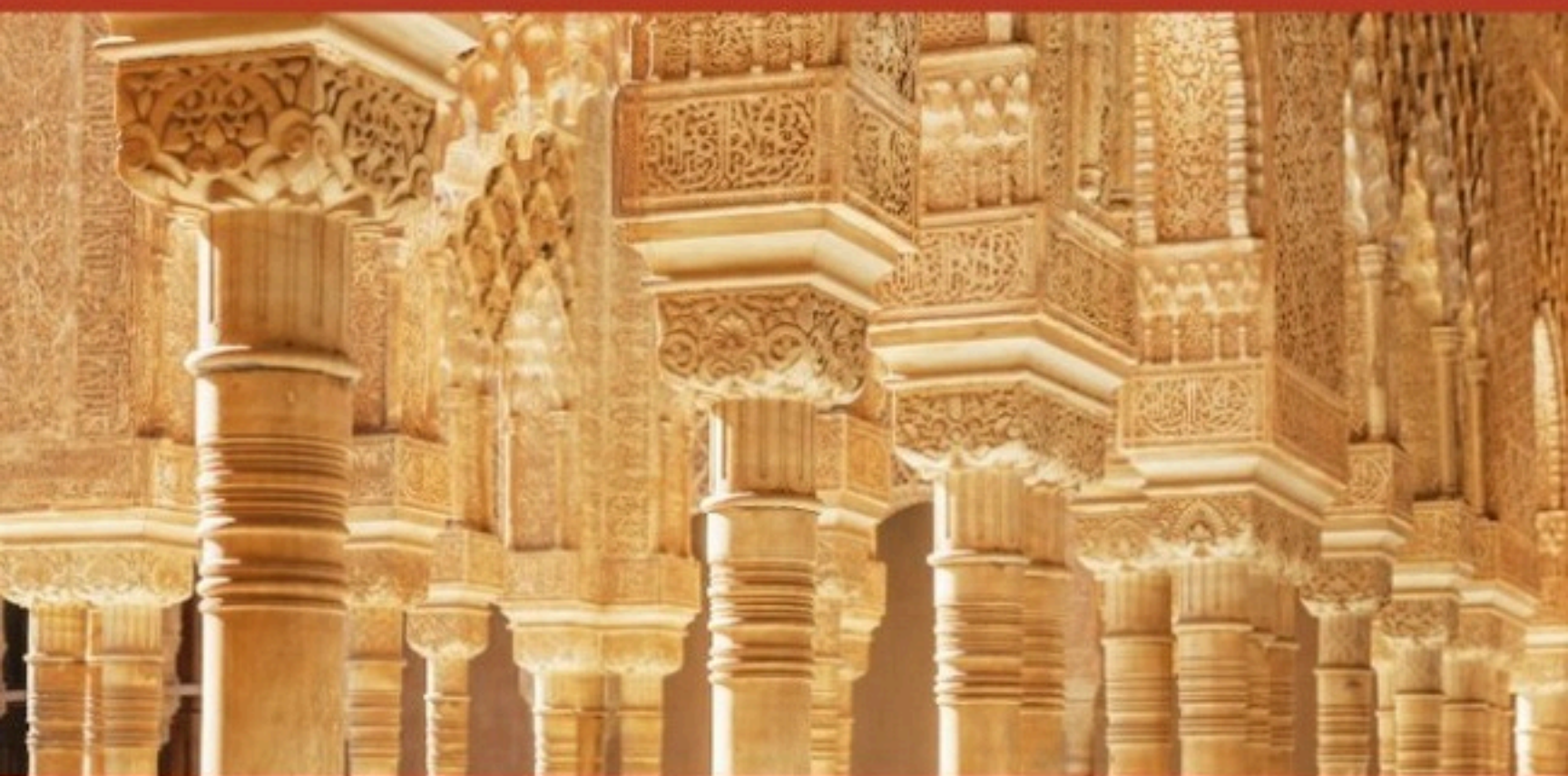


Monthly Magazine

Faizan-e-Madinah

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Table of Content

The Caring Believer	01	03	How to Be Loved by Allah
Dar al-Ifta Ahl al-Sunnah	04	06	Questions and Answers from Madani Muzakarah
The Companions as the Prophet's Poets	08	11	The City of Baghdad (Part 2)
The Mind behind the Dars-i-Nizāmī	13	15	The world's first ship
Sayyidunā Abān b. Saʿīd	17	20	Join ties, do not break them!
Angels	22	23	Concealing Faults
Quranic Guide to Etiquette with The Elect Prophet ﷺ & Five Hadith about False Accusations	25	27	Wordserach
Invocations and Litanies	28	29	Major Events of Jumada al-Ula
The umbrella-like cloud	31	33	The Saintly Pole: Shah Rukn-e-Alam رَحْمَةُ اللَّهِ عَلَيْهِ
Knock Before You Enter	35	36	The Panda and the Smartphone
Inferiority Complex and Self-Confidence	38	40	Sleep
A Purposeful Upbringing	43	44	The Beloved Prophet's Sunna
An Eye for an Eye	45	46	Women's Corner

THE CARING BELIEVER

Mawlana Muhammad Nasir Jamal Attari Madani

The beloved Prophet ﷺ said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

“In their mutual affection, mercy, and compassion towards each other, the believers are like a body; when one of its limbs is afflicted with illness, the entire body shares its restlessness and fever.”¹

The Prophet’s choice of words is unparalleled. In this hadith, three similar, yet slightly different, words had the privilege of being articulated from the blessed tongue of the beloved Prophet ﷺ:

1. “تَرَاحُمٌ” means showing mercy to one another, which implies that Muslims should have mercy on each other solely based on Islamic brotherhood, and not due to any other reason.
2. “تَوَادُّ” means to love one another. Here, it refers to fostering fraternal ties and mutual love through gestures of kindness such as giving gifts and visiting each other.
3. “تَعَاطَفٌ” means to be gentle with each other and refers to helping one another.²

Through this statement, the noble Prophet ﷺ shares a powerful metaphor to stress the importance of upholding the rights of fellow believers, supporting each other, and dealing with our siblings in faith with gentleness.³ The name of each body part is different, its form is also different and so too is its function, but the soul is one. Hence, the pain felt by one part of the body makes the other parts restless, and that one part invites the other to share in this pain. As long as that part is not at ease, the entire body remains restless and uncomfortable.

The same is the case of perfect Muslims. Although their names, neighbourhoods, cities, countries, continents, languages, cultures, and lifestyles are different, they share the one “spirit of Islam”. Hence, an affliction of a single Muslim makes the perfect Muslims restless and together they try their utmost to eliminate it.

When did flour become expensive?

Individualism, whereby people focus on their own wellbeing while disregarding the state of other Muslims, is against the spirit of Islam. A journalist conducted a survey in a deprived area of his city. There, he met a poor person and asked him, “How

do you survive? Flour has become so expensive; people are in great hardship.” The poor person asked in astonishment, “When did it become expensive? How many days has it been like this?” The journalist replied, “Which world do you live in? Flour became expensive a week ago!” The poor person said regretfully, “I acquire flour through begging and sell it to the nearest shopkeeper every day. He has been buying flour from me at the old rate for the past week!”

Become an expert of feelings

While indifference and individualism deprive society of empathy and sincere love, being an expert of feelings helps tremendously in removing pain, affliction, worry and suffering from society. A great advantage of being an expert of feelings is that the small actions of a person save him from big problems. Try to understand this from the following story:

A man came to know that two of his friends were suffering from stomach pain, so he went to one of them who was very poor and lived alone. After greeting him, he asked the reason for his stomach pain to which his poor friend replied, “I am in this state because I have not eaten anything for days.” Hearing this, he arranged food for his poor friend. After leaving from there, he went to the other friend who was very rich. After greeting him, he asked the reason for the stomach pain to which his rich friend replied, “I have reached this state due to eating too much.”

After visiting the two friends, he concluded that if they had eaten together, perhaps neither would have been in this state. If the person suffering from stomach pain due to overeating had empathised with his poor friend, he would have fed the excess food to another hungry person and been mindful of how much he eats.

Practical ways of removing suffering

Feeling the pain of fellow believers and wanting to alleviate their plights are hallmarks of a true, perfected Muslim. There are a number of ways in which you can actively extend help to others:

1. Support sick people as per their needs and regularly visit them. It is narrated in a hadith: “Whoever visits a sick person, he continues to dive in the ocean of mercy until he returns, and when he sits, he becomes drowned in mercy.”⁴
2. We cannot help everyone, but we can help at

least one person. We cannot change the entire world by helping one person, but we can change the world of one person. Therefore, try to remove the pain and suffering of an afflicted Muslim. A blessed hadith states, “Whoever removes the difficulty of a Muslim, Allah Almighty will remove a difficulty of his from the difficulties of Judgement Day.”⁵

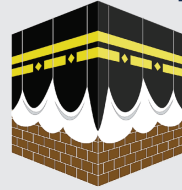
3. Be a loyal guard to and protector of the honour of Muslims. It is stated in a hadith, “When a Muslim protects the honour of his fellow believer, he is guaranteed to be saved by Allah Almighty from the fire of Hell on the Day of Judgement.”⁶
4. Take relevant steps to bring joy to the hearts of Muslims who are suffering or facing challenging times. It is mentioned in a hadith, “After the obligations, the most beloved of all deeds to Allah Almighty is to please the heart of a Muslim.”⁷
5. Forgive a suffering Muslim if he hurts your feelings, as it is mentioned in the hadith, “Allah increases the honour of the one who forgives, and whoever adopts humility for Allah’s sake, Allah elevates him.”⁸
6. Help the victims of oppression, as it is mentioned in the hadith, “Whosoever removed a difficulty of a grieving believer or helped an oppressed person, Allah writes forgiveness for that person seventy-three times over.”⁹
7. Give respite to believers who are in debt to you or waive a part of the debt. It is stated in a hadith, “Whosoever gives respite to an indigent person or forgives his loan, Allah will protect him from the heat of Hell.”¹⁰

May Allah Almighty give us the strength to sympathise with Muslims and relieve their pain.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- ¹ *Ṣaḥīḥ Muslim*, p. 1,071, ḥadīth 6,586
- ² *Faṭḥ al-Bārī*, vol. 11, p. 372, ḥadīth 6,011
- ³ *Faṭḥ al-Bārī*, vol. 11, p. 372, ḥadīth 6,011
- ⁴ *Musnad Ahmad*, vol. 5, p. 30, ḥadīth 14,264
- ⁵ *Ṣaḥīḥ Muslim*, p. 1,069, ḥadīth 6,578
- ⁶ *Sharḥ al-Sunnah*, vol. 6, p. 494, ḥadīth 3,422
- ⁷ *Al-Mu’jam al-Kabīr*, vol. 11, p. 59, ḥadīth 11,079
- ⁸ *Ṣaḥīḥ Muslim*, p. 1,071, ḥadīth 6,592
- ⁹ *Shu’ab al-Imān*, vol. 6, p. 120, ḥadīth 7,670
- ¹⁰ *Musnad Ahmad*, vol. 1, p. 700, ḥadīth 3,017

How to Be Loved by Allah



Allah Almighty states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say you, O Beloved; that ‘(O) people! If you love Allah, you should therefore obey me, (only then) Allah will love you and forgive your sins. And Allah is Most Forgiving, Ever Merciful.’”¹

When some disbelievers claimed to love Allah Almighty, He instructed His beloved ﷺ to proclaim that if they really loved Allah, they should follow His beloved ﷺ because this is the sign of truly loving Allah and the door to Allah’s forgiveness and being loved by Him.

Two lessons from this verse:

1. Every believer, man and woman, must follow the beloved Prophet ﷺ. Sayyidunā Jābir رضي الله عنه states:

‘Umar asked the Prophet ﷺ, “We hear some statements from the Jews which we like. Do you permit us to write them down?” The beloved Prophet ﷺ replied: “Are you astonished like the Jews and Christians? I have brought to you a radiant and clear ‘divine’ canon. ‘Even’ if Mūsā عليه السلام were alive today, he would have no choice but to follow me.”²

2. Whoever follows the Beloved Prophet ﷺ will be rewarded with two blessings: Allah Almighty will love him and forgive his sins.

Therefore, whoever wants to become a beloved of Allah and have his sins forgiven, he should wholeheartedly follow the beloved Prophet’s teachings and practices.

Let us take inspiration from two noble Companions in this regard:

1. Sayyidunā ‘Uthmān al-Ghanī رضي الله عنه once asked for water and performed wudu. He then smiled and explained to those present: “Once, Allah’s Messenger ﷺ performed wudu near this place and when he finished, he smiled, ‘so I have followed his sunna’.”³
2. Sayyidunā ‘Abdullah b. ‘Umar رضي الله عنهما was making his camel move in circles at a particular place. When the people asked about it, he replied, “I do not know ‘its wisdom’, but I saw Allah’s Messenger ﷺ doing this in this very place, therefore I am also doing it.”⁴

May Allah Almighty enable us to wholeheartedly follow the noble Prophet ﷺ. آمين

¹ [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aale-‘Imran, verse 31)

² Shu‘ab al-Īmān, vol. 1, p. 199, ḥadīth 176

³ Musnad Ima Ahmad, vol. 1, p. 130, ḥadīth 415

⁴ Al-Shifa, p. 15

Dar al-Ifta Ahl al-Sunnah



1. Why a robber's funeral prayer (*janāza*) is not performed

Q: What do the scholars of Islam say in regard to the following: We have come across a ruling which states that a robber will **not** have a funeral prayer if he is killed during the robbery. What is the reason behind this?

A:

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

The pristine system of Islamic law, the shari'ah, seeks to protect human life, wealth, and dignity. It delineates rights and ensures fair and just treatment for all. To protect these rights, Islamic law prescribes

legal punishments for those who infringe them. It further establishes rights for all social spheres and demographics, from national to citizen level. These collectively work to engender peace, prosperity, and felicity.

Robbery disturbs the social fabric, erodes communal peace, and offers nothing but detriment to Muslims. Their manner of living, sense of security, and assets are adversely affected by this. It can also catalyse a potential downward spiral in societal values. In the Quran, Allah has condemned those who spread discord, with robbery being a major source of this. Those who take part in this evil are not to be empathised with. The penalties meted out to them by the shari'ah are prescribed to deter others.

After this brief preamble, bear in mind there are two categories of deceased robbers:

1. Those killed in fighting during a robbery
2. Those arrested during a robbery, who go on to die later from punishment or natural causes.

In regard to the first category, the manuals of Islamic law mention such a robber will **not** have the privilege of a funeral prayer, as that entails honouring the robber through supplications for him, whereas the shari'ah seeks to reproach and dishonour the robber, as a deterrent for others. Seeing this firm, but fair, treatment will discourage others from committing robbery.

Robbers spread corruption and discord on Earth:

”(البغاة وقطاع الطريق لا يصل عليهم) لانهم يسعون في الارض فسادا قال تعالى في حقهم “ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا” والصلاة شفاعاة فلا يستحقونها“

“The funeral prayer of a rebel or robber will not be offered, as they sought to spread discord on Earth. Allah says about them: ‘This is their disgrace in the world’. The funeral prayer is also intercession, and they are not deserving of that.”¹

In regard to the second category, i.e., robbers who did not die during a robbery or theft, they will go through the regular funerary rites, such as the funerary bath and funeral prayer. This applies to those who died from punishment, natural causes in jail, or any other scenario.²

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. What to do if salah time passes whilst you are praying

Q: What do the scholars of Islam say about the following: Someone began offering Zuhr salah thinking enough time was still remaining. After completion, he came to know the time of salah had passed. Is his salah valid or must he repeat it?

A:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If the person began salah during Zuhr (by performing takbīr taḥrīma) but its time ended before he could offer the conclusional salām, the salah is valid as per the statements of the noble Jurists of Islam. This does not apply to Fajr, Jumu'a, and the two Eid prayers; these would not be valid.

If the time for Zuhr salah has elapsed entirely, but a person begins praying thinking there is still time remaining for it, his salah is still considered valid because a missed salah is valid when offered with the intention of performing a salah on time, and contrariwise according to the explanations of the noble Jurists.

This is the answer to the question posed by the inquirer. In the same scenario, if the person misses salah out of pure negligence rather than error, he must also repent from this sin.³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *al-Ikhtiyār li ta'līl al-Mukhtār*, vol. 1, p. 98, *al-Muḥīṭ al-Burhānī*, vol. 2, p. 184, *Tanwīr al-Abṣār matn Durr-i-Mukhtār Ma'a Radd al-Muḥtār*, vol. 3, pp. 125, 126, *al-Bahr al-Rāiq*, vol. 2, p. 188

² *Radd al-Muḥtār Ala al-Durr al-Mukhtār*, vol. 3, p. 126, *Al-Muheet al-Burhani*, vol. 2, p. 185, *Bahar-i-Shari'at*, vol. 1, p. 827

³ *Majm'a al-Anhur*, vol. 1, p. 216, *Bahar-i-Shari'at*, vol. 1, pp. 495, 701



Madani Muzakarah

1. Using money set aside for umrah

Q: If someone set aside money with the intention of using it to perform umrah, can he spend it on a different, permissible matter if the need arises?

A: He may spend from it if the money is in his direct ownership. If the amount of money he has saved necessitates payment of zakat, this must also be paid.¹

2. Loving the Prophet ﷺ and his city

Q: How can we develop heartfelt attachment for the city of Madina, and how can we express true love for the Prophet ﷺ?

A: To develop love for the noble city of Madina, one must learn of its incalculable eminence, sanctity, and exclusive merits. Read Maktabat al-Madinah's 130 *Parables of Devotees of Rasool*, as this book helps one foster love for Makkah and Madina. One should also read *Hadāiq-i-Bakhshish*, the poetic anthology of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ. If someone proficient in Urdu reads, understands, and memorizes this work, he will become a true devotee of the Messenger ﷺ. إِنَّ شَاءَ اللهُ، رَعِيَهُوَ اللهُ وَرَعِيَهُوَ اللهُ وَرَعِيَهُوَ اللهُ.

Our company plays a pivotal role in whether we attain love for the Prophet ﷺ or not, as a person naturally becomes incentivised when around others. If one travels for hajj or to visit Madina, but without the company of those who revere these sacred lands, we may find ourselves unable to access the emotional and spiritual states of devotion we ought to acquire. When travelling to Makkah and Madina, ensure to do so with people of devotion and knowledge.

Even in one's homeland, strive to spend as much time as possible with devotees of the beloved Prophet ﷺ. By Allah's grace, love for Madina can be kindled through the sunnah-inspired gatherings of Dawat-e-Islami, as well as the Madani Muzākarah.²

3. Intercession of the Prophet ﷺ

Q: Will people come to various noble Prophets ﷺ on the Day of Judgement, seeking their intercession?

A: Yes, indeed! When people will flock to the noble Prophets ﷺ on the Day of Judgement and ask to be saved from the

terrifying suspense of waiting for the accounting to begin, each prophet will say, "Go to someone else." When people finally arrive before the Messenger of Allah ﷺ, he will say, "Only I am for this."³

4. Giving money given as a bridal gift away for business

Q: How should a woman use the money she receives as a bridal gift? As I once personally heard on Madani Channel, a wife can give this money to her husband to start a business.

A: Whatever bridal gift the wife receives, it belongs to her. She can use it in any permissible way she chooses, such as giving it to her husband. If she does not want the money returned, she is fully entitled to excuse her husband from having to repay it.⁴

5. Pigeons causing a mess

Q: Pigeons enter the masjid and cause a mess. Should they be killed?

A: If pigeons enter the masjid and cause a mess, killing them should not be the first course of action. You can scare them away or block their entry points into the masjid. If, after all else fails, you need to kill them, then slaughter and eat them, as they are halal to consume. Their killing should not go in vain. If these pigeons are domesticated or raised by someone, slaughtering them without the owner's consent is not permissible.⁵

6. Importance of helmets

Q: Motorcycle accidents are more common than ever nowadays. How can we avoid them?

A: You should wear helmets when travelling on them. One's head will remain protected in this way. Some people wear helmets but do not fasten them properly. When an accident occurs, the helmet falls off due to the force of impact. Sometimes the helmet may be fastened securely, but due to being low-quality, it does not provide any significant safety. Wear a helmet from a reputable manufacturer, as a person should take every step to ensure their personal safety.⁶

7. Talking during sleep

Q: How should a person who talks during his sleep stop this happening?

A: If you suffer from sleep talking, try putting a cloth around your mouth, without obstructing your breathing. Any alternate method to prevent speaking can be adopted, as long as no form of harm comes about. Sleep talking may result from talking excessively when awake, but this cannot be said categorically, as sleep talking (somniloquy) affects only a small number of people. A person afflicted with this can reveal many a secret.⁷

8. Decorum must also be shown to recorded Quran recitals

Q: Can we play a recorded Quran recital at home whilst doing other things?

A: The etiquette of listening to Quran recordings is not the same as listening to it live. However, as the recording still consists of Quranic recitation, it should be closed if no one is listening to it. Recorded *na't* recitals are also played in the same manner. These too should be switched off if no listeners are around.⁸

¹ Madani Muzākarah, 3 Muḥarram al-Ḥarām, 1440 AH

² Madani Muzākarah, 4 Muḥarram al-Ḥarām, 1440 AH

³ Ṣaḥīḥ Muslim, pp. 104,105, ḥadīth 479,480; Madani Muzākarah, 7th Muḥarram al-Ḥarām, 1440 AH


⁴ Durr al-Mukhtār, vol. 4, p. 239; Madani Muzākarah, 4th Muḥarram al-Ḥarām, 1440 AH

⁵ Madani Muzākarah, 4th Muḥarram al-Ḥarām, 1440 AH

⁶ Madani Muzākarah, 6th Muḥarram al-Ḥarām, 1440 AH

⁷ Madani Muzākarah, 6th Muḥarram ul Haraam, 1440 AH

⁸ Madani Muzākarah, 6th Muḥarram ul Haraam, 1440 AH



The Companions as the Prophet's *Poets*

Muhammad Mustafā Anis Aṭṭārī Madanī

Our master Muhammad ﷺ is the most praised and described person in human history. In the Quran, Allah Almighty praises even the subtlest details of the Prophet ﷺ, referring to him as the “wrapped one” (*muzzammil*), when he covered himself with a cloak, and as the “enveloped one” (*muddathir*) when he covered himself with garments during the early phases of revelation. Elsewhere, the Quran calls him Ṭāhā and Yāsīn, to list a few, timeless Quranic plaudits for Allah’s Beloved ﷺ. The earlier prophets and messengers praised him as Allah shared with them his remarkable perfection, leaving them amazed and in awe of their future leader and superior ﷺ. This prophetic tradition of praising our master Muhammad ﷺ continued until the era of the Companions who embraced it with heart and soul. From them, the tradition was inherited by their students, the godly Followers, and then the next generation of believers, until today. And the rich tradition of writing and casting prose and poetry in praise of the most praiseworthy of Allah’s creation ﷺ will continue until the Day of Reckoning and beyond.

The Companions رَضِيَ اللَّهُ عَنْهُمْ represent a unique generation of believers who basked in the Muhammadan beauty

and quaffed from the Prophet’s spiritual outflow until his love took the reign of their very beings. As this love permeated their souls, they shared it with the world through nonpareil poetry in praise of their beloved. Hundreds of Companions cast poetry in praise of the Prophet ﷺ, the most famous of which are our masters Hassān b. Thābit, ‘Abdullah b. Rawāḥa, Ka’b b. Zuhayr, and Ka’b b. Mālīk رَضِيَ اللَّهُ عَنْهُمْ.

Sayyidunā Hassān b. Thābit

When the polytheists publicised foul poetry against the Beloved Prophet ﷺ, he ordered them to, “satirise the Quraysh, for satirising them is more potent against them than a volley of arrows.” Then he sent a message to Sayyidunā ‘Abdullah b. Rawāḥa رَضِيَ اللَّهُ عَنْهُ to satirise the disbelievers of Quraysh. He heeded the command, but his poetry did not appeal to the Beloved Prophet ﷺ, so he sent a message to Sayyidunā Ka’b b. Mālīk رَضِيَ اللَّهُ عَنْهُ, and finally, to Sayyidunā Hassān b. Thābit رَضِيَ اللَّهُ عَنْهُ.

When Sayyidunā Hassān b. Thābit came to the beloved Prophet ﷺ, he said, “The time has come now. You sent a message to the lion who strikes with his tail.” He began lampooning the Quraysh with powerful metaphors and witty verses. “O Messenger

of Allah ﷺ,” he then declared. “By the One who sent you with the truth! I will tear them with my words just as leather is torn.” The Messenger of Allah ﷺ said, “Do not be hasty, for Abū Bakr is most familiar with the lineage of Quraysh, and my lineage is connected to them. ‘Go to him’ so that Abū Bakr can separate for you my lineage from theirs.”

Thus, Sayyidunā Hassān رَضِيَ اللَّهُ عَنْهُ went to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and then returned, saying, “O Messenger of Allah! Abū Bakr has separated your lineage for me. By the One who sent you with the truth! I will extract you from them just as a hair is taken out from kneaded dough.”¹

He deeply loved the Beloved Prophet ﷺ and was devoted to him. After the Beloved Prophet ﷺ was veiled from the world, Sayyidunā Hassān رَضِيَ اللَّهُ عَنْهُ wrote many poems about his grief, passion, and sincere love. There is one such eulogy in which he mentions the passing away of the beloved Prophet ﷺ, his pulpit, his place of prayer, the weeping of the earth and heavens upon his demise, and a desire to receive the mercy of Allah Almighty and meet with the beloved Prophet ﷺ in the Hereafter.²

The Beloved Prophet ﷺ would also favour him, to the extent that he had a pulpit constructed for him in al-Masjid al-Nabawī, upon which he would stand and cast retaliatory poetry against the polytheists on behalf of the beloved Prophet ﷺ, and defend him. The beloved Prophet ﷺ stated, “Indeed, Allah Almighty will continue to aid Hassān by means of the Sanctified Spirit (*al-Rūḥ al-Qudus*) for as long as he defends Allah’s Messenger ﷺ.”³

Sayyidunā Ka‘b b. Mālīk

Among the 70 people who accepted Islam at the second pledge of ‘Aqaba was the Anṣārī Companion, Sayyidunā Ka‘b b. Mālīk رَضِيَ اللَّهُ عَنْهُ (d. 40 AH), who also had the honour of being a poet of the Prophetic court. He once asked the noble Prophet ﷺ, “How is it to recite poetry?” The Beloved Prophet ﷺ replied, “There is no harm; a Muslim performs jihad with the sword and tongue.”

His poetry aimed to demoralise the hostile disbelievers, discourage them from battle, and convey the message of Islam to them by boasting of the strength and courage of the Muslim and lauding the rich qualities of true faith. The efficacy of Sayyidunā Ka‘b’s poetry can be gauged from the fact that after listening to him recite only two couplets, the entire Daws tribe accepted Islam.⁴

Sayyidunā ‘Abdullāh b. Rawāḥa

Sayyidunā ‘Abdullāh b. Rawāḥa رَضِيَ اللَّهُ عَنْهُ (d. 8 AH), the poet of the Beloved Prophet ﷺ, became a Muslim on the night of al-‘Aqabah. The purpose of his poetry was to humiliate the polytheists for their disbelief. During the Battle of Khandaq, the Beloved Prophet ﷺ would recite verses of his poetry which were on the *rajaz* meter.

When the Beloved Prophet ﷺ entered Makka for the Umrah al-Qaḍa, Sayyidunā ‘Abdullāh b. Rawāḥa رَضِيَ اللَّهُ عَنْهُ was holding the reins of his camel and reciting poetry. Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ asked, “Do you recite poetry in the Sanctuary of Allah Almighty and in the presence of Allah’s Messenger ﷺ?” The beloved Prophet ﷺ said, “O ‘Umar! Leave him, ‘for’ his words are more impactful against the disbelievers than arrows and spears.”⁵

In many verses, Sayyidunā ‘Abdullāh b. Rawāḥa رَضِيَ اللَّهُ عَنْهُ described the sublime beauty of the beloved Prophet ﷺ. For example, he writes:

لَوْ كُنْ تَكُنْ فِيهِ آيَاتٌ مُبَيَّنَةٌ
كَانَتْ بِدِيهَتِهِ تُنَبِّئُكَ بِالْخَبَرِ

Even if he had no clear signs within him,

*His form alone would suffice as confirmation ‘of his prophethood’.*⁶

Sayyidunā Ka‘b b. Zuhayr

Another fortunate Companion who had the honour of lauding the beloved Prophet ﷺ in verse was Sayyidunā Ka‘b b. Zuhayr رَضِيَ اللَّهُ عَنْهُ. Before embracing Islam, a state order had been issued to execute him: “Whosoever sees him, should neutralise him,” because of his active role against the Muslims.

His brother, Sayyidunā Bujayr b. Zuhayr رَضِيَ اللَّهُ عَنْهُ, who had already accepted Islam, wrote to him, informing him that the merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would forgive him if he accepted Islam. Thus, he came to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who accepted his repentance and granted him amnesty.

It was on this occasion that he presented an ode in the Prophetic court, which is known as “Qaṣīdat Bānat Su‘ād,” and it is also known as the original “Qaṣīdat al-Burda,” because after hearing this ode, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gifted his own cloak to him.⁷

This cloak was later bought by Sayyidunā Amīr Mu‘āwiya رَضِيَ اللَّهُ عَنْهُ from the son of Sayyidunā Ka‘b b. Zuhayr.⁸

In one quatrain, he remarks:

أُنَيْتُ أَنْ رَسُولَ اللَّهِ أَوْعَدَنِي
وَالْعَفْوُ عِنْدَ رَسُولِ اللَّهِ مَأْمُولُ
إِنِّي أَتَيْتُ رَسُولَ اللَّهِ مُعْتَذِرًا
وَالْعُدْرُ عِنْدَ رَسُولِ اللَّهِ مَقْبُولُ

*I received news that Allah’s Messenger had ordered
‘against’ me*

Yet, there is hope for forgiveness from Allah’s Messenger.

I hastened to Allah’s Messenger, apologising,

And apologies are accepted by Allah’s Messenger.⁹

Sayyidunā Kulayb b. Asad al-Haḍramī

A fortunate lady of Haḍramawt, Yemen, made a cloak and instructed her son to take it to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. With a delegation, her son, Sayyidunā Kulayb b. Asad رَضِيَ اللَّهُ عَنْهُ reached the Prophetic court. There, he accepted Islam, and after handing over the gift, he recited:

أَنْتَ النَّبِيُّ الَّذِي كُنَّا نُنْخَبِرُهُ
وَبَشِّرْ تَتَابِكَ التَّوْرَةُ وَالرُّسُلُ

You are the Prophet about whom we were informed,

*And the Torah and earlier messengers gave us tidings of
your advent.*

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wiped his sacred hand over the face of Sayyidunā Kulayb b. Asad رَضِيَ اللَّهُ عَنْهُ. His children would boast of this honour.¹⁰

Children who would praise the Prophet ﷺ

When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah, the residents rushed out of their homes to greet him. The young girls of Madina recited the following poetry to welcome him:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَّ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعِ

The Full Moon rose over us,

From the Valley of Wadā‘.

Being thankful ‘to you’ is our duty,

For you invited us towards Allah.¹¹

There were many other Companions, men and women, who cast heart-warming poetry about the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, depicting his physical appearance and painting a colourful word-portrait of his perfect qualities. May Allah Almighty have mercy on them and forgive us without accountability for their sake. آمين

¹ Ṣaḥīḥ Muslim, p. 1,038, ḥadīth 6,395

² Sirat-e-Ibn Hishām, p. 583

³ Jāmi‘ al-Tirmidhi, vol. 4, p. 385, ḥadīth 2,855

⁴ Usd al-Ghābah, vol. 4, p. 514

⁵ Jāmi‘ al-Tirmidhi, vol. 4, p. 385, ḥadīth 2,856

⁶ Al-Iṣābah, vol. 4, p. 75

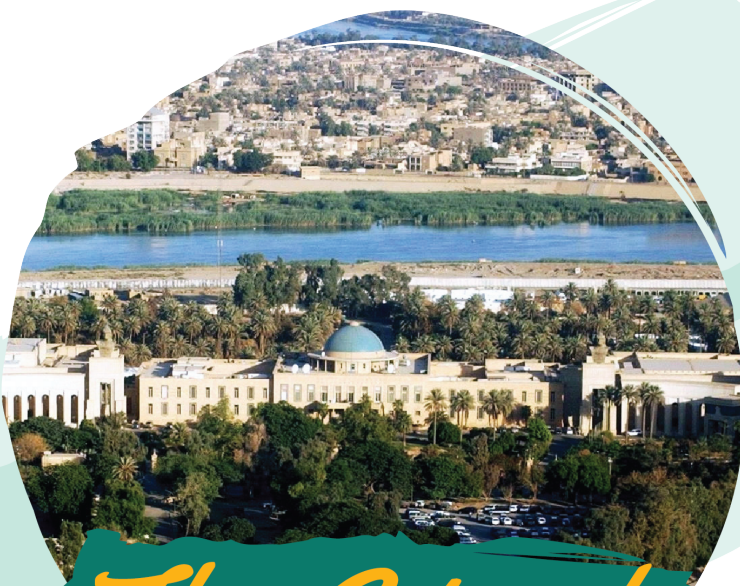
⁷ Imtā‘ al-Asma‘, vol. 2, p. 88

⁸ Mu‘jam al-Ṣaḥābah li ibn al-qānī, vol. 2, p. 381

⁹ Al-Majmū‘at al-Nabḥāniyyah fī al-Madā‘ih al-Nabawiyyah, vol. 3, p. 6

¹⁰ Ṭabaqāt Ibn Sa‘d, vol. 1, p. 263

¹¹ Al-Bidāyah wan-Nihāyah, vol. 2, p. 583



The City of Baghdad

Mawlana Asif Iqbal Attari Madani

Historical Masjids of Baghdad

After the construction of the palace, Manşūr built a masjid, but as it was slightly off from the Qibla, the Caliph Hārūn al-Rashīd had it demolished and rebuilt.¹ During his caliphate, this was the grand masjid of Baghdad. Queen Zubayda added a masjid near the royal palaces on the banks of the Tigris. She also constructed a magnificent masjid in the north of the city, in her neighbourhood Qatiya. According to records, by 3 AH, Baghdad boasted of 300,000 masjids.²

Baghdad's Seminaries and Shelters

When the era of formal religious seminaries began, Baghdad was at the forefront of this field. Major religious institutes such as the Nizāmiyya and Mustanşiriyya were founded in the city, and their pedagogy, curricula, and architecture influenced all later seminaries. Soon, Baghdad emerged as a centre

of learning with 30 institutes of higher learning. These were supported by endowments and trusts. The most famous of them were:

1. Nizamiyya, established in 459 AH.
2. Madrasa Abū Hanīfa, established in the same year, and still operating today as the Faculty of Sharia.
3. Mustanşiriyya, founded in 631 AH and remained established for a long time.
4. Bashiriyya, founded in 653 AH. The jurisprudence of the four schools was taught here and in the Mustanşiriyya.
5. Madrasat al-Aşhāb
6. Al-Madrasa al-‘Işmatiya
7. Shaykh Abū Sa‘īd al-Makhzūmī رَحْمَةُ اللهِ عَلَيْهِ also founded a grand seminary.

After Shaykh Abū Sa‘īd al-Makhzūmī رَحْمَةُ اللهِ عَلَيْهِ, the seminary came under the auspices and care of the crown of the saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. He taught hadith, jurisprudence, tafsir, and 13 other disciplines. The exponential surge in students prompted a major expansion of the seminary. Around 100,000 scholars, jurists, Sufis, and students took blessings from him. In 606 AH, a shelter was built in every area of Baghdad to feed the poor during Ramadan.³

The Scholars and Hadith Masters of Baghdad

Sayyidunā Yūsha‘ b. Nūn عَلَيْهِ السَّلَام was a prophet of Allah, alluded to in Surah al-Kahf, hailing from the family of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. He settled in Baghdad, and his shrine, near the shrine of Bahlul Dana رَحْمَةُ اللهِ عَلَيْهِ, is well known. Baghdad was also home to native scholars and those who had arrived from elsewhere. Major figures included:

1. Imam Mūsā Kāẓim and Imam Abū Ja‘far

Muhammad al-Taḳī رَحْمَةُ اللهِ عَلَيْهِمَا. They were oceans of knowledge and respected authorities in jurisprudence and tasawwuf. They were spiritual guides for the people of Baghdad until they passed away there.

2. The foremost Imam and master of the jurists, Imam Abū Ḥanīfa, Nu'mān b. Thābit رَحْمَةُ اللهِ عَلَيْهِ was born in Kufa and passed away in Baghdad. His shrine is in the Khaizran cemetery.
3. Imam Aḥmad b. Ḥanbal رَحْمَةُ اللهِ عَلَيْهِ was born in Baghdad. In the pursuit of sacred knowledge, he travelled across the Muslim world. He passed away in Baghdad.
4. Imams al-Bukhārī, Muslim, al-Tirmidhī, Ibn Māja, and Abū Dāwūd رَحْمَةُ اللهِ عَلَيْهِ are esteemed hadith masters who travelled to Baghdad many times in the pursuit of knowledge and hadith. Imam Abū Dāwūd authored his *Sunan* while sojourning in Baghdad.
5. Shaykh Ma'rūf al-Karkhī رَحْمَةُ اللهِ عَلَيْهِ was born in Karkh, Baghdad. He studied under Imam 'Alī Riḍā and Imam Abū Ḥanīfa. His shrine is in Baghdad. For centuries, the residents of Baghdad have supplicated near his shrine for their needs to be fulfilled.
6. The Sufi master, Sayyidunā Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ. His ancestors were from Nahawand but he was born and raised in Iraq. He passed away in Baghdad.
7. The proof of Islam, Imam Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ. In 484 AH, he became the vice chancellor of the Niẓāmiyya. After 4 years of teaching and writing, he left Baghdad.
8. The crown of the saints, Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. He was born in the village of Jīlān, Iraq. He went to Baghdad in his youth and lived there for the rest of his life. His shrine is a frequented locus of blessings.
9. Shaykh Shihāb al-Dīn al-Suhrawardī رَحْمَةُ اللهِ عَلَيْهِ. He was born in Suhraward, Zanjan Province, Iran. He went to Baghdad when he was young. While enrolled at the Niẓāmiyya, he studied

under Imam al-Bayhaqī, al-Khaṭīb al-Baghdādī, and Imam al-Qushayrī رَحْمَةُ اللهِ عَلَيْهِ. He also took blessings from Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. His shrine is in Baghdad.

10. Mawlana Jalāl al-Dīn al-Rūmī رَحْمَةُ اللهِ عَلَيْهِ was born in Balkh but studied in the Mustanṣiriyya, Baghdad.

Tartar Invasion

In 656 AH, during the caliphate of the last Abbasid Caliph, al-Mu'taṣim Billah, Genghis Khan's grandson, Hulagu Khan, marched on Baghdad with a large army. The Mongols launched a fierce attack on the city until finally, they penetrated the defences and wreaked havoc in the city. Not sufficing with killing thousands of civilians, they brought masjids, libraries, and seminaries to ruins.

Baghdad and Imam Ahmad Raza Khan

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ respected the pious predecessors and everything associated to them. He respected the city of Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ so much that after learning the direction of Baghdad when he was 6 years old, he never pointed his feet in that direction again. Respecting the direction of Qibla is a display of manners, while respecting the direction of a scholar or saint is an expression of love.⁴ The city of Baghdad is also mentioned in his poetry.

¹ *Tareekh Baghdad*, vol. 1, p. 122

² *Urdu Daira Ma'arif Islamia*, vol. 4, pp. 646,648

³ *Ibn Battuta*, vol. 1, p. 105, *Al-Wafi Bil Wafayaat*, vol. 2, p. 393, *Al-Muntazam*, vol. 18, p. 173, *Mirat al-Jinan*, vol. 3, p. 267, *Urdu Daira Ma'arif Islamia*, vol. 4, pp. 651,657,659,662

⁴ *Tazkirah Imam Ahmad Raza*, p. 3

The Mind behind *the* Dsrs-i-Nizāmī

Mawlana Haamid Siraaj Attari Madani

Dars-i-Nizāmī is a popular term in the discourse of religious education and Muslim academia in South Asia. The term refers to a curriculum that has endured for centuries as the rubric to train Muslim scholars in the subcontinent. As a rigorous scheme of education for Arabic and advanced Islamic studies, the Dars-i-Nizāmī has produced thousands of scholars over 350 years. Although it has undergone several minor iterations, the core curriculum and syllabus have stood the test of time and are still taught today across South Asia's thousands of seminaries. During these 350 years, many great scholars, who became mountains of knowledge in various fields, were initially developed through this curriculum. In simple terms, Dars-i-Nizāmī is a special course in which students are taught various books in different sciences that serve as an introduction and build a foundation in those sciences. Many



of the books were written by the students of the founder of Dars-i-Nizāmī either under his supervision or after him.¹

It is a speciality of this curriculum that students who successfully complete it are able to access the breadth of literature in major fields of Islamic academia including Arabic, rhetoric, jurisprudence, logic, and legal theory.

Curriculum Structure

Although the erudite scholar and Imam, Nizām al-Dīn Muhammad Sihālwi Farangī Maḥallī رَحْمَةُ اللهِ عَلَيْهِ is often credited as the eponymous founder of Dars-i-Nizāmī, it was his father, Mulla Quṭb al-Dīn Shahīd, who laid its foundations. Mulla Quṭb al-Dīn pioneered a unique but effective pedagogy which included teaching one comprehensive textbook for each subject that would not only serve as an introduction but gradually develop students' expertise in those fields. His son, Mulla Nizām al-Dīn, added a second book for every subject. Thus, he taught two books for every science, although he continued to teach only one in each science to gifted

students.² Today, Dars-i-Nizāmī refers to the books and sciences selected by Mulla Nizām al-Dīn. Mulla Nizām al-Dīn would teach whilst seated in Farangi Mahal and students would complete his course in five or six years.³ Thus, an average student would graduate at the age of 16-18.

Introduction to the Founder of Dars-i-Nizāmī

Mulla Nizām al-Dīn was a senior scholar of his time and the third son of Mulla Quṭb al-Dīn Sihālwi رَحْمَةُ اللهِ عَلَيْهِ.⁴ Mulla Quṭb al-Dīn's scholarship, erudition, and service to Islam impressed the king of India, Aurangzeb Alamgir.

Mulla Quṭb al-Dīn was in his native town Sahali, imparting sacred knowledge to his students. He was brutally attacked and martyred by miscreants and his house was set on fire. After this incident, his family left Sahali.

Arriving at Farangi Mahal

The king gifted the former house of a French businessman to the family of Mulla Quṭb al-Dīn. It was located near Lucknow and known as the Haveli Farangi.⁵ It is also known as the Farangi Mahal. This was the place where preachers of Islam and propagators of the Sunna were trained and prepared en masse. Mulla Nizām al-Dīn was 14 years old when he arrived at Haveli Farangi.⁶

Education of Formal and Spiritual Sciences

He acquired his initial Islamic education from his father. When he reached Haveli, he further studied with the greatest and talented scholars of the time.⁷ After completing the study of the rational and transmitted sciences, he pledged spiritual allegiance to the Qadiri Shaykh, Sayyid ‘Abd al-Razzāq Banswī رَحْمَةُ اللهِ عَلَيْهِ, traversed the spiritual path under his guidance, and was later honoured with caliphate in the spiritual order.⁸

Madrassa Farangi Mahal

After Mulla Nizām al-Dīn رَحْمَةُ اللهِ عَلَيْهِ completed his education, he spent the rest of his life at Farangi Mahal, teaching, writing, preaching, and guiding the community. This is where he pioneered his curriculum. His course was widely accepted, such that his students began to spread all over India. Through his efforts and the work of his countless students, the blessings of Farangi Mahal reached most areas of South Asia. He made Farangi Mahal a focal point of knowledge and thousands of teachers, scholars, researchers and preachers were produced as a result. Today, the greatest scholars and teachers of Pakistan and India consider it to be an honour to be students in the chain of Mulla Nizām al-Dīn’s students and grand-students.⁹

Initial Contents of Dars-i-Nizāmī

Mulla Nizām al-Dīn رَحْمَةُ اللهِ عَلَيْهِ included books relating to about eleven sciences. Since the Quran and hadith are

the foundations of Islam, learning Arabic is mandatory. Persian was the official language at the time and Ḥanafī jurisprudence was the prevailing law, and therefore these subjects were also taught. Sciences such as philosophy, arithmetic, logic, and dialectics were also part of the curriculum. It was a comprehensive approach that addressed the religious and societal needs of the time. 43 books were included to cover the 11 subjects. There were 20 books covering the rational sciences; 8 books in logic, 3 in philosophy, 4 in dialectics, and 5 in mathematics and Euclidean geometry. 14 books covered linguistics; 7 books in morphology, 5 in syntax, and 2 in rhetoric. There were 9 books covering purely religious sciences; 2 in jurisprudence, 4 in legal theory, 2 in tafsir, and 1 in hadith.¹⁰

Throughout the ages and across various areas and institutes, the exact books taught in this course have differed. Some institutes added books in one particular science and others added books in another. The books of these sciences, with some changes, also make up the syllabus in the Jamiaat ul Madina of Dawat e Islami.

Death

He passed away on 9th Jumadal Ula, 1161AH, corresponding to 8th May, 1748.¹¹

May Allah Almighty raise the ranks of the scholars who laid the foundations for Dars-i-Nizāmī and carried it forward. May Allah accept their noble efforts.

اٰمِيْن بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

¹ Bani Dars-e-Nizami, p. 259

² Bani Dars-e-Nizami, p. 262

³ Bani Dars-e-Nizami, p. 79

⁴ Mumtaz Ulama Faranghi Mahal, p. 51

⁵ Bani Dars-e-Nizami, p. 50

⁶ Bani Dars-e-Nizami, p. 61

⁷ Ta’reefat-e-Uloom Darsiya, p. 235

⁸ Ta’reefat-e-Uloom Darsiya, p. 237, Bani Dars-e-Nizami, pp. 72,73

⁹ Al-Qalam, June 2012, p. 271

¹⁰ Bani Dars-e-Nizami, p. 203



A bright future

THE WORLD'S FIRST SHIP

Mohammad Bilal Raza Attari Madani

Do you know who built the world's first ship? If you do not know, let me tell you.

Thousands of years ago, Allah sent a prophet to earth whose name was Sayyidunā Nūḥ عَلَيْهِ السَّلَام. For 950 years, this eminent prophet tried to guide people to the right path, the Path of Allah. However, only 80 people accepted his message.

Eventually, Allah Almighty informed him that a powerful storm would sweep away the evil people and that he should build a ship to save himself and the believers. Two-hundred years still remained before the arrival of the storm, and he needed wood to build a special ship called an ark. To obtain wood, he planted some trees called Sagwan whose wood is very durable. These trees took 100 years to grow, after which he and the believers started building the world's first ship. Throughout this time, the evil people persecuted him in various ways. However, he remained patient and persevered in preparing the ship without paying attention to what they said.

Do you know how long it took to make the world's

first ship? You may think it took one or two years. However, it took around 100 years to build this ship. You may be wondering why it took so long to build a ship? The answer will become clear once we learn some facts about the ship:

- According to one opinion, this boat was 300 yards long, 50 yards wide, and 300 yards in height.
- The front part of the ship was like the head of a rooster.
- The rear part was like the tail of a rooster.
- The lower part was like the stomach of a bird.
- The ship was coated with tar.
- It had three doors, which were affixed to the ship using iron nails.
- Three decks were built for the ship: the bottom deck for wild animals, birds, and terrestrial insects; the middle deck for cattle and other animals, whereas the top deck was built for humans.

You have heard how magnificent and extraordinary this ship was. However, the storm that was about

to come was also extremely dangerous. The sign of this storm arriving was that water would begin to boil and overflow from the oven in Sayyidunā Nūḥ's house. Hence, when he saw the oven overflowing one day, he ordered the birds, animals and believers to board the ship. The storm continued to grow bigger and more powerful. It started raining so heavy that the ground cracked open in many places and water began coming out of it too. This rain lasted for 40 days. Even the peaks of mountains that were 40 yards tall were submerged in the water. No one survived besides those on board.

The ship continued to travel for about 150 days, during which time when the ship reached Arabia, it also circumambulated the Ka'ba seven times. Eventually, the storm stopped. On 10th Muharram, the day of Ashura, the ship reached Mount Judi in Iraq. All the people fasted on that day as a form of gratitude. This is how the journey of the world's first ship came to an end.¹

We learn the following from this incident:

1. We should regularly call people towards good.
2. Regardless of whether someone accepts what we say, we should continue calling people to Allah.
3. We should not mock the people of Allah or hurt their feelings.
4. We should obey Allah.
5. We should fear His punishment.
6. We should accept what the people of Allah say.
7. We should have complete trust in Allah.
8. We should be thankful upon receiving a blessing from Allah.
9. Worship is an excellent way of being thankful to Allah Almighty.

¹ Part 12, Surah al-Hud, verses 36 – 44; al-Durr al-Manthur, vol. 4, pp. 419 – 437; Tafṣīr al-Ṣāwī, vol. 3, pp. 913 – 914; Ajaib al-Quran ma'a Gharaib al-Quran, pp. 316 – 321

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SAYYIDUNĀ ABĀN B. SA'ĪD

Mawlana Adnān Ahmad 'Attārī Madani



Hailing from the powerful Umayyad clan, Sayyidunā Abān b. Sa'īd b. 'Āṣ al-Umawī al-Qurashī رَضِيَ اللَّهُ عَنْهُ was a Companion of the Prophet and a scribe of the Quran.¹

Before Islam

Sayyidunā Abān b. Sa'īd had eight brothers, five of whom embraced Islam. The remaining three died as disbelievers.²

His brothers Sayyidunā Khālīd and Sayyidunā 'Amr رَضِيَ اللَّهُ عَنْهُمَا accepted Islam first and migrated to Abyssinia during the First Migration.

In 3 AH, Sayyidunā Abān b. Sa'īd fought for the disbelievers in the Expedition of Badr. His non-Muslim brothers, 'Āṣ and 'Ubayda, were killed by Sayyidunā 'Alī and Sayyidunā Zubayr b. 'Awwām رَضِيَ اللَّهُ عَنْهُمَا. Sayyidunā Abān b. Sa'īd رَضِيَ اللَّهُ عَنْهُ was destined to become a believer and made it out alive. After this encounter, Sayyidunā Khālīd and Sayyidunā 'Amr رَضِيَ اللَّهُ عَنْهُمَا wrote him a letter saying, "We remind you of Allah. You are headed to die on the same false religion as your father did, and upon which your two brothers were slain."

As he was not yet Muslim, Sayyidunā Abān was

enraged and declared, "I shall never abandon the religion of my ancestors."³

His path to Islam

Before becoming Muslim, he would say unfitting things about the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Describing one of the events that led him to Islam, he says:

I travelled to Syria for business, staying there for a year. One night, the local churches began to emanate with fragrance. The Christians began preparing luxurious food and donning fine attire. I asked one of them why all of this was taking place, and he replied, "A hermit named Bakā lives here. He has not come down from this mountain for forty years nor has anyone seen his face in that time. He is soon to alight this mountain and spend forty days in our churches."

The hermit came, and people rushed to surround him. I saw him to be an old man. Some days passed when I too approached him and said, "I am from the Qurayshi tribe. There is a man among us who says he was sent by Allah in the same way Mūsā and 'Isā

were sent." The hermit asked, "Where is your city?" to which I replied, "Makka, on the coastal plain of Tihāma." "Perhaps you are an Arab businessman?" He inquired. When I said yes, he then asked, "What is the name of the person you speak of?"

"Muhammad," I replied.

Hearing this, the hermit said, "Shall I first mention the qualities he possesses, after which you may tell me more about him?" I agreed, and he asked, "How long has it been 'since he announced his Prophethood'?" "Twenty years or less," I replied. "Was he forty 'when announcing his Prophethood'?" "Yes, he was" I said in surprise.

The hermit then began to describe the qualities and physical appearance of the Prophet ﷺ:

His hair is not curly, his face is resplendent, his height is medium, his palms are full, and there are fine lines of redness in his eyes. He did not wage war or contend in the city he once resided in. After migrating, he attained victory through battle. His number of followers continues to get ever larger, whilst his enemies are becoming ever fewer.

"By Allah!" I exclaimed, "You did not err in the slightest when explaining his life. Tell me, who exactly are you?" The hermit did not answer, but instead asked me my name. I replied it was Abān. "Do you accept this person (the Prophet ﷺ) or not?" he asked. "I do not accept him" I said. The hermit then lightly struck my back with his hand. "Does this person write letters with his own hand?" he asked, to which I replied, "No."

"By Allah!" the hermit exclaimed, "He is the Prophet of this Ummah. He will certainly become dominant over all of you, victorious over the entirety of Arabia, and his religion will attain supremacy over the entire Earth." The hermit then went outside and headed to his monastery. His parting words were,

"Convey my greetings to that righteous man." This incident transformed my thinking. Returning to Makkah, I never spoke ill of the Prophet ﷺ again.⁴

Before the Treaty of Hudaibiyya, Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللَّهُ عَنْهُ conveyed a message on behalf of the Prophet ﷺ to the Quraysh. They disregarded the content of the message and asked him to leave instead. Seeing this, Sayyidunā Abān b. Sa'īd exclaimed, "Welcome! Go wherever you please in Makka. You are entirely safe." He then disembarked his horse, offered the saddle to Sayyidunā 'Uthmān, and sat behind him as they entered Makka.⁵

Embracing Islam

Some days passed after the above-mentioned event. Sayyidunā Khālīd and Sayyidunā 'Amr had set out from Abyssinia and reached the coast of Yemen. Here, both brothers sent another letter to Sayyidunā Abān b. Sa'īd, exhorting him to accept Islam. After perusing this second letter, Sayyidunā Abān b. Sa'īd accepted Islam. He travelled to Madīna to meet with his brothers, and the three of them then proceeded to Khaybar to meet the noble Prophet ﷺ.⁶

The Treaty of Hudaibiyya occurred in Dhu al-Qa'da of 6 AH. Two months later, Khaybar was conquered in Muḥarram. His acceptance of Islam took place between these two events.⁷

'In what state did you leave the Makkans?'

When Sayyidunā Abān b. Sa'īd visited the Prophet ﷺ, the latter asked, "In what state did you leave the Makkans?" "I left them with rain having fallen on their land, the *idhkhīr* (a well-known, sweet-smelling plant) had grown profusely, and the *thumām* (a desert grass) had just begun to sprout," he replied. The description of his hometown moved the Prophet ﷺ to tears, and he remarked, "I am the most eloquent of you, and second to me is Abān."⁸

Participating in expeditions and moving to Bahrain

He fought in the Expedition of Khaybar.⁹

When returning from the expedition in Taif, the Messenger of Allah ﷺ placed Sayyidunā Wardān رَضِيَ اللَّهُ عَنْهُ in his care. He was tasked with paying for Sayyiduna Wardān's expenses, acquiring any necessities he may require, and teaching him the Quran.¹⁰

After the Hajj in 9 AH, he was appointed by the Prophet ﷺ to Bahrain to collect zakat there. He resigned from this position and returned to Madīna when the Prophet ﷺ left this world.¹¹

Martyrdom

According to one opinion, Sayyidunā Abān b. Sa'īd was martyred in the Ajnādayn incident of Jamād al-Ula, 13 AH.¹²

He was struck by an arrow, which he pulled out from his body. Wrapping his imāmah around the wound, he was picked up by his brothers and carried away.

"Do not open the imāmah from my wound," he said. "If you do so, I will pass away." However, for the necessary treatment, the imāmah had to be untied, and Sayyidunā Abān b. Sa'īd رَضِيَ اللَّهُ عَنْهُ subsequently passed away to embark on the journey of the Hereafter.¹³

¹ *Usd al-Ghābah*, vol. 1, p. 58

² *Al-Istī'āb*, vol. 2, p. 159

³ *Ṭabaqāt al-Kabīr li ibn S'ad*, vol. 9, p. 5

⁴ *Tārīkh ibn 'Asākir*, vol. 6, p. 128

⁵ *Maghāzī li al-Wāqidi*, p. 601; *Usd al-Ghābah*, vol. 1, p. 59

⁶ *Ṭabaqāt al-Kabīr li ibn S'ad*, vol. 5, p. 10

⁷ *Usd al-Ghābah*, vol. 1, p. 58

⁸ *Gharīb al-Ḥadīth li al-Khaṭṭābi*, vol. 1, p. 494; *Mu'jam ibn al-A'rabī*, p. 1116, ḥadīth 2408

⁹ *Usd al-Ghābah*, vol. 1, p. 59

¹⁰ *Al-Iṣābah*, vol. 6, p. 474

¹¹ *Ṭabaqāt al-Kabīr li ibn S'ad*, vol. 5, p. 10/11

¹² *Al-Istī'āb*, vol. 1, p. 160

¹³ *Tārīkh ibn 'Asākir*, vol. 6, p. 138; *Al-Iktifā' li al-Kalā'ī*, vol. 2, p. 204



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TIES, DO NOT BREAK THEM!

Mawlana Muhammad Imran Attari
Chairperson of Dawat-e-Islami's Central Executive Committee

We have a duty to foster good ties with our relatives. Hence, to maintain a good relationship with them, it is imperative to display upright conduct in matters such as interaction, communication, and transactions. Unfortunately, today people sever relationships and turn away from each other over trivial issues due to a lack of knowledge, misunderstanding, absence of counsel, or ego. They lose their temper and overreact time and again. All too often, relationship breakdowns, such as between siblings or spouses, lead to many sins like backbiting, false accusations, and bitterness. In fact, after a familial bond is severed, the parties involved often only ever engage with each other viciously or bad mouth each other in front of others.

When assessing the typical causes that lead family ties to deteriorate, I discovered that most of the time, the choice to sever ties is unjustified and against the teachings of Islam.

Some causes of quarrelling and relations being severed

1. "When we went to the banquet organised by so-and-so, he did not even talk to us politely; he was asking others for water and food, but where we were sitting, he did not come even once, and he did not give us any respect." Now, everyone understands very well that the host is usually stressed during the banquet. He must do many things and meet many people in a limited time. Rather, sometimes his mind is preoccupied with the loan he had to take to arrange a banquet to fill the stomach of his family members and other acquaintances. In such a situation, he needs sympathy, yet we are the ones complaining.
2. "We invited so-and-so to our gathering, but he never came. Therefore, we too will not go to his gathering!" Ponder for a moment. There may be many reasons for his absence; he may have had an emergency, he may have been under financial pressure, or there may be some other such issue due to which he did not come. We spoke to ten people and complained about him not coming,

but did we even once ask him directly the reason for his absence?

3. "He goes to his house, but does not come to my house. He invites him to every feast but does not invite me." Brother, he has the right to choose to go to someone's house. He goes to that person's house for a specific purpose, but that is not the case with you, so he does not come to your house. Likewise, he has the right to invite whomsoever he likes to his house. Sometimes, it may be the case that a person's nature is known that even if so-and-so comes on a happy occasion, he will cause disruption and ruin the pleasant environment. It is his nature to fight, quarrel, mock, object and dishearten. He cannot conduct himself properly among people. Ask yourself, who will allow such a person to partake in their occasions of happiness? In addition, sometimes, a person is not financially capable, so he only invites select people. In such a situation, it is not right to be displeased. Instead, one should display a big heart, and upon becoming aware of the banquet arranged on a happy occasion, he should call him to congratulate him and pray for him to remain safe from the evil eye.
4. "When he went for Hajj/Umrah, he did not even tell us, nor did he inform us when he came back. We only came to know from someone else." Well, it was not obligatory for him to tell you when he departed to perform Hajj or Umrah and even after returning. In the same way, when someone comes back from the sacred journey of Hajj, firstly, there is a series of congratulations. After that, the returning pilgrim is berated with questions about the gifts he had brought. Siblings, spouses, children, and even extended family such as the sister's in-laws hound the pilgrim, incessantly asking about gifts he has for them. People also complain that such-and-such a thing was given to so-and-so. Still, we did not receive it, or so-and-so was given more of a certain thing, and we received less, he has brought such-and-such thing for the children of

so-and-so but did not bring it for my children, the daughter-in-law says that he has brought things for his daughter but not for me. There are disputes over kids in this regard, too, i.e., things were brought for the maternal grandkids but not the paternal grandkids or vice versa. Let's suppose nothing was brought for or given to you, then tell me, do you have any right according to Sharia to make such a demand? If they give less or more to someone and do not give anything to another person, they have the right to do this. Also, concerning these gifts, they are granting them based on ethics, love and devotion. They are not obliged to distribute them to everyone. When it is not binding upon them from a Shari viewpoint, you should not speak against them or quarrel with them.

Even if they only gave a small bottle of Zamzam water and a few dates, it is more than sufficient as the purpose is to attain blessings, be it less or more. Tell me, is Zamzam water only considered holy when you are given a big bottle of it? To label someone as miserly solely based on this and to call them names and sever ties with them is undoubtedly foolish.

It is my humble plea to all devotees of the Prophet! Develop determination, courage, and self-respect! Those who become displeased over trivial matters should change their disposition and instead adorn themselves with the ornamentation of forgiveness and pardoning. Instead of breaking relationships, do acts that lead to ties being upheld. May Allah Almighty bless us all with His merciful gaze.

امِينُ بَجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Angels

Sayyid Mohammad Sajjad Attari Madani

Allah Almighty created angels from light. He hid them from our sight and enabled them to appear in whatever form they choose. Angels are completely obedient to Allah and do not disobey Him. They are infallible, i.e., sinless, and immune to committing sins and mistakes. Even the slightest disrespect of an angel amounts to disbelief (*kufr*). To deny the existence of angels or to say that “angel” refers to the power of goodness and nothing besides this is also disbelief.

Number of angels: The exact number of angels is only known to the Lord Almighty Who created them, and the messenger to whom He gave this knowledge.

Four archangels: Jibrā’īl, Mikā’īl, Isrāfīl, and Malak al-Mawt (‘Izrā’īl) are superior to all other angels.

What do the angels do? Allah has assigned various duties to them, some of which are as follows:

- Conveying revelation from Allah to the noble prophets عَلَيْهِمُ السَّلَام.
- Bringing rain to earth.

- Blowing the winds.
- Making sustenance reach creation.
- Forming the fetus in the womb.
- Bringing change to the human body.
- Protecting humans.
- Participating in virtuous gatherings.
- Recording people’s deeds and misdeeds.
- Serving the court of the beloved Prophet.
- Carrying the greetings of Muslims to the Prophet.
- Questioning the deceased.
- Removing the soul.
- Punishing sinners in the Hereafter.
- Blowing the Horn before the Day of Reckoning.¹

¹ *Bahār-i-Sharī’at*, vol. 1, pp. 90 - 95

Concealing Faults

Humans have an incredible ability to do immense good or great evil. Although we all have the potential for good and bad, some people prefer to focus on the bad of others, overlooking their good. They are akin to flies which prefer to sit on impure wounds instead of the rest of the body. Such unfortunate souls waste their time and efforts in search of people's hidden shortcomings in a bid to expose them.

Such phrases are uttered by them:

- "Hey, did you hear about him and his big fight with his wife yesterday."
- "She was humiliated by her landlord."
- "He is very timid, yesterday when a rat came to his house, he ran out onto the street in fear."
- "He is very greedy."
- "His child is below average in school and is always getting in trouble."
- "She does not get along with her mother-in-law, just yesterday they had a massive quarrel."
- "He went to her house with a marriage



proposal but was humiliated and thrown out by the family.”

They get a strange, devilish pleasure by doing this and become blind to their own evils.

This type of malicious behaviour entails two sins: One, the evil act seeking out the faults of others, which has been forbidden in the noble Quran where it states:

وَلَا تَجَسَّسُوا

“And do not search for (hidden) faults.”¹

Two, the evil and despicable act of publicising people’s shortcomings. The final Messenger of Allah ﷺ said, “Whosoever seeks the faults of his Muslim brother, Allah Almighty will reveal his faults, and whosoever’s faults Allah Almighty will reveal, he will be humiliated even whilst in ‘his’ house.”²

Commenting on this hadith, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states, “The divine order dictates that whosoever defames someone without reason, Allah Almighty will defame him.”³

Sins were observed falling

Once, the foremost Imam, the Master of the Jurists, Imam Abū Ḥanīfa رَحْمَةُ اللهِ عَلَيْهِ went to the wudu area of Jami Masjid Kufa. He saw a young man performing wudu and the drops of used wudu water were dripping from him. He رَحْمَةُ اللهِ عَلَيْهِ said, “Dear son! Repent for ‘the sin of’ disobeying your parents.” “I have repented,” he replied. Seeing the drops of water falling from another person, he رَحْمَةُ اللهِ عَلَيْهِ said, “My brother, repent for ‘the sin of’ fornicating.” “I have repented,” he humbly replied. Seeing the remnants of water falling from another person, the Imam said, “Repent for ‘the sin of’ drinking wine and listening to songs and music.” He humbly replied, “I have repented.”

As the shortcomings of people would manifest before him, Imam Abū Ḥanīfa asked Allah Almighty to end these unveilings of the unseen. His supplication was accepted and the unveilings ceased.⁴

Learning of people’s sins was a bête noire of the great men and women of Allah, let alone publicising them.

If we happen to learn of someone’s sins or faults, we should conceal them, as long as doing so does not infringe on the rights or safety of others. The beloved Prophet ﷺ said, “Whosoever conceals the faults of a Muslim, Allah Almighty will conceal his faults in the world and the Hereafter.”⁵

It is narrated in Mirat al-Manajih:

Do not reveal hidden shortcomings, provided that this does not harm the religion or the nation, otherwise they must be revealed! Capture the spies of the disbelievers! Expose the plans of those who secretly plot! Inform the oppressed about the plot of the one who plans to murder out of oppression! Conduct is one thing, transactions and politics are different things.⁶

¹ [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, verse 12)

² Jāmi’ al-Tirmidhi, vol. 3, p. 416, ḥadīth 2,039

³ Mirāt al-Manājīh, vol. 6, p. 618

⁴ Al-Meezan al-Kubrah, part 1, p. 130

⁵ Ṣaḥīḥ Muslim, p. 1110, ḥadīth 2,699

⁶ Mirāt al-Manājīh, vol. 1, p. 189



QURANIC GUIDE TO ETIQUETTE WITH THE ELECT PROPHET ﷺ

Muhammad Zahid Attari

(5th year student of Markazi Jamia-tul-Madina, Faizan-e-Madina, Faisalabad)

The greatness and eminence of the noble Prophet ﷺ is most elevated indeed. Allah Almighty addresses several prophets in His Book, calling them by their names using the second person vocative. For example, He says, “O Nūh,” and “O Mūsā.” However, when addressing the Beloved Messenger, our master Muhammad ﷺ, He does not call him by name on any occasion, choosing instead to address him by his titles. For example, “Dear Wrapped One!” and “Dear Prophet.” In this, there is a subtle lesson about the etiquettes in relation to the Prophet ﷺ. Drawing on the Quran, we are sharing the essential manners that we observe when talking about the final Messenger ﷺ.

1. Speak in a respectful tone:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

“O believers! Do not raise your voices higher than the voice of this conveyor of the unseen (i.e., the Beloved Prophet Muhammad).”¹

In this blessed verse, Allah Almighty teaches the Muslims an etiquette of the Prophetic Court, which is that when you speak before him, you must not raise your voice above his. Rather, you must speak in a quiet tone.²

2. Address him politely:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“O people! Do not make the calling of the Messenger amongst yourselves just like one calls the other amongst yourselves.”³

Here, the directive is to ensure that we address the noble Prophet ﷺ in a way that befits him, with humility and reverence, not as

we address each other.⁴

3. Do not say *Rā'ina* (راعنا):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

“O believers! Do not say (to the Prophet Muhammad), ‘Raa’ina,’ and submit as so; ‘Unzurna (meaning that please grant us your attention so that we understand well)’⁵

During the Beloved Prophet’s sermons, the noble Companions عَلَيْهِمُ السَّلَام would say “رَاعِنَا”, but the Jews would use this word in a disparaging manner. Therefore, Allah Almighty commanded the Companions to say “أَنْظُرْنَا” instead of “رَاعِنَا” so that no doubt of any disrespect remained.⁶

4. Visiting the Prophetic Court to seek forgiveness:

وَنُؤَاظِهِمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ فَوَجَدَ اللَّهُ تَوَّابًا رَحِيمًا

“And if when they (the people) do injustice to their own souls ‘by committing sins’, they should come to your august court, ‘dear Beloved’, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.”⁷

The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

Humanity has been commanded to go to the court of the beloved Prophet ﷺ and repent and seek forgiveness. Although Allah Almighty hears all and sees every place, He gave the command that if you seek repentance, then present yourself before My Beloved.⁸

5. Do not go ahead of Allah's Messenger:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا رِجَالَنَا بِاللَّهِ وَرَسُولِهِ

“O believers! Do not advance yourselves before the command of Allah and His Messenger.”⁹

Mufti Ahmad Yaar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ
comments:

This command is all inclusive, i.e., it is forbidden to go ahead of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in any matter, in speech or action. If you are travelling in the company of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is forbidden to go ahead of him; if you are eating with him, it is not permissible to start before him; likewise, it is unlawful to give priority to your own intellect or opinion over that of the Beloved Prophet.¹⁰

There are many verses besides these which mention the etiquettes of the Prophetic Court. We make *du'a* to Allah Almighty that He allows us to visit the Court of the Chosen One whilst abiding by the requisite manners. آمين

¹ [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, verse 2)

² Sirat al-Jinan, vol. 9, p. 397

³ [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, verse 63)

⁴ Sirat al-Jinan, vol. 6, p. 675

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 104)

⁶ Al-Tafsir al-Kabir, verse 104, vol. 1, p. 634

⁷ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 64)

⁸ Fatāwā Razawiyah, vol. 15, p. 654

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, verse 1)

¹⁰ Shan-e-Habib al-Rahman, p. 224

Five Hadith about False Accusations

Muhammad Muhsin

(7th year student of Jamia-tul-Madina Ghaus-e-Azam, Karachi)

It is morally wrong to engage in sins, but even worse is to falsely accuse others of disobeying Allah. Making accusations against another is called slander, and unfortunately, this ill has reached epidemic levels in our communities and seeks to undo the very fabric of

our society. Making an accusation against another is a major sin which several hadith have condemned. For example:

1. The merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whosoever mentions a shortcoming of a Muslim which is not found in him, Allah Almighty will place him in *Radghat al-Khabāl*¹ until the punishment of his sin is completed.”²
2. “Whosoever makes an accusation against a Muslim to disgrace him, Allah Almighty will stop him on the Bridge of Hell until he is punished in accordance with what he uttered.”³
3. “Even before the feet of a false witness move, Allah Almighty makes the Fire necessary for him.”⁴
4. The noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Accusing a chaste woman of adultery ruins a hundred years’ worth of good deeds.”⁵
5. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked the Companions الرضوان عَلَيْهِمُ الرضوان, “Do you know who the impoverished person is?” The noble Companions replied, “The impoverished one from among us is the one who neither has dirham nor wealth.” The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded:

The impoverished person from my nation is the one who will come forth on the Day of Judgement with salah, fasts, and zakat but he will have cursed someone, made an accusation against another, stolen the wealth of someone else, spilt the blood of another person, and struck someone. So, they will all be given a part of his deeds. If his deeds finish before the rights over him are fulfilled, their sins will be transferred to him. Then he will be cast into the Fire.⁶

May Allah Almighty protect us from making accusations and enable us to use our limbs in His obedience and in doing what pleases Him.

آمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- 1 The place in Hell where the blood and pus of its denizens is gathered.
- 2 Sunan Abi Dawūd, vol. 3, p. 427, ḥadīth 3,597
- 3 Sunan Abi Dawūd, vol. 4, p. 355, ḥadīth 4,883
- 4 Sunan Ibn Mājah, vol. 3, p. 123, ḥadīth 2,273
- 5 Al-Mu’jam al-Kabir, vol. 3, p. 169, ḥadīth 3,023
- 6 Ṣaḥīḥ Muslim, p. 1,069, ḥadīth 6,579

WORD SEARCH

Dear children! Jannah is a very beautiful place, which Allah has made only for Muslims and Muslims only. When they enter it, they will never have any worries again and they will be at peace forever. Whatever they want to eat, they will have at once, and nobody will die or fall ill. Also remember, only the believers will go to Jannah.

Allah has informed us of many names for Jannah in the Quran. Five of them are: 1) Firdaws 2) Dar al-Salam 3) al-Husna 4) Dar al-Muqamah 5) Dar al-Muttaqin.

Connect the letters from above to below and from right to left. Find these five names, just as the word Jannah has been highlighted in the table. Find the following five words:

Firdaws

Dar al-Salam

al-Husna

Dar al-Muqamah

Dar al-Muttaqin

D	A	R	A	L	M	U	T	T	A	Q	I	N
A	K	Z	G	R	Q	S	M	R	L	P	A	K
R	L	A	S	I	M	J	H	A	X	B	R	L
A	H	F	I	R	D	A	W	S	A	A	A	H
L	A	B	N	A	J	N	L	I	H	K	L	A
S	L	E	N	K	B	N	N	A	U	N	S	L
A	I	I	A	H	E	A	T	L	B	A	A	I
L	L	A	H	I	M	H	H	A	X	L	L	L
A	U	U	K	I	O	A	L	W	F	A	A	U
M	L	A	L	H	A	L	H	U	S	N	A	L
A	K	L	C	D	E	F	G	A	M	I	N	K
E	D	A	R	A	L	M	U	Q	A	M	A	H
F	C	A	T	I	M	M	H	A	X	B	J	L



INVOCATIONS & LITANIES

Protection against the evil eye

Reciting Surah al-Qalam, verse 51 (29th Juz) is an effective shield against the evil eye.¹

Relief from dengue virus

Recite Surah al-Raḥmān (27th Juz) and Surah al-Taghābun (28th Juz) in the morning and evening and blow on the patient of dengue fever. Blow over some water too and let the patient drink it.

A shield against poverty

The merciful Prophet ﷺ said, “Whosoever invokes Salat on me 500 times a day, he will never be destitute.”²

Two litanies for protection against kidnapping

1. Recite **يَا حَافِظُ يَا حَافِظُ** 11 times daily and blow on your children. They will be protected against kidnapping, Allah willing.
2. When adults make wudu, they should recite **يَا قَادِرُ** at least once when washing each limb. This will protect them against kidnapping, Allah willing.³

¹ Madani Panj Surah, p. 219, ref. Noor al-‘Irfan, p. 971

² Al- Mustatraf, vol. 2, p. 508

³ Madani Muzakarah, 29 Sep 2018

Major Events of Jumada al-Ula



2nd Jumada al-Ula, 1286 AH

The grandfather of Imam Ahmad Razā Khan, Mawlana Razā ‘Alī Khan رَحْمَةُ اللهِ عَلَيْهِ passed away.
(To learn more, read the Jumada al-Ula 1438AH edition of the Monthly Magazine.)

7th Jumada al-Ula, 735 AH

Sayyidunā Abū al-Faṭḥ Rukn al-Dīn Suhrawardī, famously known as Shah Rukn-i-Alam رَحْمَةُ اللهِ عَلَيْهِ passed away.
(To learn more, read the Jumada al-Ula 1438AH edition of the Monthly Magazine.)

8th Jumada al-Ula, 1334 AH

Sayyidunā Mawlana Waṣī Ahmad رَحْمَةُ اللهِ عَلَيْهِ, the hadith master of Surat, India, passed away.
(To learn more, read the Jumada al-Ula 1438AH-1439AH editions of the Monthly Magazine.)

17th Jumada al-Ula, 73 AH

Sayyidunā ‘Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُمَا was martyred.
(To learn more, read the Jumada al-Ula 1438AH edition of the Monthly Magazine.)

17th Jumada al-Ula, 1362 AH

The son of Imam Ahmad Raza Khan, Mufti Muhammad Ḥamid Razā Khan رَحْمَةُ اللهِ عَلَيْهِ passed away.
(To learn more, read the Jumada al-Ula 1438AH and 1440 AH editions of the Monthly Magazine.)

22nd Jumada al-Ula, 578 AH

The leader of the saints and celebrated spiritual master of the Rifāʿī Way, Sayyid Ahmad al-Kabīr al-Shāfiʿī رَحْمَةُ اللهِ عَلَيْهِ passed away.
(To learn more, read the Jumada al-Ula 1438AH edition of the Monthly Magazine.)

27th Jumada al-Ula, 73 AH

Sayyidatunā Asmāʾ bint Abī Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهَا passed away.
(To learn more, read the Jumada al-Ula 1438AH edition of the Monthly Magazine. Also read page 525 of the book of Maktaba tul Madina “Jannati Zavar”.)

Jumada al-Ula, 4 AH

The Prophet’s grandson, Sayyidunā ‘Abdullah رَضِيَ اللهُ عَنْهُ passed away. His parents were Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ and the Prophet’s beloved daughter, Sayyidatunā Ruqayya رَضِيَ اللهُ عَنْهَا.
(To learn more, read the Jumada al-Ula 1442AH edition of the Monthly Magazine.)

27th or 28th Jumada al-Ula, 13 AH

Many Muslims were martyred during the Battle of Ajnadayn, including Sayyidunā Hishām b. ‘Āṣ and Sayyidunā Khālīd b. Saʿīd رَضِيَ اللهُ عَنْهُمَا. The Muslims were granted victory on this day.
(To learn more about these two companions, read the Jumada al-Ula 1442AH and December 2021 editions of the Monthly Magazine.)

Jumada al-Ula, 8 AH

Thirteen brave Companions embraced martyrdom during the Battle of Mu’ta, including Sayyidunā Ja’far al-Ṭayyār, Zayd b. Ḥāritha, and ‘Abdullah b. Rawāḥa – may Allah be pleased with them all.
(To learn more about these three Companions, read the Jumada al-Ula 1439 AH-1442 AH editions of the Monthly Magazine.)

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

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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The umbrella-like cloud

One Account, One Miracle

Mawlānā Muḥammad Arshad Aslam ‘Aṭṭārī Madani

“So tell me, what did you want to ask Granddad?” she persisted.

“I saw Madani Channel on a TV in the corner shop. A Dawat-e-Islami preacher was explaining that a cloud would shade our beloved Prophet ﷺ. I wanted to ask Granddad to tell us more about this.”

Umm Habiba then said, “He is definitely the person to ask.”

Khubayb said while laughing, “Granddad is on the roof!” Turning around, Suhayb

and Umm Habiba found Khubayb standing on the stairs. He had just heard

everything they spoke about and said, “Let’s go upstairs to ask him”.

Hearing this hustle and bustle downstairs, Granddad looked towards the stairs. When he saw all three children together, he beamed, “It looks like something important is happening!” .

Umm Habiba stepped forward. “Brother Suhayb wanted to ask if clouds followed our Prophet ﷺ and covered him in their shade?”

Granddad began to explain:

This is a great speciality of our beloved Prophet ﷺ. Let me first tell you of



something that took place in his childhood, when he was 12 years old. His righteous parents had passed away by this point, so he was living with his uncle.

His uncle was a trader. He would travel on business trips to other places, and our Prophet ﷺ was with him on one of those trips. Usually, traders would travel in groups. My children, you will find the word *qāfila* in Islamic books. This means: to form a group and travel together.

So all of the traders travelled until they reached the other city. When they arrived at their destination, it was a blazing hot day as the Sun shone brightly. However, none of the Sun's rays fell on the Prophet ﷺ.

Umm Habiba asked, "When there was sunlight hitting everyone, why was none of it coming to the Prophet ﷺ?"

Granddad smiled and said:

Allah Almighty granted him this unique grace. He also wanted to show the greatness of our Prophet ﷺ to the entire world. As per His command, a cloud was sent for the Prophet ﷺ, which acted as an umbrella and covered him in its shade. It followed him wherever he went, and did not allow sunlight to fall upon him.²

The group then sat beneath a large tree. There was no space left for our Prophet ﷺ. All of a sudden, the tree leaned over and covered our Prophet ﷺ in its shade. Some people who were originally sat underneath it then became exposed to sunlight; such was the extent to which the tree leant.³

Granddad told the children:

There was a person who lived in this city who used to read the heavenly books revealed to the earlier Prophets. This person knew of the prophecy about the advent of our Prophet ﷺ and his distinguishing signs. He

observed everything; the cloud and tree both offering their shade to the Prophet ﷺ.⁴

This person came to his uncle and asked, "What relation does this child bear with you?" "He is my son," he replied. The person then said, "He cannot be your son," as he knew the beloved Prophet's father had passed away at this point.

Granddad then stopped to explain how a nephew is often referred to as "son" in some cultures.

His uncle then said, "This is 'actually' my nephew." Thus, the man replied, "Now you have spoken the truth."⁵

From witnessing these signs, the man was convinced that the Prophet ﷺ was the final Prophet of Allah whose advent had been prophesied. The person said, "I myself saw clouds and trees giving him shade. I also have seen stones and trees prostrating to him, and these things only prostrate to a Prophet."⁶

Hearing of these miracles, the children all exclaimed سُبْحَانَ اللَّهِ. Suhayb was ecstatic: "In truth, there is nobody like our Prophet ﷺ."

The azan for *maghrib* echoes, so the children accompanied Granddad to the masjid.

¹ *Khaṣā'is al-Kubrā*, vol. 1, p. 91

² *Mirāt al-Manājīh*, vol. 8 p. 222; *Khaṣā'is al-Kubrā li al-Suyūṭi*, vol. 1, p. 100; *Al-Kalām al-Awḍaḥ fī tafsīr* الم نشرح, p. 109

³ *Subul al-Hudā wa al-Rashād*, vol. 2, p. 140; *Mirāt al-Manājīh*, vol. 8 p. 222

⁴ *Mirāt al-Manājīh*, vol. 8 p. 222


⁵ *Subul al-Hudā wa al-Rashād*, vol. 2, p. 141

⁶ *Tirmidhi*, vol. 5, p. 356, ḥadīth 3640; *Al-Kalām al-Awḍaḥ fī tafsīr* الم نشرح, p. 111

Godly People

THE SAINTLY POLE: SHAH RUKN-E-ALAM

Mohammad Nasir Jamal Attari Madani

 In the Indo-Pak sub-continent, amongst the blessed personalities who lit the luminous candle of Islam through continuous effort in night and day, led wandering hearts to the oasis of Islam, and satiated thirsty souls with the elixir of love and gnosis, is the celebrated saint of the Suhrawardiyya order, Sayyidunā Rukn-e-Alam Abū al-Faṭḥ Shah Rukn al-Dīn رَحْمَةُ اللهِ عَلَيْهِ.

He was born on 9th Ramadan, 649 AH/25th November, 1251 AD, in the city of saints, Multan, Pakistan.¹ His grandfather, Shaykh al-Islam Bahāuddīn Zakariyya Multānī رَحْمَةُ اللهِ عَلَيْهِ, named him “Rukn al-Dīn”²

Shah Rukn-e-Alam opened his eyes in a house where he witnessed the delightful scenes of his grandfather’s dedicated worship, his father Ṣadrūddīn ‘Ārif’s piety and abstinence, and his mother’s night vigils. His mother used to pay special attention to matters of purity and cleanliness. Whenever she suckled him, she used to first perform wudu. She had memorised the Qur’an and recited it in full every day, even while breastfeeding her son. If the azan was called during this time, he would stop drinking milk and listen to the azan carefully.³

The mother of Shah Rukn-e-Alam had ordered all the servants in the house not to teach the child any other word except for the name of Allah nor to utter any other word in his presence. Soon, the young child uttered his first word, “Allah.”⁴

His scholarly education was given to him by his father, Shaykh Ṣadrūddīn ‘Ārif, and his spiritual training was imparted to him by his grandfather, Sayyidunā Bahāuddīn Zakariyya. When he was four years, four months, and four days old, his grandfather made him recite the *basmala* and his noble father initiated his memorization of the Quran. It was his habit to verbally recite a quarter of a juz from the Holy Quran three times which was sufficient for him to memorise it.⁵

After memorizing the Qur’an, he started to seek sacred knowledge, and at the age of only 16, he graduated as a scholar of Islam with proficiency in all major disciplines including tafsir, hadith, fiqh, Arabic, literature, poetry, mathematics, and logic.⁶

His father and grandfather loved him dearly, and he reciprocated that with utmost respect. With the blessings of these two figures, the hallmarks of sainthood appeared in him at a young age. He was an embodiment of sincere worship and devotion, righteousness, humility, compassion, forbearance, and chivalry.

One day, his grandfather, Shaykh Bahāuddīn Zakariyya رَحْمَةُ اللهِ عَلَيْهِ, had taken off his Imamah and placed it on the bedstead. Shah Rukn-e-Alam, who was four years old at the time, picked up his grandfather's Imamah and placed it on his head. His father, who was sitting nearby, scolded him, but Shaykh Bahāuddīn Zakariyya Multani said, "Do not say anything to him, because he is deserving of it. I have gifted him this Imamah." Therefore, this Imamah was preserved in the same way in a box. When Shah Rukn-e-Alam became the spiritual successor, he donned the same Imamah and wore the cloak which was granted to his grandfather by Sayyidunā Shaykh Shihābuddīn Suharwardī.⁷

He was the true spiritual heir of his father and grandfather. He spread the call to righteousness for 52 years and showed the path of truth to countless disciples and spiritual aspirants.⁸ His spiritual successors went on to become great examples of piety and nobility.

His selected aphorisms

- As long as a person does not abandon bad traits, he is included in the ranks of animals and wild beasts.⁹
- It is impossible to cleanse the heart unless Allah Almighty blesses a person with His grace and kindness.¹⁰
- For a person to see his own faults is a sign of Allah's grace.¹¹
- A person should try to control his limbs from doing anything contrary to the teachings of Islam. He should avoid immoral gatherings, such as gatherings that distance the person from Allah Almighty and drive him to the world. He should avoid those who seek the

world.¹²

He passed away on Tuesday, 7th Jumada al-Ula, 735 AH/13th January, 1335 AD, while he was prostrating.¹³ His shrine, considered a historic landmark of Multan, is situated in the cemetery built by Ghiyath al-Dīn Tughluq and is a locus of spiritual manifestations and blessings visited by scholars and the public throughout the year.

- ¹ *Seerat-e-Pak Hazrat Shah Rukn al-Deen wa-'Alam*, p. 5
- ² *Allah Kay Khaas Bandy*, p. 624, *Tazkirah Awliya Pak-o-Hind*, p. 96
- ³ *Yaadgar-e-Soharwardia*, p. 181, *Khazeena al-Asfiya*, vol. 4, p. 81
- ⁴ *Yaadgar-e-Soharwardia*, p. 181
- ⁵ *Seerat-e-Pak Hazrat Shah Rukn al-Deen wa-'Alam*, p. 10
- ⁶ *Mehfil-e-Awliya*, p. 257
- ⁷ *Khazeena al-Asfiya*, vol. 4, p. 81
- ⁸ *Tuhfa al-Kiram*, p. 359
- ⁹ *Akhbar al-Akhyar*, p. 63
- ¹⁰ *Akhbar al-Akhyar*, p. 63
- ¹¹ *Akhbar al-Akhyar*, p. 63
- ¹² *Akhbar al-Akhyar*, p. 64
- ¹³ *Multan aur Silsilah Suharwerdi*, p. 129, *Seerat-e-Pak Hazrat Shah Rukn al-Deen wa-'Alam*, p. 169



Knock Before You Enter

Mawlana Haider Ali Madani

The Sun was beaming through the scattered clouds on a pleasant Sunday morning. After a hearty breakfast together, everyone in the family was busy with something. Dad was reading in his favourite chair, and Grandma was reciting the Quran. But Little Zayd was following his mum around wherever she went, bombarding her with unceasing requests. "Little Zayd!" Mum suddenly cried. "I have a lot of chores to do today. Please don't disturb me!"

"What happened Umm Zayd?" called Grandma.

"Little Zayd wants to do crafts with me, but I am extremely busy."

Grandma turned to Little Zayd and gave him an idea. "Little Zayd," she whispered, "why don't you ask your sister to help?"

Little Zayd approached his sister's room. He had heard her come out of the bathroom, so he knew she was done with brushing her teeth and washing her face. As Little Zayd turned the handle to open it, he was met with a scream. "Zayd!" his sister bellowed. "What are you doing? Stay outside and shut the door!"

Little Zayd ran away in fright and sat with Grandma. After a while, his sister came in, angry and red in the face. "Zayd, you silly child! Don't you know you can't just barge into someone's room like that? I was changing my clothes!"

Grandma interjected, "I will speak to Little Zayd. Don't worry. But for now, please help him with his crafts."

After lunch, Little Zayd lay down next to Grandma, ready for a nap. She took the opportunity to explain

to him why what had happened in the morning was not good. She said, "Little Zayd! Islam is so beautiful it guides us in every matter in our life. Our Allah tells us:

'O believers! Do not enter the houses except your own, until you have obtained permission and have greeted its residents; this is better for you, that you may ponder.'¹"

Little Zayd was listening attentively. "Just like we have to seek permission before entering someone's home, we also have to seek permission before entering someone else's room," Grandma continued.

"But why do I have to seek permission in my own home?" asked Little Zayd.

"Let me tell you a hadith. A man once asked the Prophet ﷺ if he should seek permission when going to see

his mother. The Prophet ﷺ said that he should. The man explained that he lived in the same house with her. Despite this, the Prophet ﷺ told him to seek permission before entering.²

You see, someone could be changing their clothes in their room. So, you must seek their permission before entering the room. This includes the rooms of your parents and siblings. Otherwise, you might find yourself in an embarrassing ordeal."

"Okay Grandma" agreed Little Zayd. "I will keep this in mind from now on."

¹ [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, verse 27)

² Al-Muwatta lil-Imam Malik, vol. 2, p. 446, hadith 1847





Knowledge is Light

The Panda and the Smartphone

Sayyid Adeel Shah

“السَّلَامُ عَلَيْكُمْ”

said the teacher as he entered the classroom.

“وعليكم السلام” replied the students, loudly.

“How are you, children?”

“We are fine, Sir. How are you?” the children enthusiastically replied.

“By the grace of Allah, I am fine too. Now we will start our lesson. Today’s lesson is called ‘The Panda and the Smartphone.’”

There was a young panda whose father had a smartphone. One day, his father went out and left his phone at home. The panda took the smartphone and eventually discovered games on it.

“Wow! Games!” he exclaimed, “Dad has games on his smartphone! I’m so excited to play!” So, the panda started playing games on the smartphone. When his father returned, he was surprised to see his son playing

on the smartphone.

“How did you know I had games on my phone?” his dad asked.

“I was using your phone, and then I saw a game and started playing. It’s so cool!”

“Son! Firstly, when you want to use someone else’s things, you must ask them. You took my smartphone without asking me. Secondly, when children play games on a smartphone, it affects their vision and imagination. You are not allowed to play games on the smartphone from now on.”

“But Dad! I was having a lot of fun playing that game!” the panda replied stubbornly.

“Exit the game and bring me the phone!” scolded his father.

"Here, take it!" said the panda, as he walked away upset.

The panda sat on the sofa, thinking about how he could play games on the phone. Suddenly, an idea came to his mind.

"I know! Mum has a smartphone too. I'll just play on her phone" he said to himself.

Seeing his mother reading in the study, the panda rushed to the living room, took her phone, and raced to his bedroom. Jumping onto the bed, he settled down and started playing games. But this time, he had planned that he would put the phone back before his mum returned. That way, he could play games without his mother knowing.

So, the panda would play games in the morning, after his dad went to work and his mum got on with her schedule. This continued for some days. But the panda wanted to play more games. So, he decided to take his mum's phone even when his parents were sleeping at night. However, after a few days, his eyes began to hurt. Despite this, he really wanted to play games and never told his parents about the pain in his eyes.

One day, the panda woke up and screamed.

"Mum! Mum! Come here quickly!"

"What happened, son?" she asked concerningly.

"I can't see properly." Answered the panda.

Worried, took him to the optician. "It appears that your son spends too much time on a smartphone," the optician confirmed. "This is why his vision has been affected."

"Son! Do you use someone's smartphone?" his mother asked.

"Yes, Mum. I use yours. I play games on it secretly when both of you are asleep." The panda answered truthfully.

"I already told you, using a smartphone is bad for

your eyes and mind. If you had followed instructions, this would not have happened," said his dad.

"Forgive me dad. I made a mistake. I won't use the smartphone anymore."

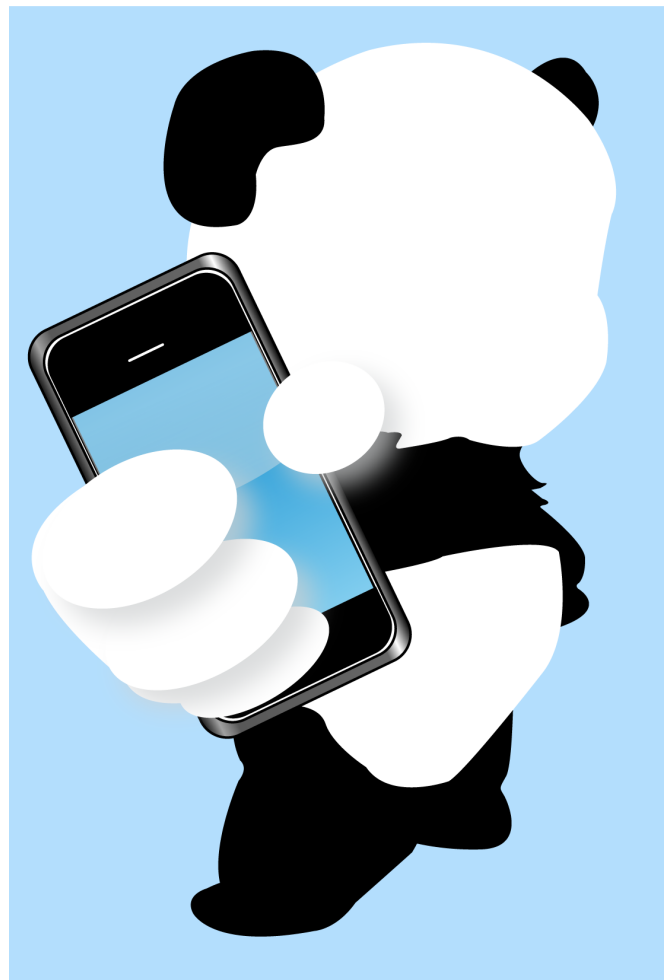
"If you continue using the smartphone, your eyesight can get even worse," said the doctor.

"I won't use the smartphone anymore," promised the panda.

In the end, the panda had to wear glasses to help his eyesight.

At the end of the lesson, the teacher looked at the children. "We have learned an important lesson today," he announced. "Using a smartphone or other device too much can damage our eyes and mind."

The children promised, "We will not use smartphones and we will protect our eyes and mind."



INFERIORITY COMPLEX

&

SELF-CONFIDENCE

Dr. Zeerak Attari



The average person is not averse to interacting with others because our lives are dependent on such interactions.

Communicating with others and forging healthy relationships is crucial to our mental health and wellbeing. Naturally, when we meet people, we observe their mannerisms, body language, presentation, and behaviour. These observations impact our perception of the person. If we take a liking to them, we will readily seek out opportunities to have their company.

It may surprise the reader, but we formulate similar impressions and opinions about ourselves. This is termed self-perception and self-esteem. We spend a lot of time in our own company with our thoughts. These bear an indelible effect upon our psyche, to the extent that mere thoughts can make us feel alone when present in a gathering of thousands, or allow us to feel as though we are sat in a crowd despite being in solitude.

Thinking lowly of oneself leads to inferiority complexes or low self-esteem. People afflicted with this are unhappy both alone and amongst others. Those who harbour positive outlooks towards themselves are deemed to possess self-confidence, and their thought process is the polar opposite of the former. A self-confident person is predominately cheerful, whether alone or with others.

How do inferiority complexes take root in a person, and how does a person become self-confident? Can a person with low self-esteem ever gain self-confidence? Answering these questions is straightforward, as long as we understand this fundamental idea: consider a child taking their first steps. No matter how many times he may fall or stumble, he never gives up and eventually learns to walk. Falling over does not undo his resolve. This engenders new-found confidence within him, allowing him to tackle more challenges in the future. This is what self-confidence entails in its base form.

Although this example is simplistic, there is an appreciable deal of depth to the lesson it provides. Instilling this lesson into our lives can catalyse major positive changes. The challenge of walking for this child, is similar to the new challenges we face every day. If we strive as this child did, every hurdle we encounter can be overcome and every desirable goal can be achieved.

The more we wholeheartedly try our best, never give up, believe in our skills, and put negative things behind us, the more our chances of achieving success increase drastically. At the same time, we will gain concerted focus on our intended goal. You can experience even more exponential growth with the support and encouragement of your loved ones and by believing in your skills, trusting your judgements, and ignoring negative people or comments. These are the essential ingredients of self-confidence.

Despite his best efforts, if a confident person does not achieve his goal, he will carefully assess his mistakes and plan to avoid them in the future. Take account of successful people across the world; most of them draw lessons from their mistakes and seek to strengthen or remove their respective weaknesses.

In contrast to this, a person with an inferiority complex will panic when facing a challenge. He will be focused on failure or the potential worst outcome, convincing himself that he is bound to fail, no matter what. He also delineates blame for these failures onto others around him, gradually chipping away the very relationships that could help him.

Life is an arena of tests which we have to face with resolve and confidence. Problems can appear in our married life, career, health or relationship with children. Remedying this can only be done when a person rids of himself of his sense of deprivation and tackles these issues with self-confidence. This is the only way to live a fruitful life and be a productive member of society.

Readers who feel this sense of deprivation, who feel divested from what they desired in life, may perhaps read this article and question themselves:

What did we do wrong? Why are we always the subject of blame? We were treated

unfairly from our childhood, which is why we ended up where we are today. If we were encouraged and supported, we would not have faced the criticism we do now. We would have become self-confident, successful people.

Their feelings are valid, and their objections are accurate. The simple manner in which we have discussed inferiority complexes, self-confidence, and this innate sense of deprivation does not reflect the true nature of these complex issues. Also, remember how destiny comes into effect and may override any plan we have set out in life. As much as we try to avoid them, we may be afflicted with illnesses, be they mental or physical.

As Muslims, we must attribute all shortcomings to ourselves. We are then to actively seek ways to treat our weaknesses and plan a path towards success, no matter the circumstance we find ourselves in. It is imperative to break free from the shackles of past failures, which can be done by listing all your past successes, even if few.

Consider where you made mistakes or fell victim to lapses in judgement. Try to see what led to them and work hard to avoid succumbing to the same pitfall. Prepare for whatever challenges you will soon be facing and take advice from experienced people around you. Learn new skills, pray for yourself, and ask others to do the same. Intend to involve yourself in a virtuous task if your intended goal is achieved. One pivotal point to remember, however, is to not be put off by the criticism of others.

For readers who are blessed with self-confidence; rather than praising yourself, you must attribute all your successes to Allah and consider them to be a result of His mercy. You may otherwise fall prey to selfishness, ungratefulness, pride, or arrogance. Truly incrementing in self-confidence should lead you to further degrees of humility.



Health corner

SLEEP

Kashif Shahzad Attari Madani

Sleep is a bounty from Allah

To live healthy, fulfilling lives, we have to develop good eating and sleeping habits. Sleep itself is an invaluable bounty from Allah Almighty, as it allows us our minds and bodies to recover from the challenges of the day. If a person does not sleep properly, their work, studies or any other endeavour becomes adversely affected. Sleep is an excellent way of providing rest and peace to the body. Allah Almighty Himself mentions in the Quran:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ

“And We made your sleep a ‘means of’ rest.”¹

In the commentary of this verse, as stated in *Khazā’ir al-‘Irfān*, sleep is mentioned to be a source of rest for the body and a means of removing tiredness.

Nūr al-‘Irfān describes how sleep topples the greatest

of wrestlers and highlights the ultimate powerlessness of mankind.

How much should we sleep?

The amount of sleep we need depends on our age and other factors. Research recommends 12 to 15 hours of sleep for young children, 7 to 8 hours for ages fifteen to forty years, and 6 hours for those over forty.

Harms of sleep deprivation

This leads to physical and spiritual harms and problems in one’s work, studies, and family life.

If an employee sleeps during his appointed work hours or dozes off at work, not only will this affect his productivity, but his employer could fire him. A driver or pilot puts their own life, as well as the

lives of their passengers, in danger through bad sleeping habits. According to many investigations, a considerable proportion of fatal accidents are caused by drivers who have fallen asleep at the wheel. If a student does not get their share of sleep, they will find themselves unable to understand and learn what their teacher says.

Whatever field of life a person is affiliated with, sleep is a natural requirement. One can fall prey to all types of physical or spiritual issues if they do not get their share of it. Consistent lack of sleep affects an individual's disposition. He may become irritable, quick to anger and harsh to others, who then go on to avoid him as a result.

Patients of high blood pressure related issues and depression are prone to their ailments worsening if they do not sleep enough. Contrastingly, an adequate amount of sleep can improve their condition. If brain cells function for an extended period of time without rest, free-radicals then begin to form as a by-product of metabolism. These damage the cells in the body, leading to various illnesses, one of which most prominently found is insanity.

Excessive sleep

Just as a lack of sleep is unhealthy, excessive sleep also has adverse impacts on our health and quality of life. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates that a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, "Will the denizens of Paradise sleep?" The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Sleep is the counterpart of death, and the denizens of Paradise will not die."²

Sleep was described as the counterpart of death because, like death, it halts our actions, and the inhabitants of Paradise never dying is due to the fact they will never sleep. The hadith disapproves of sleeping too much, as doing so negatively affects a person's life in this world and the Hereafter.

Too much sleep causes lethargy, bad breath, and excessive phlegm, and weakens the stomach, vision, and body. All of this occurs from sleeping in excess in general times, and sleeping at Asr time or through the mornings is even worse. From a medical standpoint, sleeping during the day poses more risk of harm than

at night.³

Difficulty in sleeping and insomnia

The one who cannot sleep should ponder over the following potential causes and seek to remedy them:

- The place where one sleeps not being peaceful or quiet
- The mattress or pillow not being comfortable
- Disturbing a sleep schedule (somebody who used to sleep at 10pm, begins to sleep at 12am)
- Eating either too little or too much
- Using tobacco products
- Overconsumption of tea, coffee, confectionery or soft drinks
- Looking at television, computer or mobile phone screens at night.

Medical research details how radiation emitted from mobile phone and computer screens suppresses the production of melatonin in the body. This in turn leaves a person unable to sleep. It is commonly observed that people who watch television or use a mobile phone before bed struggle to sleep, sometimes tossing and turning for hours. Doctors recommend that children's bedrooms be kept free of tablets, phones, and similar devices.

Sleep-inducing medicines and sedatives

According to studies, the use of sleep medicines in Pakistan has increased by 100% in recent years. At the time of writing, over 130 companies are actively involved in the production of these medications. Approximately six million Pakistanis use them, 80% of which are between the ages of thirty and fifty. Of this 80%, around 60% are female.

Although these medicines do induce sleep, the user is deprived of the full benefits of natural sleep. Continued usage leads to dependency and tolerance, rendering them ineffective. Dosage levels must then be increased for them to have any effect, which can lead to comas and other health issues.

Sleep medicine should only be taken as prescribed by a doctor.

The best times to sleep

Unfortunately, the habit of staying awake into the night and waking up in the afternoon is widespread. This is disliked in Islam and causes a spectrum of health issues.

If you want to live a healthy life, go to bed early at night, after finishing all your religious tasks and activities. Sleeping at night is not only natural, but it offers more health benefits than sleeping during the day. In regards to this, Allah Almighty says in the Quran:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٢﴾

“And with His Mercy, He made the night and the day for you, so that you may rest during the night and seek His benevolence (i.e. sustenance) during the day, and in order that you may appreciate.”⁴

In light of this verse, we learn it is better to spend one's day in working and the night in sleeping. Do not stay awake at night, unless there is a real need, and do not waste your day on frivolities. This does not apply if a person must sleep in the day due to working the night shift. In this case, sleeping during the day is fine.⁵

Five treatments for sleeplessness

1. If you cannot sleep, recite:⁶ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٣٦﴾ and then recite *salāt* on the Prophet ﷺ. Allah willing, you will fall asleep.
2. One may also repeatedly recite the 9th verse of Surah al-Naba'⁷: وَجَعَلْنَاهُمْ نَوْمَكُمْ سُباتًا ﴿٩﴾. You will fall asleep swiftly, Allah willing.
3. Chewing on raw onion or mixing boiled onion into milk and drinking it can help to induce sleep.⁸
4. For those unable to sleep due to pain or similar reasons, recite لَا إِلَهَ إِلَّا اللَّهُ around them abundantly. This will aid them in sleeping. With the mercy of Allah Almighty, doing this around sick people will ensure they quickly recover. (Make certain

the sick individual does not hear the sound of this being recited).

5. Recite لَا إِلَهَ إِلَّا اللَّهُ eleven times and blow upon yourself. Sleep will set in quickly, Allah willing⁹

When not to sleep

Sleeping after Asr salah can cause a loss of intellect. The Messenger of Allah ﷺ said, “Whosoever sleeps after Asr and loses his intellect should only blame himself.”¹⁰

It is disliked to sleep in the initial portion of the morning, or between Maghrib and Isha.¹¹

Madani advice

To learn more about the sunnah and etiquette of waking and sleeping, read page 29 of 101 *Madani Pearls*.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Naba, verse 9)

² *Mishkāt al-Maṣābiḥ*, vol. 2, p. 336, ḥadīth 5654

³ *Fayḍ al-Qadīr*, under ḥadīth 9325; abridged

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Qasas, verse 73)

⁵ *Anmōl Hirē*, p. 20

⁶ *Al-Quran* 22:56

⁷ *Al-Quran* 30:09

⁸ *Gharelū 'Ilāj*, p. 28

⁹ *Beemar 'Abid*, p. 26

¹⁰ *Musnad Abi Y' alā*, vol. 4, p. 278, ḥadīth 4,897

¹¹ *Bahār-i-Sharī'at*, vol. 3, p. 436



Parents' Corner

A Purposeful Upbringing

Aşif Jahanzayb Attari Madani

Children are gifts from Allah for which parents have a duty of care. Parenting is an art that has to be learned, for raising children with robust values and skills to live as good human beings requires foresight

and
wisdom.

Unfortunately, all too often, parents focus their energy on equipping children with skills to succeed in work and education but neglect their spiritual, Islamic, and ethical wellbeing to succeed in the Hereafter. This inattention has life-long impacts on the child who may, for example, grow up to become a doctor but remain completely devoid of basic morals and humanity. As their upbringing did not inform them of the importance of helping others, their goal will simply be money and nothing else. No matter how severe a patient comes before him or how dire their circumstance, this doctor will now be wholly apathetic. Until his fees are paid, he will not raise a hand to help anyone.

On the other hand, if mindfulness of Allah Almighty was instilled in his heart since childhood, he would grow up to be a virtuous Muslim whose heart brims with love for Allah and subsequently, for His creation. And his actions would be driven by genuine care for people, not money. There are a host of negative examples similar to this found around us, which all stem from parents not ensuring their children grow up to become upright Muslims.

The upbringing, education, and development of a child, including their shaping into proactive members of society and virtuous Muslims, is pivotally dependent on the parents' level of education and demeanour. A hadith states: "There is no child born except upon natural disposition (*fiṭra*), but it is his parents who turn him to Judaism, Christianity, or

Zoroastrianism."¹

As Muslims, parents are responsible for raising their child the correct way. Here we include a few pointers for our readers:

- Aim to nurture your children into steadfast Muslims. Plant the seeds of love for Allah into their hearts which will flourish into a life-long and unshakeable connection with their Lord.

Nothing in this world will then be able to erode their faith.

- Teach them the basic tenets of Islam so that they are not led astray by any misguidance of this world.
- Leading by example, raise them to embody the Muhammadan character and have exemplary manners. In this way, they will spread the message of Islam with their character, people skills and politesse. If they instead harbour detestable personalities, their ill-conduct may lead to others disparaging Islam.
- Your children should be taught to work hard, so they do not grow to become lazy or languorous.

Although not exhaustive, this list provides key aims of rearing children. If you keep these objectives in mind, there is great hope that your children will grow into respectable Muslims of unshakeable faith, sound mind, and sublime character. The vices and evils we see around us will not deter them from their goals. Wherever they are, they will single-mindedly strive for success in the hereafter. Such offspring bring prosperity to their surroundings and those around them.

Teach your children whatever of this world you please, but do not neglect their spiritual wellbeing, their relationship with Islam, and their commitment to Allah Almighty. No matter how many worldly responsibilities, no matter how high their worldly status; their faith shall then remain preserved. They shall strive towards bettering their hereafter alongside earning and working, *إن شاء الله*.

¹ Şaḥīḥ al-Bukhārī, vol. 1, p. 457, ḥadīth 1,358



Children's Hadith

THE BELOVED PROPHET'S SUNNA

Muhammad Jawaid Attari Madani

The final Prophet of Allah, our master Muhammad ﷺ said:

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ

“Whoever obeys me will enter Paradise.”¹

To obey the beloved Prophet ﷺ is to follow his Way (*Sunna*), i.e., his teachings and practices.

Dear children! Following the beautiful teachings and practices of the final Prophet ﷺ is a very noble thing to do. The honourable Companions paid attention to every detail of the Prophet's behaviour and teachings and tried to emulate him in every way. For example, Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ would always smile when speaking. One day, his wife asked him to stop this practice as people would think him a fool. He replied by saying, “Whenever I saw the Messenger of Allah ﷺ speak, he would smile.”² In other words, Sayyidunā Abū Dardā' رَضِيَ اللَّهُ عَنْهُ observed the sunna of smiling when talking and made sure to adopt it.

Here are 12 sunnas which you can start following

straight away:

(1) Using the right hand when taking, giving, eating, and drinking anything; (2) reciting the *basmala* before eating; (3) respecting elders; (4) being kind to children; (5) using the miswak; (6) being the first to give salam; (7) not complaining about food that is served to you; (8) growing hair according to the sunna length; (9) wearing white clothes; (10) for boys to wear an imama; (11) parting the hair in the middle; (12) using oil in your hair.

With the intention of following the sunna, applying oil to the head, using the miswak, and carrying out other sunnas will lead to earning great reward. إِنَّ شَاءَ اللَّهُ.

May Allah Almighty grant us the honour of following the sunna and attaining the company of the final Messenger of Allah in Paradise.

أَمِينُ بَجَاءِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 499, ḥadīth 7,280

² *Masnad Ahmad*, vol. 8, p. 171, ḥadīth 21,791

A N EYE F O R A N EYE

UMM MILAD ATTARIYYA

Family, relatives, and loved ones are a gracious boon from Allah. In grief, they support us, and in prosperity, they share our happiness. To function, society needs these positive ties and relationships. No wonder then that, on numerous occasions, the Quran and hadith emphasise the importance and rights of relatives. However, ties among relatives quickly turn sour when they deviate from the teachings of Islam and heed the whims of the carnal self. Jealousy and rancour are just two of many poisons which spoil the bond between relatives and loved ones and what was once a blessing transforms into a painful hardship. Everyone must avoid such things to protect others and themselves from harm. In this article, we explore the key behaviours that threaten family ties and how we can address them.

1. One of the significant unpleasant habits found in relatives is that they compare themselves to others. For example, questioning why a relative greeted another person but not you or why you did not receive the invitation for the get-together. These are trivial matters, yet people create an uproar over them and vengefully mistreat others because of them, ultimately severing ties. Such vindictive behaviour could not be farther from the teachings of Islam. For the sisters who

fall prey to these evils, the solution is to work on positive thinking about others and to make excuses for their fellow believers..

2. Some people cajole their relative into revealing their private shortcomings and will empathise with them. However, they then expose the person's faults to the rest of the family. This is an extremely toxic act.
3. Some sisters ignite arguments between relatives by mentioning the faults of one to the other.
4. Being courteous to rich relatives and dismissive of poor relatives is a loathsome act. It is like sowing seeds of hatred in the heart.
5. Treating strangers with kindness and looking down on your relatives is extremely unethical.

Such women should immediately abandon these unhealthy habits. Fear Allah and repent sincerely. Remember, the punishment of Allah is severe. If we treat someone badly today, the same can happen to us in the future. May Allah Almighty grant the Muslim women the ability to refrain from adopting these bad habits.

أُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Women's Corner



1. Shar'i ruling on veiling in front of stepfather-in-law

Q: What do the venerable scholars say in regard to this issue: Zayd's mother has remarried. Will Zayd's wife have to observe the veil in the presence of his stepfather? Please guide us in this matter.

A:

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

It should be remembered that a wife's father-in-law (her husband's biological father) is a *maḥram* for her. This boundary is only established with a valid marriage and does not depend on the marriage being consummated.

The stepfather-in-law is not a *maḥram* for his step son's wife, as he is not the biological father of her husband. No grounds are established for him to become her *maḥram*. As explained by the jurists of Islam, this issue is similar to the permissibility of marrying one's stepmother-in-law, as she is not the wife's biological mother.

Zayd's wife is obliged to observe the veil in the presence of Zayd's stepfather-in-law, as he is not her *maḥram*. In fact, the jurists place greater emphasis on

a woman observing Islamic veil before a *non-maḥram* relative compared to an unrelated *non-maḥram*.¹

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Ruling on calling the husband by his name

Q: What do the venerable scholars say in regard to this issue: Is there any issue Islamically for a wife to call her husband by his name? Please guide us in this regard.

A:

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

As per the statements of Islamic Jurists, It is disliked (*makrūh*) and considered unbefitting conduct for a wife to call her husband by his name. Whenever she addresses him, she should speak politely and maintain civility.²

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Nutaf Fī al-Fatāwā, vol. 1, p. 254, Fatāwā Razawiyyah, vol. 11, p. 312

² Radd al-Muhtār 'Ala al-Durr al-Mukhtār, vol. 9, p. 690, Bahar-i-Shari'at, vol. 3, pp. 657,658

A message for those who post on social media

The Amir of Ahl al-Sunnah, 'Allamah Abu Bilal Muhammad Ilyas Attar al-Qadiri رَحْمَةُ اللهِ عَلَيْهِ

Engineers and doctors both study for similar amounts of time, but their field and skill set differ from one another. If an engineer were to meddle in a doctor's affairs, he would perhaps cause the death of a patient as he is unaware of how to administer medical treatment. In the same vein, if a doctor were to intervene in an engineer's work, he could render the relevant machinery useless or perhaps break it entirely.

An Arabic proverb related to this is, هَلْ لِكُلِّ رَجُلٍ شَيْءٌ - "There are experts for every field." For this very reason, one should work in the field to which they belong, and that in which they have relevant skills.

If a non-scholar involves himself in the work of a religious scholar, it is highly likely that he may say things which negatively impact him in this world and the Hereafter. In particular, one should consider the following point when posting on social media or sharing a post. Think carefully to yourself, "Is what I am writing here correct or not? Is what I am sharing actually something that should be shared?" To answer this, make sure to take advice from a proficient Islamic scholar in regards to any post, but especially when posting anything Islamic. If someone sends you a post which openly contains sinful content, one should advise the sender against this and tell them the post is improper. Sharing these sin-filled posts could otherwise carry the person who posted and shared them into Hell.

Many Shari'ah-related posts come to me via social media. If they contain something doubtful or potentially troublesome, I strive to ensure that the post is not sent into the public domain lest I propagate something incorrect and become sinful. This applies no matter how skilled the writer of a post may be, or how stringently they avoided mistakes.

It is also not necessary for something I consider incorrect to actually be incorrect in the first place! However, I do not forward a post if I am not fully content with its validity. I first seek to ascertain whether its content is correct or not. If we all develop this mindset, many improper things can be stopped from being sent around, because social media does contain a host of untruthful information.

بعضاً، sometimes forged hadith are even made viral. Words of hearsay or the statements of a saint are sometimes labelled as hadith. Complete lies are sometimes prefaced with, "Allah says...". Some people make religious posts go viral seeking nothing but likes. With the blessings of the company of religious scholars, my experience has taught me the following: a post may have much good written in it, but on occasion, a single word or phrase it contains means it cannot be shared as per the rulings of Shari'ah. The evident reason for these mistakes is not having the social media post checked by religious scholars beforehand.

Some people even translate hadith in a manner not done before by any scholarly predecessors. In Arabic, one word harbours a host of multiple meanings. This means someone who knows simply Arabic is still not capable of translating hadith correctly. In order to translate hadith, then alongside being proficient in Arabic, one must also keep hadith commentaries in mind. This is a matter to always remember. The same principle applies for translating Quran. Alongside knowing Arabic, one must know many other branches of knowledge and keep Quranic commentaries in mind. Experts in Quranic commentary sometimes explain a word to mean something other than what we may consider it to mean. As a result of this, a person can fall into error when translating. Keeping all this in mind, you should only refer to, write, and read translations written by authentic scholars from the Ahl al-Sunnah.

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