

Monthly Magazine

# Faizan-e-Madinah

February 2023 (Rajab-ul-Murajjab)



Translation Department  
(Dawat-e-Islami)

Monthly Magazine



February 2023

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**By the spiritual sight of**  
Muhammad Ilyas Attar Qadiri Razavi

**HOD Monthly Magazine**  
Mawlānā Mahroz Ali Attari Madani

**HOD Translation Department**  
Muhammad Kashif Attari

**Editor**  
Wasim Abbas Attari

**Editor (In term of Shari'ah)**  
Mawlānā Mubeen Iqbal Al-Madani Al-Attari  
Mawlānā Mohammad Kaleem Al-Madani Al-Attari

**Designed by**  
Maktaba-Tul-Madinah (Designing Department)

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UAN: +92-21-111-25-26-92 Ext. 7213  
Email: translation@dawateislami.net  
Aalami Madani Markaz, Faizan-e-Madinah, Muhallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi Pakistan

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# THAT WHICH IS MOST PRECIOUS

Mawlana Muhammad Nasir Jamal Attari Madani

The final Prophet ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنَّوَائِظِ

“Actions are based upon endings (*khawātīm*).”<sup>1</sup>

## Summarised commentary of Hadith

“Endings” refers to the actions of the person in the final stages of life, just before death.<sup>2</sup> This hadith encourages us to always perform good deeds and to save ourselves from committing sins, lest this evil or sin become our final action. We have also been warned against self-conceit, as a person does not know whether they will receive a good outcome for their actions. This hadith also teaches us that we cannot know whether another person will definitely go to Paradise or Hell, unless confirmed by the Quran or hadith.

Additionally, we come to know that Allah is not in need of anything, and the entire universe is under His ownership. He can make changes within it as He sees fit; this is justice and this is correct. We do not object to Him in any manner. In fact, salvation lies in accepting the will and decree of Allah.<sup>3</sup>

## Fear of a valuable thing being stolen

Humans constantly fear losing what they value, and we take steps to protect everything that we hold dear. Whether an expensive belonging or a dear person, the more valuable something is, we take greater steps to ensure its security.

People protect their wealth, but there is one key asset that we often neglect—faith. This should be the most precious wealth of a person because the one who does not fear the loss of his faith, there is a chance that this wealth will be seized from him at the time of death.

## Some actions that protect faith

Undeniably, the protection of a person’s faith is ultimately within the control of Allah. Nevertheless, we have the responsibility to do what we can to save our faith. Along with praying to Allah for the preservation





of our faith, we should engage in activities and deeds which will prevent it from deteriorating.

### 1. Live in piety

Foolish folks do not learn from their mistakes. The wise person, however, will err, learn from his error, and plan to avoid repeating the mistake. This includes those “mistakes” which are sins in the sight of Allah Almighty. Persisting in sins may lead to the destruction of one’s faith. Just as Shaykh Ismā‘il Ḥaqqī رَحْمَةُ اللَّهِ عَلَيْهِ states, “Persisting in sins is an action that can lead to a Muslim dying in disbelief.”<sup>4</sup>

In order to be successful in protecting our faith, it is necessary for us to carry out every action whilst avoiding sins. Keep an eye on your daily routine, so no sinful activity creeps into it.

### 2. Seek necessary Islamic guidance regarding your matters

The standard for determining whether an action is right or wrong is neither our experiences nor people’s approval. It is against the spirit of Islam to measure our works and judge them as right or wrong against standards set by humans instead of Allah’s laws. Those who do not measure their actions against the criteria of Islam or do not consult the ulema sometimes do things that are detrimental to their faith. To protect your faith, it is necessary to continue seeking Islamic guidance from the scholars and muftis of the Ahl al-Sunnah.

### 3. Watch your words

Speech and conversation are conveyors of a person’s thoughts and views. If one loses control of their tongue, it causes completed works to become undone, sometimes reaching the point of a person’s faith hanging in the balance. To become dominant over us, Satan continues to make efforts to make us speak unnecessarily, and the way we can overpower him is to remain silent.

A large proportion of people, in their naivety, spout whatever comes to their minds, even if it opposes Islamic values. For example, they listen to songs with blasphemous couplets and then repeat them

without any thought. They make disrespectful jokes about Paradise, Hell, angels, and even Allah. When complaining of their financial struggles or some other difficulty, they blaspheme in the process.

We can understand the significance of a single word uttered by the tongue from these two hadith of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. A person uses a word within his speech that causes his companions to laugh, but this speech causes him to fall beyond the *Thurayyā* (in Hellfire).<sup>5</sup>
2. A person utters a word that displeases Allah, yet he does not even think this would have done so. Due to it, Allah writes He is displeased with such a person until the Day of Judgement.<sup>6</sup>

### 4. Flee from bad company

The company of evil people only results in loss, for bad company sometimes destroys a person’s faith. People fear poisonous animals, insects and wild creatures because they could harm their lives, but they do not avoid company that could harm their faith.

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ mentions:

Avoid bad company as much as possible, as it brings destruction to your religious and worldly matters. Stay in good company, as this is beneficial for you. The company of a snake threatens your life, but the company of a bad friend threatens your faith.<sup>7</sup>

May Allah grant us steadfastness upon faith, and allow us to die in Madinah al-Munawwarah with faith and well-being.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 6,607

<sup>2</sup> *‘Umdat al-Qaari*, vol. 15, p. 565

<sup>3</sup> *Mirqāt al-Mafātīḥ*: 83

<sup>4</sup> *Rūḥ al-Bayān, al-An‘ām*, under verse no: 70, vol. 3, p. 51

<sup>5</sup> *Musnad Imām Aḥmad*: 9231

<sup>6</sup> *Jāmi’ al-Tirmidhi*: 2,326

<sup>7</sup> *Mirāt al-Manājīḥ*, vol. 6, p. 591

# THE COURAGEOUS BELIEVER

Quranic Pearls

Allah states:

وَقَالَ الَّذِي آمَنَ يَوْمَئِذٍ أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْرَابِ ﴿٦٠﴾ مِثْلَ  
ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلَمًا  
لِلْعِبَادِ ﴿٦١﴾

“The believer said, ‘My people! I fear for you a Day ‘of punishment’, similar to that of the earlier groups. Like the tradition of ‘the punishment which befell’ the People of Nūḥ, ‘Ād, Thamūd, and others after them; and Allah does not desire injustice for ‘His’ servants.”<sup>1</sup>

Mufti Muhammad Qasim Attari

(PART: 2)

## Commentary

When the believing man observed the people unwilling to give up their plan to kill Prophet Mūsā عَلَيْهِ السَّلَام despite being advised with wisdom, gentleness, and logic, he courageously adopted a more direct and bold approach. He began using admonitory examples from the past and mentioning potential terrors of the future. The order in which the believing man warns in the Quran is as follows:

## The believing man warning against worldly punishment

Administering fear into his people regarding divine punishment, the believing man said:

My nation! Due to your rejection of Prophet Mūsā عَلَيْهِ السَّلَام and your intention to kill him, I fear that a terrifying day will come upon you just as it came upon previous nations who rejected their messengers عَلَيْهِمُ السَّلَام, just as Allah dealt with the nations of Nūḥ, ‘Ād, and Thamūd. Eventually, divine punishment destroyed the rejectors and objectors. This destruction was not injustice, for Allah is not unjust to His





servants.

He only punishes creation after He has explained everything by means of His prophets, but people still do not reform. As everything has already been explained to you, if you still carry out actions that invite punishment, then you will certainly be punished.

### **The believing man warning against punishment in the Hereafter**

After warning them against punishment in this world, the believing man warned his nation against punishment in the Hereafter:

My nation! By killing a prophet of Allah ﷺ, you will not only suffer in this world, but I fear that punishment for you on the day when cries will ring out from every direction, and there will be none to save you from divine punishment. Reassess your intentions and believe in Prophet Mūsā ﷺ. My role is to simply advise, for only Allah grants guidance.

### **The reason for referring to the Day of Judgement as the “Day of Calling”**

Judgement Day is also called the Day of Announcements (*yawm al-tanād*) because countless announcements will be made on that day. Those announcements will include every person being called to their leader, guide and imam, whether truthful or false. Also, announcements of fortune and misery; for example, “So-and-so was fortunate and will never be unfortunate,” and, “So-and-so has become cursed.” Besides this, the people of Paradise will call out to the people of Hell, and vice versa.

### **The believing man reminding his nation of the past**

After warning them of punishment in this world and the Hereafter, the believing man draws their attention to the past:

Your customary doubt and rejection of

Allah’s prophets is not something new. It has occurred since the time of your ancestors, and this rejection always proved to be mistaken. People of Egypt! Before Prophet Mūsā ﷺ, Prophet Yūsuf ﷺ came to your forefathers with clear signs, but they remained sceptical about the true faith he brought, and they persisted like this until he left this world.

Then your forefathers said, “Allah will never send another messenger.” This baseless proof was purported by those before you so that they could deny the Prophets ﷺ that came after Prophet Yūsuf ﷺ. Like this, they remained obstinate upon disbelief, and a seal is cast on the hearts of those who adopt their way.

### **The trickery of Pharaoh in response to the believing man**

Hearing the powerful statements of this believing man which pulled people to him, Pharaoh immediately changed the topic. Seeking to trick people, he gave the following instruction to his minister Hāmān, “Build for me a palace that reaches the sky so I can climb to its height and perhaps see the God of Mūsā (ﷺ). According to me, Musa (ﷺ) is false in claiming that there is another God besides me.” In reality, this was all an act by Pharaoh and Satan had fooled him.

### **The believing man’s invitation to obedience**

Observing Pharaoh’s inability to respond rationally, the believing man declared, “My people! Listen to me instead of Pharaoh. I will show you the path of goodness and salvation, for guidance is only in obeying the noble Prophets ﷺ. Following the saints رَحْمَةُ اللَّهِ عَلَيْهِمْ is another name for this obedience.” The Arabic word for “guide” (*murshid*) is derived from the word سَبِيلُ الرُّشَاد in verse 38.

### **Recounting the temporary nature of the world**

Advising his people, the believing man said:

My nation! Worldly life is but a small,

temporary possession. It will not last forever but will certainly perish. The Hereafter is eternal and greater than this fleeting world. He who does evil in the world, will attain return in accordance to said evil in the Hereafter.

A man or woman in this world who work to please Allah Almighty and have faith in Him, for the acceptance of works is subject to having faith, will be admitted to Paradise. Therein, they will find endless sustenance. Granting greater reward than a good deed usually earns, is the grace of Allah.

### **The believing man expressing his heartfelt sentiments**

Whilst counselling his people, the believing man sensed people were surprised at his words, and instead of accepting what he was saying, they wished to invite him towards their false religion. He then declared:

You are strange people, for I call you towards salvation and Paradise by inviting you towards belief, yet, you call me towards punishment and Hell by inviting me to disbelief and polytheism. I call you towards belief, and you call me towards polytheism. I am calling you towards Allah, who is eternally exalted and most forgiving, but you call me towards serving a false god whose worship will not benefit me in this world or the Hereafter.

### **The concluding words of the believer's speech, and his complete trust in Allah**

Bringing his faith-inspiring, thought-provoking, and compassionate speech to an end, the believing man announced, "My words are not currently having an effect on you, but when punishment soon descends, you will remember my advice. Remembering them at that time will not benefit you."

Hearing this, they threatened the believing man: "If you oppose our religion, we will treat you in a severe manner." Replying to this, he said, "I entrust my affair

to Allah. Indeed, He sees His slaves and is aware of their deeds and states, so I do not fear you at all."

### **Special divine help for the believing man**

The believing man paid no heed to the threat of Pharaoh's people, entrusting his affair to Allah. Thus, Allah granted special aid to this trusting slave of His, such that when the people of Pharaoh intended to punish the believing man, Allah saved this brave and true man from their evil. Those who threatened him were surrounded by the worst punishment. They ultimately drowned in a river along with Pharaoh and will enter Hellfire on the Day of Judgement.

### **Some lessons regarding the call towards righteousness**

1. A sincere preacher is acquainted with the needs of his time and the capacity of people. This knowledge underpins his approach to preaching and drives him to speak according to the context and audience.
2. Even if you are alone in voicing the truth, trust in and rely on Allah, for this fosters courage and determination, allowing you to face thousands of opponents.
3. You will not give up or lose courage if you are truthful. Even the Pharaoh of the age will be unable to diminish your commitment and boldness.
4. When preaching Islam, mentioning the accounts of the noble prophets عَلَيْهِمُ السَّلَام and instilling fear of the grave and Hereafter is an effective tool. You cannot improve communities through mere philosophical musings.
5. Study history because drawing on historical facts and events is a great tool for preaching.

<sup>1</sup> *al-Quran, 40:30-31*



# DAR AL-IFTA

## AHL AL-SUNNAH

### 1. Can a *junubī* give ghusl to the deceased?

**Q:** What do the scholars of Islam say regarding the following matter: if a *junubī* (a person in a state of major ritual impurity) gives ghusl to the deceased, will the ghusl be valid? Please give guidance on this matter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** It is better for the one carrying out ghusl to be in a state of purity; he should not be a *junubī*, as it is *makrūh* for a *junubī* to give ghusl to the deceased. However, if such a person did bathe the deceased, the ghusl will be valid.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

**Answered by:** Mufti Fuzayl Razā 'Aṭṭārī

### 2. Who will pay zakat on money that is borrowed?

**Q:** What do the scholars of Islam say regarding the following matter: it has been around one year since I lent 1.25 million rupees to my son. Is paying the zakat for this money necessary upon me or my son? If it is necessary upon me, then how will I pay it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** Paying zakat upon borrowed money is necessary upon its owner, i.e., the lender. Therefore, in the above-mentioned scenario, paying zakat for the 1.25 million rupees is necessary upon you, not your son.

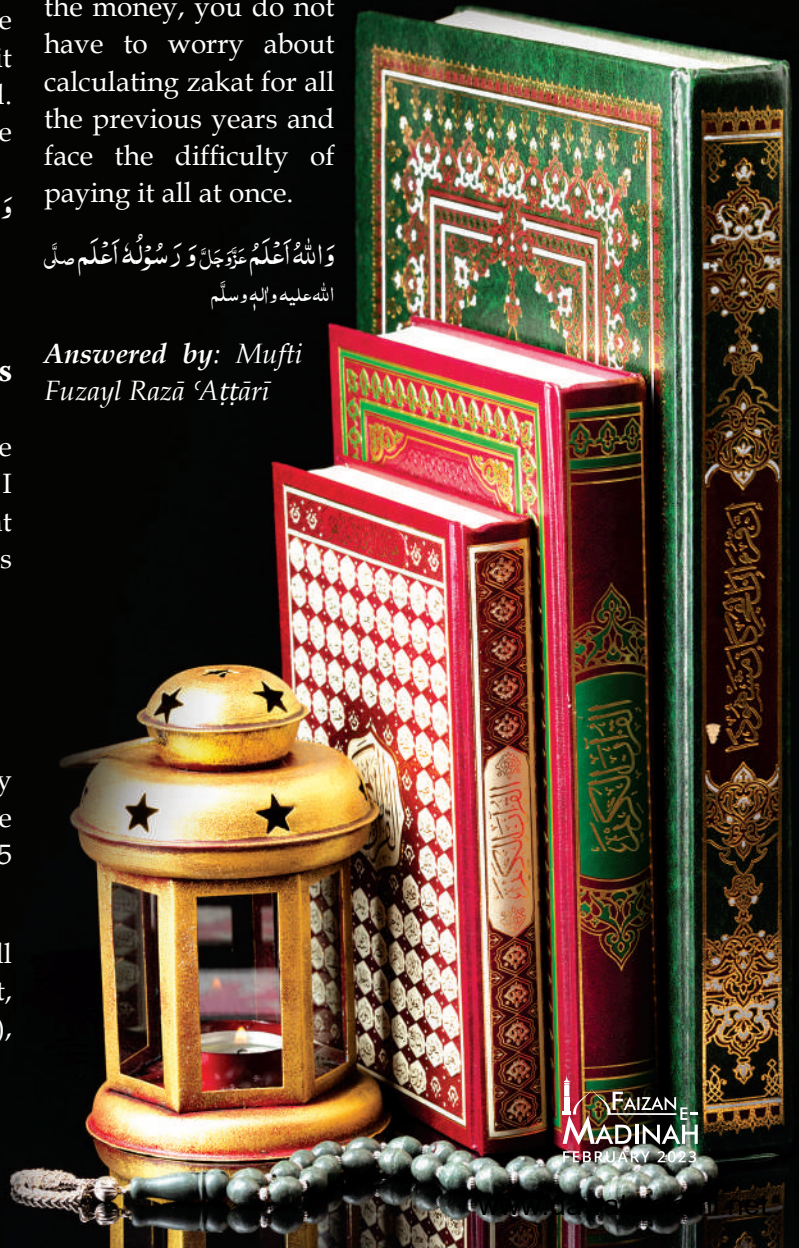
However, it is not *wājib* immediately, rather, it will only become *wājib* once you receive the entire amount, or the amount equal to *niṣāb* (612.36 grams of silver),

or the amount equal to 1/5 of *niṣāb* (122.5 grams of silver). Thereafter, whenever you receive the amount equal to *niṣāb* or 1/5 of *niṣāb*, it will become *wājib* to pay 1/40 of that amount as zakat. If the money is repaid several years later, then after calculating the amount, it will be *wājib* to pay zakat for all the previous years.

It is easier to pay zakat upon the loaned money every year, so that upon receipt of the money, you do not have to worry about calculating zakat for all the previous years and face the difficulty of paying it all at once.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

**Answered by:** Mufti Fuzayl Razā 'Aṭṭārī



### 3. Upon hearing a verse of prostration, will it become necessary to perform the prostration immediately, or can it be delayed?

**Q:** What do the scholars of Islam say regarding the following matter: when a hafiz is revising his *manzil* and comes across a verse of prostration, sometimes it is difficult to perform prostration immediately, for example, if revising whilst seated on a chair or whilst walking. My question is: if one recites or hears a verse of prostration, will it be *wājib* to perform the prostration at once, or can it be delayed?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

**A:** According to the laws of sharia, if one recites or hears a verse of prostration, it will not be necessary to perform the prostration at once. However, it is *makrūh tanzīhī* to delay without an excuse, as there is a chance of forgetting later. Therefore, if there is no valid reason, it is better to perform the prostration immediately. It should be noted that this ruling applies outside of salah; the prostration of recitation in salah must be done immediately, such that one will be sinful for delaying it beyond three verses.

**Benefit:** According to a hadith, when the son of Adam prostrates after reciting a verse of prostration, Satan moves away and proclaims whilst crying, “Woe to me! The son of Adam was ordered to prostrate, so he prostrated, and for him is Paradise. I was commanded to do so, but I refused, and for me is Hell.” Also, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite himself in the presence of the Companions عَلَيْهِمُ الرِّضْوَانُ, and upon reciting a verse of prostration, they would all prostrate. According to the statement of *Sayyidunā* ‘Abdullah bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, there would be such a crowd that they could not find anywhere to place their foreheads. سُبْحَانَ اللَّهِ! Their passion for reciting the Quran and worship was commendable.

The blessings of the verses of prostration can be gauged from the fact that the scholars mention, anyone who recites all the verses of prostration in one sitting and then performs the prostrations for a certain

purpose, Allah Almighty will fulfil his wish. One can either recite one verse and perform one prostration at a time or recite them all at once and then perform 14 prostrations in the end.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Mufti Fuzayl Razā ‘Aṭṭārī

### 4. Eating and drinking in a state of major ritual impurity

**Q:** What do the scholars of Islam say regarding the following matter: what is the ruling on eating and drinking in a state of major ritual impurity (*janābah*)?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

**A:** It is better for a *junubī* to perform ghusl before eating or drinking, because according to a hadith, the angels of mercy do not enter the home in which there is a *junubī*. If one cannot perform ghusl, wudu should be performed instead as this is *mustahab*. Otherwise, one should at least wash the hands and rinse the mouth, as it is *makrūh tanzīhī* for a *junubī* to eat or drink without doing this; it is not a sin, but it is not something good, and it is a cause of becoming dependent on others.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Abū Muhammad Muhammad Sarfrāz Akhtar Aṭṭārī

**Verified by:** Mufti Fuzayl Razā ‘Aṭṭārī





# MADANI MUZAKARAH

## 1. Performing 'aqīqah with one goat for a male child

**Q:** Will the 'aqīqah of a male child be valid by sacrificing one goat?

**A:** Yes, the 'aqīqah of a male child will be valid by sacrificing one goat. Having said this, it is better to sacrifice two.<sup>1</sup>

## 2. One should not sleep after applying henna to the head

**Q:** I have heard that going to sleep after applying henna to the head poses the risk of becoming blind. Is this true?

**A:** A physician once informed me about sleeping after applying henna to the head, and how this is harmful for

one's eyes. A blind man once came to me and said, "I have been blind for 10 years because I fell asleep after applying henna to my head, and when I awoke, I had become blind." Thus, there is a risk in sleeping after applying henna to the head.<sup>2</sup>

## 3. What should be done if a cat clings onto one's feet during salah?

**Q:** If a cat clings onto one's feet during salah, how should it be moved away?

**A:** If a cat clings onto one's feet during salah, it should be moved away gently using one's foot. This is because if you prostrate without moving the cat away, it may scratch you, and you will also be

unable to prostrate properly. You should not make sounds to move the cat away, but you can move it with your hand by using as little movement as possible (*'amal qalīl*). This action (of moving the cat using as little movement as possible) can only be done twice in each section (*ruk'n*) of salah.<sup>3</sup>

## 4. Washing the hands using bottled mineral water

**Q:** How is it to wash the hands using bottled mineral water that is given during meal invitations?

**A:** Bottled mineral water is provided for drinking, so it cannot be used to wash the hands. If this water is specified for drinking in a gathering, it would be contrary



to principle to wash one's hands with it.<sup>4</sup>

## 5. Is it necessary to pay zakat upon money that is saved from one's wages?

**Q:** With great difficulty, I have gradually managed to save some money from my wages. Must I pay zakat upon this amount?

**A:** If you have gradually saved money and it has reached the amount that meets the conditions for paying zakat, then it will become farḍ to pay zakat on that saved amount, even if you did so by 'cutting the stomach' (i.e. with great difficulty). This is an idiom for frugality; for example, consuming simple food, eating little and to make do with as little as possible.<sup>5</sup>

## 6. Observing a pledged fast on a Friday

**Q:** Can we observe a pledged fast on a Friday?

**A:** Yes, you may.<sup>6</sup>

## 7. Eating raw onions does not invalidate wudu

**Q:** Does eating raw onion invalidate wudu?

**A:** It is good to avoid eating raw onion, as it causes odour in the mouth. However, it is permissible to eat and does not invalidate wudu. One can eat onion and garlic that is cooked in curry, as their smell no longer remains after cooking, and they do not create bad smell in the mouth.<sup>7</sup>

## 8. Becoming upset with family members after not receiving permission for marriage

**Q:** An individual was not granted permission by his family to marry someone of his choice, so he became upset with them and left home. There is now no way of contacting him. What should his parents do?

**A:** May Allah create ease for all. [We ask Allah] For the sake of the Prophet ﷺ, may that boy return home; obey his parents; make them happy; having pleased everyone, may he then get married with domestic harmony; may Allah shower His grace so that the boy's heart changes, the parents of both the boy and girl are satisfied, and they agree to the

marriage. May they both marry with the approval of their parents and be successful in managing their family. Everyone should do this, as this is how families run. If the parents do not make *du 'ā'* in their favour, how will the relationship last?

Remember, the meaning of *shādī* (marriage) is happiness. What kind of marriage causes homes and families to separate, family members to become worried and hurts their feelings? Young people should not take emotional steps like leaving home if they do not receive permission for marriage. It is my appeal to all young people in the world to resolve matters with their parents' mutual agreement. Also, parents should accept what their children are saying.

If the boy or girl is good in nature, presentable and there is no other *shar'ī* obstacle, then there is no harm in them marrying, even if the boy or girl are from different backgrounds (e.g., the boy is Memon and the girl is Sindhi, or the girl is Punjabi and the boy is Pathan). This is because we have recited the *kalimah* of our Prophet ﷺ, who is an Arab. Therefore, we should keep an open heart, give permission to our son or daughter for marriage and make *du 'ā'* for them.

This is my advice. People do as they wish, which sometimes results in ruined homes and the doors of sin being flung wide open.<sup>8</sup>

## 9. Offering salah with closed eyes

**Q:** Can we offer salah with our eyes closed?

**A:** It is *makrūh tanzīhi* (minorly disliked) to do this. If closing the eyes helps one focus in salah and leads to greater concentration, humility and presence of the heart, it is better to offer salah with the eyes closed.<sup>9</sup>

- 1 *Fatāwā Razawiyyah*, vol.20, p. 586; *Madani Muzakarah*, 6th Ramaḍān, 1441 AH
- 2 *Madani Muzakarah*, 4th Ramadan, 1441 AH
- 3 *Madani Muzakarah*, 5th Ramadan, 1441 AH
- 4 *Madani Muzakarah*, 7th Ramadan, 1441 AH
- 5 *Madani Muzakarah*, 5th Ramadan, 1441 AH
- 6 *Madani Muzakarah*, 11th Sha'bān, 1441 AH
- 7 *Madani Muzakarah*, 6th Ramadan, 1441 AH
- 8 *Madani Muzakarah*, 9th Ramadan, 1441 AH
- 9 *Radd al-Muhtār*, vol. 2, p. 499; *Madani Muzakarah*, 6 Ramadan, 1441 AH





Our Majestic Prophet

# THE EXCELLENCE OF THE PROPHET'S VISION

Mawlana Rashid Ali Attari Madani

Two narrations were explored in the last issue:

أَنَا قَرِطُكُمْ عَلَى الْحَوْضِ

"I am your forerunner at the Pool of Kawthar".<sup>1</sup>

أَنَا شَهِيدٌ عَلَيْكُمْ

"I am a witness upon you."<sup>2</sup>

Two blessed attributes of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were mentioned in these narrations, forerunner and witness. The former was thoroughly explained.

In this article, we will continue our study of the latter, namely, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being a witness, and add a few details about him as a forerunner.

## Grief of Departure and Joy of Union

The statement "I am your forerunner," indicates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be leaving his noble Companions. This was such news that would have saddened all of his devotees,

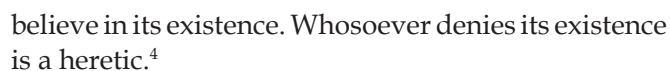
but the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave them good news, saying:

إِنَّ مَوْعِدَكُمْ الْحَوْضُ

"Your promised place to meet will be Kawthar."<sup>3</sup>

## A Description of Kawthar

The same hadith adds, "I swear by Allah! I am looking at my fountain now." This is clear evidence that it exists and is not a figment of the imagination. It is necessary to



Here are some points regarding the great attribute  
"شَهِيد"

Commenting on the hadith, “I am a witness upon you,” Imam Shihāb al-Dīn al-Qastalānī رَحْمَةُ اللهِ عَلَيْهِ states:

This hadith suggests that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

“شَهِيدُ is the one from whose knowledge nothing is absent.”<sup>9</sup>

1. The individual must have been present at the scene of the incident and observed what happened. Then he will give his testimony in the presence of the judge. This is why he is called شَهِيدٌ or شَاهدٌ, i.e., one who is present.
2. The plaintiff works to ensure that the testimony is successful to win the case. The defendant tries to challenge the integrity of the witness to deem him unreliable. He cross-examines the witness, objects to his claims, and argues that the witness is uninformed in a bid to dismiss his testimony.
3. An objection to the witness is an objection to the plaintiff. Therefore, they consider the witness an enemy. In the world, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bore witness to the Creator, Paradise, Hell, and all things hidden to us. Before coming into this world,



he stayed in the proximity of the Creator and saw everything, with his advent taking place thereafter. He will be a witness to the actions of creation in front of Allah on the Day of Judgement.

For this to happen, it is necessary to always be aware of every action. Know that the Prophet ﷺ will testify against those who deny the vastness of his knowledge. They are the defendants, as the one who challenges the knowledge of the witness is the one who will be testified against. Also, objecting to the knowledge and excellences of the Prophet ﷺ is an objection against Allah Almighty, for the noble Prophet ﷺ is Allah's witness.

Remember, the testification of the Prophet ﷺ is of four types: testification of Allah Almighty before the creation, testification of creation before Allah Almighty, testification of Allah Almighty in front of Allah Almighty, and the testification of creation in front of creation. Whoever the Prophet ﷺ deems as destined for Paradise, he will certainly enter Paradise, and whomsoever he deems as a good person, he is definitely a good person. Whatever the Prophet ﷺ deems lawful is lawful, and whatever he proscribes, it is unlawful. This is because witnesses are absolute.<sup>10</sup>

### One meaning of “شَهِيدٌ” is “Hazir and Nazir”

“شَهِيدٌ” can also mean to be present in attendance. Mufti Ahmad Yār Khan Na‘imī رحمه الله عليه states that “Shahīd” can also mean “present,” i.e., the Prophet ﷺ is present and watching every part of the universe.

Today, doctors say that the medicine should be stronger than the illness, so that it suppresses it, otherwise, the medicine will be suppressed by the illness itself. The Devil is an illness, and the Prophet ﷺ is the cure. The Quran states:

إِنَّكَ يَرُوكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ط

“Indeed, he and his tribe see you from where you see them not.”<sup>11</sup>

Satan watches over the entire world, so he can mislead those who intend to do good. If the beloved Prophet ﷺ was kept completely uninformed, an objection could be raised that Allah Almighty created a powerful illness and a weak cure. Therefore, it is

essential for the Prophet ﷺ to be aware of everything, at all times, in order to give guidance effectively.<sup>12</sup>

### Observations of the Prophet ﷺ

The root letters of شَهِيدٌ are “ش ه د”, with the root noun being “مشاهدة” on Baab Mufa’ala of the Arabic scales. Shaykh ‘Abd al-Haqq al-Dihlawī رحمه الله عليه states: “The six directions were made as one for the Prophet ﷺ.” In other words, he could observe all directions at once.<sup>13</sup>

The beloved Prophet’s vision was unlike anyone else’s. He could see events and places from thousands of miles away. For example, the Prophet ﷺ explained what was happening during the Battle of Muthah whilst he was more than a kilometre away in al-Masjid al-Nabawi.<sup>14</sup> During salah, the Prophet ﷺ extended his hand towards the grapes of Paradise and also observed Hell.<sup>15</sup> He ﷺ observed the entire world similar to how one looks at the palm of his hand.<sup>16</sup>

We can agree the pages are too narrow and we do not have the ability to encompass the excellences and greatness of the beloved Prophet ﷺ. May Allah Almighty grant us true love for the Prophet ﷺ.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 6,589

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*: 4,085

<sup>3</sup> *Ṣaḥīḥ al-Bukhārī*: 4,042

<sup>4</sup> *Sharḥ al-Saawī ‘ala Jawharat al-Tawḥeed*, p. 398; *Tuhfat al-Mureed*, p. 442

<sup>5</sup> *Al-Budoor al-Saaḥirah*, p. 241

<sup>6</sup> *Irshad al-Sari*, vol. 13, p. 688, *hadith*: 6,590

<sup>7</sup> *Irshad al-Sari*, vol. 3, p. 485, *hadith*: 1,344

<sup>8</sup> *Suroor al-Quloob Fi Zikr al-Mahboob*, p. 318

<sup>9</sup> *Lisān al-‘Arab*, vol. 2, p. 2,107

<sup>10</sup> *Shan-e-Habib al-Rahman*, p. 182

<sup>11</sup> *Al-Quran*, 7:27

<sup>12</sup> *Shan-e-Habib al-Rahman*, p. 183

<sup>13</sup> *Madarij al-Nubuwwah*, vol. 1, p. 7

<sup>14</sup> *Ṣaḥīḥ al-Bukhārī*: 4,262; *Musnad Imām Aḥmad*: 22,566

<sup>15</sup> *Ṣaḥīḥ al-Bukhārī*: 5,197

<sup>16</sup> *Majm’a al-Zawaid*, vol. 8, p. 510, *hadith*: 14,067

# ISLAMIC RULINGS ON TRADE

## 1. Launching a housing society using forged documents

**Q:** What do the scholars of Islam say regarding the following matter: some developers launch housing societies by producing forged ownership documents. When the real owner of the land finds out about this, he takes the matter to court, and the court rules in his favour. In such a case, what protection does Islamic law offer to the one who purchased a plot from the fraudulent developer?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** In the above-mentioned case, selling the land without the permission of the real owner is impermissible and a sin, in fact, it entails several sins. As such, it is necessary for the person who committed such a thing to repent.

After the court has ruled in favour of the real owner, he

has the choice to either approve or annul the sale that took place between the developer and the buyer. If the owner wishes, he can leave the agreement as it is and take payment for the land, or he can annul the agreement that took place and keep his right of ownership.

If one buys a plot from a developer that used forged documents to sell another's property, such a person will be reimbursed the amount they paid, in all cases. If the buyer wishes, with the agreement of the seller, he may terminate the contract and take back the amount that he paid, or he may recoup the amount he is owed by means of a legal case.

In explaining the ruling in relation to making use of another's property without their permission, the Hanafi jurist 'Alā' al-Dīn al-Ḥaṣḥāfi رَحْمَةُ اللهِ عَلَيْهِ writes:

لا يجوز التصرف في مال غيره بغير إذنه ولا ولاية

"It is not permissible to use another's property without his permission and authority."<sup>1</sup>

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

## 2. Job of producing forged documents

**Q:** What do the scholars of Islam say regarding the following matter: Zayd works for an individual who sends people overseas. It is Zayd's job to prepare the required documents for the clients. These documents falsely show that the clients own properties and businesses, but in reality, they do not possess these properties, businesses or money. Meaning, it is Zayd's role to produce false documents. Is it permissible for Zayd to do such a job?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** It is not permissible for Zayd to do such a job, because he is showing that these people own properties and businesses which they do not actually have. Writing lies for people like this is equivalent to aiding them in executing sinful actions, and it is impermissible to be involved in such employment which involves sinful actions or aiding in sin.





In relation to lying, Sayyidunā ‘Abdullah b. Mas‘ūd رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اياكم والكذب، فان الكذب يهدي الى الفجور، وان الفجور يهدي الى النار  
 “Do not lie, for lying leads to abhorrent sins which in turn lead to the Fire.”<sup>2</sup>

Regarding the prohibition of aiding others in sin, Allah Almighty states in the Quran:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“Do not help one another in sin and injustice.”<sup>3</sup>

The Reviver of Islam, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes, “Work which involves carrying out something impermissible is totally unlawful.”<sup>4</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 3. Working in a bank

Q: What do the scholars of Islam say about the following matter: if we cannot find any other job, can we work in a bank that deals with interest?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is unlawful to take up employment which involves giving or taking interest, preparing documents for interest-based contracts and agreements, being a witness to such dealings, and aiding others in such acts. Therefore, if working in a bank will entail the above-mentioned responsibilities, it will be haram to work there.

If your employment at the bank does not involve these responsibilities, such as being a driver or security guard, then such a job will be permissible. Sayyiduna Jābir رَضِيَ اللهُ عَنْهُ narrates:

لعن رسول الله صَلَّى الله تعالى عليه وسلم أكل الربا وموكله وكاتبه وشاهديه وقال هم سواء

“The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the one who accepted interest, the one who gave it, the one who wrote a usurious document, and those who bore witness to it, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said they are equal.”<sup>5</sup>

The Reviver of Islam and Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes, “If employment involves accepting interest, demanding it, recording its amount, or any other impermissible action, then this ‘job’ is impermissible.”<sup>6</sup>

Being unable to find any other work is often used as an excuse, because other permissible jobs that pay less are available, but people are averse to such. Therefore, this is not a valid excuse. In any case, it is necessary to adopt a halal and permissible means of earning a living.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 4. Charging for teaching the Quran

Q: What do the scholars of Islam say about the following matter: my mother teaches the Quran to children in her home, and she takes a fee for this. Is it permissible for her to take this money and use it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Looking at the current era and keeping in mind the importance of preserving religious hallmarks, the later scholars gave a dispensation and permitted Quran teachers to be remunerated. Therefore, it is permissible for your mother to take money for teaching the Quran and to use that money. However, it is necessary that when stipulating the basic conditions of the payment, the agreement should be made with the parents of the children.

The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes:

It is permissible to take remuneration for teaching the Glorious Quran and other religious sciences, as well as for giving the azan and leading the prayers. The later jurists have permitted ‘this’ for the sake of preserving religious hallmarks and the faith. However, in accordance with the default principle, ‘taking remuneration’ for other acts of obedience, such as visiting of graves, and reciting the Quran for the deceased and mawlid gatherings is still prohibited.<sup>7</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Durr al-Mukhtār, vol. 9, p. 234

<sup>2</sup> Sunan Abi Dāwūd: 4,989

<sup>3</sup> al-Quran, 5 : 2

<sup>4</sup> Fatāwā al-Razawiyyah, vol. 19, p. 515

<sup>5</sup> Ṣaḥīḥ Muslim: 4,093

<sup>6</sup> Fatāwā al-Razawiyyah, vol. 19, p. 522

<sup>7</sup> Fatāwā al-Razawiyyah, vol. 19, p. 495

# Road to Forgiveness

## Part 2



Whether a deed appears to be great or small, we should observe it to please Allah and attain His forgiveness.

### Five Hadith of the Final Prophet ﷺ

#### 1. The Supplication of *Dirham al-Kays*

“Whoever awakens at night, and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،  
الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَكَلَامَهُ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا لِلَّهِ،

followed by:

اَللّٰهُمَّ اغْفِرْ لِيْ

‘O Allah! Forgive me!’

or any other prayer, it will be accepted. If he then makes wudu ‘and offers salah’, his salah will be accepted.”<sup>1</sup>

This refers to whether a person prays for forgiveness or for any matter; its acceptance is certain.<sup>2</sup> This powerful supplication is called *Dirham al-Kays*. You should recite it as soon as you wake up for tahajjud. Even if someone wakes up in the last portion of the night and does not offer tahajjud, they should still recite this supplication. They will still reap its benefits, Allah willing.<sup>3</sup>

#### 2. Reciting *Sūrah Yāsīn*

“Whoever recites Surah Yāsīn at night to please Allah will be forgiven.”<sup>4</sup>

Alongside bringing good news of forgiveness for the reciter, this sacred Surah is described as the heart of the Quran. Reciting it once gives the reciter the same reward as reciting the Quran ten times.<sup>5</sup> It should be recited every night.

#### 3. Reciting *Surah al-Dukhān*

“Whoever recites al-Dukhān on Friday night (the night between Thursday and Friday), will be forgiven.”<sup>6</sup>

Another report states that the one reciting this Surah at night will awaken in a state that 70,000 angels will be seeking forgiveness for him.<sup>7</sup> If not every day, try to recite it every Thursday night.

#### 4. Reciting *Surah al-Mulk*

“There is a Surah of thirty verses in the Quran. It will intercede for its reciter until he is forgiven. ‘This Surah is’ al-Mulk.”<sup>8</sup>

Try your best to recite this at least once every day.

#### 5. Reciting the *Tahlīl* (لَا إِلَهَ إِلَّا اللَّهُ)

There is a pillar of light in front of Allah’s Throne. When a servant recites لَا إِلَهَ إِلَّا اللَّهُ, the pillar begins to shake. ‘Remain still!’ Allah orders, and it ‘humbly’ replies, ‘How can I remain still, when You have not yet forgiven those who recite this statement?’ Allah then says, ‘I have forgiven them.’ The pillar then becomes still.<sup>9</sup>

Recite the tahlīl from time to time. You will reap countless blessings in both worlds, if Allah wills.

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*: 1,154

<sup>2</sup> *Mirqāt al-Mafātīḥ*, vol. 3, p. 289, hadith: 1,213

<sup>3</sup> *Mirāt al-Manājīḥ*, vol. 2, p. 250

<sup>4</sup> *Musnad Abi Dāwūd lil-Tayalisi*: 2,427

<sup>5</sup> *Jāmi’ al-Tirmidhi*: 2,896

<sup>6</sup> *Jāmi’ al-Tirmidhi*: 2,898

<sup>7</sup> *Jāmi’ al-Tirmidhi*: 2,897

<sup>8</sup> *Sunan Abi Dāwūd*: 1,400

<sup>9</sup> *Musnad al-Bazzār*: 8,065



The World of Dreams

# Interpretation *of your* Dreams

Mawlana Muhammad Asad Attari Madani

**Dream:** I saw my late wife crying.

**Interpretation:** Seeing a deceased person crying due to pain has negative implications. Pray for her and perform abundant deeds on her behalf, such as giving charity. Pay the monetary expiation for the salah and fasts she missed during her lifetime, and if anybody has any rights over the deceased, take steps to fulfil them or ask for them to be pardoned.

**Dream:** I saw a dream in which my clothes were torn.

**Interpretation:** Torn clothes signal the exposure of a secret. The one who sees his own clothing torn should guard his words and avoid indiscriminately sharing his private matters with others, lest he ends up in difficulty.

**Dream:** What does it mean to drink milk in one's dream?

**Interpretation:** If the milk is sweet and from a halal animal, it has a positive interpretation, signalling blessings in halal wealth and sustenance. The one who saw this dream should be grateful to Allah

Almighty.

**Dream:** My honourable mother is 45 years old, and she often sees a dream where she finds a small girl in an alleyway. She takes the girl home and raises her. Similarly, she once found the girl had fallen into a gutter.

**Answer:** Sometimes, due to lingering thoughts, one sees meaningless dreams which have no interpretation. One should not give any importance to such dreams.

**Dream:** What does it mean when a person dreams of lots of head lice coming from their head?

**Answer:** The interpretation of such a dream depends on the dreamer's individual circumstances. Generally, it is a sign of a mischievous individual. If a person sees himself removing them from his head and discarding them or killing them, he will attain salvation from mischievous individuals, by Allah's grace.

Who is Right?

# IS THE DOOR OF IJTIHAD CLOSED? (PART 2)



Mufti Muhammad Qasim Attari

Along with Islamic finance and contemporary medical issues such as artificial insemination, blood transfusions, and organ transplantation, the scholars of today utilise relative ijtiḥad to formulate Islamic legal solutions for countless arising matters. Likewise, new methods of trading have become prevalent in the modern era. The world of online business and import-export is evolving rapidly. Hundreds of issues faced by Muslims are being solved through the ijtiḥad of today's ulema, demonstrating that the door of ijtiḥad is open. Qualified Muslims in religious and academic fields exercise ijtiḥad. Ijtiḥad is ongoing in the problems the Muslims face, which are related to their necessities.

In opposition to the ijtiḥad of the observant and qualified ulema, look at the ijtiḥad of the incompetent and list the topics they choose to pursue. Their fraudulent and uninformed "ijtiḥad" typically relates to legalising what pleases the carnal self. The ijtiḥad of the unfit will conclude that music and singing are permissible, veiling is unnecessary, and Islam does not sanction the hijab and niqab.

Their pseudo-ijtiḥad will encourage women to leave their homes and spend time in the marketplace.

Along with household chores, they should double their workload by working outside. Unrelated men and women should be at liberty to intermix and enjoy each other's company. Their sham ijtiḥad will argue that usury should be permitted and that a certain Islamic practice should be abandoned because it is subject to criticism from non-Muslims! In short, the quasi-ijtiḥad of these inept will always cover these topics. Their focus will always be related to base desires and urges of the carnal self, and their conclusions will make things permissible.

Those who seek and engage in such ijtiḥad abandon their prayers, sit in the company of non-mahrams, and enjoy smoking cigarettes. Suppose you pay attention to their writing and speech. In that case, you will find that they have never opposed the enemies of Islam at an academic level. However, it is part of their daily routine to speak ill of and criticise Islam's true scholars and servants.

In fact, there are two groups of people here. One group aims to eliminate the teachings of Islam altogether so they can openly follow their desires. However, saying such things in a Muslim-dominated society is difficult. The one who claims the teachings of Islam



are obsolete will face humiliation and disgrace. Hence, these inept and evil individuals will focus on undoing specific teachings of Islam, labelling them as foreign and “invented by the maulvis,” “based on culture, not Islam,” or “outdated practises.”

These people do not have the courage to directly reject the teachings of Islam, so they resort to anti-clericalism and attacking the ulema, the “maulvis,” as a means of indirectly rejecting Islamic teachings. The reality is they are not rejecting the words of the maulvis, they are denying matters of Islam. If you replace the word “maulvi” with “Islam” when they speak, their intentions will become clear to you. Meaning, “The teachings of Islam are outdated and cannot be acted upon in today’s society.” I mention this because maulvis did not command us to adopt Islamic veiling. Rather, the Quran and Sunnah did. Likewise, the prohibition of music is not an innovation of the scholars. The Prophet ﷺ said, “Allah Almighty has commanded me to remove the tools of music.”<sup>1</sup> The people who claim music is permissible are the first group of incompetent self-proclaimed mujtahids.

The second group of people are those who know that Muslims derive rulings and laws from the Quran and Hadith. Therefore, they make modern interpretations of the Quran and Hadith. This category of people also has two groups. One group has observed the explicit rulings found in Hadith and understood they cannot be interpreted any other way. However, the Quran gives general rulings without any detail.

For example, the Quran forbids usury but does not supply further details. The Quran mentions obligatory prayers but does not specify their number. This group of people have understood there are many rulings like this, but since the hadith undo their ploy, they reject all hadith, claiming that they are an unreliable source of evidence. Only the Quran is authentic, and since it has everything, it is sufficient. Thus, the rejecters of Hadith decide what is halal and haram based on the desires of their hearts.

The second type of people from this group are more cunning. They saw how the deniers of hadith were rejected by the entire Ummah. Hence, they searched for a way of not being labelled as deniers of Hadith

whilst being free from the commands of the Hadith. These people claim they believe in the Quran and Hadith, but they make deceitful statements that are supported by the naive public. Their famous statement is, “The sole source of religion is the being of the Prophet ﷺ.” After gaining praise for this statement, they began their attack on hadith.

As well as accepting the principles and conditions of all Hadith scholars, they claim it is necessary to accept additional conditions. These conditions were imposed in such a way that 98 out of every 100 Hadith are not taken as evidence. For example, the report of a 100% reliable narrator from a 100% reliable tab’i from a 100% reliable Companion will not be accepted unless it is reported by more than one person. This removes 98% of narrations, which are known as “isolated reports,” (*khāḥir al-wāḥid*). The remaining two percent of hadith were manipulated to fit the mould of their desires.

The second group is, in practice, like the first, except it executed its plan with careful thought, as opposed to the hasty approach of the first. However, the people of knowledge are aware and understand that the goal of this group is the same as the rejecters of hadith, and know their ijtihad is clouded by their desires and thirst for freedom. They are careful with the words they use in writing, but their true motives are revealed in speech.

With great audacity, they say Hadith are just stories that the Companions and tabi’een would tell each other to pass time, similar to how people tell each other stories when they socialise today, or when they sit at cafes and recall their day or speak about old stories, مَعَادَ اللَّهِ. This is what they truly believe with regards to Hadith. This is the misuse of their Ijtihad and the rejection of isolated reports. The audacity of downgrading hadith to the level of stories allows them to disregard the canonical compendiums of Hadith such as *Ṣaḥīḥ al-Bukhārī*, and *Ṣaḥīḥ Muslim*.

<sup>1</sup> *Musnad Ahmad*: 22,281

# The forbearance of Sayyidunā Mu‘āwiya

Mawlānā Ḥafīẓ al-Raḥmān ‘Aṭṭārī Madani



A Companion and the son of a Companion, Sayyidunā Mu‘āwiya b. Abī Sufyān رَضِيَ اللهُ عَنْهُمَا is related to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through a shared ancestor five generations previous.

Although he entered the ambit of Islam in 6 AH after the Treaty of Hudaibiyya, he postponed announcing it openly to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until the conquest of Makka. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded to his declaration with “welcome.”<sup>1</sup>

Alongside his countless qualities, achievements and excellences, he was also a scribe of revelation and was given the honour of writing the blessed letters of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>2</sup>

## His admirable qualities

Sayyidunā Mu‘āwiya رَضِيَ اللهُ عَنْهُ was sincere, observant of his promises, learned, a diligent jurist and mujtahid, beautiful in conduct, generous, a powerful orator, gracious to guests, caring for the poor, and constantly in the service of Allah’s creation. He was a godly soul, obeying Allah in all scenarios and firmly

adhering to the Sunnah.

Some of his foremost qualities were his forbearance, patience and clemency. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself prayed for this honourable Companion to be blessed with the foremost quality in the following manner, “Dear Allah! Fill Mu‘āwiya with knowledge and forbearance.”<sup>3</sup>

## What is forbearance?

Forbearance refers to the ability to tolerate provocation and control one’s anger.<sup>4</sup>

The supplication of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for Sayyidunā Mu‘āwiya رَضِيَ اللهُ عَنْهُ had such an impact on him, that the qualities of forbearance and clemency were eminently visible in every facet of his life. Let us now observe three narrations correlating to this.

1. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “In my Ummah, Mu‘āwiya has great forbearance.”<sup>5</sup>
2. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ announced, “Do



not speak ill of Mu'āwiya in front of me. He is a person of clemency who laughs even when angry."<sup>6</sup>

3. Sayyidunā 'Abdullah b. 'Umar رَضِيَ اللَّهُ عَنْهُمَا once explained, "Mu'āwiya b. Abū Sufyān is the most resolute person and most forbearing in disposition."<sup>7</sup>

As we have ascertained, forbearance and clemency were his foremost qualities. These became most apparent whenever someone spoke or behaved badly towards him. Despite being able to retaliate, he would exhibit these qualities in an exemplary fashion. Two incidents pertaining to this are thus enclosed:

1. A person once spoke harshly with Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ. A person said to the latter, "If you wish, you can give this person a punishment that will serve as admonition for others." He responded: "I fear lest the mistake of my subordinate becomes a reason of decline in my own forbearance and clemency."<sup>8</sup>
2. When baskets of dates were brought to Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ, he distributed them amongst the citizens of Syria. He gave a basket to an old person, who proceeded to become enraged and swore to strike the head of Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ with the same basket. Upon finding out, this great Companion said to the old person, "Fulfill your oath. We all should be gentle with one another."<sup>9</sup>

Forbearance was the most favoured quality of Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ. Not only did he display this on many occasions, but also encouraged others to adopt this and openly expressed his sentiments regarding it. He said, "To me, there is nothing sweeter than suppressing anger."<sup>10</sup>

### Who is the greatest leader?

Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ was asked, "Who is the greatest leader?" to which he replied, "He is more generous than anyone when asked from and displays good character when in gatherings. The more he is belittled and deemed inferior, the more forbearance and clemency he exhibits."<sup>11</sup>

### Advising towards clemency

Addressing the Banū Umayyah, Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ declared:

Through forbearance, behave well with Quraysh! By Allah! If anyone were to speak ill of me in the Age of Ignorance, I would still treat them with forbearance and clemency. Such a person would befriend me and aid me. Forbearance does not strip an honourable person of his honour but enhances his standing.<sup>12</sup>

### His love for Prophetic relics

The scribe of revelation, Sayyidunā Mu'āwiya رَضِيَ اللَّهُ عَنْهُ left the following will when passing away, "Shroud me in the lower and upper garment of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as well as his blessed cloak. Place the holy hair and nails of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on my face and nose. Perhaps Allah will have mercy on me for the sake of these relics."<sup>13</sup>

### Passing away

He passed away in Rajab 60 AH, at the age of 78.<sup>14</sup>

His funeral prayer was led by the Companion, Sayyidunā Ḍaḥḥāk b. Qays رَضِيَ اللَّهُ عَنْهُ. He was laid to rest in the famous Bāb al-Ṣaghīr cemetery in Damascus.<sup>15</sup>

<sup>1</sup> *Tabaqat Ibn Sa'd*, vol. 7, p. 285

<sup>2</sup> *Al-Mu'jam al-Kabīr*, vol. 5, p. 108, *hadith*: 4,748

<sup>3</sup> *Tareekh al-Kabīr*, vol. 8, p. 68, *hadith*: 2,624

<sup>4</sup> *Jannati Zaywar*, p. 132

<sup>5</sup> *Al-Sunnat al-Khilal*, vol. 1, p. 452, *raqm*: 701; *Al-Mutalib al-'aliya*, vol. 7, p. 166, *hadith*: 8,847

<sup>6</sup> *Al-Isti'āb*, vol. 3, p. 472

<sup>7</sup> *Kitab Al-Sunnat al-Khilal*, vol. 2, p. 443, *raqm*: 681

<sup>8</sup> *Hilm Mu'āwiyah*, p. 22, *raqm*: 14

<sup>9</sup> *Hilm Mu'āwiyah*, p. 27, *raqm*: 25

<sup>10</sup> *Tareekh Ibn 'Asakir*, vol. 59, p. 179

<sup>11</sup> *Tareekh Ibn 'Asakir*, vol. 59, p. 186

<sup>12</sup> *Al-Bidayah Wan Nihayah*, vol. 5, p. 639

<sup>13</sup> *Tareekh Ibn 'Asakir*, vol. 59, p. 227

<sup>14</sup> *Tareekh al-Khulafa*, p. 158

<sup>15</sup> *Al-Saqaat Ibn Hibbān*, vol. 1, p. 436

A Heartfelt Plea

# Keep Smiling!

Mawlana Muhammad Imran Attari



The son of Ameer of Ahl al-Sunnah, Mawlana Abu Usayd Haji Ubayd Raza Attari Madani مَوْلَانَةُ الْعَالِي mentioned the following incident: My father and I planned to participate in a gathering in Sukkur, Sindh. We were travelling by train when, at one point, a group of boys started throwing stones at the train whilst it was moving slowly. I was standing by the gate and the stones would have hit me if I had moved. I smiled and gestured for them to stop. Promptly, they stopped and got rid of the ones they were holding.

A simple smile affords you so many benefits in this

world and the next. Smiling at an appropriate time is a different issue, but you can gain reward by simply smiling at people during your daily routines by making good intentions. Smiling when someone enters the room gives the impression that you are happy at their arrival. This makes him happy and smiling like this grants you the reward of giving to charity.<sup>1</sup>

## Smiling and Laughing

The noble Companions عَلَيْهِمُ الرِّضْوَانُ state that they never saw anyone smile more than the beloved Prophet



صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One Companion said, “The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would smile whenever he saw me.”<sup>2</sup> Smiling freshens the heart and pleases the one in front of you.<sup>3</sup> Laughing is from the Devil, as the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

الْقَهْقَهَةُ مِنَ الشَّيْطَانِ وَالتَّبَسُّمُ مِنَ اللّٰهِ

“Laughing loudly is from the Devil and smiling is from Allah.”<sup>4</sup>

“Laughing loudly” refers to laughing whilst making a sound, and this is liked by the Devil. Whereas, “smiling” means to laugh little without making a sound.<sup>5</sup>

Smiling was a blessed habit of the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of the beloved Prophet’s صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ names is the “smiling one” (*mubtasim*). Smiling is a form of expressing happiness, and laughing is from the heedlessness of the heart. In fact, excessive laughter and joking bring spiritual death to the heart. This is why the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always smile and never laugh loudly.<sup>6</sup>

## Benefits of Smiling

Smiling brings relief from tension, appeals to people, reinvigorates the tired, offers hope to the despairing, and comforts the distressed. Smiling is a treasure that is immune to theft. The joy of smiling is to smile in front of others. The smile that lifts the hearts of your loved ones and fellow Muslims is a truly precious gift! It is a way of captivating their hearts and bringing them happiness. It is said that you should continue distributing smiles as your pockets will never empty due to it.

Smiling is a business that requires no investment and only generates profit. Smiling only takes a moment of your time, but it will be remembered for years. A smile is the cheapest and greatest thing you can give to someone at any time. It seems to me as if people do not smile as much in their homes, even though smiling can be a solution to their domestic problems.

## A Solution to Domestic Issues

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas ‘Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ

الْعَالِيَةِ offers this golden maxim: “Smile to solve your problems and remain silent to avoid creating problems.” It is said that smiling at someone for a moment will keep him smiling for the entire day. For example, the morning smile of the wife may make her husband feel warm and positive for the rest of the day. In contrast, her frown could ruin the rest of his day. Similarly, when a husband returns home exhausted from work, he should not mention it, because his wife is probably also tired from working at home all day. Instead, the husband should enter his home energetically and cheerfully with a smile on his face and greet everyone.

I urge all of our readers to smile more for Allah’s sake. Spend your life smiling at others. Parents, children, spouses, and siblings should fill the home with the warmth of their smiles whenever entering or leaving. Complain less and smile more at home!

Do not discuss your illnesses, expenses, or child’s problems every day. If necessary, there is a time and place to discuss it. Those who live in joint families should ignore minor issues and work through them. Act upon what I have said for at least a week and tell me if you do not see any improvements in your life. Remember to avoid sins, as they are a curse, and it is near impossible to attain peace whilst committing them.

May Allah Almighty grant us the ability to smile for the sake of His beloved, smiling Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Jāmi’ al-Tirmidhi*: 1,963

<sup>2</sup> *Jāmi’ al-Tirmidhi*: 226; *Al-Mu’jam al-Kabīr*, vol. 2, p. 293, *hadith*: 2,220

<sup>3</sup> *Mirāt al-Manājih*, vol. 8, p. 82

<sup>4</sup> *Al-Mu’jam al-Ṣaghīr*, vol. 2, p. 104, *hadith*: 1,053

<sup>5</sup> *Fayd al-Qadeer*. Vol. 4, p. 706, *hadith*: 6,196

<sup>6</sup> *Mirāt al-Manājih*, vol. 4, p. 42 and vol. 7, p. 14 and vol. 8, p. 82

# Land of the Abdāl (Part 2)

Mawlana Asif Iqbal Attari Madani

Among the elite saints is a group called the Abdāl. This very name of theirs is derived from their ever-changing positions. They are sometimes in the North, then the South; East or perhaps West. Having mentioned this, their headquarter is Syria, which is where they most commonly reside. People of deep spiritual gnosis (*ma'rifa*) can recognise them.<sup>1</sup> The following hadith discuss the Abdāl and describes some of their characteristics.

1. The fourth Caliph of Islam, Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said:

I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, "The Abdāl are in Syria and they are 40 men. When one of them passes away, Allah substitutes another in his place. It is through their blessings that rain falls, it is through them that victory is gained over enemies, and it is by their blessings that punishment is distanced from the people of Syria."<sup>2</sup>

Mufti Aḥmad Yār Khān Na'īmī رَحِمَهُ اللَّهُ عَلَيْهِ comments, "We come to know from this statement that the mediation (*wasīlah*) of saints is valid. Allah Almighty removes the difficulties of the disobedient for the sake of the righteous, and he averts calamities by means of them."<sup>3</sup>

2. Another report states, "The Abdāl are in Syria. The people of Syria attain aid through their blessings and receive sustenance by means of them."<sup>4</sup>

3. Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrated that the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated regarding the Abdāl, "In my Ummah, they are more precious than red sulphur."<sup>5,6</sup>



## Specialities of the Abdāl

Imam Muhammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says, “The earth is folded for the Abdāl. They are called out to with salam, as well as gifted various forms of goodness and miracles.”<sup>7</sup>

## Some of the Abdāl

A contemporary of Sayyidunā Wahb b. Munabbih رَحْمَةُ اللهِ عَلَيْهِ mentions:

I was blessed with the vision of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream, so I asked, “O Messenger of Allah! Where are the Abdāl of your nation?” He gestured with his blessed hand towards Syria. I then asked, “O Messenger of Allah! Are some of them found in Iraq too?” “Yes,” he replied, “Muhammad b. Wāsi‘, Ḥassān b. Abī Sinān, and Mālik b. Dīnār.”<sup>8</sup>

Sulṭān Nūr al-Dīn Zangī, Ḥammād b. Salama, and Wakī‘ are also considered Abdāl.<sup>9</sup>

## Signs of Judgement Day and the Plains of Resurrection

Many hadith inform us of how select signs of Judgement Day are connected with Syria, and how the Plains of Resurrection will be established there.

1. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When corruption appears among the people of Syria, then no goodness will remain within you. One group from my Ummah will always be victorious. He who withdraws his hand from aiding them will be unable to harm them, which shall remain the case until Day of Judgement takes place.”<sup>10</sup>

This incident will take place near the Day of Judgement. Syria is the centre of the Abdāl, and faith will remain rooted there until the very end. When disbelief spreads there and no believer remains, then know that the Abdāl of Syria are no more, and the world has become bereft of Allah’s saints. The world being empty of saints signals the advent of Judgement Day. By the time this Day occurs, there shall be nobody on the earth who says “Allah.”<sup>11</sup>

2. Sayyidunā ‘Abdullah b. ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Before the Day of Reckoning, a fire will erupt from the sea of Ḥaḍramawt which shall drive people away.” The Companions asked, “What

do you instruct us to do at that time?” He replied, “Reside in Syria.”<sup>12</sup>

3. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ indicated towards Syria with his blessed hand and said, “You will be gathered on that land whilst walking, riding and being dragged upon your face.”<sup>13</sup>
4. One sign of Judgement Day is the arrival of sayyidunā Imam Mahdi رَحْمَةُ اللهِ عَلَيْهِ, who shall lead people towards Syria. The incident will take place somewhat as follows:

During Ramaḍān, the Abdāl will be circumambulating the Ka‘ba. The saints there will recognise Imam Mahdi رَحْمَةُ اللهِ عَلَيْهِ and ask to take a pledge of allegiance (*bay‘ah*) at his hands, but he will refuse. A voice from the unseen will announce, “This is the Mahdi, the vicegerent of Allah. So listen to his command and obey him.” People will pledge allegiance at his blessed hand, and he will then travel with the Muslims to Syria. His era will be one of goodness and blessings, with justice widespread.<sup>14</sup>

5. On the Day of Judgement, after the Muslims buried in the graveyards of Makkah and Madina, the people of Syria and everyone else will exit their graves.<sup>15</sup>

May Allah raise us with His beloved people on the Day of Judgement.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Mirāt al-Manājīh, vol. 8, p. 584; Al-Raud al-Faiq, p. 189

<sup>2</sup> Musnad Ahmad: hadith 896

<sup>3</sup> Mirāt al-Manājīh, vol. 8, pp. 583,584

<sup>4</sup> Al-Mu‘jam al-Kabīr, vol. 8, p. 65, hadith: 120

<sup>5</sup> In the alchemist tradition, red sulphur was the legendary substance that transforms base metals into gold.

<sup>6</sup> Mawsu‘ah li-ibn abī al-Dunya, vol. 2, p. 388, hadith: 8

<sup>7</sup> Minhāj al-‘Ābidīn, p. 41

<sup>8</sup> Hilyat al-Awliya, vol. 3, p. 136

<sup>9</sup> Mirāt al-Jinan, vol. 3, p. 292; Meezan al-‘Itidaal, vol. 1, p. 577; Tareekh Ibn ‘Asakir, vol. 63 p. 104

<sup>10</sup> Jāmi‘ al-Tirmidhi: 2,199; Musand Ahmad: 1,597

<sup>11</sup> Mirāt al-Manājīh, vol. 8, p. 595

<sup>12</sup> Muṣannaf ibn Abī Shaybah: 38,475; Muṣannaf Abī Ya‘la: 5,526

<sup>13</sup> Musand Ahmad: 20,042, 20,051

<sup>14</sup> Bunyadi ‘Aqaid o M‘molat-e-Ahlesunnat, p. 37

<sup>15</sup> Sharh al-Ṣāwī ‘ala Jawharat al-Tawheed p. 373

Godly People

# Mufti 'Abd al-Raḥīm Sikandarī رَحْمَةُ اللَّهِ عَلَيْهِ

Qamar al-Dīn Attari

Mufti 'Abd al-Raḥīm Sikandarī رَحْمَةُ اللَّهِ عَلَيْهِ was born on Friday, 27 Ramadan, 1363 AH/14 September, 1944 CE, at the time of dawn in the village of Sibaanu Khan Shar, in Thari Mirwah, Khairpur Mirs, Sindh. He belonged to the Shar Baloch caste.<sup>1</sup>

## Early Education

In 1954, he completed his foundational education in the primary school of his ancestral village that had been established in 1942 by his great-grandfather, Faqir Mawlā Bakhsh Shar. Alongside this, he studied the Quran with Hafiz Qādir Bakhsh who had been appointed by his father to teach Quran to the children of the village.<sup>2</sup>

## Joining Jamiah Rashidia

In 1957, he enrolled into the distinguished seminary of South Asia, Jamia Rashidia Dargah Sharif, Pir Jo Goth. Under the tutelage of accomplished ulema, he diligently advanced through the disciplines of Islamic scholarship until completing his scholarly training with the study of the canonical works of hadith (*dawrat al-hadith*). Besides this, he also displayed great respect towards his teachers, served them, and took blessings from the dargah.<sup>3</sup>

## Honourable teachers

The distinguished teachers and ulema of Jamia Rashidia who he studied under include Mufti Muhammad Sāhibdād Jamālī, Mawlana Muhammad Sālīh Mehr, Mufti Taqaddus 'Ali Khān, Sayyid Hussain Akhtar, Mawlana 'Abd al-Ṣamad Meetlu, and Mawlana Karīm Bakhsh Dāyū رَحْمَةُ اللَّهِ عَلَيْهِ.<sup>4</sup>

## Graduation

His graduation ceremony took place on Friday, 27 Rajab, 1386 AH/11 November 1966 CE. Eminent scholars, including Pir Muhammad Qāsim Mashwari, Pir Ghulām Mujaddid Sarhandī, Sayyid Aḥmad Sa'īd Kāẓmī, Muhammad 'Umar Icharwī, Mawlana Qāḍi



Dost Muhammad, Mawlana Muhammad Husayn Qādirī, and Makhdūm Amīr Aḥmad Kahrāī رَحْمَةُ اللهِ عَلَيْهِمْ<sup>5</sup> attended the event.

### Founding of Madrassa Sibghat-ul-Huda in Shahpur, Chakar

In the same year he graduated, upon the instruction of his teacher, Mawlana Muhammad Ṣāliḥ Mehr رَحْمَةُ اللهِ عَلَيْهِ, he assumed the role of imam and Friday preacher at the Ghawthiyyah Masjid in Shahpur, Chakar, Sindh. In 1967, he founded Madrassa Sibghat-ul-Huda. There, he initiated Quran lessons and foundational classes in Arabic and Persian. After more teachers were appointed, students were given the opportunity to study the entire Dars-i-Nizami syllabus, but Mufti ‘Abd al-Raḥīm Sikandarī رَحْمَةُ اللهِ عَلَيْهِ would teach *dawrah* al-Hadith himself.<sup>6</sup>

### His Legacy

Just as his teaching produced many scholars for the Ummah, his written works constituted masterpieces too. Below are some of his written works:

Published books:

- Dhikr-i-Eid Milad al-Nabī.
- Sayf-i-Sikandarī (Sindhi, Urdu).
- Sadd-i-Sikandarī.
- Tuḥfah al-Mu’minīn.
- Sayf-i-Yazdānī (Urdu translation of al-Fath al-Mubīn).
- Fazā’il wa Masā’il Qurbānī.
- Suḥbat Suprīn Jī.

Unpublished books:

- Taḥqīq al-Mukhtār fī Afḍaliyyat Ṣāḥib al-Muṣṭafā bi al-Ghār.
- Matee Ludhu Maan.
- Awrat Jī Sarbarāhī Jo Shar’ī Ḥukam.
- Qurrah al-‘Aynayn fī Ithbāt Īmān Abawayn Karīmāyn.
- Sayf al-Sunnah ‘alā ‘Unuq Ṣāḥib al-Bid‘ah.
- Tawḍīḥ al-Ifk ‘an Mas’alat al-Fadak.
- Majmū‘a Fatāwā Sikandariyyah.<sup>7</sup>

### Founding of Library

Mufti ‘Abd al-Raḥīm رَحْمَةُ اللهِ عَلَيْهِ also founded a library in 1967, which became one of the most respected repositories in the country. Boasting over 100 exegeses of the Quran, it houses all classic and reliable works of hadith, all source texts of sira, thousands of hagiographical and biographical works, and countless books on narrator evaluation, Islamic law, legal theory, religious edicts, tasawwuf, Arabic, Persian, Urdu, and Sindhi literature, philosophy, lexicons, to name a few. It also contains around 300 rare manuscripts of Quranic commentary, hadith, Islamic law, *tasawwuf* and history in Arabic, Persian and Sindhi.<sup>8</sup>

### Mastery in oratory

Mufti ‘Abd al-Raḥīm رَحْمَةُ اللهِ عَلَيْهِ was also recognised as an influential orator, preacher, prophetic devotee and true representative of Ahl al-Sunnah. He promulgated Islam, prophetic devotion, reverence of the Companions and Prophetic Household, and the doctrine of Ahl al-Sunnah throughout many areas of Pakistan. Due to his mastery in oratory, the spiritual guide Āgha Muhammad Ibrāhīm Jān Sarhandi Fārūqī رَحْمَةُ اللهِ عَلَيْهِ conferred upon him the title *Sultan al-Wāi’zīn* (Chief of Orators).<sup>9</sup>

### Debates

Five years after graduating, he had a historical debate with an experienced teacher on the knowledge of the unseen (*ilm al-ghayb*) and defeated him. His second debate was with an individual who was initially set to debate the erudite scholar Fayz Aḥmad Owaisī رَحْمَةُ اللهِ عَلَيْهِ, but in the final moments, he sought to excuse himself by stipulating that the debate would take place in Sindhi. Thus, Mufti ‘Abd al-Raḥīm Sikandarī رَحْمَةُ اللهِ عَلَيْهِ was chosen to debate him instead. Unable to counter the knowledge and swift responses of Mufti ‘Abd al-Raḥīm رَحْمَةُ اللهِ عَلَيْهِ, the man left his books and fled in the early part of the debate.<sup>10</sup>

### His children

Allah Almighty granted him three daughters and four sons. His first son is ‘Abd-e-Nabī. His second son is Mufti Nūr Nabī Na‘īmī Sikandari, a graduate

of Darul Uloom Naeemia (Karachi) and currently teaching and issuing fatawā at Madrassa Sibghat-ul-Huda, Shahpur, Chakar.

His third son is Dr. Mufti Haqq Nabi Sikandari al-Azhari, who studied Dars-e-Nizami at Jamia Nizamia Razawiyyah (Lahore), completed *dawrah* al-Hadith under his father, and then travelled to Jamia al-Azhar (Cairo, Egypt) in 2008 where he completed his MA, MPhil, and PhD. He was appointed as the successor of his noble father and is currently serving Muslims through teaching, writing, and public lectures.

His fourth son is Dr. Fazal Nabi, who completed his doctoral studies in veterinary medicine from the Agriculture University in Wuhan, China, and is currently serving as assistant professor at Uthal University in Balochistan.<sup>11</sup>

### Death

Aged 74, Mufti ‘Abd al-Rahīm Sikandari رَحْمَةُ اللهِ عَلَيْهِ passed away on Thursday 11 Rajab 1439 AH (29 March 2018 CE) in Liaquat National Hospital (Karachi).

### Funeral prayer and burial

On the same day after Asr, his funeral prayer was led by Mufti Muhammad Rahīm Sikandari اِمَامُ اللهِ عَمْرُو at the government high school in Shahpur, Chakar.

His funeral prayer was attended by many scholars, shaykhs, students and godly people. He was laid to rest in the courtyard of Madrassa Sibghat-ul-Huda at the hands of sayyids, scholars, shaykhs, and his sons. May Allah Almighty elevate his rank.

اٰمِيْن بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- 1 *Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd Rahīm Sikandari*, p. 21
- 2 *Mukhtaṣar Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari*, Urdu, pp. 22 - 23
- 3 *Tadhkirah al-Maḥāfil*, p. 10
- 4 *Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari*, pp. 22-23
- 5 *Tadhkirah al-Maḥāfil*, p. 10
- 6 *Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari*, p. 28
- 7 *Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari*, p. 31
- 8 *Mukhtaṣar Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari* Urdu, p. 42
- 9 *Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari*, p. 38
- 10 *al-Fath al-Mubīn*, p. 10
- 11 *Mukhtaṣar Sawānīḥ Ḥayāt o Khidmāt Mufti ‘Abd al-Rahīm Sikandari* Urdu, pp. 98-100





# New Writers

## Attributes of the beloved Prophet ﷺ in the Quran

Hafiz Usman Attari (6<sup>th</sup> year student of Jamiat al-Madinah, Upper Mall Road, Lahore)

The linguistic meaning of attribute (ṣifāt) is habit, quality, and speciality.<sup>1</sup> It is used to denote every habit of a human, whether good or bad. However, the final Prophet ﷺ is a personality whose every attribute and aspect is perfect and unmatched. The Quran highlights several of the Prophet's attributes, ten of which are explored in this article.

### 1. Khātam al-Nabiyyīn – Final Prophet

Allah announced his attribute of being the final Prophet, which is a foundational part of our faith.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

**Translation from Kanz al-Iman:** "The Beloved Prophet Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Final amongst all the

Prophets. And Allah knows everything.<sup>2</sup>

### 2. Raḥma li al-‘Ālamīn – Mercy for the Worlds

One of his great attributes is that he is a mercy for all worlds, including all prophets, messengers, angels, humans, this world, and the Hereafter.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**Translation from Kanz al-Iman:** And We did not send you "dear beloved" but as mercy for all the worlds.<sup>3</sup>

### 3, 4. Ra'ūf and Raḥīm – Kind and Merciful

Allah Almighty declares:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

**Translation from Kanz al-Iman:** Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering; he immensely desires your well-being; utmost kind, merciful for the Muslims.<sup>4</sup>

### 5. Ummiyy – Untutored

One attribute of the beloved Prophet ﷺ is him being ummiyy, i.e., untaught by any human but

directly by Allah Almighty:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي  
التَّوْرَةِ وَالْإِنْجِيلِ

**Translation from Kanz al-Iman:** Those who will be in service to this messenger (the Prophet Muhammad) who is untutored 'in any usual system of learning; rather, taught by Allah only'; the Conveyor of the unseen news, whom they will find mentioned in the Tawrah and the Injeel 'which is' with them.<sup>5</sup>

## 6. Layyin – Soft-hearted

The soft-heartedness of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is such that Allah states:

فِيمَا رَحِمَةً مِنَ اللَّهِ لَئِنْ أَتَيْتَهُمْ

**Translation from Kanz al-Iman:** "So, what a great mercy it is from Allah that, 'dear beloved', you became soft-hearted towards them."<sup>6</sup>

## 7. Hayyī - Modest

This is a most superior attribute and an integral aspect of faith. The Quran mentions this attribute of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ openly:

إِنَّ ذِكْرَكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَعِزُّ مِنْكُمْ

**Translation from Kanz al-Iman:** "Indeed, there used to be harm to the Prophet in this, so he was, 'out of modesty', considerate towards you."<sup>7</sup>

The beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ modesty is mentioned here, and he is the most modest of all.

## 8, 9, 10. Shāhid, Mubashir, Nadhīr – Witness, Harbinger, and Warner

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a witness. By extension, this means that he is present (ḥāḍir) and witnessing (nāẓir). He is also a harbinger, giving glad tidings of rewards, and a warner, cautioning humankind of punishment:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

**Translation from Kanz al-Iman:** "Dear Prophet, 'who

conveys unseen news', We have indeed sent you as a present eyewitness, a harbinger, and warner."<sup>8</sup>

- 1 Feroz al-Lughat, p. 914
- 2 al-Quran, 33:40
- 3 al-Quran, 21:107
- 4 al-Quran, 9:128
- 5 al-Quran, 7:157
- 6 al-Quran, 3:159
- 7 al-Quran, 33:53
- 8 al-Quran, 33:45

# The Immorality of Breaking Promises

Naveed Akhtar Attari (Dawra Hadith student of Markazi Jamiat al-Madina, Faizan-e-Madina, Faisalabad)

Allah instructs the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

**Translation from Kanz al-Iman:** "O believers! Fulfil your promises ('uqūd')."<sup>1</sup>

'Uqud means promise or affirmation. These we have been commanded to fulfil. What type of promise does this refer to? The exegetes are divided on this, with most leaning to one of two interpretations:

1. Sayyidunā 'Abdullah b. 'Abbās رَضِيَ اللَّهُ عَنْهُمَا said, "These promises refer to faith and the Quranic injunctions pertaining to halal and haram."
2. Some commentators opined that this refers to the mutual agreements between believers.<sup>2</sup>

## The definition of a promise and its ruling

The literal meaning of promise is pledge, statement, agreement, oath, or asseveration. Technically speaking, it refers to giving hope of something taking place.<sup>3</sup> Mufti Aḥmad Yār Khān Na'īmī رَحِمَهُ اللَّهُ عَلَيْهِ



mentions:

It is necessary to fulfil a promise. Whether you make a promise to a Muslim or disbeliever, to a dear friend or stranger, or to a teacher, shaykh, the prophets عَلَيْهِمُ السَّلَام or to Allah; you must fulfil all promises. If the one making a promise has an intention to fulfil it, but is unable to do so due to a valid excuse or necessity, then he is not sinful.<sup>4</sup>

Imam Ahmad Raza Khan states: “It is haram to break a promise.”<sup>5</sup>

### The word “promise” is not necessary

It is not necessary to mention the word “promise” when making a promise. Rather, it will be considered a binding promise if one made apparent the solemnness of their statement with their manner and words; for example, he said as a promise, “I will do such-and-such thing,” or, “I will not do such-and-such thing”.<sup>6</sup>

### Condemnation of breaking promises in light of hadith

While fulfilling promises augments one’s honour, violating promises and not honouring pledges lowers one’s standing among people. Here are three hadith of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which denounce the breaking of promises.

1. The final Prophet of Allah, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

If four signs are found within a person, he is a total hypocrite, and even if one of them is found in him, then one sign of hypocrisy is within him until he leaves it: When he is entrusted with something, he is dishonest; when he speaks, he lies; when he makes a promise, he breaks it; and when he argues, he swears.<sup>7</sup>

2. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “The nation that breaks promises causes murder and shamelessness to become widespread amongst

them, and the nation in which evil becomes apparent has death set upon them by Allah, and the nation which withholds zakat has Allah withhold rain from them.”<sup>8</sup>

3. The noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever oppressed a person they have an agreement with, dishonoured the agreement, compelled him to work beyond his ability, or took something from him without his approval, I will make a case against him on the Day of Judgement.”<sup>9</sup>

May Allah protect us from breaking promises.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- <sup>1</sup> Quran, 5:1
- <sup>2</sup> Al-Khāzin, Al-Ma'idah, under verse no: 1, vol. 1, p. 458
- <sup>3</sup> Mirāt al-Manājīh, vol. 6, p. 488
- <sup>4</sup> Mirāt al-Manājīh, vol. 6, pp. 483, 492
- <sup>5</sup> Fatāwā al-Razawīyyah, vol. 25, p. 69 with reference to al-Ashbāh wa al-Nazā'ir.
- <sup>6</sup> Ghībat Ki Tabah Kāriyan, p. 461
- <sup>7</sup> Ṣaḥīḥ al-Bukhārī: 34
- <sup>8</sup> Al-Mustadrak: 2,623
- <sup>9</sup> Sunan Abī Dāwūd: 3,052

## Five Rights of the Companions عَلَيْهِمُ الرِّضْوَانُ

Bint Bashir Attariyah (3<sup>rd</sup> year student of Jamiat al-Madina Girls, Sabiri Colony, Okara)

Those fortunate individuals who saw the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or gained the honour of being in his company as believers and died on faith are known as Companions.

All Companions of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are people of Paradise. Allah has promised good to all of them:

كُلًّا وَعَدَ اللَّهُ الْحُسْنَى ط

**Translation from Kanz al-Iman:** Allah has promised Paradise to all of them.<sup>1</sup>

He mentions the excellence of the Companions in

another place in the following manner:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

**Translation from Kanz al-Iman:** Allah is pleased with them and they are pleased with Him.<sup>2</sup>

The rank and status of the Companions عَلَيْهِمُ الرِّضْوَانُ can only be known by the one who is acquainted with the greatness and superiority of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As the foremost believers and greatest people to grace the world, they have many rights over us, five of which are:

### 1. Right of being honoured

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اَكْرِمُوا اصْحَابِي فَإِنَّهُمْ خَيْرُكُمْ

“Honour my Companions, for they are the best of you.”<sup>3</sup>

Honouring the Companions is a part of honouring the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should respect the Companions عَلَيْهِمُ الرِّضْوَانُ with our hearts and not disrespect any of them.

### 2. Right to being followed

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “My Companions are like stars; whichever of them you follow, you will be guided.”<sup>4</sup> When Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are pleased with the Companions عَلَيْهِمُ الرِّضْوَانُ, then we should follow them for the sake of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

### 3. Right to being mentioned with respect

The Companions عَلَيْهِمُ الرِّضْوَانُ should only be remembered in a good manner, for the hadith have confirmed their unmatched virtues. It is mandatory to avoid criticising them.<sup>5</sup> The final Prophet of Allah, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ warned, “Whosoever speaks ill of my Companions, upon him is the curse of Allah, angels and all humans. Allah will accept neither his obligatory nor supererogatory worship.”<sup>6</sup>

### 4. Right to being loved

Loving the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dictates that we love everything associated with him, including his Companions. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whosoever loves all of my Companions, helps and prays for their forgiveness, Allah will grant him their company in Paradise on the Day of Judgement.”<sup>7</sup>

### 5. Considering someone to be superior to a Companion

After the noble prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, it is the Companions عَلَيْهِمُ الرِّضْوَانُ who are the closest to Allah. A person who is not a Companion cannot ever reach their lofty rank. Every Companion of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is trustworthy and a leader of the righteous. A hadith explains, “Besides Prophets and Messengers, Allah has chosen my Companions over all worlds and selected four of them for me (viz. Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī عَلَيْهِمُ الرِّضْوَانُ). Allah has made them my great Companions, and all of them contain goodness.”<sup>8</sup>

May Allah grant us the ability to act upon these rights and to have true, sincere love for the Companions.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Quran, 57:10

<sup>2</sup> Quran, 9:100

<sup>3</sup> Sharh al-Sunnah lil-Baghawi: 2,246

<sup>4</sup> Mishkāt: 6,018

<sup>5</sup> Sharh ‘Aqā’id al-Nasafiyyah, p. 341

<sup>6</sup> Kitab al-Du’a lil-Tabarani, p. 581, hadith: 2,108

<sup>7</sup> Fazaail al-Sahaba li-Imam Ahmad, vol. 1, p. 340, hadith 489

<sup>8</sup> Majm’a al-Zawaid, vol. 9, p. 736, hadith 16,383



# WORD

## SEARCH

Muslims have always loved Allah's pious servants and special friends. We respect them during their lives and after they pass away. In the month of Rajab, many Companions of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away.

Saeed

Abbas

Amir  
Muawiyah

Nudayr

Salman

You need to find five names in this wordsearch. The name Nuaym has been highlighted as an example. Try to find the names of the five Companions mentioned above

May Allah be pleased with them.

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

# Invocations and Litanies A POWERFUL SPIRITUAL PRESCRIPTION FOR PREGNANCY



The following spiritual prescription is for anyone who does not have a male child, no children at all, experiences miscarriages, or has children who die after birth:

Take seven threads of cotton,<sup>1</sup> make the woman stand completely upright or have her lie down completely straight, and then measure her from the hair of her forehead to her toes. Then, join the seven threads together and recite Āyat al-Kursī 11 times, making a knot and blowing on it after each time you finish one reading of the verse. Take these threads and tie them around the woman's waist (as per one's requirement, sew it into a long piece of cloth lengthwise so that it can still be tied if the belly expands, and if it is still too tight, another strip of cloth can be joined to it).

This should not be removed until the child is born, not even during ghusl. When the signs of pregnancy appear, Fātiḥā should be made for Shaykh 'Abd al-Qādir al-Jīlānī, Sayyidunā Shaykh Muhammad Afdāl رَحْمَةُ اللهِ عَلَيْهِ, and Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ over a homemade white, sweet dish, such as white rice pudding. Furthermore, the woman should pray two units of salah, then stand to face the direction of Baghdad,<sup>2</sup> and say, "O al-Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ! If I have a son, I will give him in your service and name him Ghulām Muḥy al-Dīn." By the grace and

power of Allah, she will conceive a son.

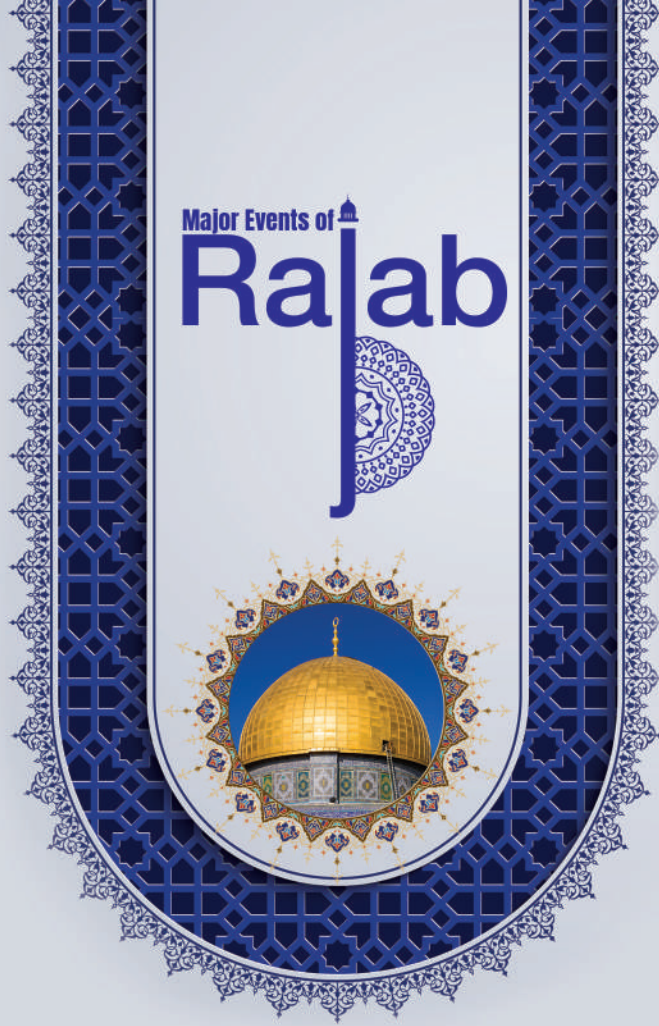
Once the child is born, after giving him ghusl and reciting azan in his ears, the threads should be removed from the mother's waist and placed around the neck of the child (if you wish, you may remove the original knotted threads from the strip of cloth and place this around the neck). Put aside one pound every year on the child's birthday for the niyāz of Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. When the child reaches 11 years of age, take those 11 pounds, adding more money if you wish, and make something sweet for the niyāz of Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, and then bury those threads in a safe place.<sup>3</sup>

<sup>1</sup> This thread is normally used by grocers for tying small packets.

<sup>2</sup> According to the various cities of Pakistan, the direction of Baghdad from the west is seven or eight degrees towards north. If those living in Pakistan or India face the Kaaba and then turn slightly towards the right, they will be facing Baghdad.

<sup>3</sup> Zinda Beti Khurwan Mein Phenk Di, p. 24





### 1<sup>st</sup> Rajab, 1388 AH

Mawlānā ‘Abd al-Ḥakīm Khān Shahjahānpūrī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Rajab 1438AH edition of the Monthly Magazine)

### 6<sup>th</sup> Rajab, 633 AH

Khwajah Gharīb Nawāz, Ḥasan Chishtī Ajmerī رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Rajab 1438AH-1441 AH + February 2021 editions of the Monthly Magazine and Khaufnāk Jādūgar.)

### 10<sup>th</sup> Rajab 33 or 36 AH

Sayyidunā Salmān al-Fārisī رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Rajab 1438AH edition of the Monthly Magazine.)

### 12<sup>th</sup> Rajab, 32 AH

Sayyidunā ‘Abbas b. ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُمَا passed away.

(To learn more, read the Rajab 1438AH-1439AH editions of the Monthly Magazine.)

### 15<sup>th</sup> Rajab, 148 AH

The eminent Follower and scion of the Prophetic Household, Sayyidunā Imam Ja‘far al-Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Rajab 1438AH edition of the Monthly Magazine and The Blessings of Imam Ja‘far Ṣādiq.)

### 22<sup>nd</sup> Rajab, 60 AH

The Companion and scribe of revelation, Sayyidunā Amīr Mu‘āwiya رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Rajab 1438AH + 1440 AH editions of the Monthly Magazine and Faizan-i-Amīr Mu‘āwiyah.)

### 25<sup>th</sup> Rajab, 101 AH

The eminent Follower and righteous Caliph, Sayyidunā ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Rajab 1438AH + 1440AH editions of the Monthly Magazine and the book ‘Umar b. ‘Abd al-‘Azīz ki 425 Hikāyat.)

### 25<sup>th</sup> Rajab, 183 AH

Sayyidunā Imam Mūsā al-Kāzīm رَحْمَةُ اللهِ عَلَيْهِ passed away.

(To learn more, read the Rajab 1438AH edition of the Monthly Magazine.)

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

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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# LIGHTNING SPEED

Mawlana Haydar Ali Madani

"Winters seem dull without peanuts," exclaimed Khubayb as he took a handful of peanuts from Grandad. Suhaib nodded his head in agreement. "Peanuts are very beneficial for your health," explained Grandad. "They strengthen bones and teeth and promote blood circulation." After dinner, both brothers were sitting in Grandad's room, wrapped in blankets, in a bid to avert the winter chills, devouring roasted peanuts as they listened to Grandad. Suddenly, Suhaib cried, "Grandad! Please tell my brother to get ready early in the mornings. Even today, we were barely on time."

"It isn't the end of the world if we get late!" Khubayb burst out. "No, son!" Grandad interjected, "Don't talk in this manner. Besides, punctuality is a sign of successful people."

Suhayb said: "Let's not forget that one has to stand for the entire period as well in case anyone comes late!" Both Grandad and Khubayb smiled. "I wish I had a flying horse, so I wouldn't have to listen to your words every day," Khubayb sighed. In reply, Suhayb quizzed, "I've heard of an Arabian horse, but where did this flying horse come from?"

"My friend told me a story he had read about a man with a flying horse," Khubayb said. "Grandad, was there any such horse in the world?" Suhayb thought it appropriate to ask his Grandad after hearing what his brother had said.

"I don't know about such a horse," Grandad answered, but at once paused for a moment. "Such things are mentioned in fairy tales. But today, I will tell you a **true story** of a lightning-fast animal. First, tell me which Islamic month are we in." Khubayb quickly replied, "Rajab. I saw people congratulating each other on Madani Channel yesterday after the moon of Rajab was sighted!"

"Well done, and do you know which important event took place in Rajab?" Grandad asked. Suhayb replied: "Yes, Grandfather, on the twenty-seventh night of this month, our beloved Prophet ﷺ was taken on a night journey of the heavens and earth." Grandad said: "That is right, but keep in mind that this tour of the earth and heavens was covered in only a part of a night. This was indeed a miracle of our beloved Prophet ﷺ, as he travelled across the earth, in the seven heavens, and beyond, in such a small amount of time."

"Suhayb remarked, it was mentioned on Madani channel that on that night, the beloved Prophet ﷺ also saw Paradise and Hell." "Of course!" Grandad confirmed. "That is why the ulema say that this night is brimming with miracles of the beloved Prophet ﷺ, one of which is **the journey of Mi'raj**. Our beloved prophet and master Muhammad ﷺ travelled from Masjid al-Haram to Masjid al-Aqsa in this night while riding the Buraq: an animal that is a little smaller than a mule and a little bigger than a donkey."

Grandad took some peanuts. Khubayb buzzed, "But Grandad, I have a question - animals are not that fast?"

Grandad smiled. "You are probably not aware that the Buraq came from Paradise. So it is unlike animals of the earth. As for its speed, a hadith explains, 'Buraq would take one step to reach as far as the eye could see.' Think of Buraq to be as fast as lightning. This is why it has that very name, Buraq, which means **lightning**."

Grandad reached this point when the room suddenly became dark; "It seems like a power cut, children! All of you should rest. I will see you in the morning, and may Allah protect you."





*This article provides general information and discussions about health and related subjects. The information and other content provided in this article, or in any linked materials, are not intended and should not be construed as medical advice, nor is the information a substitute for professional medical expertise or treatment.*

Self-harm is when a person physically injures himself. In contrast to attempting suicide, the person inflicting harm to himself does not intend to end their life. This article will contain discussion of self-harm in particular.

For outsiders, self-harm may appear unreasonable and difficult to understand. According to research, approximately 17% of young people harm themselves. This includes temporary and ongoing self-harm. Let us try to understand this complicated subject, so we may help ourselves and those around us.

Our thoughts are the catalysing force behind our every action. Those who have had traumatic experiences in life normally recall those difficult moments; being treated unfairly, being oppressed, not having the love of their parents or facing disgrace, belittlement and indignity at every turn of life. When these painful memories settle in someone's mind, they become caught in a whirlpool of mental anguish, intrusive thoughts, and emotional overload. When an individual's body is in pain, he may feel better after taking medicine. What medicine will a person take, however, **when their mind is anxious?** When this reaches breaking point, some then resort to self-harm.

Self-harm can include using razor

# SELF-HARM

Dr. Zeerak Attari



blades to cut themselves, burning themselves with cigarettes, striking their head against a wall, or using their nails to cut into their skin. This also includes deliberately eating either too little or too much, consuming harmful or dangerous substances, and deliberately undertaking risky activities.

Certain people only adopt one method of self-harm, whilst others employ an array of methods. After self-harming, they feel relief, and a sensation of liberation overcomes them. It is this feeling of relief that drives them to repeatedly self-harm. Eventually, the person comes to believe that they are unable to go on living without self-harming.

Self-harm is not a mental illness, but a symptom of an underlying psychological issue. Alongside mental health, extended or unbearably painful bodily illness can also lead to a person resorting to self-harm. The same may occur if a person suffers from an illness that renders him physically disabled for life.

A person can stop self-harming through self-help or external interventions. Let us first shed light on self-help by answering the

following question: How can a person stop himself from self-harm? Enclosed below is a list of practical points of consideration; acting upon them can hopefully bring positive effects.

1. Self-harm may temporarily convey feelings of relief, but it is not a permanent solution for your problems. Instead, you must find constructive ways of resolving matters.
2. Remember, self-harm is unlawful and a sin in Islam. Our bodies are a trust given to us by Allah. We are not their owners to do with them as we please. Allah has forbidden us from causing harm to ourselves (Quran, 2:195), so one must give priority to this divine command. Whenever thoughts of self-harm take root in your mind, think of the severe punishment one will incur by disobeying Him.
3. To reduce negative thoughts, busy yourself with worship. Reading the Quran, for example, invoking blessings on the Prophet ﷺ, reciting poetry in praise of him, reading Islamic books, or going to the masjid for supererogatory worship. One should also begin reciting invocations that offer protection against satanic whispers.
4. Confront your state by trying to understand your thoughts and feelings. What leads to negative thoughts and stirs your emotions? Are places, times, people, or specific events factors for this? Try your best to avoid them as much as possible until you receive appropriate treatment.
5. If you do self-harm, then try to write down the following points. "Just before I self-harmed, what was I doing and thinking?" "How did I feel during self-harm?" and "How do I feel afterwards?" Doing this will allow you to understand your emotions, which is half the battle. Comprehending your emotions will render the remaining matters easier to address.
6. Recite لا حول to control your anger. One may also make wudu or ghusl. Exercise can also cause reduction in anger.
7. Ground yourself by pausing all activities and

doing something to relax. When in bed, lay on your stomach and loosen your body, letting every limb relax. Doing this, think of an ocean shore. Allow the sound of the ocean's flowing tides and the sensation of a cool breeze blowing upon you to enter your mind. Breathe in deeply, and imagine you are drawing in good thoughts with inhale. Then exhale; imagine you are breathing out all negative thoughts and casting them out of you. For a few minutes, try to relax like this at least three or four times a day. Look at natural beauty around you, walk in relaxing surroundings, or even listen to the melodious sounds of birds chirping.

8. Overcome the sense of inferiority by reminding yourself of your achievements, strengths, and positive qualities. This can be done by making a list of your good qualities and actions. Start listing all your accomplishments alongside this. In the beginning, this will seem exceedingly difficult. If you can, ask your parents, siblings, loved ones, or friends to help. Ask them what good qualities they see in you. Do not fear; take this step forward and you shall find your self-esteem flying in no time.
9. Take care of your physical and spiritual health. Eat healthy, wholesome foods at suitable times. Create a routine for daily tasks, personal affairs, family, individual worship, and inviting others to goodness and forbidding from evil. Involve yourselves in these tasks every day.
10. Avoid sins for they erode your faith and make you vulnerable to satanic interferences and the carnal self. Attend the weekly gatherings of Dawat-e-Islami and take part in the weekly Madani Muzakarah, regularly and punctually. The counselling and psychotherapy you can receive in the Madani Muzakarah cannot be found anywhere else.
11. Some sufferers must also refer to a psychological expert, who will then diagnose their particular case and offer appropriate treatment. Length of treatment can vary from months to years.



# Our Pious Predecessors



Rajab is the 7<sup>th</sup> month of the Islamic calendar. From the noble Companions, ulema, and saints who passed away in this month, 80 have been mentioned in the Rajab 1438 AH to 1443 AH editions of the Monthly Magazine Faizan-e-Madina. 13 more are being mentioned here:

## A Noble Companion and Eminent Follower

رَضِيَ اللَّهُ عَنْهُمَا

1. Sayyidunā Abū ‘Umar Mu‘āwiya b. Mu‘āwiya al-Muzanī رَضِيَ اللَّهُ عَنْهُ is a Companion who would recite Surah al-Ikhlās abundantly throughout the night and day. He passed away in Madina when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left for the Battle of Tabuk in Rajab 9 AH. In Tabuk, Sayyidunā Jibril عَلَيْهِ السَّلَام gave news of his passing and asked for his funeral prayer to be offered. Thus, the earth was folded and his body was brought before the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who led the funeral prayer. Two rows of angels joined the prayer, with each row containing 1,000 angels, and according to another narration, there were 60,000 angels in each row.<sup>1</sup>
2. The Follower, Sayyidunā Aṣḥama b. Abjar al-Najāshī رَضِيَ اللَّهُ عَنْهُ was the ruler of Abyssinia. When the Companions migrated to Abyssinia,

he supported them in every way possible and accepted Islam. He passed away in Rajab 9 AH. The noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led his funeral prayer and referred to him as a “righteous man.” Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا states, “After the passing of Najāshī, it was well-known among us that light was always seen on his grave.”<sup>2</sup>

## The noble Awliya رَضِيَ اللَّهُ عَنْهُ

3. The saintly pole and gnostic, Khawaja Sayyid Nāṣir al-Dīn Abū Yūsūf al-Ḥusaynī رَضِيَ اللَّهُ عَنْهُ was born in 362 AH, in Chisht, and he passed away there on 3<sup>rd</sup> Rajab, 459 AH, at the age of 97. He was a sayyid through his mother and father (*Najib al-Tarafayn*), a hafiz of the Quran, a carer of the poor, and a man of outstanding miracles.<sup>3</sup>
4. Ganj Nabat, Sayyidunā Shaykh ‘Umar ‘Alā’ al-Dīn Lāhorī رَضِيَ اللَّهُ عَنْهُ was born in Lahore, in 701 AH. He was an erudite scholar, a skilled jurisconsult, an expert grammarian, a Sufi master, high-ranking saint, and an impeccable preacher. He passed away in Rajab 800 AH, in Pandwa, West Bengal, India, where his grave is located. His khanqah was a centre of knowledge and gnosis from which ulema and the wider public reaped benefit.<sup>4</sup>

5. The spiritual guide and Sufi master, Sayyid Shah Mu‘in al-Din Gilānī رَحْمَةُ اللهِ عَلَيْهِ was the son of the renowned saint Sayyidunā Jamāl al-Baḥr Gilānī Warangālī رَحْمَةُ اللهِ عَلَيْهِ. He was a devout worshipper, an ascetic, and a man of lofty character. He passed away on 22<sup>nd</sup> Rajab 999 AH. His mausoleum can be found in Deccan, India.<sup>5</sup>
6. Sayyid Mulūk Shah Dihlawī Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born to a Sayyid family in Delhi (India) and passed away in Bahawalpur on 17<sup>th</sup> Rajab, 1174 AH, and his grave can be found in the famous graveyard of Bahawalpur Cantonment known as Mulūk Shah. He was a seasoned scholar of Islam, a foremost spiritual guide, and famous for his supplications being accepted.<sup>6</sup>
7. The gnostic, Shaykh Sayyid Muhammad ‘Ali Dhabyān al-Jilānī al-Dimashqī رَحْمَةُ اللهِ عَلَيْهِ was a famous scholar and the qadī of his time. He possessed a powerful manner of speaking, was brave and generous, and loved by the common and elite. As an accomplished spiritual guide renowned for his miracles, he is from the celebrated saints of his time. He passed away on 10<sup>th</sup> Rajab, 1288 AH and was buried in Damascus.<sup>7</sup>
8. Sayyidunā Miya Fayz Bakhsh Chishtī رَحْمَةُ اللهِ عَلَيْهِ was born in 1240 AH, in Salara (near Chiniot, Punjab), and passed away on 24<sup>th</sup> Rajab, 1339 AH. His grave is located in his place of birth. He was a hafiz of the Quran, a scholar, a disciple and spiritual deputy of Pir Siyal Khawaja Shams al-‘Arifeen, a bearer of inner and outer blessings, and an ocean of inner gnosis and outer knowledge.<sup>8</sup>
9. Pir Sayyid Fazl Shah Gilānī Uwaysī رَحْمَةُ اللهِ عَلَيْهِ was born in 1283 AH to the Darapuri branch (Darapur, Jhelum) of the Sayyid Bahawal Sher Qalandar family, and passed away on 20<sup>th</sup> Rajab 1352 AH, in Parth (Sialkot). His mausoleum is located in his ancestral graveyard of Malhu Sanghoi (Jhelum). He was a devout worshipper, ascetic, and lived a humble life.<sup>9</sup>
11. The scholar of the Potohar Plateau, Mawlānā Mufti Bāgh ‘Alī Chishtī رَحْمَةُ اللهِ عَلَيْهِ was born in 1309 AH to an Alawi family in Patiyali (Gujar Khan sub-division, Rawalpindi District) and passed away there on 15 Rajab, 1397 AH. His son is the renowned Punjabi poet, ‘Abd al-Raḥmān Abdāl. Mufti Bāgh ‘Alī was an accomplished scholar and teacher of Dars-e-Nizami. He took the spiritual pledge at the hands of the peerless gnostic and saint, Sayyidunā Pīr Mehr ‘Alī Shah.<sup>11</sup>
12. The teacher of his age, Mawlānā Sayyid ‘Ayn al-Qudāt Ḥusaynī Hyderabadī رَحْمَةُ اللهِ عَلَيْهِ was born in 1274 AH to a scholarly family of Hyderabad Deccan, and passed away in 1343 AH, in Lucknow (U.P.), India. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in Madrassah Aaliyah Furqaniyah. He was from the senior students of Shaykh ‘Abd al-Ḥayy Farangī Maḥallī. An erudite scholar, he had mastered the rational and transmitted sciences and propelled Madrassah Furqaniyah to new heights in the sciences of Tajwid and Quran recitation. He was an observant disciple of the Naqshbandi Way and an embodiment of asceticism and piety. Annually, during the mawlid, he would organise a large feast.<sup>12</sup>
13. The hadith master of Rajasthan, Shaykh ‘Abd al-Ḥaqq Naqshbandī رَحْمَةُ اللهِ عَلَيْهِ was born in Dinbai, Deembah, Rajasthan (India), and passed away on 24 Rajab, 1402 AH. He was a graduate of Dar al-Uloom Mazhar-e-Islam Bareilly and a student of Muhaddith-e-Azam Mufti Sardar Ahmad Qādirī. He served as teacher and Shaykh al-Hadith at Dar al-Uloom Faiz Akbari Looni Sharif.<sup>13</sup>

#### **The scholars of Islam رَحْمَتُهُمُ اللهُ السَّلَامُ:**

10. The grand shaykh, Mawlana Muhammad Ghawth Chisht رَحْمَةُ اللهِ عَلَيْهِ was born in 1229 AH (near Hasan Abdal, Attock District) and passed away on 25 Rajab 1302 AH. He was a diligent teacher of Dars-e-Nizami who trained many ulema. Allah bestowed him with immense knowledge and gnosis.<sup>10</sup>

<sup>1</sup> *Usd al-Ghaabah*, vol. 5, p. 226

<sup>2</sup> *Al-Isabah*, vol. 1, p. 348

<sup>3</sup> *Tuhfat al-Abrar*, p. 55; *Iqtibas al-Anwar*, p. 297

<sup>4</sup> *Ayina Hindustan Akhi Siraj al-Deen Usman Ahwal o Asar*, pp. 255 - 273

<sup>5</sup> *Tazkirat al-Ansaab*, p. 108

<sup>6</sup> *Encyclopaedia Awliya-e-Kiram*, vol. 1, p. 314

<sup>7</sup> *Al-Ithaf al-Kabir*, p. 532

<sup>8</sup> *Foz al-Maqal Fi Khulafa e Peer Siyal*, vol. 7, pp. 214 - 233

<sup>9</sup> *Tareekh Jhelum*, p. 698

<sup>10</sup> *Tazkirah ‘Ulema-e-Ahl-e-Sunnat Zila’ Attock*, p. 79

<sup>11</sup> *Mahnama Ma‘arife Raza, Salana*, 2007 AH, p. 222

<sup>12</sup> *Mumtaz Ulema-e-Faranghi Mahal Laknow*, p. 331; *Tazkirah ‘Ulema-e-Hal*, p. 104

<sup>13</sup> *Tazkirah Sadaat-e-Luni Shareef wa Suja Shareef*, p. 446, 478 - 485



# Befriend your Children!

Mawlana Asif Jahanzayb Attari Madani



Today we will focus on nurturing teenagers, i.e., children between the ages of 13-19. This is a critical age in which the child undergoes many physical and emotional changes. If parents are unable to raise them correctly at this age, the children will consider their parents enemies. We must first understand how they think and what their desires are. When parents realise this, it will become easier to understand their problems and befriend them.

1. One of the characteristics of children this age is that they like to take on more challenging tasks, which are suitable for elders. This is why they do things that will cause them and their parents great difficulty. It is essential for parents to ensure their children are using their energy in beneficial activities, so their enthusiasm is satisfied. Parents can take their children to the park so they can run, play, and exercise. Apart from this, they can be assigned chores around the house to develop their mental and physical capabilities.
2. Children of this age feel independent and self-reliant. They will perceive any attempt to curtail their decisions as affronts to their freedom. Instead of giving orders, parents should explain their decisions. Use wisdom to persuade them to take a different course

of action and reason with them. Once they understand your reasoning, there will be no need to scold or force your children to do anything.

3. Children of this age have good and bad friends. They meet each other, have fun and share their problems and wishes. The children are young and inexperienced, so they can share wrong ideas and advice. As a result, there is a risk of them engaging in bad actions.

Foster a friendly, cordial, and respectful relationship with your children from an early age so that they can share everything, good and bad, with you without fear. This will give your children a safe zone and protect them against negative influences. Who can care more for children than their parents? Thus, it is necessary for parents to spend time with their children every day because if they do not, someone else will. Whoever gives time to your child will become his friend and sympathise with him, even if the reality is contrary to this.

Dear parents! Draw nearer to your children. Make them realise you want the best for them and you are not their enemies. You can only raise your children correctly once they become attached to you.

# CHILDREN'S HADITH WHO IS THE BEST?

MUHAMMAD JAWAID ATTARI MADANI

The beloved and final prophet of Allah Almighty, our master Muhammad ﷺ said:

اَكْرِمُوا الْعُلَمَاءَ

“Honour the ulema.”<sup>1</sup>

Dear children! The ulema are the scholars of Islam and very special! A scholar has many qualities, such as, knowledge, piety, and deep love for Allah Almighty. The scholars will intercede on the Day of Judgement too.

Whenever a scholar would visit Sayyidunā ‘Amr b. Qays رَضِيَ اللَّهُ عَنْهُ, he would sit on his knees, out of respect, and say, “Teach me the knowledge that Allah Almighty has granted to you.”<sup>2</sup>

Acting on the blessed hadith mentioned at the start, you should also respect the scholars. Treat them with respect and when they come, stand for them. Do not walk in front of them and if you are eating with a scholar, do not start eating before them. You will be rewarded and Allah Almighty will be pleased إِنْ شَاءَ اللَّهُ.

May Allah Almighty grant us the ability to respect the scholars of Islam and to avoid disrespecting them.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Kanz al-‘Ummal, juzz 10, vol. 5, p. 65, hadith: 28,760

<sup>2</sup> Hilyat al- Awliyā, vol. 5, p. 117



# KEY TO THE KA'BA

Mawlana Ihsan Yusuf Madani (Property Department)

After many days, little Zayd went to Uncle Nasir's house with his mother and father. "السلام عليكم ورحمة الله وبركاته," they greeted everyone in the living room before heading to the dining room. Uncle Nasir and his friend were busy hanging up a beautiful, large picture. Little Zayd stared at it as its golden details shimmered in the sunlight.

Uncle also noticed that little Zayd was looking attentively at the frame. After dinner, Uncle called little Zayd very affectionately, who then immediately came and sat near him. Uncle said, "Son! Your eyes were stuck on the frame!" Little Zayd laughed and said, "Uncle! I have seen many frames before, but I really like this one. I was wondering what picture it was inside it, actually"

Uncle replied, "This time around, some new things were added to the dining room to make it look nicer. One thing we added was this picture frame too, which has an image of the Ka'ba door." Little Zayd asked



eagerly, “Uncle! Does the Ka‘ba really have a lock on it as shown in this picture?” “Yes, son! The Ka‘ba has a lock on it, so not everyone can enter it.” After thinking for a moment, little Zayd asked, “Who has the key to the lock?” Uncle said, “Let me just go and freshen up, then I will tell you a story about it.” Little Zayd’s eyes widened. He had always loved hearing a good story. He gathered all the children in the house. “Uncle is going to tell us a story,” he urged them.

Uncle returned to find all the children sitting in a circle, their faces scintillating with excitement. As soon as uncle sat, little Zayd announced, “Today, we are going to hear a story about the key to the lock on the Ka‘ba.” Uncle then began:

Dear children! When the last Prophet of Allah, our master Muhammad ﷺ, once came to the city of Makkah and reached the Ka‘ba, he saw that it had a lock. It was said that the key was with Sayyiduna Uthmān b. Ṭalḥa رَضِيَ اللَّهُ عَنْهُ. Our beloved Prophet ﷺ asked him for it. The door of the Ka‘ba was then opened, and our beloved Prophet ﷺ entered and offered salah.

Ahmad, little Zayd’s cousin, asked in astonishment, “Is salah read inside the Ka‘ba too?” Uncle Nasir replied, “Our beloved Prophet ﷺ did indeed pray inside the Ka‘ba.”<sup>1</sup> Little Zayd could not hold back, so he asked, “Uncle! Who has the key to the door of the Ka‘ba now?”

Uncle Nasir affectionately stroked the head of little Zayd and smiled, “Son, the story hasn’t finished yet.” Uncle then began relating the rest of the story:

When our beloved Prophet came out of the Ka‘ba, his uncle Sayyiduna ‘Abbās رَضِيَ اللَّهُ عَنْهُ said: ‘O Messenger of Allah ﷺ! You know me and my family are responsible for providing drinking water to the pilgrims, so please give us the key and make us the custodians of the Ka‘ba.’ The Prophet ﷺ then recited this verse, which was revealed in the Ka‘ba itself:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

“Indeed, Allah commands you to hand over whatever you hold in trust to their owners, and this; that whenever you judge between people, so judge with justice. Undoubtedly, what excellent advice Allah gives you. Indeed, Allah is All-Hearing, All-Seeing.”<sup>2</sup>

The Messenger of Allah ﷺ returned the key to Sayyiduna Uthmān b. Ṭalḥa رَضِيَ اللَّهُ عَنْهُ, and announced, “O people of the Banī Ṭalḥa! Keep this key with you. This key to the Ka‘ba will now remain with you, and none shall take it from you except an oppressor.”<sup>3</sup>

That key to the door of the Ka‘ba stayed with Sayyidunā Uthmān b. Ṭalḥa رَضِيَ اللَّهُ عَنْهُ throughout his life. After he passed away, it passed on to his family who remain the protectors of it.

Mufti Aḥmad Yār Khān Na‘ī mi رَحِمَهُ اللَّهُ عَلَيْهِ added:

Until now, the key to the Ka‘ba is with his offspring, and إِنَّ شَاءَ اللَّهُ it will remain so until the Day of Judgement. Neither will his offspring finish and nor will an oppressive ruler be able to seize it. Even tyrant rulers like Yazid and Hajjaj did not touch this key.<sup>4</sup>

The children cheered, “سُبْحَانَ اللَّهِ!”

<sup>1</sup> Seerat al-Nabawiyyah li-Ibn Hisham, p. 473; Tafsīr al-Baghawī, vol. 1, p. 353

<sup>2</sup> Al-Quran, 4 : 58

<sup>3</sup> Dur Manthūr, vol. 2, pp. 570 - 571

<sup>4</sup> Mirāt al-Manājīḥ, vol. 1, p. 429





## Islam and Women

Islam is a religion of positivity and a faith which gives hope. Since sins and disobedience of the Creator may hurl the person into the abyss of despair, Islam teaches us the powerful and beautiful concept of repentance and turning back to Allah Almighty.

The Quran and Sunnah not only encourage us to repent but command it. Also, not only does Allah Almighty accept the repentance of those who repent, He loves them. Allah Almighty states:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

*"Indeed, Allah loves those who repent abundantly."*<sup>1</sup>

They have been referred to as the best of people in the hadith. Just as the Messenger of Allah ﷺ said, "All humans make mistakes, and the best of those who make mistakes are those who repent."<sup>2</sup>

# I WISH TO REPENT!

The sacred month of Rajab has arrived. As one of the four sanctified months, Rajab is immensely blessed and its virtues are signalled in the Quran and hadith. For example, Allah Almighty states:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِيهِ كُتِبَ لِلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ

*"Indeed, the number of months according to Allah is twelve in the Book of Allah, from when He created the heavens and the earth, of which four are sacred."*<sup>3</sup>

It is narrated that, "Increase your seeking of forgiveness in Rajab, for indeed, Allah Almighty saves many people from the Fire in its every moment."<sup>4</sup>

The time that has passed is no more. It has lapsed, never to return. So focus on the present and value each breath by sincerely repenting and adorning your days and nights with deeds that please your Lord. You should never think that because you are sinful, how will you repent or how can you perform good deeds. Allah Almighty readily accepts repentance; we are only required to fulfil the requirements of repentance. Therefore, make up any missed prayers, seek forgiveness from those whose rights you have not fulfilled, and if it is possible to make up for them, then atone for them.

Do not only repent yourself but encourage others too. If a sister is avoiding sins and adopting the way of repentance, you should encourage her. Some women dishearten others on such occasions and say all sorts of strange things to them, such as, "Enough, enough. Leave it", or, "We know how pious you are!", etc. It is unfortunate that such women are not only distant from our precious faith themselves, they also discourage those who are toiling to traverse the path of piety and repentance in these testing times. Those sisters who are engaged in rectifying themselves should not pay any attention to the words of such women. May Allah Almighty grant Muslim women the ability to repent sincerely.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Quran, 2 : 222

<sup>2</sup> Sunan Ibn Mājah: 4,251

<sup>3</sup> Al-Quran, 9 : 36

<sup>4</sup> Firdaus al-Akhbar, vol. 1, p. 56, hadith: 215

# WOMEN'S Corner



## Can zakat be given to one's stepmother?

**Q:** What do the scholars of Islam say about the following matter: is it permissible to give zakat to one's stepmother if she is considered needy (*faqīr*) according to Islamic dictates, and she is not from the Prophet's family or from Banū Hāshim?

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

**A:** It is permissible to give zakat to the stepmother who is not from the Prophet's family or Banū Hāshim, and who is deemed needy in Islamic law. It should be noted that a needy person according to Islamic law is someone who does not possess wealth that reaches the required threshold (*niṣāb*), or someone that possesses *niṣāb* but requires it for her necessities of life, or she is in so much debt that once she repays it, she will no longer possess *niṣāb*.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

*Answered by: Mufti Fuzayl Raza Attari*

## Using dye that appears black while in the sitting period ('idda)

**Q:** What do the scholars of Islam say about the following matter: can a woman who is observing the sitting period following her husband's death use dark brown dye that appears black?

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

**A:** Black dye is impermissible and haram to use except during jihad, and not all shades of black are equal in their blackness. Some of them are more intense than others, such that there is no possibility of it being confused with another colour. However, some shades of black appear to have other colours within them. For example, if many true indigo leaves are added to henna and then used to dye hair. Said hair will appear black, but this blackness appears to be slightly blue. This is still considered black however and applying such will still be haram.

So, a dark brown colour which appears to be black

when applying it to the hair, also fall under the ruling of being black. This remains impermissible and haram to apply and will not become permissible simply by being named brown. Additionally, the question is in relation to utilising such during the sitting period; this is even more objectionable, as it is impermissible and prohibited for a woman to adorn herself during a sitting period following the death of her husband or an irrevocable divorce (*bā'in wa mughallazah*).

Dye is also a form of adornment, so even if it is any other colour besides black, it is still impermissible and forbidden during the sitting period. As such, the use of black dye is even more unacceptable and prohibited. One should avoid using black dye whether observing the sitting period or not.

It should be noted that due to the sitting period, any colours besides black have also been prohibited here. However, it is permissible for men to utilise any colour of dye besides black in all cases, and the same applies for women not observing the sitting period. These fall under two types of colours; some are those which appear totally black, and there are others which have some inclination towards black. Just as the jurists state that adding katam leaves to henna will cause the redness to become intense, and it is a rule with the colour red that it inclines towards black when it is dark.

In this case, this inclination towards black is disregarded, and using it is permissible. In fact, adding katam leaves to henna which causes it to become dark red, and then utilising it, is better than using henna alone. The best type of dye to use is yellow, which has been encouraged in hadith.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

*Written by: Abu Muhammad Muhammad Sarfaraz Akhtar Attari*

*Verified by: Mufti Fuzayl Raza Attari*



# Sayyidatunā Umayma bint Ruqayya

Mawlana  
Wasim Akram  
Attari Madani



Sayyidatunā Umayma رَضِيَ اللَّهُ عَنْهَا is from the noble female Companions who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and migrated to Madina.<sup>1</sup> The daughter of ‘Abdullah b. Bijād and Ruqayya bint Khuwaylid,<sup>2</sup> she is more often attributed to her mother with the matronymic surname “bint Ruqayya.”<sup>3</sup> Explaining the reason for this, Imam ‘Abd al-Ra’ūf al-Munāwī رَضِيَ اللَّهُ عَنْهُ states, “Her mother, Ruqayya, is the sister of Sayyidatunā Khadīja رَضِيَ اللَّهُ عَنْهَا. It is because of this honour that Sayyidatunā Umayma رَضِيَ اللَّهُ عَنْهَا is attributed to her mother instead of her father.”<sup>4</sup>

**Family:** Hailing from the Taym clan of Quraysh, she married Ḥabīb b. K‘ab al-Thaqafī.<sup>5</sup> Together, they had a daughter, Sayyidatunā Hukayma رَضِيَ اللَّهُ عَنْهَا, who faced many challenges after embracing Islam in the early Meccan period.<sup>6</sup>

**Qualities:** She is from the noble women who migrated to Madina<sup>7</sup> and pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She participated in the Battle of Muthah. Later in life, she visited Damascus where Sayyidunā Amīr Mu‘āwiyya رَضِيَ اللَّهُ عَنْهُ<sup>8</sup> gifted her a house and servants for her sojourn.<sup>9</sup>

**Pledge of Allegiance:** When men pledged their allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would hold their hands, but as he never touched the hand of a non-mahram woman, the women would only verbally pledge their allegiance. Sayyidatunā Umayma bint Ruqayya رَضِيَ اللَّهُ عَنْهَا mentions:

I was with the Muslim women who pledged their allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I said, “O Messenger of Allah! We pledge allegiance to you, ‘promising’ that we will not associate partners with Allah, steal, engage in immoral acts, kill our children, falsely

accuse others of immorality, or disobey the injunctions.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “According to your ability.” We replied, “Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are more kind to us than we are to ourselves. O Messenger of Allah! Accept our pledge.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Go! Your pledge has been accepted. For me to tell one woman is akin to telling one hundred women.”

Sayyidatunā Umayma رَضِيَ اللَّهُ عَنْهَا states that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not touch our hands when we pledged allegiance.<sup>10</sup>

**Narration of Hadith:** She reported hadith from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his pure wives رَضِيَ اللَّهُ عَنْهُنَّ<sup>11</sup> Sayyidunā ‘Abdullah b. ‘Amr, Muhammad b. Munkadir, and her daughter, Hukayma, relate hadith from her.<sup>12</sup>

**Death:** Her date of death could not be found, but she was present during Sayyidunā Mu‘āwiyya’s final illness when he passed away.<sup>13</sup>

<sup>1</sup> Tareekh-e-Islam lil-Zahabi, vol. 2, p. 792

<sup>2</sup> Tabaqat Ibn Sa’d, vol. 8, p. 201

<sup>3</sup> Sharh Zurqaani, vol. 5, p. 550

<sup>4</sup> Fayd al-Qadeer, vol. 3, p. 22, hadith: 2,636

<sup>5</sup> Al-Isabah, vol. 8, pp. 29,31

<sup>6</sup> Al-Tabaqat al-Kabir, vol. 10, p. 243; Usd al-Ghaabah, vol. 7, p. 30

<sup>7</sup> Usd al-Ghaabah, vol. 7, p. 32

<sup>8</sup> Tareekh Ibn ‘Asakir, vol. 69, p. 47

<sup>9</sup> Al-Isabah, vol. 8, p. 31

<sup>10</sup> Al-Mustadrak, vol. 5, p. 96, hadith: 7030

<sup>11</sup> Tahzeeb al-Tahzeeb, vol. 10, p. 454

<sup>12</sup> Tareekh-e-Islam lil-Zahabi, vol. 2, p. 792

<sup>13</sup> Al-Isabah, vol. 8, p. 32



# Greet by shaking with both hands

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

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

The Beloved Prophet ﷺ said, “When two Muslims meet and perform *muṣāfahah* (shake hands), their sins are forgiven before they separate.” O devotees of the Prophet! Whenever you meet any Muslim, greet him with salām and then shake his hands using both your hands as this is the Sunnah. The erudite Hanafi jurist, Muftī Amjad ‘Alī al-A‘ẓamī رَحْمَةُ اللهِ عَلَيْهِ writes, “The Sunnah is that both hands should be used in performing *muṣāfahah*, and there should be no barrier between the hands of both people, such as a cloth, etc.”

Remember! Greeting with one hand may be a fashionable style but is not the way of the Sunnah. However, a large proportion of the Muslims are embroiled in the habit of greeting with just one hand, and in imitating them, their children are also greeting with one hand. The Reviver of Islām, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ (whom we extol), wrote an entire treatise, which is in the 22nd volume of *al-Fatāwā al-Riḍāwiyyah*, refuting shaking with one hand and proving that shaking with both hands is a Sunnah. In the time of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, there was a group of people that were in fact vociferously inviting towards shaking with one hand. However, may Allāh Almighty elevate the rank of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ for writing an entire treatise in order to preserve this blessed Sunnah of the Beloved Prophet ﷺ.

O devotees of the Prophet! If we do not act upon the Sunan, who will? Please, all of you, make a mindset and form a habit of shaking with both hands. Remember! If someone, when greeting you, only extends one hand, then have a good opinion of him that his attention has shifted or perhaps he has not read or heard about this matter. However, you must greet with two hands and if possible, inform the one who greets with one hand about the Sunnah.

Furthermore, teach your children that when meeting any Muslim, first of all one should say, *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ* and greet with both hands. Even if you have to inform your children a hundred times, in order to remove the habit of shaking with one hand and inculcate the habit of shaking with both hands, do not despair. Keep trying; *وَإِنَّ فَتَاكَ*, you will be granted success. May Allāh Almighty grant us the ability to learn and teach.

اَمْرٌ بِجَاهِ عَالِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Note that this subject is being presented here after having being prepared with the help of the Madani Mudhakarrah (Ep:2085) that took place after the ‘Ishā’ prayer of 24th September 2022 and being placed before the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlānā Ilyās ‘Aṭṭār al-Qādirī رَحْمَةُ اللهِ عَلَيْهِ for amendments and additions.)

<sup>1</sup> Jāmi’ al-Tirmidhī: 3,736

<sup>2</sup> Bahār-i-Sharī‘at, vol. 3, p. 471

<sup>3</sup> ‘Safā’ih al-Lujayn fi Kawā al-Taṣāfuh bi Kaffay al-Yadayn’



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan  
UAN: +92-21-111-25-26-92 -- Ext. 7213  
Email: translation@dawateislami.net

