tenants?

Q: What do the noble scholars say about this matter: I have rented out a shop. So, can I take a loan from the shopkeeper?

A: It is permissible to take a loan from a tenant but be careful, as it is not permissible to reduce the rent of the shop in comparison to market prices as a result of taking the loan. It should not be the case that the shopkeeper gives a loan in exchange for reduced rent. This is impermissible, as profiting from a loan is usury. The hadith is clear: "Every profit acquired from a loan is usury."1 Therefore, it is impermissible to give profit in exchange for the loan. It is permissible, however, to take a loan from a tenant without giving profit in return.

#### **Ethical hackers**

Q: What do the noble scholars say regarding this matter: I am a software developer and an ethical hacker. Companies hire us to develop software for

people like myself to hack the systems of other companies; is this permissible?

لاضرر ولا ضرار في: said صَلَّى اللَّهُ عَلَيْهِ وَالدَّوْسَلَّم said مَلَّى اللَّهُ عَلَيْهِ وَالدَّوْسَلَّم said "Islam does not allow [you to cause] harm or severity."2

If a company hires you to find weaknesses in their software, and you remain within the scope of that company, your work is permissible. It is permissible to hack the software of the company that hires you, as it is a means of evaluating the software and assessing potential weaknesses. However, it is impermissible to hack the software of another company. You cannot cause loss to others by hacking their website or software, nor can you invade people's privacy. Whenever a hacker hacks a company's website or software, it is usually for the purpose of causing loss, such as halting or suspending website services, damaging someone's privacy, leaking or stealing important documents, because the privacy of a competitor is a great weapon, and knowing their plans is priceless knowledge. Hence, it is impermissible to hack a system to steal valuable information, suspend a company's services or invade someone's privacy.



#### وَاللَّهُ أَعْلَمُ عَزُوجَلَّ وَ رَسُولُهُ أَعْلَم صِلَّى الله عليه واله وسلَّم

#### Currency when paying a loan

Q: What do the noble scholars say regarding this matter: A person living in the UAE gave his friend in Pakistan a loan. When the loan was given, the currency in which the loan should be paid back was not stipulated. Four or five years have passed, and the value of the Pakistani currency has declined substantially, whereas the value of the UAE dirham has increased. If he asks for the loan to be paid in Pakistani rupees, he will be at loss. Can he seek the repayment of the loan in UAE dirhams? He argues that as the loan was given in dirhams, it should be returned in dirhams.

#### ٱلْجَوَابُ بِعَوْنِ الْتِيكِ الْوَهَّابِ ٱللَّهُمَّ هِذَاتِةَ ٱلْحَقَّ وَالصَّوَابِ

A: It is not usually the case that someone travels to Dubai and returns with dirhams as a loan, Rather, the loanee will usually receive the money in Pakistani rupees. Therefore, seeking the repayment of the loan in the original currency is the right of the lender. If he gave the loan in dirhams, it is his right to seek its repayment in dirhams. However, if he gave the loan in Pakistani rupees, he would receive Pakistani rupees in return. He must not think that because I sent the money and loan from the bank, it has become an investment. This will not be taken into consideration at all. He will receive what he gave in the exact amount and form of currency, even if he gave it in dirhams. However, because the loanee received the loan in Pakistani rupees, it is a principle of Islamic law for the loanee to return the loan in the exact amount and form he received it in. Hence, the loanee is only bound to return the amount of Pakistani rupees he received as a loan.

#### Mufti Amjad Ali A'zami زَحْبَةُ اللَّهِ عَلَيْهِ states:

The ruling of a loan is that whatever is taken must be returned as it is. The value of the item increasing or decreasing will not be considered when paying it back. Ten seers of wheat are taken as a loan and their value was one rupee. When repaying the loan, the value of the wheat increased or decreased by one rupee. This will not be taken into consideration at all. The ten seers of wheat must be returned 'regardless of the change in price'.<sup>3</sup>

#### Leading the nikah ceremony without specifying the payment

**Q:** What do the noble scholars say regarding this matter: can one lead the nikah ceremony without specifying a wage?

A: It is necessary to specify the remuneration for any activity which is commonly remunerated or the employer and employee expect payment to be made for the activity. This is because this is a matter of employment and wages. Not specifying a wage can cause conflict, which Islam prohibits. Those who lead the nikah do so with certainty of receiving something. The family involved are also wary of giving something in return. This is a scenario of employment. Therefore, if the wage is not specified as per societal norm, then both parties must specify a wage beforehand.

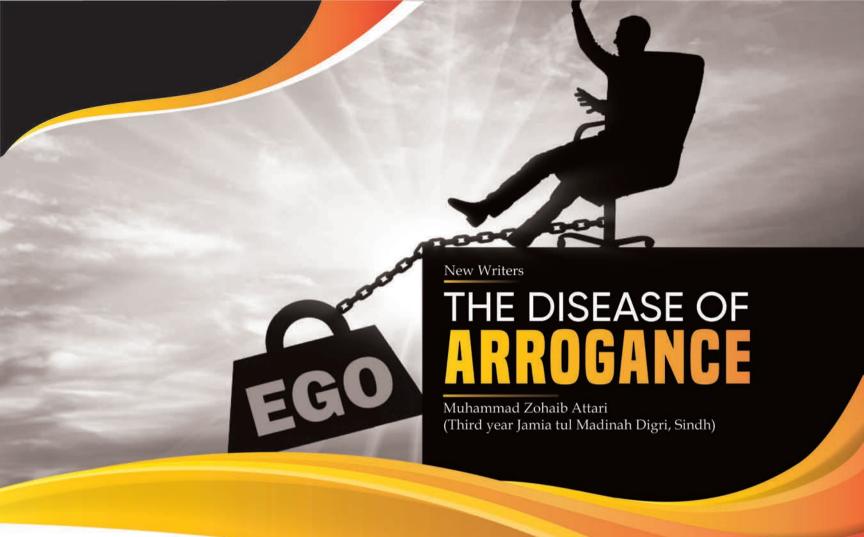
#### وَاللَّهُ أَعْلَمُ عَزَّوْجَلَّ وَ رَسُولُكُ أَعْلَم صلَّى الله عليه والهوسلَّم



<sup>1</sup> Kanz al-'Ummaal, juz 6, vol. 3, p. 99, Hadith 15512

<sup>2</sup> Al-Mu'jam al-Awsat, vol. 6, p. 91

<sup>3</sup> Bahar-e-Shari'at, vol. 2, pp. 756 - 757



Just as human deeds are apparent, like prayer, and hidden, like sincerity, human misdeeds are also two-fold; apparent, like murder, and hidden, like arrogance and egotism. "There is a special link between our outward actions and the 'spiritual' state of the heart," Imam al-Ghazālī نوعةُ الله writes. "For the corrupt heart engenders corrupt outer actions, while the heart which is pure of jealousy, ostentation, arrogance, etc., motivates pure actions."

**Definition of arrogance:** To consider yourself superior to others.<sup>2</sup>

#### Types of arrogance

- 1. Arrogance towards Allah Almighty this type is disbelief.
- 2. Arrogance towards Allah's prophets this type of arrogance is also disbelief.
- Arrogance towards other people by

considering them of less worth than yourself.
Even though this type of arrogance is not as severe as the first two, it is a deadly sin of the heart and completely forbidden.<sup>3</sup>

5 hadith of the Prophet مَثَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم on the harms and detrimental consequences of arrogance:

- 1. **Disgrace:** On the Day of Judgement, Allah Almighty will resurrect arrogant people in the form of ant-sized humans. They will be humiliated and dragged to the prison of Hell called Būlas. A great fire will overwhelm and engulf them, and they will drink the pus of the dwellers of Hell.<sup>4</sup>
- 2. **Destruction:** Allah Almighty said that the "shawl" of superiority (kibriyā') belongs to Him alone, and He will destroy those who contest Him in this matter. 5 Mufti Ahmad Yar Khan خنهٔ الله عَلَيْهِ states



that "shawl" is used to aid understanding: just as two people cannot wear one shawl, superiority is for Allah alone and cannot be claimed by others.<sup>6</sup>

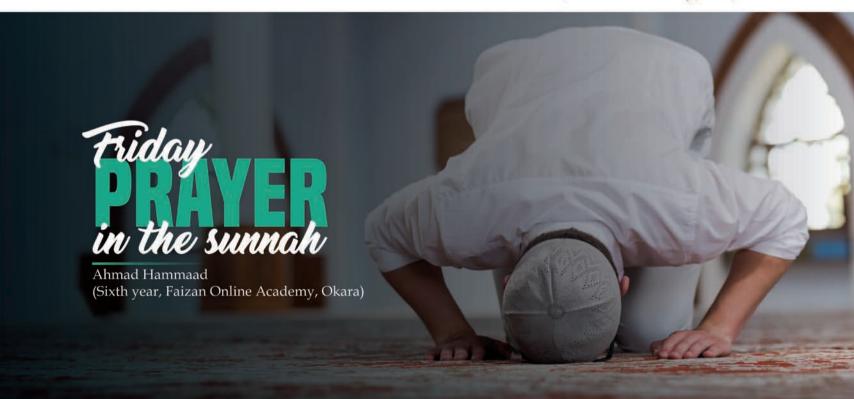
- 3. Deprivation of mercy: On the Day of Resurrection, Allah will not be merciful with the person who used to drag his lower garment out of pride. Imam Ahmad Raza Khan نَتُهُ اللّٰهِ عَلَيْكُ states: "Hanging the lower garment below the ankles out of arrogance or vanity is forbidden. Otherwise, it is disliked and unpreferred."
- 4. Barred from Paradise: Whoever has even a speck of arrogance in his heart will not enter Paradise. Mulla 'Alī al-Qārī مُنْهُةُ للْمُ فَيْنُهُ explained, "This means that no one will enter Paradise with arrogance. Rather, people will enter Paradise once they have been purged of arrogance and all other negative qualities, either through punishment or pardon from Allah."<sup>10</sup>
- 5. **Distant from the gathering of the Prophet** مَنْ "On the Day of Judgement, the people I despise the most and those furthest away from my

gathering will be the individuals who mocked others, used foul language, and the arrogant folk."<sup>11</sup>

Ask yourself: does egotism have any benefit other than momentary pleasure for the carnal self? Compare that to its harms: the displeasure of Allah Almighty and His Messenger مَثَلُ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَاللّٰهُ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهُ

The cure for arrogance is to hold yourself accountable. If arrogance is a result of knowledge, worship, wealth, lineage, rank, success and beauty, know that these are the blessings of Allah; so how can one be arrogant about this? If, Allah forbid, this earns the displeasure of Allah on the Day of Judgement, how will one bear the painful torment of Hell? May Allah Almighty grant us protection from arrogance and all other diseases of the heart.

#### امِين بِجَاوِ النَّبِيِّ الْأَمِينُ صلَّى الله عليه والهو وسلَّم



Allah Almighty has created us to worship Him and taught us many ways to do this, promising us reward

and His recognition (ma rifa). The most virtuous and valuable acts of worship are those prescribed for us



(farā ˈid̩). This includes the Friday prayer which has unique merits. One can deduce its virtue from the fact that an entire surah is named after it, Surah al-Jumuʿa. "Friday is the superior day," Mufti Ahmad Yar Khan رَحْيَةُ اللّٰهِ عَلَيْه writes, "the reward of a good deed on it is multiplied by 70."12

The Prophet مَثَنَّ اللَّهُ عُنَيْهِ وَالِمِ وَسَلَّم explained the excellences of this blessed day. Here are five hadith:

- 1. If anyone performs ablution well, comes to the Friday prayer, and listens to the sermon in silence, his sins between that time and the previous Friday will be forgiven, plus an additional three days; and the one who touches a pebble has done something futile.<sup>13</sup>
- 2. The Friday prayer is the Hajj of the poor and needy.<sup>14</sup>
- 3. When it is Friday, the angels stand at the gate of the masjid, writing the names of the worshippers as they arrive. The example of the one who enters the mosque the earliest is that of one offering a camel 'in sacrifice' in the way of Allah. The one coming next is like one offering a cow, followed by the one who is compared to the one offering a ram, then the one whose example is like the one offering a chicken, and then the one who is like the one who offers an egg. When the imam sits 'for the sermon' they (angels) fold their papers away and listen to the sermon.<sup>15</sup>
- 4. Without a doubt, there is a Hajj and Umrah for you every Friday. Therefore, leaving early for the Friday prayer is Hajj, and waiting for the Asr prayer after the Friday prayer is Umrah.<sup>16</sup>
- 5. Allah will decree the one who performs these five actions in a day as a denizen of Paradise:<sup>17</sup>

Visiting the sick.

Praying a funeral.

Fasting

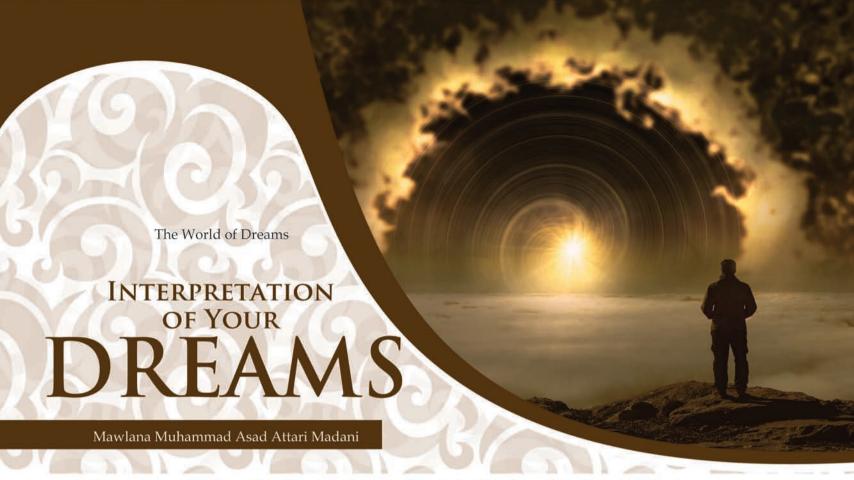
FAIZAN E-MADINAH SEPTEMBER 2022 Praying the Friday prayer.

Freeing a slave.

The Friday prayer is a precious act of worship which brings Muslims together and promises them immense rewards and divine pleasure. May Allah Almighty allow us to be consistent in offering our prayers.

امِين بِجَاوِ النَّبِيِّ الْأَمِين صلَّى الله عليه والموسلم

- 1 Minhāj al-'Ābidīn, p. 13
- 2 Al-Mufradat li al-Imam Raghib, p. 421
- 3 Iḥyā al-'Ulūm, vol. 3, pp. 424 425
- 4 Jāmi' al-Tirmidhi, vol. 4, p. 221, Hadith 2500
- 5 Al-Mustadrak lil-Ḥākim, vol. 1, p. 235, Hadith 210
- 6 Mirāt al-Manājīh, vol. 6, p. 659
- 7 Şaḥīḥ al-Bukhāri, vol. 4, p. 46, Hadith 5788
- 8 Fatāwā Razawiyyah, vol. 22, p. 167
- 9 Şaḥīḥ Muslim, p. 61, Hadith 266
- 10 Mirgāt al-Mafātīḥ, vol. 8, pp. 828 829
- 11 Jāmi' al-Tirmidhi, vol. 3, p. 410, Hadith 2025
- 12 Mirāt al-Manājīḥ, vol. 2, p. 323
- 13 Şaḥiḥ Muslim, p. 333, Hadith 1988
- 14 Jam 'al-Jawami', vol. 4, p. 184, Hadith 11108 11109
- 15 Şaḥīḥ al-Bukhāri, vol. 1, p. 319, Hadith 929
- 16 Al-Sunan al-Kubra lil-Bayhaqi, vol. 3, p. 342, Hadith 5950
- 17 Şaḥīḥ Ibn Ḥibbān, vol. 4, p. 191, Hadith 2760



**Dream**: I saw myself reading the noble Quran, and saw Surah al-Fātiḥa written out.

**Interpretation**: Reading the noble Quran in a dream signifies blessings, bounties, the power to do good, and many other glad tidings. However, the interpretation regarding differing chapters and specific verses can vary. In a dream, al-Fātiḥa signals cure for a patient and the fulfilment of a need.

Dream: What interpretation can be made if you see the shrines of the friends of Allah نوعه in a dream? Note: It is not known which pious predecessor the shrine belongs to.

**Interpretation**: Seeing the shrines of saints is a blessing and suggests that the dreamer is under the special care and spiritual gaze of the saint who is resting in that shrine. It also portends spiritual blessings for the dreamer from that saint.

**Dream**: I saw a buffalo calf and an abundance of goats inside my house in a dream. What is its interpretation?

Interpretation: This is a good dream and a harbinger of bounties and blessings, especially if there was a constraint in sustenance beforehand. This dream signals that Allah Almighty will remove this constraint and grant vastness in sustenance. Also, it is a sign that

lack of blessings will be distanced from the house.

Dream: About three months after my grandfather's death, I dreamt of a black veil in my home, from behind which a voice could be heard. I and my family were calling out, "Allah," and asking for our grandfather to be returned to us. The voice said, "We send servants to the world only once. Be patient!" All my family members then fell silent and got up from that place, but I continued to sit and offer the same du'a. I continued receiving the same answer as before, but I constantly prayed, "O Allah! Send my grandfather back." Subsequently, the voice said, "Go! Bring him from the graveyard." My elder brother and younger uncle proceeded to the graveyard to find him, and when they brought our grandfather to us, we found him to be completely exhausted. Please mention the interpretation of this dream and what the voice behind the veil was.

Interpretation: Dreams involving deceased loved ones are common. Since there is a strong relationship with close relatives, it is common to see the deceased for some time after death. You should pray for your grandfather and convey reward to him in abundance. Consider whether anyone has a right over the deceased, and if this is the case, make arrangements for the fulfilment of the right or for it to be forgiven.



## Our Pious PREDECESSORS

Safar al-Muzaffar is the second month of the Islamic year. 71 Companions, saints, and scholars who passed away in this month were introduced in earlier editions for Safar al-Muzaffar from 1439AH-1442AH. Here is an introduction to 12 more:

#### Honourable Companions عُلَيْهِمُ الرَّضُوّانُ

- Martyrs of al-Rajī' incident: In Safar 3 AH, 10 Companions were dispatched under the command of Sayyidunā ʿĀṣim b. Thābit رَضِيَ اللَّهُ عَنْهُ to procure information about the disbelievers of Makkah. When they reached a place called Rajī', they were attacked by 200 archers which led to the martyrdom of 7 Companions, while the surviving three, Sayyidunā 'Abd Allah b. Tāriq, Sayyidunā Zayd b. Dathna, and Sayyidunā Khubayb b. 'Adī رَضِيَ اللَّهُ عَنْهُم, were taken captive. was martyred رَضِيَ اللَّهُ عَنْهُ Abd Allah رَضِيَ اللَّهُ عَنْهُ on the way, and Sayyidunā Khubayb and were sold to the رَفِيَ اللَّهُ عَنْهُمًا Sayyidunā Zayd disbelievers of Mecca. Upon the completion of Muharram al-Haraam 4 AH, the Makkans martyred both of them on the same day.1
- 2. Sayyidunā 'Ubayd Allah b. 'Umar al-Qarashī al-'Adwī رَضِيَ اللّٰهُ عَنْهُ was the son of Sayyidunā 'Umar al-Fārūqئنَهُ He was of tall stature and a valiant and brave soul, hailed by the Quraysh for his foresight. Born in the Prophetic era, he learned hadith from the Companions, participated in the conquests of Iraq, and was martyred in the Battle of Siffin (Safar 37AH).²

#### Noble Saints ذرحتهم الله

Imam 'Abd al-Wāḥid b. Zayd al-Baṣrī رُحْتُةُ اللّٰهِ was born in Basra, and his appellations are

Abū 'Ubayda and Abū al-Faḍl. He accompanied senior saints and men of Allah such as Sayyidunā Ḥasan al-Baṣrī, Sayyidunā 'Atā' b. Abī Rabāḥ, and Imam Abū Ḥanīfa رُخِهُ اللّٰهِ عَلَيْهِ . A master of the spiritual path, he was also a prominent hadith narrator and a powerful orator. He was a devout worshipper and ascetic who excelled in spiritual practices. His supplications were quickly accepted. His days were spent fasting and his nights praying. He passed away on 27th Safar 177 AH and was buried in Basra or in al-Ma'llā cemetery in Makkah.³

- 4. The eldest son of al-Ghawth al-Aʻzam, Sayyid ʿAbd Allah al-Jīlānī رَحْبَةُ اللّٰهِ عَلَيْهِ was born in 508 AH and passed away on 18th Safar, 587 AH. He had one son named Sayyid ʿAbd al-Raḥmān al-Jīlānī who passed away on 26th Muharram, 614 AH. All the children of al-Ghawth al-Aʻzam رَحْبَةُ اللّٰهِ عَلَيْهِ were erudite scholars and senior saints.4
  - Sayyid Shams al-Dīn 'Ārif Qādirī كَوْنَهُ اللّٰهِ عَلَيْهُ اللّٰهِ عَلَيْهُ اللّٰهِ عَلَيْهُ in Peshawar on 16th Jumadul Ukhra, 724 AH. His father was from the senior spiritual vicegerents of Gada-i-Raḥmān Qādirī مَرْنَهُ اللّٰهِ عَلَيْهُ After completing initial education and training at the hands of his father, he presented himself in the court of his noble spiritual guide, and after undertaking spiritual and devotional practices, he was appointed as a guide and shaykh of the Qādirī way on Mount Jammu on 17th Rajab, 774 AH. His disciples were found in many countries, and people would approach him to solve both physical and spiritual problems, with the sick and the crippled recovering by means of



his spiritual blessings. He was stationed at the rank of Qutb al-Waqt, Qutb al-Irshad and Qutb al-Aqtaab. He passed away on 6th Safar 804AH and his shrine is located in Mount Sulayman.<sup>5</sup>

#### Noble Scholars : زُحِتَهُمُّ اللَّهُ السُّلَامِ

- 6. Shaykh al-Qurra of Andalusia Imam Abū Ja'far Aḥmad b. 'Alī b. Yaḥyā b. 'Awn Allah al-Ḥaṣṣār كُنْهُ 'was a resident of the historic Spanish city of Denia. He was born in circa 530 AH, acquired Islamic knowledge from erudite scholars, and began teaching the art of Quran recitation and various other disciplines in his city. Shortly after, he began teaching in Valencia where many scholars benefited from him. He was a godly scholar, a superb reciter, and an epitome of piety and scrupulousness. He passed away on 3rd Safar, 609 AH.6
- 7. Imam Sharaf al-Dīn Aḥmad b. Ḥusayn b. Sulaymān al-Ḥanafī رَحْبَةُ اللّٰهِ عَلَيْهُ was born in 691 AH and passed away on 19th Safar, 776AH. He was an eminent student of his father and served as the judge of Damascus for a long time. Most parts of his day and night were spent in teaching, arbitration, issuing verdicts, worship, and recitation of the noble Quran.
- 8. The senior scholar and teacher of scholars, Mawlana Mian Muhammad Afzal Alawi كَنْهُ الله was born in 1193 AH in Meki Dhok (Attock District) and was martyred in Fateh Jang on 9th Safar, 1251AH during battle. He was laid to rest in the martyrs' cemetery in Meki Dhok. As a seasoned scholar, he was acclaimed for his expertise in hadith, jurisprudence, and logic, and was a cynosure for the people of Punjab, Swat, and Kandahar. He was passionate about showing compassion to and serving the creation. Pīr Siyāl Khawaja Shams al-ʿĀrifīn is his renowned student.8
- 9. The eminent scholar, Mawlana Faizi Mian Qādirī ئۇنۇڭلىلمۇغۇنى was born in 1253AH in Chach (Hazro Tehsil, Attock District) and passed away on 15th Safar, 1301AH. He was a student of Sharih-i-Bukhari, Hafiz Daraz Muhammad Ahsan Peshawari رَوْمَةُ اللّهِ عَلَيْهِ, an expert in the rational and

- transmitted sciences and a teacher of Dars-i-Nizami.9
- 10. The spiritual heir of of Amīr al-Milat, Mawlana Karīm Bakhsh Kāsūrī نختُهُ الله عَلَيْهُ was born in Kasur in 1214 AH and passed away on 10th Safar, 1321 AH in Kasur. He was an accomplished scholar and Sufi master whose spiritual insight and miracles were widespread. 10
- 11. Mawlana Hashmatullah Qādirī Razawī رَحْبَةُ اللهِ was a resident of Uttar Pradesh, India. He studied most of the textbooks of Dars-i-Nizami with the famous Mawlana Hidayatullah Khan Rāmpurī and some books with Mawlana Naqī ʿAlī Khan Qādirī way by Imam Ahmad Raza Khan مَرْحُنَةُ اللهِ عَلَيْهِا . After completing his religious studies, he trained as a lawyer and began practicing in Ilahabad. He held many government posts and was respected for his religious and professional knowledge. As a polyglot, he mastered multiple languages including Arabic, Persian, and English. He passed away on 19th Safar, 1338 AH.<sup>11</sup>
- 1 Subul al Huda wal Rashad, vol. 6, p. 39, Seerat Sayyid al-Anbiya, p. 186
- 2 Al-Isabah Fi Tamyeez al-Sahaba. vol. 5, p. 41, Usd al-Ghabah, vol. 3, p. 545, Tareekh Ibn 'Asakir, vol. 8, pp. 56, 77
- 3 Siyar A'lam al-Nubala, vol. 7, p. 137, Tuhfa al Abrar, p. 38
- 4 Ithaf al-Akabir, p. 365
- 5 Tazkirah Mashaaikh Qadiriyyah Fazaliyyah, pp.107 108
- 6 Ghaya al-Nihayah Fi Tabaqat al-Qurrah, vol. 1, pp. 84–85, Siyar A'lam al-Nubala, vol. 16, p. 68, Ma'rifat al-Qurra al-Kibar 'ala Tabaqat al-A'saar, vol. 3, p. 1152
- 7 Al-Durar al Kaminah, vol. 1, p. 125, Ghaya al-Nihayah Fi Tabaqat al-Qurrah, vol. 1, p. 49, Tabaqat al-Saniya Fi Tarajim al-Hanafi, vol. 1, p. 338
- 8 Fauz ul-Maqal Fi Khulafa-e-Peer Siyal, vol. 1, p. 19
- 9 Tazkirah Ulama Ahl al-Sunnah District Attock, p. 95
- 10 Tazkirah Khulafa-e-Ameer-e-Millat, p. 28
- 11 Mahnama al-Raza, vol. 1, edition no. 3, p. 28



Time Management

# THE MPORTANCE OF A SCHEDULE (PART 5)

Mawlana Muhammad Asif Iqbal Attari Madani



The universe with its remarkable system is truly awe-inspiring. Despite its complexity, every mechanism in nature is linked to time. Whether it is the cycle of the moon or the rising and setting of the sun, the coming and going of the night, or the beginning and end of the day, it all points to the existence of one God and highlights the significance of organizing time. Allah Almighty states:

"It is not befitting for the sun to overtake the moon [during the night], nor does the night surpass the day; and each one of them is floating in orbit."

There is a fixed time for the sun and moon to appear; the sun appears in the day and the moon in the night. The day and night come and go at appointed times; they do not arrive before their time.<sup>2</sup>

Allah Almighty states about the day and night:

"And with His Mercy, He made the night and the day for you, so that you may rest during the night and seek His benevolence (sustenance) during the day, and in order that you may appreciate." 3

The day has been created for us to work and earn, while the night is for resting. So do not stay awake

needlessly during the night and do not be idle during the day. There is no harm if you must rest during the day and work in the night.<sup>4</sup>

The importance of carefully scheduling our time is clear from the life of the Prophet مَنَّ اللهُ عَلَيْهِ وَاللهِ وَ

#### The principles of scheduling

If we adopt these principles, we will be successful in managing our time effectively and free our minds of tension and worry. Here are some time management tips:

- 1. Be serious in your work; no one of intelligence can deny the importance of this.
- 2. Plan your tasks and activities. Otherwise, a lot of time will be wasted, and tasks will go uncompleted.



- 3. Work on one task at a time. This principle will ensure you direct your entire focus and effort on completing a task quickly and efficiently.
- 4. Set yourself deadlines and daily, monthly, and yearly targets. Give yourself enough flexibility so the task can be completed. When making a schedule, keep the nature of the work in mind too.
- 5. Sometimes, two tasks can be completed at once with ease. Hence, do not forego this opportunity. You can listen to the Quran and its translation whilst driving/travelling to the office/exercising. You can recite litanies, perform dhikr, recite durood, or even listen to a speech or naat.
- 6. Think of tomorrow's most important task today and complete it before anything else the next day.
- 7. Begin important and mentally demanding work in the morning as your mind will be fresh. It is mentioned in a hadith: "Seek sustenance and necessities at the beginning of the day as there are blessings and success in the morning." The Prophet مَنْ اللهُ مُعَنِّدُ اللهُ وَاللهُ وَالللهُ وَاللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَالللللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَال
- 8. Some large tasks cannot be completed at once. Divide them into smaller milestones.
- 9. Whilst working on important and sensitive tasks, switch your phone and internet off so you are not distracted.
- 10. If one or two emails or messages are not sufficient, make a phone call instead of wasting time sending a plethora of messages.
- 11. Some people make their message inbox their to-do list, i.e., they do not make a separate list of work to complete. Keep a separate list of work that needs completing and print out your inbox list so your focus only remains in one place.
- 12. Create separate folders in your emails for actionable items and reference items. Do the same for the data on your laptop or desktop. Protect your data by saving a backup on an external hard drive, USB, or cloud storage.

- 13. Take regular short breaks. When working on a computer, take a break after 20-25 minutes.
- 14. People who work late into the night should instead rest in the night and complete their work early in the morning.

Try to schedule all your morning and evening activities. Schedule times for tahajjud, written work, praying Fajr and other prayers in congregation with the initial takbir, breakfast, work or university, lunch, household matters, evening tasks (academy/tuition), good company (if this is not possible, then remaining alone is better), necessary meetings, etc. This level of organisation may be challenging in the beginning but with a little perseverance, you will see transformational benefits, blessings, and success. Here are some of the benefits of making a schedule:

#### Benefits of making a schedule:

- 1. Setting priorities becomes much easier.
- 2. Important and non-important tasks are identified.
- 3. Important tasks are completed on time, correctly and efficiently.
- 4. You will gain satisfaction and will be capable of doing more work in less time as you will not be focused on non-essential work.
- 5. Making a schedule will allow you to save time and motivate yourself to take on new tasks.
- 6. You will be able to fulfil your promises if you can manage your time. Otherwise, people who are late with payments or do not deliver on orders cause havoc for their business.
- 7. Fix a time for meeting people so you are not affected by untimely visitors.
- 8. It will help in achieving the purpose of life.
- The difficulties of life will reduce, and the eases will increase.

<sup>1 [</sup>Kanz al-Īmān (translation of Quran)] (Part 23, Surah Yasin, verse 40)

<sup>2</sup> Tafsīr Khazain al-Irfan, p. 820, Para 23, Surah Yaseen, Ayat 40

<sup>3 [</sup>Kanz al-Īmān (translation of Quran)] (Part 20, Surah Al-Qasas, verse 73)

<sup>4</sup> Nur al-Irfan, p. 629, Para 20, Surah Al-Qasas, Ayat 73

<sup>5</sup> Jāmi' al-Ṣaghīr, p. 187, Hadith 3123

<sup>6</sup> Jāmi' al-Tirmidhi, vol. 3, p. 6, Hadith 1216

<sup>7</sup> Mirāt al-Manājīh, vol. 5, p. 491



Islam and Women

### Imam Ahmad Raza Khan's Advice for Women

Umm Milad Attariyyah

25<sup>th</sup> Safar al-Muzaffar marks the death anniversary of an individual who revived Islam in the 14<sup>th</sup> century of the Islamic calendar, devoting his entire life to the cause of Sunni Islam. This individual is Imam Ahmad Raza Khan رَنَهُ اللّٰهِ عَلَيْهِ , the famous jurist of Islam, theologian, and Sufi master.

His approximately 1000 written works in Arabic, Urdu, and Persian include the critically acclaimed translation of the Quran, Kanz al-Īmān, his collection of celebrated poems in praise of the Prophet مَثَنَّ اللَّهُ عَلَيْهِ وَاللّهِ وَسَلّم, Ḥadā ʾiq-i-Bakhshish, and his edicts spanning 30 volumes, Fatāwa Razawiyya.

Living in a time of religious and political turmoil for Muslims across the globe, he readily advised the believers in all areas of life. Today, we share his key advices for our believing sisters, hoping that his words will serve as moral compasses and guiding beacons for you.

#### Having bangles put on by a jeweller

Someone asked him about women who, although properly veiled, extend their arm to a jeweller for him to put on bangles on their wrists. He answered: "It is haram for a woman to show her arm to a non-mahram and to put it in his hand."

#### Women's naat gatherings

When the Imam was asked about the permissibility of women holding mawlid gatherings and loudly reciting naats in them, he stated: "It is impermissible to do this as a woman's 'melodious' voice should be concealed. For a non-mahram to hear the melodious/tuneful voice of a woman can lead to great tribulations."<sup>2</sup>

Veiling in front of a blind person

The rules for veiling in front of people are the same for when they are blind or not. For a blind person to enter the home and sit by a woman is considered the same as someone who is not blind doing the same.<sup>3</sup>

#### Women visiting shrines

Visiting the shrines of saints and graves of people is prohibited for women.<sup>4</sup>

### Not wearing jewellery despite being capable of doing so

For women to deliberately not wear any jewellery at all is disliked (*makrūh*), as this resembles men. One narration explains:

"The Messenger of Allah مَنْ اللَّهُ مُتَلِيهِ وَاللَّهِ disliked for women to remain without jewellery and for them to resemble men." 5.6

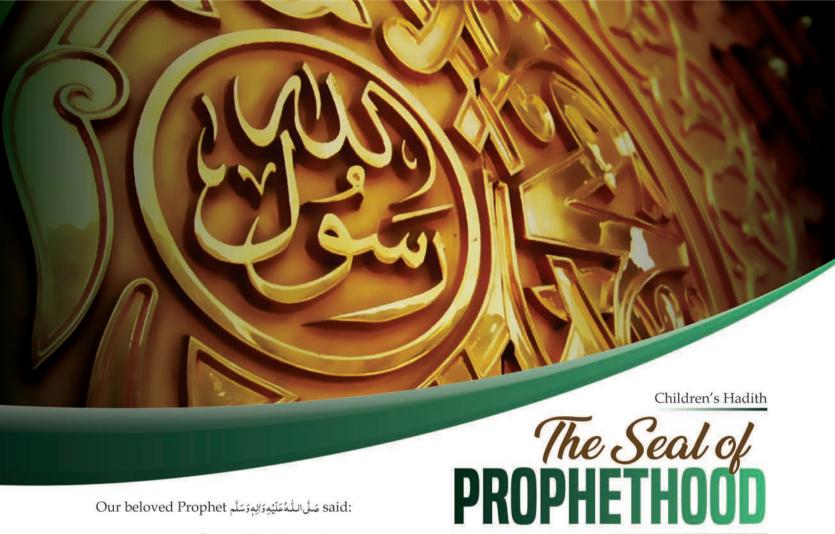
I urge our sisters to read about his eminence, Imam Ahmad Raza Khan. Consult his books and follow his teachings. May Allah Almighty enable us to spread the Imam's teachings far and wide.

امِين بِجَالِا خاتَم النَّابِيّين صلَّى الله عليه واله وسلَّم

#### (Footnotes)

- Fatāwā Razawiyyah, vol. 22, p. 247
- <sup>2</sup> Fatāwā Razawiyyah, vol. 22, p. 240
- <sup>3</sup> Fatāwā Razawiyyah, vol. 22, p. 235
- 4 Fatāwā Razawiyyah, vol. 9, p. 536
- <sup>5</sup> Al-Nihayah Fi Ghareeb al-hadith, vol. 3, p. 232
- <sup>6</sup>Fatāwā Razawiyyah, vol. 22, p. 127





أَنَا آخِيُ الْأَنْبِيَاءِاْ وَأَنْتُمُ آخِرُ الْأُمَيِمِ "I am the final prophet, and you are the final "Ummah."

A prophet is a pious man sent by Allah Almighty to guide people and teach them Allah's commands.

Dear children! Prophet Adam عَنَيْهِ السَّلَامِ was the first prophet. After that, many prophets were sent to different parts of the world. They encouraged people to believe in the oneness of Allah and to worship Him alone. Then, the final Prophet, our beloved master Muhammad مَنَّ اللَّهُ عَلَيْهِ وَالمِهِ وَسَلَّم was sent to this world. The Prophet مَنَّ اللَّهُ عَلَيْهِ وَالمِهِ وَسَلَّم is the final prophet, and in Arabic, khatam al-nabiyyīn refers to the final Prophet. Allah Almighty has called him khatam al-nabiyyīn in the Quran too.

مَانَى اللّٰهُ عَنْيُهِ وَالِيهِ Many hadith explain that the Prophet مَانَى اللّٰهُ عَنْيُهِ وَاللهِ is the final prophet. This was also the belief of the noble Companions and the followers too. During the lifetime of the Prophet مَانَى اللّٰهُ عَنْيُهِ وَاللهِ وَسَلَّم and later too, some people made false claims of being a prophet.

Muhammad Javed Attari Madani

Dear children! Remember that no prophet has or will ever come after our beloved Prophet, Sayyidunā Muhammad مَنْ اللهُ عَلَيْهِ وَاللهِ وَسَلّم As the Day of Judgement draws nearer, Sayyidunā ʿĪsā عَنَيْهِ وَاللهُ will return, but he will not be a new prophet. Allah Almighty raised him to the heavens whilst he was still alive. He will live out the rest of his life on earth and invite people to follow the religion of Sayyidunā Muhammad مَنَ اللهُ مُعَنَيْهِ وَاللهِ وَسَلّم اللهُ مُعَنّيْهِ وَاللهِ وَسَلّم اللهُ وَسَلّم اللهُ مُعَنّيْهِ وَاللهِ وَسَلّم اللهُ وَسَلّم اللّم اللهُ وَسَلّم الله

May Allah Almighty grant us all true love for our final Prophet Muhammad مَثَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

امِين بِجَالِا حاتم النَّبِيِّين صلَّ الله عليه والهوسلَّم



One Account, One Miracle

## THE DEER AND HER CHILDREN

One Account, One Miracle

As evening drew in, Grandfather sat on his armchair sipping tea. Sohaib approached him, "Grandfather! It's Sunday evening and you promised to take us to the park." Khubayb and Umm Habibah also entered the room.

"We want to go to the park too," they announced.

"Ok! Ok! We will go. But first tell me this: what will you do at the park?" Grandfather asked.

"We will play on the swings, eat some snacks, and have fun," Khubayb and Umm Habibah answered.

Grandfather looked towards Sohaib and asked, "Sohaib! What will you do at the park?"

"I will do all of that, but I will do one more thing too." Everyone looked at Sohaib curiously and asked, "What will you do?" Sohaib happily replied, "I will look at the animals because there are animals at the park now."

"Wow! I thought there were only swings in the park. When did the animals come?" asked Umm Habibah.

"Owais told me. He saw them yesterday with his grandfather," answered Sohaib.

"Tell me, Sohaib! What kinds of animals are there?"

"There is a monkey, lion, tiger, parrot, pigeon, ostrich,





crocodile, and a deer and her young children."

"Grandfather! I want to take a selfie with the lion and tiger," shouted Khubayb.

"I will take pictures of the deer and her children." said Umm Habibah.

"Yes! Grandfather cried, "the brave children will take pictures of the lion and tiger, and the noble children will take pictures of the deer."

Umm Habibah said, "Grandfather! We know about lions and tigers, but we know nothing about deer. Tell us something about them."

#### Grandfather explained:

- 1. Deer live in forests.
- 2. They live in groups and travel together.
- Deer are very noble animals. They do not pester or hurt anyone.
- 4. They eat grass and leaves.
- Deer are halal. Just as we eat the meat of goats and cows, we can eat deer meat too.

"Tell us more, Grandfather!" pleaded Umm Habibah.

"I do not remember anything else. Yes! I remember a miracle of the Prophet مَنَّ اللَّهُ عَلَيْهِ وَاللّهِ عَلَيْهِ اللهُ عَلَيْهِ وَاللّهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ

Thus, Grandfather began to narrate the account:

A man captured a deer. The deer tried hard to free itself but to no avail. Seeing the Prophet مُثَنَّ اللهُ مُثَلِّهِ وَاللهِ اللهُ مَثَلِيهِ وَاللهِ اللهُ مَثَلِيهِ وَاللهِ approached the deer and saw it trapped. The deer said, "Please come to me." So, the Prophet مَثَلُ عَلَيْهِ وَاللهِ approached the deer and asked, "What do you

need?" The deer answered, "Free me. My two children are hungry. I will feed them and return." The Prophet مَثَلُ اللّٰهُ عَلَيْهِ وَاللّٰهِ مَا asked, "Will you come back?" "If I do not come back, Allah will punish me," the deer answered. So, the Prophet مَثَلُ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّ

"We know our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاللهِ وَاللهُ could understand animals and talk to them. But did the animals know he was a Prophet of Allah?" asked Khubayb.

"Son! Not only animals, but everything in this world knows that he مَثَ اللهُ مَتَدِهِ وَاللهِ وَسَلَّم is the Prophet of Allah." Grandfather replied.

Sohaib asked, "Did the deer return?"

#### Grandfather explained:

Yes! The deer returned shortly afterwards, and the Prophet مَثَّ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَيْهِ وَاللَّهُ عَلَيْهِ وَلَا اللَّهُ عَلَيْهِ وَلَهُ عَلَيْهِ وَلَهُ عَلَيْهُ وَلَهُ عَلَيْهُ وَلَهُ عَلَيْهُ وَلِهُ عَلَيْهُ عَلَيْهُ وَلِمُ اللَّهُ عَلَيْهُ وَلَا عَلَيْهُ عَلَيْه

After relating this miracle, Grandfather asked, "Don't you want to go to the park? Get ready quickly."



<sup>(</sup>Footnotes)

<sup>&</sup>lt;sup>1</sup> Al-Mu'jam al-Kabīr, vol. 23, p. 331, Hadith 763

## **KEY HISTORICAL EVENTS OF**



passed رَحْبَةُ اللَّهِ عَلَيْهِ Shaykh Aḥmad al-Fārūqī al-Sirhindī رَحْبَةُ اللَّهِ عَلَيْهِ away.

(To learn more, read the Safar 1439AH edition of the Monthly Magazine. Also read the book of Maktaba tul Madina "Biography of Mujaddide-Alf-e-Sani".)

### 7th Safar, 661 AH

رَحْبَةُ The famous saint, Bahāʾ al-Dīn Zakariya Multānī passed away. الله عَلَيْه

(To learn more, read the Monthly Magazines of Safar 1439AH-1440AH. Also read the book of Maktaba tul Madina "Faizan e Baha Uddin Zakariya Multani")

#### 11th Safar, 1385 AH

The grandson of Imam Ahmad Raza Khan, Mawlana passed رَحْبَةُ النَّهِ عَلَيْهِ Muhammad Ibrahim Raza Khan رَحْبَةُ النَّهِ عَلَيْهِ

(To learn more, read the Monthly Magazine of Safar 1439AH. Also read the Dawat e Islami news article online "134 Caliphs of A'la Hazrat".)

#### 14th Safar, 1165 AH

The famous saint, Sufi master, and poet of Sindh, Shah 'Abd al-Laṭīf Bhittā'ī رَحْبَةُ اللَّهِ عَلَيْهِ passed away. (To learn more, read the Safar 1440AH edition of the Monthly Magazine.)

#### 17th Safar, 1398 AH

The Ameer of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadri's mother رَحْبَةُ اللَّهِ عَلَيْها passed away. (To learn more, read the Safar 1439 AH edition of the Monthly Magazine. Also read page 15 of the book of Maktaba tul Madina "Introduction to Ameer e Ahlesunnat".)

#### 20th Safar, 465 AH

Data Ganj Bakhsh, Sayyid 'Alī b. 'Uthmān Hujverī passed away. رَحْبَةُ اللَّهِ عَلَيْهِ

(To learn more, read the Safar 1439AH-1440AH editions of the Monthly Magazines. Also read the book of Maktaba tul Madina "Faizan e Data Ali Hujveri".)

#### 25th Safar, 1340 AH

The erudite scholar, saint, and prominent Sufi master, passed away. رُحْبَةُ اللَّهِ عَلَيْهِ passed away. (To learn more, read the Safar 1443AH-1449AH editions of the Monthly Magazines. Also read the special edition "Faizan e Imam e Ahl e Sunnat Safar 1440AH".)

#### 29th Safar, 1356 AH

The gnostic and senior saint, Pīr Sayyid Mehar 'Alī Shāh رَحْبَةُ اللَّهِ عَلَيْه passed away.

(To learn more, read the Safar 1442AH edition of the Monthly Magazine. Also read the book of Maktaba tul Madina "Faizan e Peer Meher Ali Shah".)

#### Safar 4AH

were martyred by the رَضَ اللَّهُ عَنْهُم were martyred by the disbelievers of Najd at Bi'r Ma'ūna.

(To learn more, read the Safar 1440AH edition of the Monthly Magazine. Also read page 294 of the book of Maktaba tul Madina "Seerat e Mustafa".)

#### Safar 7AH

The Expedition of Khaybar occurred during the 1600 noble . مَثْ اللَّهُ عَلَيْهِ وَإِلَيْهِ وَسَلَّم 1600 lifetime of the Prophet companions fought against over 20,000 disbelievers. 15 Companions were martyred, and Allah Almighty granted the Muslims a resounding victory.

(To learn more, read the Safar 1439AH edition of the Monthly Magazine. Also read pages 380-392 of the book of Maktaba tul Madina "Seerat e Mustafa ".)

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

These editions of the Monthly Magazines can be found on the website of Dawat e Islami (www.dawateislami.net) and on the mobile application.





#### **Treating coughs**

Recite « మీ స్పే పుస్త » 66 times every day and blow over the afflicted person. Continue doing this until the patient recovers.<sup>1</sup>

### Protection against poisonous creatures

Recite the following supplication 3 times every day after Fajr and Maghrib salah, with salat upon the Prophet 3 مَنْ اللّٰهُ عَلَيْهِ وَالِهِ وَسَلَّم times before and after.

When you have finished reciting, read the 79th verse of Surah al-Şāffāt.

Always recite this supplication, whether at home or travelling, in the morning and evening. This is a proven method for protection against poisonous creatures.<sup>3</sup>

#### Blessings in wealth

ٱللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْن وَالْمُسْلِمَاتِ

Whoever reads this form of salat on the Prophet مَثَ will see his wealth grow every day.<sup>2</sup>

#### Improving memory

Before reading an Islamic book or beginning a class of sacred knowledge, recite this supplication with salat on the Prophet مَنَّى اللَّهُ عَلَيْهِ وَاللهِ وَسَلَّم before and after. You will remember whatever you read or study, اِنْ شَاءَاللَّهِ اللَّهُ عَلَيْهًا حِكْمَتُكَ وَانْشُنْ عَلَيْهًا وَمُتَكَ يَاذَالْجَوَلُ وَالْإِكْمَامِ

<sup>1</sup>Beemar 'Abid, p. 36

<sup>2</sup>Tafsīr Rūḥ al-Bayān, vol. 7, p. 233

<sup>3</sup>Mirāt al-Manājīḥ, vol. 4, p. 35,

Madani Panj Surah, p. 220

<sup>4</sup>Al-Mustatraf, vol. 1, p. 40





# GEKU7

## Wordsearch

Muharram is the first month of the Islamic year. Sayyidunā Imam Husayn رَفِيَ اللّٰهُ عَنْهُ was martyred on the 10th of Muharram. The mother of Imam Husayn is Sayyidatunā Fāṭima رَفِيَ اللّٰهُ اللهُ Ali رَفِي اللّٰهُ عَنْهُ , and his brother is Sayyiduna Imam Ḥasan رَفِيُ اللّٰهُ عَنْهُ , Our masters Ḥasan and Ḥusayn are the grandchildren of our beloved Prophet Muhammad مِثَلُ اللّٰهُ عَنْهُ وَاللّٰهِ وَسُلَّا للهُ وَاللّٰهِ وَاللّٰهِ وَسُلَّمُ اللّٰهُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰ

Dear children! Find the following 5 names in the table. They can be formed from top to bottom and right to left, like how the word "Muharram" is highlighted in the table.

1 MI	ıhamma	2	Al		3	atima -	4	Hasan		Hu	isayn
F	J	J	P	N	M	L	D	v	0	D	F
1	Z	G	R	Q	U	M	M	L	P	Z	K
S	A	L	I	Y	H	L	U	A	Н	U	Н
L	В	H	A	J	Α	L	Н	H	A	L	Α
Α	E	A	K	В	M	N	Α	U	S	Н	L
M	E	D	Н	E	M	T	R	В	A	I	I
F	A	T	I	M	A	Н	R	X	N	J	L
L	U	K	I	O	D	L	A	F	P	J	U
K	L	В	$\mathbf{v}$	P	E	R	M	E	L	Α	L
A	L	C	D	E	F	G	H	I	L	H	L
K	H	U	S	Α	Y	N	M	1	A	S	Α
М	Н	S	R	A	F	E	E	L	Н	S	Н

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