

Monthly Magazine

Faizan-e-Madinah

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Translation Department
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Hadith Gateway

DOING THINGS SKILFULLY

Mawlana Muhammad Nasir Jamal Attari Madani

The beloved Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

“Indeed, Allah loves that you skilfully carry out whatever you are doing.”¹

Allah’s support accompanies the person in accordance with his action. The reward of an action is doubled for the one who completes it with skill and elegance. When a person improves in this regard, he becomes beloved to Allah.² Whoever Allah has blessed with skill and talent should not aim to use it for monetary gain. Rather, they should use their skills to benefit the creation of Allah, which is a form of expressing thanks to Allah for His blessings.³

Our faith encourages us to be responsible members of society who do their part without reluctance. It urges us to perfect our dealings, actions, and religious and civic duties. This sense of responsibility is one reason that Islamic history is looked at in a positive light.

A sense of responsibility requires that work is completed on time to the best of one’s ability and skill. If this is not the case, the results will be inadequate. Teachers, for example, who lack the competence and skill

to teach effectively risk ruining the future of their students. Incompetent health workers can cause fatal consequences for the patients. And most concerning of all, an inept and unskilled contributor to Islamic projects can drive people away from Islam and endanger their faith. The importance of applying your skills in life and preventing negative outcomes was made clear by the Prophet ﷺ. The one who applied these skills was declared to be loved by Allah.

To perform actions skilfully, it is necessary to keep a few things in mind.

1. Continuous professional development (CPD)

In today's world, the requirements of every field are constantly changing, and every sector is having to adapt to meet new challenges. Without continuously upskilling yourself, you will fall behind and become unemployable. Therefore, undertake regular professional development if you want to be successful.

2. Self-evaluate

A person painstakingly created a picture of grapes. The image looked so realistic that birds thought they were real and tried to eat them. Due to this, the picture became the centre of attention for the people. The people were praising the artist, but he did not look satisfied. Someone asked the artist why and he replied: The image of the grapes looks real and that is why the birds are going towards it. But the image of the scarecrow near the grapes does not look real. If it did, the birds would fly away out of fear. I admit this is a flaw, and I will work harder on this picture. The artist made up for this deficiency and fulfilled his goal the next day.

Delusion and vanity are major barriers on the road to proficiency, for they blind us to our faults and shortcomings. We prove to be great with words but fail when it is the time for action. It is necessary to evaluate your achievements critically and find ways of making further improvements. These possibilities will be helpful in your journey of attaining expertise in your field.

3. Design a Daily Planner

Planning is the key to achieving your goals. With a daily planner, you can effectively organise your targets and intentions. Due to the blessings of a good intention, your goals become clear, and the mercy of Allah ensures that your work is completed correctly. The daily planner will be easy to use if it is simple and connects all your work together. It also helps in maintaining focus that is required for particular work.

4. Reduce Screen Time

Electronic devices are a major reason for unproductivity, inefficiency, and carelessness. Habitually checking posts, statuses, tweets, and messages in WhatsApp groups is toxic to your work. People have even been known to check their phones in the operation theatre, whilst driving, whilst working in the kitchen, and during office meetings. This can lead to the loss of life or livelihood. Spending too much time on your phone significantly prevents you from making the most of your skills. Reduce screen time if you want to complete your work efficiently. If you overcome this obstacle, your dreams will become a reality, and you will continue to attain success.

5. Be Judicious in Allocating Time

By means of the daily planner, we decide what work to do, and via a timetable we decide when to do it and how much time we should allocate to it. Hence, we must be honest and accurate. A suitable amount of time must be allocated to each activity. This will allow us to express our skills and continue to achieve success.

May Allah grant us the blessings of expertise and proficiency and grant us the ability to use them in the correct manner.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Musnad Abi Ya'la, vol. 4, p. 20, hadith 4,369

² Al-Taysir, vol. 1, p. 269

³ Fayd al-Qadeer, vol. 2, p. 363

The Courageous Believer

Part 1

Mufti Muhammad Qasim Attari

Allah Almighty states:

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنَ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

*"A Muslim man from the people of Pharaoh who used to conceal his faith said, 'You want to kill a man just because he says, "Allah is my Lord," whereas, he has indeed brought clear signs to you from your Lord? If he is lying, the calamity of lying is upon him. But, if he is truthful, part of 'the calamity of' what he promises you will befall you. Indeed, Allah does not guide any transgressor, excessive liar.'"*¹

Exegesis:

In this verse, a believer from amongst the people of Pharaoh is described. According to some exegetes, this man was Pharaoh's paternal first cousin who had believed in Prophet Mūsā عَلَيْهِ السَّلَام but concealed his faith for fear of his life, and he is the same person who attained salvation with Prophet Mūsā عَلَيْهِ السَّلَام.

Another view is that this was a person from the Israelites who concealed his faith from Pharaoh and his people. Imam Ibn Jarīr al-Tabarī رَحْمَةُ اللَّهِ عَلَيْهِ affirms the first view as being preponderant.²

Background to the Qur'anic account

The background to this courageous believer's faith inspiring and bold words is that when Sayyidunā Mūsā عَلَيْهِ السَّلَام came to Pharaoh with miracles from Allah Almighty and invited him to Islām, Pharaoh and his advisors accused Sayyidunā Mūsā عَلَيْهِ السَّلَام of sorcery and lying. They ordered the mass execution of

the male children of those who believed in Sayyidunā Mūsā عَلَيْهِ السَّلَام. Regarding Sayyidunā Mūsā عَلَيْهِ السَّلَام, Pharaoh in his rage said that he should be left for Pharaoh to kill and he should call his Lord. Pharaoh adopted the following political approach before his people upon this strategy. He said, "O people! I fear that Mūsā will change your religion or spread corruption in the land." Hearing this, Prophet Mūsā عَلَيْهِ السَّلَام supplicated to Allah Almighty, "I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of reckoning."

When Sayyidunā Mūsā عَلَيْهِ السَّلَام sought protection from Allah Almighty and relied upon His grace and mercy, Allah Almighty raised a stranger to protect Sayyidunā Mūsā عَلَيْهِ السَّلَام and quell the turmoil; a person who believed in Sayyidunā Mūsā عَلَيْهِ السَّلَام but concealed his faith from the public. This courageous man said to the people, "Do you want to kill a person, without evidence, only because he says 'My Lord is Allah Almighty', whereas, upon this claim, he (Sayyidunā Mūsā عَلَيْهِ السَّلَام) has brought to you illuminated miracles from your true Lord, which you have witnessed and through which, his veracity has become manifest and his Prophethood has been established. Opposing him, and to such an extent that you would kill him, can never be correct."

Then, to explain to the people in accordance with their understanding, he said, "If hypothetically speaking, he is false, there is no need to kill him, because he cannot escape the consequences of spreading such enormous lies. Instead, he will be destroyed without your intervention. If he is truthful, then some of the punishment that he is warning you about will actually befall you for denying it. In this scenario, if you kill him, you will bring upon yourselves a greater calamity

and punishment. In the scenario of him being a liar, killing him will be pointless and in the scenario of him being truthful, there is loss upon loss for you. Anyhow, whoever exceeds the limits and is such a great liar that he attributes lies to Allah Almighty, then Allah Almighty does not guide him. (From this perspective, if hypothetically, he is a liar, then he will be humiliated. Therefore, in every scenario it is in your betterment that you do not kill him.”)³

Sayyidunā Abū Bakr al-Ṣiddīq is superior to the believer from the people of Pharaoh

The believer from the people of Pharaoh has been mentioned here. The virtue of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ should be considered at this point. Once, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said, “O people! Tell me, who is the most courageous person?” They replied, “You are the most courageous.” He replied, “No ‘I am not’.” The people then asked, “Then who is it?” He replied, “Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, for I once saw the Quraysh taking hold of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Each of them was inciting the others ‘to harm the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’. The Quraysh were saying to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘You are the one who made all the deities into one.’” Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said, “By Allah Almighty! None of us stepped forward to help the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at that time, except Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ who drew near to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, striking one person and tussling with another, saying, ‘May you be destroyed. Will you kill a person because he says, “My Lord is Allah Almighty?”’” Saying this Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ raised the mantle he was wearing and wept so much that his beard became drenched. Then he said, “By Allah! Is the believer of the people of Pharaoh better or Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ? ‘implying that certainly Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is superior’. The believer of the people of Pharaoh concealed his faith and Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ publicised it.”⁴

Lessons:

1. The true men and women of Allah face tremendous challenges and face powerful opponents.
2. A valiant believer may conceal his faith for some time, but he will not conceal it at times of importance.

3. Allah Almighty makes the word of truth reach the transgressors, sceptics, and liars, but He does not compel them to accept it, as faith must be borne of one’s volition, not compulsion.
4. Rising to guard and protect the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without caring for one’s life is a hallmark of Allah’s favoured people.
5. Raising false slogans and even presenting falsehood under the veneer of truth has always been the manner of the Pharaoh-like folk across history. Prophet Mūsā عَلَيْهِ السَّلَام supplicated in the court of Allah Almighty, “I seek refuge in my Lord and your Lord from every arrogant person who does not believe in the Day of reckoning.”
6. True help and refuge against despotic tyrants and usurpers should be sought from Allah Almighty, just as Prophet Mūsā عَلَيْهِ السَّلَام did.
7. The truth should be supported with intellectual discourse and proofs before resorting to physical intervention.
8. When presenting evidence, one should take into consideration the intellectual capacity, background, and ranks of people, at the time of speaking; this is wisdom and beautiful admonition.
9. After the prophets, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ is unrivalled in bravery, worship, character, truthfulness, generosity, compassion, and knowledge.
10. In every way and circumstance, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ supported, served, and protected the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than anybody else.
11. Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ had immense love for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to the extent that he mentioned his virtues on the pulpit and wept.

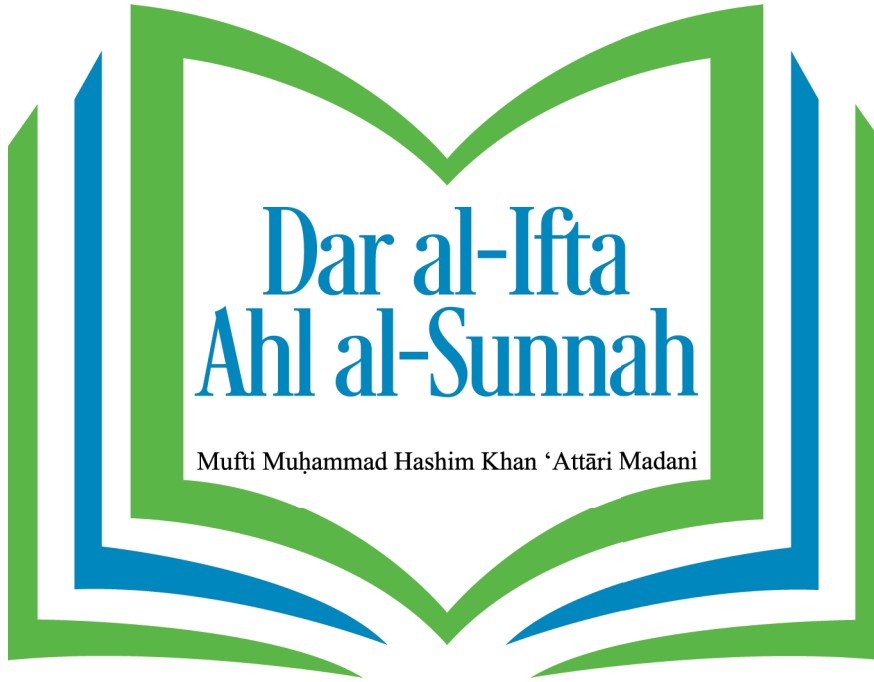
(To be continued.)

¹ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu’min, verse 28)

² Tafsīr al-Ṭabari, Surah Al-Mu’min, Verse 28, vol. 11, p. 54

³ Tafsīr al-Madārik, Surah Al-Mu’min, Verse 28, p. 1057; Tafsīr ibn Kathīr, Surah Al-Mu’min, Verse 28, vol. 7, pp. 126 – 128

⁴ Musnad al-Bazzār, vol. 3, p. 14, hadith 761



1. Using Quranic verses for graphic design projects

Q: What do the scholars of Islam say about the following matter: posters are made on computers for Islamic gatherings. Is it permissible to write Quranic verses on these in various designs?

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

A: If the following principles are adhered to, it will be permitted to write Quranic verses in different designs:

1. The Quranic verses should be in accordance to the Uthmanic text, and no letter should be added or removed, as the Uthmanic text is divinely ordained (*tawqīfī*) and in accordance to the teachings of the noble Prophet ﷺ, with the entire Ummah having consensus on preserving it.
2. The final calligraphic design should not be in the form of a living thing, such as an animal, as this undermines the respect due to the Quranic verse. Also, if this poster is printed, then due to it falling into the ruling of a picture, it will be impermissible for this reason too. This is because when a rendering is printed, the ruling of a picture applies to

it, and to make pictures of living things, without a valid reason, is haram and unlawful. This has been severely condemned in the hadith.

3. If the purpose of writing these verses is so that they can be recited, then the font should not be so small, faint, thin, and tight that it is difficult to read, as this is disliked (*makrūh*) and opposes the entire purpose. However, if the purpose is to gain blessings, then there is no harm. This is similar to an Islamic amulet (*ta'wīdh*) that contains Quranic verses, where it is permissible to write them in a fine font, because the purpose here is to gain blessings, and this is being achieved.

4. It should not be written in such a manner or place that is considered disrespectful according to the societal norms. For example, a Quranic verse must not be placed alongside a story about something that is debased, or with an inappropriate background.

It should be noted that if these rules are not observed, it will be impermissible to make these designs.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Saying “Allah recites *durūd* (prayers) on the Prophet”?

Q: What do the scholars of Islam say about the following matter: is it permissible to say, “Allah recites *durūd* on the Prophet”? Also, if someone said this, what is the ruling regarding him?

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

A: Saying “Allah recites *durūd* on the Prophet” is not correct from an Urdu standpoint.

The details are as follows:

When “*durūd*” is ascribed to Allah Almighty, it

means “He sends down mercy.” When attributed to the angels, it means “seeking forgiveness,” and when ascribed to the believers, it refers to “supplicating.” In the Urdu language, the word *durūd* is not used in conjunction with “recite” to convey the meaning of “sending down mercy.” Therefore, it is not appropriate to attribute the reciting of *durūd* to Allah Almighty. Rather, one should say, “Allah Almighty sends *durūd*.”

However, if a person did attribute “reciting” to Allah Almighty, his statement neither warrants anathematisation nor reproach, for he has not sinned. Rather, he was unable to articulate the correct words in accordance with the norms of Urdu. So his statement does not constitute disbelief, misguidance, or sin because “speech (*kalām*)” has been attributed to Allah Almighty in the Qur’ān too. Also, all of the books on doctrine of the Ahl al-Sunnah mention “*mutakallim*” as one of His attributes. However, His speech is not like that of humans which requires a tongue, lips, words, and a voice; His speech is beyond the human mind; His speech is as befits Him.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Protecting your clothes from the falling water drops whilst performing wudu

Q: What do the scholars of Islam say about the following matter: why have we been instructed to protect our clothes from the droplets of water that fall whilst performing wudu?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَحَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

A: The water that falls from the body during wudu is called “used water” (*mā’ musta’mal*). The jurists are divided about the purity of this water. As it is used water, and in respect of those jurists who consider it impure, we are encouraged to protect our clothes from it. It is considered to be from the etiquettes of wudu that the person performing wudu protects his clothes from the falling water droplets. Yet, according to the most reliable opinion, used water is not impure, so even if it falls on you during wudu, your clothes will not become impure.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. What if there is not sufficient time to prayer the sunnah rak’aat before Zuhr salah?

Q: What do the scholars of Islam say about the following matter: if we go to the masjid for Zuhr but there are only 2 or 3 minutes before the congregation stands, such that offering the preceding sunnah rak’aat will result in 1 or 2 rak’aat [of congregational prayers] being missed, what will be the ruling for me in this case? Should I offer the sunnah rak’aat and then join the congregation, or should I join the congregation without offering the sunnah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَحَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

A: In the above-mentioned case, as offering the preceding sunnah rak’aat of Zuhr salah will result in you missing 1 or 2 rak’aat [of congregational prayer], it will not be permitted for you to offer the preceding sunnah, rather, it is necessary for you to join the congregation without offering the sunnah.

Details of the issue:

With the exception of the sunnah rak’aat of Fajr salah, the ruling in regard to the remaining sunnah is that if it is possible to join the imam in the first rak’at before ruku’, one should offer the sunnah first and then join the congregation. However, when offering the sunnah in this case, it will not be permissible to stand in the rows of the congregation. Instead, they should be offered at home or in another pure place outside of the masjid, and if this is not possible, and the congregation is taking place inside, offer it in the courtyard. If the masjid does not have two separate areas for outside and inside, then offer it behind a pillar, etc., so that it becomes a barrier between you and the row.

If offering the sunnah will result in him missing a rak’at [of congregational prayer], he will not be permitted to offer the preceding sunnah. Rather, it is necessary to join the congregation immediately, without offering the sunnah, and he should pray these once he has offered the 2 sunnah rak’aat after the fard.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



MADANI MUZAKARAH

1. Who will be the leader of the elderly in Paradise?

Q: Our masters Imam Ḥasan and Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا will be the leaders of the youth in Paradise, but who will be the leader of the elderly?

A: First of all, it should be noted that nobody will be old in Paradise.¹ All of the people of Paradise will perpetually appear to be thirty years old.² Those who will have died in old age or at a very young age in the world, will also be young in Paradise, i.e., they will appear to be thirty years of age.³ However, those who will have died in old age in the world, their leaders will be the first rightly guided Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ and the second rightly guided Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.⁴

2. Supplicating for good health to serve the religion

Q: Can a sick person ask a pious person to make the following supplication for him, “May Allah Almighty grant you good health and well-being so that you can serve the religion”?

A: He can ask for this supplication to be made for him, in fact, one should ask for health and well-being for this very purpose, saying, “O Allah! Grant us good health so that we can worship You and serve Your religion in the

best way.” This is a virtuous supplication.⁵

3. Obeying both mother and father is a duty

Q: We often read about and receive forwarded messages detailing the status of the mother in Islam and the duty of serving her. Yet, we seldom find posts and messages about the rank and rights of the father. Please guide us on this matter.

A: This is indeed the case! The poignant adage, “A mother’s supplication is the breeze of Paradise,” is often displayed on the back of cars, but the father too has his respective status, and obeying both parents is a duty (*farḍ*). It should be noted that, “The father will be respected more, and the mother will be obeyed more.”⁶ The mother is mentioned more because the mother’s favours are greater. The father only loves his children, whereas the mother loves them and also picks up their mess, puts them to sleep, dons them with clothes, and bathes them; the father does not usually do all of this. Like this, the children have a greater affinity towards the mother, and they become more attached to the mother in comparison to the father.⁷

4. Eating red bone marrow

Q: What is the ruling on eating the blood-filled bone marrow of meat which is half white and half black in colour?

A: This is marrow, and it can be eaten. It starts off with some redness, but it is not blood, it is called marrow. Just as a watermelon is red inside, but it is not referred to as blood, and meat is also red.⁸

5. Is mercy greater or a blessing?

Q: Is mercy greater or a blessing?

A: Whatever one receives from Allah Almighty is great! Sometimes, blessings are complemented with their respective vices. For example, the blessing of eloquence can easily lead to the vice of arrogance and disdain for others. In any case, a worldly blessing cannot be compared to mercy of Allah, and it is impossible for there to be any weakness in the mercy of Allah Almighty. Allah Almighty states:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ط

“And My Mercy encompasses all things.”⁹

Remember that a worldly blessing sometimes, in fact, many times, becomes a means of loss. When one is rich, a thief will come, but nobody will bother the poor man who sleeps on the footpath. In any case, a blessing is a blessing, and mercy is mercy; a blessing contains a trial but mercy does not. We ask Allah Almighty for mercy, and if we receive a blessing, we ask for it to be shaded in mercy, lest a blessing becomes a means of loss in this world and the hereafter.¹⁰

6. Sweeping up after Asr or Maghrib?

Q: Is it permissible to sweep up after the evening prayer?

A: If the evening prayer refers to Asr salah, then it is still daytime after Asr, and there is no harm in sweeping up during the day. However, if this refers to Maghrib salah, then the night sets in after Maghrib, and the noble elders رَحْمَةُ اللَّهِ عَلَيْهِمْ have cautioned against sweeping up at night because it is a cause of deprivation and poverty.¹¹ Nevertheless, it is permissible to sweep up at night.¹²

7. Applying mosquito repellent and entering the masjid

Q: If we apply mosquito repellent cream to our body, can we enter the masjid in this state?

A: If the cream does not give off a bad odour, then there is no harm in going to the masjid whilst wearing it.¹³

¹ *Mirāt al-Manājīh*, vol. 8, p. 385

² *Jāmi’ al-Tirmidhi*, vol. 4, p. 244, hadith 2,554

³ *Jāmi’ al-Tirmidhi*, vol. 4, p. 253, hadith 2,571

⁴ *Jāmi’ al-Tirmidhi*, vol. 5, p. 376, hadith 3,685; *Madani Muzakarah*, 11 Sha’ban 1441 AH

⁵ *Madani Muzakarah*, 10 Muharram 1440 AH

⁶ *Fatāwā Razawiyyah*, vol. 24, p. 390

⁷ *Madani Muzakarah*, 09 Muharram 1440 AH

⁸ *Madani Muzakarah*, 09 Muharram 1440 AH

⁹ [*Kanz-ul-Iman (translation of Quran)*] (Part 9, Surah Al-A’raaf, verse 156)

¹⁰ *Madani Muzakarah*, 1st Ramadan 1441 AH

¹¹ *Sunni Bihishti Zaywar*, p. 600

¹² *Madani Muzakarah*, 3rd Ramadan 1441 AH

¹³ *Madani Muzakarah*, 4th Ramadan 1441 AH

A PLACE TO MEET THE BELOVED

Part: 23

Mawlana Abu al-Hasan Attari Madani



44. أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ - "I am your forerunner at the Fountain of Kawthar".¹

45. أَنَا شَهِيدٌ عَلَيْكُمْ - "I am a witness over you."²

Several narrations affirm that these blessed statements of the beloved Prophet ﷺ were uttered not once, but on many occasions.

In a lengthy narration, the beloved Prophet ﷺ performed such a salah over the martyrs of Uhud after eight years, it seemed as though he was to depart from the living and deceased. He then ascended the pulpit and declared, "I am your forerunner and a witness over you, and the place of your promise is the Fountain. I am observing it from this very place of mine, and I do not fear that you will commit polytheism after me. However, I fear about the world for you in that you may incline towards it."

The honourable Companions understood from this statement that the passing away of the Prophet ﷺ was imminent. Sayyidunā 'Uqba b. 'Āmir, the narrator of this hadith, said:

فَكَانَتْ آخِرَ نَظَرٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"The last time I beheld the Prophet ﷺ was when he said this."³

These narrations mention two blessed attributes of the Prophet ﷺ:

1. *Faraṭ* (فَرَط)

2. *Shahīd* (شَهِيد)

Faraṭ is a descriptive noun (*ṣifa mushabbaha*) derived from the stem *frṭ*,⁴ which has the senses of "someone who precedes", "guide" and "forerunner." In common usage, *faraṭ* referred to the scout who went ahead of an army or caravan in search of water and accommodation.⁵

To understand the meaning and connotation of *faraṭ* more clearly, consider these two narrations and their explanation:

The pre-pubescent children of the Muslims who pass away have also been referred to as *faraṭ* for their parents, just as the Prophet ﷺ stated:

مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي أَذْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ

"The person from my Ummah who has two *faraṭ*

(children who passed away as pre-pubescent), Allah will admit him into paradise due to them.”

Sayyidatunā ‘Ā’isha al-Ṣiddīqa رَضِيَ اللَّهُ عَنْهَا asked: “What about the person who has one son that preceded him?” to which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Even that one child will welcome him”. She then asked, “What about the person who does not have any child to welcome him?” He answered:

فَأَنَا فَرَطٌ أُمْتِي كَنْ يُصَابِرُوا بِشِي

“I am a forerunner (farat) for my Ummah. They will not find another like me.”⁶

Now observe a hadith regarding the Prophets being forerunners for their respective nations:

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةً مِنْ عِبَادِهِ قَبِضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا فَرَطًا
وَسَلَفًا يَبْنَونَ يَدَيْهَا وَإِذَا أَرَادَ هَلَكَةً أُمَّةً عَذَّبَهَا وَنَبِيَّهَا حَيًّا

“When Allah Almighty wills mercy for an Ummah of His servants, He causes their Prophet to pass away prior to them and makes him a forerunner for them. And when He wills to destroy a nation, He punishes them in the lifetime of their Prophet.”⁷

Mufti Ahmad Yar Khan Naimi رَحْمَةُ اللَّهِ عَلَيْهِ forwards a wonderful explanation of farat and the related hadith in *Mirāt al-Manājīh*:

Farat is an individual who precedes a group to a destination and makes arrangements for their food, accommodation, and all other needs. As a result, the arriving group has ease and comfort. So the meaning ‘of the hadith’ is, “I am going before you in order to intercede, ensure your salvation and be a guardian for you. Whoever from you dies on faith will come to me in my protection and arrangement the way a traveller returns to his vast home.”

A believer reaches the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as soon as he passes away. In fact, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even arrives to take some believers at the time of their death, as was the case with Imam Bukhārī. Many who are passing away have been heard saying that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has arrived.

It should also be noted that small deceased children have been referred to as farat, but they are partial forerunners whereas the Prophet is the perfect, complete forerunner. Furthermore, the hadith is addressed to the entire Ummah, not just the Companions, as the Prophet (Aabic) is a perpetual arranger for his Ummah.⁸ When a Muslim dies, he is neither helpless nor does he go to an unfamiliar place. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is his helper and receiver, is already there to welcome him into his shade of mercy. He (the Muslim) then enters a full home.”⁹

This hadith reveals many striking truths:

- The Prophet’s foretelling his departure from the world.
- Seeing the Companions becoming saddened by news of his departure, which led to him explaining the reason behind it.
- Stating that he will be a witness upon the state of the Ummah despite his demise.
- Gesturing he will be in close proximity, despite having passed away.
- Being cognizant of the affairs of the believers and watchful over them.
- Mentioning how we shall meet him at the Fountain, how he will be waiting for us and arranging all our affairs
- Mentioning the existence of the fount of Kawthar, and observing it
- Explaining his authority and sovereignty over treasures granted to him by Allah.

Remain on the lookout for the next monthly magazine to learn more about these subjects.

¹ Ṣaḥīḥ al-Bukhārī : 6589

² Ṣaḥīḥ al-Bukhārī : 4085

³ Ṣaḥīḥ al-Bukhārī : 4042

⁴ *Mirāt al-Manājīh*, vol. 7, p. 408

⁵ *Tarḥ al-Tasreeb*, vol. 3, p. 296

⁶ *Jāmi’ al-Tirmidhi* : 1,064

⁷ Ṣaḥīḥ Muslim : 5,965

⁸ *Mirāt al-Manājīh*, vol. 8, p. 286

⁹ *Mirāt al-Manājīh*, vol. 8, p. 314

ISLAMIC RULINGS ON TRADE

1. Selling the file for a plot of land

Q: What do the noble scholars say about the following matter: Is it permissible to sell the file for a plot of land?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Files of plots of land are sold in a number of ways. Their details and the ruling concerning them are mentioned below.

1. The location of the plot is known: The plot is allocated a number on the plan and has a designated street number, phase or colony, sector, among other identifiers. These designations are not restricted to the plan but exist in reality, i.e., you can stand on the plot and take a look; you can stand there and ascertain that you are buying the plot.

However, sometimes the plot exists and its location is marked on the plan, but since the development work is incomplete, the plots are not tangibly demarcated from the street. Islamically, there is no problem in this.

When the situation is clear in this manner, it is permissible to buy and sell such a plot, even though people customarily term this the buying and selling of a file, because this scenario is in reality the selling and buying of a plot. Here, the purpose is not to

merely buy and sell a file but to sell the plot. In contracts, consideration is given to meanings and intended purposes. It is not just outward wordings and forms that are intended. For this reason, the sale and purchase of such a plot is permissible.

Radd al-Muhtār reiterates:

العبرة في العقود للمعاني دون اللفاظ

“In contracts, consideration is given to meanings, not wordings.”¹

It should remain clear that the stipulation of the plot being specified has been explained because it is necessary that the holding, i.e., the item being bought and sold, is known. If a plot is being bought or sold, it is also necessary that the area number of the plot and its sector or location are known. Ambiguity in such a situation can cause deception, and trade involving deception has been prohibited.

It is mentioned in *Ṣaḥīḥ Muslim*: نهى رسول الله صلى الله تعالى عليه وسلم عن بيع الحصاة وعن بيع الغرر “The Messenger of Allāh ﷺ prohibited the transaction of stones (throwing stones to select an item was widespread in the period of ignorance), and the transaction of deception.”²

It is mentioned in Bahār-i-Sharī‘at:

“The trade item and its price should be known in such a way that dispute cannot arise. If they are unspecified such that dispute can arise, the transaction will not be valid.”³

2. The plot does not exist beyond the file: Purchasing such a file is not permitted because the file is just a

collection of papers of negligible value which no reasonable person would buy for large sums of money.

Paperwork or a file is in reality a proof of ownership. However, if in reality there is no plot, this is clear deception because you have sold a file without any plot behind it. At that time, you do not mention that there is no actual plot behind the file, rather this deception is all played out under the façade of selling a plot. It is on this basis that news constantly circulates that people invested in land in a housing society, but even after a long time, they are not given possession of a physical plot. Therefore, it is not permitted to buy such a file which has no plot behind it. Such a transaction is invalid, i.e. it is not ratified from its very start.

The beloved Prophet ﷺ said:

لا يحل بيع ما ليس عندك

“The sale of that which you do not possess is impermissible.”⁴

Bahār-e-Sharī‘at states, “The sale of that which is non-existent is invalid.”⁵

The sale of a mere file is impermissible, as explained by Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ:

The ticket that is sold to him, which he sells on to others, is not ‘deemed’ wealth at all. Therefore, the essential element of transactions, which is the exchange of wealth for wealth, is not realised in this case.⁶

Moreover, he adds:

The true intent of the parties involved in the sale and purchase of the ticket reveals that their dealing does not constitute a ‘valid’ transaction in Islamic law. Rather, it is a way to trap people in the net of greed and ensnare them with an imaginary hope—and this is gambling in every sense.

Selling a ticket is mentioned, but such a statement is printed on it which explicitly informs that it is not a trade item, rather it is a receipt by which the possessor of one rupee, after the stipulated conditions, can take thirty rupees of merchandise from a trader. If it was

the ticket that was being sold, ‘we must ask’, were the buyers so inane that they gave their money to purchase a small, worthless piece of paper that no one would want? No doubt, the rules of valid transactions have been cast aside. Such dealings make people vulnerable to deception, ‘unnecessary’ risk, damage, and harm to others, all of which are prohibited in authentic hadith.

This affair is of a worse degree than *chitti*, because in that each person subjects himself, individually, to gambling and sin, whereas here, every initial person will entrap another five people for his own benefit. In that, there is limited risk, but here, there is unlimited risk, harm, harming others, and deception.⁷

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. The ruling of additional material in a ream of cloth

Q: What do the noble scholars say concerning the following matter: It is written on a ream of cloth that it is 20 metres in length or 50 metres in length and we pay for it according to that length. However, when we measure it, the cloth ream has an extra metre or so of cloth. What is the ruling concerning this?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Generally, it happens that when a cloth merchant cuts a metre or two metres of cloth, it diminishes in size a little. For this reason buyers demand that some additional cloth is included. For this reason the factory owners include some additional cloth and package it. If the scenario is such that they customarily include extra cloth, then according to custom the extra cloth is permissible for you.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ *Radd al-Muhtār*, vol. 3, p. 17

² *Ṣaḥīḥ Muslim*, p. 625, hadith 3,808

³ *Bahār-e-Sharī‘at*, vol. 2, p. 617

⁴ *Sunan Ibn Mājah*, vol. 3, p. 31, hadith 2,188

⁵ *Bahār-e-Sharī‘at*, vol. 2, p. 697

⁶ *Fatāwā Razawiyyah*, vol. 17, p. 167

⁷ *Fatāwā Razawiyyah*, vol. 17, pp. 330,331

Path to Piety

Road to Forgiveness

Part 1

Mawlana Muhammad Nawaz Attari Madani

Whether a person basks in the bounties of Paradise or suffers in the pits of Hell is dependent on whether or not they are forgiven by Allah.

Let us first have the honour of reading three hadith of the final Prophet ﷺ which discuss deeds that lead to forgiveness. Act upon them, whilst focussing upon the blessings and grace of Allah.

1. The Prayer of Forgiveness (ṣalāt al-tawba)

“Whoever sins but performs wudu, prays two units of ṣalāh, and asks for forgiveness, will be forgiven by Allah.”¹

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ explains this hadith:

This prayer is called ṣalāt al-tawbah. After reciting Sūrah al-Fātiḥa in both units (rak‘āt), it is better to recite Sūrah al-Kāfirūn in the first unit and Surah al-Ikhlāṣ in the second. One may also recite verse 135 of Sūrah Āl ‘Imrān in the first unit and verse 110 of Sūrah al-Nisā’ in the second. It is recommended to perform ghusl and wear washed, clean clothes before offering this ṣalāh.²

2. Istighfār

“Whoever says:

أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

‘I seek forgiveness from Allah, besides Whom there

is none worthy of worship; He is Ever-Living, Self-Subsisting, and I repent to Him,’ he is forgiven.”³

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ explains:

This supplication for forgiveness is effective for the forgiveness of serious sins. The ulema explain that the repentance should be wholehearted and sincere. The repenting person must firmly resolve never to repeat the sin. Continuing to indulge in sin whilst uttering words of repentance is akin to jest and mockery.

When supplicating for forgiveness, the supplicant must feel remorse for his sin and promise never to commit it again in the future. If he is seeking forgiveness for having neglected someone’s rights, he must fulfil them. The essence of seeking forgiveness is not attained when the seeker verbally repents but continues to sin.⁴



3. Words that lead to forgiveness

A person came to the Messenger of Allah ﷺ and cried, “My sins! My sins!” He said this two or three times. The Messenger of Allah ﷺ instructed him, “Say this, اللَّهُمَّ مَغْفِرَتَكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجَى عِنْدِي مِنْ عَمَلِي - ‘O Allah! Your forgiveness is vaster than my sins, and I am more hopeful of Your mercy than my deeds.’”

After the man uttered these words, the Prophet ﷺ said, “Recite these words again”. The person did so. “Recite them again,” he repeated. The person did so again, to which the Prophet ﷺ declared, “Stand up! Allah has surely forgiven you.”⁵

¹ Jāmi’ al-Tirmidhi, vol. 1, pp. 414,415, ḥadīth 406

² Mirāt al-Manājīh, vol. 2, p. 303

³ Jāmi’ al-Tirmidhi, vol. 5, p. 336, ḥadīth 3,588

⁴ Mirāt al-Manājīh, vol. 3, p. 372 and vol. 2, p. 303

⁵ Al-Mustadrak, vol. 2, p. 238, ḥadīth 2,038

Interpretation of your Dreams

Mawlana Muhammad Asad Attari Madani



Dream: On the night of 22 July 2022, I saw a dream in which I went for Umrah with my parents.

Interpretation: It is a good dream and is a sign that you will have the honour of performing it in reality too. Along with taking the necessary steps to make this happen, you must continue supplicating to Allah that He enables you to make the sacred journey.

Dream: What does it mean if you see a cow in your dream? I often dream of enraged cows running away.

Interpretation: Dreams of cows can be interpreted in many ways. In some cases, it is a sign of a drought, and in other cases, it is a sign of prosperity. Also, the interpretation will change with the changing of the cow's colour and appearance. Therefore, if a cow was seen with a specific appearance, then a specific interpretation can be given.

Dream: My aunty had a dream in which she was being chased by dogs, and some of them were barking too.

Interpretation: It is a sign of a weak enemy; she should pray to Allah Almighty for protection, give charity, and implement measures to ensure the safety of herself and her family. She will remain protected from any harm, *إِنْ شَاءَ اللَّهُ*.

Dream: I dreamt of eating tasty desserts and sweets.

Interpretation: It is a good dream. Seeing yourself eating something sweet is a sign of good news.

Likewise, it also signals the fulfilment of a permissible desire.

Dream: I dreamt that I was eating cooked meat.

Interpretation: It is a good dream that signals an increase in sustenance if it was the meat of a halal animal. It is also a sign of relief for the one in financial difficulty.

Dream: I have seen green grass and red carrots in my dream.

Interpretation: It is a good dream that signals the virtue of the dreamer's religion. Allah Almighty will grant you openings in your religious affairs. Therefore, worship Him more and reap His mercy.

Dream: What is the meaning of dreaming that a living family member has died? Should they be told about such a dream?

Interpretation: There are many cases in regard to seeing a family member as deceased in a dream. Some are good whilst others are not. Their interpretation varies based on their difference. One should avoid mentioning their dreams to others; only mention a good dream and that too only to a good friend or to a dream interpreter. You should not mention your dream to everyone.

Who is Right?

IS THE DOOR *of* IJTIHAD CLOSED?



PART 1

In some circles, it has become fashionable to echo the phrase that Islam is in decline, arguing that the core reason for this is that the doors of ijtiḥad have been closed due to idle ulema who have been unable to move with the times. We will assess this claim in this article and its subsequent parts.

Ultimately, this claim reeks of the

protestations of fake doctors who complain to the health department as to why they are not allowed to practise. They are confounded as to why they are not allowed to treat patients, whilst any reasonable person would answer by saying they are incapable and unqualified. For this reason, they should be not permitted to play with people's lives. Hence, the door of medical ijtiḥad is closed for them. The same applies to unqualified thinkers who freely shared their uninformed views on Islamic law. They are rightly reminded of their lack of qualifications to address religious issues. Therefore, the door of Islamic ijtiḥad is closed for them. However, incompetent individuals continue to protest this matter. So we can safely say that indeed, the doors of ijtiḥad are closed, but only for the inept and unqualified.

These concerns apply to people from all walks of life. Simply because they have been elected to positions of responsibility in worldly affairs, they think they have reached the level of ijtiḥad in Islam. This could not be further from the truth, for how can these folks, who

struggle to read the Quran correctly, delve into the oceans of ijtiḥad!

Think for a moment; should such people be stopped from enacting ijtiḥad the way fake doctors are stopped from practising, or will they be given permission to play with the public's faith? Any reasonable person will answer that they should be forbidden from performing ijtiḥad, as this is a great responsibility entrusted to the Ummah.

Allah states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Indeed, Allah commands you to hand over whatever you hold in trust to their owners."¹

The Prophet ﷺ said:

فَإِذَا ضَلَّتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وَسَدَ الْأُمُورُ إِلَىٰ غَيْرِ أَهْلِهَا فَانْتَظِرِ السَّاعَةَ

"When honesty is lost, then wait for the Hour."

Someone asked, “How will honesty be lost?” The Prophet ﷺ answered, “When authority is given to unfit people, then wait for the Hour.”²

The door of ijtiḥād is also closed to those who have read the Quran and ḥadīth but are enslaved by their desires and fettered by their capricious whims. The ijtiḥād of such uneducated, self-proclaimed mujtahids distances people from Islam, draws them closer to their base desires, and leads to a revisionist approach which undermines 1400 years of scholarship. Such people are also incapable of conducting ijtiḥād. In order to understand the level of their incapability, one must study the Quran deeply.

Allah states:

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ غَيًّا

“So, after them in their place came those unworthy successors who missed Ṣalāḥ and pursued their lusts; so, they will therefore soon encounter the jungle of Ghayy in Hell (i.e. a dreadful valley in the Hellfire).”³

The context of this verse is that after mentioning many noble Prophets عَلَيْهِمُ السَّلَام in Surah Maryam, Allah states that these are the people upon whom He has granted His special favour. They were given the rank of prophethood, they were firm on guidance, and they were chosen to interpret Allah’s sharia. The practical state of these individuals was such that whenever the Quran was recited, they would cry and fall into prostration.

However, the people after them were inept, and the sign of their incompetence was that “they wasted their prayers” and made it their lifelong goal “to follow nothing but their desires”. They will therefore “soon encounter the jungle of Ghayy in Hell.” Ghayy is the name of a valley in Hell, and it can also mean disobedience.

Now look towards the structure of the verse. First the perfected individuals who listen to the book of Allah and fall into prostration crying were described. Next, the people who came after them were mentioned, those who adopted sin, wasted their prayers, became slaves of

their desires and continued to disobey Allah throughout their lives. The latter are those who deviated from the correct path and became the fuel of Hell.

Now we will look at the condition of the people of our time in light of the Quran. There are people who talk about opening an ijtiḥād think-tank as if it were a retail store. Then they fulfil their passion of ijtiḥād themselves or allow someone who sits in a government building and earns a high salary to perform ijtiḥād. Look at but a week of such people’s lives. The people who usually talk about carrying out ijtiḥād are typically academics, researchers, or religious scholars. Nevertheless, just observe them for a week. You will find that they fail to fulfil even the basic duties of Islam such as the 5 daily prayers.

After the year 2002, there was a man who would speak a lot about ijtiḥād. His interviews were published in magazines too. His ijtiḥād had reached a point where he declared that alcohol consumption was not a big deal. The issue of consuming alcohol was a matter of ijtiḥād according to him. Later it was discovered that he was a regular user of alcohol. The scholars say that the doors of ijtiḥād are closed for such people. The true, competent scholars of our time do engage in true ijtiḥād, by Allah’s grace. As new issues and problems arise, the scholars of Islam formulate legal solutions for them – and this is ijtiḥād.

The Imams of the four schools of jurisprudence and the later jurists did not address contemporary financial dealings or the modern banking system, for example. Yet, the true scholars of today have explained all these issues and developed Islamic legal solutions for them through ijtiḥād. It was the scholars of Malaysia, Indonesia, Qatar, Bahrain, Amman, and Dubai who laid the foundations of Islamic banking and successfully demonstrated it in practise. Then the scholars of Pakistan followed the scholars of these countries and did further work in this matter.

¹ [Kanz al-Iman (translation of Quran)] (Part 5, Surah al-Nisa, verse 58)

² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 36, ḥadīth 59

³ [Kanz al-Iman (translation of Quran)] (Part 16, Surah Maryam, verse 59)

Shining Stars

Sayyidunā 'Alī's Eulogy of Abū Bakr al-Ṣiddīq

Hafiz Hafeez al-Rahman 'Attāri Madani

Regarding the Companions of His Beloved ﷺ, Allah Almighty states:

رُحَمَاءُ بَيْنَهُمْ

"Tender-hearted amongst themselves."¹

The Companions رَضِيَ اللَّهُ عَنْهُمْ were cascading oceans of brotherly love and fraternity, driven by unbound care and compassion for each other.² The compendiums of hadith and annals of history are brimming with altruistic accounts and selfless feats of the noble Companions عَلَيْهِمُ الرِّضْوَانُ that leave no doubt about their mutual love, empathy, friendship, and concern for each other.

The biographies of the Companions reveal the reciprocal love and reverence between them and the Prophet's family. The demise of the first rightly guided Caliph, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, is one instance when this mutual respect was most evident. In that grief-struck hour, just as other Companions shared their profound grief, Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ delivered a moving eulogy, encapsulating his admiration and love for Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. Let us read some important points from this sermon:

Sayyidunā Usayd b. Ṣafwān رَضِيَ اللَّهُ عَنْهُ states:

When Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ passed away, Madina was overcome with the lamenting and weeping of people, and the people were worried like they were on the day of the noble Prophet's physical

passing. Sayyidunā Alī al-Murtada رَضِيَ اللَّهُ عَنْهُ arrived whilst reciting "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" and then said, "Today, the Caliph of final Prophet ﷺ has left us." He رَضِيَ اللَّهُ عَنْهُ then stood at the door of the house in which the body of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was and began to mention his attributes as follows:

Sayyidunā 'Alī al-Murtaḍā's Eulogy

- Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ! May Allah Almighty have mercy on you. You were an excellent friend, a source of solace, a trustworthy soul, and a confidant of Allah's Beloved ﷺ. The beloved Prophet ﷺ would consult you.
- You were the first person to embrace Islam, the sincerest of them in faith, a man of unwavering trust in Allah Almighty, the most mindful servant of Allah Almighty, the most generous of people, and the greatest defender of the noble Prophet ﷺ.
- Your companionship was the greatest and your rank was the highest. Your manner of advising, approach to calling towards Islam, kindness, and benevolence echoed the way of Allah's Messenger ﷺ. You served the beloved Prophet ﷺ well. May Allah Almighty grant you the best reward for serving His Messenger ﷺ and Islam.

- When others belied the Messenger of Allah ﷺ, you believed in him. You considered every utterance of his to be the truth, and affirmed him in every matter 'due to which', Allah Almighty declared you the "Champion of Truth" (*al-Siddiq*):

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ

"And the one who has brought this truth and those who affirm him."³

- You were described as the "second of the two" and you are the "Companion of the Cave." Allah Almighty sent tranquillity upon you; you migrated with the noble Prophet ﷺ; you were the Caliph of the Prophet ﷺ in the religion; you served the office of Caliph with perfection; you waged war against the renegades; you were a support for the people after the passing of the noble Prophet ﷺ; and when despair spread among the people, your spirits remained high.
- When people concealed their faith 'due to persecution by the disbelievers', you made your faith public.
- You always followed the way of the noble Prophet ﷺ; the hypocrites and disbelievers were unable to dampen your spirits; you disgraced the disbelievers; you were severe against the rebels; you were a mountain of wrath against the disbelievers and hypocrites.
- People displayed laziness in religious duties, but you gladly observed them. The people chose to remain silent regarding the truth, but you voiced the truth. When the people began to wander in darkness, it was you who became a minaret of light for them.
- You were truthful, quiet-natured, foresightful, brave, the purest, and of good opinion.
- Like a father, you were compassionate to people. When the people had grown tired and lost hope, you gave them support by carrying their burden upon your own shoulders. When the people displayed carelessness, you took care of their responsibilities; when the people were impatient, you remained patient; whatever the people would ask for, you would grant it to them; the people continued

to follow you and moved towards success; it is due to you that they attained such success and guidance which they had never even imagined.

- You were merciful, compassionate, and a strong fort for the believers; you were fearless and not easily worried; you were a mountain of aspiration and determination that was neither swayed by storms nor shaken by strong bolts of lightning.
- You never criticised or backbit anyone and neither were you avaricious. The weak and helpless were beloved and honoured by you. If the weak had a right over a wealthy or strong individual, you would ensure justice. As long as you had not taken the right of people from the strong and influential, they were weak in your eyes.
- By Allah! You surpassed all of us; those who come after you will never compare to you. You have reached your desired destination. You attained a great victory; you travelled to your true home in such glory that echoes of your greatness are reverberating in the heavens, and the grief of your separation is bringing the world to tears.
- After the passing of the beloved Prophet ﷺ, the Muslims were not afflicted with a greater calamity than your departure. You were a means of honour for the religion and its place of refuge. You were a tremendous support for the Muslims, and the epitome of harshness and wrath for the hypocrites.
- Allah Almighty has united you with His Beloved Prophet ﷺ. May Allah Almighty not deprive us from your reward nor cause us to go astray after you.

The people listened to the sermon of Sayyidunā 'Alī رضي الله عنه in silence. When he رضي الله عنه fell silent, the people began to cry, and they all said, "You have spoken the truth."⁴

¹ [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Fath, verse 29)

² Sirat al-Jinan, vol. 9, p. 387

³ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, verse 33)

⁴ Al-Riyad al-Nadira, vol. 1, p. 262; Tareekh Ibn 'Asakir, vol. 30, p. 440; Faizan-e-Siddiq-e-Akbar, p. 457

DEVELOP

Self-Accountability

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



I used to know an astute shopkeeper who I often noticed recording his daily sales in a diary. To this, he added all his daily expenses, such as tea, transport, and lunch. At the close of the working day, he would calculate his profit and compare it to the previous day. This is a fairly common business practice that allows entrepreneurs and business owners to improve their worldly life. Shopkeepers carefully note all the credit they give. At the end of the month, they collect payment

from customers. Along with these daily and monthly accounts, businesspeople can have even more dates for accounting.

It has also been seen that in the name of career planning, people place their past before themselves and look at their present, and they place their present before themselves and look at their future, and they plan to do even better than before.

When it comes to worldly life, we dedicate a lot of time and thought to “taking account.” This type of accounting is a part of life. Yet is it not untenable and rather inane when we put so much effort into the affairs of this temporary abode of ours but fail to account our affairs related to the permanent abode of the Hereafter?

It is possible that you filed your company accounts at the end of the fiscal year and started new

ones with a strategic plan to avoid past mistakes. Like this, to better your worldly future, you have set goals and even begun to act upon them.

Along with setting goals and developing an action plan to improve business activities this year and avoid last year's mistakes, did you set goals and develop an action plan to improve your relationship with Allah and avoid last year's sins? In fact, did you take account of your life and draw up a strategy to garner more deeds than misdeeds? Have we sincerely repented for the prayers and fasts we missed, the rights of people we violated, and the parameters of Islam we flouted? Where is our action plan to make up those prayers, fasts, and rights?

Just as we are presently thinking about our future worldly life, have we also pondered about the most important matters that we will face in the future, i.e., death and the grave? Have we planned for our meeting with Allah? Alongside keeping an account of how much we spent and earned in a day, do we also keep an account of how many sins and how many good deeds we have done daily?

Just as we become concerned in the case of earning less and spending more, do we become aggrieved when our sins outnumber our deeds? On the day we do not make any profit, but incur a loss in our business, our mood becomes low, we become regretful, and we do not feel like speaking to anyone, but on the day we committed more sins than good deeds, or only committed sins, did we censure ourselves and cry over our state due to our loss in the Hereafter?

The second Caliph of Islam, Sayyiduna ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would strike his foot with a leather whip every night and ask himself, “What did you do today?”¹ He also said, “Take yourself to account before you are taken to account.”² Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ was guaranteed Paradise by the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, yet that did not stop him from taking himself to account.

We should also take ourselves to account every day like this: What did we do today? How many good deeds did we perform? Did we flout a teaching of Islam? In the case of committing a sin, repent and remedy it. For example, if you harmed someone, then

alongside repenting, you should apologise to that person. If you missed salah, repent and make up the salah. This action of repenting and making amends must be done daily.

Sayyiduna Ḥasan al-Baṣrī رَضِيَ اللَّهُ عَنْهُ states:

A believer is a governor over his carnal-self; he continues to take it to account for the sake of Allah Almighty. And those who take themselves to account in the world will face easier accountability in the hereafter, and those who do not take themselves to account will face severe accountability on the Day of Reckoning.

Sayyiduna Mālik b. Dīnār رَضِيَ اللَّهُ عَنْهُ said, “May Allah Almighty have mercy on the person who takes his carnal-self to account, and in being strict with it, he obliges it to enumerate its evils, condemns it for these evils, and places a bridle on it, compelling it to follow the Quran.”³

From the many favours of my spiritual guide and the leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, is that he fosters and promotes a culture of self-accountability. To help us, he has prepared a small but powerful device: the *Pious Deeds* checklist. I strongly encourage all of you to access it, either as a booklet or app, and, for the sake of Allah Almighty, begin using it to take account of yourself. May Allah Almighty grant us the ability to spend the new year in avoiding sins and performing good deeds.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: Brothers have 72 Pious Deeds, sisters have 63, male students of Jamia-tul-Madina have 92, female students of Jamia-tul-Madina have 83, children have 40, special Islamic brothers have 27, imprisoned individuals have 52, and those performing Hajj and Umrah have 19. Each checklist is complemented with extensive guidance.

¹ *Ihya al-Uloom*, vol. 5, p. 141

² *Jāmi’ al-Tirmidhi*, vol. 4, p. 208

³ *Ihya al-Uloom*, vol. 5, p. 138

The Help of Allah's People is the Help of Allah

Mawlana Adnan Chishti Attari

It is without doubt that the beloved people of Allah aid and extend help to creation. However, they do not help others due to an innate power in them or of their own absolutely independent volition, but rather they do so due to the power and permission of Allah. No Muslim would believe otherwise. Islam teaches us that only Allah Almighty is the true, ultimate helper. As for the elect servants of Allah Almighty, they act as intermediaries, means, and channels of divine help. The help granted by the righteous slaves of Allah Almighty, in reality, is the help of Allah Almighty.

After proving the concept of “seeking help from Allah’s people” (*istimdād/isti‘āna*) from the Sunnah, the erudite Shafi‘ī jurist and hadith master, Imam Taqī al-Dīn al-Subkī رَحْمَةُ اللَّهِ عَلَيْهِ, remarks:

Seeking help from the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not mean that a person considers him to be the creator and able of disposing of affairs independently – no believer would ever think this. To interpret the belief in this way and then use it as a ruse to prevent people from seeking aid ‘from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’ is utter deception in the religion and a cause of distress for the Muslims.¹

He adds:

الْمُسْتَعَاثُ بِهِ فِي الْحَقِيقَةِ: هُوَ اللَّهُ تَعَالَى، وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَاسِطَةٌ بَيْنَهُ وَ بَيْنَ الْمُسْتَعِيثِ

“The Being from whom help is truly sought is Allah Almighty. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an intermediary and a means between Him and the one seeking assistance.”²

Sceptics should first ask mainstream Muslims who



practice *istimdād*³: Do you consider the prophets and saints to be like God, intrinsically powerful and pre-eternally independent, or do you respect them as the accepted people of Allah Almighty who are distinguished in His court and accepted as intermediaries by Allah? See what answer you receive!⁴

Istighātha, istimdād, and tawassul are the same in essence:

When the beloveds of Allah Almighty are considered means or intermediaries for receiving divine help, then it is clear as day that the two terms *istighātha* and *tawassul* are different words for the same practice.

Clarifying this, Imam al-Subkī states:

وَإِذَا تَحَرَّزْتَ هَذِهِ الْأَنْوَاعَ وَالْأَحْوَالَ فِي الطَّالِبِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَظَهَرَ الْبُغْيُ، فَلَا عَلَيْكَ فِي تَسْبِيحَتِهِ: تَوَسَّلًا، أَوْ تَشَفُّعًا، أَوْ اسْتِغَاثَةً، أَوْ تَجَوُّهًا، أَوْ تَوَجُّهًا، لِأَنَّ الْبُغْيَ فِي جَمِيعِ ذَلِكَ سَوَاءٌ

“Having listed all the types and circumstances of seeking aid from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and now the meaning has become clear, there is no need to designate a specific name for it such as *tawassul*, *istighātha*, *tashaffu*’, *tajawwuh*, or *tawajjuh*, because these terms all have the same essential meaning.”⁵

Commenting on these terms, Ibn Hajar al-Makkī رَحْمَةُ اللَّهِ عَلَيْهِ adds:

وَلَا فَرْقَ بَيْنَ ذِكْرِ التَّوَسُّلِ وَالْإِسْتِغَاثَةِ وَالتَّشَفُّعِ وَالتَّجَوُّهِ بِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْ بِغَيْرِهِ مِنَ الْأَنْبِيَاءِ وَكَذَلِكَ الْأَوْلِيَاءِ

“There is no difference in taking the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, other prophets, or the saints as ‘objects of’ *tawassul*, *istighātha*, *tashaffu*’, and *tawajjuh*.”⁶

After such a clear expose, to claim that people seek help

from the prophets and saints whilst deeming them to be intrinsically powerful and independent, is nothing but a grave accusation. The reviver of Islam, Imām Aḥmad Razā Khān states regarding such accusers:

This 'accusation' is a severe matter. If they were to realise the depth of its offense, they would repent for a lengthy period. To harbour ill assumption against the people of tawhid is unlawful. And to misconstrue their righteous actions, which are free from needing clarification, as acts of disbelief is unequivocally a grave sin.⁷

Is asking help from the deceased an act of polytheism?

To learn the answer to the above-mentioned question, read the following statement of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ which is presented here with slight amendments:

Critics of seeking help from the saints habitually target simple members of the public who lack knowledge, and deceive them by saying, "Seeking help from the dead is polytheism but seeking help from the living is not," or they will claim, "Seeking aid from someone near is not polytheism but seeking assistance from someone far away is pure polytheism." Such words are extremely ignorant. Polytheism will remain polytheism regardless of the one who is involved. If it is not polytheism with one person, then it is not polytheism with others either.

Is it just the dead who cannot be partners to Allah, whilst the living can? Is it just the distant who cannot be partners to Allah, whilst those nearby can? Is it just the prophets who cannot be partners to Allah, whilst doctors can? Is it just humans who cannot be partners to Allah, whilst angels can? Of course not! None can be a partner with Allah Almighty.

When something (whether calling out or something else) done with a certain belief is not polytheism when done with someone who is close and alive, then it cannot be polytheism when done with that same belief with the one who is distant, or deceased, or in fact even with a stone. If it classed as polytheism with any one of them, then it would unquestionably be the same ruling for the rest of creation.

He further mentions:

Muslims should remember this point and keep it in consideration. Whenever they see deceitful and sly people making a distinction by saying, "So-and-so action or such-and-such belief is polytheism when done with one person but not the other," then be assured that they are utter liars, because if something is not polytheism in one case, it cannot be polytheism with that same belief anywhere.⁸

It is permissible to seek help even after death:

Shaykh 'Abd al-Ḥaqq al-Dihlawī رَحْمَةُ اللهِ عَلَيْهِ writes:

Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ has mentioned: كُلُّ مَنْ يُسْتَعَدُّ بِهِ فِي حَيَاتِهِ يُسْتَعَدُّ بِهِ بَعْدَ وَفَاتِهِ i.e., "Every such individual from whom it was permissible to seek help during his life, it remains as such even after his demise."

A man from the great ranking saints said, "I have seen four saints of Allah Almighty that have been bestowed the ability to dispose of affairs from within their graves, just as they would during their life on the earth or to an even greater extent. From amongst them are Shaykh Ma'rūf al-Karkhī and Shaykh 'Abd al-Qādir al-Jilānī," and he mentioned two other saints. (Keep in mind that this divinely bestowed ability is not limited to these four saints, rather this pious predecessor mentioned that which he personally witnessed).⁹

May Allah Almighty grant us the ability to adhere to the beliefs and doctrines relayed by our pious predecessors.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Shifa al-Siqam Fi Ziyarat Khair al- Anaam, p. 383

² Shifa al-Siqam Fi Ziyarat Khair al- Anaam, p. 379

³ Also termed, istighātha and isti'āna.

⁴ Fatāwā Razawiyyah, vol. 21, p. 331

⁵ Al-Shifa al-Saqam Fi Ziyarat al-Kahir al- Anaam, p. 383

⁶ Al-Jawhar al-Munazzam, p. 61

⁷ Fatāwā Razawiyyah, vol. 21, p. 329

⁸ Fatāwā Razawiyyah, vol. 21, pp. 326,327

⁹ Ashi'at al-Lam'aat, vol. 1, p. 762, Lam'aat al-Tanqeeh, vol. 4, p. 215

The Prophet's Wisdom for Improving Society

Mawlana Rashid Ali Attari Madani

In the Monthly Magazine of October, we discussed how the transformational teachings of the Prophet ﷺ impart valuable principles and deep wisdom to improve society and better our lives. So far, 47 narrations containing these principles have been presented in the previous instalments of this series. Here are a further 20 regarding this topic.

Principle 48: Pay wages on time!

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرْقُهُ Pay the labourer his wages before his sweat dries.¹

Principle 49: Perfect what you do!

أَنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ Allah Almighty likes 'for you to' skilfully perfect whatever you do.²

Principle 50: Take care of others, not just yourself!

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ None of you will truly believe until you love for your brother what you love for yourself.³

Principle 51: Help others!

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ The most beloved people to Allah are those who are most useful to others.⁴

Principle 52: Support the needy!

مَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ Allah Almighty will make matters easy on the Day of Judgement for the person who brings about ease for the needy 'in this world'.⁵

Principle 53: Help others during difficulty!

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ تَدْخُلُهُ عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً أَوْ تَقْضِي عَنْهُ دَيْنًا أَوْ تَطْرُدَ عَنْهُ جُوعًا The most beloved acts in the court of Allah are to make a Muslim happy, alleviate his difficulty, pay his debts, or satisfy his hunger.⁶

Principle 54: Fulfil the need of a fellow Muslim!

مَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى أَتْبَهَتْهُ أَتْبَهَتْهُ اللَّهُ عَزَّوَجَلَّ قَدْ مَدَّ عَلَى الصِّرَاطِ يَوْمَ مَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى أَتْبَهَتْهُ أَتْبَهَتْهُ اللَّهُ عَزَّوَجَلَّ Whoever travels with his brother 'in faith' to fulfil his need such that it becomes fulfilled, Allah Almighty will keep him firm upon the Bridge on the day in which people's feet will be wavering.⁷

Principle 55: Avoid immorality!

الْخُلُقُ السَّوْءُ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ Immorality spoils good actions just as vinegar spoils honey.⁸

Principle 56: Do not oppress!

إِذَا دَعَا الظَّالِمُ فَاتَهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ Beware of the supplication of the oppressed as there is no barrier

between him and Allah.⁹

Principle 57: Be compassionate to animals!

عَذِّبَتْ أَمْرَأَةً فِي هَرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لَا هِيَ أَطْعَمَتْهَا وَلَا سَقَتْهَا إِذْ حَبَسَتْهَا وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ A lady was punished 'by Allah' because of a cat she had imprisoned till it died. She entered Hell because of it, for she neither gave it food nor water while she had imprisoned it, nor set it free to eat from the vermin of the earth.¹⁰

Principle 58: Be good to all living things!

فِي كُلِّ ذَاتٍ كَبِيرٍ رَطْبَةٌ أَجْرٌ There is reward in serving any living being.¹¹

Principle 59: Be thankful to those who are good to you!

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ The one who does not thank people is not thankful to Allah.¹²

Principle 60: Do not ruin your household by accepting the words of astrologers and soothsayers!

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَافُهُ أَرْبَعِينَ لَيْلَةً Whoever visits a soothsayer and asks him about anything, his Salah will not be accepted for forty nights.¹³

Principle 61: Be modest!

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ Faith has over 70 branches, and modesty is a branch of faith.¹⁴

Principle 62: Trust is essential!

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ A person who is not trustworthy has no faith.¹⁵

Principle 63: Honour your contracts and promises!

لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ The one who does not fulfil his promise has no faith.¹⁶

Principle 64: Stop and eradicate evil!

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ If you see something abominable, prevent it with your hand. If you are unable to do that, prevent it with your tongue. If you are unable

to do that, abhor it in your heart. This is the weakest of faith.¹⁷

Principle 65: Do not sever ties!

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ It is not permissible for a Muslim to break ties with his brother for more than three days.¹⁸

Principle 66: Do not focus on the wealth of others!

أُزْهِدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَأُزْهِدْ فِي أَيْدِي النَّاسِ يُحِبُّوكَ Be indifferent towards this world, and Allah will love you. Be indifferent to what is in people's hands, and they will love you.¹⁹

Principle 67: Do not deceive!

مَنْ غَشَّانَا فَلَيْسَ مِنَّا The one who deceives us (the believers) is not of us.²⁰

¹ Sunan Ibn Mājah, vol. 3, p. 162, hadith 2,443

² Al-Mu'jam al-Awsaṭ, vol. 1, p. 260, hadith 897

³ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 16, hadith 13

⁴ Al-Mu'jam al-Awsaṭ, vol. 4, p. 293, hadith 6,026

⁵ Ṣaḥīḥ Muslim, p. 1110, hadith 6853

⁶ Al-Mu'jam al-Awsaṭ, vol. 4, p. 293, hadith 6,026

⁷ Al-Mu'jam al-Awsaṭ, vol. 4, p. 293, hadith 6,026

⁸ Al-Mu'jam al-Awsaṭ, vol. 1, p. 247, hadith 850

⁹ Ṣaḥīḥ Muslim, p. 39, hadith 121

¹⁰ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 470, hadith 3,482

¹¹ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 133, hadith 2,466

¹² Sunan Abī Dāwūd, vol. 4, p. 335, hadith 4,811

¹³ Ṣaḥīḥ Muslim, p. 943, hadith 5,821

¹⁴ Ṣaḥīḥ Muslim, p. 45, hadith 35

¹⁵ Ṣaḥīḥ ibn Hibbān, vol. 1, p. 208, hadith 194

¹⁶ Musnad Ahmad, vol. 4, p. 271, hadith 12,386

¹⁷ Ṣaḥīḥ Muslim, p. 48, hadith 177

¹⁸ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 167, hadith 6,237

¹⁹ Sunan Ibn Mājah, vol. 4, p. 422, hadith 4,102

²⁰ Ṣaḥīḥ Muslim, p. 64, hadith 283

The Prophets and Their Nations in the Quran

Muhammad Shabir Raza

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Along with creating humans, Allah Almighty provided them with channels of guidance to direct them to the right path, so that they have no excuse on the Day of Judgement. Therefore, from time to time, He sent prophets عَلَيْهِ السَّلَام to guide nations, giving them glad tidings and warning them. Hence, Allah Almighty states:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ النَّاسَ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٦٥﴾

“We sent messengers giving glad tidings and giving warnings, ‘so that’ no excuse remains for people before Allah after the ‘advent of’ the messengers – and Allah is the Overpowering, the Wise.”¹

The noble prophets عَلَيْهِ السَّلَام and messengers were sent as guides to various nations, some of whom are named in the Qur’ān, while others have been referred to by their demononyms. Some nations have been mentioned by the name of their leaders, some by their number, and others with reference to their respective prophets. Let us read about the nations and their noble Prophets عَلَيْهِ السَّلَام that have been referred to in the Quran:

1. The nation of Sayyidunā Hūd عَلَيْهِ السَّلَام:

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ط

“And ‘We’ sent Hūd to the people of ‘Aad from their own community.”²

2. The nation of Sayyidunā Ṣāliḥ عَلَيْهِ السَّلَام:

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ط

“We sent Ṣāliḥ to the ‘people of’ Thamūd from their own community.”³

3. The nation of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ط

“To Midian, We sent Shu‘ayb from their community.”⁴

4. The nation of Sayyidunā Lūṭ عَلَيْهِ السَّلَام:



كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٦٦﴾

“The people of Lūṭ belied the messengers.”⁵

5. The nation of Sayyidunā Nūḥ عَلَيْهِ السَّلَام:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ط

“Indeed, We sent Nūḥ to his nation.”⁶

6. The nation of Sayyidunā Yūnus عَلَيْهِ السَّلَام:

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿٦٧﴾

“We sent him towards a hundred thousand people, rather more.”⁷

7. The nation of Sayyidunā Mūsā عَلَيْهِ السَّلَام:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ط

“Indeed, We sent Mūsā along with Our signs towards Pharaoh and his chiefs.”⁸

8. The nation of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَمْشِي إِرَآءَ بَنِي إِسْرَآءِيلَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ط

“Remember when ‘Īsā, the son of Maryam, said, ‘O Children of Israel! I am Allah’s messenger to you.’”⁹

9. The nation of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ط

“Say ‘dear beloved’, ‘O people! I am the messenger of Allah for you all.’”¹⁰

The other prophets عَلَيْهِ السَّلَام were sent to specific nations or regions, but our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to all of humankind. Nations were either destroyed for disobeying their prophets or attained salvation by obeying them. May Allah Almighty make us from the successful people of salvation who are honoured with the intercession of the noble Prophet ﷺ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-

Nisa, verse 165)

² [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raaf, verse 65)

³ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raaf, verse 73)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raaf, verse 85)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Qamar, verse 33)

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raaf, verse 59)

⁷ [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Saaffaat, verse 147)

⁸ [Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Zukhruf, verse 46)

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Saff, verse 6)

¹⁰ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, verse 158)

The Proscription of Interest in the Sunnah

Muhammad Talha Khan Attari

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Interest (*ribā*) refers to a transaction in which both parties exchange money but one party benefits from a surplus or additional benefit. Likewise, the profit or benefit a lender gains through a loan is also interest.¹

Interest is definitively prohibited (*ḥarām qat'ī*) in Islam and the person involved in it knowingly is a transgressor whose testimony is rejected (*mardūd al-shahāda*).²

Interest is catalysed in our communities by a range of factors, a key one being the lack of basic Islamic education. Without consulting the ulema, many people engage in transactions which are usurious and involve interest. Many, despite knowing that their dealings entail interest, will not desist because they are driven by greed; this is another factor. Love for money becomes embedded in the heart and causes them to forget the distinction between halal and haram.

This is despite the fact that interest and usury-based dealings have been severely condemned in the Quran and Sunnah. Just as Allah Almighty states:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

"Those who consume usury (interest) will not stand up on the Day of Judgement but stand like the one who is possessed by an evil spirit making him insane."³

Selected hadith on interest:

1. The noble Prophet ﷺ said, "Avoid the seven destructive things." The noble Companions عَلَيْهِمُ الرِّضْوَانُ asked, "What are they?" So, the beloved Prophet ﷺ replied:

Associating partners with Allah Almighty, practising magic, taking an innocent life, consuming interest, usurping the wealth of an orphan, fleeing on your heels from battlefield, and making false accusations against chaste, married, believing women.⁴

2. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates that the noble Prophet ﷺ cursed the one who consumes interest, the one who gives it to others, the one who records it, and its two witnesses, and said, "They are all equal."⁵

3. The Messenger of Allah ﷺ stated, "On the Night of Ascension, I passed by a group of people whose stomachs were like houses, and they contained snakes that could be seen from outside. So, I asked, 'Jibril! Who are they?' He replied, 'They are those who would consume interest.'"⁶

4. The final Prophet of Allah Almighty said, "The sin of interest has 70 degrees, the least of which is 'equivalent to' a man committing adultery with his mother."⁷

5. The noble Prophet ﷺ stated, "The nation in which interest becomes widespread, insanity becomes widespread in it too."⁸

These are a few cases of interest in the current era: Buying or selling something in instalments and a fee being charged if the month's instalment is not paid by the stipulated date; mentioning a separate price for something on instalments and mentioning the extra profit separately (if the extra profit is simply mentioned as the price of the item, then it is not interest, it will be the total price, and this is permissible).

If these scenarios or any other interest-based case is written on a receipt, it will be impermissible to sign it, even if the lender says that it is only a formality and nothing extra will be charged. This is because even though an interest-bearing deal is not taking place, signing it will be an expression of agreement with an interest-based condition, and this is also impermissible and a sin. In any case, one should

make sure that they take shar'i guidance from muftis in such matters, so that they can ensure their safety from the calamity of usury.

We ask Allah Almighty to protect us from all types of usury-based dealings.

اٰمِيْن بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

¹ Gunahaun Kay 'Azabaat, vol. 1, p. 36

² Bahār-i-Sharī'at, vol. 2, p. 268

³ [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, verse 275)

⁴ Şahīḥ al-Bukhārī, vol. 2, p. 242, hadith 2,766

⁵ Şahīḥ Muslim, p. 663, hadith 4,093

⁶ Sunan Ibn Mājah, vol. 3, p. 71, hadith 2,273

⁷ Sunan Ibn Mājah, vol. 3, p. 72, hadith 2,274

⁸ Sood aur is ka Ilaj, p. 16

Five Rights of Allah's Messenger

Muzammil Husayn Attari

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If we take even a brief glance at the life of the beloved Prophet ﷺ, we find it full of challenges, barriers, and difficulties. When he invited the people of Taif to Islam, they not only rejected his call but pelted him with stones until he bled so much, his sacred blood flowed to his feet. Yet, his resolve was undiminished. It is only natural that Allah's beloved who faced so much to bring Islam to us will have many rights over us. In his celebrated work, *al-Shifā*, the Maliki jurist and hadith master, Qāḍī 'Iyāḍ expands on these rights in great detail. We will explore five of them.

1. Believing in him: To be a Muslim, it is essential to believe in the unity of Allah Almighty and the prophethood and truthfulness of the Prophet ﷺ. Without this, one cannot be a believer, for Allah Almighty has explained this in the Quran:

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَأَنَا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿٣١﴾

"And whoever does not accept faith in Allah and His 'beloved' Messenger, so We have indeed kept prepared a Blazing Fire for the disbelievers."¹

2. Following his way: He has the right that we follow and adhere to his way, his pristine Sunnah. The Prophet ﷺ said, "Whosoever revived my Sunnah, loved me, and whosoever loved me, will be with me in Paradise."²

3. Obeying him: It is incumbent on every follower of the noble Prophet ﷺ to obey his every instruction, for Allah Almighty commands us to obey him:

اَطِيعُوا اللَّهَ وَاَطِيعُوا الرَّسُولَ

"Obey 'the command of' Allah, and obey 'the command of' the Messenger."³

4. Invoking blessings on him: It is essential for every believer to invoke blessings and send prayers on the Prophet ﷺ: this is the divine command:

اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا ﴿٣٦﴾

"Indeed, Allah and His angels send blessings upon the Conveyor of the unseen news (Prophet). O believers! 'You too' send blessings and abundant salutations upon him."⁴

The Messenger of Allah ﷺ stated:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا

"Whosoever recited one salat upon me, Allah Almighty sends ten mercies upon him."⁵

5. Visiting him: From the blessed time of the noble Companions, the people of faith have flocked to visit the Prophet's sacred and luminous shrine, believing wholeheartedly that by visiting him, they will gain his blessings and receive his intercession. After all, the beloved Prophet ﷺ said:

مَنْ زَارَ قَبْرِيَّ وَجَبَّتْ لَهُ شَفَاعَتِي

"Whosoever visited my grave, my intercession is necessary for him."⁶

We implore Allah Almighty to instil sincere love for the beloved Prophet ﷺ in our hearts, enable our limbs to follow his teachings, and moisten our tongues with prayers upon him until we unite with him at the Pool and benefit from his intercession on the Day of Reckoning.

اٰمِيْن بِجَاہِ خَاتِمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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

² Jāmi' al-Tirmidhi, vol. 4, p. 309, hadith 2,687

³ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 59)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 56)

⁵ Şahīḥ Muslim, p. 172, hadith 912

⁶ Darqutni, vol. 2, p. 351, hadith 2,669

WORD SEARCH

Dear children! The name of our beloved Prophet is Muhammad ﷺ. He is the final Prophet of Allah and the dearest to Him. A verse in the Quran explains how Allah and His angels send salāt on him. In the same verse, Allah has ordered us Muslims to recite salāt upon him.

There are countless benefits of reciting salāt upon the Prophet ﷺ, such as:

1. Acquiring virtues
2. Dua being accepted
3. Worries coming to an end
4. Gaining cure
5. Not being fearful
6. Becoming wealthy
7. Remembering something you forgot
8. Allah becomes pleased
9. Being able to shake hands with the Prophet ﷺ on the Day of Judgement.

The shortest form of salāt is: ﷺ

Join the letters above from up to down, and right to left. There are 5 words to find. The name 'Muhammad' has been highlighted as an example. Now find the following:

1

Virtues

2

Dua

3

Wealthy

4

Salāt

5

Pleased

D	A	R	A	L	M	U	T	T	A	P	I	N
A	K	Z	G	R	Q	M	M	R	L	L	A	K
V	L	A	S	A	L	A	T	A	X	E	R	L
I	H	F	I	D	D	H	W	S	A	A	A	H
R	A	B	A	L	M	U	T	T	A	S	L	A
T	L	E	N	D	B	M	N	A	U	E	S	L
U	I	I	M	U	H	A	M	M	A	D	A	I
E	L	A	H	A	M	A	H	A	X	L	L	L
S	U	U	K	I	O	D	L	W	F	A	A	U
M	L	A	W	E	A	L	T	H	Y	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 AND LITANIES



Treating indigestion

A person who suffers from indigestion should recite verses 43 and 44 of Sūrah al-Mursalāt, blow on his hand, and wipe it over his stomach. He should also blow over his food before consuming it. He will be relieved of indigestion, by Allah's permission.¹

Protection from the crushing of the grave

The beloved Prophet ﷺ said, "Whoever recites Sūrah al-Ikhlāṣ in his final illness will not be put to trial in his grave and will be safe from the crushing of the grave."²

Fulfilling every permissible need

If a person recites:

يَا شَيْخَ عَبْدِ الْقَادِرِ شَيْئًا لِلَّهِ

Yā Shaykh 'Abdal Qādir Shay'an lillāh

a thousand times, invoking blessings on the Prophet (Arabic) before and after it ten times, then blows on his right hand, places it under his cheek, and goes to sleep, his every need will be fulfilled³ إِنَّ شَاءَ اللَّهُ.



Spiritual treatment for dengue

Sūrah al-Raḥmān should be recited to the patient so that he/she hears it. إِنَّ شَاءَ اللَّهُ. The patient will recover in three days.

¹ Faizan-e-Sunnat, vol. 1, p. 609, Gharaylu Ilaj, p. 78

² Al-Mu'jam al-Awsat, vol. 4, p. 222, ḥadīth 5,785

³ Madani Panj Surah, p. 232, Kaam Kay Awraad, p. 4

Important Events of Jumada al-Ukhra



1st Jumada al-Ukhra,
1102 AH

Passing away of the king of the gnostics, Sulṭān Bāhū Sarwarī Qādirī رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Jumada al-Ukhra 1438 AH edition of the Monthly Magazine and the booklet of al-Madina al-Ilmiyyah titled 'Faizan-i-Sultan Bahoo'.)

5th Jumada al-Ukhra,
672 AH

The eminent Sufi, Mawlana Jalal al-Din Muhammad b. Muhammad Rumi رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH & 1439 AH editions of the Monthly Magazine.)

7th Jumada al-Ukhra,
1403 AH

Demise of Mawlana Qārī Muṣliḥ al-Dīn Siddīqī Qādirī رَحْمَةُ اللهِ عَلَيْهِ.

(To learn more, read the Jumada al-Ukhra 1439 AH edition of the Monthly Magazine.)

8th Jumada al-Ukhra,
4 AH

Passing away of the Companion Sayyidunā Abu Salamah 'Abd Allah b. 'Abd al-Asad رَضِيَ اللهُ عَنْهُ.

(To learn more, read the Jumada al-Ukhra 1438 AH & 1439 AH editions of the Monthly Magazine.)

9th Jumada al-Ukhra,
544 AH

Qāḍī 'Iyāḍ al-Mālikī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH edition of the Monthly Magazine.)

14th Jumada al-Ukhra,
189 AH

Imam Muhammad b. Ḥasan al-Shaybānī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1439 AH & 1440 AH editions of the Monthly Magazine.)

14th Jumada al-Ukhra,
505 AH

The Proof of Islam, Imām Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH & 1439 AH editions of the Monthly Magazine and the booklet of al-Madina al-Ilmiyyah titled 'Blessings of Imam Ghazali'.)

19th Jumada al-Ukhra,
1382 AH

The spiritual vicegerent of Imam Ahmad Raza Khan, Mawlānā Ṣafar al-Dīn Bihārī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH edition of the Monthly Magazine.)

22nd Jumada al-Ukhra,
13 AH

The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH-1443 AH editions of the Monthly Magazine and the booklet of al-Madina al-Ilmiyyah titled 'Faizan-i-Siddeeq-i-Akbar'.)

24th Jumada al-Ukhra,
1375 AH

The leading saint and scholar, Shah Awlad-i-Rasūl Muḥammad Miyan Marehrawī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH edition of the Monthly Magazine.)

27th Jumada al-Ukhra,
1424 AH

The celebrated scholar of hadith and tafsir, Mufti Muḥammad 'Abd al-Qayyūm Ḥazārī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Jumada al-Ukhra 1438 AH and January 2022 editions of the Monthly Magazine.)

1st Jumada al-Ukhra,
1102 AH


Martyrdom of Sayyidunā Ṭalḥa b. 'Ubayd Allāh and Sayyidunā Zubayr b. 'Awwām.

(To learn more, read the following booklets of al-Madina al-Ilmiyyah - 'Sayyiduna Talha b. Ubaidullah' and 'Sayyiduna Zubayr b. Awwam'.)

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

اٰمِيْن بِجَاةِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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One Account, One Miracle

THE STONES SPOKE!

Mawlana Haydar Ali Madani

One Sunday, Granddad left the masjid after Fajr and headed to the local park. His grandchildren, Suhayb and Khubayb, were with him, but it seemed as though they were debating about something with one another.

Granddad met with some of his friends near the park bench. He eventually inquired, "What are you two debating about?"

Suhayb went to answer, but Khubayb quickly interjected. "Granddad, Suhayb left his tasbih at home, so he's trying to take mine!"

"If you left your tasbih at home," said Granddad, "why are you worried? You can use your fingers to make tasbih instead."

A bird swooped in, landing on a nearby tree, its melodious chirps echoing through the branches. "سُبْحَانَ اللَّهِ," exclaimed Granddad. "This bird also makes dhikr of Allah and glorifies Him. Yet, you will never see a bird holding a tasbih!"



Suhayb and Khubayb smiled.

“How did you know this bird is making dhikr of Allah?” Suhayb quizzed. “It just seems like birds make noise in the mornings to wake people up.”

It was then Granddad’s turn to smile. “This is not the case!”, he beamed. “Allah, Who created animals, birds and everything else, says in the Quran:

*‘The seven heavens, and the earth, and all those in them glorify Him. And there is not a thing that does not proclaim His Purity whilst praising Him. Yes; you do not understand their ‘method of’ glorification.’*¹

The fact is we are humans, and we do not understand the language of other creatures. So, we do not understand the dhikr they make.” Granddad explained. “Allah sometimes allows humans to hear these tasbih however, by the blessings of those He loves.”

Suhayb and Khubayb were astonished.

“Has this happened before?” Khubayb asked, “Has someone heard their tasbih before?”

“Yes my son!”, Granddad replied, “Animals and birds on one side, let me tell you of how people even heard lifeless stones making tasbih! Come, let me tell you a story: The Messenger of Allah ﷺ had a great Companion named Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ. This Companion once said:

I once came and sat with the Messenger of Allah ﷺ. Abū Bakr, ‘Umar, and

‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ also arrived. The Messenger of Allah ﷺ picked up some stones which began to recite tasbih in his hands, to the extent I heard these stones making sounds similar to that of a bumblebee in his blessed hands.”²

When Granddad finished explaining, Suhayb and Khubayb exclaimed, “This is indeed a miracle!”

“Yes children, this was a miracle of our beloved Prophet ﷺ. Lifeless stones would make dhikr in his blessed hands. This was even heard by Sayyidunā Abū Dharr al-Ghifārī رَضِيَ اللَّهُ عَنْهُ.”

“I wanted to explain something to you, that’s why I mentioned all of this!” Granddad said. “We can use tasbih beads to make dhikr of Allah or send prayers on the Prophet ﷺ. But this does not mean that without a tasbih, we cannot recite these things at all. Now get up and head home! Do you remember what your Grandmother said for you to do?”

“Yes Granddad” Suhayb replied, “she said the family will get together every Sunday for breakfast. Whoever doesn’t come will not be given any.”

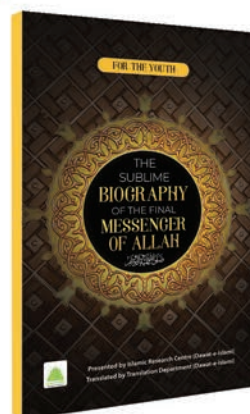
This made all of them smile, and they set off home together.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra’eel, verse 44)

² Dalaail al-Nubuwwah, vol. 6, p. 64; Ibn ‘Asakir, vol. 39, p. 118

THE SUBLIME BIOGRAPHY OF THE FINAL MESSENGER OF ALLAH ﷺ

The final Messenger of Allah (ﷺ) is the most perfect and accomplished person in the history of mankind. This remarkable book enlightens our minds, especially the youngsters with the impeccable biography of the final Prophet of Allah (ﷺ). The readers will feel a heartfelt connection to the Beloved Prophet ﷺ as they turn the pages رَضِيَ اللَّهُ عَنْهُ.



The Papers of History Virtues of Shām (Syria)

Mawlana Asif Iqbal Attari Madani



Modern day Syria and the wider Levant hold great religious and worldly significance. This region was part of the kingdom of the Prophet ﷺ, and the land of the Prophets ﷺ and the forty abdāl. During his physical lifetime, the noble Prophet ﷺ, through the knowledge of the unseen bestowed to him, foretold the good news that Syria would be conquered soon.¹ The conquest of Syria began during the caliphate of the first Caliph, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, and was completed during the caliphate of the second Caliph, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

Thus, the prophecy of the beloved Prophet ﷺ proved to be correct.² After the conquest of Syria, an Islamic government was established, which strengthened Islam immensely. It also led to an expansion of the Islamic territories. In this article, we will discuss the status and importance of this great country.

The meaning of Shām (Syria)

The biographical collections and history works state that the word “Shām” denotes three things:

1. In the custom of the Arabs, the areas found in the north are called Shām.
2. In the custom of some people, Shām only refers to Damascus.
3. Historically, the region consisting of Syria, Jordan, Lebanon, and Palestine was referred to as Shām. It was also known as *Sūriya al-Kubrā*.

The Muslims first entered Syria during the lifetime of the Prophet ﷺ in the Battle of Mutaḥ. All the

cities of Syria were conquered during the caliphate of Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Today, Syria is considered one of the oldest Arab countries that consists of settlements that are intermingled with one another. It contains flowing streams and lush, green fields.³

Origin of the Name “Shām”

Historians have forwarded several theories for the origins of the name “Shām”. According to some, it is derived from the name of the son of Sayyidunā Nūḥ عَلَيْهِ السَّلَام, “Sām,” as he was the first person who set foot in this land. Overtime, the sīn⁴ turned into shin,⁵ leading to the name “Shām.”⁶

Hadith on the Virtues of Shām

The virtue of a region or place becomes apparent when its greatness and excellence is mentioned on the truthful tongue of the noble Prophet ﷺ, and Shām is such a place:

Supplication to Bless the Muslims of Shām

Sayyidunā ‘Abdullah b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that the Prophet ﷺ made the following supplication:

اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا

“O Allah! Bless our Shām! O Allah Almighty! Bless our Yemen.”

The people of Najd said, “And also our Najd?” The Prophet ﷺ supplicated again: “O Allah! Bless our Shām! O Allah! Bless our Yemen.” The

people said again, “And also our Najd?” The Prophet ﷺ said, “It is the place of earthquakes and tribulations. The horn of the Devil will appear from there.”⁷

This is a powerful supplication for blessings to descend in Syria and on its people in their worldly and religious affairs. Syria was mentioned before Yemen because the Day of Judgement will be established in Syria. It is next to Palestine, in which Jerusalem and Amman are located. The 40 abdāl also reside there. Some people have said Madina is a city of Shām. Anyhow, Shām is a place of great virtue and excellence.⁸

The Chosen Land of Allah

Sayyidunā Abū Umāma رَضِيَ اللَّهُ عَنْهُ reports that the Prophet ﷺ said, “Shām is the chosen region of Allah, and He will gather His chosen servants in it.”⁹ So, why would the angels of mercy not keep their wings spread over this land. Sayyidunā Zayd b. Thābit رَضِيَ اللَّهُ عَنْهُ reports that the noble Prophet ﷺ said, “Glad tidings for Shām. Indeed, the angels of the Most Merciful spread their wings over it.”¹⁰

The angels stationed over Shām are for its protection too. Mufti Ahmad Yar Khan Naeemi رَحِمَهُ اللَّهُ عَالِيَهُ writes:

Since the forty abdāl will always reside in Damascus, angels are stationed over it for its protection. We learn that due to the blessings of the pious people of Allah Almighty, there is peace and protection in the country. It should be noted that this does not mean Syria will face no difficulties. However, there will be less tribulations, sin, and disbelief. This is just how every person has an angel stationed with him for his protection but difficulty still reaches him. This difficulty arises through the command of Allah Almighty, and the angels do not protect him at that time.¹¹

Command to reside with the Syrians

Sayyidunā Ibn Hawala رَضِيَ اللَّهُ عَنْهُ reports that the Prophet ﷺ said, “Soon you will form several armies. An army of Syria, an army of Yemen, and one of Iraq.” Sayyidunā Ibn Hawala رَضِيَ اللَّهُ عَنْهُ asked, “O Messenger of Allah! If I find myself in this situation, which one should I choose?” The Prophet ﷺ answered, “Stay with the people of Syria, for they

will be better in the land of Allah, and He will gather His pious servants in it. If you do not accept this, stay with the people of Yemen and drink from your own waterskins. Allah Almighty has taken responsibility for Syria and its inhabitants for my sake.”¹²

The command to remain with the Syrians was given because during the time of tribulations, Syria will be the place of faith and well-being. Just as it is mentioned in a narration, “Listen! When tribulations take place, faith will be found in Syria.”¹³

The Syrians will Prevail

The Companion, Sayyidunā Mu‘āwiya b. Abū Sufyān رَضِيَ اللَّهُ عَنْهُمَا, ascended the pulpit and announced that he had heard the beloved Prophet ﷺ say, “A group of my Ummah will always uphold the laws of Allah. Whoever disgraces or opposes them will cause them no harm, until the decree of Allah Almighty comes and they prevail over people.” Mālik b. Yakhmar al-Saksakī stood up. “O leader of the believers!” he proclaimed. “I heard Mu‘ādh b. Jabal رَضِيَ اللَّهُ عَنْهُ say that the group of people refers to the people of Syria.” Sayyidunā Mu‘āwiya رَضِيَ اللَّهُ عَنْهُ exclaimed, “Mālik believes that he heard Mu‘ādh رَضِيَ اللَّهُ عَنْهُ say that this statement of the Prophet ﷺ refers to the people of Syria.”¹⁴

- 1 Musnad Ahmad, vol. 37, p. 9, hadith 22,323
- 2 Mirāt al-Manājīh, vol. 8, p. 585
- 3 Mu‘jam al-Ma‘alim al-Jhugrāfiyyah Fi al-Seerah al-Nabawiyya, p. 167
- 4 Voiceless dental sibilant.
- 5 Voiceless palatal sibilant.
- 6 Al-Mu‘jam al-Baldaan, vol. 3, p. 117
- 7 Jāmi’ al-Tirmidhi, vol. 5, p. 496, hadith 3,979; Ṣaḥīḥ al-Bukhārī, vol. 4, p. 440, hadith 7,094; Musnad Ahmad, vol. 2, p. 460, hadith 5,994
- 8 Mirāt al-Manājīh, vol. 8, p. 578
- 9 Al-Mu‘jam al-Kabīr, vol. 8, p. 171, hadith 7,718; Al-Mustadrak, vol. 5, p. 713, hadith 8,602; Tareekh Madina Dimashq, vol. 1, p. 119
- 10 Jāmi’ al-Tirmidhi, vol. 5, p. 497, hadith 3,980, Al-Mu‘jam al-Kabīr, vol. 5, p. 158, hadith 4,933
- 11 Mirāt al-Manājīh, vol. 8, p. 580
- 12 Tareekh Ibn ‘Asakir, vol. 1, p. 75; Sunan Abī Dāwūd, vol. 3, p. 7, hadith 2,483
- 13 Al-Mustadrak, vol. 5, p. 712, hadith 8,601
- 14 Musnad Ahmad, vol. 6, p. 32, hadith 16,930

OUR PIOUS PREDECESSORS

Mawlana Abu Majid Muhammad
Shahid Attari Madani



Jumada al-Ukhra is the 6th month of the Islamic calendar. In the previous editions of Monthly Magazine Faizan-e-Madina from Jumada al-Ukhra 1438 AH to 1443 AH, we learned about 87 the noble Companions, scholars of Islam, and saints who passed away in this month. In this addition, we will learn about 12 more.

The Noble Companions رَضِىَ اللّٰهُ عَنْهُمْ:

1. Sayyidunā Hind b. Abī Hāla Nabāsh b. Zurāra al-Tamīmī رَضِىَ اللّٰهُ عَنْهُ is the son of Sayyidatunā Khadija al-Kubrā رَضِىَ اللّٰهُ عَنْهَا from a previous marriage. He was raised in the Prophetic household and was eloquent, well-spoken, and an accomplished poet who would describe the beauty of the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the most beautiful way. Many hadith are narrated from him, and he attained martyrdom during the Battle of Jamal (Jumada al-Ukhra 36 AH).¹
2. Sayyidunā Muṭī' b. Aswad al-Qurashī al-'Adawī رَضِىَ اللّٰهُ عَنْهُ accepted Islam during Conquest of Makkah. His name was 'Āṣ, but the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم changed it to Muṭī'. Many Companions narrated hadith from him. His son is the valiant warrior and Companion, Sayyidunā 'Abd Allah b. Muṭī' رَضِىَ اللّٰهُ عَنْهُ. According to one

report, he was martyred in the Battle of Jamal (Jumada al-Ukhra 36 AH).²

The Godly Saints رَحِمَهُ اللّٰهُ عَلَيْهِم:

3. Sayyidunā Qāsim b. Muhammad b. Abū Bakr al-Ṣiddīq رَحِمَهُ اللّٰهُ عَلَيْهِ was born in 24 AH, in Madina, and was raised by our mother, Sayyidatunā 'Ā'isha al-Ṣiddīqa رَضِىَ اللّٰهُ عَنْهَا. He was a narrator of hadith, imam of the huffaz, a seasoned jurist, and a beacon of guidance for the community. Hailed as a leading Follower, he is one of the famous 7 jurists of Madina. He passed away on 24 Jumada al-Ukhra, in either 105 AH, 106 AH, or 108 AH, in the Qudayd area. He was laid to rest in Mushallal.³
4. The leader of the abdāl, Sayyidunā Khwāja Qudwat al-Dīn Abū Aḥmad Abdāl Ḥasanī Chishtī رَحِمَهُ اللّٰهُ عَلَيْهِ was born in 260 AH to an honourable family of Sayyids in Chisht. He passed away in his birth town at the age of 95, in Jumada al-Ukhra 355 AH. At the age of 20 years, he was drawn to the inner sciences and spiritual refinement. Eventually, he emerged as a leading man of Allah and a saintly qutb. His miracles were well known.⁴

5. The radiant sun of gnosis, Sayyidunā Khwāja Shams al-Dīn Turk Pānipatī Šābirī رَحْمَةُ اللهِ عَلَيْهِ was born on 21 Jumad al-Ukhra 597 AH, in Markhas (Turkistan) to an Alawi family. He passed away on 15 Jumada al-Ukhra 716 AH in Panipat. As a confluence of outer knowledge and deep spiritual insight, he was both a scholar and a saint. He travelled widely, strived in the way of Allah Almighty, and performed many miracles.⁵
6. Sayyidunā Shaykh Sayyid ‘Alā’ al-Dīn ‘Alī al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ was a seventh-generation descendant of the Crown of the Saints, Shaykh Abdul al-Qadir al-Jilani رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 24 Jumada al-Ukhra 793 AH, in Cairo, Egypt.⁶
7. The saintly pole, Mawlāna Ḥakīm Shāh Muhammad Ismā‘īl Mahmī Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1200 AH, in Kahnūr, Rahtak District (East Punjab, Hind), and was martyred on 28 Jumada al-Ukhra 1274 AH due to his participation in the Independence Movement of 1857 CE. His resting place is under the fig tree in Hisar railway station (East Punjab, Hind). He was a scholar, Sufi master, an expert physician, poet, and author. *Riyāḍ al-Adwiyā* and *Bayāḍ Ḥāṣil al-Safr* are some of his notable works.⁷
8. Born in India, Pir Sayyid Asad Allah Gaylānī, known as Budhan Miya, was a celebrated descendent of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. He was a Sufi master and a well-known saint of South India. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 4 Jumada al-Ukhra 1301 AH, in Nasik (Karnatak, Hind), and was buried in Dharangaon (Khandis District, Hind).⁸
9. Sayyidunā Pīr Ḥayāt Muhammad Sialkotī was born in Sialkot to a Kashmiri family, and it was here that he passed away on 11 Jumada al-Ukhra 1361 AH. He was a disciple and caliph of Pir Sayyid Jamā‘at ‘Alī Shāh ‘Alipūrī رَحْمَةُ اللهِ عَلَيْهِ, a devout worshipper and ascetic, someone accepted by the commonfolk and scholars alike, a preacher in the Kashmiri language, and a confluence of outer knowledge and inner spirituality.⁹

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِمُ:

10. Sayyidunā Sayyid Mūsā Shāh Gaylānī رَحْمَةُ اللهِ عَلَيْهِ was born to a Kashmiri family of Gaylānī Sayyids. He was a pious scholar, a teacher of Dars-i-Nizami, and a saint of deep spiritual insight and powerful miracles. His khanqah was a fountainhead of both outward and inward sciences. He passed away on 17 Jumada al-Ukhra 1236 AH. His shrine is located in Kashmir.¹⁰
11. Mawlana Gul Sher Merwī رَحْمَةُ اللهِ عَلَيْهِ was born in 1316 AH, in Malhowali (Attock District), and was martyred on 1 Jumada al-Ukhra 1363 AH. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in the Southern graveyard of Malhowali. He was a hafiz of the Quran, a scholar of Islam, an excellent orator, and a murid of Khwāja Aḥmad Merwī رَحْمَةُ اللهِ عَلَيْهِ.¹¹
12. The champion of truth, the teacher of teachers, ‘Abd al-Mannān Shahbazgharī رَحْمَةُ اللهِ عَلَيْهِ was born in 1313 AH, in Shahbazghar (Mardan District) to a scholarly family. After studying the rational and transmitted sciences with local ulema, he completed his study of the six canonical books of hadith in Madrasah Andar Kot Meerut (U.P., Hind). He taught at Madrassah Nusrat al-Islam Hind, Dar al-Uloom Manzar-e-Islam, Bareilly, Dar al-Uloom Hizb al-Ahnaf Lahore, Madrassah Shahbazghar, and was also the imam and khatib of Masjid Bahram Khayl. He passed away on 8 Jumada al-Ukhra, 1399 AH. His mausoleum is adjacent to Masjid Sahib-e-Haqq Shahbazghar.¹²

- 1 *Al-Isabah*, vol. 6, p. 436; *Usd al-Ghaabah*, vol. 5, p. 434
- 2 *Al-Isti‘āb Fi Ma‘rifat Al-Ashāb*, vol. 4, p. 38; *Al-Isabah*, vol. 6, p. 105
- 3 *Siyar A‘lam al-Nubala*, vol. 5, pp. 534 – 539; *Tareekh Mashaaikh Naqshband*, p. 68
- 4 *Tuhfat al-Abrar*, pp. 52 – 54; *Iqtibas al-Anwar*, p. 277
- 5 *Encyclopaedia Awliya-e-Kiram*, vol. 3, p. 57
- 6 *Al-Ithaf al-Kabir*, p. 399
- 7 *Tazkirah Sufiya-e-Mewat*, pp. 500 – 510
- 8 *Tazkirat al-Ansaab*, p. 112
- 9 *Tazkirah Khulafa e Amir Millat*, p. 109
- 10 *Encyclopaedia Awliya-e-Kiram*, vol. 1, p. 368
- 11 *Tazkirah ‘Ulema-e-Ahl-e-Sunnat Zila’ Attock*, p. 233
- 12 *Ta‘aruf ‘Ulema-e-Ahl-e-Sunnat*, p. 210; *Hayat Sahib Haq*, pp. 52 – 85



Our Weaknesses

BEING INFORMAL

Mawlana Muhammad Asif Attari Madani

Injury in the name of friendship

During a prophetic biography lesson, a student told me that he used to study in a high school in Karachi. In the 7th year, two students, who were friends and very informal with each other, started to play a game known as “Gudi Maar.” The way this game is played is that when they meet and one of them does not have his hand on the back of his neck, the other can slap his neck with force. One day, one of the friends struck the neck of the other with such a mighty slap—he possibly was holding a sharp object in his hand—severely injuring his neck. The boy was rushed to hospital where the wound had to be stitched up.

This is one example from the plethora of un-Islamic activities that are done in the name of “having no formalities” with others. Unfortunately, many misunderstand what it means to have a formality-free relationship with someone, believing it to mean that

we can say and behave in any way with the other. This is grossly wrong.

Types of informality

These days, the journey from being total strangers to being acquaintances, then to friendship, and finally, to having an informal relationship, is traversed quickly. A sense of informality can be found among relatives, siblings, and spouses. Subsequently, they may be able to speak about sensitive and private matters without hesitation, freely use each other’s things without asking for permission, or unreservedly borrow money from each other. We find examples of informality in the lives of the awliya, but they are extremely rare and did not entail harming Muslims, dishonouring them, or causing them financial loss.

The benefits and harms of being informal

At a basic level, having a friendship or relationship that

is free from rigid formalities gives life beauty, colour, and hope, as a person knows that there is someone they can share their most personal thoughts with, share their grief and joy with, use their possession without any hesitation nor feel any shame in asking them if they are in need of any money. However, it is necessary that all of these dealings be carried out within the boundaries of Islam. Anything which Islam has prohibited is not permissible, irrespective of whether such an act is carried out in the name of being 'informal' or something else.

In this case, this comfortableness will lead to loss in this world and the Hereafter, for the laws of Islam do not become suspended due to it, and it does not give you the freedom to call others inappropriate names or bully them by calling them fat, dark-skinned, greedy, etc. Being comfortable does not give you the license to make negative assumptions about others, insinuating that they are only pretending to cry in the fear of Allah Almighty; backbite them; reveal their shortcomings; make accusations against them; swear at them; and borrow money from them and not pay them back.

Adopt the middle path

Sayyidunā Yūnus b. 'Abd al-'A'lā رَحْمَةُ اللَّهِ عَلَيْهِ mentions that Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ said, "Yunus! Constantly avoiding people breeds animosity, and being informal with them creates many evil companions, so live between complete detachment and total informality."¹

5 guidelines about being informal

1. Think carefully before forging an informal relationship, because it may not be straightforward to end later. A person's mood is always changing, and whilst you might have a change of heart tomorrow and decide that you no longer want to have this relationship with a certain person, they might not feel the same. Then they will become a lingering problem that you wish to rid yourself of, but cannot.
2. Islam sets clear parameters for informal dealings, and these should be observed without compromise and taken as touchstones, lest

you consider something impermissible to be permissible. Consult a Sunni mufti if you are unsure by explaining that you have an informal relationship with someone, and if it is permissible for you to behave in the way you intend.

3. Remaining comfortable [with another] is not a lifelong thing, meaning, you establish a frank relationship with someone and think this will continue forever, because it is not necessary that those things which we like today will appeal to us tomorrow after we become older, our status changes or our temperament shifts. This is especially true when meeting a friend after a long time; one should avoid being too comfortable at first, because if the other person displays displeasure, we might feel embarrassed.
4. Informal relations should be kept with people of a similar standing and age, so that no-one's honour and dignity is violated. Therefore, avoid being overly comfortable with children, students and those working below you. It is mentioned in *Fatāwā Razawīyya*:

If this is done occasionally, using only the skins (of mangoes, etc.) among people of a similar age and standing, for the purpose of bringing joy to the heart, in a friendly, playful manner that is mutually understood, and this does not involve any sort of unlawful act nor leads to the violation of religious dignity in the present or future, then it is permissible.²

5. There is no scope whatsoever for non-mahram males and females (e.g., brother-in-law, sister-in-law, colleagues, etc.) to be informal with one another. This must be avoided.

Avoid these matters

Being too comfortable is not appealing to everyone, and one can even become sinful in some cases, so avoid these things:

1. Unexpectedly slapping someone on the neck or back. Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes, "It is unlawful to fool around with a person in such a way that will hurt them, for example, misleading them, slapping them, etc."³

2. Twisting their arm behind their back.
3. Picking something up and throwing it at them (if it hits their eye or another sensitive part of their body, it can lead to problems).
4. Pulling out the chair from beneath the one who is about to sit.
5. When the other person has not yet sat down properly, but you quickly begin to ride the bike.
6. Suddenly accelerating a moving bike, which causes the person sitting behind you to lose their balance.
7. Throwing ink on a person's clothes on the first or last day of school or college.
8. Taking money from their pocket despite being told not to.
9. Pushing them into a lake, river, or the sea, or pulling them in.
10. Whilst knowing that they will dislike it, taking something special, like ice cream, fruit chaat, pizza, etc., from in front of them and eating it.
11. To wake a sleeping person, slapping them, wrapping them up, or pulling their blanket (this is because their clothing is sometimes not fully covering their body, and doing this will reveal their reserved area: the 'awra.)
12. Entering their room without permission.
13. Trapping someone in a room or washroom by locking the door from outside.
14. Squeezing their hand so hard that they scream, and then laughing at them.
15. Squeezing them so hard whilst hugging that it hurts them. Many years ago, something like this occurred with a schoolteacher in Head Panjnad (South Punjab). Someone squeezed him with so much force whilst hugging him on the day of Eid that he fell unconscious to the ground, and he had to be taken to the hospital. He was revived with great difficulty.
16. Rebuking them whilst they are eating and drinking by saying, "Stop now. You are still eating like an animal."
17. Scolding and shaming them in front of everyone, thinking that they will not mind.
18. Interfering in their domestic affairs.
19. Using their mobile, looking at their messages and WhatsApp, looking at videos and pictures of their family (in fact, nobody should keep photos and videos of their female family members on their mobile).
20. Sitting among their family members without having any consideration for the parameters of segregation and veiling.
21. Hiding something important of theirs, such as their key, mobile, etc., and causing them to worry.
22. Making yourself their guest, irrespective of whether they agree or not, and making expensive requests.
23. Using their vehicle for every minor job. Safety lies in a person using their own possessions and not utilising their friend's belongings without permission, because problems can rise even among close friends. For example, if a person returns their friend's motorbike with a puncture, or damages it in an accident, their friend will not rejoice, rather, it is possible that he will express his anger by uttering insulting words, such as, "You do not know how to ride it properly," "You used all of the petrol," "You have damaged the brakes," etc.
24. Taking photos and videos without permission, especially when they are sitting in an unfitting manner.

May Allah Almighty grant us the ability to do everything in accordance to the teachings of Islam.

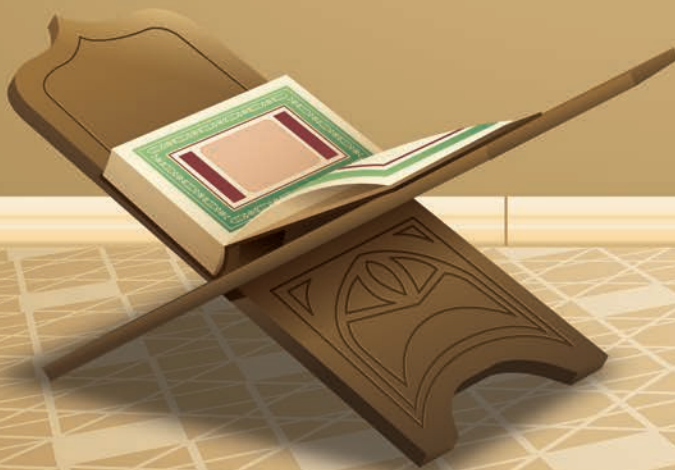
اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Hilyat al-Awliya*, vol. 9, p. 130, raqm 13,361

² *Fatāwā Razawiyyah*, vol. 24, p. 111

³ *Mirāt al-Manājih*, vol. 5, p. 127

Who is the best?



Our beloved and final Prophet ﷺ said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best of you is the one who learns the Quran and teaches it.”¹

Studying, teaching, listening to, reciting, looking at, and touching the Quran are rewarding actions. We are given ten rewards for reciting just one letter of the Quran, and the Quran will intercede for the one who recites it and take him to Paradise.

The Ummah gains a lot of goodness and blessings when Muslim children learn and recite the Quran. Our master, ‘Abdullah b. ‘Īsā رَحِمَهُ اللَّهُ عَلَيْهِ said, “This Ummah will continue to be ‘blessed’ with goodness for as long as its children continue to learn the Quran.”²

Dear children! It is easy to learn the Quran when we are young, so we should learn the Quran to please Allah Almighty and to gain these virtues. One way of learning the Quran is the Madaris al-Madinah of Dawat-e-Islami, where children are taught the Quran free-of-charge. Also, you can learn the Quran from the comfort of your own home by joining Faizan Online Academy.

May Allah Almighty grant us the ability to learn the Quran and to recite it correctly.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 410, ḥadīth 5,027

² *Husn al-Tanabbuh*, vol. 10, p. 235

A HELPING HAND

Mawlana Arshad Aslam Attari Madani

“Little Zayd! Please can you get off the sofa and help us put out the food,” called out Little Zayd’s sister, as she walked towards the dining table with a bowl of salad. Little Zayd was busy watching *Ghulam Rasool* on Madani Channel with his cousin Ghulam Mujtaba.

As it was Sunday, Little Zayd’s cousins had come round, and together they had made his house feel more like a playground than a home.

Mum was preparing lunch for the children, with the help of Little Zayd’s sister, but despite being called many times, Little Zayd still didn’t get up to lend a helping hand in putting the food out. Eventually, Zayd’s sister began to lay the dining table herself with the help of her cousins. Then Mum called out, “Come on, children! Wash your hands and mouths and come to the dining table! Lunch is ready.”

Little Zayd rushed to the dining table, and sat down first, before everyone else. “Pasta! I love pasta!” he burst out in excitement.

“Yes, it’s pasta. And I helped make it,” snapped his sister “so, don’t forget to compliment me whilst eating it and make sure you thank me when you’re finished.” The sharp words struck Little Zayd. He would have walked away but the smell of freshly cooked pasta kept him glued to his seat.

Grandma joined the children for lunch as well. “Read the supplication for eating,” she encouraged Ghulam Mujtaba.

He confidently said:

“بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ”

In the name of Allah Almighty and with the blessings of Allah Almighty.

When everyone began eating, Zayd’s sister saw her chance and said, “When some people are told to help out, they act like they haven’t even heard, but when they are called to eat, they are the first to get to the table!”

Mum and Grandma both smiled, knowing exactly who she was talking about. Little Zayd also realised his sister was hinting at him and bellowed, “Well, important people don’t have to do housework!”

“Since when have you become important?” his sister retorted.



Their eldest sister, Aisha, who had been silent up until now, asked Grandma, "Is it true that important people don't have to do housework?"

"No. That's not true." Grandma then began to explain, "There is nobody more important than our beloved Prophet ﷺ. Do you know about his blessed conduct in the home?"

Ghulam Mujtaba replied, "Grandma! I heard on Madani Channel that our beloved Prophet ﷺ would help his family members with household work."¹

Grandmother said:

Yes. Exactly. Let me tell you a story about our beloved Prophet ﷺ. Sayyidatuna Halima رَضِيَ اللهُ عَنْهَا says that during the childhood of the beloved Prophet ﷺ, he came to her one day and said, 'Beloved mother! I do not see my brothers and sisters in the morning and throughout the day. Where do they go after they wake up?' She replied, 'They go out to herd the goats.' Hearing this, he said,

'Beloved mother! Give me permission to go out and herd the goats with my siblings too.' Thus, after receiving permission, the beloved Prophet ﷺ would go with the other children every day.²

So, dear children, our beloved Prophet ﷺ would help his family members in his childhood, and we should follow his example.

Little Zayd listened carefully and had now understood what he had done wrong. Everyone finished eating, and after Ghulam Mujtaba had recited the appropriate supplication, Little Zayd was the first to start picking up the dishes and taking them to the sink.

Note: Our beloved Prophet ﷺ did not have any biological brothers and sisters, but Sayyidatuna Halima رَضِيَ اللهُ عَنْهَا nursed the beloved Prophet ﷺ in his childhood, so her children became the milk-brothers and sisters of the beloved Prophet ﷺ.

1 *Shāḥiḥ al-Bukhārī*, vol. 1, p. 241, ḥadīth 676

2 *Madarij al-Nubuwwah*, vol. 2, p. 21

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مَدَنِي قَائِدَا

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

تَمَّ بِتَرْغِيْنِ هُوَ قُرْآنَ نَحْنُ نَحْنُ وَهِيَ وَهِيَ وَهِيَ وَهِيَ

(ابن ماجه، صحيحه، 1/10، 1/10، 1/10، 1/10)

Islam and Women

WOMEN

BEAUTIFICATION

Islam liberated woman and broke the cultural fetters which bound them for centuries. In fact, wherever society has constrained women, Islam has freed them. For example, Islam has permitted widows and divorcees to marry again. Besides this, Islam has given women freedom in many other matters too. However, just like men, women too have a duty to observe the parameters of Islam so that they can enjoy their freedom with dignity and safety.

Islam encourages women to beautify themselves. It is stated in a hadith:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ يَكْرَهُ تَعَطُّرَ النِّسَاءِ

The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked for woman to remain without jewellery.¹

A pious Arab, Sayyidunā Asmā' b. Khārija al-Fazārī رَحِمَهُ اللَّهُ عَلَيْهِ, gave his daughter the following advice when she married, "Your husband should only smell good fragrances from you."²

On the other hand, Islam prohibits women from adorning themselves in such a way that opposes their honour, rank, and the teachings of Islam. It is stated in Surah Nur:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

"And not to stamp their feet forcibly on the ground in order that their hidden adornment be known."³

This verse prohibits the sound of jewellery reaching non-mahram males. If the sound does not reach such people, it is permissible for women to wear jewellery. The verse forbids stomping on the ground, it does not prohibit the wearing of jewellery.⁴

The Purpose of Adornment

Remember, in matters of adornment, it is important for women to adhere to the rulings of Islam and keep their intentions pure. A married woman should only adorn herself for the sake of her husband, not to attract other men. Similarly, an unmarried woman should only adorn herself whilst remaining within the bounds of Islamic teachings, so her relatives and the women of the neighbourhood can speak good of her to potential suitors. The reviver of Islam, Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ, states, "It is a Sunna to adorn unmarried women with jewellery and good clothes, so that they receive marriage proposals."⁵

In matters of adornment and beautification, do not imitate unreligious fads or compromise on the moral teaching of your faith. For example:

1. Do not wear revealing clothes which leaves your body exposed or shows the shape or colour of your limbs.
2. The sound of jewellery must not be heard by non-mahrams.
3. Ensure that whatever is used for beautification is not haram or impermissible and does not prevent wudu and ghusl.
4. When requesting items of adornment from your husband or parents, keep their financial situation in mind and do not burden them.

¹ *Al-Nihaya Fi Ghareeb al-Hadees wal-Asar*, vol. 3, p. 232

² *Qut al-Quloob*, vol. 2, p. 421

³ [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, verse 31)

⁴ *Fatāwā Razawiyyah*, vol. 22, p. 128

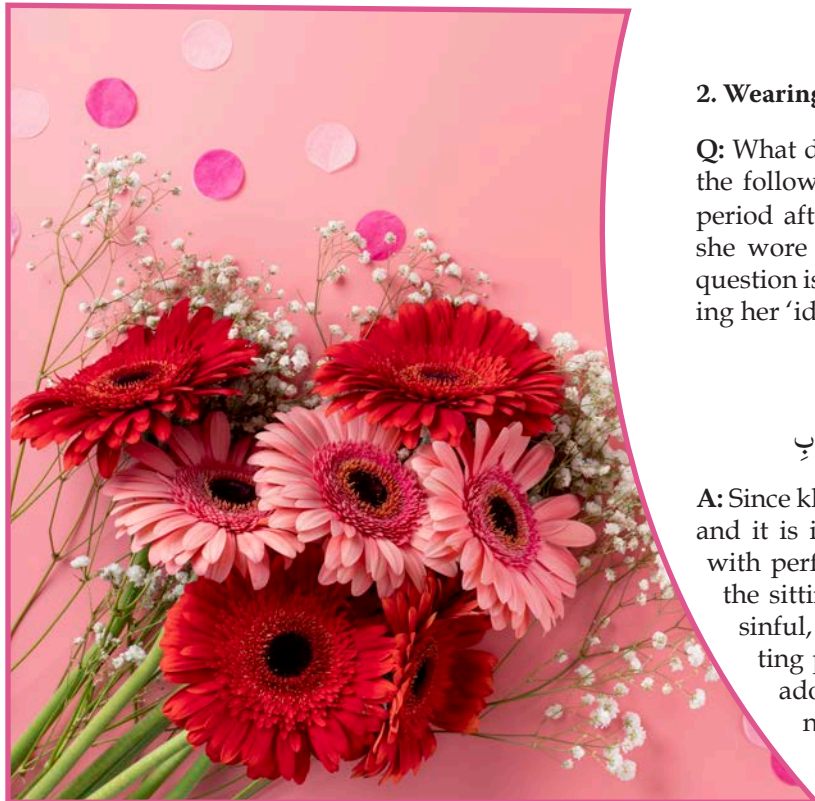
⁵ *Fatāwā Razawiyyah*, vol. 22, p. 126

Women's CORNER

Mufti Muḥammad Hashim Khan 'Attāri Madani

1. The hair of a woman is also a part of her reserved area ('awrah)

Q: What do the honourable scholars of Islam say about the following matter: a woman wears a niqab and burqa, covering her entire body, but she allows the hair hanging from her head to go outside of her burqa, which means they can be seen from behind. Are the hair of a woman which hang considered a part of her 'awrah or not? Will she be sinful for placing her hanging hair outside of her burqa or not? Please provide guidance in this matter.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The hair of a woman is part of her 'awrah. So the woman is obliged to conceal all of her hair. Exposing her hair to non-mahram men is haram. In fact, women are obliged to even hide the hair that breaks away when combing or washing so that a non-mahram man does not see them. Therefore, if a woman who wears a burqa allows her hanging hair to be visible outside of her burqa, such that a non-mahram man sees them, she will be sinful, and it is necessary for her to conceal her hair.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Wearing new clothes during the sitting period ('idda)

Q: What do the honourable scholars of Islam say about the following matter: Hinda is currently in her sitting period after separation (*khula*)¹ from her husband, but she wore new clothing as a form of adornment. The question is: Is Hinda sinful for wearing new clothes during her 'iddah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Since khula results in irrevocable divorce (*talaq bā'in*), and it is impermissible for a woman to adorn herself with perfume, new clothes, or something else during the sitting period of irrevocable divorce, Hinda was sinful, because she wore new clothing during the sitting period. New clothing is considered a form of adornment according to Islamic law and societal norms. She should repent.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ When a husband, in lieu of a payment, consents to his wife's request for a divorce.

Pious Women

Sayyidatunā

BARĪRA رَضِيَ اللَّهُ عَنْهَا

Mawlana Wasim Akram Attari Madani

Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا, the emancipated slave of Sayyidatunā ‘Ā’isha al-Ṣiddīqa رَضِيَ اللَّهُ عَنْهَا, is a well-known Companion.¹ She was initially owned by a Jewish man,² but was later bought and manumitted by Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا.³ Her father’s name is Ṣafwān.⁴ She would serve Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا even before the latter bought her.⁵ Many rulings of the sharia are linked with her.⁶ Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا was the first woman in Islam who was made a *mukaatab*.^{7,8}

Husband:

The husband of Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا was the Companion, Sayyiduna Muḡith رَضِيَ اللَّهُ عَنْهُ.⁹ He رَضِيَ اللَّهُ عَنْهُ was also a slave, but had been set free by the time Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا was emancipated.¹⁰

Requesting meat from Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا

Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا states:

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived when the meat was boiling in the pot. Some flatbread and an accompanying dish were presented to him. He said, “Is that not a pot of meat that I see?” I replied, “Most certainly. However, that meat has been donated as charity to Barīra رَضِيَ اللَّهُ عَنْهَا, and you do not consume charity.” The noble Prophet said, “It is charity for her, but a gift for us.”¹¹

Commenting on this hadith, Mufti Ahmad Yaar Khan Naeemi رَحْمَةُ اللَّهِ عَلَيْهِ explains: “It means, ‘Tell Barīra to share some of this meat with us. It being charity concluded with her. We will receive it as a gift from Barīra, which is permissible for us...’” The ruling ‘of the asset’ changes with the changing of ownership, therefore, if an eligible poor person is given zakat and he used that zakat to host a rich person or a sayyid, or if he gave that money to a

masjid, guest house or spent it on a well, it will be permissible. This is because the zakat concluded with the poor individual, and it is now a gift from him.¹²

Advice to the Caliph:

Whilst advising ‘Abd al-Malik b. Marwān, she said, “Indeed, I see the signs of you becoming the leader of this Ummah, so refrain from spilling blood after you attain power.”¹³ Sayyidatunā ‘Ā’isha, Sayyiduna ibn ‘Abbās, Sayyiduna ‘Urwa, ‘Abd al-Malik b. Marwān, and ‘Abd Allah b. Muhayrīz narrate from Sayyidatunā Barīra رَضِيَ اللَّهُ عَنْهَا.¹⁴

¹ *Taqreeb al-Tahzeeb*, vol. 1, p. 1,346

² *Mirāt al-Manājīh*, vol. 5, p. 63

³ *Al-Isabah*, vol. 8, p. 50

⁴ *Tahzeeb al-Asma wa al-Lughat*, vol. 2, p. 600

⁵ *Al-Isabah*, vol. 8, p. 50

⁶ *Mirāt al-Manājīh*, vol. 5, p. 63

⁷ *The slave or slave-girl who has a mutual agreement with their owner to be set free upon the payment of a fixed amount.*

⁸ *Irshad al-Sari*, vol. 5, p. 646

⁹ *Talqeeh Fuhood Ahl al-Athar*, p. 449

¹⁰ *Mirāt al-Manājīh*, vol. 3, p. 47

¹¹ *Ṣaḥīḥ al-Bukhārī* : 5,279

¹² *Mirāt al-Manājīh*, vol. 3, p. 48

¹³ *Al-Mu’jam al-Kabīr*, vol. 24, p. 205, raqm 526

¹⁴ *Ma’rifat al-Sahabah li-Abi Nu’aym*, vol. 5, p. 197



Protect Your Liver!

Authored by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlānā Ilyās ‘Aṭṭār al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ

Many eat late at night and then go straight to bed without giving their bodies time to digest the food. Constantly doing this causes flatulence, increased cholesterol, diabetes, discomfort, and weight gain, leading to spinal pain, among other health problems. Excessive use of white flour, sugar, and oil also contribute to unhealthy weight gain.

Other factors that cause weight gain are:

- A sedentary lifestyle with little to no cardiovascular exercise.
- Sitting and reading for a long time or doing office work.
- Travelling by motorbike or car instead of walking.
- Eating with the legs crossed or the feet hanging from the chair at the dining table.
- Overeating.
- Eating very hot food.
- Going to sleep immediately after drinking water.

There are several such people whose liver becomes fatty, even though they depend on their liver for survival. The heart is a vital part of the body, but the liver is no less important. Such people should get their liver tested as soon as possible. If there is any adverse finding, they should not worry and instead consult a good physician, drink bitter melon juice daily, and walk in the morning at a moderate pace for 45 to 60 minutes. Whether one is healthy or ill but capable of walking, I request that he walks and does some exercise; this will cause liver fat to reduce.

After doing this for two or three weeks, if you get tested again, even if the fat has not disappeared completely, it will definitely have decreased, إِنَّ شَاءَ اللهُ. If you do this practice consistently, your liver will be cured by Allah's grace. But always remember that prevention is better than treatment! So, before the doctor instructs you, accept what I have said and take care of your health so that you can worship in the best manner. Moreover, if those who are overweight study two chapters from the book of Maktabah al-Madinah titled Faizan e Sunnat, namely "The Excellence of Hunger" and "Islamic Manners of Eating" as well as the booklet "Tips for Weight Loss", they will gain immense benefit.

May Allah Almighty grant us salvation from external and internal illnesses.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note: This article has been prepared using the Madani Muzakara (Ep: 2093) that took place after Isha salah on 4 October 2022, and the chapter of Faizan-e-Sunnat, entitled, "The Excellence of Hunger"; it is being presented here after consultation with the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَحْمَةُ اللهِ عَلَيْهِ.



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