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Mufti Muhammad Qasim 'Attari

Allah Almighty stated:

"Indeed, towards you has come a light $(n\bar{u}r)$ from Allah (i.e., the Prophet Muhammad), and a clear Book (i.e. the Holy Quran)."

Commentary

The literal and technical meaning of "nūr": The literal meaning of nūr is illumination, glimmer, and light. Also, the thing from which light or illumination comes forth is also known as nūr. The technical meaning of nūr is something which is apparent itself and causes other things to become apparent too. Then nūr is divided into two types: physical nūr, i.e., actual, tangible light, and figurative nūr, i.e., the light of insight and clarity.

Physical nūr is that which can be seen with the eyes, such as sunlight or candlelight; this nūr is visible itself and also causes other things which enter its boundaries to become visible to the observer.

Figurative nūr is that thing whose light cannot be sensed by the eye, but the mind recognises that it is being freed from the darkness of ignorance and ambiguity through it. This is the light of insight through which intellectual and rational matters become evident. In accordance with this meaning, Islam, the Quran, guidance, and knowledge are referred to as nūr.

The Muhammadan reality: The reality of the master of both worlds, our liege-lord Muhammad مَنْ اللَّهُ عَلَيْهِ وَسَلَّم is that he was fashioned out of nūr by Allah Almighty, and then sent to this world in human form. Hence, it is stated in the above-mentioned verse that a nūr has come to the people from Allah Almighty, and this nūr refers to our beloved Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم . Just as Imam Jalāl al-Dīn al-Suyūtī writes in his commentary of the word "nūr": مَنَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم "Nūr refers to the noble Prophet رَحْمَةُ اللَّهِ عَلَيْهِ وَالِهِ وَسَلَّم Al- Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ وَالِهِ وَسَلَّم

ۅؘڛؙۑؚۜؾڹؙۅؖڒٳڵؚڹٞڐؽڹۜۅؚ۫ۯٵڵؠٙڝٙٳئۣۯۅٙؾۿۑؽۿٳڸڴۺٙٳڋۅٙڵؚڬٛؿۜڐٲڞڵػؙڸۜڹؙۅٛڔڝؚۨۑ۪ۨۨۊۜۮڡؘۼڹٙۅؚۑٟۨ

"The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم is called nūr in this verse because he illuminates the eyes and grants them guidance, and because he مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم is the source of every physical and figurative nūr."

The Muhammadan light was created by

"Allah is the Light of the heavens and the earth;"

in such a way that He fashioned the nūr of the noble Prophet صَلَى اللَّهُ عَلَيْهِ وَالِم وَسَلَّم from the splendour of His own nūr before any other creation. Then He brought the rest of creation into existence through the means of this nūr.

It is narrated:

Sayyidunā Jābir b. 'Abd Allah رَضِى اللَّهُ عَنْهُمَا saked the beloved Prophet رَصَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم Dear Messenger of Allah مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم what was the first thing which Allah Almighty created?" The Prophet عَلَيْهِ وَالِهِ وَسَلَّم Allah Almighty created the entire creation, Allah Almighty created the nūr of your Prophet."

After this, the hadith extensively explains how this nūr was split into four parts, from which the Divine Tablet, Divine Pen, and Divine Throne were created, and then the fourth portion was further split into four parts, and like this, it continued to be divided until the entire universe came into being.

The Prophet مَسَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم is nūr in the literal, physical and figurative senses. Despite being nūr from head-to-toe, the beloved Prophet مَسَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم مَسَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم would ask for an increase in his nūr, just as he وَسَلَّم مَسَّى would make du'a to be guided further on the Straight Path in every salah, despite the fact



that he صَلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم was already on guidance, and, in fact, the essence of guidance. Just as it has been related in Ṣaḥīḥ al-Bukhāri:

"Dear Allah! Fill my heart with nūr, place nūr in my eyes, nūr in my ears, nūr on my right, nūr on my left, nūr above me, nūr below me, nūr in front of me, nūr behind me, and make me nūr 'from head to toe'."

The example of the Muhammadan Light: Our beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم is nūr, and Allah Almighty mentioned the example of his nūr like this in the Quran:

Allah is the Light of the heavens and the earth; the example of His light is like a niche in which there is a lamp; the lamp is within a glass vessel; the glass vessel is as if it were a star shining like a pearl, kindled by the blessed olive tree, which is neither of the East nor of the West. It is close that its oil lights up, although the fire does not touch it; light is upon light. Allah guides towards His light whomsoever He wills, and Allah illustrates examples for people, and Allah knows everything.

Sayyidunā Kaʿb al-Aḥbār رَضِىَ اللَّهُ عَنْهُ stated in the presence of Sayyidunā ʿAbd Allah b. ʿAbbās رَضِى اللَّهُ This example is that of the noble Prophet عَنْهُمَا صَلَّ اللَّهُ

Not only is the beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم himself nūr, but he مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم is a shining, glowing sun through whose light the entire universe is illuminated.

"And as a caller towards Allah by His command, and as an illuminating sun."

The luminous book: Allah Almighty granted the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم the Book which is also nūr, and through its light, it shows the ways of attaining proximity to Allah Almighty. Allah Almighty states:

"and We have sent down to you a shining light (the Quran)".

Thus, it is by following this nūr granted to him that one can attain success, salvation, greatness and felicity. Hence, Allah Almighty stated: **The luminous religion:** Allah Almighty granted our beloved Prophet مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ a religion which is nūr, for his religion, i.e., Islam, clarifies the ways of drawing closer to Allah Almighty and entering His presence. The nūr of Islam cannot be extinguished:

"They wish to extinguish the light of Allah with their mouths; and Allah will not agree, but to bring His light to completion, even though the disbelievers may dislike it."

The one who accepts this nūr of Islam will receive openings and insight from Allah Almighty:

"Thus, will the one whose chest Allah has opened for Islam; so, he is upon a light from his Lord."

Nūr for the one who follows nūr: The one who imitates the noble Prophet مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم follows the nūr that was revealed to him, i.e. the Quran, accepts the nūr that he مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم came with, i.e. Islam, and observes his illuminating teachings, will be granted light upon light on the Day of Judgement.

Allah Almighty declares:

ڹؙۅ۫ۮۿؙؠؾڛؙۼؠؠؘؽؙڹؘٲؿٮۣؽۿؚؠۛۅؘؠٲؽٮٵڹۿؚؠ۫ؾۊؙۅؙڵؙۅ۫ڹڗڹۜڹٵؘٲڗ۫ٮؚؚۿڒڹڶٵ۫

"On the Judgement day', their light will be running ahead of them and (running) on their right; they will submit, 'O our Lord, complete our light for us, and forgive us.'"

"Dear believers, fear Allah and believe in His Messenger, He will give you two portions of His Mercy and 'on the Day of Judgment', will create a light for you to walk therein (on the bridge of Sirat), and will forgive you; and Allah is Most Forgiving, the Merciful."

Dear Allah! For the sake of your beloved Prophet's nūr, allow us to adopt the illuminating teachings of the Quran and Islam, and the nūr of the Prophetic sunnah, and illuminate our outer and inner with the nūr of piety and the sunnah, then illuminate our graves with the Prophetic nūr and grant us a portion of the nūr that will be granted to the believers on the Day of Judgement.

فَالَّذِيْنَ أَمَـنُوْا بِهِ وَ حَزِّدُوْهُ وَ نَصَرُوْهُ وَ اتَّبَعُوا النُّوْرَ الَّذِينَ أُنْزِلَ مَعَةً ^ل أولَجِكَ هُمُ الْمُفْلِحُوْنَ ۞٥۞

"So, those who believe in him, and honour him, and give him assistance, and follow the light (the Quran) which was sent down with him; it is they who became successful."

FAIZAN MADINAH OCTOBER 2022 امِين بِجَاعِ خاتَمِ النَّبِيَّين صدًى الله عليه والموسدَّم



Hadith Gateway

Virtues of the PROPHET'S UMMAH

Mawlana Muhammad Nasir Jamal Attari Madani

Regarding the statement of Allah Almighty:

كُنْتُمْ خَيْرَاُمَةٍ أَخْرِجَتْ لِلنَّاسِ

"You, ' the nation of Prophet Muhammad', are the best among all those nations which appeared amongst the people."¹

The Messenger of Allah صَلَّى اللَّهُ مَلَيْنِ وَالِهِ وَسَلَّم Said: أَنْتُمُ تَنْتُمُ تَنْتُمُ تُنَتُمُ وَاللَّهُ مَعَامَلُوا لَكُمَ مُهَا عَلَى اللَّه

"You will complete seventy Ummahs; you are the most superior and noble of them before Allah."²

This hadith denotes a most precious aspect of being from the Prophet's followers. Certainly, the gift of being from his nation is a favour for which we cannot thank Allah enough, let alone for being the best nation.

The meaning of 'best Ummah'

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Before Allah Almighty, no nation compares to the Ummah of the Prophet مَنَنَّ اللَّهُ عَلَيْهِ وَاللَّهُ مَنَى اللَّهُ عَلَيْهِ وَاللَّهُ مَنْ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْ وَاللَّهُ عَلَيْ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَا اللَّهُ عَلَيْ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالِ وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَةُ وَاللَيْنَا وَاللَّا وَاللَّهُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّالَةُ وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَاللَّا وَالَيْعَالَيْ وَالْ

Is the honour of being the 'best Ummah' specific to certain people or applicable to all? In regards to this, there are a number of views.

 The noble Prophet مَنْ سَلْمُعَنَيْهِ وَاللَّهِ مَنْ سَلْمُعَنَيْهِ وَاللَّهِ مَنْ اللَّمُعَنَيْهِ وَاللَّهِ مَنْ اللَّهُ مَنْ اللَّهُ عَنْهُ عَلَيْهُ مَنْ اللَّهُ عَنْهُ عَلَيْهُ مَنْ اللَّهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ عَلَيْهُ مُعْمَا اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ الْعَلَى اللَّهُ عَلَيْهُ الْعَلَيْنَ الْعُمَا الْعَلَيْ عَلَيْ الْعُمَا الْعَلَيْنَا الْعُمَا عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَى اللْعُمَا عَلَيْ عَلَيْ عَلَى الْعُمَا الْعَلَيْنَا الْعَلَيْ عَلَيْ الْعَلَيْ عَلَيْ عَلَى الْعَلَى عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَالَةَ عَلَى الْحَامَ عَلَيْ الْعَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَلَيْ عَلَيْ عَلَى الْعَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَلَيْ عَلَيْ عَلَيْ الْعَلَى الْعَلَيْ الْعَلَيْ عَلَيْ الْعُمَا عَلَيْ الْعَلَى الْعُمَا الْعَلَيْنَا عَلَيْ الْعَلَيْ عَلَيْ اللْعَا عَلَيْ عَلَيْ الْعَلَى الْعَلَى عَلَيْ عَلَيْ عَلَيْ الْعَلَى الْعَلَى الْعَلَى عَ الْعَلَيْلَا عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَلَيْ عَلَيْ الْعَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَلَى الْعَلْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ الْعَلَيْ عَلَيْ الْعَلَى الْعَلَى الْعَلَيْ عَلَيْ الْعَلَى الْعَلَيْ عَلَيْ عَلَيْ عَلَيْ Prophet مَنَّى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمَ and steadfastness on Allah's religion.⁶ Mufti Ahmad Yar Khan Na'īmī كَمْتُةُ اللَّهِ عَلَيْهِ

The truth of the matter is that the verse addresses the entire Ummah, because even though there are sinners amongst them, their association with the noble Prophet مَنَا اللهُ مَنَا اللهُ مَنَا اللهُ مَنَا اللهُ مَنَا makes them fall under this goodness (of being the best). Even if a pearl becomes covered with mud, it still remains a pearl with the condition that it remains connected to the beloved Prophet.

- 3. This distinction only applies to the Muhājirīn.
- 4. It refers to the martyrs and the pious.
- 5. The honour of being the best is for those that encourage good and forbid evil.⁸ Enjoining right and forbidding evil is a condition for attaining this distinction of being 'best'. This honour will cease when people relinquish this.⁹ Imam Mujāhid رفتة الله States, "You will be called the best nation from the nations that came forth when the qualities 'of enjoining right and forbidding evil' mentioned in the blessed verse manifest in you."¹⁰

The meaning of completing seventy

As per the norms of classical Arabic, the number 70 may signify a large quantity, i.e., a lot of nations have existed, but the nation of the Prophet فَعَنَّا اللَّهُ عَنَيُورَالِهِ وَسَلَّمُ is superior to them all. Alternatively, it may literally refer to 70 nations: there are 69 nations which had large populations of believers, and the nation of the Prophet عَمَنَ اللَّهُ عَنَيُورَالِهِ وَسَلَّمُ is the 70th. One of the meanings of *itmām* (to complete) is being final, i.e., that as the Messenger مَعَنَّ اللَّهُ عَنَيُورَالِهِ وَسَلَّهُ لَهُ عَنَيُورَالِهِ وَسَلَّهُ لَهُ عَنَيُورَالِهِ وَسَلَّهُ لَعَنْهُ اللَّهُ عَنَيُورَالِهِ وَسَلَّهُ لَعْنَا لَهُ عَنَيُورَالِهِ وَسَلَّهُ لَعْنَا لَهُ عَنَى اللَّهُ عَنَيُورَالِهِ وَسَلَّهُ لَعْنَا لَهُ عَنَيُورَالِهِ وَسَلَّهُ لَعْنَا لَهُ عَنَا اللَّهُ عَنَيُورَالِهِ وَسَلَّالَهُ the final Prophet, his Ummah is the final Ummah.¹¹

believers, followed by their students, and that the earlier people of this Ummah are superior to the latter ones.⁵

Thirty virtues and honours of the Ummah of the Prophet



Prophet Muhammad مَنَّ اللَّهُ عَلَيْهِ وَاللِهِ وَسَلَّمُ with many exclusive merits (*khaṣāʾiṣ*) including:

- 1. Granting them permission to perform tayammum in the absence of water.
- 2. Designating water as a means of removing filth.
- 3. The blessing of Friday prayer.
- 4. The honour of congregational prayer.
- 5. Giving legal authority to the consensus of the Ummah and making their differences a source of mercy, in contrast to earlier nations whose differences were a source of loss and punishment.
- 6. Making plague a means of martyrdom and a mercy while it was a punishment for earlier nations.
- 7. Accepting all their supplications.
- 8. Making wudu a means of purification from sins.
- 9. Making mountains and trees congratulate each other whenever someone from the Ummah glorifying Allah Almighty passes by.
- 10. The opening of the doors of the heavens for the deeds and souls of the Ummah of the Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ مَنْتُم and the Angels congratulating them.
- 11. The presence of senior and powerful saints such as the Saintly Poles (*aqțāb*), Saintly Pillars (*awtād*), Distinguished Masters (*nujabā'*) and Generous Substitutes (*abdāl*)¹² amongst them. Imam Ḥasan نظتة الله عنه الله عنه stated, "If the Substitutes were not present, the earth would fold up its treasures. If there were no pious people, there would be corruption on earth. If there were no scholars, people would be like animals."
- 12. The angels in the celestial realms hear the adhan and the pilgrims' call (*talbiya*) of the Ummah.
- 13. There is no one in the Ummah that will be bereft of mercy.
- 14. The presence of angels at the time of jihad.
- 15. This Ummah being addressed as "Dear believers!" in the noble Quran, in contrast to earlier nations who were addressed as "O needy ones!" in the books revealed to them.
- 16. The signs of prostration becoming prominent on their foreheads.

come on the Day of Judgement purified from those sins.

- 20. Seventy thousand people from this Ummah will enter Paradise without accountability.
- 21. This Ummah has been gifted five daily prayers which are a means of forgiveness.
- 22. Allah Almighty bestowed the most ease on this Ummah.
- 23. In the previous Ummahs, killing oneself was a form of repentance for one's sins. This trial has been lifted from this Ummah.
- 24. The expiation for looking at something unlawful was to pluck out one's eye. Such forms of penance are not permissible for this Ummah.
- 25. The canons of earlier nations dictated that if filth stained clothes, it would have to be cut away and could not be purified with water. This is not the case with this Ummah.
- 26. This Ummah pays 2.5% in zakat, whereas earlier nations had to pay 25%.
- 27. Paradise was forbidden for the one who committed suicide. This is not the case with this Ummah.
- 28. If the action of one from this Ummah is not accepted, it remains hidden, whereas the previous nations faced disgrace if their actions were not accepted. If a person from the Israelites sinned, he would be deprived of the sense of taste and his sin would be written on his door. Allah Almighty has veiled this Ummah.
- 29. The punishments that descended on the earlier Ummahs will not descend upon this Ummah.
- 30. In comparison with the earlier Ummahs, the lifespans and actions of this Ummah are less, but their reward is far greater.¹³

(Footnotes)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aale 'Imran, verse 110)

4

- ² Jāmi' al-Tirmidhi, vol. 5, p. 7, Hadith 3012
- ³ Lam'aat al-Tanqeeh, vol. 9, p. 832
- ⁴ Ṣaḥīḥ al-Bukhāri, vol. 2, p. 516, Hadith 3651
- ⁵ Al-Hadiqa al-Nadiyyah, vol. 1, p. 7
- ⁶ Lam'aat al-Tanqeeh, vol. 9, p. 832
- ⁷ Mirāt al-Manājīḥ, vol. 8, p. 597
 ⁸ Lam'aat al-Tanqeeh, vol. 9, p. 832
 ⁹ 'Arza al-Hawzi, vol. 11, p. 98
 ¹⁰ Mawahib al-Ladunya, vol. 2, p. 319
 ¹¹ Lam'aat al-Tanqeeh, vol. 9, p. 832
 ¹² The names of different stations of the noble awliya
 ¹³ Al-Majalis al-W'aziya, vol. 2, pp. 274 277
- 17. This Ummah will have the distinction of speedily crossing the Bridge on the Day of Reckoning.
- 18. The pious will be able to intercede for the sinners.
- 19. The people from this Ummah that are punished for their deeds in this world will



Dar al-Ifta Ahl al-Sunnah

Mufti Hashim Khan Attari Madani

1. Prayer on thick and soft foam

Q: What do the noble scholars say about the following matter: In our masjid, foam underlay is fitted under the floor mats. One's forehead does not firmly rest on it during prostration, nor can the hardness of the floor be felt through it. If one presses his forehead harder downwards, it just depresses further. Will prayer on such foam be valid?

بِسْمِ اللهِ التَّحْلَنِ التَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِمَايَة الْحَقِّ وَالصَّوَابِ

A: In this case, prostration on the described foam, which prevents the worshipper from firmly resting his head and feeling the hardness of the floor and depresses further the more he presses his head, will not be valid. For this reason, the prayer will also be invalid. It is necessary for the masjid committee to avoid laying down such foam in the prayer area.

2. Buying and selling lottery cards and coupons

Q: What do the noble scholars say about this matter:

1. Some shopkeepers sell a specific type of lottery card whose details are as follows. Each card comprises of many coupons. The customer pays 5 rupees to scratch the card. On some occasions, a specific amount of additional money is won which the shopkeeper pays, and sometimes the coupon is empty and the shopkeeper retains the customer's money. When all the coupons on one card have been sold, the shopkeeper makes approximately 150 rupees profit. Those customers whose coupons turned out empty

ۇاللە أغلم عَزَوْجَلَ وَ رَسُولُه أَعْلَم صلَّى الله عليه والموسلَّم

lose their money. Is it permitted to buy and sell such lottery cards and coupons?

2. If selling such lottery cards and coupons is not permissible, what is the legal ruling for the shopkeepers who sold them and the customers who purchased them?



5

بِسْمِ اندَّ الرَّحْلَنِ الرَّحِيْنِ الرَّحِيْمِ ٱلْجَوَابْ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَابِ

- A:
- 1. The scenario of lottery asked about is impermissible (*haram*) according to Islamic law because it is a form of gambling.

The detailed explanation of this is that in this scenario, either the 5 rupees of the one who scratched the coupon will be lost or he will win additional money from the shopkeeper. In this way, either the shopkeeper will gain the customer's 5 rupees or he will have to pay out additional money from himself. This is gambling, which the Quran and Sunnah unequivocally proscribe.

2. It is necessary for the shopkeepers who sold such lottery cards and coupons and the customers who bought them that they sincerely repent. Whichever customers' coupons turned out empty and the shopkeeper kept their money, he must return it to them, and if they are no longer alive, he must pay their living heirs. If he cannot identify them or their heirs, he should give it in charity on their behalf. Those customers who were paid out by the shopkeeper should return their winnings to him.

ۇاللە أغلم عَزَّوجَلَّ وَ رَسُولُ المَالمَ مالَى الله عليه داله وسلَّم

3. The superstition of a crying cat

Q: What do the noble scholars say regarding this matter: Where we live, the crying of a cat is considered an omen of misfortune, portending a calamity or death. Is this correct according to Islamic teachings?

وَاللَّهُ أَعْلَمُ عَزَوَجَلَّ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

4. The follower should complete tashahhud and then follow the imam

Q: What do the noble scholars say regarding this matter: If an imam rises up from the first sitting in prayer before the follower completes the recital of tashahhud, or gives salam after the final sitting before the follower completes the recital of tashahhud, then is it necessary upon the follower to complete the recital of tashahhud in both scenarios, or is it necessary upon him to immediately follow the imam?

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَابِ

A: According to Islamic jurisprudence, it is incumbent (*wājib*) to follow the imam in essential (fard) and integral (wājib) aspects of the prayer, immediately. However, if following the imam would lead to omitting a wajib, the follower should first complete that wajib and then follow the imam. Since reciting the tashahhud is a wajib, then in the mentioned scenario, if the imam gets up from the first sitting before the follower completes the tashahhud, the follower should complete the tashahhud and then follow the imam. Similarly, if the imam gave salam after the final sitting before the follower completed the recital of tashahhud, the follower should first complete tashahhud (up to عبد) عبد ورسوله) and then give salam. If the follower had completed tashahhud and was reciting salat on the Prophet صَمَّى اللَّهُ عَلَيْهِ وَالِمِهِ وَسَمَّ or the final supplication (dua) and the imam gave salam, then the follower should follow the imam and immediately give salam.

ٱلْجَوَابْ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَة الْحَقِّ وَالصَّوَابِ

A: Considering the crying of a cat to be a sign of misfortune, or holding the thinking that due to a cat crying a calamity befalls or a person dies, is a form of taking bad omens from something, which is impermissible and a sin.





Madani Muzakarah

The accompanying jinn (*qarīn*) of the beloved Prophet Rese became Muslim

Q: I have heard that the accompanying jinn of the beloved Prophet مَعْنَى اللَّهُ عَلَيْهِ وَاللَّهُ became Muslim. Since accompanying jinn are usually satanic and encourage us to commit evil, how can such a creature become a Muslim?

A: The hadith describe how the beloved Prophet مَنَى made his accompanying jinn become a اللَّهُ عَلَيْهِ وَلِهِ وَسَلَّم Muslim. The Prophet مَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said, "He mentions only good advice to me."¹ When such a matter is mentioned in the hadith, we must accept it without question.²

The grave of the Prophet's father Sayyidunā 'Abdullah

Q: Where is the blessed grave of the Prophet's father?

A: The blessed grave of Sayyidunā 'Abdullah رَضِىَاللَّهُ عَنْهُ now in the Baqī' cemetery. During an expansion of the Prophet's masjid, his رَضِىَاللَّهُ عَنْهُ blessed grave was excavated, and his blessed body was found intact. It was then transferred to al-Baqī'. Someone showed me the place where his رَضِىَاللَّهُ مَنْهُ grave was originally;

A: Sayyidunā Amīr Muʿāwiya دَغِنَ اللَّهُ عَنْهُ left the legacy of placing sacred relics in his دَغِنَ اللَّهُ عَنْهُ grave, in which he also stated, "Place the blessed hair of the beloved Prophet مَلَى اللَّهُ عَنَيْهِ وَالِهِ وَسَلَّم on my eyes and turn me over to the Most Merciful One."⁴

بی چین

KEEP WATCHING MADANI CHANNE

Entering the washroom wearing a hat bearing the image of the Kaʿba or the Green Dome.

Q: Many hats feature images of the blessed sandal, the Kaʿba, or the Green Dome. What is the ruling of entering the toilet area while wearing such hats?

A: There is no impediment in wearing such hats. However, when entering the washroom, these hats should be removed and left respectfully outside. If you fold the hat and place it inside your pocket so that the image is concealed, there is no issue in that either. Nonetheless, it is better to leave it outside. It is also permissible to pray in such hats. However, when you offer prayer in congregation, at the time of prostration, the soles of a person in the row in front may be in the direction of the image. Yes, if a person is praying in the first row and he is not directly behind the imam, then nothing of this sort will happen.⁵

it is now part of the masjid.³

Placing the blessed hair of the Prophet and in the grave after someone's death

Q: Can the noble hair of the Prophet مَنَّى اللَّهُ مَتَلَيْهِ وَالِهِ وَسَنَّم be buried with the body as a source of blessings?

The blessings of kissing the Black Stone

Q: You have performed tawaf of the Ka'ba many times. Did you ever have the honour of kissing the Black Stone?

A: I have kissed the Black Stone, possibly in 1980.⁶



Drinking Zamzam water in 3 breaths

Q: Should the sacred water of Zamzam be drunk in 3 breaths?

A: Yes, the blessed water of Zamzam should also be drunk in 3 breaths.⁷

O Messenger of Allah! I want to pass away in the shade of the Green Dome

Q: You penned a couplet:

Mujhe marna hai Aaqa Gumbad e Khazra ke saaye men

Watan me mar gaya to kiya karon ga Ya RasulAllah⁸

I desire that I pass away in the shadow of your Green Dome

Dear Messenger of Allah! What will I do if I die in the land of my home?

Please can you mention if the Green Dome casts a shadow?

A: Yes, the Green Dome does have a shadow. However, our beloved Prophet مَنَى اللَّهُ مَلَيْهِ وَالِمِ وَسَلَّم did not cast a shadow.⁹ The Prophet مَنَى اللَّهُ مَلَيْهِ وَاللَّهُ مَلَيْهِ وَاللَّهُ مَلَيْهِ وَاللَّهُ مَلَيْهِ وَاللَّهُ مَلَى اللَّهُ مَلَيْهِ وَاللَّهُ مَلَى اللَّهُ مَلْهُ مَلْ اللَّهُ مَلْ اللَّهُ مَلْعَامِ اللَّهُ مَلْعُلُولُ اللَّهُ مَلْعُلُى اللَّهُ مَلْ اللَّهُ مَلْعُلُولُ مَلْعُلُي مَالِي مَلْعُلُى اللَّهُ مَلْعُلُهُ مَلْعُلُولُ مَلْعُلُولُ مَلْعُلُولُ مَلْعُلُولُ مُعْلَى اللْهُ مُعْلَى اللَّهُ مُعْلَى اللَّهُ مُعْلَى اللْعُلْعُلُي مُعْلَى اللْهُ مُعْلَى الْحُلُولُ مُلْعُلُولُ مُعْلَى اللْهُ مُعْلَى اللْ مُعْلَى الْحُلْعُلُي مَاللَ مُعْلَى الْلَهُ مُعْلَى الْحُلْعُلَى الْحُلُولُ مُعْلَى الْحُلُولُ مُعْلَى مُعْلَى اللْهُ مُعْلَى مُعْلَى الْحُلُولُ مُعْلَى الْحُلْعُلَى مُعْلَى مُعْلَى الْحُلْعُلَى مُعْلَى الْحُلْعُلَى مُعْلَى مُعْلَى الْحُلْعُلَى مُعْلَى الْحُلْعُلَى مُعْلَى مُعْلَى الْحُلْعُلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلُى مُعْلُى الْحُلْعُلَى مُعْلَى مُعْلُى مُعْلُى مُعْلَى مُعْلُى مُعْلُى مُعْلُى مُعْلُى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلَى مُعْلَى مُعْلُى مُعْلَى مُعْلُى مُ

Hum on ke zere saayah¹¹ rehte hen jinka saayah nazar nahin aata

Jholiyan sab ki bharti jaati hen, Dene Wala nazar nahin aata

We reside beneath the protective 'shadow' of he whose shadow is not seen

The needs of those who beseech are fulfilled, though the bestower is not seen

A: Yes! This is not a valid excuse to miss prayer in congregation. If the customer leaves, let him go. The prayer in congregation should not be lost. Allah Almighty will grant His blessings. If you lose one customer, Allah Almighty will bring ten more to you.¹²

Water that flows from the eyes due to welding light

Q: During welding work, the eyes are exposed to welding light because of which the eyes begin to water. Is this water pure or impure?

A: If the eye begins to suffer from disease due to welding and then secretes water as a result of the illness, such water or fluid is impure and invalidates wudu. If the eyes simply tear up or secrete water due to being exposed to the extreme light, like they do due to smoke, cutting onions, a piece of a chilli, dust going into the eye, or due to tear gas, then such tears are not impure and do not invalidate wudu.¹³

(Footnotes)

- ¹ Ṣaḥīḥ Muslim, p. 1158, Hadith 7108
- ² Madani Muzakarah, 15 Muharram ul Haraam, 1441 AH
- ³ Madani Muzakarah, 6 Muharram ul Haraam, 1441 AH
- ⁴ Tareekh ul Khulafa, p. 158, Madani Muzakarah, 15 Muharram ul Haraam, 1441 AH
- ⁵ Madani Muzakarah, 17 Rabiul Aakhir, 1441 AH
- ⁶ Madani Muzakarah, 5 Muharram ul Haraam, 1441 AH
- ⁷ Madani Muzakarah, 8 Muharram ul Haraam, 1441 AH
- ⁸ Wassail-e-Bakhshish, p. 322
- 9 Fatāwā Razawiyyah, vol. 30, p. 716
- ¹⁰ Madani Muzakarah, 5 Jumadal Oola, 1441 AH

¹¹ Remember! The meaning of 'shadow' is shade, shelter etc., yet it also refers to support, help, protection etc. 'Zer e Saayah' means attainment of someone's help, support or protection.

Leaving congregational prayer due to a rush of customers

Q: If at the time of congregational prayer there are customers in the shop, which results in the shopkeeper missing the prayer in congregation, will he be sinful?



¹² Madani Muzakarah, 10 Muharram ul Haraam, 1441 AH
 ¹³ Madani Muzakarah, 7 Muharram ul Haraam, 1441 AH





Children's Hadith THE SEAL OF PROPHETHOOD

Muhammad Javed Attari Madani

Our beloved Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّم advised parents to teach their children three things, the first of which is love for their Prophet.¹

Dear children! Love for the Prophet is the spirit of a believer's life and his most precious treasure. Not everyone is blessed with acquiring this great wealth. Love for the Prophet is a sign of complete faith. The Prophet مَنَّ اللهُ said: "None of you will have faith till he loves me more than his father, his children and all mankind."²

The noble Companions عَلَيْهِمُ الرِّفْرَانُ loved the Prophet مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم very much and they expressed this in many ways. Someone asked Sayyiduna Ali نَحْفَنُهُ 'How do you love the Prophet مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم مَنْ اللَّهُ عَلَيْهِ وَاللَّهُ عَنْهُ swear by Allah! The Prophet مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم مَنْ اللَّهُ عَلَيْهِ وَالمِ وَسَلَّم father, and cold water when feeling severe thirst.'³

When the Prophet مَسَلَّ اللَّهُ مَلَيُو وَالِمِ وَسَلَّ مِعَلَى اللَّهُ مَلَيُو وَالِمِ وَسَلَّمَ performed wudu, the Companions would not let the water falling from his sacred body touch the ground, competing with each other to catch it and rub over their faces. They were in awe of him and revered his words by refraining from the things he prohibited and carrying out his commands.

We obey and accept the teachings of the people we love and respect. This is why the people who love the Prophet مَسَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم teachings, adopt his Sunnah and refrain from that which he prohibited.

We too should love our beloved Prophet Muhammad مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم adopt his Sunna, and read books about his life. Learn from your parents and family, participate in offering salaam after the Friday prayers, watch Madani channel, and invoke salaat on the Prophet مَنَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم will ensure your love for the Prophet صَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم flourishes.

May Allah Almighty grant us true, unwavering love for the final Prophet, our beloved master Muhammad مَلَ اللَّهُ مَلَيْهِ وَالِمِ وَسَلَّم.

امِين بجالإخاتَم التَّبِيين صلَّى الله عليه والموسلَّم

Allah Almighty has taught us to love the Prophet مَسَنَّاللْهُ عَلَيْهِ وَالِمُ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَالمُ وَسَمَّا has praised those who love the Prophet مَسَنَّا للْهُ عَلَيْهِ وَالمُ وَسَمَّ and declared them as successful. Loving the Prophet مَسَنَّا للْهُ عَلَيْهِ وَالمُ وَسَمَّ is the key to Allah's pleasure and Paradise.

¹ Al-Jāmi' al-Şaghīr, p. 25, Hadith 311
² Ṣaḥīḥ al-Bukhāri, vol. 1, p. 17, Hadith
15

³ Al-Shifa, vol. 2, p. 22





Pious Women

Prophet's Daughter, Sayyidatunā Zaynab

Muhammad Hassaan Haashim Attari Madani

Brief Introduction: Allah Almighty blessed the Prophet صلى الله عليه وَاله وَسَلَّم with four daughters. The eldest of them was Sayyidatunā Zaynab bint Khadīja رَضِ اللهُ عَنْهُمَا الله.

Birth: Sayyidatunā Zaynab دَضِىَ اللَّهُ عَنْهَا was born ten years prior to the Prophet's مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم declaration of prophethood. The Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ was 30 years old at the time.²

Marriage: During the lifetime of her blessed mother, she was married to Abū al-ʿĀṣ b. Rabīʿ. The latter was the son of Sayyidatunā Khadīja's sister, Sayyidatunā Hāla bint Khuwaylid.³

Family: Allah Almighty blessed her with a son, 'Alī, and daughter, Umāma. The Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ had great love and compassion for them, as evident from the report of Abū Nuʿaym: "When Makka was conquered, the Prophet مَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم seated 'Alī behind him on his camel. The young 'Ali passed away before reaching adolescence. The Prophet مَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم would carry Umāma on his back during salah."⁴ husband fought alongside the disbelievers during the Battle of Badr. This resulted in the honourable Companions taking him captive. When the disbelievers of Makka sent ransoms to release their prisoners, Sayyidatunā Zaynab also sent some wealth to release her husband, which included a necklace given to her by Sayyidatunā Khadīja. Seeing it remined the Prophet منه قال الله عليه واله Sayyidatunā Khadīja, and he became tearful. After consulting the Companions, it was decided that Abū al-ʿĀṣ should be released without ransom on the condition that he sends Sayyidatunā Zaynab to Madina upon returning.⁶

An Unpleasant Event: As per this condition, Sayyidatunā Zaynab set off for Madina with her brother-in-law, Kanāna, accompanying her. The disbelievers quickly dispatched a contingent to stop them. This included Habbār b. Aswad, the son of Sayyidatunā Khadīja's توجي الله عنه paternal cousin, and another man. One of them, Habbār according to the widely held account, fired an arrow at Sayyidatunā Zaynab, causing her to fall from her camel and have a miscarriage. Kanāna retaliated by drawing an arrow and warning, "Whoever comes forward will not survive this 'arrow'." The contingent promptly backed away. Abū Sufyān, who had not yet

Accepting Islam: She accepted Islam before her husband and migrated.⁵

Husband's Ransom: Before accepting Islam, her





accepted Islam, cried, "Wait! Listen to me! You know the difficulties Muhammad (مَنْ اللهُ عَلَيْهِ وَاللَّهِ وَسَلَّم) has caused us. For you to travel with his daughter in broad daylight while we do nothing is a sign of weakness 'on our part'. We have no benefit in stopping his daughter. So, go back with her and travel secretly during the night." Kanāna accepted his suggestion and returned. A few days later, he arranged for Sayyidunā Zayd b. Hāritha and his friend to accompany Sayyidatunā Zaynab by night to Madina.⁷

Abū al-ʿĀṣ accepting Islam: Abū al-ʿĀṣ accepted Islam in Muharram 7AH. When he travelled with a caravan of Quraysh to the Levant, Sayyidunā Zayd followed them with 170 troops and captured the caravan, seizing their possessions and imprisoning the people, including Abū al-ʿĀṣ. One morning, he approached Sayyidatunā Zaynab and asked her for protection. She granted him protection and asked her noble father صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم if his belongings could be returned. The Prophet صَلَى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّم accepted her request. However, Sayyidatunā Zaynab was told that Abū al-'As could not continue the marriage with her as long as he remained a polytheist. After this incident, he returned to Makka and busied himself with fulfilling the rights of people. Eventually, he embraced Islam and migrated to Madina and became one of the blessed Muhājirīn.⁸

Repeating rites of marriage: According to one narration, after Abū al-ʿĀṣ became a believer, the Prophet صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم renewed his marriage to Sayyidatunā Zaynab with a new nikah and dowry. Another account suggests that their initial marriage was restored without the need for a new nikah.⁹

Passing: Sayyidatunā Zaynab رَضِ اللهُ عَنْهَا passed

from it, there was no sign of sadness on him. He explained: "I remembered Zaynab's fragility and asked Allah to make her grave spacious, as well as assuage her grief. He did so and made this (the grave) easy for her."¹¹

(Footnotes)

- ¹ Al-Tabaqat al-Kubra, vol. 8, p. 25
- ² Sharh al-Zurqaani Ala al-Mawahib, vol. 4, p. 318
- ³ Siyar A'lam al-Nubala, vol. 3, p. 501, Marifat al-Sahaba, vol.

5, p. 139

- ⁴ Ma'rifat al-Sahaba, vol. 5, p. 140
- ⁵ Siyar A'lam al-Nubala, vol. 3, p. 501
- ⁶ Al-Tabaqat al-Kubra, vol. 8, p. 25
- ⁷ Al-Seerat al-Nabawiyya li-Ibn Hishaam, p. 271
- ⁸ Siyar A'lam al-Nubala, vol. 3, p. 503
- ⁹ Usd al-Ghaabah, vol. 4, p. 547
- ¹⁰ Al-Tabaqat al-Kubra, vol. 8, p. 28
- ¹¹ Ma'rifat al-Sahaba, vol. 5, p. 140

away in 8 AH.¹⁰

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The Prophet's love for her: After Sayyidatunā Zaynab تَضِى اللَّهُ عَلَيْهِ وَالَّهُ عَلَيْهِ وَالَّهُ عَلَيْهِ وَالَّهُ عَلَيْهِ وَالَّهُ عَلَيْهِ وَالَّهِ وَسَلَّمُ was deeply grieved. He stood in the grave of his blessed daughter, but upon exiting





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

الthough we have duties towards our parents, neighbours, and children, no one has more rights over us than our master, the final Prophet Muhammad مَسْنَى اللهُ مَتَيْهِ وَالِم مَسْنَى اللهُ مَتَيْهِ وَالِم . Our duties towards him take precedence over all other duties. One such right is that we love and cherish him more than anything and anyone else. His love is the foundation of faith and the golden key to Allah's pleasure. The faithful, recognising this essential truth, embrace this love and submit to its dictates. However, claiming to love him and actually loving him are two very distinct matters. As with all states and feelings, love for the Prophet مَسَنَّ اللهُ مَتَنَيْهِ وَالِمِوَسَنَمَ

Signs of Loving the Prophet

Shaykh ʿAbd al-Ḥaqq al-Dihlawī رَحْمَةُ اللَّهِ عَلَيْه states: A sign of faith for a true believer is that he loves and respects the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالِـهِ وَسَـلَّم more

than everyone and everything. He gives precedence to fulfilling the rights of the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم Likewise, the believer observes the teachings of Islam, adopts the Sunna, and reveres the Prophet صَلَّى اللَّهُ عَلَيْهِ وَ اللَّهُ مَعَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ وَ الْحَلَيْ وَ اللَيْهُ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ مَعَلَيْهِ وَ اللَّهُ وَ اللَّهُ مَعَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ مَعَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ وَ الْحَالَيْهُ وَ اللَهُ وَ اللَّهُ وَ اللَّهُ وَ اللَّهُ وَ اللَّ

1.

2. Mufti Ahmad Yar Khan Naeemi رَحْبَةُ اللَّهِ عَلَيْهِ notes:

A sign of loving the Prophet مَتَكَ اللَّهُ مَتَذِيهِ وَالِمِوَسَلَّم is to love his commands, his behaviour, his Sunna, the Quran, his





words, and the dust of his city. Those who claim to love him but fail to offer daily prayers and observe fasts are untrue in this claim because obedience is a sign of love...² The most blessed person is he who draws close to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم on the Day of Judgement. To gain this proximity, you must love the Prophet صَمَّى اللَّهُ عَلَيْهِ وَالِمِوَسَمَّ To reach his love, you must adopt the Sunna, invoke abundant blessings on him, study his life, and accompany those who love him. This company is the most effective elixir...Every صَلَّى اللَّــهُ worship is derived from love for the Prophet However, obedience must complement. عَلَيْهِ وَالِبِهِ وَسَـلَّم love. You do not receive food at a wedding just by wearing good attire; you must have a relationship with the groom. If you wish to gain something from صَلَّى اللهُ عَلَيْهِ Allah, foster a relationship with the Prophet ³. وَالِهِ وَسَلَّم

3. Shaykh 'Abd al-Muṣtafā Azamī رَحْبَةُ اللَّهِ عَلَيْهُ writes:

There are many people who claim to love the Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِـهِ وَسَـنَّم. There are signs which reveal the radiant light of love for the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِيهِ وَسَنَّم the claimant's heart. They include:

 Adhering to the Prophet's behaviour and hadith, adopting his Sunna, and observing his commands and prohibitions. In other words, thoroughly follow the teachings of Islam.

• Remembering him in abundance, invoking blessings on him abundantly, and taking part in gatherings of his remembrance such as mawlid functions and other religious gatherings.

 Loving and respecting everyone and everything that is associated with the beloved Prophet مَنْدَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم
 For example, the noble and holding animosity for his enemies. عَنَيْدِوَالِمِوَسَلَّم

Being detached to material possessions and considering poverty superior to affluence. This is because the Prophet صَلَى اللَّهُ عَلَيْهِ وَاللهِ وَسَلَّم said, "Poverty reaches the people who love me quicker than a flood reaches its destination."⁴

This is my request to all sincere followers of the Prophet تَصَلَّى اللَّهُ مَعَلَيْهِ وَالِهِ وَسَلَّم loving him is the essence of faith; the more you love him, the more faith will shine in your heart. Work to embody the signs of loving him by observing the teachings of the Quran and Sunna. Come to know him by carefully and avidly studying his glorious life, for you cannot love the one you do not know. To help you, Maktaba tul Madina offers these three publications:

1. Seerat e Mustafa

2. The Sublime Biography of the Final Messenger [#]

3. 550 Sunnatain aur Aadaab

Respect everyone and everything that is associated with the Prophet مَتَلَيَهِ وَالِهِ وَسَنَّم send prayers on him in abundance, and hold onto his teachings until your final breath. May Allah Almighty grant us the ability to truly fulfil the rights of His final and beloved Prophet مَتَلَيهِ وَالِهِ وَسَنَّم

امِين بِجَافِحاتَم النَّبِيتين صلَّى الله عليه والم وسلَّم

(Footnotes)

- ¹ Ashi'at al-Lam'aat, vol. 1, pp. 50,51
- ² Mirāt al-Manājīḥ, vol. 6, p. 603
- ³ Mirāt al-Manājīḥ, vol. 6, pp. 589,590

companions, the pure wives, the Ahl al-Bayt رضوان, the city of Madinah, his blessed grave, al-Masjid al-Nabawi, blessed monuments and relics connected to him, and the Quran and Hadith.

Befriending the friends of the Prophet

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⁴ Jāmi' al-Tirmidhi, vol. 4, p. 156, Hadith 2357, Seerat-e-Mustafa, p. 836



Parents' Corner YOU GRANTED BIS SED LHU

Asif Jahanzayb Attari Madani

is صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Every word of the beloved Prophet beautiful and unique, and every supplication of his is answered. Let us read the faith-inspiring accounts of nine fortunate personalities who were blessed with faith through Prophetic supplications.

1. Sayyidunā 'Umar al-Fārūq's entry to Islam: Sayyidunā 'Umar al-Fārūq رَضَى اللهُ عَنْهُ was blessed with Islam in the sixth year after the proclamation of رَضِيَّاللَّهُ prophethood, when he was 27 years old. His entry into Islam is the result of the supplication of عنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم the noble Prophet .

A brief version of this account is as follows: Sayyidunā 'Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ was at his sister's home. Following a brief heated exchange, his heart opened: "Take me to the Prophet Muhammad صَلَى اللَّهُ رَضِيَ اللَّهُ عَنْهُ he stated. Sayyidunā Khabbāb ", عَلَيْهِ وَالِهِ وَسَلَّم came out and said, "Congratulations 'Umar! I have hope that you are the supplication of the Messenger of Allah مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم On Thursday, the Prophet supplicated, 'My Lord! Grant Islam صَمَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم strength and dominance through Amr b. Hishām or 'Umar 'b. al-Khattāb'.'"1

رَفِيَ The mother of Sayyidunā Abū Hurayra 3. was blessed with faith: Sayyidunā Abū الله عنه Hurayra رَضِيَاللَّهُ عَنْهُ narrates:

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My mother was a polytheist. One day I came and request صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم and requested, "Please ask Allah to guide the mother of Abū صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم The Prophet ". رَضِيَ اللَّهُ عَنْهُ Hurayra supplicated, "My Lord! Bless the mother of Abū "with the guidance of Islam." رَضِيَّ اللَّهُ عَنْهُ Having received the supplication of the Prophet مَتَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم, I left happily. When I arrived home, my mother opened the door and pronounced the testimony of faith.³

The Banū Thaqīf embraced Islam: The 4. صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم Muslim army along with the Prophet laid siege to Taif. A fierce battle ensued in which twelve Companions رَضِيَ اللَّهُ عَنْهُم were martyred. According to one narration, the siege lasted for more than 20 days, but the fortress could not be breached. دَخِيَ اللَّهُ عَنْهُم At this time, a party of Anṣārī Companions ! يَصَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم suggested, "Messenger of Allah ! Supplicate against Banū Thaqīf." However, the most -preferred to suppli صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم preferred to suppli cate, "Dear Allah! Guide Banū Thaqīf." The beloved Prophet مَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم then stopped the siege and returned. Allah Almighty accepted the supplication of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِيهِ وَسَلَّم which led to a delegation from Banū Thaqīf visiting the Messenger and accepting Islam. Then صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم of Allah صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم the beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم had a small tent

The good fortune of al-Siddīq's mother: 2. Once, Sayyidunā Abū Bakr al-Ṣiddīq رَضِىَ اللهُ عَنْهُ said, "Dear Messenger of Allah اصَلَى اللَّهُ عَلَيْه وَالِه وَسَلَّم This is my mother. She is very affectionate to her son (i.e. to me). You are blessed, so invite my mother to Islam and supplicate to Allah for her." The noble Prophet supplicated for her and invited her to صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Islam, and she became Muslim.²



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set up for them in al-Masjid al-Nabawi.⁴

رَضِيَالللهُ عَنْهُ Fortune shined: Sayyidunā Shayba 5. states:

I participated in the Expedition of Hunayn صَلَّى اللَّهُ عَلَيْهِ وَإِلِه Shawwal 8 AH) with the Prophet). تَسَمَّر. By Allah, neither did I participate in this expedition for the elevation of Islam nor was I familiar with Islam. Rather, I disliked the idea that Banū Hawāzin may subjugate Quraysh. I in صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم was standing with the Prophet the battlefield, and said to him, "I see a man on a صَلَّى اللَّهُ عَلَيْهِ وَالِهِ spotted white horse." The Prophet asked, "Do you see him?" I replied, "Yes." وَسَلَّم replied, "Only a صلى الله عَلَيْهِ وَالِبِهِ وَسَلَّم replied, disbeliever can see this horse rider." Then the struck his blessed hand صَدَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم on my chest three times and each time supplicated, "Dear Allah Almighty! Grant Shayba guidance." Sayyidunā Shayba رَضِيَ اللَّهُ عَنْهُ says, "By had not even صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم had not even removed his hand for the third time when suddenly, he became the most beloved of Allah's creation to me. Then I bore witness to the truthfulness of Islam and became a Muslim."⁵

Supplication for the tribe of Daws: Sayyi-6. dunā Ṭufayl b. ʿAmr al-Dawsī رَضِيَّاللْهُ عَنْهُ once requested the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم The tribe of Daws has refused to accept Islam; supplicate for their destruction." The people assumed that a supplication would now be made for their ruin. However, the following words flowed from the prophetic fount: "Dear Allah! Guide the people of Daws and bring them to Madina."6

Sayyidunā Tufayl رَضِيَ اللَّهُ عَنْهُ went to his region and began calling to Islam. The expeditions of Badr and Uhud passed, and Khandaq too. When the Prophet was engaged in the Expedition of صَلَّى اللَّهُ عَلَيْهِ وَالِمِهِ وَسَلَّم رَضِيَ اللَّهُ عَنْهُ Khaybar in Safar 7 AH, Sayyidunā Ṭufayl arrived in Madina with 70 or 80 people of his tribe. رَضِيَاللَّهُ Amongst them was Sayyidunā Abū Hurayra 7.عَنْهُ

7. A Jew received guidance: A Jew was sitting with the Prophet صَلَّى اللهُ عَلَيْهِ وَالِبِهِ وَسَلَّم when the Prophet sneezed. The Jew said, "May Allah صَلَّى اللَّهُ عَلَيْهِ وَالِيهِ وَسَلَّم مَنَّى اللهُ Almighty have mercy upon you". The Prophet supplicated for him, "May Allah Almighty عَلَيْهِ وَالِهِ وَسَلَّم guide you". Consequently, the Jew embraced Islam.⁸

where the leader of the area, Thumāma b. Uthāl stopped him and asked, "Are you an emissary of , replied رَضِيَ اللَّهُ عَنْهُ He "? صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم Muhammad "Yes." The tribal chief replied, "You will never be able to reach your prophet." Seeing this, his uncle, 'Amir b. Salama, intervened and so Sayyidunā 'Alā' b. al-Hadramī رَضِيَّ اللَّهُ عَنْهُ was released.

When news reached the Prophet رَصَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم he supplicated, "Dear Allah! Illuminate 'Amir b. Salama with the light of faith and grant us power and victory over Thumāma." Thus, Sayyidunā ʿAmir b. Salama رَضِىَ اللَّهُ عَنْهُ embraced Islam, and the leader of Yamama, Thumāma was captured and brought to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Later, Sayyialso embraced Islam.⁹ رَضِيَّ اللَّهُ عَنْهُ dunā Thumāma

9. **Compassion for a small girl:** Sayyidunā Rāfi' b. Sinān زَضِيَ اللَّهُ عَنْهُ was honored with faith, but his زينويَ اللَّهُ عَنْهُ wife did not embrace Islam. Presenting the wife , مَتَى اللهُ عَنَيْدِوَ الِيهِ وَسَلَّم the wife , مَتَى اللهُ عَنَيْدِوَ الِيهِ وَسَلَّم claimed their daughter: "This girl is mine," she cried. The father, Sayyidunā Rāfl b. Sinān رَضِىَ اللَّهُ عَنْهُ , said صَلَّى اللَّهُ عَلَيْهِ The same, "This girl is mine." The Prophet had the mother seated in one corner, the father وَالِيهِ وَسَدَّم in another, and the daughter between them. He صَلْ "./said, "Both of you call this girl اللهُ عَلَيْهِ وَالِهِ وَسَلَّم

The girl began to move towards her disbelieving صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم mother. Seeing this, the Prophet supplicated for the girl, "O Allah Almighty! Guide her." The girl immediately went in the direction of her father who embraced her.¹⁰ Other versions suggest that the child was a boy. It is possible that these were two separate events.

(Footnotes)

¹ Jāmi' al-Tirmidhi, vol. 5, p. 383, Hadith 3703, Al-Hadith al-Mukhtar, vol. 7, p. 141

² Tareekh Ibn 'Asakir, vol. 30, p. 50

³ Ṣaḥīḥ Muslim, p. 1039, Hadith 6396, Mirqāt al-Mafātīḥ, vol. 10, p. 223, Hadith 5895

⁴ Tareekh al-Madina Ibn Al-Shaybah, vol. 1, p. 499, Hadaiq al-Anwar, vol. 1, p. 65, Subul al-Huda wal Rashad, vol. 5, p. 388

⁵ Al-Mu'jam al-Kabīr, vol. 7, p. 298, Hadith 7191, Dalaail al-Nubuwwah al-Isma'eel, vol. 10, p. 353, Hadith 6005

8. Faith was granted for your sake: Once, the Prophet مَسَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم sent Sayyidunā 'Alā' b. al-Hadramī رَضِيَ اللَّهُ عَنْهُ on an important task. On the way back, he رَضِيَ اللَّهُ عَنْهُ passed through Yamama ° Mirqāt al-Mafātīḥ, vol. 10, p. 353, Hadith 6005 ⁷ Musnad Ibn Rahwayh, vol. 1, p. 19 ⁸ Dalaail al-Nubuwwah al-Bayhaqi, vol. 6, p. 207 ⁹ Al-Isabah, vol. 3, p. 471 ¹⁰ Sunan Abī Dāwūd, vol. 2, p. 397, Hadith 2244



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THE ARRIVAL OF OUR INTERCESSOR (PART 20)

Mawlana Abu ul-Hassan Attari Madani

34.

اَنَاالحَاشِمُ الَّذِي يُحْشَمُ النَّاسُ عَلَى قَدَمِي

Translation: I am the gatherer; people will be gathered at my feet.¹

آنااَوَّلُ النَّاسِ اِفَاقَةً 31.

Translation: I will be the first to be raised on the Day of Judgement.²

أنااوًّلُ النَّاسِ خُرُوجًا إذَا بُعِثُوا

for whom the earth will split open, and I say this without boasting.4

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ٱنَا اَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَمْنُ فاكون اول من يبعث

Translation: I am the first for whom the earth shall split on the Day of Judgement. I shall be raised first.⁵

مَدَالله These narrations describe how the Prophet will be raised from his grave on the Day of عَلَيْهِ وَسَلَّم متل Judgement. The manner in which the Prophet will arrive on the Day of Judgement is اللهُ عَلَيْهِ وَالِهِ وَسَلَّم explained in other hadith. After the trumpet is blown مَنَى اللهُ عَلَيْهِ وَالِهِ وَسَنَّم for the second time, the noble Prophet will be the first to rise, followed by our masters Abū Bakr and then 'Umar دَقِينَ اللَّهُ عَنْهُمَا . Next, those buried in al-Baqī' will be resurrected, followed by those buried in al-Muʿallā cemetery in Makkah. The Prophet صَنَ

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Translation: On the Day of Judgement, I will be the first to be raised.³

ٱنَااوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَمْ^{ضُ} وَلا فَحْرَ 33.

Translation: On the Day of Judgement, I am the first



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اللهُ عَلَيْهِ وَاللَّهِ وَعَلَيْهِ وَاللَّهُ وَعَلَيْهِ وَاللَّهُ وَعَلَيْهِ وَاللَّهُ وَعَلَيْهِ وَاللَّهُ وَ will then mount the Buraq and travel to the plains of resurrection with Sayyidunā Abū Bakr, Sayyidunā 'Umar رَفِينَ اللَّهُ عَنْهُمَا , and the people of the two holy sanctuaries, in the company of 70,000 angels. The details of this are mentioned in the following narrations.

The Company of 70,000 Angels

Every morning at the time of Fajr, 70,000 angels descend and surround the sacred grave of the beloved Prophet مَعْنَا اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم . They cover it with their wings and invoke blessings on him until the evening. In the evening, they ascend to the heavens and another group of 70,000 angels descend and do the same. This will continue to happen until the Prophet مَعْنَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمَ is raised on the Day of Judgement. When he is raised, he will be amongst 70,000 angels who are there to honour and respect him.⁶

When the trumpet will be blown, all denizens of the earth and the heavens will fall unconscious, except those whom Allah wills. When the trumpet will be blown for the second time, the noble Prophet مَنَى اللهُ will be resurrected first.⁷

Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِىَ الله عَنْهُمَا

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّمَ once entered the masjid with Sayyidunā Abū Bakr and Sayyidunā 'Umar رَضِىَ on his right and left side whilst holding their hands. The beloved Prophet صَلَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم said, "We will be raised like this on the Day of Judgement."⁸

The Company of the People of Makkah and Baqī[°]

The Prophet's Arrival in the Plains of Judgement and the Azan of Sayyidunā Bilāl

Sayyidunā Abū Hurayra رَضِىَ اللَّهُ عَنْهُ reports that the beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِم وَسَلَّم said:

The prophets تلکیم السکر will be taken from their graves to the plains of resurrection on a mode of transport. Sayyidunā Ṣāliḥ تلکیم السکر will be brought on the she-camel, and my grandsons Hassan and Hussain will arrive on my camel Adbā. I will be brought on the Buraq; the distance it covers in one step is as far as the eye can see. Bilāl will be brought on one of the camels of Paradise. He will give the azan, and when he says "I testify that Muhammad is the messenger of Allah," all the believers will bear witness with him. The testification of some will be accepted and some will be rejected.¹¹

It is mentioned in another narration that the beloved Prophet مَتَّلَ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّمُ Muʿādh's question مَتَّلَ اللَّهُ عَلَيْهِ وَاللَّهُ عَنَهُ مِنَا "I will be riding the Buraq, and this will be my exclusivity among the prophets." Then he looked at Sayyidunā Bilāl and said, "He will be brought on a camel from Paradise and will give the azan whilst sitting on it. When the previous nations and their prophets hear, 'I testify that Muhammad is the messenger of Allah,' they will look at Bilāl and say they bear witness to this too."¹²

(Footnotes)

- ¹ Ṣaḥīḥ al-Bukhāri, vol. 2, p. 484, Hadith 3532
- ² Kashf al-Astar, vol. 3, p. 104, Hadith 2351
- ³ Jāmi' al-Tirmidhi, vol. 5, p. 352, Hadith 3630
- ⁴ Jāmi' al-Tirmidhi, vol. 5, p. 354, Hadith 3635
- ⁵ Tareekh Ibn 'Asakir, vol. 59, p. 275, raqm 7525
- ⁶ Shu'ab al-Īmān, vol. 3, p. 492, Hadith 4170
- ⁷ Ṣaḥīḥ al-Bukhāri, vol. 2, p. 446, Hadith 3414
- ⁸ Jāmi' al-Tirmidhi, vol. 5, p. 378, Hadith 3689
- ⁹ Jāmi' al-Tirmidhi, vol. 5, p. 388, Hadith 3712
- ¹⁰ Bughyah al-Bahith an Zawaid Musnad al-Harith, p. 1000,

Hadith 1120

¹¹ Al-Mu'jam al-Ṣaghīr, vol. 2, p. 126

¹² Tareekh Ibn 'Asakir, vol. 10, p. 459, raqm 2655







Mufti Fuzayl Raza 'Attari

Wife checking husband's phone without his permission

Q: What do the noble scholars ordain about this matter: Can a wife check her husband's phone and messages without his permission to check who he is speaking with?



The relationship between a husband and wife is extremely delicate and is grounded in trust. If mutual trust endures, the relationship stays firm and secure. Without trust, the relationship begins to deteriorate. Suspicion in small matters and spying on each other's private matters can be detrimental. A couple must refrain from this if they wish to preserve their bond. In regard to the question, a wife cannot check her husband's mobile without his permission. There are many reasons for this:

- 1. To read someone's messages without a pressing need and without their consent is impermissible.
- 2. This action is a matter of interfering in a Muslim's private affairs. This is also impermissible.

Widow spending the rest of her sitting period (*'idda*) at her parent's home to avoid disputes with mother-in-law

Q: What do the noble scholars ordain about this matter: Can a widow, who is not pregnant, spend the rest of her sitting period at her parent's home to avoid disputes with her mother-in-law?

In this scenario, it is impermissible for the widow to complete the sitting period at her parent's home. It is obligatory for her to spend all the days of this period in the home where she lived with her husband prior to his death. If she is not pregnant, her sitting period is 4 months and 10 days. It is impermissible for her to leave the home during this time to spend her sitting disputes elsewhere, period as with the mother-in-law are not considered a valid excuse to make an exception here. She should avoid confrontation with her mother-in-law, and if the latter initiates a hostile situation, she should adopt patience and silence.

3. This is an act of suspicion against a fellow Muslim, which is haram.

والله أعْلَم عَزَّوجَلٌ وَرَسُولُهُ أَعْلَم صلَّ الله عليه واله وسلَّم

والله أغلم عزَّوجَلَّ وَرَسُولُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

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Employee taking advantage

Q: What do the noble scholars say concerning the following matter: In our factory, employees are given 15 minutes breaks for Asr and Maghrib prayers. However, some workers take 45 minutes. Please inform us: 1) Is it permissible to take longer than the time apportioned for prayer by the employer? 2) What is the ruling for those employees who do not fulfil their duties correctly?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱلتَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A:

1. It is necessary for the employee to completely focus on his work during work hours and complete the tasks assigned to him. He is not even permitted to offer supererogatory prayers without the employer's consent.

Sadr al-Sharī'a عليه الرحمه writes:

The person who is bound to work solely under a particular employer or organisation during fixed timings cannot carry out his personal work during his stipulated working hours. He can offer the obligatory and emphasised Sunna prayers during the prayer times. However, it is not permissible for him to offer supererogatory prayers during his hours of duty.¹

Therefore, those that take three quarters of an hour each time must repent from this behaviour, which is contrary to Islamic teachings. They should also calculate how much time they remained absent from their work beyond what is accepted customarily and have that deducted from their salaries or wages. It is not permitted for them to take complete wages.

ISLAMIC RULINGS ON

RADE

such as supererogatory worship or other people's work, instead of his assigned tasks; or he spends his time socialising and then leaves; or the students attend but he doesn't teach them; although the wage is not for the work, rather for the committing of one's self, these actions entail withholding the self instead of committing it. In any case, to whatever degree there was a shortcoming in committing himself, commensurately there will be a deduction in the salary.²

Those employees that do not carry out any work during their hours of duty or they work but their speed of work is slower than what is typically expected, and they do not complete the amount of work that should be completed, these people are answerable according to the Shari'ah. The ruling pertaining to them is that however much shortcoming there was in their work due to laziness and heedlessness, they have no right to take payment for it. If they have taken it, they must

Imam Ahmad Raza Khan عليه الرصه explains:

If he (the employee) falls short in committing himself 'to his assigned work', for example, by taking leave without permission; or taking more days than the leave granted; or the madrasa (or any employer) 'pays him for' 6 hours but he only worked 5; or goes to work but spends his time on personal activities,



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return it to the employer or have it pardoned.

Imam Ahmad Raza Khan مليه الرحبه writes:

There are three modes of work, viz: sluggish, moderate, and very fast. During his stipulated working hours, if the employee works sluggishly, he is a sinner, and it is unlawful for him to take full wages for it. He can only receive the amount of wage according to this mode of work and must return the excess amount to his employer. If the employer is no longer alive, he must return it to his inheritors and if he cannot locate them, he should give it as sadaqah to a needy Muslim. For him to use it on himself or spend it on other than charity is unlawful, even if he is lazy in contracted work as well. If he works at a moderate pace when being paid for his time, his wage is halal even if by overburdening himself he carries out more work when he does contract work.³

Presenting an example of having one's wages deducted proportionally in the scenario of shortcomings in time given to work, he says, "For example, if he should have worked for 6 hours but he did not work for 1 of the hours, then 1/6th of that day's wage will be deducted."⁴

والله أعْلَمُ عَزَّوَجَلَ وَكُسُولُهُ أَعْلَم صلَّى الله عليه والمه وسلَّم

Renting a jointly owned shop to one's partner in ownership

Q: What do the noble scholars say about this issue: Two brothers jointly own a vacant shop. One of the brothers now wishes to start a business in that shop. Can he rent his brother's half from him?

A: If a shop, which is a shared property, i.e., an undivided asset, jointly owned by two individuals, is rented out by both partners to a third person and they divide the rent between themselves according to their share of ownership, there is no obstacle in this and no juristic complication in it either.

However, if one partner wishes to rent out his share in such a jointly owned shop, then because it is common property in which there is no wall erected indicating that this is his share and that is the other's, in this scenario he may rent out such a shop to his partner only. It will not be permissible for him to rent it out to other than him. In the scenario asked about, because the jointly owned shop will be rented out to the partner, there is no obstacle in this. Meaning that according to Imam Abū Ḥanīfa رَضَاللُمُعَنَّهُ, giving jointly owned, common property on rent is only permissible to one's partner in ownership to the exclusion of others. This is because the contract necessitates that benefit is attained from this thing, and the lessee will not be able to take benefit of it without agreeing to take turns. However, this matter is not found in renting it to the partner because the partner is able to benefit from it, without agreeing turns, during the entire term, due to the rental contract and his ownership, as opposed to someone other than him."⁵

ۇاللە كاغلىم عَزْوَجَلَ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

The giving of excess goods by a shopkeeper of his own choice

Q: What do the noble scholars say regarding this matter: If a shopkeeper gives me some excess goods of his own choice, will they be lawful for me? For example, I bought 3 kilos of rice from him, but the shopkeeper, instead of giving me 3 kilos, gives me 3 kilos and 10 grams, i.e., 10 grams extra. Will these 10 grams of rice be lawful for me?

A: If the parties involved agree, Islamic law allows the customer to pay more than the agreed price and the vendor to give more product than agreed. Thus, in the questioned scenario it is lawful for you to take the excess rice.

It is mentioned in Bahar-e-Shari'at: "If the buyer gave excess in payment to the seller or the seller gave excess in produce to the buyer, this is permitted."⁷

والله أغلم عَنَّوَجَلَّ وَكُسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

(Footnotes)

- ¹ Bahar-e-Shari'at, vol. 2, p. 161
- ² Fatāwā Razawiyyah, vol. 19, p. 506
- ³ Fatāwā Razawiyyah, vol. 19, p. 407
 ⁴ Fatāwā Razawiyyah, vol. 19, p. 516
 ⁵ Radd al-Muhtār Ala Al-Durr al-Mukhtār, vol. 10, p. 98
 ⁶ Bahar-e-Shari'at, vol. 3, p. 73
 ⁷ Bahar-e-Shari'at, vol. 2, p. 750

Ibn 'Ābidīn عليه الرحبه notes:

اجارة المشاع فانها جازت عند لامن الشهيك دون غيرلا، لان المستاجر لايتهكن من استيفاء أما اقتضالا العقد الابالمهاياة، وهذا المعنى لايوجد في الشهيك- افادلالا تقاني: اي: لان الشهيك ينتفع به بلا مهاياة في المدة كلها بحكم العقد وبالملك بخلاف غيرلا

FAIZAN MADINAH OCTOBER 2022



Saintly Aphorisms

Muhammadan Perfection:

A Shoreless Ocean

Best of creation

Muhammad Mun'im Attari Madani

A single drop from the noble virtues

Even if all of creation worked together to enumerate the Prophet's virtues and merits, they will only reach a drop of his oceanic perfections.

- Imam al-Yāfi'ī اللهِ عَلَيْهِ

The perfect intellect of the Leader of all creation

I have read 71 books of the earlier people. In all of them, I found that from the inception of the world until its end, the amount of intellect that Allah Almighty has given to all people in comparison to the blessed intellect of the noble Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ is like a grain of sand before all the deserts of the world. The opinions of the Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ are loftier and superior to all.

- Sayyiduna Wahb ibn Munabbih دَخْتَةُ اللهُ عَلَيْهِ

The perfections of the Messenger are beyond enumeration

If all of creation came together and expended their utmost efforts in enumerating the virtues of the noble Prophet مَتَى اللَّمْعَلَيْهِ وَسَلَّم , they would be unable to fully describe or gather all the merits and perfections that Allah Almighty bestowed on His beloved and noble Messenger مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم.

- Shaykh al-Islam Imam al-Bājūrī دَحْمَةُ اللهِ عَلَيْهِ

them because the signs and virtues of the Prophet مَنَّ are more than these shining stars.

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- Imam Tāj al-Dīn al-Subkī أَرْحْتَةُ اللَّهِ عَلَيْهِ

Whoever acquired anything acquired it from this court

From the beginning until eternity, in the heavens and the earth, this world and the next, in religious and worldly matters, in soul and body, small or large, abundant or little, whatever blessing or favour anyone has received, is receiving, or will receive, was distributed, is being distributed and will forever be distributed from the generous court of the Prophet مَمَلَ اللَّهُ عَلَيْهِ وَلِهِ وَمَالًا.

- Sayyidi Ala Hazrat, Imam of the Ahl al-Sunnah, Imam Ahmad Razā Khan دَرَجَةُ اللهُ عَلَيْهِ

The blessings of the Prophet a continue to cascade

The Prophet's مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّمَ benevolence, purging people of sins, and purifying them was not limited to the Companions رَضِيَ اللَّهُ عَنْهُم, but extends to the entire Ummah who will continue reaping these blessings under the compassionate gaze of the noble Prophet مَتَالِمُ مَتَايُهِ وَالِهِ وَسَلَّهُ.

- Sayyidi Ala Hazrat, Imam of the Ahl al-Sunnah, Imam Ahmad Razā Khan أرَّحْتَةُ اللهُ عِلَيْهِ

Your virtues are free from the blemish of ceasing

By Allah, if all the rivers and oceans were my ink, and all the trees were my pens, and I spent my entire life writing the distinguishing qualities of the Prophet مَنَّلُ I would not even be able to write a tenth of

(Footnotes)

¹ Mirāt al-Jinan, vol. 1, p. 21

² Tareekh Dimashq, vol. 3, p. 386, Subul al-Huda wal-Rashad, vol. 1, p. 192

³ Haashiya Al-Bajuri Ala Al-Burda, p. 4

⁴ Nasr al-Durar Ala Mawlid Ibn Hajar, p. 75

⁵ Fatāwā Razawiyyah, vol. 30, p. 141

⁶ Fatāwā Razawiyyah, vol. 30, p. 411



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Rabi' al-Awwal marks the birth of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم In this month, believers across the world celebrate Milad al-Nabi, arranging gatherings to renew our love for the noble Messenger مَتَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم the greatest gift we can offer to our master مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم a sincere promise to abide by his teachings. In this short piece, we will explore key lessons which the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم taught. Our heartfelt hope is that you will not only read them but incorporate them into your lives and share them with others.

Sayyidatunā Umm Salama رَضِىَ اللَّهُ عَنْهَا narrates that during his final illness, the noble Prophet مَنَّى اللَّهُ عَلَيْهِ continued to remind: "Remain diligent in performing salah."¹

Sayyidatunā Yusayra رَضِى َ اللَّهُ عَنْهَ اللَّهُ عَنْهَ was always immersed in Allah's dhikr, reciting tasbīh² and tahlīl.³ She narrates that the noble Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَامَ said, "Dear women! Make tasbīh, tahlīl, and taqdīs⁴ incumbent on yourselves and enumerate them on your fingertips, because these fingertips will be granted the ability to speak, and they will be questioned. Do not become heedless; otherwise, you will be bereft of 'divine' mercy."⁵

The noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم counselled Sayyidatunā Qisra al-Kindiyya : دَخِي َ اللَّهُ عَنْهَا:

Remember Allah Almighty at the time of sin; Allah will remember you at the time of forgiveness. Obey your husband and you will be protected from the harms of this world and the Hereafter. Treat you parents well and the goodness and blessings of your home will multiply.⁶ means of salvation from shirk.""7

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِـهِ وَسَلَّم once visited Sayyidatunā Umm al-Sā'ib رَضِىَ اللَّهُ عَنْهَا once visited shivering. The Prophet مَتَى اللَّهُ عَلَيْهِ وَالِـهِ وَسَلَّم asked the reason for this and she replied, "Due to fever." Then she said, "May Allah Almighty not bless it." The beloved Prophet صَلَّى اللَّـهُ عَلَيْهِ وَالِـهِ وَسَلَّم curse fever, for it removes the sins of people as the bellows remove impurities from iron."⁸

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said to Sayyidatunā 'Ā'isha تَوْضِىَ اللَّهُ عَنْهَا ''Honour this precious thing (bread) because it did not return to the nation it departed from."

The noble Prophet صَلَّى اللَّهُ عَلَيُهِ وَالِـهِ وَسَـنَّم said, "Dear Muslim women! No woman should consider lowly something sent by a neighbour, even if it is the hoof of a sheep."¹⁰ The meaning of this is that if a woman does not possess anything except something small to gift to her neighbour, she should not hesitate to offer it, but should give whatever suits her means.¹¹

Dear sisters! We should ensure that we act upon these blessed statements of the beloved Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِمِ so that we attain the pleasure of Allah Almighty and entrance into Paradise.

(Footnotes)

- ¹ Sunan Ibn Mājah, vol. 2, p. 282, Hadith 1625
- سُبْحٰنَ الله ²
- كَالِمُالَّالله ³
- ⁴ سُبّو^{*} قُنْرُ سُ رَّبُ البلائكية والرُّو ⁴
 ⁵ Hilyat al-Awliya, vol. 2, p. 82, Hadith 1536
 ⁶ Al-Istee'aab, vol. 4, p. 459
 ⁷ Al-Isabah, vol. 8, p. 451
 ⁸ Al-Isabah, vol. 8, p. 399

رَصَلَّى اللَّـ مُعَلَيْهِ وَالِمِ وَسَلَّم The foster mother of the noble Prophet مَسَلَّى اللَّـ مُعَلَيْهِ وَالِمُ وَسَلَّى Sayyidatunā Umm Farwa رَضِى َ اللَّـ مُعَنَّهَا narrates, "The noble Prophet رَضِى َ اللَّـ مُعَلَيْهِ وَ اللَّهُ عَلَيْهِ وَ اللَّهُ مَعَلَيْهِ وَ مَعْلَى اللَّهُ مَعَلَيْهِ وَ اللَّهُ مَعَنَى اللَّهُ مَعَانَ مَعَالَيْ مَعَانَ مَعَانَ مَعَانَ مَعَانَ مَعْ

⁹ Sunan Ibn Mājah, vol. 4, p. 50, Hadith 3353
¹⁰ Ṣaḥīḥ al-Bukhāri, vol. 4, p. 104, Hadith 6017
¹¹ Umdah al-Qaari, vol. 9, p. 378, Hadith 2566







bellowed "Umm Habiba! Where's Grandad?" Khubayb. "Why? said Umm Habiba. "Do you need to ask him something?"

"Yes! Where is he?"

"He's gone to pray."

Khubayb was surprised to hear this. "It's 11am! Which prayer has he gone for at this time?"

Suhayb sat silently nearby, listening to Khubayb and Umm Habiba. "What are you thinking?" asked Umm Habiba, turning her head to Suhayb.

"I was just wondering where Grandad went too," he remarked. "Today isn't even Friday. I wonder what prayer he has gone to pray."

empty glass to Umm Habiba, and began to explain where he had been, without the children even asking!

"Dear children! The prayer I went to attend was the rain prayer."

Khubayb, Suhayb, and Umm Habiba looked at one another in surprise. "What's that?", Umm Habiba asked, "We've never heard of that prayer before."

"It's a prayer that we perform whenever it doesn't rain at all, or doesn't rain enough," explained Grandad. "Allah has set a fixed time for everything. Cold weather comes in winter, and hot weather in the summer. In the same way, rain in some regions normally occurs in a specific rainy season during the year, and so if for some reason there is no rain in that period, the people will have to wait another whole year for rain."

They were all curious.

Khubayb was sat in his room doing his homework when Suhayb walked in and told him that Grandad was home. Grandad drank a glass of water, gave the "Is rain really that important?" Umm Habiba asked.

"Yes it is. Rain is very important. Without it, lots of things can go wrong."





"Like what, Grandad?", Khubayb chirped in.

"So many things, Khubayb! Let me give you some examples."

Grandad began to explain, "When there is no rain, water levels begin to decrease in rivers, canals, dams, oceans, and ponds, and then crops do not grow properly. Temperatures increase, which then increases people's use of electricity. Naturally occurring water in the earth begins to also diminish, and drinking water becomes more and more difficult to find."

Grandad stopped, and looked at the children closely, deep in thought.

Right, let me now tell you of a miracle performed by our beloved Prophet مَنَّى اللَّهُ this miracle is related to rain. In his blessed time, it once so happened that rainfall had stopped. It had been a very long time since even a drop of rain had fallen from the sky, and people were beginning to become worried.

Before Friday prayer, our beloved Prophet مَنَّى مَنَّى was teaching people about Islam. They stood up and requested, "O Prophet of Allah! It hasn't rained for so long! Tree leaves have dried, and animals are about to die. Kindly supplicate to Allah for rain." Our Prophet مَنَّى مَنَّى اللَّهُ مَلَى يُوالِهِ وَسَنَّم was so kind that he did not like to see even a single person in worry or difficulty. So, he immediately did something to relieve the people's worries.

"How, Grandad?", Umm Habiba asked, "The people needed rain, and rain is given by Allah. So, how did our Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّهُ help them?"

Grandad smilingly explained: "Our beloved Prophet

Khubayb was amazed. "It rained for a whole week?"

"Yes, Khubayb! For a whole week!" Grandad responded. "It rained so much that on the following Friday a man stood up and asked the Prophet Friday a man stood up and asked the Prophet ot pray for the rain to stop. So, he supplicated once more: 'Dear Allah! May it not rain in Madina, but only outside of it. Dear Allah! Send rain upon rivers, elevated places, and places in which trees grow!' It immediately stopped raining in Madina and not even a single further drop fell. However, it continued to rain heavily outside of Madina for an entire month."¹

Grandad then asked the children, "How many miracles of our beloved Prophet مَالَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم can you count in this event?"

"One!", Suhayb hurriedly replied.

"No, two!" Umm Habiba and Khubayb exclaimed.

"This account actually has four miracles!", Grandad said. When asked what they were, he began to explain, "Firstly, the supplication of the Prophet مَتَى resulted in immediate rain. Secondly, he supplicated again and it stopped instantly. Thirdly, the absence of rain in Madina due to his supplication, and fourthly, how it continued to rain outside the blessed city."

The praise of Allah echoed throughout the house as the children relished in amazement and Grandad went to rest for a while.

(Footnotes)

¹ Ṣaḥīḥ Muslim, p. 347, Hadith 2078, 2080

أَسَنَّى اللَّهُ عَلَيْهِ وَالِـهِ وَسَـلَّهُ helped them by supplicating. Allah loves His Prophets, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them all of them is our Prophet, and the most beloved to Him from all of them is our Prophet, and the most beloved to Him from all of them all of them is our Prophet, and the most beloved to Him from all of them all of th





Rey Historical EVENTS I OF RABT & AL-AWWAL

5th Rabi[°] al-Awwal, 50 AH

The grandson of the Prophet رَضَلَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Sayyidunā Imam Hassan رَضِيَ اللَّهُ عَنْهُ passed away.

(To learn more, read the Monthly Magazine of Ramadan 1438AH and Rabīʿ al-Awwal 1439AH-1441 AH. Also read the booklet of Maktaba tul Madina "Thirty Parables of Imam Hassan".)

10th Rabi[°] al-Awwal, 10 AH

Sayyidunā Ibrahim ibn Rasool Allah رَضِىَاللَّهُ عَنْهُ passed away.

(To learn more, read the Monthly Magazine of Rabī' al-Awwal 1440 AH. Also read p. 688 of the book of Maktaba tul Madina "Seerat e Mustafa".)

12th Rabi' al-Awwal

The final Prophet Sayyidunā Muhammad Mustafa مَتَّى was born.

(To learn more, read the Monthly Magazine of Rabī[°] al-Awwal 1439 AH-1443 AH. Also read the book of Maktaba tul Madina "Aakhiri Nabi ki Piyari Seerat".)

12th Rabi[°] al-Awwal, 241 AH

Sayyidunā Imam Ahmad b. Hanbal رَحْمَةُ اللَّهِ عَلَيْهِ عَلَيْهِ away.

(To learn more, read the Monthly Magazine of Rabī' al-Awwal 1439 AH. Also read the weekly booklet of Maktaba tul Madina "Blessings of Imam Ahmad bin Hanbal تَرَجْهَةُ اللَّهِ عَلَيْهِ

13th Rabi[°] al-Awwal, 227 AH

Sayyidunā Bishr al-Ḥāfī رَحْبَةُ اللَّهِ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazine of Rabī' al-Awwal 1439 AH. Also read pp. 51-54 of the book of Maktaba tul Madina "Sharh Sharjah Shareef".)

14th Rabi[°] al-Awwal, 179 AH

The imam of Madina, Sayyidunā Imam Mālik b. Anas رَحْبَةُ اللَّهِ عَلَيْهِ

(To learn more, read the Monthly Magazine of Rabī[°] al-Awwal 1439 AH. Also read the weekly booklet of Maktaba tul Madina "Imam Malik Ka Ishq-e-Rasool".)

20th Rabi[°] al-Awwal, 1413 AH

The Grand Mufti of Pakistan, Mufti Waqār al-Dīn Qadiri Razawi رَحْبَةُ اللَّه عَلَيْه passed away.

(To learn more, read the Monthly Magazine of Rabī' al-Awwal 1439 AH and 1441 AH. Also read pp. 1-38 of "Waqar ul-Fatawa".)

21st Rabi[°] al-Awwal, 1052 AH

Sayyidunā Shaykh ʿAbd al-Ḥaqq al-Dihlawī رَحْمَةُ اللَّهِ عَلَيْهِ مَايَدَهِ عَلَيْهِ مَايَدَهِ عَلَيْهِ مَايَد passed away.

(To learn more, read the Monthly Magazine of Rabī' al-Awwal 1439 AH-1440 AH.)

Rabi[°] al-Awwal 50 AH

The Mother of the Faithful, Sayyidatunā Juwayriyah رَضِيَاللَّهُ مَنْهَا passed away.

(To learn more, read the Monthly Magazine of Rabīʿ al-Awwal 1439 AH and 1441 AH. Also read the book of Maktaba tul Madina "Faizan e Ummahat ul Mumineen".)

May Allah Almighty have mercy upon them and

(To learn more, read the Monthly Magazine of Rabī al-Awwal 1440 AH. Also read vol. 1, pp. 105-109 of the book of Maktaba tul Madina "Faizan e Sunnat".)

14th Rabi' al-Awwal, 94 AH

Sayyidunā Imam Zain ul-A'bideen رَحْمَةُ اللَّهِ عَلَيْهِ passed away.

forgive us without accountability for their sake.

امِين بجَاوِ خاتَم النَّبيّين صلَى الله عليه واله وسلَم

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Litanies

RESTORED SIGNATION

Sayyidunā 'Uthmān b. Ḥunayf رَضِىَ اللَّهُ عَنَ اللَّهُ مَعَانَهُ رَضِعَ اللَّهُ مَعَانَ اللَّهُ مَعَانَهُ وَاللَّهُ وَسَلَّمُ narrates that a blind Companion once came to the Messenger of Allah مَالَى اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمُ and asked, "O Messenger of Allah and ask Him to remove the veil of blindness from my eyes!" The Prophet اعمَلَى اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ replied, "If you wish, I can supplicate on your behalf, or if you wish, you can remain patient, and patience is better for you." The blind Companion chose the supplication. Thus, the Messenger of Allah and companion chose the supplication. Thus, the Messenger of Allah and recite this supplication:

ٱللَّهُمَّ اِنِّى اَسْئَلُکَ وَاَتَوَجَّهُ اِلَيْکَ بِنَبِيِّکَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْہِ وَاٰلِهِ وَسَلَّم) نَبِيٍّ الرَّحْمَةِ يَا مُحَمَّدُ اِنِّىْ تَوَجَّهْتُ بِكَ اِلٰى رَبِّىْ فِىْ حَاجَتِىْ هٰذِهٖ لِتُقْضٰى لِىْ اَللَّهُمَّ شَفِّعْهُ فِيَّ

Sayyidunā ʿUthmān b. Ḥunayf زيوى then says, "By Allah! After a brief time, the man returned with his sight restored, as though he was never blind."¹

رَحْبَةُ Note - 'Ala Hazrat Imām Ahmad Raza Khan states: "The scholars explicitly elucidate: It is اللَّهِ عَلَيْه harām to call out to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّہ using his name. And (this ruling) is truly in accordance with justice, because when his Lord and Master Almighty does not call him with his name, then what right does a slave have to cross the boundaries of respect. In fact, research scholars like Imām Zayn al-Dīn al-Marāghi etc. have clarified that if these words [yā Muhammad] come in any du`ā which has been taught by the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم , "يَا مُحَمَّدُ إِنِّى تَوَجَّهْتُ بِكَ إِلَى رَبِّى "himself, for example the du`ā , then one should say yā Rasūlallāh or yā Nabiyyallāh instead of yā Muhammad. This is despite the fact that generally the words of du'ā are not altered as far as possible. This very important ruling, which

"Dear Allah! I ask of You and turn to You with the mediation of Your Prophet Muhammad مَنَّى اللَّهُ عَلَيُهِ وَالِمِ نَصَلَّى اللَّهُ عَلَيُهِ وَالِمِ وَسَلَّم the Prophet of mercy! O Messenger of Allah وَسَلَّم مَنَّى المُعَلَيُهِ وَالِمِ وَسَلَّم I have turned myself to my Lord through you for this need of mine, so it may be fulfilled. Dear Allah! Accept his intercession in my favour!"



(Footnotes)

 Jāmi' al-Tirmidhi, vol. 5, p. 336, Hadith 3589, Dalaail al-Nubuwwah al-Bayhaqi, vol. 6, p. 168
 ² al-Fatawa al-Razaviyya, vol. 30, pp. 157-158







Dear children! Our beloved Prophet مَسَلُ اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم was born on 12th Rabi al-Awwal in the blessed city of Makkah. He مَسَلُ اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم stayed in his hometown for 50 years before moving to the radiant city of Madinah. Different names of the blessed city of Makkah appear in the holy Quran, such as 1) Makkah 2) Bakkah 3) Umm al-Qura, which means 'the origin of all cities', and 4) Ameen, which means 'the place of safety'. The blessed city of Makkah is called Ameen because the life of whichever human or animal enters it is safe from threat.

You must find 5 names by joining the letters from top to bottom and right to left, just as the word Rabi' al-Awwal has been highlighted in the grid. Search for the following names:

2	Makkah		Bakkah		ah	3 Ameen		4	Um al-Qu		5 The holy Quran		
	F	J	J	Р	Ν	U	L	D	V	О	D	F	é
	Ι	Z	G	R	Q	Μ	Μ	R	L	Р	Ζ	K	
	F	А	Т	Ι	Μ	М	Н	Α	Х	В	J	L	
	S	Μ	А	Κ	Κ	А	Н	В	А	А	U	Н	
	L	В	Н	А	J	L	L	Ι	Н	Κ	L	А	
	А	Ε	А	Κ	В	Q	Ν	Α	U	Κ	Η	L	
	М	Ε	D	Η	Е	U	Т	L	В	А	Ι	Ι	
	F	А	Т	Ι	Μ	R	Η	Α	х	Η	J	L	
	L	U	Κ	Ι	0	А	L	W	F	U	J	U	





Allah's attributes and perfection are limitless. He is omnipotent, He is omniscient, and He is the answerer of supplications, needs and requests. The anxious and grief-stricken call out to Allah Almighty and attain their heart's desires.

Allah Almighty has bestowed upon His favoured and elect servants the authority to assist people too. By the bestowal of Allah Almighty, they are able to hear the pleas of people and fulfil their needs.

Remember, our creed as Muslims is that only Allah Almighty is the ultimate Helper. All others help through His bestowal and grace, and this is established in the holy Quran and hadith. As Allah Almighty states:

فَإِنَّ اللَّهَ هُوَمَوْلِهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَجِ كَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ (٣)

"So Allah is indeed his Helper, and Jibrīl and the virtuous believers; and after that the angels are also 'his' supporters."¹

The Prophet of mercy صَلَّى اللَّهُ عَلَيْهِ وَالِمِوَسَلَّم said, "If one of you loses something or is in need of help, but he is in a land where there is no one to help, let him call:

يَاعِبَادَاللهِ آغِيثُونِ، يَاعِبَادَاللهِ آغِيثُونِ، فَإِنَّ لِلَّهِ عِبَادًا لَا نَزَاهُمُ

'O servants of Allah, help me! O servants of Allah, help me!'

For verily Allah Almighty has servants whom we do

angels, jinn, and huma ns to small insects and large beasts, everyone and everything can have their needs fulfilled by the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

The Prophet's vast and generous power to help people is a manifest truth according to the teachings of Islam. Imam Muhammad b. Mūsā al-Mālikī زخته (d. 682 AH) dedicated an entire book to this subject. Yet, even he concluded:

"If all the accounts relating to this topic were written down, the pens would be worn out, the inkwells would dry up, and the pages and notebooks would be depleted."³

Cured from disability

A man from Granada was afflicted with an illness for which the physicians had no cure. Sayyidunā Abū 'Abd Allah زخبَةُ الله علَيُه مَايَ wrote a poetic request on this man's behalf, sending it to the court of the blessed Prophet مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم with visitors travelling to Madina. The content of the poetry was:

This is a plea from one who has been suffering for a long time from a severe illness, seeking a cure through the means of the pure shrine of the Prophet مَتَنَّا اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم. His feet no longer function, and he can only signal with his hands. O Seal of the Prophets! O you who intercedes! This is a plea from a sick person whose heart cries and whose eyes are lowered in shame. As you did during your worldly

not see."

The narrator states, "This is tried and tested."²

Allah Almighty has made His beloved Prophet مَنَّ اللَّهُ مَلَيَا لِلَّهُ مَنَيَا لِلَّهُ مَنَى اللَّهُ مَنَى اللَّهُ مَنَى اللَّهُ a mirror of His divine attributes. Even a cursory glance at the Sunna and the Prophet's life reveals that through Allah's bestowal, our beloved Prophet مَنَّ اللَّهُ eases difficulties and helps creation. From the



As soon as that caravan arrived at the blessed shrine and the lines of poetry were recited from the plea, the ill person was healed.⁴

Saved from drowning

كَرْحْبَةُ Sayyidunā Imam Muhammad b. ʿAlī al-Khazrajī





records: اللهِ عَلَيْه

Protected from bandits

Sayyidunā Shaykh Abū ʿAbd Allah Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ relates:

I was staying in Homs, Syria. A thought came to me that I should visit Egypt. However, as there was a danger of bandits and disbelievers on the road to Egypt, I changed my mind and postponed the journey for a year. One night, I was asleep when I was honoured with a vision of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم I said, "I need ! اَصَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم I need ! your protection." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّمَ asked, "What are you afraid of?" I explained my intention 'to travel to Egypt' and said, "I need صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم your protection." The Prophet repeated, "What are you afraid of?" The third time I mentioned, "My enemies are many." The Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّم repeated, "What are you afraid of?" I then woke up. I travelled from Homs to Egypt feeling safe and secure, and I arrived happily at my destination.⁶

The beloved Prophet knows

Mufti Ahmad Yār Khan Naʿīmī زَحْبَةُ اللَّهِ عَلَيْهِ Today, every person presents his pleas at the door of the Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم in his own language. There is no translator in between, yet the noble Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم hears and understands and aids them all. This is the proof of the Prophet's knowledge of all languages."

As our beloved Prophet مَتْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم prophet for humanity alone but for all of creation, he eases the difficulties of other creatures too. He hears the pleas, understands the languages of calamity-stricken animals, birds, and even inanimate objects, and aids them.

Mufti Ahmad Yar Khan Na'imi تَحْبَتُ اللَّهِ عَلَيْهِ وَالِهِ وَسَلَّم fimself speaks Arabic "The Prophet مَلَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم himself speaks Arabic but understands all languages, even the speech of animals. That is why camels and birds pleaded to him and reaped his blessings...⁸Sayyidunā Sulaymān and reaped his blessings...⁸Sayyidunā sulaymān whereas our Prophet مَلَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم understands the speech of rocks, trees, the animate, and inanimate; and all of creation in fact. The Prophet مَلَّ العَلَيْهِ وَالِهِ وَسَلَّم fulfils needs and removes distress; and even animals acknowledge this.⁹ The noble hadith masters have mentioned numerous accounts of camels, deer, and birds receiving aid from him.

Cure from illness

Imam Ahmad b. Muhammad al-Qastalānī رَحْمَةُ اللهِ عَلَيْهِ مَلَيْهِ (d. 923 AH) says:

I was once afflicted by an illness which all the physicians declared incurable. I stayed afflicted by this devastating illness for many years. On one occasion, I arrived in Makka and pleaded in the court of the Prophet مَتَلَ اللَّهُ عَلَيْهِ وَاللَّهُ مَتَلَ اللَّهُ عَلَيْهِ وَاللَّهُ مَتَلَ اللَّهُ عَلَيْهِ وَاللَّهُ مَعَلَيْهِ وَاللَّهُ and pleaded in the court of the Prophet مَتَلَ اللَّهُ عَلَيْهِ وَاللَّهُ مَعَلَيْهِ وَاللَّهُ and pleaded in the court of the Prophet مَتَل اللَّهُ عَلَيْهِ وَاللَّهُ مَعَلَيْهِ وَاللَّهُ مَعْلَيْهِ وَاللَّهُ مَعْلَيْهِ وَاللَّهُ مُعْلَيْهِ وَاللَّهُ مَعْلَيْهِ وَاللَّهُ مَعْلَيْهُ وَاللَّهُ مُعْلَيْهُ وَاللَّهُ وَاللَّهُ مُعْلَيْ وَاللَّهُ مُعْلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مُعْلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مُعْلَيْهُ وَاللَّهُ وَاللَّهُ مُعْلَيْهُ وَاللَّهُ وَاللَّالَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَةُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّ

هَنَا دَوَاعُ أَدَاعِ أَاحْبَدَ بْنِ القَسْطَلَانِي مِنَ الْحَضِرَةِ الشَّبِيْفَةِ بَعْدَ الْإِذْنِ الْشَّهِ يف

'This is the medicine for the illness of Ahmad b. al-Qastalānī from the blessed court after receiving permission.'

When I woke up, I was free of my illness. By Allah, my illness had disappeared. I was healed by the blessing of the Prophet مَسَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمَ."¹⁰

Saved from jinn

Imam al-Qastalānī رَحْبَةُ اللَّهِ عَلَيْهِ adds:

In 885 AH, after the blessed visitations of Hajj, I was on the road from Makka to Egypt when a jinn attacked my maidservant. She was affected by this for many days. So I petitioned the Prophet مَكَيْ وَالِهِ وَسَدَّم in which a man approached me, and that jinn was with him. The man said, "The Prophet مَكَيْ وَالِهِ وَسَدَّم أَسَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَدَّم in sent this jinn to you. The Prophet مَسَى اللَّهُ عَلَيْهِ وَالِهِ وَسَدَّم أَسَى اللَّهُ عَلَيْهِ وَالِهِ وَسَدَّم

For more faith reviving accounts on this topic, study Misbāḥ al-Ṣalām by Imam Muhammad b. Mūsā نَحْبَةُ اللَّهِ عَلَيْهِ , as well as Imam Yūsuf al-Nabahāni's Shawāhid al-Ḥaqq and Hujjatullāh ʿalā al-ʿĀlamīn.

(Footnotes)

- ¹ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Tahreem, verse 4)
- ² *Al-Mu'jam al-Kabīr, vol.* 17, p. 117, *Hadith* 290
- ³ Misbah al-Zalaam, p. 102
 ⁴ Misbah al-Zalaam, p. 154
 ⁵ Hujjat Allah 'ala al-'alamin, p. 565
 ⁶ Hujjat Allah 'ala al-'alamin, p. 565
 ⁷ Mirāt al-Manājīḥ, vol. 8, p. 38
 ⁸ Mirāt al-Manājīḥ, vol. 8, p. 119
 ⁹ Mirāt al-Manājīḥ, vol. 8, p. 239
 ¹⁰ Hujjat Allah 'ala al-'alamin, p. 560
 ¹¹ Hujjat Allah 'ala al-'alamin, p. 560







The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِوَسَلَّم was sent as a mercy and a teacher to teach mankind how to live with honour and civility. He legislated rights for daughters in a society where infant girls were buried alive. Leading by example, he lived the very principles of love and care towards daughters which he preached. Here are some examples of the Prophet's compassion:

Eyes becoming teary after hearing a story of cruelty: A man visited the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم and said: "During ! صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Dear Messenger of Allah اصَلَّى اللَّهُ عَلَيْهِ وَالم the Age of Ignorance, we were idolaters and would murder our children. I had a daughter who would rejoice when I called her. One day, I called her, so she followed me happily. As we reached a well, I took her by the hand and plunged her into it! 'The girl cried', 'Father! Father!' She continued crying for help 'as I walked away'." The Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم began to cry.

Care for his granddaughter: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم was praying while carrying Sayyidatunā Umāma, his granddaughter through his daughter Sayyidatunā Zaynab. When he prostrated, he put her down, and when he stood, he picked her up 'on his neck'.

"We are girls from Banu Najjār. What an excellent neighbour is Muhammad."

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said: "Allah knows that you are dear to me."

Calling with affection: When Sayyidatuna Umm , صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم married the Prophet رَضِيَ اللَّهُ عَنْهَا Salama she would suckle her daughter Zaynab. Whenever the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم entered his home, he would lovingly ask, "Where is Zunāb? Where is Zunāb?"

Love for his daughter, Sayyidatunā Fāțima: When ignorance in society was at its peak, and people would صَنَّىbury their innocent daughters alive, the Prophet ,granted daughters honour, protection اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم and love. It is reported that whenever Sayyidatunā صَلَّى اللَّهُ عَلَيْهِ came to visit the Prophet رَضِيَ اللَّهُ عَنْهَا are to visit the Prophet رَضِ بوَالِيهِ وَسَلَّم, he would stand to welcome her, kiss her hand, and seat her in his place.

May Allah Almighty grant every society the ability to love and show compassion to their daughters.

ا**مِيُن بِجَاي خاتَم النَّبِيِّين** صلَّى الله عليه واله وسلَّم

Expressing love for the children of Madina: When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالمِهِ وَسَلَّم passed by an area of Madina, he saw some young girls ecstatically singing at his arrival:



(Footnotes)

¹ Sunan al-Dārimi, vol. 1, p. 14, Hadith 2 ² Sahīh al-Bukhāri, vol. 1, p. 192, Hadith 516 ³ Sunan Ibn Mājah, vol. 2, p. 439, Hadith 1899 ⁴ al-Sunan al-Kubra lil-Nasāi, vol. 5, p. 294, Hadith 8926 ⁵ Sunan Abī Dāwūd, vol. 4, p. 454, Hadith 5217





Mawlana Haidar Ali Madani



ver since Rabi al-Awwal began, Little Zayd's happiness was a sight to behold. After all, the days of receiving precious gifts were drawing nearer. This was truly the case because the month of Rabi al-Awwal was a month of happiness and bounties on whose 12th day the precious blessing of Allah Almighty, the beloved Prophet مَتَى اللهُ عَلَيْهِ وَالِم وَسَنَّم entered this world. Participating with his father in mawlid gatherings in different masjids and listening to the praises of the beloved Prophet مَتَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم all month were moments that Little Zayd would wait for all year long.

However, upon seeing this particular moon of Rabi' al-Awwal, Little Zayd had a new idea that he shared with his family.

Every year, two mawlid gatherings were held in Little Zayd's home. One for brothers, on the night of 9th Rabi' al-Awwal, and another for sisters on the day of 12th Rabi al-Awwal. However, this year Little Zayd's idea was to hold a third gathering just for children. His mother and father explained that there was no need, because the younger children could attend with the women, and the older children could

for children. Little Zayd's face was beaming, and his eyes lit up. After school, Little Zayd rushed home to plan his mawlid gathering. With pen and notebook in hand, he sat at his desk for half an hour – but not a single idea came to him! Hesitantly, he turned to his sister for help.

"See, Little Zayd," she chimed with a slight smirk.

attend with the men.

However, Little Zayd was persistent. He managed to get Grandad to agree with him, and so it was decided: there would be a special third gathering just "You need your sister." Then she mentioned that Little Zayd did not need to worry about organising the food and the venue as Mum would take care of all that. Coming to the mawlid programme itself, she asked, "Now tell me which of your friends recites the





Holy Quran in the best way?" Little Zayd replied at once, "Daniyal."

His sister wrote down Quran recital in the notebook and next to it, she wrote Daniyal's name. Likewise, three naats and the concluding salam were divided between Little Zayd's friends and one naat was assigned to Little Zayd. Now they came to the most difficult stage: the speech. Neither Little Zayd nor any of his friends had ever delivered a speech before. When they consulted with their mother, it was decided that Grandad would deliver the speech in the children's mawlid.

Thus, the mawlid gathering was set for 7th Rabi' al-Awwal, after Zuhr. Little Zayd was assigned the duty of inviting his friends and cousins, either by himself or by accompanying his father, which he accepted with excitement.

The day of the mawlid had arrived, and white sheets were laid out for the children to sit on in the large sitting room.

When Little Zayd returned from Zuhr prayers with his father, he took his place at the sitting room door to welcome the guests. All the children arrived on time, and the gathering started with Daniyal's recital of the Qur'an.

Little Zayd recited the second naat, and as soon as he began to recite, none of the children could remain silent as it was their favourite naat. The children with flags swung them in the air, waving them left to right while others waved their hands reciting:

Nur Wala Aya hai, Nur le kar Aya hai

During Little Zayd's recital, Grandad arrived and sat down on the chair placed for him. After the final naat recital, he began his speech:

"Dear children! A smile adorns the face of every Muslim on the day of 12th Rabi al-Awwal. Despite differences in colour, race and language, Muslims living in every corner of the world express their heartfelt gratitude for the honour of being followers of the final Prophet Muhammad مَسَلَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم.

Dear children! We celebrate the mawlid with great passion and delight so that the world knows how much we love our beloved Prophet مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Another purpose of celebrating the mawlid is so that we learn about the life of the beloved Prophet مَسَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم accordance with it."

Grandad continued to teach the children about the blessed mawlid and then concluded, "Dear children! To learn about the life of the beloved Prophet مَنَيُهِ وَالِهِ وَسَلَّم , there is a very beautiful and easy to read book: *The Sublime Biography of the Final Messenger*. You will all receive a copy of this book as a gift from us today. All of you must read it or have their parents read it to them." All the children exclaimed, "Wow! Thank you!", and said they would definitely read it, Allah willing.



Sare alam me ye dekho kaysa Nur chaya hai

The illuminated One has arrived, he has come with light

Look! The light has spread across the universe so bright





The Final 5 Days of the Prophet's Life

Mawlana Ijaz Nawaz Attari Madani

Allah Almighty sent many prophets to guide different nations. Eventually, He sent His final prophet مَنْنَ اللهُ عَنَيُو وَالِمِ وَسَلَّم as the most superior messenger and universal guide for all nations. After the Prophet مَنَّ اللهُ عَنَيُو وَالِمِ وَسَلَّم fulfilled his mission and firmly established true faith on earth, it was time for Allah's promise, "You will taste death," to be fulfilled.

YYY

Three matters of the unseen related to the passing of the Prophet الله عَنَيُه وَالم وَسَلَّمُ knew the time of his demise:

- During the farewell Hajj, he said, "After this year I will be unable to meet you."¹
- During Safar 11 AH, he visited al-Baqī[°] and remarked, "I have been granted Paradise, the treasures of this world, and the ability to remain in it forever. Then I was given an option to meet my Lord and acquire Paradise; and this is what I chose."²
- When the Prophet مَنْ اللهُ عَلَيْهِ وَالمِ وَسَلَّهُ was in his final illness, he told Sayyidatunā Fāțima al-Zahrā رَبِينَ اللهُ عَنْهَا that this illness would be the cause of his death.³

The onset, location, and duration of the final illness: There is a difference of opinion in regard to when the Prophet مَنَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّمُ fell ill and how long it lasted. The Prophet مَنَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّمُ fell ill on Wednesday, 30th Safar. According to a reliable opinion, he fell ill at the house of Sayyidatunā Maymūna رَفِينَ اللهُ عَنْهُ اللهُ مَعْدَ. Most ulema agree that the illness lasted for thirteen days.⁴

Encouraging people to pray and treat slaves with care and respect: Sayyidunā Anas زبن الله عنه reports, when the Prophet مَنْ اللهُ عَنَيْهِ وَاللهِ وَاللهِ مَنْ اللهُ عَنْهُ was nearing his death, he encouraged the people to observe the daily prayers and to treat slaves with kindness.⁵

عَنَى اللهُ عَلَيْهِ وَالِمِ وَسَمَّ at the time. He said to Sayyidah 'Ā'isha al-Ṣiddīqa نَوْنِ تَوْنَ Bring me the dinars so I can spend them in the Way of Allah." The dinars were distributed by Sayyidunā 'Alī تَعْنَا اللهُ عَنَهُ مَا six or seven dirhams remained, which were spent too. There was no gold or silver left in the house of the Prophet مَعْنَا اللهُ عَلَيْهِ وَالِهِ وَسَلَّهُ مَعْنَا اللهُ عَلَيْهِ وَاللهُ مَعْنَا وَاللهُ مَعْنَا وَاللهُ مَعْنَا وَاللهُ مُعَانَهُ مَعْنَا وَاللهُ مُعَانَهُ عَنْهُ اللهُ مُعَانَهُ مَعْنَا وَاللهُ مَعْنَا وَاللهُ مُعَانَهُ مُعْنَا وَاللهُ مُعَانَهُ عَلَيْهُ وَاللهُ مُعَانَهُ مَعْنَا وَاللهُ مُعَانَهُ مَعْنَا وَاللهُ مُعَانَهُ مُعَانَ وَاللهُ مُعَانَهُ مُعَانَهُ مُعَانَهُ مُعَانَهُ مُعَانَ وَاللهُ مُعَانَهُ مُعَانَ وَاللهُ مُعَانَهُ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَهُ مُعَانَعُونَ مُعَانَعُنَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُنَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُنَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَهُ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُنُونَ مُعَانَعُونَ وَعَانَ مُعَانَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُ مُعَانَعُونَ مُعَانَعُونَ مُعَانَعُ مُعَانَعُنَا مُعَانَعُ مُعَانَعُ مُعَانَ مُعَانَعُونَ مُعَانَ مُعَانَ مُعَا

No oil in the lamp: On Monday night, there was no oil in the lamp. So, Sayyidah 'Ā'isha رَضِيَ اللَّهُ عَنْهُ sent a woman from the Anṣār to bring some oil. The hadith master Shaykh 'Abd al-Ḥaqq al-Dihlawī رَحْمَةُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ states: Remarkably, they had just given charity, yet had no oil in the lamps in their own homes. There is a lesson in this for those who are 'their true' followers: they never stored anything in their home, and if they had any wealth, they would spend it 'in Allah's way'. Those who claim to love and obey the Prophet مَنْ اللَّهُ عَلَيْهِ وَاللَّهُ مَالَى should adopt these actions.⁸

Staying in Sayyidatunā 'A'isha's room: During the days of the Prophet's مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم illness, he sought permission from his pure wives to spend the rest of his days for treatment at the home of Sayyidatunā 'Ā'isha' تَعْنَا اللَّهُ عَلَى اللَّهُ عَلَيْهِ وَاللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْلَهُ عَلَى اللَّهُ عَلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَالَةُ الْعُلَى اللَّهُ عَلَى الْعُلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعُلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعُلَى عَلَى الْعُلَى الْعَلَى الْعُلَى الْعُ

The Prophet مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم **freed slaves:** Whilst the Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم was ill, he freed 40 slaves.⁶

Spending wealth in the Way of Allah: There were

Appointing Sayyidunā Abū Bakr as the Imam: The Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ مَنَّلَ اللَّهُ عَلَيْهِ وَاللَّهِ مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ مَنْ اللَّهُ عَلَيْهِ وَاللَّهِ مَا Mabawi for as long as he physically could. When the illness prevented him from going to the masjid, he said three times, "Tell Abū Bakr to lead the people in prayer." Sayyidunā Abū Bakr




from the Isha on Thursday until the Fajr on Monday. He led 17 prayers in total.¹¹

The speech of the Prophet a: On Thursday 8th Rab'i ul-Awwal, the Prophet مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم sat on the pulpit and delivered a speech in which he explained:

- If I were to make someone my close friend other than Allah, then I would make Abū Bakr my friend. However, I love him for the sake of Islam.
- Allah Almighty gave someone a choice to remain in this world forever or to attain Paradise and meet his Lord. That person preferred to meet Allah. (Only Sayyidunā Abū Bakr رَضِيَ اللَّهُعَنَّهُ understood this statement.)
- With the exception of Abū Bakr, everyone close their windows which open into the masjid.
- Abū Bakr has been the kindest to me in terms of wealth and companionship.
- I advise you to be good towards the Anṣār. Accept those who are pious and forgive those who transgress.¹²

مَدَّى اللهُ عَنَيْهِ A request for the funeral prayer: The Prophet house and رَضِيَّاللَّهُ مَنْهَا was in Sayyidah 'A'isha's وَالِهِ وَسَلَّم addressed the Companions regarding the funeral and other matters: "When I pass away, wash me, shroud me, and lay me on this bed near the edge of my grave. Then leave the room for a while as Jibrīl will offer the funeral prayer, then Mīka'īl, then Isrāfīl, then the Angel of Death and his armies. After this, the males of my family, then the females, then the people should enter in groups to offer the prayer."¹³

Bathing in the water of seven wells: During the Prophet's مَتَّى اللَّهُ عَلَيْهِ وَاللهِ وَسَلَّم final illness, he stated, "Bring water from seven wells in seven water skins without untying their mouths." The noble Companions used صَلَّى اللهُ عَنَيْهِ وَالِمِ وَسَلَّم used some of it to perform ghusl.¹⁴

The use of miswak: During these days, Sayyidunā ʿAbd al-Raḥmān b. Abū Bakr دَفِيَّ اللَّهُ عَنْهُمَا arrived with a showed a صَلَّى اللَّهُ عَنَيْهِ وَالِمِ وَسَلَّم showed a صَلَّى اللَّهُ عَنَيْهِ وَالِمِ وَسَلَّم أَنْضِيَااللَّهُ عَنْهَا liking towards it. So, Sayyidatunā ʿAʾisha رَضِيَااللَّهُ عَنْهَا صَلَى اللهُ عَمَدَيهِ وَالِم softened it and gave it to him. The Prophet used it for longer than he normally would.¹⁵ دَسَلَّه

The arrival of the Angel of Death: Three days prior to the Angel رصَلَّ اللهُ عَلَيْهِ وَالِهِ وَسَلَّه the Angel صَلَّى اللَّهُ عَنَيْهِ وَالِهِ arrived before the Prophet حَلَيْهِ السَّلَام of Death and sought permission to take his soul. The رَسَلَّم Prophet مَتَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم gave him permission, and he took his soul three days later. Prior to this, the Angel of Death never sought permission from anyone before taking their soul. This is from the exclusive merits of the Prophet مَتَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم 17.

The passing away of the Prophet a: The mother of the believers, Sayyidatunā 'A'isha نَفِى اللَّهُ عَنْهَا states: "The Prophet صَلَّى اللهُ عَنْدَهِ وَالِيهِ وَسَلَّم rested his head on my chest and passed away in my lap. It was my turn for the Prophet's visit, and his soul left his pure body in اِنَّالِتُهِ وَاِنَّا الْيَهِ رَجِعُوْنِ ¹⁸ "my room."

صَمَّ اللهُ عَنَيْهِ وَالِهِ Date of death, time, and age: The Prophet passed away on 12th Rabi al-Awwal at the age of وَسَلَّم دَخِيَّ اللَّهُ عَنْهُمَا 63 years. Sayyidunā ʿAbd Allah b. ʿAbbās رَخِيَّ اللَّهُ عَنْهُمَا stayed صَلَّى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم stayed مَتَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم in Makka for thirteen years 'after the declaration of prophethood' and remained in Madina for 10. He passed away at the age of 63."¹⁹

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيُه states: "A thorough investigation reveals that 'the date of death' was actually 13th Rabi al-Awwal as the moon had been sighted in Makka, whilst it had not been sighted in Madina, and so the people in Madina counted it as being the 12th. It was narrators from Madina reporting according to their calculations whose narrations spread, becoming the basis for the majority opinion."20

(Footnotes)

- ¹ Tareekh al-Țabari, vol. 3, p. 150
- ² Musnad Imam Ahmad, vol. 5, p. 416, Hadith 15997
- ³ Sahīh al-Bukhāri, vol. 3, p. 153, Hadith 4433
- ⁴ Seerat Sayyid al-Ambiya, p. 596
- ⁵ Musnad Imam Ahmad, vol. 4, p. 235, Hadith 12170
- ⁶ Madarij al-Nubuwwah, vol. 2, p. 418
- ⁷ Madarij al-Nubuwwah, vol. 2, p. 424
- ⁸ Madarij al-Nubuwwah, vol. 2, p. 425
- ⁹ Ṣaḥīḥ al-Bukhāri, vol. 3, p. 153, Hadith 4433
- ¹⁰ Seerat Sayyid al-Ambiya, p. 597
- ¹¹ Seerat Sayyid al-Ambiya, p. 600, Seerat-e-Mustafa, p. 542,
- Madarij al-Nubuwwah, vol. 2, p. 421
- ¹² Seerat Sayyid al-Ambiya, p. 597
- ¹³ Seerat Sayyid al-Ambiya, p. 600
- ¹⁴ Sahīh al-Bukhāri, vol. 4, p. 25, Hadith 5714, Seerat Sayyid

The final supplication: The final supplication of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم was:

ٱللَّهُمَّ اغْفِرْبِي وَارْحَمْنِي وَٱلْحِقْبِي بِالرَّفِيْقِ الْأَعْلِ

"Dear Allah! Forgive me, have mercy on me, and unite me with the Exalted Companion (the Lord Almighty)."¹⁶ al-Ambiya, p. 602 ¹⁵ Madarij al-Nubuwwah, vol. 2, p. 426, Seerat Sayyid al-Ambiya, p. 602 ¹⁶ Jāmi' al-Tirmidhi, vol. 5, p. 299, Hadith 3507 ¹⁷ Madarij al-Nubuwwah, vol. 2, p. 428, Seerat Sayyid al-Ambiya, p. 603

¹⁸ Bazl al-Quwwa, p. 736 ¹⁹ Şahīh al-Bukhāri, vol. 2, p. 591, Hadith 3903 ²⁰ Fatāwā Razawiyyah, vol. 26, p. 417







Three masjids in particular hold great significance, hailed as the most sacred places of worship on earth. They were constructed by the noble prophets عَلَيْهِمُ السَّلَام, upon the divine command of Allah Almighty. These are Masjid al-Haram, Masjid

al-Aqsa, and al-Masjid al-Nabawi. In particular, al-Masjid al-Nabawi has the exclusive merit of being constructed by the final prophet of Allah, Sayyidunā Muhammad مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and his honourable Companions.

The First Construction

On entering Madina, the Prophet صَلَى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم initiated the construction of al-Masjid al-Nabawi before anything else. Land was purchased from

two orphans, Sahl and Suhayl. Sayyidunā Abū Bakr al-Ṣiddīq (رَفِنَ paid them 10,000 gold coins. According to one narration, the land belonged to the Najjar tribe, who said in regards to the price, "We will take payment for this from Allah." The final Prophet اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّ began construction of the masjid in the first year after the Migration. He laid the foundation stone with his own blessed hands and even carried bricks during this process. The following words were upon his blessed tongue:

Muhajirin."

The foundation of the masjid was built with stone, its walls with adobe bricks, pillars with palm trunks, and the roof with palm branches. The roof was initially five or seven cubits high. Three entrances were fashioned: Bāb al-Raḥma (Bāb ʿĀtika), Bāb Jibrīl (Bāb Āl ʿUthmān), and a final door which was sealed after the change of the qibla.

The First Expansion

After initial construction, the masjid was 54 and 63 yards in length and width respectively. The Prophet صَـلَ

الله عندية واليه وَسَلَّم set out to expand the masjid in 7 AH, after the conquest of Khaybar. The growing number of attendees meant the current space was not enough. The house of an Ansari was parallel to the masjid, and the Prophet مَنَى الله عَلَيْهِ وَالِهِ وَسَلَّم purchase this stretch of land and expand the masjid, in return for a house in Jannah?" Sayyidunā 'Uthmān زهن الله عَنَهُ مَانَ الله عَنَهُ مَانَ الله الله الله عنه proceeded to purchase it for 10,000 dirhams and hand it to the Prophet مَنَى الله عَنَهُ وَالِهِ وَسَلَّم . This land was then incorporated into the masjid during its expansion. It was now 100 cubits in length and width.

Second construction and expansion

The caliphate of Sayyidunā ʿŪmar al-Fārūq زَفِى was marked by numerous victories and an exponential influx of new Muslims from distant lands. To accommodate the growing numbers,



ٱللَّهُمَّ لَاخَيْرَ إِلَّا خَيْرُ الآخِرَةِ، فَاغْفِمْ لِلْأَنْصَارِ وَ الْمُهَاجِرَة

"O Allah! There is indeed no good except that of the Hereafter, so forgive the Ansar and the



Sayyidunā ʿUmar al-Fārūq رَضِىَاللَّهُ عَنْهُ had the masjid reconstructed and expanded it.

Imam Jalāl al-Dīn al-Suyūṭī رَحْبَةُ اللَّهِ عَلَيْهُ states that Sayyidunā ʿUmar al-Fārūq رَضِىَ اللَّهُ عَنْهُ had the masjid reconstructed and enlarged and installed a solid stone floor. He also had the previously affixed wooden pillars replaced with brick ones. The masjid was expanded in the direction of qibla. Concerning this, he once said, "If I had not heard the Messenger of Allah مَلَى اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم saying, 'The masjid will need to be expanded,' I would not have expanded it in the least."

Third Expansion

ترضی Caliphate, the growing number of believers warranted a further expansion of the masjid. After consulting the senior jurists among the Companions, he ordered the expansion. The work lasted from Rabi al-Awwal 29 AH until Muharram 30 AH.

Many changes were made under his supervision. Walls were built with engraved stone and cement. The previous adobe brick pillars were replaced with ones fashioned from engraved stone. A teak wood roof was placed overhead, white cement used as plaster, arches affixed on the eastern and western sides and the masjid expanded towards the north. The expansion carried out by Sayyidunā 'Umar al-Fārūq زين الله تنه rendered the masjid 120 or 140 yards in length. After Sayyidunā 'Uthmān's زين الله عنه زين الله expansion, it was now 160 yards in length and 150 in width.

Fourth Expansion

The governor of Madina during the caliphate of Walīd b. 'Abd al-Malik was Sayyidunā 'Umar b. 'Abd al-'Azīz, who purchased the surrounding buildings to extend the masjid on the Caliph's order. The masjid's length and width were increased to 200 and 167 yards respectively. Many artisans were hired from Rome and Egypt. The roof, walls, and pillars were engraved with gold. Approximately 448 kg of gold was utilised, or 896 kg in another narration. The practice of building a mihrab in masjids finds it roots in this time. Construction began in 88 AH and was completed in 91 AH.

expansion was echoed. This work was completed in 167 AH.

The Sixth Construction

According to al-Samhūdī زَحْبَةُ اللَّهِ عَلَيْه , no one had expanded the masjid after Caliph al-Mahdī up to his respective era. Others suggested that Caliph al-Ma'mūn al-Rashīd carried out an expansion in 202 AH. This point is mentioned by Ibn Qutaybah jin al-Ma'ārif. Both views can be reconciled since it is possible that al-Ma'mūn strengthened the foundations of the masjid and carried out renovation work rather than a full-scale expansion.

The Seventh Construction

In Ramadan 654 AH, an accidental fire started in a storeroom of the masjid and spread to the roof, causing extensive damage. News of this reached the Caliph, Mu'taṣim Billāh, who ordered the reconstruction during the Hajj season of 655 AH. Artisans, artificers, and architectural experts were enlisted to work on the masjid. New roofing was installed from the eastern wall until Bab Jibril, which also covered the sacred chambers of the Prophet and areas of the masjid facing qibla. The western side also had new roofing over Riyad al-Jannah and the blessed pulpit.

Due to the Tatar invasion of Baghdad in 656 AH, work was temporarily suspended and restarted the following year. The governor of Yemen, Malik al-Muẓaffar, offered his services and had work completed up until Bab al-Salam. The ruler of Egypt, Sultan Rukn al-Dīn, sent iron, metal, wood, and other building materials for further work in 658 AH. Commissioning 53 artisans alongside this, the remaining work up to Bab al-Nisa and Bab al-Rahma was then completed.

The Eighth, Ninth and Tenth Construction

Sultan Muhammad b. Qalawūn al-Ṣaliḥī renewed the eastern and western roofs from 705 AH to the following year. In 729 AH, he attached two verandas to the roof towards the qibla. These verandas developed structural problems, which were addressed by King Ashraf Bārsbay in 831 AH. He also extended the roof towards Syria. In 853 AH, Sultan Sayf al-Dīn Jaqmaq reconstructed the entire roof over the blessed chambers and part of the masjid roof.

Fifth Expansion

In 161 AH, the Abbasid Caliph Muhammad b. Manṣūr al-Mahdī ordered another expansion. Accordingly, the masjid was increased by 55 or 100 yards in the direction of Syria. The high level of decoration and ornamentation in the preceding

The Eleventh and Twelfth Construction

During the reign of Egypt's sultan Ashraf Qaytbay, need arose to adjust the roof of the masjid. Work began in 879 AH. Much of the roofing and pillars on





the eastern side were removed and reconstructed. This project was completed in 881 AH.

In 886 AH, a lightning strike nearly set the whole masjid on fire, causing most of its pillars to collapse. Sultan Qaytbay gradually sent a total 400 artisans and 372 load animals for the reconstruction. He also sent materials via land and sea. A dome and further verandas were added, and marble was widely used. Copper trellises were installed in the direction of qibla. New structures, storage spaces, a madrassa, a rest house for travellers, bathing facilities, a kitchen, a mill, and a library were added. All roof work was completed in 888 AH.

The Thirteenth Construction and Expansion

In 1265 AH, the Ottoman sultan, 'Abd al-Majīd I, decided to expand the masjid. The love of the صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم Turkish people for the Prophet is remarkable. They showed a truly exemplary display of love and respect during this endeavour. Skilled artisans from across the Muslim world were gathered in a new settlement outside Istanbul. They were told to transfer their knowledge and skills to their children or students. Alongside this, they were instructed to make their children memorisers of the Quran. On the other side, rock was extracted from new quarries, wood from new forests, and the best quality materials were imported from a multitude of countries specialising in their production. Over 25 years, these materials were brought together in a hamlet outside Al-Masjid al-Nabawi.

When these experts were commissioned to begin work, they were instructed to:

1. To stay in ablution during their work

2. To maintain the recital of the Quran during their work.

The Fourteenth and Fifteenth Construction and Expansion

Between 1372 AH and 1375 AH, a large expansion took place. Buildings were removed in the eastern, western and northern directions. Pathways were made in this area adjoining the masjid, which now allowed access from all four directions. The masjid's total circumference now amounted to 16326 square meters. The expanded area was covered in stone that did not heat up under the sun. An attempt was made to keep the new construction in line with the earlier Ottoman expansion. Great lengths were undertaken during this expansion, and over 30,000 tonnes of material was brought in on 30 ships. In 1393 AH, land measuring 35,000 square meters was acquired in the western direction of the masjid, with canopies to shade the worshippers.

The Sixteenth Expansion

Following this expansion, the ground floor is 82,000 square meters, and the new roof is 67,000. At 28 open areas across the expanse of the roof, movable domes were added weighing 80 tonnes each. The number of doors became 85. 6 additional minarets were built, towering at 104 meters. New systems of lighting, electricity, cold water, fire safety, escalators, parking, air conditioning, and security were put into effect. After this expansion, the masjid and adjacent areas accommodate 698,000 worshippers. This project cost 30 billion riyals.

(Footnotes)

- ¹ Şaḥīḥ al-Bukhāri, vol. 2, p. 595, Hadith 3906, Ṣaḥīḥ al-Bukhāri, vol. 1, p. 165 Hadith 428, Imta al-Asma, vol. 10, p. 88, Wafa al-Wafa, vol. 1, pp. 323,334,337
- ² Jāmi' al-Tirmidhi, vol. 5, p. 392, Hadith 3723, Jazb Al-Quloob, p. 125, Wafa al-Wafa, vol. 1, pp. 334 -336
- ³ Tareekh al-Khulafa, p. 10, Musnad Ahmad, vol. 1, p. 414, no. 330, Wafa al-Wafa, vol. 2, p. 481
- ⁴ Ṣaḥīḥ al-Bukhāri, vol. 2, p. 170, Hadith 446, Musnad Ahmad, vol. 10, p. 287, no. 6139, Wafa al-Wafa, vol. 2, pp. 505,507, Tareekh al-Khulafa, p. 124
- ⁵ Wafa al-Wafa, vol. 2, pp. 513 526, Jazb al-Quloob, pp. 155
 157, Al-Durrat al-Thamina Fi Akhbar al-Madina, pp. 113,115
- ⁶ Wafa al-Wafa, vol. 2, pp.537 540, Akhbar Madinat al-Rasul, p. 104, Jazb al-Qulub, p. 157
- ⁷ Wafa al-Wafa, vol. 2, p. 540, Jazb al-Quloob, p. 157
- ⁸ Wafa al-Wafa, vol. 2, pp. 598 604
- ⁹ Wafa al-Wafa, vol. 2, p. 605
- ¹⁰ Wafa al-Wafa, vol. 2, pp. 605, 633 644
- ¹¹ Tazkirah al-Madinat al-munawwarah, p. 121, Tareekh Najd o Hijaz, pp. 9 - 13



37



Mawlana Hafiz Hafeez ul-Rahman Attari Madani

Not only humans but all living creatures, inanimate objects, angels, and jinn are moved with love and affection for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم Due to being legally bound by Islamic law just like humans, many jinn accepted Islam and shared its message with others. According to the exegeses of Quran, 46:29-32 and 28:1-2, the early Muslim jinn embraced صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ وَسَلَّم Islam after listening to the Prophet recite the Quran. With this new faith firmly in their hearts, they returned to share the Islamic call with their respective nations. Remember, various groups صَلَّى اللَّهُ عَلَيْهِ وَالِبِهِ of jinns went to the court of the Prophet istened to the Quran and accepted Islam. Mufti رَسَدَّہ writes that there رَحْبَةُ اللَّهِ عَلَيْهِ were two such incidents: the one mentioned in the Quran (Surah Jinn) and another.¹

Aside from accepting Islam, there are many

اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم grandson of Iblis, Hāma, who repented at the hands of Sayyidunā Nūh عَلَيْهِ السَّلَام and accompanied many Prophets عَلَيْهِمُ الصَّلَوْ وَالسَّلَام Sayyidunā ʿĪsā عَلَيْهِ الصَّلَوْ وَالسَّلَام and asked the Prophet عَلَيْهِ السَّلَام to teach him the Quran. The Prophet مَعَلَيْهِ وَالِهِ وَسَلَّم taught him some chapters and encouraged him to visit again in the future.⁴

During the Migration, the jinns sung praises of the beloved Prophet مَتْ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم and Sayyidunā Abū Bakr. They would commemorate the birth of the Prophet مَتْ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم and praise him in such a way that the enemies of Islam would be troubled. Here are some faith-inspiring incidents in relation to the love that the jinn expressed for the noble Prophet .

incidents in which the jinn displayed their love and loyalty for the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم occasions where the jinn would go to the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم to settle a matter.² When they arrived before the Prophet مَتَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم for food for the return journey, and the Prophet مَتَى

The Jinn Commemorating the Prophet's Birth

Sayyidunā 'Abd al-Raḥmān b. 'Awf رَضِىَ اللَّهُ عَنْهُ reports that when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم was born, the jinn climbed mount Abū Qubays and the Ḥajūn





mountains and called out. The jinn on the mountains of Ḥajūn said, "I swear that no woman was ever blessed with an honour like the one that Āmina has received. No woman has given birth to a child of such rank, eminence, and nobility. Aḥmad مَنَّ اللهُ عَلَيْهِ مَنَّ اللهُ عَلَيْهِ وَسَلَّم is the most superior among all tribes. It is necessary to respect and honour the mother and her son."

The jinn on mount Abū Qubays exclaimed, "Residents of Makkah! Do not make a mistake in accepting reality. The tribe of Banū Zahra is from your lineage and is still with you today. Show me a woman from the people of this lineage or from elsewhere who has given birth to a child as pure as the noble Prophet مَتَكَيُووَالِهِ وَسَدَّمَ

The Jinn Recognised the Prophet's Prophethood

When the Prophet عَنَى اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم began openly inviting people to Islam, the disbelievers were enraged. They hatched a plan to convince their community that he was liar and a sorcerer. A man named Walīd was asked to give his thoughts on the matter, but he asked for them to wait for three days, and went home. He had two idols cast from gold and silver sitting on chairs, clad in valuable jewellery and clothes. He worshipped them continuously for three days before asking, "For the sake of my worship, tell me, is Muhammad truthful or not?" At that moment, a satanic jinn entered the idol and said, "Muhammad is not a prophet; do not believe him." Thus, Walīd became happy and told the disbelievers what the idol had said.

These wicked people prepared a gathering and invited the Prophet مَتْلَ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم They also decorated their idols in expensive clothes. The Prophet مَتْلَ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم attended with Sayyidunā Ibn Masʿūd مَتْلَ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم The disbelievers prostrated to their idols. Walīd said, "My dear idol! Tell me what you think about Muhammad." The idol spoke ill of the noble Prophet مَتْلُ اللَّهُ عَلَيُهِ وَالِهِ وَسَلَّم so he left. On the way back, he saw a rider dressed in green, holding a sword dripping with blood. The rider dismounted

his horse and greeted the Prophet صَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم with great respect.

He said: "My name is Muhin b. Abhar, and my home is on mount Sinai. I accepted Islam during the time of Sayyidunā Nuḥ عَنَيْهِ السَّلَام. When I returned home from my journey, my wife was crying and told me that a jinn named Musfir disparaged you, so immediately, I set out to take revenge. Finding him between Safa and Marwa, I decapitated him. Here is his head, and he is lying there dead in the form of a dog." Upon hearing this, the Prophet مَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَنَّم became happy.

When the disbelievers gathered again the next day, they decorated the same idol called Habal and prostrated to it. They asked it to speak ill of the Prophet مَسَلَّى اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم Thus, Muhin entered the idol after receiving permission from the noble Prophet مَنَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and said: "People of Makkah! Muhammad مَتَى اللهُ عَلَيْهِ وَالِيهِ وَسَلَّم is truthful. His speech and religion are true. He invites you to leave falsehood and accept the true faith. You and your idols are false. You are misguided and misguide others. If you do not accept the faith of Muhammad, Hell will be your eternal abode on the Day of صَلَّى اللهُ عَلَيْهِ وَالِيهِ Judgement. So, believe in Muhammad وَسَنَّه, who is the Messenger of Allah and the best of His creation." The disbelievers were infuriated. Abū Jahl threw the idol to the ground before casting it صَلَّى اللَّهُ عَلَيْهِ into a fire. On the other hand, the Prophet was extremely happy and named the jinn وَالِهِ وَسَدَّم ⁶Abdullah.⁶

(Footnotes)

¹ Mirāt al-Manājīh, vol. 8, p. 259

² Al-Jami' al-Ahkam al-Quran, Ayat 29, juz 16, vol. 8, p. 153

³ Al-Mu'jam al-Kabīr, vol. 10, pp. 65, 66, Hadith 9966, 9968
⁴ Dalaail al-Nubuwwah al-Bayhaqi, vol. 5, pp. 418 – 420, Al-La'ali al-Masnu'a, vol. 1, pp. 160,162
⁵ Laqt al-Marjaan Fi Ahkam al-Jaan, p. 176
⁶ Jami' al-Mu'jizaat, p. 6



39



Nawlid Celebrations 800 Years Ago

Mawlana Uways Yaamin Attari Madani

On 12 Rabi al-Awwal, Muslims commemorate the birth of Allah's final Prophet مَعَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم wholeheartedly. Some mark this occasion in Makka, celebrating the Prophet's مَعَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم birth near his birthplace. Other visit his resting place or celebrate under the cool shade of the Green Dome. Many celebrate by reading of his blessed birth, biography, miracles, and virtues. Others express their happiness by reciting poetry in his praise, decorating their homes, adorning the streets and giving charity. In essence, the birth of the Prophet مَعَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم can be commemorated in any way that is not prohibited by *Shar'iah*. Mentioned below is the unique manner in which a king celebrated the birth of the Prophet مَعَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم can be in 7th century AH.

Al-Muẓaffar Abū Saʿīd b. Zayn al-Dīn (d. 630 AH) was the sultan of Erbil. A pious, God-fearing, generous, just, brave, and intelligent man, he was also a scholar of Islam. He was deeply devoted to the Messenger مَلْ اللَّهُ عَلَيْهِ عَلَيْهِ and worked extensively for Islam. Exhausting his every resource to this end, he diligently served the scholars and Sufi masters of his time. gatherings in commemoration of the Prophet's birth. Imam Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللَّهِ عَلَيْهُ writes, "Celebrating the Prophet's birth in expansive gatherings was a practice initiated by the king of Erbil, al-Muẓaffar Abū Saʿīd. His name is included in the upper echelons of kings and rulers."¹

Ibn Kathir دَحْمَةُ اللَّهِ عَلَيْه adds:

Sultan Al-Muẓaffar Abū Saʿīd would organise grand convocations to commemorate the Prophet's birth. Shaykh Abū al-Khatṭāb ʿUmar b. Diḥya رَحْمَةُ اللَّهِ عَلَيْهِ وَالَهِ وَمَالَى penned a book discussing the birth of the Prophet مَالَ اللَّهُ عَلَيْهِ وَالِهِ وَمَالَمُ entitled *al-Tanwīr fī Mawlid al-Bashīr wa al-Nadhīr*. Abū Saʿīd proceeded to bequeath the Shaykh 1000 dinars for writing this work. He would spend 300,000 dinars on mawlid gatherings every year and 100,000 dinars on guest

Near Mount Qasioun, Damascus, he constructed the Hanabila Muzaffari Mosque. He also holds the distinction of being the first to organise expansive houses 'for the attendees'.²

The generosity, charitable endeavours, and good works undertaken by this godly king were vividly described by the historian Ibn Khallikān دَعْنَهُ اللَّهِ عَلَيْهِ. After this description, he went on to discuss the gatherings of mawlid held under the king's





supervision:

The gatherings he conducts to celebrate the birth of the Messenger مَالَى الله عَلَيْهِ وَأَلِهِ وَسَامَ are beyond description. Every year, a vast number of people from neighbouring cities like Baghdad, Mosul, Sinjar, and Jazira would attend. They included scholars, Sufis, preachers, Quran reciters, and poets. They would arrive from as early as Muharram till the beginning of Rabi al-Awwal. Twenty or more wooden domes would be built, with each consisting of four or five tiers. When the 12th night arrived, fortresses and castles were lit up with an immense number of lamps. When morning arrived, Sufis, scholars, preachers, reciters, and poets would be gifted clothes. The king would also arrange for a rich variety of food to be distributed among the poor and needy.³

The grandson of Ibn al-Jawzī, Imam Shams al-Dīn Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِ references an individual who was present in one of these gatherings, who himself disclosed the dining mat of the king being covered with food (for attendees). 5,000 goats and 10,000 chickens were cooked. 100,000 bowls of milk were also available, as well as 30,000 trays of sweet dishes.⁴

If the previously mentioned expenses of Sultan al-Muzaffar upon the mawlid were converted into modern currency, it would amount to millions. In earlier times, a singular dinar was equivalent to around 3 grams of gold. This means 300,000 dinars weighed around 900 kilos of gold; that is equivalent to over 44 million pounds (GBP) at the time of writing.

The manner in which Sultan al-Muzaffar

- 3. 'Abd al-Ḥayy b. Aḥmad al-Ma'rūf al-Ḥanbalī in *Shadharāt al-Dhahab*
- 4. Al-Qastalānī in Sharḥ al-Zurqānī ʿalā al-Mawāhib
- 5. Abū Dhar Aḥmad b. Ibrahīm in *Kunūz al-Dhahab fī Tārikh Ḥalab*
- 6. Jamāl al-Dīn Muhammad b. Sālim al-Ḥamawī in *Mufarrij al-Kurūb fī Akhbār Banī Ayyūb*

The 11th century scholar and commentator of hadith, Mulla 'Alī al-Qārī رَحْمَةُ اللَّهِ عَلَيْهِ mentions the sheer number of attendees from varying parts of the world and the generosity of Sultan al-Muzaffar. He remarks:

> When I was humbled by the scale and quality of the hosting that we experienced, I decided to compile this work. In this manner, others who did not attend may glean an inkling of what was to be found in these gatherings, and they thus become permanently recorded upon the pages of history. Mention of these gatherings will not be confined to a specific time, as a result.⁵

As you can see, the ulema endorsed and celebrated the mawlid, basking in its glory and thanking Allah for sending the Prophet مَنَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم to us. From the above-mentioned accounts, we can learn how to spend in the way of Allah and how to hold mawlid gatherings. There are countless blessings and endless benefit to be reaped from this.

(Footnotes)

- ¹ Husn ul-Maqsid fi Amal il-mawlid, p. 41
- ² Al-Bidayah wa al-Nihayah, vol. 9, p. 18
- ³ Wafayat al-A'yan, vol. 3, pp. 536,537,538

commemorated the mawlid is reported and praised by leading scholars including:

- 1. Al-Dhahabī in *Tārikh al-Islam*
- 2. Muhammad b. Yūsuf al-Ṣāliḥī in *Subul al-Hudā wa al-Rashād*

⁴ Mirāt al-Zaman, vol. 22, p. 324, Khulasat al-Athar, vol. 3, p. 233 ⁵ Majmu'ah Rasail Mulla Ali Qari, al-Mawrid al-Rawi fi al-mawlid al-Nabawi, p. 389





THE MONTH OF RABI AL-AWWAL DURING THE TIME OF THE PROPHET

Hafeez al-Rahman Attari Madani

The blessings, mercy, and bounties the universe has received from Allah were all granted for the sake of the Prophet مَتَلَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم. Rabi al-Awwal is associated with the birth of the Prophet مَتَلَّ اللَّهُ عَلَيْهِ وَالِمِ وَسَلَّم which is why the greatness of this month exceeds that of all others. This month has many significant events; here are some of them.

The blessed birth: The Prophet مَنْ اللَّهُ عَلَيْهِ وَالِمِ وَسَنَّم was born on Monday, 12th Rabi al-Awwal/20th April 571 CE.

Marriage of Sayyida Umm Kulthūm: During Rabi al-Awwal 3AH, the Prophet مَنَّ اللُّمُعَنَيْدِ اللَّهُ مَنَي اللَّهُ مَنَّ oversaw the marriage between Sayyida Umm Kulthūm رَضِى اللَّهُ مَنْهَا and Sayyiduna 'Uthmān أَ. رَضِى اللَّهُ مَنْهُ

The passing away of a prince: The Prophet's son, Ibrāhīm تَنِينَ اللَّهُ عَنْهُ passed away on 10th Rabi al-Awwal, 10 AH. He was buried in the blessed al-Baqī' cemetery.²

Migration to Madina: On Thursday night, 1st Rabi

al-Hidm دَضِيَّاللَّهُ عَنْهُ for a few days.⁴

His family proclaimed "*Allahu Akbar*" in joy, realising the honour they have in hosting the Prophet مَمَلَ اللَّهُمَلَيْهِ وَالِهِ وَسَلَّهُ.

Construction of Masjid Quba: On 12th Rabi al-Awwal, the Prophet مَنَّ ى اللَّهُ عَنَيْهِ وَالِمِ وَسَلَّم foundations for Masjid Quba on the land of Sayyiduna Kulthūm b. al-Hidm دَوْنَ اللَّهُ مَنْهُ.⁶

The Issue of Ka'b b. Ashraf: Initially, the Jews and the Ansar agreed to remain impartial whilst the Muslims were in battle with the disbelievers of Quraysh. However, Ka'b b. Ashraf constantly violated this agreement. Although the Muslims initially tolerated his dishonesty, the matter warranted a response when the Prophet's life was threatened. The Companions Muhammad b. Maslama, Abū Nā'ila, Abbād b. Bishr, Hārith b. Aws, and Abū 'Abs دَخِينَ اللَّهُ عَنَّهُم marched on the fort of Ka'b b. Ashraf on the night of 3rd Rabi al-Awwal and neutralised him at the fort's entrance. During the skirmish, Sayyidunā Hārith b. Aws رَفِيَ اللَّهُ عَنْهُ was wounded by a sword, so Sayyiduna Muhammad b. Maslama and others carried him back to the Prophet who applied his blessed saliva to the صَمَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَم wound, instantly healing it.⁷

al-Awwal, 622, the Prophet مَنْ اللَّهُ عَلَيُهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ مَنْ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَى وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ عَلَى وَاللَّهُ وَاللَّعْنَا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَقُلْ وَاللَّهُ وَاللَّا وَالَقَاعَةُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّا وَاللَّهُ وَاللَّا وَ وَاللَّعَامُ وَاللَّهُ وَالَحُولُكُوا وَالَّا وَالَحُامُ وَالَحُامُ وَاللَّهُ وَاللَّا وَالَحُلُولُ وَا وَالَحُامُ وَالَحُولُ وَالَحُوالَةُ وَالَحُوا وَالْحُامُ وَاللَّهُ وَاللَّا وَالَحُوا وَاللَّا وَالَحُامُ وَاللَّا وَالَحُوا وَاللَّا وَالَحُامُ وَاللَّا وَالَحُامُ وَالَحُامُ وَالَحُامُ وَالَحُامُ وَالَحُامُ وَاللَّا وَالَحُامُ وَالَحُولُ وَالَحُولُ وَالَحُعُولُ وَالَحُامُ وَالَحُامُ وَال والمَالَحُولُ واللَّا والَحُامُ واللَّا واللَّا وَاللَّا وَالَحُولُ واللَّا وَالَّا وَالَحُامُ واللَّا وَالَحُلُ





Expeditions of Rabi al-Awwal:

- 1. Expedition of Banu Nadir, 4 AH.⁸
- In 2 AH, the Prophet مَسَّى اللهُ عَلَيْهِ وَالِم وَسَلَم led 200 Muhājir Companions in the Expedition of Bawat, but no fighting occurred. (According to some narrations, this occurred in Rabi al-Akhir)⁹
- In 3 AH, the Expedition of Ghatfan.¹⁰ From a 3. mountain, the disbelievers saw the Prophet مَنَّ اللهُ by himself. Du'thur b. al-Hārith عَلَيْهِ وَالِمِهِ وَسَلَّم al-Mihrabi (who was not yet Muslim) immediately descended with sword in hand and مَنَّ اللهُ عَلَيْهِ وَالله held it above the head of the Prophet تسلم. "Tell me", he asked, "who will save you from me now?" The Prophet صَلَى الله عَلَيْهِ وَاللهِ وَسَلَّم replied, "Allah". Sayyidunā Jibrīl عَلَيْهِ السَّلَام then came to Earth and struck Du'thur in the chest, such that the latter's sword fell from his hand. The Prophet مَنَّى اللَّهُ عَلَيْهِ وَاللَهِ وَسَلَّم picked up the sword and asked, "Tell me, who will now save you from my sword?" "Nobody" Du'thur replied. The mercy مَنَّ اللهُ عَلَيْهِ وَالِم to all creation, the Messenger of Allah forgave him and declared, "Go wherever you وَسَلَّم please." Du'thur was inspired by the Prophet's impeccable character and flawless comportment, and thus became a Muslim. He then spread the message of Islam among his people.¹¹
- 4. The Expedition of Dumat al-Jandal took place in 5 AH.¹² The Prophet مَنْ اللهُ عَلَيْهِ وَالِمِهِ وَسَلَّم others of a huge army gathering in Dumat al-Jandal, (a fort in between Damascus and Madina) which was planning to attack Madina. The Prophet مَنَّ اللهُ عَلَيْهِ وَالمِهِ وَسَلَّم i left Madina with 1000 Companions رَعِنَ اللهُ عَنَهُم out, they abandoned their livestock and fled. The honourable Companions رَعِنَ اللهُ عَنهُم took the animals as spoils of war, and the Prophet اللهُ عَلَيْهِ وَالمِهِ وَسَلَّم stayed there for three days.¹³
- 5. The army of Usāma and the Prophet's passing: On Monday, 26th Safar 11 AH, the Prophet مَنْيُوَالِمُوَاسَمُ ordered the Muslims to prepare for battle against the Romans. The next day, he put together a flag with his own blessed hands despite not being well. Giving this banner to Sayydunā Usāma b. Zayd رَشِنَاسَلُمُعَنَهُ, he said, "Fight in the name of Allah and in His path. Battle

against whomsoever disbelieved in Allah."

Sayydunā Usāma رَضِيَ اللَّهُ عَنْهُ announced the Muslims would be leaving for war in the near future on 12th Rabi al-Awwal, 11 AH. As preparations were ongoing, his mother, Sayyidatunā Umm Ayman رَضِيَ اللَّهُ عَنَيْهِ وَاللَّهُ مَنْ اللَّهُ مَعْنَى الْعُمْنَ الْعُمْعَانَ مَعْنَ اللَّهُ مَعْنَى اللَّهُ مَعْنَ الْ عُنْنَا الْعُمْعَانَ الْعُمْ مَعْنَ الْلَهُ مَعْنَى الْعُمْعَانَ الْهُ مَعْنَى اللَّهُ مَعْنَى اللَّهُ مَعْنَى اللَّهُ مَعْنَا الْعَانَ الْعَانَ الْعَانَةُ مَعْنَى الْعَنْ الْعَانَةُ مَعْنَا اللَّهُ مَعْنَا مَعْنَا الْعَانَةُ مَعْنَا الْعَانَةُ مَعْنَا الْعَامَةُ مَعْنَا اللَّهُ مَعْنَا الْعَامَةُ مُعْنَا الْعَامَةُ مَعْنَا الْعَامَةُ مَعْنَا الْعَامَةُ مَعْنَا الْعَامَةُ مَعْنَا الْعَامَةُ مَعْنَا مَعْنَا الْعَامِ مَعْنَ الْعَامِ مَعْنَا الْعَامَ مَعْنَا مَالْمَا مُعْنَا مُعْنَا مَعْنَا مَاءَ مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَا مُعْنَا مُعْنَا مُعْنَا مُعْنَا مَا مُعْنَا مُعْنَا مَالْعَامَا مَعْنَا مَعْنَا مَعْنَا مُعْنَا مَعْنَا مُعْ

(Footnotes)

- ¹ Sharh Zurqaani ala al-Muwahib, vol. 4, p. 327
- ² Al-Multazam Fi Tareekh al-Malook wal Umam, vol. 4, p. 10

³ Al-Mawahib al-Ladunniyyah, vol. 1, p. 145, Seerat Syed al-Ambiya, p. 231

⁴ Al-Seerat al-Halbiya, vol. 2, p. 72, Seerat-e-Mustafa, p. 171

⁵ Seerat-e-Mustafa, p. 171

⁶ Seerat-e-Mustafa, pp. 171,174

⁷ Sharh Zurqaani ala al-Muwahib, vol. 2, p. 369, Fath al-Baari, vol. 8, p. 290, 'Umdat al-Qaari, vol. 12, p. 81, Seerat-e-Mustafa, p. 284

⁸ Sharh Zurqaani ala al-Muwahib, vol. 2, p. 505

⁹ Seerat Syed al-Ambiya, p. 147

¹⁰ Al-Bidayah Wan Nihayah, vol. 3, p. 125

- ¹¹ *Al-Seerat al-Halbiya, vol. 2, p. 290, 'Umdat al-Qaari, vol. 14, p. 190*
- ¹² Sharh Zurqaani ala al-Muwahib, vol. 2, p. 539

¹³ Sharh Zurqaani ala al-Muwahib, vol. 2, pp. 539,540

¹⁴ Sharh Zurqaani Ali al-Muwahib, vol. 2, pp. 147,152,155, Seerat-e-Mustafa, p. 536





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Social ETTES FROM THE SUNNA

Mawlana Rashid Ali Attari Madani (Director, Faizan-e-Madinah Monthly Magazine)

Humans are social creatures and akin to cogs that must work together for communities to function and flourish. Recognising this natural need for social interactions, Islam discourages isolation and life on the fringes but promotes communal cohesion. To help us foster positive interactions and build strong provides us مَسَلَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم provides us with valuable principles and golden maxims. The Prophet's life is a brimming source of morality, politeness, and high ethics towards not only fellow humans but all of Allah's creation. Allah Almighty says:

ڵقؘٙڵؙڬؘٵڹؘڡؘڂڋڣۣ۫ۯؘۺؙۅ۫ڶۣٵٮڵڡؚٵؙۺۅؘة۠ڂڛؘڹؘڐٞ

Indeed, for you following the Messenger of Allah is best¹

beings, rather it is a requirement of every creature on this earth. Without it, agitation, anxiety, persistent decline and becoming distant from the pleasure of one's generous Creator continue to increase. Let us learn the principles of good social conduct from the teachings of the leader of creation صَلَّى اللهُ عَلَيْهِ وَالِمِوَسَلَّم . If the Sunnah principles of good social conduct were to be explained in detail in the context of the current situation, each principle would amount to an entire book. However, eighteen key precepts are explored here.

Principle 1: Only seek the pleasure of Allah Almighty!

Positive social interactions are shaped by, among other elements, good manners when interacting with parents, relatives, friends, neighbours, customers, shopkeepers, hosts, guests, fellow travellers, and others. The key is to, as the adage dictates, do unto others as you would have them do unto you. Good social conduct is not just needed by human



إِنْهَا الْأَعْبَالُ بِالنِّيَّاتِ وَإِنَّهَا لِكُلِّ امْرِيٍّ مَا نَوَى

"Actions are only based on intentions, and every person will only have what he intended."²

Principle 2: Speak well or remain silent!

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا ٱوْلِيَصْبُتُ

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"Whoever believes in Allah and the Final Day should speak of good 'things' or remain silent."³

Principle 3: Always be patient!

إِنْهَا الصَبْرُعِنْدَ الصَّدْمَةِ الأُولى

"Patience is at the initial stroke of calamity."4

Principle 4: Be thankful for a blessing and patient upon a calamity!

"The affair of the believer is amazing. All of it is good, and this honour is exclusive to the believer. When he encounters a pleasing matter, he thanks 'Allah'—and this is beneficial for him—and when a hardship befalls him, he is patient—and this is beneficial for him too."⁵

Principle 5: True strength is in controlling your anger.

"The strong person is not the one that is able to wrestle, but the one who can restrain himself when angry."⁶

Principle 6: Stay away from doubtful matters!

"Leave that which makes you doubtful for that which does not cause you doubt, for truth is tranguillity and falsehood causes doubt "7

tranquillity, and falsehood causes doubt."7

Principle 7: Give in charity whilst in good health and well-being!

charity is the greatest in reward?" The Prophet مَنْ الله replied, "That you give charity whilst you are in a state of good health, in need, fearing poverty and hopeful of becoming wealthy. Do not delay it to the time that the soul reaches the throat, and you are saying 'So much is for so-and-so, and so much for so-and-so,' whereas it has already become theirs."⁸

Principle 8: Leave useless and unbeneficial things!

"From the beauty of a person's religion is that he leaves what does not concern him."⁹

Principle 9: Do not waste good health and free time!

"Two blessings which people waste are health and free time."¹⁰

Principle 10: Earn deeds in good health as it will benefit you in ill health!

"When a servant 'of Allah' becomes ill or travels, (and is unable to perform his regular deeds) good deeds are recorded for him the like of which he used to perform in good health or whilst resident."¹¹

Principle 11: Do not trivialise any good deed!

كُلُّ مَعُرُوفٍ صَدَقَةٌ

"Every good deed is 'an act of' charity."¹²

"Never deem any good deed as insignificant, 'such as' meeting your brother 'in faith' with a smile."¹³ **Principle 12: If you wish to safeguard yourself from differences, hold tight to the Sunnah!**

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللهِ أَى الصَّدَقَةِ اَعْظَمُ اَجُرًا قَالَ آنُ تَصَرَّقَ وَاَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلَا تُبْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدُ كَانَ لِفُلَانٍ

A man came to the Prophet مَنَّ اللَّمُعَلَيْهِ وَالِمِ وَسَلَّمُ and asked, "Dear Messenger of Allah! مَنَّ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

فَإِنَّهُ مَنْ يَعِشُ مِنْكُمْ يَرَاخْتِلَافًا كَثِيرًا وَإِيَّاكُمُ وَمُحْدَثَاتِ الْأُمُودِ فَإِنَّهَا ضَلَالَةُ فَمَن



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"Indeed, whomever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are misguidance. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided

Caliphs; cling to it with the molar teeth."¹⁴

Principle 13: Remain as the likeness of one body

"The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the limbs suffers, the whole body feels insomnia and fever."¹⁵

Principle 14: If you are merciful, you shall receive mercy!

"Whoever does not have mercy on people, Allah Almighty does not have mercy on him."¹⁶

Principle 15: Take into consideration the rights and standing of others!

"Do not envy one another; do not 'deceivingly' outbid one another; do not hate each other; do not have aversion for another; and do not enter into a transaction when another has already entered into it.

Be fellow brothers and servants of Allah."17

Principle 16: Do not oppress or deceive your

Principle 17: Stop the oppressor and support the oppressed!

ٱنْصُ ٱحَاكَ ظَالِبًا آوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولِ اللهِ ٱنْصُرُهُ إِذَا كَانَ مَظْلُومًا

"Help your brother, whether he is the oppressor or the oppressed." A Companion asked, "O Allah's Messenger المتناب الله عليه وتسلم It is all right to help him if he is oppressed, but how should I help him if he is an oppressor?" The Prophet متنا الله عليه وتلم وتسلم replied, "Prevent him from oppressing others; that is your helping him."¹⁹

Principle 18: If you err, follow it up with good!

"Fear Allah Almighty wherever you are. Follow up a bad deed with a good deed; it will wipe out the bad deed. And behave well with people."²⁰

(Footnotes)

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

- ² Ṣaḥīḥ al-Bukhāri, vol. 1, p. 5, Hadith 1
- ³ Ṣaḥīḥ al-Bukhāri, vol. 4, p. 105, Hadith 6018
- ⁴ Ṣaḥīḥ al-Bukhāri, vol. 1, p. 433, Hadith 1283
- ⁵ Ṣaḥīḥ Muslim, p. 1222, Hadith 7500
- ⁶ Ṣaḥīḥ al-Bukhāri, vol. 4, p. 130, Hadith 6114
- ⁷ Jāmi' al-Tirmidhi, vol. 4, p. 232, Hadith 2526
- ⁸ Ṣaḥīḥ al-Bukhāri, vol. 1, p. 479, Hadith 1419
- ⁹ Jāmi' al-Tirmidhi, vol. 4, p. 142, Hadith 2324
- ¹⁰ Ṣaḥīḥ al-Bukhāri, vol. 4, p. 222, Hadith 6412
- ¹¹ Ṣaḥīḥ al-Bukhāri, vol. 2, p. 222, Hadith 6412
- ¹² Ṣaḥīḥ al-Bukhāri, vol. 4, p. 105, Hadith 6021
- ¹³ Ṣaḥīḥ Muslim, p. 1084, Hadith 6690
- ¹⁴ Jāmi' al-Tirmidhi, vol. 4, p. 308, Hadith 2685
- ¹⁵ Ṣaḥīḥ Muslim, p. 1071, Hadith 6586
- ¹⁶ Ṣaḥīḥ Muslim, p. 975, Hadith 6030
- ¹⁷ Ṣaḥīḥ Muslim, p. 1064, Hadith 6541



ٱلْمُسْلِمُ آخُوالْمُسْلِم لَا يَظْلِبُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقُهُ لُهُ

"A Muslim is the brother of another Muslim. He does not oppress him, forsake him, or belittle him."¹⁸



¹⁸ Şahīh Muslim, p. 1065, Hadith 6541
 ¹⁹ Şahīh al-Bukhāri, vol. 4, p. 389, Hadith 6952
 ²⁰ Jāmi' al-Tirmidhi, vol. 3, p. 397, Hadith 1994



The exemplary character of the Prophet 🕮

By Shaykh al-Tariqah, Amir Ahl al-Sunnah, 'Allamah, Mawlana, Muhammad Ilyas Attar Qadiri

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ الْعَالِيَةِ

When the mother of the believers Sayyidah A'ishah رَحْنَ اللَّهُ عَنْهَا was asked about the character of the Prophet رَحْنَ اللَّهُ عَنَيْهِ وَالِهِ وَسَلَّم was asked about the character of the Prophet رَصَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

Note the following points regarding the fine character of the Prophet 🕮:

- The Prophet صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم would shun argumentation, arrogance and frivolous speech.
- When he would go somewhere, he would sit down wherever space was available.
- Whenever the Messenger of Allah مَلَى اللهُ عَلَيْهِ وَالِم وَسَلَّم would shake hands, he would not be the first to withdraw them.
- He مَسَلَى اللَّهُ عَلَيْهِ وَالِم وَسَلَّم would never respond to evil with evil, instead he would pardon people. In fact, in the 23 years of propagating Islam, the Prophet مَسَلَى اللَّهُ عَلَيْهِ وَالِم وَسَلَّم faced many difficulties and troubles, but he always pardoned those who wronged him; he never sought revenge for himself.
- The Prophet مَدْنَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم would show affection towards children and be very merciful to them.
- He never scolded nor embarrassed any child.
- The Prophet صَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم never turned away anyone who came with a request.
- The Messenger of Allah مَسَلَّ اللَّهُ عَلَيْهِ وَالِم وَسَلَّ would seek to lighten people's burdens, resolve their problems and provide them ease and comfort.
- The Prophet مَن اللهُ عَلَيْهِ وَالِهِ وَسَلَّم would take care of widows and orphans and enquire about the ill.
- He مَنَى اللهُ عَلَيْهِ وَالِم وَسَمَّ He مَنَى اللهُ عَلَيْهِ وَالِم وَسَمَّ He
- * The Prophet صَلَى اللهُ عَلَيْهِ وَإِلَيهِ وَسَلَّم would treat neighbours well.
- He مَن اللهُ عَلَيْهِ وَالِم وَسَلَّه عَلَيْهِ وَالم وَحَدَيْه وَالم عَلَيْهِ وَالم وَالم عَلَيْهِ وَالم وَالم وَالم عَلَيْهِ وَالم وَالم وَالم عَلَيْهِ وَالم عَلَيْهِ وَالم وَالم وَالم عَلَيْهِ وَالم وَالم عَلَيْهِ وَالم وَالم وَالم عَلَيْهِ وَالم وَالم وَالم عَلَيْهِ وَالم و موالم وقالم وقالم
- The Messenger of Allah مَدَّلُهُ عَلَيْهِ وَالِم وَسَدًّم would strive to maintain harmony and cordial relationships in society. He would endeavour to keep the Muslims united and eliminate hatred between them.
- The Prophet مَنْ اللهُ عَلَيْهِ وَالِم وَسَدَّ would not give anyone preferential treatment based on lineage, tribe or colour; rather he said, "O people! Your Lord is one, and your father is one (Sayyiduna Adam مَنْ اللهُ عَلَيْهِ وَالم اللهُ عَلَيْهِ وَالم للهُ عَلَيْهِ وَالم وَالمَعَانَ (Jate 1). Listen! No Arab has superiority over a non-Arab, nor a non-Arab over an Arab, nor a white person over a black person, and nor a black person over a white person. However, those who are pious are better than others. Indeed the most noble of you in the court of Allah Almighty is the most pious of you."
- The Prophet مَسَلَّ اللَّهُ عَلَيْهِ وَالِم وَسَلَّ would encourage people to provide their animals with food and water on time and would warn people against harming and mistreating them.
- In an era of ignorance when women folk were not granted any status or importance and daughters were considered a form of disgrace, the Prophet مَنْ اللهُ عَلَيْهِ وَالم وَسَلَّم protected the rights of women and made their standing and importance clear through his lofty conduct and pure teachings.

May Allah Almighty grant us success in adopting the pure character and virtuous traits of the Messenger of

Allah صَلَّى اللَّهُ عَلَيْهِ وَالِم وَسَلَّم Allah مَتَلَيه وَالم وَسَلَّم اللَّهُ عَلَيْهِ وَالم وَسَلَّم

أمِيْن بِجَاةٍ خاتَم النَّبِيِّين صلَّى الله عليه واله وسلَّم

(Note: This article was prepared based on the content of the Madani Muzhakarah (episode 2,079) which took place after 'Isha Salah on 15th August 2022 along with some additional material. It is presented after final touches from Amir Ahl al-Sunnah (وَامَتُ بَرَكَاتُهُمُ الْعَالِيَهُ





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