

Monthly Magazine

Faizan-e-Madinah

March 2023 (Shaban-ul-Muazzam)



Translation Department
(Dawat-e-Islami)

Monthly Magazine



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Commentary on the Holy Quran

Blessings and Gratitude (Part 2)

Mufti Muhammad Qasim Attari

Allah Almighty states:

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَّبِّي غَنِيٌّ
كَرِيمٌ ﴿٤٠﴾

And whosoever gives thanks, so, he only gives thanks for his own good; and whoever is ungrateful, so, my Lord is Ever Independent, Possessor of all excellences.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, Verse 40)

Commentary

Being grateful to Allah Almighty for His bounties, and fulfilling this duty is liked by Allah Almighty, whereas, ungratefulness is disliked by Him. Yet, we only benefit ourselves by thanking Him and harm only ourselves through ingratitude towards Him. Allah Almighty is the Independent and does not need anything; a person's gratitude or lack thereof does not affect Him in the slightest. Hence, it is stated in the Quran:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

If you become ungrateful, then (know that) indeed Allah is Independent of you, and He does not like the ungratefulness of His bondsmen.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 7)

The abhorrent nature of ingratitude is obvious for the sane mind and the Quran echoes this:

وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

{And if you are ungrateful, My punishment is henceforth severe.}

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ibraheem, Verse 7)

The severity of the punishment for ungratefulness increases with the seriousness of ungratefulness. For example, denying the existence of Allah Almighty, i.e. atheism, associating partners with Him, i.e. polytheism, and rejecting a command of His, i.e. blasphemy, are the worst realisations of ungratefulness, hence, their punishment is the most severe. Whereas, the ingratitude of using Allah's blessings to disobey Him is not as severe as the previous instances, so affords less severe requital.

Every human being understands that someone who benefits you is deserving of gratitude. If a person shows ungratefulness to his benefactor, it is considered unfitting and socially unacceptable. All cultures and faith traditions share this value and with time, have developed a myriad of ways to thank people.

Islam also recognises and validates this aspect of the human psyche. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ' 'Whosoever is not grateful to Allah Almighty, he is not grateful to Allah Almighty also.' (Sunan Abi Dawood, vol. 4, p. 335, Hadith 4811)

If being grateful to people for their favours is a social duty, then being grateful to Allah عَزَّوَجَلَّ is an even greater duty because He the Creator of the Universe, the Lord of the Worlds, and the Most Merciful whose unparallel bounties are beyond measure and the source of our very existence. Allah Almighty states:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you count the Favours of Allah, you will therefore never be able to count them.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 18)

He عَزَّوَجَلَّ further states:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

And whatever bounty you have; all is from Allah

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 53)

Moreover, He عَزَّوَجَلَّ said:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

And bestowed His Favours upon you in full; visible and hidden

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 20)

The directive and merits of being grateful are emphasised in the Quran.

Gratitude for sustenance:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٣١﴾

O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 172)

Gratitude for the senses of hearing and vision and the intellect:

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٠﴾

And gave you ears and eyes and hearts; that you may give thanks.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 78)

The salvation of the grateful person:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٠﴾

And what will Allah do (i.e. gain) by punishing you, if you become grateful and accept faith? And Allah is All-Rewarding, All-Knowing.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 147)

Divine recompense for being grateful:

وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

And We shall soon recompense the thankful ones.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 145)

Remembering Allah Almighty and being grateful to Him:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥١﴾

So, remember Me, I shall publicise you, and acknowledge My right, and do not be ungrateful.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 152)

Gratefulness is a source of further bounties:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful, I will henceforth give you more.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ibraheem, Verse 7)

Attaining Allah's pleasure by being grateful:

وَأِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۖ

And if you give thanks, so He likes it for you.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 7)

Being grateful is such a beautiful action that it will continue to be performed in Paradise. When people enter Paradise, they will be expressing their thanks and gratitude to Allah عَزَّوَجَلَّ:

وَسَيَقَالُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿١٤٢﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٤٣﴾

And the conveyances of those who feared their Lord will be led towards Paradise, in groups; until when they will reach it, its gates will be kept open and its guards will say to them, 'Salaam to you, you have done well. Therefore, enter Paradise to abide forever.' And they will say, 'All praise is due to Allah Who has made His promise with us come true, and has made us inheritors of this land, to stay in Paradise wherever we wish.' So, what an excellent reward for the doers (of pious deeds).

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Verses 73-74)

Gratefulness is commanded by Allah عَزَّوَجَلَّ. The grateful person will be protected from punishment, valued in the Divine Court, and given a superior reward. Now, you may be thinking, how do I practically express my gratitude? This question will be explored in the next issue, إِنَّ شَاءَ اللَّهُ.

(To be continued in the next issue)

Spread Happiness and Earn Reward

Mawlana Sayyid Samar ul-Huda Attari Yemeni

The beloved Prophet ﷺ said:

إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّرُورِ عَلَى الْمُسْلِمِ

“In the court of Allah, the most superior action after fulfilling the obligations is to make another Muslim happy.”¹

Commenting on this hadith, Imam al-Munāwī رَحْمَةُ اللَّهِ عَلَيْهِ said that after fulfilling one's personal duties such as the five daily prayers, fasting, zakat, and Hajj, the most superior action is to make another Muslim happy. From giving gifts to aiding someone in time of need, there are countless ways of doing this. Happiness is the pleasure the heart feels when receiving or expecting a blessing.² Spreading happiness and relieving people of their sorrows is the best way to reach Allah's nearness and a source

of immense reward.

Our pious predecessor رَحْمَةُ اللَّهِ عَلَيْهِ encouraged these actions. When Sayyidunā Muhammad ibn al-Munkadir رَحْمَةُ اللَّهِ عَلَيْهِ was asked what keeps him happy and delightful, he said, “Meeting my Muslim brothers and instilling happiness in their hearts.”³

Worldly Benefits of Spreading Happiness:

Actively bringing joy and happiness to others has positive impacts:

1. The worries of Muslims are mitigated.
2. It develops honour and an elevated status for him in the hearts of people.
3. Others are encouraged to do the same.

4. Muslims will supplicate for you.

Reward in the Hereafter for the One who Spreads Happiness:

1. **Allah and His Messenger** صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ **are pleased with him:** Someone asked the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "Who is the most beloved person and what is the most beloved deed to Allah?" He answered, "The most beloved to Allah is the one who benefits people the most. The most beloved action to Allah is making another believer happy."⁴
2. **His sins are forgiven:** The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The actions which guarantee your forgiveness are: instilling happiness into the heart of your fellow believer; feeding him to his heart's content; and removing his difficulties."⁵
3. **He is protected from the horrors of the grave:** The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever brings happiness to the heart of a believer, Allah creates an angel who continues to worship Allah. When he enters the grave, that angel comes and says, 'Do you not recognise me?' The individual asks, 'Who are you?' The angel replies, 'I am the happiness that you instilled in so-and-so's heart. I will grant you ease from the horrors of the grave; I will help you answer the questions of the grave; I will intercede for you in the court of Allah, and I will show you your residence in Paradise.'"⁶
4. **He will enter the Abode of Joy (Dār al-Farḥ):** The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Verily, in Paradise there is a house called the Abode of Joy. Only those who make children happy will enter it."⁷

Examples of Spreading Happiness

There are many actions that do not require you to spend an absurd amount of money or go through bodily harm. Rather, they require only a little attention and you will easily earn many good deeds. Here are some examples:

1. Giving water to someone who is thirsty does not seem like a great deal. But this causes one to become happy, and the glad tidings of forgiveness will be announced for the one who does so.
2. In light of your experiences, giving someone useful advice does not cost you anything. But it can make someone's life better.
3. Recognising and lauding the achievements of your employees, students, children, or whoever you are responsible for will motivate them to work harder than before, and they will reciprocate that with respect for you.
4. Helping someone carry their groceries or some other load. Only after a few paces he will have made a place in his heart for you.
5. You meet someone, smile and inquire about him. Considering him important and giving him time will make him very happy. He will always remember what you did for him.
6. Someone may come to you whilst you are busy and share something that you have no interest in. Despite this, you listen attentively to what he says. These few moments of yours will have eased his burden.

These examples prove that we can bring joy to others without much effort, and in a short space of time, earn immense reward. The true weight of these small acts of kindness will become clear when it matters most, on the Day of Reckoning. We have life, health, and free time to fill our annals of deeds now, lest we face despair on that Day. May Allah Almighty make us a channel of happiness for others.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Mu'jam kabeer, vol. 11, p. 59, Hadith 11079

² Fayd Al-Qadeer, vol. 1, p. 216

³ Hilya tul Awliya, vol. 7, p. 347, Hadith 10798

⁴ Mu'jam Awsat, vol. 4, p. 293, Hadith 6026

⁵ Jam' Al-Jawami', vol. 3, p. 150, Hadith 7936

⁶ Attargheeb Wattarheeb, vol. 3, p. 266, Hadith 23

⁷ Jami' Sagheer, p. 140, Hadith 2321

DAR-UL-IFTA

AHL-E-SUNNAT



Expiating (*Kaffarah*) vitiated oaths

Question 1: What do the scholars of Islam and the muftis of the Shari'ah say regarding the following matter: Will the expiation of a broken oath be fulfilled: Will a vitiated oath be deemed expiated if the monetary amount equivalent to the food, i.e. the amount of ten payments of Sadaqa al-Fitr, is used to purchase religious books which are then given to students of knowledge or Muslim scholars who are destitute (*Faqir*) as per the Shari'ah?

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

Answer: In the aforementioned case, if the monetary value of the books is equivalent to ten Sadaqa al-Fitr, then to transfer ownership of them to a student of knowledge or a Muslim scholar who is destitute according to Shari'ah with the intention of expiating of the oath is valid. This is based on the condition

that ownership of books worth one Sadaqa al-Fitr is given to ten different individuals, or alternatively, that the entire amount is given to one individual, with the books being given to the recipient across ten days whereby the recipient receives books equating to one Sadaqa al-Fitr each day.

The details of this ruling are as follows: Upon vitiating an oath, a person is required to free a slave, clothe ten destitute people; or feed them two sufficient meals, with the intention of expiating the oath. One also has the option of giving a sum of money, that is equivalent to one Sadaqa al-Fitr, to each poor person. A single Sadaqa al-Fitr payment is fixed at half a *saa'* (1.92 kg) of wheat, or one *saa'* (3.84 kg) of barley, dates or raisins. Alternatively, the monetary amount equivalent to any one of these four items may also be given. If one wishes to give something else instead of these four commodities, then it is necessary for that substitute to be equal in

value to half a *saa'* of wheat or one *saa'* of dates or barley. Moreover, if a person wishes to give the aforementioned expiatory amount to a single poor recipient, it is essential that the amount equivalent to one Sadaqah al-Fitr is given each day for ten days.

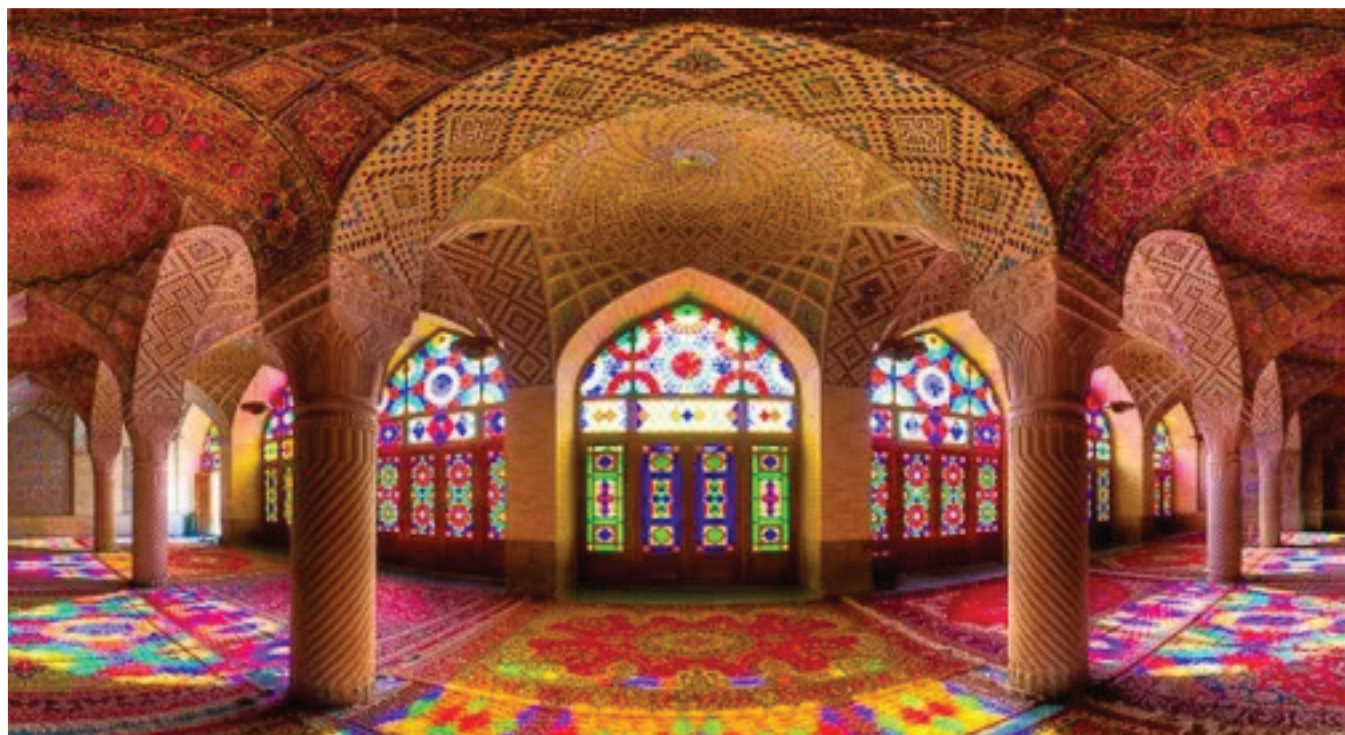
وَاللَّهُ أَكْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari

Asking people for aid in the masjid

Question 2: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: What is the ruling in the Shariah for a person to ask for money for himself in the Masjid and is it permissible to give money to such a person or not? If

those who are offering Salah, or by leaping over others are both impermissible and Haraam. Even if these conditions are not found, to ask for oneself in the masjid is not permitted. This is because it is not permissible to conduct any activity in the masjid other than the activities for which it has been built. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade people from making announcements for lost property in the Masjid by saying: 'The Masjid has not been made for these matters.' It is also not permissible to give anything to such people, because that is akin to aiding someone in carrying out an a Haraam or disallowed act which in itself is unlawful. On the other hand, if a person does not ask for himself but rather encourages others to aid another poor and needy person, even if it be in the Masjid, then not



another person or the Imam asks people to give money to a poor person who is present in the Masjid at that time, is this permissible, and in such a case is it permissible to give?

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

Answer: To ask for money for oneself or for others in the masjid whilst weeping, by passing in front of

only is this permissible, but it is a rewardable act, proven from the Sunna. An example of this would be when the Imam makes an announcement, requesting the congregation to support someone in need.

وَاللَّهُ أَكْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abdul-Rab Shakir Qadiri Attari

Verified by: Mufti Muhammad Qasim Attari

Praying Eid Salah alone

Q: If, due to certain circumstances, a person cannot offer Eid salah in congregation, is he allowed to pray it alone?

A: Eid salah cannot be prayed alone.¹ It must be offered with a congregation, and the congregation and Imam must meet certain conditions. Even if the Imam fulfils the conditions for leading the five daily prayers, he must satisfy further criteria to lead Eid and Jumu'ah prayers. In conclusion, if a person is unable to offer the Eid salah due to negligence or a mistake on his part, and he could not find anywhere else in his respective city to pray it in congregation, he will be sinful and must repent.²

A foolish family

Q: Which type of family is foolish?

A: The family which incites spouses against each other and against their in-laws, spewing things like, "Your mother-in-law the old witch berated you. Why didn't you answer her!" The family which seeds disputes like this and destroys the married life of their daughter or sister is a truly foolish one. The evillest is the daughter-in-law who speaks ill of her in-laws to her mother, sisters, brothers,

Madani Muzakarah



and father. However, it should be remembered that not every mother or sister is so foolish as to encourage their daughter or sister if she returns home after having an argument. Rather, some of them do guide her properly.³

Impact of burping on wudu and salah

Q: Does burping in salah invalidate the wudu and salah?

A: Burping during Salah neither invalidates Wudu nor Salah.⁴

Addressing your father with the singular *tu* or *tum* (in Urdu)?

Q: Is it improper to address your father with *tu* or *tum*?

A: It depends on the social norms of the community. For example, in our community, it is considered acceptable to address the mother as *tu*; it is not a faux pas or disrespectful. Similarly, in Urdu, if it is normal to address the father with *tu* then there is no harm. However, as far as I am aware, it is not common to refer to the father with this term. Therefore, in the Urdu language, if the father is addressed with *tu*, it will be disrespectful.⁵

The meaning of a couplet

Q: What is the meaning of

this (Urdu) couplet:

*Hum to hayn aap dil figaar gham mein hansi hay
na-gawar
Chayr ke gul ko nau-bahar khoon hamein rulaaye kyun⁶*

A: It means: "My heart is already wounded; laughter is unbearable to me at the moment. For when a person is overcome with grief, they dislike laughing. In fact, they find it unbearable. O new spring! Do not tease me by causing flowers to blossom with your arrival! As I am in a state of grief and laughing is unbearable, seeing them will cause me to cry tears of blood." Perhaps Ala Hazrat رَحْمَةُ اللهِ عَلَيْهِ penned this when leaving Madina.⁷

Trimming nails at a shop or at night?

Q: Is it true that trimming your nails at your shop or place of business causes misfortune? Can nails be cut at night?

A: Trimming the nails is not a misfortunate act but a rewarding one, if done with the intention of following the Sunnah. If cutting nails at a shop causes misfortune, then they should not be cut at home either, as misfortune will arrive there too! Cutting them within 40 days is a Sunnah. If more than 40 days have passed and the nails are not cut, then such a person will be sinful. Also, it is permissible to cut the nails at night. It is incorrectly widespread among the people that cutting the nails at night is prohibited.⁸

Eating chicken gizzard

Q: Is it permissible to eat the gizzard of a chicken?

A: If part of the rind of the gizzard which has impurity on it is removed, the remaining flesh can be eaten.⁹

The Nikah of the one who consumes alcohol

Q: If a person drinks alcohol, and 40 days have not yet passed when his nikah is performed, will his nikah be valid?

A: Alcohol is a destructive evil which leads to Hell. Consuming even a single drop of it is completely haram. The one who drinks alcohol is a major sinner; it is obligatory (*fard*) upon him to repent and to make a promise to not drink in the future. However, it has no bearing upon nikah. If someone drinks alcohol, his Nikah will still be valid.¹⁰

Bereaved family lighting their stove?

Q: If a death takes place within a family, it is said that neither the stove in the house should be lit nor any food cooked. Is this correct?

A: There is no harm in lighting the stove in the home of the deceased, and it is permissible to cook food there. These are just burdens that the public have taken upon themselves. There is no place or basis in Islam for such superstitions.^{11,12}

¹ *Hidayah*, vol. 1, p. 85

² *Madani Muzakarah*, 5 Shawwal 1440 AH

³ *Madani Muzakarah*, 5 Shawwal 1440 AH

⁴ *Madani Muzakarah*, 23 Rajab 1440 AH

⁵ *Madani Muzakarah*, 13 Ramadan 1440 AH

⁶ *Hadaiq e Bakhshish*, p. 94

⁷ *Madani Muzakarah*, 29 Sha'ban 1440 AH

⁸ *Madani Muzakarah*, 22 Sha'ban 1440 AH

⁹ *Madani Muzakarah*, 9 Rajab 1440 AH

¹⁰ *Madani Muzakarah*, 25 Jumadal Aakhir 1440 AH

¹¹ Ala Hazrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was asked a similar question: "Is it prohibited to cook chapattis in the home of the deceased?" To which he رَحْمَةُ اللهِ عَلَيْهِ replied: "They do not cook anything due to being aggrieved by the death; cooking is not prohibited in the Shari'ah. However, it is Sunnah to send some food only on the first day for the family members, and to ensure they eat it. This food should neither be sent on the second day nor for any additional people other than the people of the household." (*Fatawa Razawiyyah*, vol. 9, p. 90)

¹² *Madani Muzakarah*, 9 Rajab 1440 AH

Our Prophet:
The Most Sublime,
The Most Great

The Prophet's *Sublimity* (Part 04)

Maulana Abul Hasan Attari Madani

Eloquent speech

‘أَنَا أَعْرَبُكُمْ، أَنَا قُرَشِيٌّ، وَأَسْتَرْضَعْتُ فِي بَيْتِ سَعْدِ بْنِ بَكْرٍ’ *‘I am more eloquent than all of you; I am Qurayshi and I was nursed in Banu Sa’d,’* (Seerat-e-Ibn-e-Hishaam, p. 68)

Arabic in general is a rich language, distinguished by innumerable unique features but the vernaculars of Quraysh and Banu Sa’d held a distinct status in Arabia. Born to the Quraysh and spending his early years with the Banu Sa’d, the Messenger of Allah ﷺ had a deep bond with both tribes. Once, Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who had encountered many dialects of Arabic through his extensive business trips, remarked, ‘Messenger of Allah ﷺ! I have not met anyone more eloquent than you.’ The Beloved Prophet ﷺ replied, ‘How could I not be eloquent when I am from the Quraysh, and I grew up with Banu Sa’d.’ (Seerat-e-Halbiyyah, vol. 1, p. 131)

The annals of history have not seen anyone as articulate and eloquent as Allah’s Messenger ﷺ; the depth and potency of his words remains unmatched. Clear, articulate, and engaging, a handful of his words would envelope tides of meaning, akin to an ocean being contained in a pitcher.

In *Tafseer Siraat-ul-Jinan*, it is related that Shaykh Abdul Haq Muhaddis Dihlawi رَحِمَهُ اللَّهُ عَلَيْهِ said: ‘The Beloved Prophet ﷺ was the epitome of eloquence. His words were profound and his expressions unique, full of wisdom and decisive insight; rarely is a person able to grasp their entire depth. Neither is it possible to describe all of the Beloved Prophet’s qualities nor is it viable to replicate his words because Allah Almighty has not created anyone more articulate and well-spoken than him. Once, Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ remarked, ‘Messenger of Allah ﷺ! You have not visited

foreign lands, and you have not accompanied their people, then how did you acquire such eloquence?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, 'The language and lexis of Sayyiduna Isma'eel عَلَيْهِ السَّلَام, that had become extinct and lost, was brought to me by Sayyiduna Jibra'eel عَلَيْهِ السَّلَام which I then internalised.' Moreover, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'My Lord taught me Adab, so this enhanced my Adab further.' The discipline of Arabic that explores eloquence and rhetoric is called as Adab,' (Madarij-un-Nubuwwah Persian, vol. 1, p. 10)

'Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ writes, 'The blessed tongue of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the interpreter of divine revelation, the fountainhead of signs, and the treasury of miracles. Its eloquence and stylistics are inimitable. Seasoned linguists and rhetoricians were left amazed and astounded upon hearing it,' (Seerat-e-Mustafa, p. 575)

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes:

*Tayray aagay yon hayn dabay luchay fusaha 'arab kay
baray baray*

*Koi janay muh mayn zaban nahin, nahin balkeh jisam
mayn jaan nahin*

*Woh zuban jis ko sab kun ki kunji kahayn
Us ki naafiz hukumat pay lakhon Salam*

*Us ki piyari fasahat pay bay had Durood
Us ki dilkash balaghat pay lakhon Salam*

(Hadaiq-e-Bakhshish, pp. 108, 302)

1400 years have passed since this Arabian Beloved graced the world with his words, yet scholars, jurists, Hadith experts, and linguists continue to expand and elaborate on his utterances. His speech, which contains layers of subtle meanings and deep implications, is described as Jawami'-ul-Kaalim. 'Allamah Badr-ud-Deen Al-'Ayni رَحْمَةُ اللهِ عَلَيْهِ explains this as, 'Discourse which is concise but profound in meaning.' In only a handful of the Beloved Prophet's words, Allah Almighty enclosed vast meanings that were contained in entire divine scriptures before him,' ('Umda-tul-Qaari, vol. 10, p. 294, under the Hadith 2977).

This quality was unique to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and not shared by the prophets before him. This is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'أُعْطِيتُ جَوَامِغَ'

الْكَلِمِ' 'I was gifted with concise but profound discourse,' (Muslim, p. 210, Hadith 1167)

Some examples of his sublime eloquence and style are listed below:

A companion once requested, 'Advise me with a counsel that I can act upon throughout my life, and it should not be too long, lest I forget it.' The Epitome of Eloquence صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied with only two words: 'لَا تَغْضَبْ' 'Do not get angry,' (Muwatta Imam Maalik, vol. 2, p. 405, Hadith 1726)

In another incident, a person asked, 'Messenger of Allah! Advise me.' So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told him not to get angry. The individual later said about this, 'As soon as the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ uttered these words, I pondered over them, concluding that anger gathers all evils. Meaning, anger is a compilation of evils,' (Musnad-e-Ahmad, vol. 9, p. 57, Hadees 23231).

On one occasion, while advising people about mercy, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shared these words: 'مَنْ لَا يُرْحَمُ لَا يُرْحَمْ' 'He who does not show mercy to creation, will not be shown mercy,' (Bukhari, vol. 4, p. 103, Hadith 6013)

Furthermore, in only four words, copious morals and wisdoms were gathered that continue to provide guidance to leaders, managers, and other responsible persons.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'سَيِّدُ الْقَوْمِ خَادِمُهُمْ' 'The leader of a people is a servant to them,' (Kanz-ul-'Ummal, part. 8, vol. 5, p. 18, Hadith 24829)

In a single sentence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ summed up the key to prosperity in all aspects of life: 'لَا ضَرَرَ وَلَا ضِرَارَ' 'Do not cause harm and do not be harmed,' (Ibn-e-Majah, vol. 3, p. 106, Hadith 2341)

In one instance, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained in two words how a person can be safe in both worlds: 'أَسْلِمَ تَسَلَّمَ' 'Accept Islam and you will be safe,' (Ibn-e-Majah, vol. 1, p. 67, Hadith 87)

These are a few examples, otherwise the compendiums of Hadith and Seerah are filled with marvels of the Beloved Messenger's eloquence and miraculous speech.

Fiqh of Business

✍ Mufti Abu Muhammad Ali Asghar Attari Madani

Pension Schemes and Ownership

Q: What do the noble scholars say about this matter: what is the Islamic ruling on pensions; is it permissible to take money from pension schemes, and who owns the pension after the employee's death? Will it be distributed amongst his inheritors, or will it be in the ownership of his now widowed wife?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The pension an employee receives from the government after he retires is a reward and gift. It is permissible to take it, and the employee will be its owner. If the employee dies, the owner of the pension will be the one to whom it is given. If the husband's pension is given to his wife after he dies, she will be the sole owner. Therefore, in this scenario, the pension received by the widow will not be distributed amongst his inheritors because it now belongs to the widow.

وَاللّٰهُ اَعْلَمُ بِرُؤُوسِ السُّؤَالِ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

GP Funds and Zakat

Q: What do the noble scholars say about this matter: what is the ruling on the money from GP funds; is it something we own? Is it permissible to take and who will pay its zakat?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: A fixed amount of money from the salary of the employee is deposited into the GP fund. The institute contributes an equal amount, combining the money from both parties together in one bank. The profit earned

from this is also given to the employee. After this explanation, the ruling is that the original money deposited from the salary of the employee, and the equal amount given by the company are both in the ownership of the employee and it is halal for him to take. It is not the case that it is money that belongs to someone else; rather it is his own money that has been separated under a certain system. The money is in the ownership of the employee, and it is in his account. The employee must fill in forms to decide whether he wants to take or reject interest. Hence, if the conditions of paying zakat are found for this money, it will be necessary to pay it. He will also have to deal with matters that concern him as being the owner. However, one dispensation of zakat is that it is not necessary (*wājib*) to pay zakat on this money if it is not received in full or at least equivalent to a fifth of the threshold (*niṣāb*). But, when it reaches that amount, zakat of all the previous years must be paid. Therefore, if one has to pay zakat on other forms of wealth, he should pay zakat on the amount that has been accumulated in the GP fund every year. This ensures that it is not difficult for him to pay zakat for everything at once. Nevertheless, zakat is not paid on any interest that is received, as zakat is only given on pure wealth.

It should be noted that the profit received after both parties deposit a given amount of money into the bank is interest. This is because keeping the money in a bank is a loan, and to earn a benefit from the loan is interest. Therefore, when the employee receives

the entire amount of money, he must give the money acquired from interest to a destitute person, without the intention of gaining reward. If the company gives you the option to not add interest to your money, you must take this option.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Launderer Damages Client's Clothes?

Q: What do the noble scholars say about this matter: if a launderer ruins, tears, or burns your clothes, who will be liable to pay compensation?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When money orders were first introduced in the era of Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ, the question about their permissibility in Islam arose. At that time, unlike others, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ did not declare money orders to be a form of interest, but rather he declared them a service offered by the post office for which it merely charges a service charge that is absolutely permissible in Islam. His response to the issue formed a detailed epistle which he entitled 'al-Muna wal-Durar li man 'amada Money Order' and which can be found in the 19th volume of his collection of verdicts, Fatawa Razaviyyah.

Following on from his initial assessment on the matter, an objection arose which he duly addressed in his epistle. The objection was that (if the charge paid to the post office is classified as a service charge rather than interest) the money given to post office to send to someone would be classified as a trust given to it, and if something entrusted gets lost, the rule is that compensation is not due as a result. However, with money orders, the post office is in fact required to compensate for any lost amount (which appears to be at odds with the fee being classified as a service charge). In response to this objection, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ presented such pearls of knowledge and wisdom that are unmatched in the latter era of Islamic jurisprudential research, proving that concession can be given to render these services permissible within the framework of the Hanafi school of jurisprudence.

He explained that if a service provider and their customer agree that compensation will be due in the case of any loss, then compensation can be taken in such arrangements. Therefore, in the case in our question above, if this matter is agreed beforehand by both parties, compensation for any loss will be due on the service provider (the launderer) if any damage occurs.

The Imam quotes from classical Hanafi authorities that, "If a precondition has been set, then there is a consensus of scholars that he (the service provider) will be required to compensate. *Jāmi' al-Fatāwā wa al-Nawāzil, al-Ashbāh wa al-Nadhā'ir*, and others have reached this very conclusion."¹

He further states: "A post office is an establishment that is set up to provide a service to multiple people simultaneously. The fees they charge are undoubtedly a service charge. The post office agreeing to be held responsible in case of loss, and the valid ruling of shariah based on the reliable scholarly opinions quoted, are sufficient in necessitating compensation (in case of loss)."²

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Shar'i Ruling on Trading Crypto Currency

Q: What do the noble scholars say about this matter: what is the Islamic ruling on trading crypto currency?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: According to Dar ul-Ifta Ahl ul-Sunnah, Tahqeeqat Shari'ya, trading crypto currency is impermissible because of its evident elements of deception. Although we acknowledge the growing role of digital services, such as servers for websites and domains for emails that are paid for. These services are commonly used and are free of deception, unlike crypto currency. Thus, it is impermissible to buy and sell crypto currency. Muslims must stay away from it.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ Fatawa Razaviyyah, vol. 19, p. 571

² Fatawa Razaviyyah, vol. 19, p. 575

Good Deeds

Deeds to Elevate Ranks

Maulana Muhammad Nawaz Attari Madani

Several deeds that enhance your spiritual rank were outlined in the earlier 3 instalments of this series. Here are 5 more hadith about such deeds.

1. Recitation of the Quran

“On the Day of Judgment”, it will be said to the one who was devoted to the Quran: ‘Recite and ascend; recite in such a way that you recited in the world. Your abode will be where you finish reciting.’”¹ Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: “He will be elevated by one rank in Paradise for every verse he recites. The more verses he recites, the higher he will be raised.”² Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ explained that, “the one who was devoted to the Quran,”

refers “to the Muslim who constantly recites the Quran and acts upon what he learns. It does not refer to the person who recites the Qur’ān while the Quran curses him and his recitation becomes a cause of punishment ‘in the Hereafter’. Some non-Muslims read the Quran and even memorise it to raise objections against it; this is not who the hadith is referring to.”

He adds:

There are lower and higher levels of Paradise; the higher he is raised, the better رِزْقُ شَاءَ اللهُ. On that Day, the recitation of the Quran will be like wings for him, or it means that he will be successful in gaining the closeness of Allah Almighty, i.e., “Continue reciting and come closer to Me.” In



Paradise, one will be able to recite the same amount of Quran that he would recite in the world. He will also recite it in a similar manner with regards to speed too, whether it is slowly or quickly...there will be no worship in Paradise except for the recitation of the Quran. However, this recitation will be for pleasure and for the elevation of ranks, like the Tasbih [glorification] of the Angels. Thus, the one who consistently recited the Quran in this world will be a hafiz in the Hereafter, Allah Almighty willing. Otherwise, how would he recite so much of the Quran without looking at it?"³

2. The action that will raise you by 1000 ranks

"O women! When you hear Bilal call the azan and iqama, repeat what he says, for Allah will grant you 100,000 rewards for each word, raise you by 1000 ranks, and remove 1000 of your sins." The women asked, "This is for us women, so what is the reward for men?" He رَضِيَ اللَّهُ عَنْهُ answered: "It is double for men."⁴

3. Humility

"Whosoever displays any level of humility for the sake of Allah Almighty, He will raise him by one rank until He places him into the Loftiest Abode ('iliyyīn)."⁵

4. Taking someone as your brother

"Whoever makes someone his brother for the sake of Allah, Allah Almighty will elevate him by one rank in Paradise."⁶

5. Good character

"Indeed, a slave can achieve great ranks and reach lofty stations in the Hereafter because of his good

character, even though he is weak in worship, and he can reach the depths of Hell due to his bad character."⁷

May Allah Almighty allow us to act upon these deeds with good intentions and increase our ranks.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Abu Dawood, vol. 2, p. 104, Hadith 1464

² Fatawa Razawiyyah, vol. 23, p. 643

³ Mirat ul Manajeeh, vol. 3, p. 236

⁴ Tareekh Dimashq Li Ibn Asakir, vol. 55, p. 77, Kanz ul 'Umaal, vol. 7, p. 287, Hadith 21005

⁵ Sahih Ibn Hibaan, vol. 7, p. 475, Hadith 5649

⁶ Jami' Sagheer, p. 477, Hadith 7789

⁷ Mu'jam Kabeer, vol. 1, p. 260, Hadith 754

What Should be Done if You Cannot Recall a Dream?

Sometimes, we remember having a dream but cannot recall its details. You may be worried by this but there is no reason to panic – it is normal to forget dreams. Whether you recall it or not depends on your mental state. Just as wakeful people have varying capabilities of memory strength, the ability to remember dreams is different for everyone too. However, those who are competent in this science have methods to recall forgotten dreams, to some extent.

How old is this Knowledge?

The history of dream interpretation is discussed in various sources. Famously, Allah Almighty bestowed this knowledge to Sayyidunā Yūsuf عَلَيْهِ السَّلَام:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَتْهَا عَلَىٰ أَبِيكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَاسْحَقُ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

“And this is how your Lord will choose you, and teach you, and teach you how to interpret (dreams), and will complete His favours upon you and upon the family of Ya’qoob the way He completed it upon both your forefathers; Ibrāhīm and Ishāq. Indeed, your Lord is All-Knowing, Ever-Wise.”¹

Similarly, the dreams of other Prophets عَلَيْهِمُ السَّلَام are described in the Quran and hadith. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most knowledgeable of all creation, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would interpret dreams. From the Ummah, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is well-known for his knowledge of this science, as explained by Sayyidunā Muhammad ibn Sīrīn رَضِيَ اللَّهُ عَنْهُ: “After the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the greatest interpreter of dreams from the Ummah is Sayyidunā Abū Bakr

رَضِيَ اللَّهُ عَنْهُ.”² He learned dream interpretation from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Samura رَضِيَ اللَّهُ عَنْهُ related that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have been ordered to explain the meaning of your dreams. I have also been instructed to teach this knowledge to Abū Bakr.”³ Sayyidunā Samura رَضِيَ اللَّهُ عَنْهُ also related that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have been commanded to appoint Abu Bakr to interpret your dreams.”⁴

After the Companions رَضِيَ اللَّهُ عَنْهُمْ, Ibn Sīrīn (d. 110 AH) رَضِيَ اللَّهُ عَنْهُ is the most prominent Follower to interpret dreams and an accepted authority in this field. There were many other Followers and ulema who discussed and authored works on dream interpretation. Since this science is a branch of sacred knowledge, the ulema of every era addressed it and fulfilled this religious need of people. Allah Almighty have mercy on them and forgive us for their sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Your Dream and its Interpretation

Dream: I saw my maternal uncle, who will be travelling to Saudi Arabia for work, dressed in white and constantly smiling, but I do not know where he was.

Interpretation: This dream does not imply anything evil, so he should go ahead with his travel plans. However, it is better to give charity in the way of Allah before embarking on a journey.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Yusuf, verse 06)


² Kanz-ul-‘Ummal, Juz 15, vol. 8, p. 219 Hadith 219

³ Tareekh al-Khulafa, p. 33

⁴ Al-raud al-Aneeq Fi Fadl al-Siddeeq, Al-Hadees al-Tasi’ Wal ‘Ishroon, p. 49

What is right
after all?

Why should we act upon the Sunnah?

 Mufti Muhammad Qasim Attari

Shari'ah allows for many dispensations in matters that are difficult for people to avoid. In fact, in certain circumstances, ease has been created by making halal that which was haram and making pure that which was impure. This is done on the basis of it being very difficult for the common people to avoid such things. Here are some examples. Cats are considered as predatory animals, and therefore, according to the general principle, their leftover should be deemed impure. However, as cats enter the home a lot and place their mouth in water and milk, deeming their leftover as impure would result in difficulty. Therefore, in a Hadith, an exception has been made by deeming the leftover of a cat as pure.¹

Likewise, there is another principle which states:

‘الضرورات تبيح المحظورات’, which means that necessities make the impermissible, permissible. So, anyone who the shari'ah considers as compelled will not be deemed sinful. For example, it is prohibited in Islam to eat carrion or swine, but if someone genuinely fears that they will lose their life due to hunger and there is nothing to eat besides carrion, swine or something else that is haram, one is permitted to consume carrion or swine in an amount that is necessary.

Similarly, if a woman falls ill and no female doctor is present, it is permissible for her to uncover her body as required to be treated by a male doctor.

Likewise, wudu is obligatory (*fard*) for salah, but if a sick person will face harm in using water, or one's illness will worsen or the recovery will be prolonged, it is permitted to perform dry ablution (*tayammum*). Regarding the sick, it is stated in the Holy Quran:

وَلَا عَلَى الْمَرِيضِ حَرَجٌ

'nor any reprimand upon the sick.'²

In the commentary of this verse, it is stated in *Tafseer al-Qurtubi*:

‘ان الله رفع الحرج-- عن المريض فيما يؤثر المرض في اسقاطه، كالصوم وشروط الصلاة واركائها، والجهاد ونحو ذلك-- فظاهر الآية وأمر الشريعة يدل على ان الحرج عنهم مرفوع في كل ما يضطرهم اليه العذر-- فالحرج مرفوع عنهم في هذا’

Translation: 'Allah Almighty has lifted the difficulty (the struggle to follow shari'ah's rulings) from the sick person in all religious matters in which his illness is an obstacle, such as fasting, the conditions and integrals of salah, jihad, etc. Therefore, the outward meaning of this verse and the rulings of the shari'ah denote that difficulty has been lifted in those matters in which their illness becomes an obstacle.'³

It is clear from this discussion that the rulings of shari'ah have specific causes, contexts and conditions; if they are found, it is necessary to act upon that particular ruling. And if a ruling applies to a person but something makes it extremely difficult to act upon that ruling, there is a dispensation in such matters. Likewise, natural obstacles are also a significant factor leading to dispensations.

A major factor in creating dispensation is the lack of sanity or understanding. It is through the faculty of the intellect that a person distinguishes between good and evil, and it is in the presence of intellect and volition that the rulings of Islam are binding upon an individual. Therefore, it is an established principle of Islam that a person whose intellectual impairment renders him incapable of differentiating between right and wrong is not brought to account by the shari'ah. Also, such a person will not be instructed to perform acts of worship, such as to do wudu, pray salah, fast and perform Hajj. In fact, the ruling of

committing a sin is not applicable at all to a person lacking sanity.

The same applies if people are deficient in their understanding due to some other reason, just as a child (*non-baaligh*) who has not intellectually matured. It is for this reason that salah, fasting and other matters are not obligatory upon children either. In fact, if a person is sleeping, there is no sin upon him for doing a certain action. For example, if a sleeping person misses salah or harms another with his hands or feet, it is not a sin. This is despite sleep being within a person's control, for people go to sleep by their own choice. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned this principle in the following way:

رفع القلم عن ثلاث عن المبتلى او قال المجنون حتى يبرأ، وعن الصبي حتى يبلغ او يعقل وعن النائم حتى يستيقظ

Translation: 'The pen (law) of the shari'ah has been lifted from three types of people: an insane person until he becomes sane, a child till he becomes baaligh, and a sleeping person until he awakens.'⁴

In light of these principles, it becomes very clear that the branch of genetic engineering known as CRISPR technology could be somewhat detrimental for humans in the future. It is currently being used for preliminary beneficial works. To cure various human diseases, a person's DNA and RNA are edited. This renders the genes inactive that cause disease. Now, in the next stage, work is being carried out to alter genes so that disease can be mitigated and bring about good health. One such trial has been carried out on a female suffering from heart disease, the results of which are pending.

If these trials are successful and then progress is made to alter various genes that affect the good attributes of humans, this will be extremely dangerous for humanity. This is because if the faculty of goodness is removed from humans, the ability to do good and accept good will no longer remain in them, and such people will become embodiments of evil.

Now remains the matter of what shari'ah's ruling is regarding such people. If it is not within someone's

control to accept and act upon good, and the ability to distinguish between good and evil no longer exists, such a person cannot be compelled to do anything. As Islam tests people based on them having intellect, and the primary reason for being bound by sharia's rulings (intellect) is not found in such case, shari'ah will give such people complete or partial dispensation according to their situation. This is because the matter of difficulty and hardship would clearly exist if such people were made bound by the rulings of shari'ah. Hence, the rulings regarding them will be the same as a person who lacks sanity.

The Quran also provides us with guidance on a different manner regarding such people by stating that Allah Almighty is Just; He does not wrong anyone, and He does not punish anyone until complete proof is given. He only punishes those who are disobedient after providing them the opportunity to pursue guidance. Allah Almighty states:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿١٥﴾

*'and We do not punish until We have sent a Messenger.'*⁵

It is stated in *Tafseer Ibn Kathir* regarding this verse: 'Allah Almighty has informed of His justice here that He does not punish anyone until the proof has been completed for them and a Messenger is sent.'⁶

All the discussion until this point has revolved around whether one is bound by shari'ah's rulings in this world. How Allah Almighty decides on the Day of Judgement will be as He wills. However, it is clear from prophetic narrations that many of those who were exempt from shari'ah's rulings due to necessities will be tested on the Day of Judgement. This test will be conducted by Allah Almighty granting them the ability to obey and disobey on the Day of Judgement and then testing them. An individual who is obedient at that time will enter Paradise, and anyone who is disobedient will enter Hell. This is alluded to in the Hadith below:

Sayyiduna Aswad Bin Saree' رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that on the Day of Judgement, there will be four people (who will mention their reason for not accepting faith): one is a deaf person who was unable to hear anything;

the second will be the person who lacked sanity; the third is the senile old man; and the fourth is the one who died in the age of interregnum (*fatrah*). The deaf individual will say: 'O Allah! When Islam arrived, I was unable to hear anything.' The person lacking sanity will say: 'O Allah! When Islam arrived, [I was without sense] and children would throw dung at me.' The old person will say: 'O Allah! When Islam arrived, I did not possess any sense [my ability to understand had ceased].' The one who passed away in the age of interregnum will say: 'O Allah! Your Messenger did not come to me.'

At that time, Allah Almighty will take a covenant from them to obey His command. Then, they will be sent a message to enter the Fire. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'By the One in whose power lies Muhammad's [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] life! If they enter it, they will find it to be cool and safe.'⁷

Regarding this Hadith, it is stated in *Fath al-Bari*:

قد صحت مسألة الامتحان في حق المجنون ومن مات في الفترة من طرق صحيحة وحكى البيهقي في كتاب الاعتقاد انه المذهب الصحيح

Translation: 'The sound position is that the one who lacks sanity and the one who died in the age of interregnum will be tested [on the Day of Judgement]. And Imam al-Bayhaqi رَحِمَهُ اللَّهُ عَلَيْهِ has related in *Kitab-ul-Itiqaad* that this is the correct position.'⁸

After all of this discussion, we say that it is the greatness of Allah Almighty that: فَقَالَ تَبَارَكَ اللَّهُ Translation: (He) always does whatever He wills.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢١﴾ Translation: He (Allah) is not to be questioned what He does, and they (the people) will all be questioned.

والله تعالى اعلم بالصواب

¹ al-Tirmizi, vol. 1, p. 149, Hadith 92

² [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah al-Fath, verse 17)

³ Tafseer al-Qurtubi, Surah al-Fath, commentary of verse 17, vol. 12, p. 313

⁴ Musnad Abi Dawood al-Tayalisi, p. 15, Hadith 90

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israeel, verse 15)

⁶ Tafseer Ibn Kathir, Surah Bani Israeel, commentary of verse 15, vol. 5, p. 49

⁷ Musnad Ahmed, vol. 5, p. 496, Hadith 16,301

⁸ Fath al-Baari, vol. 4, p. 213

Sayyidunā 'Amr ibn Jamūḥ رَضِيَ اللَّهُ عَنْهُ

Original Urdu article: *Adnan Ahmad Attari*

The light of Islam had illuminated every valley and ravine of Madina, and the aroma of faith had permeated its every zephyr. The Prophet ﷺ asked the Banū Salamah tribe, "Who is your leader?" They mentioned Ja'd ibn Qays but remarked, "We find him to be miserly." Is there a greater disease than miserliness?" the Prophet ﷺ explained. "Rather, your leader is the one with virtue and honour: 'Amr ibn Jamūḥ."¹

Described as a man of immense honour and virtue by the Prophet ﷺ, Sayyidunā 'Amr ibn Jamūḥ was an esteemed Companion about whom it is said that he was the last person amongst the Anṣār to accept Islam.² By the grace of Allah, after embracing Islam and recognising Allah, he often recited poetry thanking Allah for saving him from misguidance.³

He was tall,⁴ used yellow dye on his beard,⁵ and had a severe limp.⁶ He was affluent⁷ and a deeply respected leader of the Banū Salamah.⁸

He once visited the Prophet ﷺ and asked, "I have a lot of wealth; what and to whom should I give charity?" In response, Quran, 2: 215 revealed. Translation from Kanz-ul-Iman:

Translation: They ask you (O Beloved), What should they spend? Say you, 'Whatever wealth you spend in a virtuous

cause, that is for parents, and near relatives, and orphans, and the needy and the traveller.' And whatever good you do, Allah is indeed Aware of that.^{9,10}

2 Narrations of the Prophet ﷺ:

1. I take an oath by the One who has power over my soul! There are amongst you those who take an oath by Allah to do something, and Allah surely fulfils their oath. 'Amr ibn Jamūḥ is from them.¹¹
2. What an excellent man is 'Amr ibn Jamūḥ.¹²

Passion to Strive: He had four brave sons who fought valiantly alongside the Prophet ﷺ.¹³ When recruitment for the Expedition of Badr was announced in 2 AH, he was determined to join the ranks of the warriors. However, given Sayyidunā 'Amr's physical impairment, the Prophet ﷺ ordered his sons to prevent him from taking part in the expedition. As the Muslim forces set off in 3 AH, he requested his sons, "Do not stop me from going to Uhud," but they assured him, "Your excuse 'for not going' is accepted by Allah." So he petitioned the Prophet ﷺ, "Dear Messenger of Allah ﷺ, My sons prevent me from fighting alongside you. I swear by Allah! I want to enter Paradise with this impairment." The Prophet ﷺ reminded

him that, “Allah the Merciful has accepted your excuse; you are not obliged to fight,” but also told his sons that, “you are not obliged to stop him from going. Allah may grant him martyrdom.”¹⁴

In another narration, Sayyidunā ‘Amr ibn Jamūḥ رَضِيَ اللَّهُ عَنْهُ said, “Dear Messenger of Allah! If I fight in the way of Allah until I am martyred, will you see me walk in Paradise with this leg?” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Yes!”¹⁵

The Battlefield: Sayyidunā Abū Ṭalḥa رَضِيَ اللَّهُ عَنْهُ says:

After the Muslims were dispersed in the Expedition of Uhud, Sayyidunā ‘Amr ibn Jamūḥ was amongst the first to return. I was looking at him limp, proclaiming, “I swear by Allah! I long for Paradise.” Then his son, Sayyidunā Khallād, ran with his father, until they were honoured with the lofty rank of martyrdom.

During this expedition, his brother-in-law, Sayyidunā ‘Abd Allah ibn ‘Amr, was also martyred.¹⁶ The expedition occurred on Saturday, 15 Shawwal, 3 AH.¹⁷

Accepted Supplication: After their bodies were placed on a camel, the wife of Sayyidunā ‘Amr ibn Jamūḥ رَضِيَ اللَّهُ عَنْهُ, Sayyidatunā Hind رَضِيَ اللَّهُ عَنْهَا, was taking the camel towards Madina when it sat down, unwilling to get up. Sayyidatunā ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا remarked, “This happened because of the load it is carrying,” but Sayyidatunā Hind رَضِيَ اللَّهُ عَنْهَا said, “It has carried the load of two camels before and this has never happened.” The noble lady made the camel stand, but it sat down again. When it was directed towards Uhud, it started walking quickly. Sayyidatunā Hind رَضِيَ اللَّهُ عَنْهَا went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who said, “Indeed this camel is obedient! Did he (‘Amr ibn Jamūḥ) say something ‘that caused this to happen’?” Sayyidatunā Hind رَضِيَ اللَّهُ عَنْهَا replied, “When ‘Amr ibn Jamūḥ went towards Uhud, he turned towards the Qibla and supplicated, ‘Dear Allah! Do not allow me to return to my family. Make me a martyr.’” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “This is why the camel is not going any further.”¹⁸ Everything can be obtained if you beseech Allah with etiquette and conviction.

Burial: Allah the Merciful fulfilled his desire to

fight and even granted him the esteemed rank of martyrdom. The sacred plains of Uhud became his resting place. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Take the martyrs back to their place of martyrdom.”¹⁹ He then ordered that Sayyidunā ‘Amr ibn Jamūḥ and Sayyidunā ‘Abd Allah ibn ‘Amr be buried in one grave.²⁰

The Saintly Miracle: After 46 years, the graves of some of the martyrs in Uhud were waterlogged. When the grave of these two blessed individuals was opened, there were two sheets covering their faces. There was grass towards their feet and their bodies had not changed at all; as if only a day had passed since their passing away. Although the hand of Sayyidunā ‘Amr ibn Jamūḥ رَضِيَ اللَّهُ عَنْهُ had been amputated because of an injury, it was seen to have restored without any sign of injury. The fragrance of musk emanated from the graves of the martyrs.²¹

¹ *Shu’ab al-Iman*, vol. 7, p. 431

² *Usud al-Ghaabah*, vol. 4, p. 221

³ *Raud al-nuff*, vol. 2, p. 278, *Dalaail al-Nubuwwah*, p. 185

⁴ *Tabqat Ibn Sa’d*, vol. 3, p. 424

⁵ *Shu’ab al-Iman*, vol. 5, p. 214

⁶ *Seerat al-Halabiyyah*, vol. 2, p. 328

⁷ *Tafseer Nasafi*, Part 2, *Surah al-Baqarah*, under the verse 214, p. 111

⁸ *Dalaail al-Nubuwwah*, p. 185

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 2, *Surah al-Baqarah*, under the verse 215)

¹⁰ *Al-Jami’ li Ahkam al-Quran al-Qurtubi*, vol. 2, p. 29, Part 2, *Surah al-Baqarah*, under the verse 215

¹¹ *Subul ul Huda Wal Rashaad*, vol. 4, p. 214

¹² *Musannaf Ibn Abi Shayba*, vol. 17, p. 37, *Raqm* 32607

¹³ *Seerat al-Halabiyyah*, vol. 2, p. 328, *Siyar al-Salaf al-Saliheen*, p. 263

¹⁴ *Siyar al-Salaf al-Saliheen*, p. 263, *Usud al-Ghaabah*, vol. 4, p. 221

¹⁵ *Siyar al-Salaf al-Saliheen*, p. 264

¹⁶ *Maghaazi lil-Waaqidi*, p. 264 - 265

¹⁷ *Seerat Ibn Hishaam*, p. 340

¹⁸ *Subul ul Huda Wal Rashaad*, vol. 4, p. 214, *Maghaazi lil-Waaqidi*, p. 265

¹⁹ *Tirmizi*, vol. 3, p. 276, *Hadith* 1723

²⁰ *Maghaazi lil-Waaqidi*, p. 266

²¹ *Seerat al-Halabiyyah*, vol. 2, p. 339 - 340, *Fath al-Baari*, vol. 4, p. 188, under the *Hadith* 1351

Reflect on the Holy Quran



The esteemed Follower, Sayyidunā al-Aḥnaf ibn Qays رَحِمَهُ اللهُ عَلَيْهِ was once sitting when this Quranic verse crossed his mind:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١﴾

“We have indeed sent down towards you a Book, [O people of Quraysh], in which is your [potential] glorification; do you not have sense?”¹

This made him attentive and vigilant, and he began to say, “It is necessary for me today to look into the Holy Quran to see how I have been mentioned. I wish to become aware of who I am with, and which people I resemble in my deeds and actions.”

He then opened the Holy Quran, and his vision paused at this verse:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٢﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٣﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٤﴾

“They would sleep less during the night. And would seek forgiveness in the latter part of the night. And in

their wealth, there was the right of the beggar and the deprived.”²

He then saw the mention of another nation, in another verse:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥﴾

“Their sides become detached from their beds, and they call upon their Lord, fearing and hoping, and they donate some from what We have provided them.”³

Reading further about the pious, he momentarily paused and humbly supplicated, “O Allah! I do not consider myself from these individuals!” He began searching further in the Holy Quran, and he saw mention of a certain group of people:

وَإِذَا ذُكِّرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِّرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٦﴾

“And when One Allah is mentioned, the hearts of those who do not believe in the Hereafter become diminished [with resentment]. And when those other than Him (i.e., false deities) are mentioned, they rejoice.”⁴

He then read about the disobedient people, who will be thrown into Hell, and the people of Paradise asking them:

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٣٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمَصْلِيِّينَ ﴿٣٣﴾ وَلَمْ نَكُ نُطْعِمِ
الْمَسْكِينِ ﴿٣٤﴾

وَكُنَّا نَخُوضُ مَعَ الْخَاطِئِينَ ﴿٣٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٣٦﴾ حَتَّى
آتَيْنَا الْيَقِينَ ﴿٣٧﴾

“What took you into Hell?” They said, ‘We never used to offer Salah nor feed the needy;

we indulged in evil speculations with evil thinkers; and we kept belying the Day of Justice until death overtook us.”⁵

Sayyidunā al-Aḥnaf ibn Qays رَحْمَةُ اللَّهِ عَلَيْهِ paused again and pleaded, “O Allah! I take refuge in You from these people! I have nothing to do with them.” After this, he began perusing the Holy Quran, searching for something about himself. He eventually reached the following verse:

وَاٰخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اَللّٰهُ اَنْ
يُّتُوْبَ عَلَيْهِمْ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٢﴾

“And there are others who confessed their sins and mixed a good deed which another [which is] evil; it is imminent that Allah will accept their repentance. Surely, Allah is Most Forgiving, Ever Merciful.”⁶

Yet again, he paused for a moment, until he began saying uncontrollably: “O Allah! These are the people,” i.e., these are the people I match.⁷

The deep attachment our pious predecessors had to the Holy Quran is truly remarkable. Their uniquely reflective recitation of it is even more intriguing. Like

them, we too must focus our minds on the words of Allah Almighty and faithfully reflect on the wisdom of each letter.

It is vital to consider the virtuous deeds of the believers and the rewards commissioned for them in the Hereafter, as mentioned in the Holy Quran; do we remain engaged in these virtuous deeds? Are we accumulating unimaginable reward for our eternal lives in the Hereafter, or are we instead burdening ourselves with sin and transgression?

It is important to study and avoid the actions of disobedient people. Do we find ourself indulging in these actions? Evidently, we must develop an understanding of the Holy Quran, if we are to draw meaning from its verses and reflect upon them. To do this, we must be aware of correct translations and exegeses of the Holy Quran.

A towering figure and Imam of spiritual wayfaring (taṣawwuf), Imam Abū Ṭālib al-Makki رَحْمَةُ اللَّهِ عَلَيْهِ states:

قَدْ أَمَرْنَا بِطَلَبِ فَهْمِ الْقُرْآنِ كَمَا أَمَرْنَا بِتِلَاوَتِهِ

“We have been instructed to understand the Holy Quran as much as we have been instructed to recite it.”⁸

One right of the Holy Quran upon the Muslims

It is a right of the Holy Quran upon the Muslims, that they must understand and reflect upon it. Allah Almighty states:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٠١﴾

“Indeed, We have sent it down as an Arabic Quran; that you may understand.”⁹

This holy verse reveals that the Muslims should strive to understand the Holy Quran. As the Quran was revealed in Arabic, strong knowledge of Arabic is essential to accurately understand it and grasp its nuances. Those who do not know Arabic should consult reliable translations and commentaries by Sunni scholars. In this way, everyone may benefit

from understanding and reflecting upon the Holy Qurān.¹⁰ Allah Almighty states when referring to the revelation of the Holy Quran:

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا الْآيَاتِ وَلِيَتَذَكَّرُوا أَلْوَابِ ﴿٢٩﴾

“This is a Book which We have sent down upon you, a blessed one, so that they (people) should ponder on its verses, and the people of intellect should accept advice [from it].”¹¹

The example of those who read the Quran with Tafseer, and those who don't

Sayyidunā Iyās ibn Mu'āwiya رَحِمَهُ اللهُ عَلَيْهِ, who was from the Followers, said:

The example of those who recite the Holy Quran but do not know its meanings is the same as those who receive a letter from their king at night but do not have a lamp by which to read it. Not being able to read the contents of the letter, they then become fearful as to what it may contain. The example of those who recite the Holy Quran and know its Tafseer, is like those to whom a messenger came with a lamp in his possession. With this lamp, they were able to read the letter's content and understand it.¹²

How should we reflect upon the verses of the Holy Quran?

Reading into and reflecting on the verses of the Holy Quran is a lofty act of worship. It is clear, however, that our reflection must be guided by the teachings of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ — the original recipient of the Quran — his honourable Companions رَضِيَ اللهُ عَنْهُمْ, and their direct students, the Followers رَضِيَ اللهُ عَنْهُمْ.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is he upon whom the Holy Quran was revealed, and the honourable Companions رَضِيَ اللهُ عَنْهُمْ were those who saw revelation occurring with their own blessed eyes. We must avoid any form of reflecting or contemplation upon the Holy Quran which is against their teachings and prescribed methods.

With thousands of Ulema guiding us through 1400 years of rigorous scholarship, Muslims are in no need whatsoever of uninformed, modernist musings on the Quran. It is arrogant and embarrassing that these revisionists think they have a monopoly on the true knowledge of the Holy Quran and disregard over a millennium of scholarly research and contributions in favour of their idiosyncratic, shallow reflections. Such people are certainly misguided.¹³

It is a plea to every faithful follower of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Recite the holy words of your Lord, especially in this blessed month. It is time to fulfil the right of the Holy Quran to be recited, understood, and explored. Read its reliable translations and exegeses such as *Şirāṭ al-Jinān*, *Khazā'in al-'Irfān*, and *Nūr al-'Irfān*.

In this blessed month, may Allah Almighty bless us with the honour of reciting, understanding, and acting on the Holy Quran, not only in Ramadan-ul-Mubarak but for the rest of our lives.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Ambiya, verse 10)

² [Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Zariyaat, verses 17 - 19)

³ [Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Sajdah, verse 16)

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, verse 45)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Muddassir, verses 42 - 47)

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Taubah, verse 102)

⁷ Mukhtasar Qiyam al-Layl wa Qiyam Ramadan wa Kitab al-Witr, vol 1, page 42

⁸ Qut ul Quloob, vol. 1, p. 104

⁹ [Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Yusuf, verse 2)

¹⁰ Sirat ul Jinaan, vol. 4, p. 522

¹¹ [Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Saad, verse 29)

¹² Tafseer Qurtubi, vol. 1, p. 41

¹³ Sirat ul Jinaan, vol. 2, p. 258

The Essence of Time

Maulana Muhammad Asif Iqbal Attari Madani

What is Time?

Time is a significant bounty of Allah Almighty. Time is divided in many ways. Sometimes we express time in the form of hours and days. Sometimes we call it 'day and night' and sometimes 'morning and evening'. At times we refer to it as the past, present and future and other times we use the words "today" and "yesterday." The subject of time has been addressed in the Quran. Allah Almighty states:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

"And amongst His signs are the night, and the day, and the sun, and the moon."¹

The passing of time consists of two things, the day and night. Sayyidunā 'Īsā عَلَيْهِ السَّلَام said:

إِنَّ هَذَا اللَّيْلَ وَالنَّهَارَ خَزَائِنَانِ فَإَنْظَرُوا مَا تَصْنَعُونَ فِيهِمَا

"The day and night are treasures. Think carefully how you utilise them."²

The value of time in the Quran

Allah Almighty declares:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

"By the oath of that era of the Beloved (Prophet Muhammad). Indeed, mankind is surely in loss. Except those who believed and did good deeds, and advised one another towards the truth, and advised one another to have patience."³

The “loss” of mankind is that life, which is their most valuable asset, is continuously deteriorating. Therefore, they should use their time for virtuous acts and for the benefit of others. One of the righteous servants of Allah Almighty said:

I understood the meaning of Surah al-‘Aṣr from a vendor selling ice in the market. He would announce, “Have mercy on the one whose asset (the ice) is melting away.” Hearing his cries, I remarked, “This is the meaning of ‘Indeed, mankind is surely in loss.’ The life given to us is passing by quickly like the melting ice. If it is wasted on misdeeds, then you will only reap loss.”⁴

The Value of Time in Hadith

Life is but a brief episode—a truth no-one will contest. We owe it to be grateful for the precious moments that we have, while realising that they will end sooner or later. After all, death could arrive at any moment. The one who valued time the most, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِغْتَنِمِ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ بَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغَنَّاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ

“Take advantage of five before five:⁵ Youth before old age; health before illness; wealth before poverty; free time before busyness; and life before death.”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said:

مَا مِنْ يَوْمٍ طَلَعَتْ شَمْسُهُ فِيهِ إِلَّا يَقُولُ مَنْ اسْتَطَاعَ أَنْ يَعْمَلَ فِي خَيْرٍ فَلْيَعْمَلْ فَإِنِّي غَيْرُ مُكَرِّرٍ عَلَيْكُمْ أَبَدًا

“Every day, when the sun rises, it announces: ‘Whoever is capable of performing good in me (today) should do so, because I will never return to you.’”⁶

Pious Predecessors and Time

These righteous servants of Allah Almighty knew and taught people about

the value of time. They were blessed souls who benefitted others and joined the ranks of:

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

“The best of you are those who benefit others.”⁷

Sayyidunā Abū Dardā رَضِيَ اللَّهُ عَنْهُ said:

يَا ابْنَ آدَمَ إِنَّمَا أَنْتَ أَيَّامٌ فَكُلَّمَا دَهَبَ يَوْمٌ دَهَبَ بَعْضُكَ

“Dear people! You are nothing but the sum of a few days. When a day passes, a part of you vanishes ‘forever’.”⁸

Someone said to Sayyidunā ‘Umar ibn ‘Abd al-‘Azīz رَحِمَهُ اللَّهُ عَلَيْهِ, “O leader of the believers, you can do this tomorrow.” He replied, “I struggle to complete my daily work. If I leave today’s work for tomorrow, how will I complete the work of two days in one day?”⁹

May Allah Almighty grant us the ability to understand the significance of time and to spend it in performing good actions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, verse 37)

² Tareekh Ibn Asakir, vol. 47, p. 435

³ [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-‘Asr, verses 1 - 3)

⁴ Tafseer Kabeer, vol. 11, p. 278

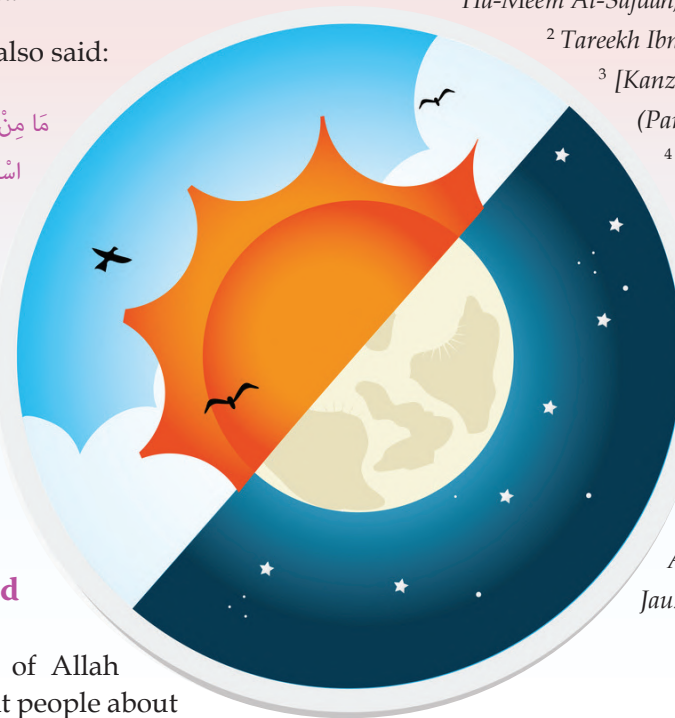
⁵ Mustadrak, vol. 5, p. 435, Hadith 7916

⁶ Shu‘ab al-Iman, vol. 3, p. 386, Hadith 3840

⁷ Kanz ul ‘Ummaal, vol. 16, p. 54, Hadith 44147

⁸ Shu‘ab al-Iman, vol. 7, p. 381, Raqm 10663

⁹ Seerat Wa Manaqib Umar Bin Abd al-‘Aziz, al-Ma’roof Seerat Ibn Jauzi, p. 225





The intelligence of Imam Abu Hanifah

Sayyiduna Imam Abu Hanifah, whose actual name is Nu'man bin Thaabit, is the leader of millions of Muslims. He was a man of many talents. Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ was a scholar of Hadith (*muhaddith*); a jurist (*faqeeh*); a man of knowledge, wisdom, exceptional intellect; a caring, trustworthy, honest and practising individual; and an embodiment of good character. Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ derived many rulings from Quran and Hadith. He formed dozens of principles on how to derive rulings and solved the most complex of problems within moments. In addition to the numerous significant events that occurred in Shaban, the 2nd of Shaban also marks the passing away of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ.¹ During this month, Muslims convey rewards to Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ in various ways. Below are some examples of his remarkable intellect.

A comparison to the intelligence of half the people on earth

Sayyiduna Ali bin Asim رَحْمَةُ اللَّهِ عَلَيْهِ states: 'If the intelligence of half the people on earth was to be compared against the intelligence of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ, the intelligence of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ would still be greater.'²

More intelligent than 1,000 teachers

Sayyiduna Yazeed bin Haroon رَحْمَةُ اللَّهِ عَلَيْهِ swore by Allah Almighty and said: 'I have studied with one thousand

teachers, but I have found Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ to be the most God-fearing, have the strongest memory and be the most intelligent from them.'

The Imam of the Shafi'i school, Imam Muhammad bin Idrees Shafi'i رَحْمَةُ اللهِ عَلَيْهِ states that there is none more intelligent than Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.³

Sayyiduna Abdullah bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ said that he has not seen anyone more intelligent than Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ.⁴

His ability to prove an argument

Somebody asked Imam Malik رَحْمَةُ اللهِ عَلَيْهِ if he had seen Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ. He replied: 'Yes, I found him [so intelligent] that if he told you this pillar was made out of gold, he would prove it to you using evidence [that it is made of gold].'

Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ would understand things very quickly because of his intellect. He was unmatched in providing solutions to the most difficult of situations.

The Imam's advice to someone who misplaced money

On one occasion, a man went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and said: 'I hid money in a place out of caution. Now, I am in desperate need of it but cannot remember where I put it. Please provide a solution.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ said: 'Offer Salah throughout the entire night and you will recall where you put the money.' He went and started to offer salah. After a short while, he remembered where he had put the money and retrieved it. The next day, he went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and said: 'Your honour, I found the money because of your advice.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ replied: 'Satan could not bear the thought of you praying for the entire night, and so he quickly told you where your money was. However, it would have been better for you to offer salah all night to thank Allah Almighty.'

A solution to avoid divorce

An individual asked Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ: 'Somebody's wife had a cup of water in her hand. Her husband said to her: "If you drink this water,

throw it away, keep it or give it to somebody else, we will become divorced from one another." What can the woman do in this situation?' He رَحْمَةُ اللهِ عَلَيْهِ replied: 'Place a cloth in the cup that will absorb the water.'

Identifying a thief

Someone stole a peacock from Imam Abu Hanifah's رَحْمَةُ اللهِ عَلَيْهِ neighbour. The neighbour went to Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and complained, to which the Imam replied, 'Remain silent.' Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ then went to the masjid where people had gathered and said: 'The one who stole his neighbour's peacock has no shame! He comes to the masjid to pray whilst he has strands of the peacock's feathers on his head!' Listening to this, a man passed his hand over his head. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ addressed him saying: 'Oh man, return the peacock', and he did.

Solving a dilemma related to oaths

A man swore an oath that he would not eat an egg. He then swore an oath to eat whatever was in the hand of so-and-so. Coincidentally, that person had an egg in his hand. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ said: 'Leave the egg under a hen. Once it hatches, cook the chicken that comes about as a result and eat it, or make a soup of it and consume that.'

A well thought out solution

A man swore an oath that he will exercise his conjugal rights with his wife during the day in Ramadan. People became perplexed as to how he would fulfil his oath. Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ told the man to go on a journey [the distance of which allows an individual to postpone the fast] and exercise his conjugal right.⁵

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

أَمِينَ بِجَاهِ خَاتَمِ التَّيْبِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Nuzha al-Qaari, vol. 1, p. 219

² Tabyeed al-Sahifah fi Manaqib al-Imam Abi Hanifah

³ Hadaiq al-Hanafiyyah, p. 106

⁴ al-Khayraat al-Hisaan, p. 61

⁵ Derived from al-Khayraat al-Hisaan, pp. 71 to 76

Great Islamic teachings

Mid-Sha 'ban | Shab-e-Bara'at

Maulana Ibn-e-Yameen Attari Madani

The 15th night of Sha'ban-ul-Mu'azzam, commonly called Shab-e-Bara'at, is a night for attaining deliverance from the punishment of Hell because in this night, Allah Almighty showers His special mercy and grace upon the faithful. It is a night of forgiveness, pardoning, and amelioration as He عَزَّوَجَلَّ forgives those who seek forgiveness, grants sustenance to those who seek it, and alleviates the difficulties of people. Hence, Sayyiduna Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ elaborated on the merits of this night saying: 'When the 15th night of Sha'ban-ul-Mu'azzam arrives, stand in worship and then fast during the day. When the sun sets on this night, Allah Almighty sends down mercy to the lowest heaven and announces: 'Is there anyone who seeks forgiveness, for I will forgive; is there anyone who seeks sustenance, for I will provide; is there anyone who is afflicted by a calamity, for I will grant relief; is there anyone like this, is there anyone like this!' until the time of Fajr enters.' (Ibn-e-Majah, vol. 2, p. 160, Hadees 1388)

This night, Shab-e-Bara'at, brims with goodness as Allah Almighty casts open the doors of blessings and accepts all supplications. The names of those who will die, the allocations of sustenance, and the names of those who will perform Hajj in that year are all recorded. It is related that the ledgers of people's deeds are changed this night. So, instead of wasting such precious moments in sins or worldly affairs, it would be wise to spend the night in worship, imploring our Lord for forgiveness because the hearts of those who worship Allah عَزَّوَجَلَّ on this night will remain alive



and rejuvenated on that Day when hearts will be filled with terror. The Beloved Prophet ﷺ informed us of this: 'Whosoever spent the nights of both Eids (i.e. Eid-ul-Fitr and Eid-ul-Adha) and the 15th night of Sha'ban-ul-Mu'azzam awake in worship, their heart will not die on that Day when people's hearts will die.' (*Kanz-ul-'Ummal*, part 8, vol. 4, p. 251, Hadees 24102)

These immense virtues and merits of Shab-e-Bara'at should encourage us all to reap its benefits by spending it in the worship and remembrance of Allah Almighty. Although you have the option of

are based in or around Karachi are requested to attend the Shab-e-Bara'at Ijtimā' at 'Aalami Madani Markaz, Faizan-e-Madinah, Karachi. The Ijtimā' of 'Aalami Madani Markaz, Faizan-e-Madinah is truly incredible; along with Quran recitation, Na'ats, collective supplications, and speeches, the eminent spiritual mentor, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ leads the Madani Muzakarah, in which he answers questions that are posed on various topics. The night ends with an affecting supplication before pre-dawn meals are served to those intending to fast the follow day.



worshipping Allah عزَّوَجَلَّ in private, joining others for collective worship can be an effective motivator and a sure way of overcoming indolence. الْحَمْدُ لِلَّهِ, every year, on the occasion of Shab-e-Bara'at, Dawat-e-Islami organises gatherings (Ijtimā'at) for collective worship across the globe. These gatherings are carefully planned to ensure that you remain engaged and motivated to worship Allah عزَّوَجَلَّ throughout the sacred hours of Shab-e-Bara'at.

You are warmly invited to attend the forthcoming gathering of Shab-e-Bara'at in your city. Those who

This Ijtimā' is broadcast live on Madani Channel, so that those unable to attend in person can partake from home with their families. May Allah Almighty allow us to appreciate Shab-e-Bara'at and grace us with the ability to worship Him sincerely on this night.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Word Search



Dear children! There are 114 surahs in the Qur'an. 86 surahs are Makki and 28 are Madani. Surahs revealed before the Prophet's Migration are called Makki, and those revealed after the Migration are called Madani. Surah Baqarah is the longest chapter in the Qur'an. Surah Kawsar is the shortest. Here are the names of some surahs: 1. Mulk 2. Muzzammil 3. Fatihah 4. Yaseen 5. Ikhlās 6. Muhammad 7. Jinn 8. Muddassir 9. Taubah 10. Rahman 11. Waaqi'ah 12. Jumu'ah.

You must find six names by connecting the letters from top to bottom and left to right, just as the word 'Kawsar' has been found and highlighted in the word search.

The six names you must find:

Fatihah

Muzzammil

Yaseen

Jumuah

Muhammad

Taubah

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



Awraad-o-Wazaaiif

Powerful prayer for having children

For 40 days, recite: 'يَا أَوَّلُ' 41 times daily. **إِنْ شَاءَ اللَّهُ**, you will be granted children. (*Zindah bayti kunwayn mayn phaynk di*, p. 22)

Protection against kidnap

The person who regularly recited 'يَا قَادِرُ' while washing each limb during Wudu, **إِنْ شَاءَ اللَّهُ**, they will be safeguarded from kidnapping.

Support for appendicitis

Recite Ayat-ul-Kursi 11 times and 'يَا عَظِيمُ' 7 times (with Salat upon the Nabi 3 times at the beginning and end), blow on a pinch of salt, mix it with water, and then drink it. Do this three times a day. (*Beemar 'Aabid*, p. 43)

Dam for cancer patients

Recite 'يَا رَقِيبُ' for seven days consecutively in the state of Wudu (with Salat upon the Nabi 11 times at the beginning and end) and blow on the patient. If there is a wound, then blow on that as well. If the cancerous wound is on the inside of the body or on an area that must be covered, then blown on the clothes. If it is on the outer part of the body, then blow on mustard oil as well, and regularly apply it to the wounds. **إِنْ شَاءَ اللَّهُ** this will be beneficial. (*Beemar 'Aabid*, p. 40)

NOTE

Please carry out every treatment after consulting your Doctor.

Major Events of Sha'ban & Ramadan

5th Sha'ban-ul-Mu'azzam – The birth of Imam Husayn رَضِيَ اللهُ عَنْهُ

In this month, Madinah Munawwarah saw the birth of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ on 5th of Sha'ban-ul-Mu'azzam, 4th AH. He is the grandson of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the fragrant flower of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, and the heroic martyr whose timeless tale of sacrifice adorns the annals of history. (For more information, see the booklet, 'Imam Husayn ki Karamaat and Faizan-e-Madinah Magazine, Muharram-ul-Haraam 1439 to 1442 AH)

Sha'ban-ul-Mu'azzam, 9th AH – Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا passes away

The daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidah Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا passed away in Sha'ban-ul-Mu'azzam, 9th AH. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the funeral prayer himself before laying her to rest in the Baqi' Cemetery of Madinah Munawwarah. (For more information, see Seerat-e-Mustafa, pp. 695-697)

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

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَكْمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1st Ramadan

On the 1st of Ramadan, 471 AH, Shaykh 'Abd al-Qadir al-Jilānī رَضِيَ اللهُ عَنْهُ was born.

(To learn more, read the Monthly Magazines of Rabi al-Akhir, 1438-1443 AH. Also read the book of Madina-tul-Ilmiyyah, "Ghaus-e-Pak ke Halaat".)

3rd Ramadan

On the 3rd of Ramadan, 11 AH, Sayyidatunā Fāṭima al-Zahrā' رَضِيَ اللهُ عَنْهَا, the daughter of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1440AH/May 2021. Also read the book of Madina tul Ilmiyyah, "Shan-e-Khatoon-e-Jannat".)



10th Ramadan

On the 10th of Ramadan 10 AH, the Mother of the Believers, Sayyidatunā Khadija رَضِيَ اللَّهُ عَنْهَا passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438 AH and 1440 AH. Also read the book of Madina-tul-Ilmiyyah "Faizan-e-Ummahat-ul-Mu'mineen".)

15th Ramadan

On the 15th of Ramadan, 3 AH, the grandson of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), Sayyidunā Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ was born.

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

17th Ramadan

On the 17th of Ramadan, 2 AH, the Expedition of Badr took place in which fourteen honourable Companions were martyred.

(To learn more, read the Monthly Magazines of Ramadan 1438 AH and 1439 AH. Also read pages 209-245 of the book of Madina-tul-Ilmiyyah, "Seerat-e-Mustafa".)

17th Ramadan

On the 17th of Ramadan, 57 or 58 AH, the Mother of the Believers, Sayyidatunā 'Ā'isha رَضِيَ اللَّهُ عَنْهَا passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1440AH. Also read the book of Madina-tul-Ilmiyyah, "Faizan e Aaishah Siddiqah".)

21st Ramadan

On the 21st of Ramadan, 40 AH, the fourth rightly guided Caliph of the believers,

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1442 AH. Also read the booklet of Maktaba tul Madina, "Miraculous Wonders of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ".)

22nd Ramadan

On the 22nd of Ramadan, 1326 AH, the celebrated poet and brother of Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ, Mawlana Hasan Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ passed away.

(To learn more, read the Monthly Magazines of Ramadan 1438-1439 AH)

Ramadan

During Ramadan, 2 AH, Sayyidatunā Ruqayyah (رَضِيَ اللَّهُ عَنْهَا), the daughter of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), passed away.

(To learn more, read the Monthly Magazine of Ramadan 1438 AH. Also read the pages 694-695 of the book of Madina-tul-Ilmiyyah, "Seerat-e-Mustafa".)

20th Ramadan

On the 20th of Ramadan, 8 AH, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the conquest of Makka. He purged the Ka'bah of idols before offering Salah inside it.

(To learn more, read the Monthly Magazines of Ramadan 1440 AH/May 2021. Also read the pages 411-453 of the book of Madina-tul-Ilmiyyah, "Seerat e Mustafa".)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

An account, a miracle

I don't like Milk

Maulana Arshad Aslam Attari Madani



After finishing dinner, the children gathered in Grandfather's room. Umm-e-Habibah brought cups of warm milk for everyone. Khubayb took his cup, but as usual, Suhayb refused. 'You should not refuse milk. Did you know that our Beloved Prophet ﷺ liked milk?' asked Grandfather.

'Really?' asked Khubayb in astonishment. 'Yes! He ﷺ encouraged us to drink milk,' said Grandfather, 'He ﷺ advised us to drink cow's milk because it takes nourishment from every plant and it contains a cure for every disease,' (Mustadrak, vol. 5, p. 575, Hadith 8274; Al-Tayseer bi-Sharh Jami'-us-Sagheer, vol. 1, p. 260).

Hearing the benefits of milk, Suhayb said, 'Grandfather! I will drink milk every day from now on.' Grandfather tapped Suhayb on the back in a bid to encourage him, then said, 'Children! I will tell you about a miracle regarding milk: There were some noble companions رَضِيَ اللَّهُ عَنْهُمْ, such as Sayyiduna Abu

Hurayrah رَضِيَ اللَّهُ عَنْهُ, who committed themselves to the sole pursuit of religious knowledge. Our Beloved Prophet ﷺ took personal care of them.

One day, feeling extremely hungry, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ sat in a place where people would pass by regularly. Shortly after, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ happened to be walking by. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ seized the opportunity and began talking to him, hoping that he would invite him for a meal. Alas, that did not happen. Then, Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ walked past and Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ began conversing with him, hoping to be invited for a meal. The conversation ended but Sayyiduna Abu Hurayrah's hunger was not satiated.'

Grandfather leaned against the wall and taking a deep breath, placed a pillow in his lap. 'After some time, the Beloved Prophet ﷺ was walking past. He ﷺ looked at Sayyiduna

Abu Hurayrah رَضِيَ اللهُ عَنْهُ and smiled, immediately understanding his companion's need. 'Come with me to my home,' said the Generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As they arrived, a bowl of milk was brought out. 'Go and call all of our seekers of knowledge,' said the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

'Oh no! Grandfather!' Suhayb cried, 'How will Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ be satiated if a single bowl of milk is shared among so many people?' Grandfather replied, 'This is exactly what Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was thinking.'

Grandfather continued, 'Nevertheless, it was the

command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so he رَضِيَ اللهُ عَنْهُ called them. Very quickly, the house was packed with guests. With all of the guests seated, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ: 'Take this bowl and pass it around. Later on in life, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said about this incident, 'I gave the bowl full of milk to one person, he drank to his fill, then I handed it to the next person. I continued passing the bowl around until finally, I returned it to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. All of those who were invited to the home had drunk till they were satiated.'

With the bowl now in the blessed hands of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ عَنْهُ looked at Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ with a smile and said: 'Drink.' So, he رَضِيَ اللهُ عَنْهُ drank then stopped. 'Drink some more,' said the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ drank again. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept telling him to drink and he رَضِيَ اللهُ عَنْهُ kept on drinking until he could drink no more, swearing by Allah عَزَّوَجَلَّ that his stomach could not take another drop. The Generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the bowl, praised and glorified Allah Almighty, recited 'بِسْمِ اللَّهِ' and then drank the remainder of the milk,' (Bukhari, vol. 4, p. 234, Hadith 6452 Summarised).

Grandfather looked towards the children: 'Do you know how many guests there were?' Suhayb answered, 'Grandfather, how can we know their number? Tell us please.' Grandfather said, 'Those who drank the milk were seventy in number.'

'A small bowl and seventy people! How can that be?' asked a bewildered Khubayb.

Grandfather smiled: 'This was a miracle of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and these types of miracles occurred frequently.'



Maulana Rashid Noor 'Attari Madani

BADR and its PEOPLE

Eighty miles from the blessed city of Medina lies a village called Badr. Named after a local who owned a well there, this village was the site of an annual festival before the advent of Islam. However, it is better-known for the historic Expedition of Badr which saw the first group of believers in Islam valiantly face the much larger and better-equipped tyrants of Mecca, persevering until the Muslims gained a resounding victory, and the banner of Islam flew high.

Allah Almighty named this momentous day 'The Day of Separation' (*Yawm Al-Furqan*), alluding to the decisive separation between truth and falsehood that transpired on that day. (*Seerat-e-Mustafa*, p. 210; *Zurqaani 'alal Mawahib*, vol. 2, pp. 255-256) On 12 Ramadan, 2 AH, the Beloved Prophet ﷺ, accompanied by three-hundred and thirteen champions of Islam, left Medina and marched towards Badr. (*Seerat-e-Mustafa*, pp. 211-213) In this expedition, the Muslims possessed only three horses and seventy camels, with three people allocated to one camel. (*Madarij-un-Nubuwwah Persian*, vol. 2, p. 81; *Mirat-ul-Manajeeh*, vol. 5, p. 494)

The honourable companions رَضِيَ اللَّهُ عَنْهُمْ made an arbour-like enclosure from palm tree branches for the protection of the Beloved Prophet ﷺ so that he ﷺ could safely observe the battlefield. The Prophet's friend in both the cave and the grave, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was positioned inside this structure with a sword, guarding the Beloved Prophet ﷺ, while Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللَّهُ عَنْهُ and a few other companions stood guard outside. Masjid Arish is now situated on that site. (*Madarij-un-Nubuwwah Persian*, vol. 2, p. 86; *Sawa'iq-ul-Muharriqah*, p. 30; *Mirqat-ul-Mafateeh*, vol. 10, p. 627)

The battle commenced on Friday, 17 Ramadan. Despite being outnumbered, fourteen believers attained martyrdom on this blessed day while the disbelievers of Mecca suffered seventy fatalities and a further seventy were taken captive. (*Seerat-e-Mustafa*, pp. 220-232-233) Islam honoured these brave believers by granting them a timeless rank, as *Bahar-e-Shari'at* explains:

After the Four Rightly-Guided Caliphs, the Ten Promised Paradise (*Al-Asharah Al-Mubashsharah*) have the highest rank, then Imams Hasan and Husayn رَضِيَ اللَّهُ عَنْهُمَا, followed by the participants of Badr, and then the participants of Bay'at-ul-Ridwan; all of them will certainly be admitted to Paradise. (*Bahar-e-Shari'at*, vol. 1, p. 249)

Dear Readers! Reflect on the following two statements of the Beloved ﷺ regarding the virtue of those honourable companions who partook in the Battle of Badr for the sole purpose of defending Islam:

1. 'إِنِّي لَأَرْجُو أَلَّا يَدْخُلَ النَّارَ إِنْ شَاءَ اللَّهُ مِمَّنْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ' 'I am hopeful that none of those who participated in Badr and Hudaibiyah will enter Hell.' (*Ibn-e-Majah*, vol. 4, p. 508, *Hadees* 4281)
2. 'لَعَلَّ اللَّهَ أَطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ أَوْ فَقَدْ غَفَرْتُ لَكُمْ' 'No doubt, Allah Almighty knows the participants of Badr and He has declared: 'Do whatever you wish, for no doubt, Paradise is guaranteed for you.' (*Bukhari*, vol. 3, p. 12, *Hadees* 3983)

Mirat-ul-Manajih states that ‘The Du’a which is made after reciting the names of the participants of Badr will be accepted.’ (*Mirat-ul-Manajeeh*, vol. 8, p. 567)

May Allah Almighty increase the ranks of the participants of Badr and grant us steadfastness upon the religion of Islam whilst following in their footsteps. And may He make us obedient followers of the Beloved Prophet ﷺ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Our Pious Predecessors

Abu Majid Muhammad Shahid Attari Madani

Ramadan is the ninth month of the Islamic year. In the previous instalment of this magazine from 1438 – 1442 AH, we have learned about 72 noble Companions, awliyā', and ulema who were born in this sacred month. Here are an additional 12:

The Noble Companions عَلَيْهِمُ الرُّضْوَانُ

1. The daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatunā Ruqayyah رَضِيَ اللَّهُ عَنْهَا was born 7 years before the proclamation of Prophethood, in the city of Makkah. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 33 years of age at the time of her birth. She married Sayyidunā 'Uthmān al-Ghanī رَضِيَ اللَّهُ عَنْهُ and migrated to Abyssinia with him. The grandson of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā 'Abdullah ibn 'Uthmān رَضِيَ اللَّهُ عَنْهُ was born there before they migrated to Madina. She passed away in Madina on the Day of Badr, 17th Ramadan, 2 AH. She was laid to rest in al-Baqī'.¹
2. The esteemed Companion, Sayyidunā Kurz ibn Jābir al-Fihri رَضِيَ اللَّهُ عَنْهُ was the chief of the Quraysh before Islam. He accepted Islam after the migration and led an expedition in Shawwal 6 AH. He was honourable, courageous, and a skilled horseman. On the Day of the Conquest of Makkah, he was separated from the army of Sayyidunā Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ and was martyred by the disbelievers.²

The Awliyā' رَحْمَتُهُمُ اللَّهُ

3. Sayyid Gul Muhammad Ḥasanī Qādirī Tordherī رَحْمَةُ اللَّهِ عَلَيْهِ is from the top-ranking saints of Islam. He was the spiritual heir of Rehamkār Bāba. His supplications were answered; he was a pillar for people of all walks of life; and he was empathic with people. Even at his shrine today (Tordher, Swabi, KPK), the ill find cure and the needs of people are fulfilled. He passed away on the 10th of Ramadan, 1180 AH.³
4. Sayyidunā Khawaja Shah Muhammad Imam Ali Farooqi Chishti رَحْمَةُ اللَّهِ عَلَيْهِ was a famous Wali of the Chishti and Qadiri Sufi order. He passed away on the 10th of Ramadan 1282 AH and his shrine is in Jaipur, Rajasthan, India.⁴

5. Sayyidunā Hājī Najm al-Dīn Fārūqī Shaykhawatī رَحْمَةُ اللهِ عَلَيْهِ was born in 1234 AH in Jaipur, Rajasthan, India. He was born into the family of Khawāja Ḥamīd al-Dīn and he passed away on the 13th of Ramadan 1287AH. His shrine is in Fatehpur (Shaykhawati, Rajasthan). He was the spiritual heir of Pīr Phatān, a seasoned scholar of the outer and inner sciences, and a skilled poet. He authored 11 books in Urdu and 8 in Persian. *Manāqib al-Maḥbūbīn* is from his well known works.⁵
 6. Sayyidunā Khawāja Muhammad Fazal Shāh Waryamālī رَحْمَةُ اللهِ عَلَيْهِ was born in Chakwal into a sayyid family circa. 1265 AH. He passed away on the 22nd of Ramadan, 1331 AH, in Waryamaal (Karila, Chakwal). His shrine is found there too. He had memorised the Quran and was a proficient qari and the spiritual heir of Shams al-'Ārifīn. He was a man of miracles and a respected Sufi guide.⁶
 7. Sayyidunā Wārith 'Alī Chishtī رَحْمَةُ اللهِ عَلَيْهِ was born in Sukho, near Gujar Khan, Rawalpindi, into a respected family in 1268 AH. It was there that he also passed away in Shaban or Ramadan in the year 1371 AH. He was pious and righteous; respected and loved by his people; an expert doctor; a poet in the Persian language; a Sufi and a spiritual heir of Shams al-'Ārifīn.⁷
- The Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِم:**
8. Mawlānā 'Abd al-Nabī Hāshimī رَحْمَةُ اللهِ عَلَيْهِ was born in Bhoi Ghaar (Hassan Abdal, Attock) into the knowledgeable and spiritual Hāshimī family in 1262 AH. He passed away on the 8th of Ramadan 1311 AH and is buried in the Abaai cemetery (Pindashriki Bhoi Ghaar). He was the scholar of his time, a proficient writer, a poet, and a Sufi. His book *Tadhkira al-Maḥbūb* (Mawlana Muhammad Ali Makhdōi) is an indispensable source of information.⁸
 9. The scholar of scholars and teacher of teachers, his eminence Hidāyat Allah Khan Jaunpurī رَحْمَةُ اللهِ عَلَيْهِ was born in Rampur, Uttar Pradesh, India and passed away on the 1st of Ramadan 1326AH in Jaunpur. He was laid to rest in Dargha Rashidabad. As the foremost student of the renowned martyr-scholar Fazl al-Haqq Khayrabadī, he mastered the rational and transmitted sciences and was hailed as a pioneer capable of gauging source texts to derive rules and principles. For over 40 years as the foremost teacher of Madrassa Hanafiya Jaunpur, he trained countless ulema including Mufti Amjad Ali Azami رَحْمَةُ اللهِ عَلَيْهِ and other towering figures.⁹
 10. The great scholar from the family of Ghaus ul-A'zam, Shaykh Sayyid 'Abd al-Fattāh Khaṭīb al-Dimashqī رَحْمَةُ اللهِ عَلَيْهِ was born in Damascus in 1277 AH. He was the Imam of Masjid Madrassah Fathi and the Khatib of Jami Masjid Sayyidunā 'Umar. He was also the librarian of Daar-ul-Kutub al-Zaahiriyya. He passed away on the 26th of Ramadan 1336 AH and is buried in the cemetery of Dahdaah.¹⁰
 11. Mawlānā Sirāj al-Dīn Anjrawī رَحْمَةُ اللهِ عَلَيْهِ was born in Pai Khel, Mianwali, to a knowledgeable family. His parents passed away during his childhood and he was educated in Makhad Sharif. He was an excellent scholar, a Sufi, the teacher of teachers, an exceptional teacher at the Makhad Madrassa, a person of saintly miracles, and someone whose supplications were always accepted. He passed away on 29th of Ramadan, 1336 AH, and his shrine is located in Anjra Afghan (Attock). He also delivered lessons on Bukhari for 7 years in Makkah.¹¹
 12. Mawlānā Pīr Maḥbūb Aḥmad Khayr Shah Jamātī رَحْمَةُ اللهِ عَلَيْهِ was born in Amritsar (East Punjab, India). He was born into a Kashmiri family and passed away there on the 9th of Ramadan 1338 AH. He was a scholar who practised what he preached, a powerful orator, and a skilled debater of Ahl al-Sunnah. He authored several books and was the spiritual heir of Amīr-e-Millat.¹²

¹ *Al-Istee'ab*, vol. 4, pp. 398 - 400

² *Al-Isaabah Fi Tamyeez Al-Sahabah*, vol. 5, p. 434, *Seerat Ibn Hishaam*, p. 570, *Mawahib al-Ladunniyya*, vol. 1, p. 263

³ *Encyclopedia Awliya e Kiram*, vol. 1 p. 322

⁴ *Tazkirah Al-Ansaab*, p. 79

⁵ *Tazkirah Awliya Rajasthan*, vol. 1, pp. 44 - 48

⁶ *Tazkirah Ulama e Ahl-Sunnat Chakwal*, p. 107

⁷ *Foz ul maqal fi Khulafa e Peer Sial*, vol. 17, pp. 417 - 426

⁸ *Tareekh Ulama e Bhaui Gar*, p. 105

⁹ *Mumtaz Ulama e Faranghi Mahal Lucknow*, p. 401

¹⁰ *Ithaf Al-Akhbar*, pp. 437 - 438

¹¹ *Tazkirah Ulama e Ahl-Sunnat Attock*, pp. 134 - 138

¹² *Tazkirah Khulafa e Ameer Millat*, pp. 44 - 46

Children and Ramadan

Asif Jahanzayb Attari Madani

Ramadan is a month of mercies and blessings, and parents may also wish for their children to spend this important month in the best of manners. However, keeping children engaged in good activities is a great test for parents. Listed below are a series of beneficial suggestions for parents to help them get their children involved in Ramadan and reap the fruits of its blessings.

1. Practical tasks

If children are getting in the way of suhoor and iftar preparations, try getting them involved by giving them something simple to help out. This way, you will not be disturbed by disruptive behaviour and the children will learn to lend a hand in household chores.

2. Give responsibilities to children

Children are full of energy at the time of iftar. Channel this energy into making iftar more enjoyable by assigning small tasks to them. For example, one child can be responsible for serving water to everyone, and the other can be in charge of juice. Like this, you will instil a desire to serve others in them.

3. Give children time after Tarawih

The recitation of the Quran and circles of studying the Quran are common in Ramadan, and children have a great desire to hear unique stories too. After

Tarawih prayer, give some time to your children by telling them Quranic stories and accounts, the signs of Judgement Day, or something similar. Not only will this increase their interest and love for the Quran but increase their knowledge too.

4. Encourage children to recite the Quran

The passion for reciting and teaching the Quran is at its peak in Ramadan. In this month, one should pay special attention to making their children recite the Quran. So when telling your children a story from the Quran, or if they themselves mention something regarding the Quran to you, parents should try to have them recite the relevant part of the Quran along with its translation so that they become aware of the juz in which their intended story, incident or fact is mentioned. This will also increase their knowledge of the Quran, and encourage them to remain attached to it.

5. Positive use of technology

It is almost impossible to keep children away from electronic devices. Download Islamic apps (for example, Kalima and Du'a and Zehni Azmaish) to their phones or tablets. This will be more productive for them.

The month of Salat upon the Prophet ﷺ

Maulana Muhammad
Jawaid Attari Madani

The beloved Prophet ﷺ said: 'شَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ اللَّهِ' meaning, 'Sha'ban is my month, and Ramadan is the month of Allah.'¹

The Prophet ﷺ said Sha'ban is his month because he would keep optional fasts in this month. And Ramadan is the month of Allah because He made it necessary to fast during this month.²

Dear children, Sha'ban is the eighth month of the Islamic year. This month is also called the month of the Prophet. It is also called the month of *Salat*. It is mentioned in *Ghunyah al-Talibeen*: 'In the month of Sha'ban, a lot of *Salat* is sent upon Sayyiduna Muhammad ﷺ; this is the month of sending *Salat* upon the Prophet ﷺ.'³

In this month, the companions رَضِيَ اللَّهُ عَنْهُمْ would also become busier in remembering Allah and reciting the Quran. They would also keep more optional fasts. Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ said: 'After sighting the moon of Sha'ban, the companions would busy themselves in reciting the Quran and paying their zakat.'⁴

Dear children, there is a very special night in this month called "The Night of Salvation". The pious people of Allah spend this night in worship. Sayyiduna Muhammad Bin Ishaq al-Makki al-Faakihi رَحِمَهُ اللَّهُ عَلَيْهِ was a pious person who passed away approximately 1100 years ago. He writes in his book: 'On the Night of Salvation, the people of Makkah would go to al-Masjid al-Haraam, pray salah and do *tawaaif* of the Ka'bah. They would recite the Quran, stay awake and worship until the morning. They would drink Zam Zam water, use it for bathing, and store it for the people who were ill. By doing these things, they would receive the blessings of this night.'⁵

Dear children, on this night, you should also bathe; wear new, clean clothes; and apply fragrance. Then, join the gathering of Dawat-e-Islami or a gathering taking place in your local Masjid. Bring your father, guardian or older brother with you. Spend this night performing a lot of worship, reading the Quran, remembering Allah Almighty and sending *Salat* upon the Prophet to gain blessings اِنْ شَاءَ اللَّهُ.

We pray to Allah Almighty that He gives us the ability to spend this night in worship and refrain from sin.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Jami al-Sagheer, p. 301, Hadith 4889

² Fayd al-Qadeer, vol. 4, p. 213, Hadith 4,889

³ Ghunyah al-Talibeen, vol. 1, p. 342

⁴ Ghunyah al-Talibeen, vol. 1, p. 341

⁵ Akhbar Makkah li al-Faakhi, vol. 3, p. 84

Value Ramadan

The month of Ramadan is an important month for Muslims. Just as a furnace purifies ore to produce pure metal, Ramadan purges sinners and elevates the ranks of the pious. Fortunate people eagerly await its advent, and when it does finally arrive, they value it by steeping each moment in worship, prayer, and supplication.

The Mother of all Believers, Sayyidah 'Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا explains the prophetic approach to this blessed month:

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Ramadan would arrive, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would combine Salah and first twenty nights. When the last 10 days would arrive, he would prepare himself for worship of Allah Almighty. (*Musnad Ahmad, vol. 9, p. 338, Hadith 24444*)

In another version, She رَضِيَ اللَّهُ عَنْهَا remarked, 'When the month of Ramadan would arrive, the colour of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would change, he would worship abundantly and make a lot of supplications. (*Shu'ab-ul-Iman, vol. 3, p. 310, Hadith 3625*)

We too should organise our daily activities to accommodate fasting, obligatory prayers, supererogatory prayers such as Tahajjud, Ishraq, Chasht, and Awwabeen, recitation of the Quran, Zikr, prayers on the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and abundant supplications. The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'In every night of Ramadan, an announcer (an angel making an announcement) calls out till dawn, 'Seeker of goodness! Make a firm intention and be happy. And you who intends evil! Abandon evil. Is there anyone seeking forgiveness, so that his request can be fulfilled? Is there anyone repenting, so that his repentance can be accepted? Is there anyone supplicating, so that his supplication can be accepted? Is there any beggar, so that his need can be fulfilled?' (*Durr-e-Mansoor, vol. 1, p. 146*)

My sisters, in this blessed month, do not neglect to pray for forgiveness, to repent sincerely in His court, and to seek the fulfilment of your needs. You will be able to perform these activities effectively if you can perform I'tikaf in the prayer area of your home. As well as being a Sunnah of the Prophets, I'tikaf is the practice of the Mothers of the Believers. Sayyidah 'Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا related that the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed I'tikaf during the last 10 days of Ramadan until his passing away. After him, his pure wives رَضِيَ اللَّهُ عَنْهُنَّ would perform I'tikaf. (*Bukhari, vol. 1, p. 664, Hadith 2026*)

I'tikaf in the Hadith

1. Whoever performs I'tikaf with faith, intending reward, all his previous sins will be forgiven. (*Jami'-us-Sagheer, p. 516, Hadith 8480*)
2. Performing I'tikaf for 10 days is akin to performing two Hajj and two Umrahs. (*Shu'ab-ul-Iman, vol. 3, p. 425, Hadith 2966*)

May Allah Almighty grant us the ability to value Ramadan.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shar'i rulings regarding Islamic Sisters

Mufti Muhammad Qasim Attari



Depriving women of inheritance

What do the scholars of Islam and Muftis of the Shari'ah say about disinheriting daughters by declaring them to be 'Aaq (disobedient to their parents)?

Danish Azhar: (Quetta, Rawalpindi)

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

The word 'Aaq' refers to someone who is disobedient. Those who are disobedient to their parents become 'Aaq themselves and are guilty of committing a major sin and the parents declaring them 'Aaq has no bearing on this. Nonetheless, the meaning of 'Aaq is certainly not that they will be deprived of their share of inheritance. Nowadays, some people declare their offspring as 'Aaq and attempt to disinherit them; this has no Islamic basis and does not actually disinherit any rightful heir. In fact, the perpetrator of this act is committing a sin. Inheritance is an Islamic right, enshrined in the Quran, which cannot be overruled by a person merely claiming it is cancelled. Coming to the question, whether the child is a son or a daughter, depriving them of their share of inheritance by deeming them 'Aaq is unlawful in Islam and the child will remain entitled to their rightful share as per the portions determined by Islamic Law.

Moreover, depriving daughters of their share of inheritance, partially or entirely, due to ignorance or custom, as occurs in some places, is completely Haraam and a sin that leads to the Hellfire because it is a form of unjustly taking someone else's wealth and a practice of some disbelievers.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Salah of a married woman visiting her parents

What do the scholars of Islam and the Muftis of the Shari'ah say about a woman who lives in Hyderabad and got married in Karachi, and now has permanently ceased residing in Hyderabad, having moved to Karachi with her husband now when she comes to visit her parents' home in Hyderabad for 4 or 5 days would she read her full Salah or Qasr (traveller's Salah)?

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

In the aforementioned situation, since the woman has ceased living in Hyderabad and has now moved permanently to Karachi with her husband, this means that now Hyderabad ceased to be her original residence (Watan Asli). Therefore, when visiting her parents' home for a duration less than 15 days and nights, she will perform Qasr Salah (i.e. she will read two Rak'at Fard instead in place of four Rak'at Fard). The reason for this is that if a woman starts living in the city of her husband after marriage and permanently ceases living in her parents' home, then her parents' home no longer remains her Watan Asli. In this situation, if there is a distance of at least 92km between the city of her husband and that of her parents, and she comes to her parents with the intention of staying for less than 15 days and nights, then the command for her is to perform Qasr Salah in place of the four Rak'at Fard Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Lady of the Universe: Fāṭima al-Zahrā'

Muhammad Bilal Sa'eed Madani

Sayyida Fāṭima رَضِيَ اللَّهُ عَنْهَا is the most beloved daughter of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Honoured with many titles and honorifics, she is hailed as the leader of the women of Paradise and the leader of the women of the worlds. As a shining reflection of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, her appearance, disposition, and deportment mirrored the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Her blessed birth

She was born five years before the announcement of Prophethood² in the home of Sayyida Khadija al-Kubrā رَضِيَ اللَّهُ عَنْهَا, because of which, it is called the *mawlid Fāṭima*.³ Her birth illuminated the surroundings of Makka and the radiance of her being enlightened its citizens.

As with all her children, Sayyida Khadija رَضِيَ اللَّهُ عَنْهَا did not entrust Sayyida Fāṭima رَضِيَ اللَّهُ عَنْهَا to a wet nurse, choosing to personally care for her instead. Thus, Sayyida Fāṭima رَضِيَ اللَّهُ عَنْهَا was nurtured under the careful supervision of Sayyida Khadija رَضِيَ اللَّهُ عَنْهَا.⁴

Her godliness and devotion

The worship of Allah Almighty was central to her life. As a devoted servant of her Lord, she spent her days fasting and her nights standing before Him in prayer with utmost love and heartfelt devotion.⁵ This deep reverence for Allah Almighty permeated every area of her life. Even on the first night of her marriage to Sayyiduna 'Alī رَضِيَ اللَّهُ عَنْهُ, she spent the entire night with him in Salah, praying to and beseeching Allah.⁶

Her modesty

No unrelated man ever saw her, not even her

shadow. Her modesty and humbleness is well known. Before her demise, she willed for her funeral rites to be carried out in a way that would prevent any man seeing her. Even on the Day of Reckoning, when all humanity will be gathered, mankind will be ordered to lower their gazes before she crosses the Bridge, so nobody will see her.⁷

Spending in the Way of Allah

Spending in the Way of Allah was her most beloved of deeds. This quality of hers was even mentioned by Allah Almighty, in the Holy Quran.⁸

Her marital life

The marriage of Sayyidunā Alī and Sayyida Fāṭima رَضِيَ اللَّهُ عَنْهُمَا was a union of great splendour and esteem. Allah Almighty was pleased with this union, and it was blessed with the prayers, advice, and kindness of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to one narration, they were married on the 26th or 27th Safar, 2 AH.⁹

After marriage, she diligently undertook her household responsibilities. Although she faced many challenges and difficulties, her patience and forbearance were unshaken. She worked the flour mill which would leave painful marks on her blessed hands and undertook the laborious task of filling and carrying water containers among other demanding chores.¹⁰ Yet, her heart remained patient and her tongue grateful to Allah Almighty.

Raising children

She had three sons, Ḥasan, Ḥusayn, and Muḥsin, and three daughters, Zaynab, Ruqayyah, and Umm

Kulthūm. Sayyidunā Muḥsin and Sayyida Ruqayyah passed away in infancy.¹¹

Her love for the Holy Prophet ﷺ

Her heart brimmed with unwavering reverence and unbound love for the Messenger of Allah ﷺ. When he would visit, she would seat him in her place, rejoice when he would be happy, and grieve when he was sad.

Even as a child, she was a brave soul who was willing to face anyone or anything for the sake of Allah's Messenger ﷺ. In the early days of Islam, the disbelieving leaders of Quraysh placed camel entrails on the Prophet's back while he prostrated in the vicinity of the Ka'ba. When Sayyida Fāṭima رضي الله عنها — who was a child at the time — was told of this, she rushed to his aid and immediately removed the entrails.¹²

In the Expedition of Uhud, many Companions were martyred or injured, and the Messenger of Allah ﷺ was also wounded. In the heat of the battle, Sayyida Fāṭima رضي الله عنها stood by her father, nursing him and washing his wound with water. Realising that the bleeding is not stopping, she took a piece of a palm mat, burnt it to a cinder, and rubbed its ashes into the wound on the blessed face of the Holy Prophet ﷺ until the bleeding was stemmed.¹³

The love of the Holy Prophet ﷺ for her

Our master, the Messenger of Allah ﷺ often expressed his love and affection for his dear daughter, Sayyida Fāṭima رضي الله عنها. Whenever she visited, he would seat her in his place.¹⁴ She was the first person he would meet after returning from a journey.¹⁵ Once, he remarked, "My daughter Fāṭima is part of me. I dislike whatever she dislikes, and I am pained by whatever pains her."¹⁶

Her love for the honourable wives of the Holy Prophet ﷺ

She shared mutual love and respect with the Mothers of the Believers. A glimpse of this can be seen from the following incident. Sayyida Āisha al-Siddīqa رضي الله عنها was asked: "Who did the Messenger of Allah ﷺ love the most?" She replied: "Fāṭima." She was then asked: "From the men?" She replied: "Her (Sayyida Fāṭima's) husband."¹⁷

Explaining this hadith, Mufti Ahmad Yar Khan Na'eemi رحمه الله عليه said:

This demonstrates Sayyida Āisha's truthfulness and selflessness as she did not call herself or her blessed father the most beloved people to the Holy Prophet ﷺ. Rather, whoever in her knowledge was most entitled to this was named openly and clearly. This is also evidence of her utmost humility. If this very question was asked to Sayyida Fāṭima رضي الله عنها, she would have said the most beloved of the Holy Prophet ﷺ was Sayyida Āisha رضي الله عنها, and her blessed father. We thus can clearly ascertain the level of purity found in the hearts of these blessed individuals. As for the contingent of people who consider these luminous personalities to be enemies of one another; there is only regret and lament for them.¹⁸

Her passing from this world

After the Messenger of Allah ﷺ left this world, Sayyida Fāṭima رضي الله عنها was overwhelmed with grief and unrest, spending her days and nights crying and yearning to be with him. Only six months after the passing away of the Holy Prophet ﷺ, Sayyida Fāṭima رضي الله عنها succumbed to her sorrows and left this temporary world on 3rd of Ramadan.¹⁹ According to an authentic narration, the first Caliph of Islam and Commander of the Faithful, Sayyidunā Abū Bakr رضي الله عنه led her funeral prayer.²⁰ She was laid to rest in al-Baqī' cemetery in Madīna, as per the most reliable account.²¹

¹ Mirat ul Manajeeh, vol. 8, p. 453

² Sharh Al-Zurqaani, vol. 4, p. 331

³ Al-Seerah al-Halbiyah, vol. 1, p. 91

⁴ Tareekh Madina Dimashq, vol. 3, p. 128

⁵ Madarij Al-Nubuwwah, vol. 2, p. 461

⁶ Al-Raud Al-Faa'iq, p. 278

⁷ Mustadrak, vol. 4, p. 136, Hadith. 4781

⁸ Part 29, Surah e Al-Dahar, verse 8 – 9, Tafseer Durr Mansoor, vol. 8, p. 371

⁹ Tareekh Madina Dimashq, vol. 3, p. 128

¹⁰ Abu Dawood, vol. 4, p. 409, Hadith. 5063

¹¹ Madarij Al-Nubuwwah, vol. 2, p. 460

¹² Bukhari, vol. 1, p. 102, Hadith 240

¹³ Bukhari, vol. 3, p. 43, Hadith 4075

¹⁴ Abu Dawood, vol. 4, p. 454, Hadith 5217

¹⁵ Mustadrak, vol. 4, p. 141, Hadith 4792

¹⁶ Tirmizi, vol. 5, p. 464, Hadith 3893

¹⁷ Tirmizi, vol. 5, p. 467, Hadith 3900

¹⁸ Mirat ul Manajeeh, vol. 8, p. 469

¹⁹ Madarij Al-Nubuwwah, vol. 2, p. 461

²⁰ Mirat ul Manajeeh, vol. 8, p. 456, Hilya tul Awliya, vol. 4, p. 100, Raqm 4895

²¹ Fatawa Razawiyyah, vol. 26, p. 432, Madarij Al-Nubuwwah, vol. 2, p. 461

Blessings of Ramadan

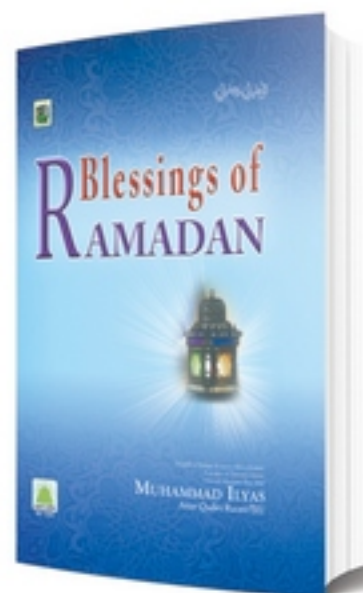
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