

Monthly Magazine

Faizan-e-Madinah

April 2023 (Ramadan & Shawwal)



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(Dawat-e-Islami)



Monthly Magazine

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MADINAH
April 2023

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Translated into English by
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Quranic Pearls

The Grandeur of Allah Almighty

Mufti Abu Salih Muhammad Qasim Attārī

Allah states:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٩٣﴾

“Every day He has a ‘new’ task”^{1,2}

Commentary: Reportedly, this verse was revealed in refutation of a group of Jewish people who claimed that Allah does not do anything on Saturday.³ In response, it was made clear that divine actions and influx are unceasing, every day, in every moment. The manifestations of His divine attributes are beyond enumeration.

Allah makes apparent His power in every moment by giving sustenance, bestowing life, granting death, conferring honour, and causing disgrace, for example. He may also bestow a person with untold riches while He causes another to become needy, out of His wisdom.

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It is from the glory of Allah that He forgives, averts calamities, grants honour to a nation, and causes another to be

disgraced.”⁴ Divine acts are ongoing, in every moment, but we cannot describe Allah as “occupied” or “busy” since these terms have implications which undermine Allah’s transcendence and majesty.

If all humans were to come together to utilise their combined intelligence and their collective mind in an attempt to understand divine acts, it would be impossible. To understand this concept, ponder on the following examples. From the workings of the planets and stars to quantum particles, nothing is static but constantly changing – and it is Allah who effectuates these changes.

The day turning into the night, and the night becoming hidden in the day are not just actions that take place in one moment. The sun rises, sets and embraces the night through a gradual process, and the ultimate effector in all of this is Allah:

تُؤَيِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَيِّجُ النَّهَارَ فِي اللَّيْلِ

“You cause part of the night to enter into the day, and

You cause part of the day to enter into the night.”⁵
Similarly, the process of creation and death is ongoing, with people, animals, and plants being born while others die. He declares:

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

“You bring forth the living from the dead, and You bring forth the dead from the living.”⁶

Prayers are being made in His pure court; be it the sick seeking health, the grief-stricken seeking relief, the childless seeking children, the financially constrained seeking sustenance, or the calamity-stricken seeking deliverance. These supplications are made by the creation in various forms and tongues, and Allah hears them all. In accordance to His will and wisdom, He responds to them.

A brief study of even selected parts of the Quran reveals that divine attributes become apparent as follows: Allah grants guidance to people; He allows transgressors to proceed towards misguidance; He pardons the misdeeds of people and grants them bounties; He sees and is aware of every single action of the creation in detail; He mentions those who are engaged in His remembrance; He tests His servants in various ways; He accepts repentance; He grants sustenance to the entire creation; He takes out Muslims from darkness towards light; He grants guidance to those who seek it, and He grants wisdom to whomever He wills.

He accepts the good deeds of people; eliminates usury and grants blessings in charity; fashions children however He wills before they are born; aids the weak; grants authority to whomever He wills and seizes it from whomever He wills; grants honour to whomever He wills and debases whomever He wills; loves the righteous and dislikes the wrongdoers; rewards the grateful; loves those who are patient, who do good, and trust Him; gives them from the treasures of His knowledge; and grants ease to His servants.

In light of these truths, the final word in this matter is what Allah has stated Himself, and it is only

through His words that we can express some of the sentiments of our hearts, and they are:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِبِثْلِهِ مَدَدًا ﴿٩٠﴾

“Say you ‘dear Beloved’, ‘If the sea becomes ink for ‘writing’ the Words of my Lord, the sea will definitely therefore finish and the Words of my Lord would never come to an end; even if we bring another ‘sea’ like it to help it.’”⁷

He also states:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٣﴾

“If all the trees in the earth become pens, and the seas be its ink; seven seas further, as back up; so, the Words of Allah will not come to an end. Indeed, Allah is Dignified, Ever Wise.”⁸

If all of the trees in the world were made into pens, and the seven seas were to become ink, and then these pens and this ink were used to describe the grandeur of Allah Almighty, the pens and inks would be spent but the words describing divine greatness would not come to an end. Whether the seas are seven or however many more, they are restricted and have a certain limit, but the grandeur of Allah Almighty is endless; so how can the limited encompass the unlimited?

O Allah! Fill our hearts with Your majesty and Your love and protect our faith.

أُوهِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ Such as giving honour, causing disgrace, giving life, and causing death.
- ² *Al-Quran*, 55:29
- ³ *Tafsir Khāzin, al-Rahman, under verse no: 29, vol. 4, p. 211*
- ⁴ *Sunan Ibn Mājah*: 202
- ⁵ *Al-Quran*, 3:27
- ⁶ *Al-Quran*, 3:27
- ⁷ *Al-Quran*, 18:109
- ⁸ *Al-Quran*, 31:27

Schedule for Reciting the Quran

Mawlana Muhammad Nasir Jamal Attari Madani



The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ

“Whoever recited the Quran in less than 3 days, he did not attain comprehension.”¹

This blessed statement of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ highlights the significance and importance of understanding the noble Quran, just as Mufti Ahmad Yar Khan Naeemi رَحِمَهُ اللهُ عَلَيْهِ explains:

The person who always completes the Quran in less than 3 days can neither properly comprehend the words of the Quran nor reflect on its outward meanings due to this speedy recitation. It should be noted that this ruling is for common believers; when they recite quickly, the tongue becomes knotted and the letters are not correctly articulated. The ruling for the special ‘servants of Allah’ is different. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite up to 5 or 6 *juzz* of the Quran in just one unit (rak’ah) of Tahajjud salah.

Sayyidunā ‘Uthmān al-Ghanī رَضِيَ اللهُ عَنْهُ completed a reading of the Quran in one night. Prophet Dāwūd عَلَيْهِ السَّلَام would complete the Zabur (Psalms) in only a few minutes, and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would complete the Quran before the horse was saddled.²

Shaykh Musa Sadrani رَحِمَهُ اللهُ عَلَيْهِ would complete the recitation of the Quran 70,000 times in a single day and night. On one occasion, he kissed al-Hajr al-Aswad and upon reaching the door of the Kaaba, had completed an entire Quran, which the people heard word by word.³

To recite the Quran and understand it proficiently, we need to make a plan and action it. The following plan is being presented in relation to this. Make it a necessary part of your life in order to become habitual in reciting the Quran.

Prior to reciting the Quran

Ensure that you are ritually pure as you are not permitted to recite the Quran in a state of major ritual impurity and menses/post-natal bleeding. Furthermore, as well as being in this state of purity, it is necessary to have wudu when touching the Quran.

Choose a clean place. To maximise the spiritual benefits of this great form of worship, perform it in the masjid or in the designated prayer area at home.

While reciting the Quran, sit respectfully facing the Kaaba as this manner of sitting will be conducive in allowing you to read with complete devotion.

Select a time in which you are relaxed, focused, and can engage fully. Make this your regular slot for Quran recitation.

The words of the Quran were uttered by the blessed tongue of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now, the question is, have we learnt to recite the Quran in the same manner as the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did? If the answer is no, then we should learn to do so. Dawat-e-Islami provides this service in the form of Madrasa tul Madina (for Adults and online), a service which you can also take benefit of.

To study Madani Qaidah and to learn the correct method of articulation, اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami has also released a mobile application which can be downloaded free of cost via play store.

During recitation of the Quran

Allah Almighty revealed the Quran to the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that we may reflect and contemplate its truths and timeless messages.⁴ Sayyidunā Ibrāhīm Khawwāṣ رَحْمَةُ اللهِ عَلَيْهِ prescribed five cures for the heart, the foremost of which is to recite the Quran with contemplation.⁵ Therefore, do not only concentrate on uttering the words of the Quran with the tongue but ponder on its meanings too. A great way of doing this is to read the translation from Kanz al-Iman and the commentary from Khazā'in al-Irfān or Ṣirāṭ al-Jinān alongside this.

When there is mention of mercy, blessings, or Paradise in the verses, you should implore Allah to grant you those bounties. In contrast, seek refuge with Allah whenever you come across the mention of punishment for the disbelievers and thank Him for making you a Muslim. If you encounter any mention of punishment for Muslim sinners, and you are not engaged in that sin, ask Allah for steadfastness. However, if you are involved in that sin, you should repent immediately and firmly intend to refrain from it. You should also ask Allah Almighty for forgiveness and salvation from the punishment of the Fire.

When the verses proclaim "O believers," then one should respond with "I am present" with their heart and ponder on the message of the verse, firmly intending to follow it. One can also select specific verses of the Quran and repeat them.

Try to create the various states within yourself while reciting the Quran; do tasbīḥ wherever tasbīḥ is to be performed and shed tears where the requirement is to cry. If crying is difficult, then at least display a crying appearance. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "This Quran was revealed with grief, so cry when you read it, and if you cannot cry, display a crying appearance."⁶

These were only a few examples of ways to contemplate on the Quran, so it is possible that initially you search for verses in accordance to these ways in order to develop a habit of contemplating, but if this method proves difficult, then one can begin the practice of contemplation by reading the article of the Faizan-e-Madinah Monthly Magazine titled 'Quranic Pearls'. Alongside this and in accordance with your daily routine, it would be beneficial to read the following in sequence, O Believers!, Taleemat e Quran (7 volumes), Marifat al-Quran, Iḥām al-Quran and then Ṣirāṭ al-Jinān.

Time and duration of reciting the Quran

To foster a strong bond with the Quran, appoint a start and finish time for the recitation. If possible, finish one complete recitation of the Quran every month by reading 1 juzz daily. It becomes relatively easy to make such a schedule in the blessed month of Ramadan, and we should continue this after the month of Ramadan as well. If one is deprived of reciting the Quran on a particular day, they should try to make up for it later.

Reciting the Quran regularly will enhance your love for Allah Almighty and His Messenger, just as Sayyidunā 'Abdullah b. Mas'ūd رَضِيَ اللهُ عَنْهُ said: "Whoever wishes to learn whether he loves Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he should know that if he loves 'reciting and acting on' the Quran, then he also loves Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."⁷

Time of completing the Quran

In summer, it is better to complete the Quran in the morning, and in the winter, it is preferable to complete it in the first part of the night, as the hadith states: "The angels seek forgiveness till the evening for the one who completes the Quran in the morning, and they seek forgiveness till the morning for the one who completes it in the first part of the night."⁸ As the day is longer in the summer, by completing the Quran in the morning, the angels will seek forgiveness for you for longer. The same is true for the nights in winter.⁹

May Allah Almighty grant us the ability to recite the Quran.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Jāmi' al-Tirmidhi: 2,958

² Mirāt al-Manājīḥ, vol. 3, p. 270

³ Mirqāt al-Mafātīḥ: 2,201

⁴ Al-Quran, 38:29

⁵ Tabaqat al-Sufiyya, p. 222

⁶ Sunan Ibn Mājah: 1,337

⁷ Al-Mu'jam al-Kabīr: 8,657

⁸ Ḥilyat-ul-Awliyā: 6,199

⁹ Bahār-i-Sharī'at, vol. 1, p. 551

Dār al-Iftā

AHL AL-SUNNAH

Mufti Muhammad Qasim ‘Attari

1. Is it necessary to make up the fast that was invalidated before the age of puberty?

Q: What do the scholars of Islam say about the following matter: although young children are often encouraged to fast, they are made to break the fast early as they cannot bear the hunger and thirst. Will it be necessary for these children to make up for the broken fasts once they reach the age of puberty?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If a pre-pubescent child keeps a fast and then breaks it, it will not be necessary for him to make it up.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. The ruling in relation to reciting Sūrat al-Ikhlās 3 times during Tarāwīḥ ṣalāh

Q: What do the scholars of Islam say about the following matter: when the recitation of the Quran is completed during Tarāwīḥ, Sūrah al-Ikhlās is recited 3 times. Please provide guidance on this.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When the recitation of the Quran is completed during tarāwīḥ salah, reciting Sūrat al-Ikhlās 3 times is preferred (*mustahab*), as one attains the reward of reciting the entire Quran through this. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared Sūrat al-Ikhlās to be equal to one-third of the Quran, i.e. reciting Sūrat al-Ikhlās 3 times results in the reward of reciting the entire Quran. Additionally, repeating the same verse in one unit of *nafl* salah is established from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As tarāwīḥ is a *nafl* salah, one is permitted to repeat Sūrat al-Ikhlās within it, without any dislike attached to this action. However, It is disliked (*makrūh*) to repeat a sūrah within the obligatory (*farḍ*) without valid excuse.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Are toll plazas taken into consideration when determining the end of city limits?

Q: What do the scholars of Islam say about the following matter: a journey begins when the city limits come to an end. In current times, will a toll plaza be considered the end of these limits? Likewise, will the borders of the next city begin from the toll plaza?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Figuring out the start or end of a city's settlements cannot be based on a toll plaza. This is because it is not necessary for a

toll plaza to be located in the place where, according to Islamic law, a city's adjoining settlements come to an end and one becomes a traveller. Toll plazas are often situated in areas that are much beyond the end of the city's adjoining settlements.

Toll plazas are made in accordance to the city's borders as determined by the government. Their construction and placement has specific standards that are determined by relevant bodies. On the other hand, the rulings of Islamic law pertaining to travel are linked with the inhabited areas of a city, and it is this connected inhabitation that is known as 'misr' (city) according to Islam. Therefore, government-sanctioned borders and toll plazas that are built on their basis will not be considered when determining rulings of travel in the Shari'ah.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Spending zakat on a madrassah

Q: What do the scholars of Islam say about the following matter: can zakat money, bricks, cement, etc., be utilised for the expenses or construction of a madrassah, and what will be the method of carrying this out?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Without granting ownership to someone deemed a pauper (faqir) in Islamic law, zakat money, bricks, cement, etc., cannot be directly used for the expenses or construction of a madrassah. This is because granting ownership to a pauper (faqir) over the zakat is a pillar and essential condition for the zakat to be discharged. But, when zakat funds, bricks, cements, etc., are utilised directly for the expenses or construction of a madrassah, transferring ownership to a pauper (faqir) is not found. Therefore, as an essential condition is not being met, the zakat will not be valid.

However, a permissible way of doing this would be to give ownership of the money or other items to a pauper (faqir), with the intention of zakat, then he should give permission for it to be utilised for all expenses of the madrassah. In this case, the money and other items can now be used towards the construction and other expenses of the madrassah.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

5. Using zakat for the iftar meal?

Q: What do the scholars of Islam say about the following matter: can zakat be used for iftar meals? For example, a person buys some items for the iftar meal using zakat money and cooks some food, then he invites people (which includes both the rich and poor) to his home and arranges iftar for them and gives them food. Will zakat be discharged like this?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When coupled with good intentions, it is certainly rewardable for a person to arrange iftar meals for people. The hadith traditions detail many virtues of this noble act. However, spending zakat money on iftar meals, as described in the question, is not permissible. Zakat is for the poor and not for arranging iftar gathering for the rich and poor. Zakat will not be discharged by doing this, as the payment of zakat requires the transferring of ownership of the zakat to a rightful person, otherwise the zakat will not be discharged.

In the above-mentioned case, firstly, without differentiating between those who have a right to zakat, the rich and poor are all taking part in the iftari. Secondly, in iftar parties such as this, those who come to eat are not usually given ownership of the food. They are instead only permitted to eat. Zakat will therefore not be discharged in this case.

Zakat can be given to an individual who does not possess gold, silver, cash, business stock or items that are beyond basic needs¹ equal to the zakat threshold (nisab) which is the value of 52.5 tolas of silver, or whose combined value is not equal to this. The beneficiary of zakat must not be from Banu Hāshim.²

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ Those things which a person is in need of, such as a house, those which are required for a house, a conveyance, clothes to wear and other necessities of life
- ² Banu Hāshim refers to the blessed offspring of Sayyidunā 'Abbās, Sayyidunā 'Alī, Sayyidunā Ja'far, Sayyidunā 'Aqil and Sayyidunā Hārith b. 'Abd al-Muṭṭalib رَضَوْنَ اللَّهُ عَلَيْهِمْ أَجْمَعِينَ.



MADANI MUZAKARAH

1. A married woman's share in her father's estate

Q: My father purchased land after my sister's marriage. Does my sister have a share in this?

A: If your father has passed away, there will definitely be a share in it for your married sister too, as marriage has no bearing on the rights of inheritance.¹

2. Fasting during dialysis

Q: Can a person fast during dialysis?

A: You may fast during dialysis if you are able to endure the fast. If there is no danger to life, fear of the illness worsening, or recovery being impeded by fasting, you can fast. In fact, it is obligatory to fast in such a case.²

3. Saying "Yā Sayyidī" to a non-sayyid³

Q: Is it permissible to address a non-sayyid with "Yā Sayyidī"?

A: It is a sin to call a non-sayyid a sayyid. However, "Yā Sayyidī" means, "My master!" and is an expression of respect which may be used for non-sayyids. In Arabic speaking countries, the scholars and righteous people are commonly addressed with this expression. Although it is not commonplace in South Asia, there is no harm in using it.⁴

4. Recite the entire noble Quran in one's lifetime

Q: Is it obligatory to recite the noble Quran once in one's lifetime?

A: It is not obligatory to recite the whole noble Quran at least once in one's lifetime. However, it is obligatory to memorise at least one verse by which the obligation of recitation in salah can be satisfied. It is wājib to memorise Sūrah al-Fātiḥa and a short sūrah or a verse equal to it or part of a verse in order to fulfil the wājib recital of the noble Qur'ān in prayer.⁵ If a person did not recite the entire noble Qur'ān even once in his lifetime, he will still not be sinful.⁶

5. Giving zakat to one's son

Q: Can a father give zakat to his own son?

A: No, he cannot! A father cannot give zakat to his own son.⁷

6. Fasting and the stinging of eyes due to onions

Q: If the sharpness of onions irritates the eyes, will this nullify the fast?

A: When onions are cut, the resulting irritation in the eyes does not nullify the fast.⁸

7. Women and the statement ‘The servants of the Crown of the Saints رَحْمَةُ اللَّهِ عَلَيْهِ

Q: At the end of the process of taking bay‘a, you make the disciples recite the following supplication: “Raise us amongst the servants (*ghulam*) of the Crown of the Saints رَحْمَةُ اللَّهِ عَلَيْهِ.” There is a question from the sisters as to whether they should say “maidservants” (*kaniz*) instead?

A: They should also say ‘Raise us amongst the servants’. Just as both males and females are addressed with “O people” and not “O women” for women. Now, if women begin to use a different word for themselves in place of “servants,” there will be confusion as to whether the word maid (*kaniz*) or female servant (*ama*) should be used. Also, laypeople are not familiar with these words. Therefore, the word “servant” is better as it is commonplace.^{9 10}

8. Intention for Witr Salah

Q: In the intention for salah, we specify the time. For example, for the Fajr salah, we specify the time of Fajr. Which time should we specify in the intention for Witr salah?

A: We will make intention for three rak‘at (units) of wajib for Witr. It is not a condition to specify the time of Isha as it is a definite matter that Witr takes place in the time of Isha. Furthermore, an intention in the heart is sufficient. It is not necessary to verbalise it, although it is recommended.¹¹

9. Opening the fast

Q: What item should the fast be opened with?

A: Open your fast with dates as it is a Sunna. If dates are not available, open it with water as the Sunna will be fulfilled with this too.¹²

Be aware that it is contrary to the Sunna to offer prayer with food particles between the teeth after eating dates or while their sweet taste lingers in the mouth. Therefore, one should thoroughly clean their teeth such that the sweet taste of the dates is thoroughly removed before praying.¹³

10. Nose piercing for women

Q: If a woman does not pierce her nose, will she be sinful?

A: There is no sin in this. The tradition of women piercing their noses has dwindled, it seems. They

apply stickers in place of this.¹⁴

11. Chewing the cartilage from chicken

Q: Is the soft-bone found in chicken meat halal for consumption?

A: This is called the cartilage bone. It is found in sheep and other animals too. It is halal to consume. People often discard it, but this should not be done.¹⁵

12. Fasting and inhalers

Q: If someone suffers from asthma, can he use an inhaler whilst fasting?

A: He cannot use an inhaler whilst fasting.¹⁶

(Footnotes)

¹ Madani Muzakarah, 7th Ramadan, 1441 AH

² Madani Muzakarah, 5th Ramadan, 1441 AH

³ A sayyid is a descendent of Imam Hasan or Imam Husayn – may Allah be pleased with them.

⁴ Madani Muzakarah, 9th Ramadan, 1441 AH

⁵ Bahār-i-Sharī‘at, vol. 1, p. 545

⁶ Madani Muzakarah, 7th Ramadan, 1441 AH

⁷ Radd al-Muhtār, vol. 3, p. 344; Madani Muzakarah, 8th Ramadan, 1441 AH

⁸ Madani Muzakarah, 8th Ramadan, 1441 AH

⁹ Madani Muzakarah, 9th Ramadan, 1441 AH

¹⁰ The term “servant” in the supplication following the bay‘a includes men and women and is not gender specific.

¹¹ Madani Muzakarah, 10th Ramadan, 1441 AH

¹² Sunan Abī Dāwūd: 2,356

¹³ Madani Muzakarah, 1st Ramadan, 1441 AH

¹⁴ Madani Muzakarah, 10th Ramadan, 1441 AH

¹⁵ Madani Muzakarah, 10th Ramadan, 1441 AH

¹⁶ Fatāwā Ahl-e-Sunnat, ep. 9, p. 20; Madani Muzakarah, 25th Sha‘bān, 1441 AH

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MAHNAMA
FAIZAN-E-MADINA

Muhammadan Wisdom for Improving Society

Mawlana Rashid Ali Attari Madani



Principle 68: Strive to serve the weak

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارَ

The one who strives for the widows and the poor is akin to the one who fights in the way of Allah or like the one who spends the night 'in worship' and fasts during the day.¹

Principle 69: Keep assisting your brothers as much as you can

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Allah Almighty helps a person as long as a person helps his brother.²

Principle 70: Save yourself from harming or facilitating in harming others

لَا ضَرَرَ وَلَا ضِرَارَ

Do not harm others nor facilitate harm.³

Principle 71: Earn through hardwork

مَا أَكَلَ أَحَدٌ طَعَامًا حَرَبًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

No one ate food better than that which he earned from his own hands. Indeed, the Prophet of Allah, Dāwūd would eat from that which he earned through his own hands.⁴

Principle 72: Abstain from bloodshed

مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا

Whosoever carries a weapon against us is not from us.⁵

Principle 73: Nurture family ties

صَلَّةُ الرَّجْمِ تَزِيدُ فِي الْعُمْرِ

Maintaining family ties increases a person's lifespan.⁶

Principle 74: Join blood ties as it brings prosperity.

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Whoever loves that his provision is expanded and his lifespan extended should maintain ties of kinship.⁷

Principle 75: Respect your parents

عَنْ يَهُزُّ بَيْنَ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ مِنْ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَلِأَقْرَبَ

Sayyidunā Mu'āwiyah b. Ḥayda رَضِيَ اللَّهُ عَنْهُ asked, "O Messenger of Allah! Who should I be most kind to?" He replied, "Your mother, then your mother, then your mother, then your father, then your relatives in order of nearness in relationship."⁸

Principle 76: Do not be a cause of evil

إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ

The most evil of people in their position before Allah on the Day of Judgement will be the one that people abandon for fear of his evil.⁹

Principle 77: Make ease for debtors

كَانَ الرَّجُلُ يُدَايِنُ النَّاسَ وَكَانَ يَقُولُ لِفَتَاهُ إِذَا آتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ

A man would give loans to people and would instruct his servant, "When you come across a person in financial difficulty, pardon him. Perhaps Allah will pardon us." When, he 'passed away and' arrived in the court of Allah, Allah pardoned him.¹⁰

Principle 78: Seek permissible earnings and spend on good causes

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عَمَلِهِ فِيهَا أَفْنَاهُ؟ وَعَنْ جَسَدِهِ فِيهَا أَبْلَاهُ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيهَا وَضَعَهُ؟ وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ؟

On the Day of Judgement, the feet of a servant will not move until he is asked about four matters: his life and what he spent it in; his body and what he used it for; his wealth: where he earned it from and what he spent it on; and his knowledge: what he did with it.¹¹

Principle 79: Save yourself from avarice

لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا وَلَا يَمَلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ

If a human being had two valleys of wealth, he would desire a third. Nothing will fill the stomach of a human being except soil.¹²

Principle 80: Save yourself from reviling and killing

سَبَابُ الْمُسْلِمِ فُسُوقٌ

Cursing a Muslim is transgression.¹³

Principle 81: Completely avoid non-Mahram women

مَا تَرَكَتْ بَعْدِي فَتَنَةٌ أَمَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

There is no tribulation more harmful to men than women.¹⁴

Principle 82: Women should fulfil the rights of their husbands

أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَوَّجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ

Whichever woman passes away whilst her husband is pleased with her will enter Paradise.¹⁵

Principle 83: Be content with the Divine Decree

إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبِضْتُمْ وَكَدَّ عَبْدِي فَيَقُولُونَ نَعَمْ، فَيَقُولُ قَبِضْتُمْ مَمْرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ، فَيَقُولُ مَاذَا قَالَ عَبْدِي، فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُوهُ بَيْتَ الْحَمْدِ

When the child of a slave of Allah passes away, Allah says to the angels, "You took the child of my slave." They reply, "Yes." He says, "You took the fruit of his heart." They reply, "Yes." So, He says, "What did my slave say?" They reply, "He praised You and said *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*." So, Allah Almighty says, "Build a house in Paradise for my slave and call it 'the house of praise.'"¹⁶

Principle 84: Keep an eye on the

consequences

إِنَّمَا الْأَعْمَالُ بِالنَّوَاتِينِ

Indeed, actions are according to endings.¹⁷

Principle 85: Respect children, employees, and even everyday items

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى خَدَمِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تَوَافِقُوا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى سَاعَةَ نَيْلٍ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ

Do not supplicate against yourselves, your children, your servants, and your wealth lest you coincide with a time of acceptance from Allah, so He answers your supplication 'then you begin to regret'.¹⁸

Principle 86: Insistence upon error is harmful whereas recognition and retraction is true success

كُلُّ بَنِي آدَمَ حَطَاءٌ وَخَيْرُ الْخَطَائِينَ التَّوَابُونَ

Every human errs, and the best of those who err are those who repent.¹⁹

Principle 87: Secretive talk between two people in the presence of a third causes discord

إِذَا كَانُوا ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ

If there are three people, two should not engage in secretive talk excluding the third.²⁰

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 5,353

² *Ṣaḥīḥ Muslim*: 6,853

³ *Musnad Imām Aḥmad*: 2,867

⁴ *Ṣaḥīḥ al-Bukhārī*: 2,072

⁵ *Ṣaḥīḥ al-Bukhārī*: 7,070

⁶ *Al-Mu'jam al-Kabīr*: 8,014

⁷ *Ṣaḥīḥ Muslim*: 6,524

⁸ *Sunan Abī Dāwūd*: 5,139

⁹ *Ṣaḥīḥ al-Bukhārī*: 6,032

¹⁰ *Ṣaḥīḥ al-Bukhārī*: 3,480

¹¹ *Sunan al-Dārimī*: 539; *Al-Mu'jam al-Kabīr*: 111

¹² *Ṣaḥīḥ al-Bukhārī*: 6,436

¹³ *Ṣaḥīḥ al-Bukhārī*: 48

¹⁴ *Ṣaḥīḥ al-Bukhārī*: 5,096

¹⁵ *Jāmi' al-Tirmidhi*: 1,164

¹⁶ *Jāmi' al-Tirmidhi*: 1,023

¹⁷ *Ṣaḥīḥ al-Bukhārī*: 6,607

¹⁸ *Sunan Abī Dāwūd*: 1,532

¹⁹ *Jāmi' al-Tirmidhi*: 2,507

²⁰ *Ṣaḥīḥ al-Bukhārī*: 6,288

Islamic Financial Guidance

Mufti Abū Muḥammad ‘Alī Asghar ‘Attārī Madanī

1. What is the ruling on reducing the price when two items are bought together?

Q: What do the scholars of Islam say about the following matter: A product is on sale for a retail price of £10 each or two for £15. Is it permissible for the retailer to sell the item for a reduced price when it is purchased in bulk by the customer?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: For the contract of sale to be valid, alongside other conditions, it is necessary for the quantity and description of the goods and price to be stipulated. In the above-mentioned case, the goods and price have both been specified; there is no confusion regarding them. As long as there is no shortcoming found in terms of the Shari‘ah, it is valid to sell items like this.

Nothing in Islamic law prevents the seller from reducing the price when two items are bought together. This is because every person has complete authority to sell their goods at a high or reduced price, as long as the transaction takes place with mutual agreement between the seller and buyer and nothing contrary to Islamic law is found in it.

Allāh Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ

“O believers! Do not unfairly consume the wealth of each other, except that it is a trade by your mutual agreement.”¹

It is stated in Fatāwā Amjadiyya:

It is necessary to specify the price in the sale contract, as *al-Durr al-Mukhtār*, stipulates: “For the transaction to be valid, the amount of goods (*mabī*) and their price (*thaman*) must be known ‘by all parties involved’. When the price is

agreed, then whether the sale is through cash or credit, the sale is permissible. Every person has the authority to sell his property at a high or low rate, at whichever price he deems appropriate. He can take a large profit or a smaller one. Islam does not prohibit this.²

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Can the one who pays the debt of a deceased person take money from his estate?

Q: What do the scholars of Islam say about the following matter: if a deceased person owed some money and an inheritor paid off his debt using his own personal money, can he recoup this money from the deceased’s estate?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If an inheritor repays the debt of the deceased using his personal wealth, and at the time of satisfying the debt he did not say, “I will not recoup the money,” or words to this effect, he may recoup the amount that he paid towards the debt from the deceased’s estate.

The Imām of Ahl al-Sunnah, Imam Ahmad Razā Khān

رَحْمَةُ اللهِ عَلَيْهِ states:

If Bakr, 'the deceased's' adult son, cleared the debt of the deceased, he is entitled to complete remuneration from the estate of the deceased, as long as he did not explicitly state that he will not take anything in return at the time of paying it.³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. It is not permissible to resell something that you have purchased but not yet taken possession of

Q: What do the scholars of Islam say about the following matter: Zaid sells honey, and Bakr purchases honey from him for £250. Although he pays Zaid, he does not take possession of the honey, and instead says: "I will sell this honey to another person. He will come to collect it from you or you can send it to his address." Then Bakr sells that honey to Hamid for £300 and takes the money from him. Bakr then tells Hamid to go to Zaid and collect the honey, or, upon the request of Bakr, Zaid has the honey delivered to Hamid.

Please provide guidance to us on whether it is permissible according to the Shari'ah for Bakr to resell the honey in this manner, i.e., without taking possession of it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The method of sale which has been described in the above scenario is not permissible according to the Shari'ah. This is because it is a rule of the pristine Shari'ah that if one wishes to sell something after purchasing it, they must first purchase it and take physical or constructive possession of it themselves or by means of an agent (*wakil*). After purchasing something, it will not be permissible to sell it before taking possession of it personally or via an agent.

The hadith states: "The Companions عَلَيْهِمُ الرِّضْوَانُ stated, 'The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade us from selling something we had purchased until we had moved it from there (i.e., taken possession of it).'"⁴

Another report says:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من ابتاع طعاما فلا يبعه حتى يقبضه قال ابن عباس واحسبه كل شيء بمنزلة الطعام.

"Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who purchases food should not sell it before taking possession of it.'

Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا remarked, 'In the matter of taking possession 'of something', I place everything in the category of food.'"⁵

Furthermore, Sayyidunā Ḥakīm b. Ḥizām رَضِيَ اللهُ عَنْهُ reports that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إذا بعت شيئا فلا تبعه حتى تقبضه

"When you purchase something, do not sell it without taking possession of it."⁶

Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ explains: "If a movable item is purchased, one may not sell it until one has taken possession of it."⁷

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. What is the ruling on taking videos and photos and selling them online?

Q: What do the scholars of Islām say about the following matter: some people shoot videos or take photos and sell them. Is this permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is not permissible to print photos of living creatures.

However, if it is a digital photo or video, then it is a type of product, and it is customarily considered a type of commodity. Also, time and money are spent upon it. Therefore, due to it being an article of trade, it is permissible to buy and sell it, but it will be necessary to consider whether it involves material that opposes the Shari'ah or is immoral. It should not be comprised of anything that contravenes the objectives of the Shari'ah (*Maqāṣid al-Shari'ah*).

Therefore, one should first seek guidance from the noble Muftis as to whether selling photos or videos comprised of this type of material is correct or not, and then work in light of the guidance received.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Qur'ān, 4:29

² Al-Fatāwā Amjadiyyah, p. 181

³ Al-Fatāwā al-Razawiyyah, vol. 25, p. 385

⁴ Ṣaḥīḥ Muslim, vol. 2, p. 5

⁵ Ṣaḥīḥ Muslim, vol. 2, p. 5

⁶ Sunan al-Nasā'i, vol. 6, p. 60

⁷ Bahār-i-Shari'at, vol. 2, p. 747

Road to Forgiveness

Mawlānā Muḥammad Nawāz
‘Aṭṭārī Madani

Part 3

Hakīm al-Umma, Muftī Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states:

Do not overlook a deed because it is small, considering it insignificant. Sometimes, a single drop can save a life! It is possible that a small action ‘on your part’ becomes a means of forgiveness ‘for you’. In the same vein, do not commit a minor sin, believing it to be inconsequential, for even a small spark can burn down the entire house.¹

Five hadith of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about five easy good deeds that can become a means of salvation:

1. Seeking forgiveness on the Night of Salvation (*Layla al-Barā’a*)

“When the night of 15th Shaban arrives, spend it ‘in worship’ and fast in its day. Indeed, from the time of sunset, Allah Almighty’s mercy draws near, and He calls out, ‘Is there anyone who seeks forgiveness from Me, so that I may forgive him.’”

In another narration, it is mentioned that Allah Almighty forgives those who seek forgiveness on this night.²

2. Visiting the graves of parents every Friday

“Whosoever visits the graves of his parents, or one of them, every Friday, he will be forgiven, and he will be recorded as someone who is good ‘towards his parents’.”³

It is better to visit the graves of both parents every Friday. If not possible, convey reward (*iṣāl al-thawāb*) to

them every Friday. Visiting the graves of your parents is akin to serving them and garners the same reward as you gain for serving them during their lifetime.⁴

3. Married couple waking up at night to remember Allah Almighty

“The one who wakes up at night and awakens his wife, and sprinkles water on his wife’s face if she is overcome with sleep, then they both get up and perform the dhikr of Allah Almighty in their home during a part of the night, they are both forgiven.”⁵

4. Smiling at your fellow believer when shaking his hand

“Indeed, when two Muslims meet and shake hands, and each of them smiles at the other for Allah’s sake, they are forgiven before they part ways.”⁶

5. Presenting a cushion to your Muslim brother

“If a Muslim goes to a Muslim brother of his, and he (the host) honours the one who arrives by giving him his cushion, Allah Almighty forgives him.”⁷

(To be continued in next month’s edition...)

(Footnotes)

¹ *Mir’āt al-Manājiḥ*, vol. 4, p. 243

² *Sunan Ibn Mājah*: 1,388, *Shu‘ab al-Īmān*: 3,835

³ *Shu‘ab al-Īmān*: 7,901

⁴ *Mir’āt al-Manājiḥ*, vol. 2, p. 526

⁵ *Al-Mu‘jam al-Kabīr*: 48

⁶ *Al-Mu‘jam al-Awsaṭ*: 7,630

⁷ *Al-Mustadrak*: 6,601

For Businessmen

Livelihood in your City

Mawlana Abdul Rahman Attari Madani

The Quran describes earning wealth as seeking Allah's benevolence:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠﴾

"When the salah is completed, disperse in the land and seek Allah's benevolence (lawful sustenance), and abundantly remember Allah in the hope of attaining success."¹

"Seek Allah's benevolence," i.e., it is now permissible for you to earn a livelihood.²

Entering the Marketplace with the Intention of acting upon the Quran and Sunna

A pious predecessor relates that he saw the Companion of the Prophet, 'Abd Allah b. Busr al-Māzīnī رَضِيَ اللَّهُ عَنْهُ perform the Jumu'a prayer and walk around the marketplace. He then returned to the masjid and prayed for as long as Allah Almighty willed. He was asked, "What is the wisdom in doing this?" He explained, "I saw the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do this, and then he recited this verse."³

Four Signs of Good Fortune

Striving to earn wealth through permissible means is the way of the great Prophets, the noble Companions, and our pious predecessors. If the

means of attaining wealth is present in your city, this is a sign of good fortune. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Four things are good fortune for a man:

1. His wife is pious.
2. His children are obedient.
3. His friends and colleagues are righteous.
4. His source of income is in his locality (the area he resides in).⁴

Commenting on this hadith, Imam 'Abd al-Ra'ūf al-Munāwī رَحِمَهُ اللَّهُ عَالِيَهُ states, "This hadith tells us that not having to travel long distances 'to earn through halal means' is a sign of good fortune."⁵

Praying for Sustenance in your City

Regarding the etiquettes of returning from Hajj, Imam al-Ghazālī رَحِمَهُ اللَّهُ عَالِيَهُ writes that when you approach your locality, start travelling faster and recite the following du'a:

اللَّهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا

Dear Allah! Grant us peace and good sustenance in this town.⁶

Sustenance like a Resident Trader

Sayyidunā Wahb b. al-Munabbih رَحِمَهُ اللَّهُ عَالِيَهُ states: A beggar approached the house of Sayyidunā Dāwūd

عَلَيْهِ السَّلَام and said, "Dear family of the Prophet! Dear Messenger of Allah! Give me alms. May Allah Almighty grant your family the sustenance of a resident trader." Sayyidunā Dāwūd عَلَيْهِ السَّلَام replied, "Give to him. I swear by the One in Whose power is my soul! This is written in the Zabūr."⁷

Great Pleasure and Kindness

Najm al-Dīn Muhammad b. Muhammad al-Ghazzī رَحْمَةُ اللَّهِ عَلَيْهِ states about this narration:

It is possible that the beggar supplicated this way so that Allah Almighty grants the people of the house the sustenance of a trader who lives with his family and deals with business and gains profit with ease. Sayyidunā Dāwūd عَلَيْهِ السَّلَام affirmed his supplication, implying that it is favourable to earn a living without the difficulties of travelling and whilst living with one's family. How could this supplication not be favourable when Sayyidunā Dāwūd عَلَيْهِ السَّلَام swore an oath that this action was

mentioned in the Zabūr?

It is also possible his supplication meant that you stay with your family whilst earning sustenance with ease, just as a resident businessman does. The beggar's supplication could also mean: may you earn wealth without the need of facing difficulties whilst travelling to various cities. This is a source of immense pleasure and peace.⁸

(Footnotes)

¹ *Al-Quran*, 62:10

² *Khazāin al-'Irfān*, p. 1,025

³ *Tafsīr Al-Durr al-Manthūr, Al-Jumu'ah*, under verse no: 10, vol. 8, p. 164

⁴ *Al-Jāmi' al-Ṣaghīr*: 920; *Fayz al-Qadeer*, vol. 1, pp. 596,597, hadith: 920

⁵ *Fayz al-Qadeer*, vol. 1, p.,597, hadith: 920

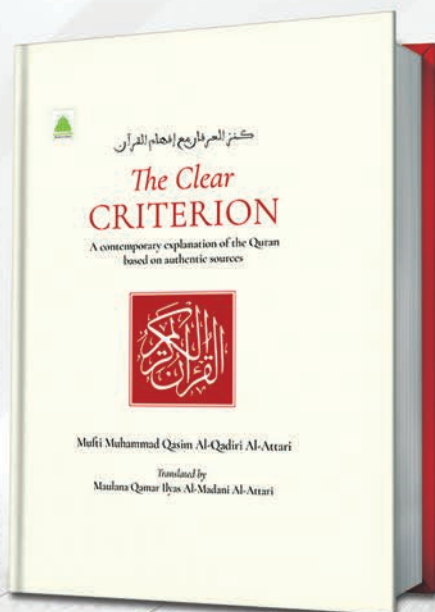
⁶ *Ihyā al-'Ulūm*, vol. 1, p. 349

⁷ *Hilyat-ul-Awliyā*: 4,766

⁸ *Husn al-Tanabbuh, li mā Warada fi al-Tashabbuh*, vol. 5, p. 58

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The Book of Life

Prudence

Mawlana Abu Rajab Muhammad
Asif Attari Madani

Meat was being cooked in the king's hunting lodge when the salt ran out. The king promptly ordered his servant to get some salt from the nearest village, insisting he pays for it and does not take it for free. The servant said, "What difference does it make if we take this small amount of salt for free?" The prudent king replied, "Major incidents of cruelty in the past started with small, harmful acts which escalated over time until they culminated in a major, destructive heinous crime. Now it has come to the point that if a king eats an apple from the tree of his subjects, his servants will uproot the tree out of fear. If the king allows oppression for half an egg, his soldiers will put chicken kebabs on thousands of skewers."¹

What is prudence?

Prudence is the ability to critically evaluate matters, discern their pros and cons, and to follow a course of action only after understanding its future implications.

Advice to act with prudence

A man asked the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to give him advice. So, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Plan your work carefully. If you see good in its outcome, do it. If there is fear of going astray, refrain from it."²

In other words, ponder over the outcome of your actions. If there is a possibility of worldly or religious harm, do not start that action. But if you have already started the action, stop and do not complete it.³

How to be prudent

Allah Almighty has granted humans many qualities. Our task is to find them within ourselves and develop them. Act upon these tips to make foresight a part of your character.

1. Study History

Carefully study history, drawing lessons from each event, person, turmoil, and region you come across. In particular, reading about the lives of our pious predecessors can improve the condition of our present and future. For example, we read in the history of Islam that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ duly exercised justice against a thief who belonged to a notable family and did not waiver his sentence due to his connections or family's status. This incident teaches us that subjecting only the weak and needy to the law while allowing the rich and powerful to reign free is a sure way to destroy society.

When the Muslims migrated to Madina, a pact of

brotherhood was established between the Muhājirīn and Ansar. Through the blessings of this, the Muhājirīn received a lot of help and were able to support themselves in a land which was new to them.

During the farewell Hajj, equality was established between all Muslims. It was declared that the basis of virtue and superiority is not the colour of one's skin or whether he is an Arab or not. Rather, it is based upon piety.

The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ acted on the counsel of Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ and gathered the scattered scriptures of the Quran into a single volume. The benefits of this can be seen even today.

When the second Caliph of Islam, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ would select people for government positions, he encouraged them to adopt a simple lifestyle instead of living in unnecessary opulence, as well as telling them not to isolate themselves from the public. This allowed the government officials to instantly work on their goal of supporting the locals.

During the reign of Sayyiduna Abu Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, the deniers of zakat were swiftly dealt with. If leniency was shown, the door of rejecting other obligations would have opened.

Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ refused to pledge allegiance to Yazīd. This taught the upcoming generations of Muslims to uphold the religion of Islam and stand boldly in the face of oppressors, even if it costs them their lives.

Those who have passion for reading will find many more important events like these.

2. Seek help through experience

Experience is a fine teacher. Whether they be personal experiences or the experiences of others, both are extremely beneficial in guiding our decisions. Every language has proverbs and sayings which are the culmination of years of experience. Keep them in

mind during your life too:

- What is the purpose of being regretful when the birds have eaten the field. (If you have missed the opportunity, what is the point of regretting it?)
- Only he who is proficient at the task should perform it.
- You reap what you sow.
- A believer is not bitten from the same hole twice.
- Do not rush, be patient.
- All that glitters is not gold.
- Who calls their own yoghurt sour? (Nobody criticises something of their own making)
- After every hardship is ease.
- Wealth comes and goes.
- Time does not stay the same forever.
- The one who speaks the truth does not face difficulty.

3. Thinking critically

Thinking carefully before starting any important task will develop your foresight and prudence. However, one should possess the skill of contemplating, otherwise it could result in an ill-informed decision due to haste or doubt. Choosing a route to your office and selecting a plane or train to travel on are two separate tasks. Therefore, the manner of contemplating over these tasks will be carried out accordingly.

Where is prudence necessary?

Many decisions in our life can have long term positive outcomes or adverse consequences. Hence, it is necessary to make such decisions with due diligence.

- Carefully choose your lifestyle, within the

bounds of Islam, but make sure it is within your means.

- One should always keep his income in mind when he spends. There are three possible scenarios here: little income and high expenditure, equal income and expenditure, and high income and little expenditure. The third scenario is ideal. It is possible to work with the second scenario, but the first scenario is a road to destruction.
- Think carefully before borrowing a large sum of money. Calculate its affordability, because falling behind on repayments and the lender's constant demands will ruin your peace of mind. Perhaps your current financial difficulties are more manageable than a large debt.
- Do not spend a large amount of money when purchasing or renting a house as you will not be left with much to cover your necessities. This includes groceries, utility bills, children's school fees, medical bills and so on. This will only add to your worries. Foresight in this situation would tell you to spend less on a house and use the rest of your money to cover your expenses.
- Keep friends who share your standard of living and lifestyle. Money discrepancies among friends can foment uncomfortable emotions when gifts are exchanged, invitations are given, and when you travel together. For example, if someone gives your children gold jewellery on their birthday, you will be embarrassed to gift their child anything less and feel obliged to reciprocate with a gift of a similar value, although you cannot afford it.
- You should choose a source of income that you are comfortable with. If you are content with being an employee and completing the tasks that are given to you, and you are satisfied with receiving a weekly/monthly wage, then you should become an employee.

If you wish to start a successful business, learn the skills needed to be an entrepreneur.

- Your eating habits will eventually catch up with you. Make healthy choices and avoid processed foods such as fast food. Do not ruin your health for a few moments of pleasure. Ensure you are drinking plenty of water and have a balanced diet. To learn about food in greater detail, read the section in part one of Faizan e Sunnat entitled "Islamic Manners of Eating".
- If there is a certain place where people live together, whether a hostel, hotel or a house, rules and etiquettes should be put in place which must be adhered to by everyone. If the following rules are implemented at home, it will prevent a lot of worry:
 1. It is everybody's responsibility to turn off lights that are not being used.
 2. Use different footwear in the house as opposed to the footwear you use outside. This will prevent your home becoming muddy and stained.
 3. Store belongings like extra keys, towel, shoes, glasses, phone charger, medication, pens, and notepads in a designated space.
 4. Save time and money by shopping for groceries on a weekly or monthly basis.
 5. Structure your daily activities like sleeping, eating, studying, and teaching. This will allow you to get more done in less time. Those who stay up late at night increase the risk of missing the Fajr prayer. Children who do this will not be focused in class.

6. Fulfilling the requests of your children is a sign of love. However, when the requests turn into stubbornness, one should be wary, as acquiescing to their stubbornness on one occasion will only increase their demands. If a child asks for a toy aeroplane today, he will ask for a real plane tomorrow.
7. Teach your children respect for everyone. If your child is disrespectful to an elder in the family, it could be your turn next. Shield children from family disputes, because even if the parents reconcile, the children will not forget what was said to their parents in the heat of the moment. Likewise, children should be told off as soon they commit their first misdeed, like theft, being disrespectful, lying, backbiting, tale-telling, etc. There is a Persian proverb which translates to: 'When a spring initially appears, the water can be controlled with a needle. But once it flows uncontrollably, even an elephant cannot stop it.'
8. Likewise, it is said: (Proverb) 'Evil should be eradicated as soon as it appears.' Those who tell their children to acquire information about their enemies are training them to engage in backbiting and slander, thereby poisoning their character themselves. Such people should be aware that the child who informs them about others can share information about them to others too.
9. Store important documents in a safe place. This can include ID cards, passports, cheque books, driving licences, laptop/mobile passwords, property deeds, qualification certificates, birth certificates, and tax reports. It may be helpful to make a copy of these documents and store them elsewhere, or you can scan them and store them on a cloud

service. Important items that are needed when you go out should be stored in your wallet, e.g., driving license, bank card, etc. Some people have a habit of not taking any form of ID during a journey or whenever they leave their home. If, Allah forbid, you are involved in an accident and fall unconscious, nobody will be able to identify who you are.

10. Repair household appliances and other important items as soon as they are damaged. If the repairs are delayed, the problem may escalate and render the item useless. Some bike riders have faulty brakes, yet ride their bikes quickly. This inevitably causes them to have accidents and leads to broken bones and grazes. Some are less fortunate and fall into comas and even die in this state.
11. The use of mobile phones, tablets and other electronics has increased in this day and age, which can be harmful to the eyes and mind. If they are used sparingly and correctly, these harms can be avoided.
12. A good deed should not be abandoned if it seems difficult, as the deed will remain, and the difficulty will be forgotten. Similarly, a sin should not be performed for pleasure, as the pleasure will pass but the sin will remain.

May Allah Almighty grant us the ability to perform good deeds and refrain from sin.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Gulistan-e-Sa'di*, p. 35

² *Sharh al-Sunnah lil-Baghawi*: 3,494

³ *Mirāt al-Manājih*, vol. 6, p. 626

Shining Stars

The Virtues of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ

Uwais Yameen Attari

The son-in-law of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the husband of Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا, the father of Imams Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا, the fourth rightly guided caliph of Islam, the lion of Allah, our master ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ is a man of great virtues, whose merits were described by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in many hadith.

Imam Aḥmad رَحِمَهُ اللهُ عَلَيْهِ says:

مَا جَاءَ لِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْفَضَائِلِ

مَا جَاءَ لِإِعْلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

“No other Companion had the same number of hadith reported about their virtues, as ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ.”¹

In respect of the 19 letters of the *basmala*, we are pleased to share 19 hadith of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the virtues of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. May Allah fill our hearts with love for our master ‘Alī and all the Companions.

1. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ: أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ: رَضِيَ اللهُ عَنْهُ – “You are my brother in the world and hereafter.”²

2. “O ‘Alī’, you are from me, and I am from you.”³
3. أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا – “I am the city of knowledge, and ‘Alī is its door.”⁴
4. أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا – “I am the house of wisdom, and ‘Alī is its door.”⁵
5. مَنْ كُنْتُ مَوْلَاهُ فَعَلَيٌّْ مَوْلَاهُ – “Whomsoever I am a *mawla* (helper or friend) to, ‘Alī is his *mawla* too.”⁶
6. Sayyidunā Sa’d b. Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ explains:

When leaving for the Battle of Tabūk, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed ‘Alī رَضِيَ اللهُ عَنْهُ as his deputy in Madina. ‘Alī رَضِيَ اللهُ عَنْهُ humbly asked, “Are you leaving me with the children and women?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي

“Are you not pleased that you are unto me

as Hārūn (عَلَيْهِ السَّلَام) was unto Mūsā (عَلَيْهِ السَّلَام)?
However, there is no prophet after me.”⁷

7. لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ – “A hypocrite cannot love ‘Alī, while a believer cannot hate him.”⁸
8. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ – The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated: “O Allah! Love the one who loves ‘Alī and take as enemy those who take him as an enemy.”⁹
9. مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي – “Whosoever loves ‘Alī loves me, and whosoever hates ‘Alī hates me.”¹⁰
10. مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي – “Whosoever disparaged ‘Alī disparaged me.”¹¹
11. يَا عَلِيُّ أَحِبُّ لَكَ مَا أَحْبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي – “O ‘Alī! I prefer for you that which I prefer for myself, and I dislike for you that which I dislike for myself.”¹²
12. إِنَّ الْجَنَّةَ تَشْتَاتِي إِلَى ثَلَاثَةِ عَالِيٍّ وَعَمَّارٍ وَسَلْمَانَ – “Paradise certainly yearns for three: ‘Alī, ‘Ammār, and Salmān (رَضِيَ اللَّهُ عَنْهُمْ).”¹³
13. الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبَاهُمَا خَيْرٌ – “Hasan and Husayn are the leaders of the youth in Paradise, and their father (‘Alī) is better (higher in rank) than them.”¹⁴
14. يَا عَلِيُّ إِنَّ لَكَ كَنْزًا مِنَ الْجَنَّةِ وَإِنَّكَ ذُو قَرْنَيْهَا – “O ‘Alī! There is a great treasure for you in Paradise, and you possess both sides of it.”¹⁵
15. النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ – “Looking at the face of ‘Alī is an act of worship.”¹⁶
16. أَفْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ – “The greatest judge of my Ummah is ‘Alī b. Abī Ṭālib.”¹⁷
17. عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ لَنْ يَتَفَرَّقَا حَتَّى يَبْرَدَا – “Alī is with the Quran, and the Quran is with ‘Alī; they will never separate. Both will come to me together at the pool of Kawthar.”¹⁸
18. يَا عَلِيُّ لَا يَجِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي – “O ‘Alī! It is not permissible for anybody to pass through this masjid in a

state of *janaba* except for me and you.”¹⁹

19. رَحِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقِّيَّ مَعَهُ حَيْثُ دَارَ – “May Allah have mercy on ‘Alī! O Allah, cause the truth to turn towards wherever ‘Alī is.”²⁰

His martyrdom:

On his way to lead Fajr salah on the 17th or 19th of Ramadan 40 AH, an assassin stabbed him. On the night of the 21st of Ramadan, he attained martyrdom.²¹

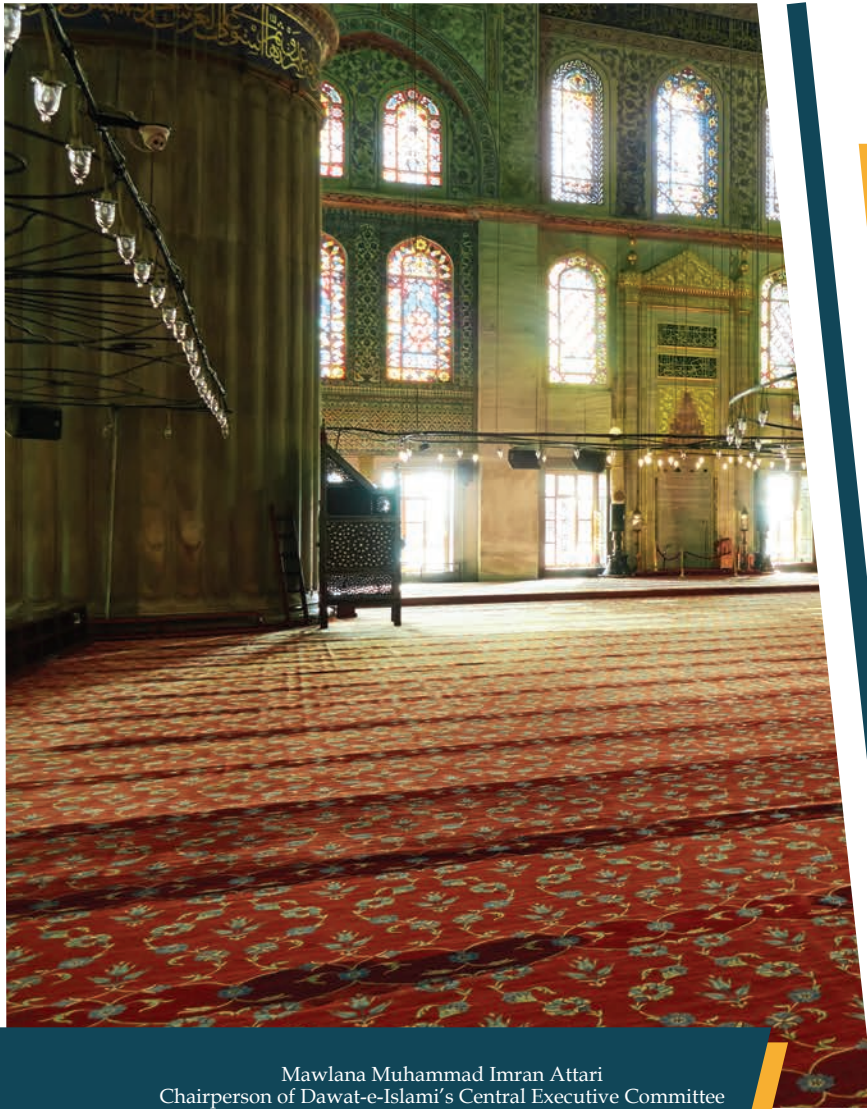
May Allah have mercy upon him and may we be forgiven without accountability for his sake.

اُمِّينَ بِجَاوِزَاتِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: To learn more about the life of Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, read Maktabat al-Madinah’s *Miraculous Wonders of Sayyidunā ‘Alī* رَضِيَ اللَّهُ عَنْهُ.

(Footnotes)

- 1 Al-Mustadrak lil-Hākim, vol. 4, p. 69, raqm: 4,628
- 2 Jāmi’ al-Tirmidhi: 3,741
- 3 Ṣaḥīḥ al-Bukhārī: 2,699
- 4 Al-Mustadrak lil-Hākim, vol. 4, p. 96, raqm: 3,744
- 5 Jāmi’ al-Tirmidhi: 3,744
- 6 Jāmi’ al-Tirmidhi: 3,733
- 7 Ṣaḥīḥ al-Bukhārī: 4,416
- 8 Jāmi’ al-Tirmidhi: 3,738
- 9 Musnad al-Imām Aḥmad: 964
- 10 Al-Mustadrak lil-Hākim, vol. 4, p. 102, raqm: 4,704
- 11 Musnad al-Imām Aḥmad: 26,810
- 12 Jāmi’ al-Tirmidhi: 282
- 13 Jāmi’ al-Tirmidhi: 3,822
- 14 Sunan Ibn Mājah: 118
- 15 Musnad al-Imām Aḥmad: 1,373
- 16 Al-Mu’jam al-Kabīr: 10,006; Al-Mustadrak lil-Hākim, vol. 4, p. 118, raqm: 4,737
- 17 Sunan Ibn Mājah: 154
- 18 Al-Mustadrak lil-Hākim, vol. 4, p. 93, raqm: 4,685; Al-Mu’jam al-Ṣaḥīḥ, vol. 1, p. 255
- 19 Jāmi’ al-Tirmidhi: 3,748
- 20 Jāmi’ al-Tirmidhi: 3,734
- 21 Ṭabaqāt Ibn Sa’d, vol. 3, pp. 26-27; Karamat-e-Sher-e-Khuda, p. 13



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

A Heartfelt Plea

Hasten to the Sunnah I'tikāf

By the grace of Allah, Ramadan is a month that purifies the soul and makes the path to piety easier. Alongside fasting and obligatory prayers, one garners immense blessings and deeds in this blessed month by completing the Tarawih and voluntary prayers, recitation of the Quran, and other worship.

Describing our master, the Final Prophet ﷺ, our mother, Sayyidatunā 'Ā'isha al-Ṣiddīqa رَضِيَ اللهُ عَنْهَا says, "When the month of Ramadan arrived, his complexion would change. He would offer salah profusely and beseech greatly in supplication, whilst the fear of Allah would remain dominant on him."¹

She went on to mention, "As soon as Ramadan began, he would exert himself in worship and would not come to his bed for the entire month.² When the last ten days of Ramadan came around, the Messenger of Allah ﷺ would enliven the nights 'with worship' and wake up his household, engaging himself in abundant worship."³

Allah's Messenger ﷺ was unwaveringly steadfast in performing *i'tikāf*. From arriving in Madina till his worldly demise, he undertook *i'tikāf* in the last ten days of Ramadan annually.⁴ There were but two occasions in which this could not be done. Yet, he made up for one of them by performing it in Shawwāl and the other, by completing a twenty day *i'tikāf* in the following Ramadan.⁵

Just as many servants of Allah gain the blessings of this sacred month through various good deeds, we should also strive to better our life in this world and the Hereafter by exerting our efforts in performing righteous deeds as much as possible. Our mental approach to this should be, "I'tikāf is a sunnah of our beloved Prophet ﷺ, so we will perform it too." It is the way of devotees to perform an action simply because it was carried out by our Prophet ﷺ.

If it is not possible every year, we should follow in the footsteps of the Prophet ﷺ by observing *i'tikāf* for the entire month of Ramadan, at least once in our lifetime. At the very least, we should undertake *i'tikāf* for the final ten days, in

search for *Laylat al-Qadr*.

Although enthusiasm is crucial, we need to acquire enough sacred knowledge to ensure that the i'tikāf and other worship are performed correctly, lest we unknowingly make mistakes which render these great acts void.

It is from the mercy of Allah that whenever i'tikāf takes place within the blessed environment of Dawat-e-Islami, essentials of sacred knowledge are taught, attempts are made to rectify salah, the correct method of reciting the Quran is explained, many supplications are memorised, arrangements are made to provide moral and Islamic training, and a large number of attendees benefit immensely by spending their valuable time in accordance with a carefully planned schedule. Not only do those who observe i'tikāf under the supervision of Dawat-e-Islami have the privilege of carrying out various acts of worship, they also illuminate their hearts with the light of knowledge.

This collective approach to the sunnah i'tikāf drives many brothers to seek further sacred knowledge. This i'tikāf was the very reason Mufti Fuzayl Raza Attari دامت برکاتہم العالیہ affiliated himself with Dawat-e-Islami. He would initially come to study at Madrasat al-Madinah for adults, but then attended the collective i'tikāf that takes place in the Global Madani Centre of Dawat-e-Islami (Karachi). This inspired him to complete the scholarship programme, and today, he is a highly respected mufti and researcher for Dawat-e-Islami's Dar al-Ifta Ahl al-Sunnah.

There was a time when those who observed i'tikāf in the last ten days of Ramadan were few. It is a major accomplishment of Dawat-e-Islami that it began imparting the mindset of doing this to people, which led to the number of people increasing in this regard. With the grace of Allah, there are currently thousands of brothers who take part in i'tikāf during the last ten days of Ramadan under the supervision of Dawat-e-Islami.

A time then came when the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دامت برکاتہم العالیہ encouraged the Central

Executive Committee to make arrangements for i'tikāf to take place for the entire month. With the mercy of Allah Almighty this was also initiated, and now i'tikāf for the entire month of Ramadan has become an important activity of Dawat-e-Islami at home and overseas.

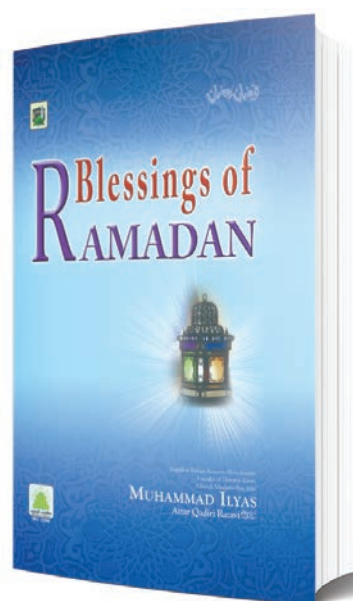
It is my appeal to all seekers to wholeheartedly participate in this sunnah i'tikāf, so they may take full advantage of the blessings that come with Ramadan. To learn about the virtues and rulings pertaining to i'tikāf in particular and Ramadan in general, they should read the chapter *Blessings of Ramadan* from the Amir of Ahl al-Sunnah's book *Blessings of Sunnah*.

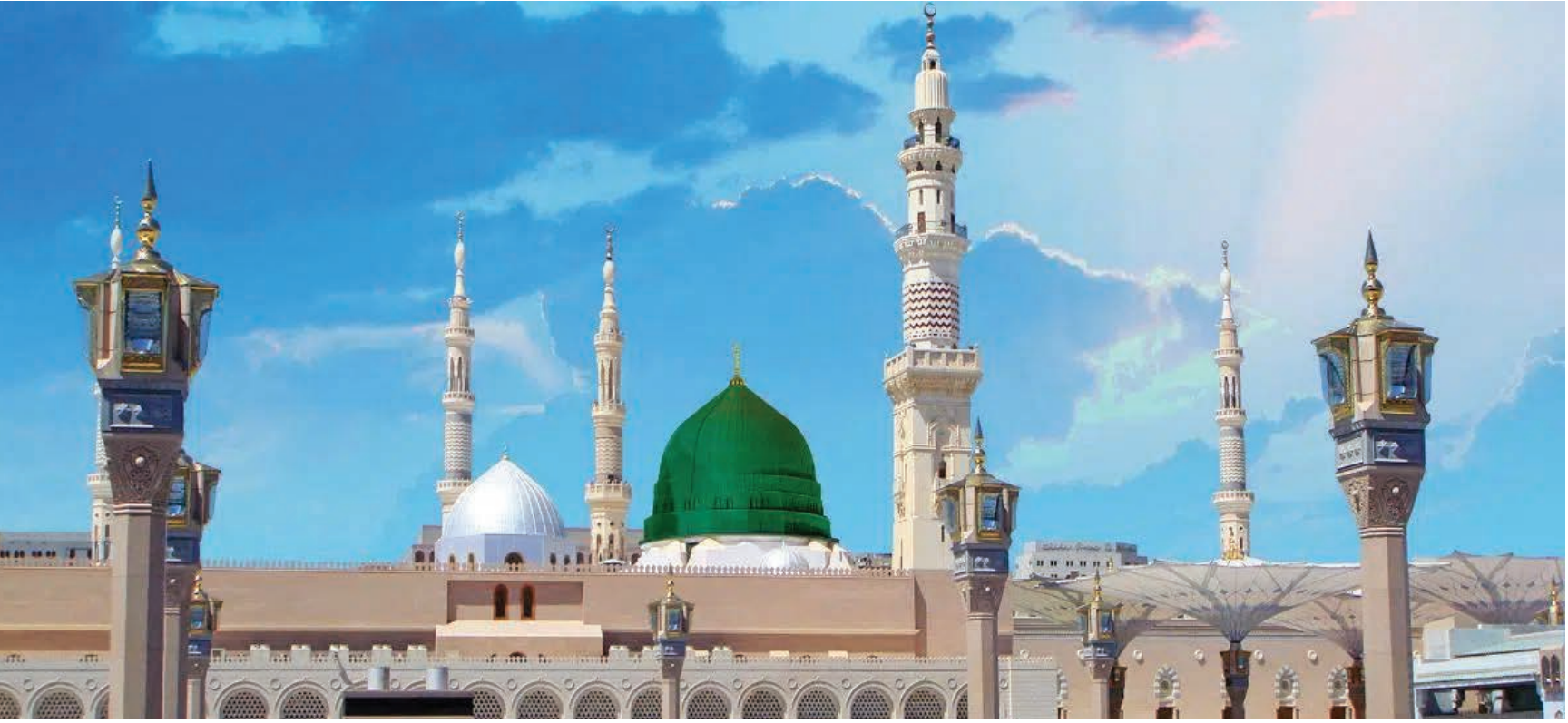
May Allah grant us the immense blessings of this sacred month.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ *Shu'ab al-Īmān*: 3,625
- ² *Al-Durr al-Manthūr*, vol. 1, p. 449
- ³ *Ṣaḥīḥ Muslim*: 1,174
- ⁴ *Ṣaḥīḥ al-Bukhārī*:2,026; *Sharh al-Bukhārī Ibn Baṭāl* vol. 4, p. 181
- ⁵ *Ṣaḥīḥ al-Bukhārī*: 2,041; *Jāmi' al-Tirmidhi*: 803





Visiting the Prophet's Shrine

Mawlānā ‘Adnān Chishtī ‘Aṭṭārī Madanī

Each one of us understands that places are only special because of the people associated with them. The Arabic adage, “it is the residents that afford virtue to a place,” resonates this well-known truth. The same message is taught by Quran:

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ لَا أَقْسِمُ بِهَذَا الْبَلَدِ

“I swear an oath by this city (Makka). That ‘is because dear Beloved’, you are present in this city.”¹

The exegetes concur that Allah Almighty took an oath by Makka because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was residing in it.²

Remember, all the virtues of Makka are acknowledged in their place, but here the reason for mentioning the oath is because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ resides in it. Sound intellects cannot deny that however eminent the person who resides in a place is, that place will become commensurately lofty.

Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior and loftiest of Allah’s creation. It thus follows that the place in which he resides is afforded loftiness and blessings because of his blessed feet gracing it. That place today is the blessed grave of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is shaded by the Green Dome. Indeed, the presence of the noble resident صَلَّى اللهُ عَلَيْهِ

وَآلِهِ وَسَلَّمَ of the Green Dome has made this place superior and exalted. For this reason, visiting it is a great act of worship, just as Imām Muḥammad b. Ahmad b. al-Ḍiyā’ al-Ḥanafī رَحِمَهُ اللهُ عَلَيْهِ reports the statement of Imām ‘Abdī al-Mālikī رَحِمَهُ اللهُ عَلَيْهِ:

أَنَّ الْمَسْجِدَ إِلَى الْمَدِينَةِ لِرِجَالِ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنَ الْكَعْبَةِ وَمِنْ بَيْتِ الْمُقَدَّسِ

“Traveling to Madina to visit the blessed resting place of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is better than ‘traveling to’ the Ka’ba and al-Aqsa.”³

Al-Samhūdī, Muḥammad b. Yūsuf Ṣāliḥī al-Shāmī and Muḥammad b. Muḥammad Ṭarābulsī al-Mālikī رَحِمَهُمُ اللهُ تَعَالَى have also all recorded this matter in their own books.

The consensus of the Ummah

The commentator of Ṣaḥīḥ al-Bukhārī, Ibn Baṭṭāl رَحِمَهُ اللهُ عَلَيْهِ states:

The entire Ummah unanimously agrees on visiting the resting places of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr al-Ṣiddīq, and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُم. It is impossible for the Ummah to agree on a

mistake or an incorrect matter.⁴

The legal ruling of visiting the resting place of the beloved Prophet ﷺ

Mullā ‘Alī al-Qārī رَحْمَةُ اللهِ عَلَيْهِ states:

Visiting the pure Rawḍah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is very felicitous, a lofty act of worship, a means of gaining Allah’s proximity, and close to being wājib. Its legal ruling is established from the noble Quran, the Sunnah, consensus, and analogical reasoning.⁵

Muftī Ṣadr al-Dīn Āzurdah al-Dihlawī رَحْمَةُ اللهِ عَلَيْهِ writes:

Travelling to the blessed resting place of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best of commendable acts, rather it is close to wājib.

Qaḍī ‘Iyād رَحْمَةُ اللهِ عَلَيْهِ stated in his noble book al-Shifā’:

شَدُّ الرَّحَالِ إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
وَاجِبٌ

“Journeying to the blessed resting place of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is wājib.”

The term “wājib” is used in this context to stress the importance of the visitation and highlight it as an extremely praiseworthy and encouraged act of worship. Those hadith that are related to this matter do not have any stipulation of the people of Madina or nearby areas (i.e. there is no prevention of travelling from afar to visit the blessed Prophetic resting place).

Imam Aḥmad al-Qaṣṭallānī رَحْمَةُ اللهِ عَلَيْهِ writes:

Whoever holds a belief different to this has removed the yoke of obedience to Islam from his neck. He has opposed Allah Almighty, His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the noble scholars.

Some of the noble scholars consider the visitation of the resting place of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be close to wājib, and others say it is wājib. According to the vast majority of Ḥanafī jurists, it is the most superior commendable act and highly emphasised act, i.e., it is close to being wājib. Ibn al-Humām رَحْمَةُ اللهِ عَلَيْهِ mentions in *Fath al-Qadīr* that the view of our scholars is:

زِيَارَةُ قَبْرِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِنْ أَفْضَلِ الْمُنْدُوبَاتِ

“Visiting his grave – prayers and greetings upon

him – is from the loftiest recommended acts.”

It is mentioned in *Manāsik Fārisī* and *Sharḥ al-Mukhtār*:

إِنَّهَا قَرِيبَةٌ مِنَ الْوُجُوبِ لِمَنْ لَهُ سَعَةٌ

“It is indeed close to wājib for whoever has the means.”⁶

Evidence from the noble Quran

Presenting evidence about the visitation of the blessed resting place of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Imām Muḥammad b. Ahmad b. al-Diyā’ al-Ḥanafī رَحْمَةُ اللهِ عَلَيْهِ writes:

وَأَمَّا نَفْسُ الزِّيَارَةِ فَالَادِلَةُ عَلَيْهَا كَثِيرَةٌ

“As for the visitation [of the blessed Rawḍah] itself, there are numerous evidences for it.”

He then presents this blessed verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٣٧﴾

“If when they do injustice to their own souls ‘by committing sins’, they should then present themselves in your august court, O Beloved, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.”⁷

After this he writes:

وَلَا شَكَّ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ وَأَنَّ أَعْمَالَ أُمَّتِهِ مَعْرُوضَةٌ عَلَيْهِ

There is no doubt that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive and that the actions of his Ummah are presented to him.⁸

If one reflects on the above-mentioned noble verse, it is clear that the ruling is general and applies to all Muslims, i.e., all who will come until the Day of Judgement have been told the method of presenting themselves and seeking intercession in the court of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Reviver of Islām, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states:

People have been commanded to go to his (the beloved Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) court and seek forgiveness and repentance. Allah Almighty hears every place, and His

knowledge, hearing and seeing is the same in relation to every place. However, He commanded: "If you seek the acceptance of repentance, present yourselves before My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."⁹

Three Prophetic statements about the blessed visitation

1. مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

"Whoever visits my resting place, my intercession is incumbent for him."¹⁰

Ibn Hajar al-Haytamī رحمه الله عليه adds:

This hadith is inclusive of visitation of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during his lifetime and his illuminated resting place after his passing. Furthermore, this ruling is for every man and woman coming from near or far. This hadith is taken as evidence for the virtue of undertaking a journey to visit the illuminated shrine and the praiseworthy nature of travelling for this visitation.¹¹

2. مَنْ حَجَّ قَرَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي

"Whoever performed Hajj and visited my resting place after my passing is like the one who visited me during my lifetime."¹²

3. مَنْ جَاءَنِي زَائِرًا لَا يَعْلَمُهُ حَاجَةً إِلَّا زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ

"Whoever visited me with no other purpose except to visit me, then it is a right upon me that I am an intercessor for him on the Day of Judgement."¹³

The practice of the noble Companions عَلَيْهِمُ السَّلَامُ

الرُّضْوَانُ

The freed slave of Sayyidunā 'Abdullah b. 'Umar رضي الله عنهما, Sayyidunā Nāfi رحمه الله عليه saw Sayyidunā 'Abdullah b. 'Umar رضي الله عنهما presenting himself to give salām at the blessed grave of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than 100 times.¹⁴

Sayyidunā Muḥammad b. Munkadir رحمه الله عليه states:

رَأَيْتُ جَابِرًا وَهُوَ يَبْكِي عِنْدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"I saw Sayyidunā Jābir رضي الله عنه crying at the blessed resting place of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was saying, 'This is the blessed place where tears are shed. I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'That which is between my resting

place and my pulpit is a garden from the gardens of Paradise.'"¹⁵

One night, during the days of his stay in the Levant, the muezzin of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Bilāl رضي الله عنه saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا بِيذِهِ الْجَفْوَةُ يَا بِلَال

"Bilāl! What is this withdrawal 'from visiting me'?"

Sayyidunā Bilāl رضي الله عنه awoke and immediately set off to present himself before the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹⁶

It is mentioned in *Wafā' al-Wafā'*: "Sayyidunā Bilāl رضي الله عنه came to the blessed resting place and began to cry and rub his face on the noble grave."¹⁷

May Allah Almighty allow us to visit the blessed resting place of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ time and time again.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 90:1-2

² Al-Lubāb Fi 'Uloom al-Kitab, vol. 20, p. 339

³ Tārīkh Makkah al-Musharrafah wa al-Masjid al-Ḥarām wa al-Madinah al-Sharīfah wa al-Qabr al-Sharīf li Ibn al-Ḍiyā', part 1, p. 334

⁴ Sharh Ṣaḥīḥ al-Bukhārī li-Ibn Battāl, vol. 3, p. 271

⁵ Majmu' Rasā'il al-'Allāmah al-Mulla 'Ali al-Qāri, vol. 2, p. 197

⁶ Muntahā al-Maqāl bi Sharḥ Hadīth la tushadd al-Riḥāl (translated), p. 35

⁷ Al-Quran, 4:64

⁸ Tārīkh Makkah al-Musharrafah wa al-Masjid al-Ḥarām wa al-Madinah al-Sharīfah wa al-Qabr al-Sharīf li Ibn al-Ḍiyā', part 1, p. 334

⁹ Al-Fatāwā al-Razawīyah, vol. 15, p. 654

¹⁰ Sunan al-Daraqutni: 2,669

¹¹ Hāshiyah Ibn Hajar al-Haytami 'ala Sharḥ al-Īdāh, p. 489

¹² Shu'ab al-Īmān: 4,154

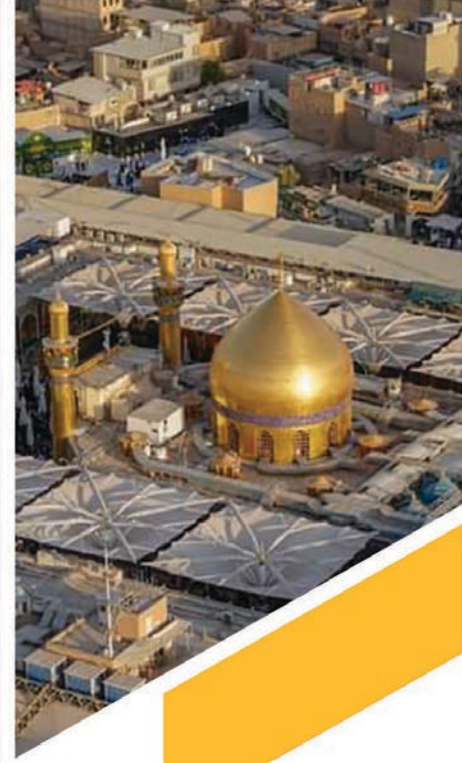
¹³ Al-Mu'jam al-Kabīr: 13,149

¹⁴ Al-Shifa, vol. 2, p. 86

¹⁵ Shu'ab al-Īmān: 4,163

¹⁶ Usd al-Ghābah, vol. 1, p. 307

¹⁷ Wafā' al-Wafā', vol. 4, p. 1,357



Madani Travelogue

Visiting sacred sites in Iraq

(part 2/2)

Mawlana Abd al-Habib Attari

The night of the Major Ghiyārwi Sharīf:

Many devotees of the Prophet were asking us about the date of the Major Ghiyārwi Sharīf. According to our calculations the 11th night of the lunar month fell on the night between Friday and Saturday, but according to an announcement from the administration of the sacred mausoleum it was the night between Saturday and Sunday.

After the *maghrib* salah, our hearts were once again longing to visit the resting place of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, because according to the administration, tonight was the night of the Major Ghiyārwi Sharīf, and we had been hoping to recite Khatm-i-Qādiriyyah at the feet of our master on this night.

As expected, people thronged the mausoleum, making it near impossible to recite the Khatm-i-Qādiriyyah in peace. We had already met fellow seekers from Karachi who were staying in a room in the vicinity of the mausoleum. We held an uplifting gathering in their room, the air permeated with Quran recitation, the hearts swaying with odes in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the walls echoing with poems lauding the Crown of the Saints رَحْمَةُ اللهِ عَلَيْهِ. The blessed gathering culminated in a powerful reading of Khatm-i-Qādiriyyah.

Seeing the crowds, we had little hope of presenting ourselves at the mausoleum. However, at 10.00 pm, we learned that the surrounding of the mausoleum had been opened. We rushed to the mausoleum and, by Allah’s grace, found ourselves next to the blessed grilles of the shrine. The administration was quite helpful at this juncture.

After a brief break at the hotel, we returned to the mausoleum at 2.00 am. By now, the crowds had dispersed. It was an opportune and precious moment to hold a gathering in this blessed locus of lights. Madanī Channel’s reciter of prophetic praise, Ahmad Raza Madani, a reciter from Madani Channel, had also arrived from Portugal and was with us. There was a beautiful series of recital of poetry in praise of the Prophet and odes in praise of the Crown of the Saints رَحْمَةُ اللهِ عَلَيْهِ, after which I had the honour of delivering a lecture. Wherever we went, upon seeing us, a group of devotees of the Prophet would gather around us and join in with us. When we had finished from here, we returned to our hotel, offered *fajr* salah and rested.

Journey to Najaf Sharīf

Today, on Saturday, our Madani Qāfilah left for Najaf, the city of the fourth Caliph of Islam, Sayyidunā ‘Ali b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ.

The resting places of two noble Companions

رَضِيَ اللَّهُ عَنْهُمَا

On the way to Najaf, in a place called Madā'in, are the resting places of two esteemed Companions رَضِيَ اللَّهُ عَنْهُمَا, Sayyidunā Salmān al-Fārisī and Sayyidunā Ḥudhayfah b. al-Yamān رَضِيَ اللَّهُ عَنْهُمَا. The journey from Baghdād to Madā'in is approximately 25-30 km but the traffic in Baghdād is quite heavy so it took us an hour to reach there.

Arriving at Madā'in, we offered *asr* prayer. We then presented ourselves at the blessed resting place of the noble Companion, Sayyidunā Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ and recorded some Madani pearls of knowledge. Here is a statement of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ concerning the lofty status of Sayyidunā Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ: رَضِيَ اللَّهُ عَنْهُ: سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ: رَضِيَ اللَّهُ عَنْهُ "Salmān is from our household."¹

After this, we presented ourselves at the blessed resting place of the secret-keeper of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Ḥudhayfah b. al-Yamān رَضِيَ اللَّهُ عَنْهُ and some Madanī pearls about his biography were recorded.

The resting place of the Lion of Allāh

Having offered *maghrib* here, we set off for Najaf. The journey from Madā'in to Najaf is approximately 2.5 hours but due to the traffic and road works, we reached there at 9.00 pm. Arriving at the hotel, we put down our luggage and ate. We then got ready and went towards the court of that eminent personality; looking at whoms face is an act of worship.

When we arrived at the court of the fourth Caliph of Islam, Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, the famous reciter of Prophetic praise, Ḥāfiẓ Ṭāhir Qādirī had also arrived with his group. We arranged a gathering with him in which poems in praise of the Prophet and Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ were recited. Then I had the honour of delivering a speech regarding the virtues of Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. After this, we all made a lengthy collective du'ā.

We returned to our hotel quite late. After *fajr* prayer, we returned to the mausoleum of Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ to find a gathering of Quran recitation, supererogatory prayers, and *ṣalāt* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which went on for some

time. After a break in the hotel, we set off for our next destination: the blessed land of Karbala.

Sites in Kūfah

Kufa is a few kilometres from Najaf. We paid our respects at the resting places of the Companion Sayyidunā Maytham رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Muslim b. 'Aqīl, and Sayyidunā Hānī b. 'Urwa رَضِيَ اللَّهُ عَنْهُمَا.

We then resumed our journey, arriving at Karbala at approximately 7.00 pm. We rested a little to prepare ourselves for the next visit.

In the court, of the Champion of Karbalā

We got ready and set off to visit the radiant court of the grandson of the Messenger of Allāh, the Champion of Karbala, Sayyidunā Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Firstly, we arrived at the resting place of Sayyidunā 'Abbās, the Standard Bearer رَضِيَ اللَّهُ عَنْهُ before hastening to the feet of Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Here, we recited an ode in tribute to Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُ and recorded some Madanī pearls about his life.

We paid homage at the resting places of the other martyrs of Karbala and visited the place where the martyrdom of Imām Ḥusayn رَضِيَ اللَّهُ عَنْهُ took place. By this point, the group was moved to tears.

We returned late to our hotel, so after offering *Fajr* prayer in congregation, we rested. We then went to the hotel roof, standing there, gazing upon the dome of the mausoleum. We recited *fātiḥa* from here and then after breakfast, set off for Baghdad airport where our return flight was scheduled for 7.00 pm.

This journey started on 2nd November, 2022, and concluded today, on 8th November. May Allah Almighty accept it. May He enrich us with the blessings of the sacred souls whose resting places we visited and grant exponential growth to the activities of Dawat-e-Islami in Iraq.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Musnad al-Bazzār*: 6,534

New Writers

THE QUALITIES OF SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام IN THE QURAN

Mubashir Razzaq Attari (3rd year student at Jamia tul
Madina Faizan e Farooq A'zam, Lahore)

The Quran is the supreme miracle and the unparalleled speech of Allah Almighty. A source of guidance for humanity, it contains everything humans need to nourish their lives and spirits. The Quran explains the rulings Muslims must adhere to as well mentioning the states of the previous nations. Similarly, Allah Almighty describes the qualities and excellences of the noble Prophets عَلَيْهِمُ السَّلَام. An article highlighting the qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was published in the February 2023 edition of the Monthly Magazine. This month, we will be discussing some of the attributes of Sayyidunā Mūsā عَلَيْهِ السَّلَام in light of the Quran.

The Chosen One

Sayyidunā Mūsā عَلَيْهِ السَّلَام is the chosen servant of Allah. It is stated in the Quran:

إِنَّهُ كَانَ مُخْلَصًا

“He was indeed a chosen one.”¹

A Messenger and a Prophet

Sayyidunā Mūsā عَلَيْهِ السَّلَام was a prophet and a messenger:

وَكَانَ رَسُولًا نَّبِيًّا ﴿١٥﴾

“He was a messenger; a conveyor of the unseen news (i.e. a prophet).”²

The One with Whom Allah Spoke Directly

Another quality of Sayyidunā Mūsā عَلَيْهِ السَّلَام is that Allah Almighty spoke to him directly without the



medium of an angel:

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ

“We called him from the right side of Sinai and brought him close.”³

Proximity to Allah Almighty

Allah Almighty granted Sayyidunā Mūsā عَلَيْهِ السَّلَام special closeness to Him:

وَقَرَّبْنَاهُ نَجِيًّا ﴿٢٥﴾

"And brought him close, in order to reveal Our secret."⁴

Desiring the Pleasure of Allah

Sayyidunā Mūsā عَلَيْهِ السَّلَام had trust in Allah Almighty and wanted His pleasure in every situation:

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى ﴿٢٨﴾

"I hastened towards You, that You may be pleased."⁵

Acceptance of Supplications

Allah Almighty accepted the supplication of Sayyidunā Mūsā عَلَيْهِ السَّلَام in favour of his brother, Sayyidunā Hārūn عَلَيْهِ السَّلَام, who was then honoured with prophethood:

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٣٥﴾

"Out of Our Mercy, We gave him his brother Hārūn; a conveyor of unseen news (i.e. a Prophet)."⁶

Allah Almighty has explained the qualities and excellences of the noble Prophets عَلَيْهِمُ السَّلَام in various parts of the Quran. But unfortunately, we do not spend any time reading the Quran. May Allah Almighty grant us the ability to read about the lives of the Prophets عَلَيْهِمُ السَّلَام and act upon their teachings.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

THE CONDEMNATION OF IMMORALITY IN THE SUNNA

Muhammad Yameen

(2nd year student at Jamia tul Madina Faizan e Madina, Sargodha)

Immorality is a driver of much evil in the world. In exposing the destructive nature of immorality, Allah Almighty not only prohibits us from it but also commands us to avoid anything which may lead to it. This sin can lead to our devastation in this life and the Hereafter. Here are some blessed narrations that serve as warnings for us:

1. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: My nation will remain upon goodness if immorality does not become prevalent amongst them. When it becomes prevalent, Allah Almighty will punish them.⁷
2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: My nation will remain upon goodness and firm in their affairs for as long as there is no haram progeny amongst them.⁸
3. The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: As immorality becomes common, so will scarcity and poverty.⁹
4. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The nation in which immorality and usury appeared, such a nation earned the punishment of Allah Almighty themselves.¹⁰
5. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Death increases in the nation that engages in immorality.¹¹

Coffins of Fire for Adulterers

It is reported that some people will be imprisoned in coffins of fire in Hell. When these denizens of Hell will cry for respite, their coffins will be opened. When their flames reach the other dwellers of Hell, they will burst out: "O Allah! Curse the people of the coffins. These are the people who would engage in adultery and fornication."¹²

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When Allah Almighty created Paradise, He told it to speak. Then Paradise spoke, "Whoever enters me is fortunate." Allah Almighty said, "I swear by My Honour and Majesty! Eight categories of people will not enter you:

- An alcoholic.
- The one who consistently engages in immoral actions.
- The tale-bearer.
- A Dayyūth¹³
- An oppressive soldier.

- Someone who imitates women.
- The one who severs relations.
- The one who swears by Allah that he will do such and such action but fails to do so.”¹⁴

What is meant by “Consistent”?

After reporting this narration, Ibn al-Jawzī رَحْمَةُ اللهِ عَلَيْهِ states:

The one who consistently engages in immoral actions does not mean that he continuously engages in fornication. Rather, it refers to the one who has an opportunity to engage in fornication, but he neither repents nor suppresses this evil desire. Indeed, Hell is the abode for such people.¹⁵

The Consequences of Immoral Behaviour

Sayyidunā Luqmān رَحْمَةُ اللهِ عَلَيْهِ advised his son: “Protect yourself from immoral behaviour because its beginning is fear, its ending is regret, and its result is Hell.”¹⁶

You have just read about the destructions of immorality and how it promises nothing but disgrace in this world and the Hereafter. Those who engage in this act are deserving of a painful punishment. After reading these blessed narrations, we must avoid everything that can lead to it.

Affiliate yourselves with the religious environment of Dawat-e-Islami to improve your life in this world and the hereafter. You will develop a mindset of protecting yourself from sins, and a passion for performing good deeds and acting upon the Sunnah. May Allah Almighty grant us the ability to protect ourselves from immorality and other detestable sins.

اٰمِيْنَ بِجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

FIVE RIGHTS OF THE AHL

عَلَيْهِمُ الرِّضْوَانُ

Bint Saeed Ahmad

(Daura Hadith student at Jamia tul Madina for girls,

Gulbahar Sialkot)

Allah Almighty states in the Quran:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

“Allah will only to remove every impurity from you, O members of the ‘Prophet’s’ Household, and to thoroughly purify you.”¹⁷

Who does “Ahl al-Bayt” refer to?

It is stated in Khaza’in al-‘Irfan regarding the commentary of this verse:

The Ahl al-Bayt includes the pure wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Fāṭima, Sayyidunā ‘Alī, and our masters Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمْ. Various verses and narrations confirm this.¹⁸

The erudite scholar, Sayyid Muhammad Na’eem al-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ notes:

This verse is the fountainhead of excellences regarding the Ahl al-Bayt. It reveals their elevated rank and status and teaches us that they were purged of lowly traits and condemnable states. Some narrations state that, as a result of this divine purging, the fire of Hell is forbidden for the Ahl al-Bayt. Allah Almighty protects them from everything which does not befit their honour and status.¹⁹

Let us read about the rights of these noble people of Allah Almighty and the beloveds of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. **Good Conduct:** The Ahl al-Bayt should be treated with utmost manners, for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever treats my family well, I will repay him on the Day of Judgement.”²⁰
2. **Teaching your family to love them:** The Ahl al-Bayt have a right for us to imbed their love in the hearts of our children. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Teach your family three

things: love for their Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, love for his family, and how to recite the Quran.”²¹

3. **Serving the Ahl al-Bayt:** The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who desires a means and wishes to offer a service to me that will motivate my intercession for him on the Day of Judgement, he should help my family and make them happy.”²²
4. **Loving the Ahl al-Bayt:** It is also from the rights of the Ahl al-Bayt that they be loved, as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Nobody can be a ‘perfect’ believer until I am more beloved to him than himself and my family is more beloved to him than his own.”²³
5. **Not having enmity towards the Ahl al-Bayt:** A hadith warns that the person who dies whilst having enmity towards them will be raised on the Day of Judgement with the words “Today, he is deprived of Allah’s mercy” written across his forehead.²⁴ Moreover, it is related, “The stars are a source of peace for those who dwell in the heavens and my family is a source of peace for my nation.”²⁵

In order to be successful in this world and the Hereafter, we must duly fulfil the rights of the Ahl al-Bayt and take steps to grow closer to them.

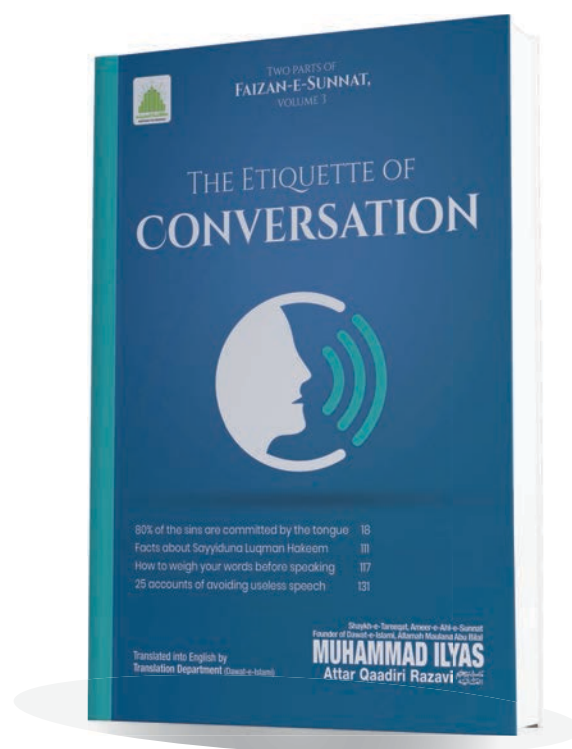
May Allah Almighty grant us true love for the Ahl al-Bayt عَلَيْهِمُ الرِّضْوَانُ and grant us prosperity in this world and the hereafter for their sake, and may He raise us as their slaves on the Day of Judgement.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- 1 Al-Quran, 19:51
- 2 Al-Quran, 19:51
- 3 Al-Quran, 19:52
- 4 Al-Quran, 19:52
- 5 Al-Quran, 20:84
- 6 Al-Quran, 19:53
- 7 Al-Zawajir ‘an Iqtiraf al-Kabair, vol. 2, p. 271

- 8 Musnad Abi Y’ala: 7,055
- 9 Shu’ab al-Īmān: 7,369
- 10 Musnad Abi Y’ala: 4,960
- 11 Muwatta Imam Malik: 1,020
- 12 Bahr al Dumu', p. 144
- 13 A person who is apathetic or permissive with regards to unchaste behaviour by female relatives or a spouse.
- 14 Bahr al Dumu', p. 144
- 15 Bahr al Dumu', p. 145
- 16 Bahr al Dumu', p. 145
- 17 Al-Quran, 33:33
- 18 Tafsīr Khāzain al- ‘Irfān, p. 780
- 19 Sawanih Karbala, p. 82
- 20 Tareekh Ibn ‘Asakir, vol. 45, p. 303
- 21 Al-Jāmi’ al-Ṣaghīr: 311
- 22 Al-Sharaf al-Muabbad, p. 54
- 23 Shu’ab al-Īmān: 1,505
- 24 Tafsīr al-Qurtubī, vol. 8, p. 17
- 25 Nawadir al-Usool, vol. 5, p. 127, hadith; 1,132



WORD SEARCH

Dear children! After fasting in Ramadan, we celebrate Eid! This is a day of happiness for us. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would rejoice on this occasion. He would bathe, wear clean clothes, put on perfume, and pray Eid salah. We should celebrate on this day too, but also stay away from sin and only do good things.

You must find the names of 5 good things by connecting the letters from top to bottom and left to right, just like the word "salah" has been found and highlighted in the table below.

The 5 words you must find:

1. Perfume 2. Bath 3. Charity 4. Miswak 5. Place of Eid.

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

Invocations & Litanies



If your heart is not inclined to work

Write **يا الله** 101 times on a piece of paper, turn it into a ta'wīdh, and tie it around your arm. You will be passionate about being employed in a permissible job, **إِنْ شَاءَ اللَّهُ**.

If a child or elder goes missing

If a child or elder goes missing, the people of the house should recite **يَا جَامِعُ يَا مُعِينُ** (Yā Jāmi' u Yā Mu'īdu) in abundance. If Allah Almighty wills, the missing person will be found.

Opening the doors of sustenance

Recite **يَا وَهَّابُ** (Yā Wahnābu) 300 times after the Fajr prayer for 40 days. By Allah's grace, earning a livelihood will no longer be a problem.

Protection from termites

Recite **لَا إِلَهَ إِلَّا اللَّهُ** (lā ilāha illallāh) 41 times and blow on stored items, books, etc. This will grant protection against termites and other insects, **إِنْ شَاءَ اللَّهُ**.

Key Events of Ramadan and Shawwal

13th Ramadan 253 AH

The saint Sarī al-Saqāṭī رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Sha' bān 1438 AH edition of the Monthly Magazine.)

15th Ramadan 3 AH

The birth date of Imam Ḥasan رَضِيَ اللهُ عَنْهُ.

(To learn more, read the Ramadan 1438 AH and Rabī' al-Awwal 1441 AH editions of the Monthly Magazine and "Thirty Parables of Imam Ḥasan".)

17th Ramadan 2 AH

The day of the Expedition of Badr; the first battle between Islam and disbelief. The Companions martyred in this battle are especially commemorated.

(To learn more, read the Ramadan 1438 AH & 1439 AH editions of the Monthly Magazine and pages 209 to 245 of "Sīrat-i-Muṣṭafā".)

17 Ramadan 57 or 58 AH

The mother of the believers, sayyidatunā 'Ā'isha al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا passed away.

(To learn more, read the Ramadan 1438 AH - 1440 AH editions of the Monthly Magazine and "Faizān-i-Ummahāt al-Mu'minīn".)

20 Ramadan 8 AH

The Conquest of Makkah; a major accomplishment of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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

21 Ramadan 40 AH

The fourth caliph of Islam, our master 'Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ was martyred.

(To learn more, read the Ramadan 1438 AH - 1443 AH editions of the Monthly Magazine and "Miraculous Wonders of Sayyiduna 'Alī رَضِيَ اللهُ عَنْهُ".)

22nd Ramadan 1326 AH

The scholar and poet, Ḥasan Razā Khān رَضِيَ اللهُ عَنْهُ



passed away.

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

Ramadan 2 AH

The daughter of Allah's Messenger, sayyidatunā Ruqayya رَضِيَ اللهُ عَنْهَا passed away.

(To learn more, read the Ramadan 1438 AH edition of the Monthly Magazine and pages 694 - 695 of "Sīrat-i-Muṣṭafā".)

1st Shawwal 43 AH

The Companion 'Amr b. al-Āṣ رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Shawwāl 1439 AH edition of the Monthly Magazine.)

5th Shawwal 617 AH

The celebrated saint and Sufi master, 'Uthmān Hārūnī رَضِيَ اللهُ عَنْهُ passed away.

(To learn more, read the Shawwāl 1440 AH edition of the Monthly Magazine.)

10th Shawwal 1272 AH

Birth of the Reviver of Islam and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَضِيَ اللهُ عَلَيْهِ.

(To learn more, read the Ṣafar 1438 AH - 1444 AH editions of the Monthly Magazine and the special edition "Faizān-i-Imam-i-Ahl-i-Sunnat".)

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

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

THE WOODEN SWORD

Mawlana Haydar Ali Madani

After Asr prayer, Grandfather was sitting on his chair in the garden, turning the tasbeih beads as he made dhikr in the pleasant weather. Suddenly, Sohaib and Khubayb meandered around him and shot back into the house. Moments later, they were at it again. Sohaib quickly ran towards Grandfather and stood behind his chair. When Khubayb moved to one side to catch him, Sohaib would move to the other side to evade him. They continued to do this around Grandfather for some time.

“Khubayb!” cried Grandfather. “Sit down.” Khubayb at once sat down on the empty chair in front of Grandfather. The two brothers were breathing heavily because of all the running they had been doing.

“That’s enough playing for today. The adhan for the Maghrib prayer is about to be given. Quickly perform wudu so we can go to the masjid,” said Grandfather. Just as the brothers got up to perform wudu, a loud racket from the street caught their attention. Grandfather and the two brothers were confused and looked towards the direction of where the sound was coming from.

“Perform

wudu first,” said Grandfather, sensing Khubayb’s intention to open the gate. The brothers smiled and went inside as Grandfather moved towards the gate.

After dinner, Sohaib snuggled up next to Grandfather and read a few pages of “Blessings of Ramadan.” Then Khubayb entered the room with a tray in his hand.

“Yes! Today we will have carrot cake,” Sohaib said happily as soon as his eyes fell on the plate. As they were eating, Khubayb asked, “Grandfather, what was the noise coming from the street?”

“It was Numan; he is not from our street. He was playing with the other children with a toy gun and aiming it at them. The plastic bullets hit a child on the ear, making him cry,” Grandfather explained.

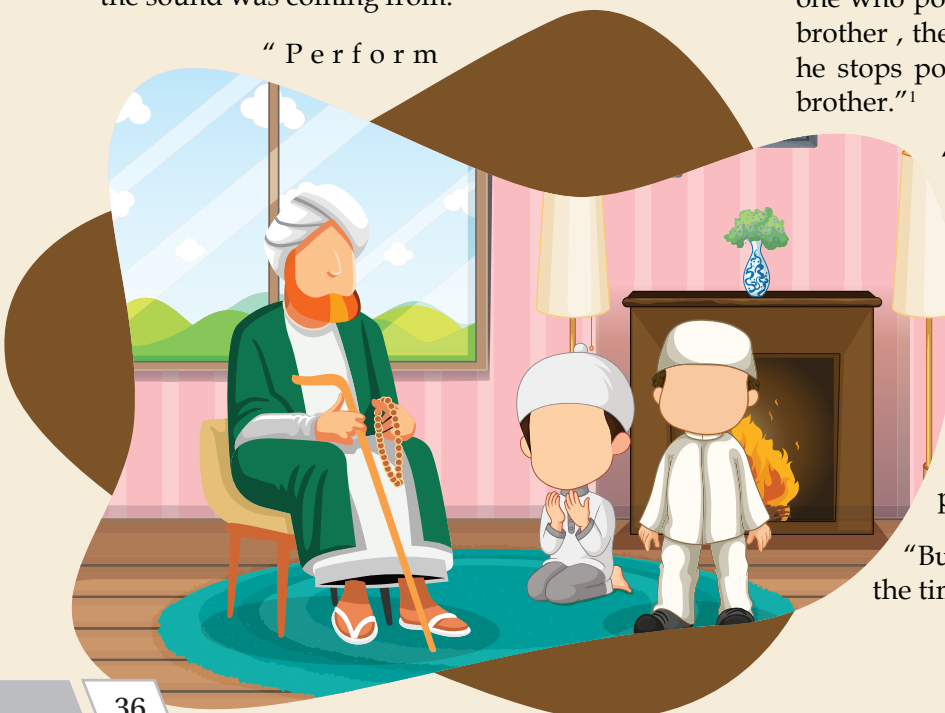
“See, brother! This is why Dad did not get the pistol you asked for,” explained Sohaib.

“He is right. In fact, our religion teaches us not to cause harm even when joking around with each other. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who points a metal object (i.e. a weapon) at his brother, the angels will continue to curse him until he stops pointing it at him, even if it is his blood brother.”¹

“Grandfather! Can we not scare someone as a joke?” asked Sohaib.

“No! You cannot scare someone, even as a joke. A great scholar, Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللهِ عَلَيْهِ writes in the commentary of this hadith: Regardless of whether the weapon was shown to scare and threaten or in jest, both are prohibited.”²

“But Grandfather! Were there weapons at the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?”



“Yes, son! But they are different to the weapons of today. They were made of iron and called spears, arrows, and swords.”

“Then there must be a miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and a sword!” beamed Sohaib.

“A miracle about a sword! Yes, there is one,” said Grandfather as he tried to recall the event. “I will tell you about the incident of the wooden sword which contains a great miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. You both know about the Expedition of Badr.”

“Yes Grandfather. It was the first battle of Islam in which big leaders of the disbelievers were killed,” the brothers replied.

“Correct! During this battle, the sword of Sayyiduna ‘Ukasha رَضِيَ اللهُ عَنْهُ broke, so the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him a branch and said, ‘Fight with this.’”

As Grandfather took a breath, Khubayb asked,

“What use is a wooden branch against an iron sword?”

“You are right. In normal circumstances, it would be useless. But you are forgetting who gave the branch to the noble Companion. Through the blessings of the hand of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the branch transformed into a powerful and beautiful sword. Sayyiduna ‘Ukaashah رَضِيَ اللهُ عَنْهُ used the sword during the Battle of Badr and other battles too.³

Okay children, I am feeling tired. You two go and rest too, I will see you in the morning for the Fajr prayer. Khubayb, son, you should not even think about playing with guns and other dangerous toys.”

(Footnotes)

¹ *Mishkāt al-Maṣābiḥ*: 3,519

² *Mirāt al-Manājīḥ*, vol. 5, p 253

³ *Al-Rawḍ al-unuf*, Vol. 3, p. 81

Six Names for Boys and Girls

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The first gift a person gives to his child is his name, so he should give him a good name.”

Six names for boys and girls, along with their meanings and associations:

Name	Meaning	Association
‘Abdullāh	Servant of Allāh	The name of the Final Prophet’s noble father
Aḥsan	The one in whom good qualities are gathered	An attribute of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ibrāhīm	Compassionate father	The name of a prophet of Allāh
Āmina	Believing woman/Without fear	The name of the Final Prophet’s noble mother
Maymūna	Blessed woman	The name of one of the Final Prophet’s wives
Fāṭima	One who is freed from the fire of Hell	The name of the Final Prophet’s daughter

¹ *Jam‘ al-Jawāmi‘*: 8,875



Eating Disorders

Dr. Zeerak Attari

Although food is a precious bounty from Allah, that not only satiates and energises but carries delight for one's senses, it can become a source of countless problems if consumed without moderation.

The bombarding of adverts promoting new foods and the seemingly endless queues outside popular restaurants, may have you believe gluttony is the central problem in our communities. Yet there is another extreme often not spoken of, which is certain individuals suffering from eating disorders. One of these said disorders is anorexia nervosa.

Anorexia is a mental health condition which mostly affects young women. People who have anorexia try to keep their weight as low as possible by not eating enough food or exercising too much, or both. This can make them very ill, as they begin to then starve.

When an overweight person reduces their calorie intake and increases exercise to reach a healthy weight, that is a positive change and not a disorder. Moreover, Eating less than one's fill is something encouraged by new medical research, traditional medicine and our beloved religion of Islam. In

fact, our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and pious elders رَحْمَةُ اللهِ عَلَيْهِم demonstrated this through their practice. This is something known as *qufl-i-Madinah* in the terminology of Dawat-e-Islami, the religious movement of devotees of the Messenger.

In cases of anorexia, sufferers have a distorted image of their bodies. They believe themselves to be overweight even when dangerously underweight. This mental state leads them to leave eating food altogether, or drastically decrease their food intake. This is a form of disorder.

Symptoms of Anorexia

- The affected person believes that they are overweight or there is some shortcoming in their body shape, even though this is not the case.
- The weight of a person is significantly low in comparison to their age or height.
- Eating only once, rather than three times a day.
- Avoiding oily foods completely.

- Utilising medicines in order to suppress the appetite.
- Inducing vomiting by placing fingers in the mouth after eating.
- Exercising excessively so that any energy that is acquired from food is expended.
- Feeling weak and dizzy.
- Dry skin and hair loss due to a lack of vitamins and minerals in the blood.

The following symptoms can also be found in individuals who have suffered from Anorexia for a number of years:

- Muscle weakness.
- Fragile bones.
- Irregular heartbeat.
- Low blood pressure
- Kidney disease.
- Convulsing as though having an epileptic fit.
- Poor memory.
- Regularly falling ill due to a weakened immune system.
- Reduction in blood.

Causes of Anorexia

Just as other mental health conditions have causes, Anorexia has causes too:

- A family history of eating disorders or other mental health conditions.
- Being bullied and body shamed.
- Lack of self-confidence and self-respect.
- Anxiety or depression.
- Constantly seeking perfection.
- Emotional, physical, or sexual abuse.

The manner in which body shape is presented as a role model on social media also plays a role in this, as

does the fact there are professions in which women are encouraged to remain slim. It is possible young people who lack self-confidence will prey to anorexia whilst following these trends.

Treatments for Anorexia

If you or anyone you know have the symptoms of anorexia, they should contact their GP or physician as soon as possible. Blood tests will be carried out to determine whether the underlying cause is a physical disease or not. Then the psychologist will ask some important questions in order to identify the disorder, and determine whether it is anorexia or something else. If it is diagnosed as being anorexia, then it can be treated.

Therapy is usually the primary treatment and aims to increase confidence and self-esteem. Alongside this, any negative thoughts regarding body image or weight will be addressed, and you will be encouraged to focus on positive thoughts instead of negative ones. Dietary plans may be provided to support healthy eating.

Early intervention is important because the quicker anorexia is treated, the less physical impact it will have on the other parts of the body.

Bulimia nervosa is another eating disorder. People with bulimia go through episodes where they binge eat, consuming a lot of food in a very short amount of time and then make themselves sick, use laxatives, or do excessive exercise, or a combination of these, to try to prevent weight gain. Anyone affected by this should seek professional help immediately.

To conclude, I would like to mention that eating disorders are more common among modernistic groups and in Western culture. One reason for this is being infatuated with the idea of physical beauty, due to which young men and women wish to become the centre of attention. The guidelines that Islam gives us regarding moderation, modesty and praiseworthy character are perhaps the best precautionary steps that can be taken in dealing with eating disorders.

Our Pious Predecessors

Mawlana Abu Majid Muhammad
Shahid Attari Madani



Ramadan is the ninth month of the Islamic calendar in which many honourable Companions, saints and ulema passed away. In addition to the 84 souls we learned about in Monthly Magazine Faizan-e-Madinah's Ramaḍān editions from 1438 to 1443 AH, we share with you 11 more:

The Noble Companions عَلَيْهِمُ الرُّضْوَانُ

1. Sayyidunā 'Ubayda b. Ḥārith al-Qarashi al-Hāshimi رَضِيَ اللهُ عَنْهُ was the paternal cousin of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He accepted Islam in its early days and took part in the Expedition of Badr. He was brown-skinned, medium in height, handsome, and enjoyed an esteemed status. When mutual brotherhood was established in Madina, he was made the brother of Sayyidunā 'Umayr b. Ḥumām al-Anṣārī.

He was a soldier during the expedition of Sayyidunā 'Ubaydah b. Ḥārith and was the first for whom a flag was tied. Born ten years before the birth of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this great Companion was mortally wounded in the Expedition of Badr in Ramaḍān 2 AH and attained martyrdom in Ṣafrā at the age of 63, where his grave is found today.¹

2. Sayyidatunā Ṣafiyya bint Ḥuyayy رَضِيَ اللهُ عَنْهَا was born two years after the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his Prophethood. She hailed from the powerful Jewish Banū Naḍīr tribe of Madina who were descendants of Prophet Hārūn عَلَيْهِ السَّلَام. Her father, Ḥuyayy b. Akḥṭab, was the chief of the tribe.

She was taken captive during the expedition of Khaybar in Muḥarram 7 AH. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ released and married her.

She was intelligent, forbearing, an amalgamation of inward and outward beauty, possessed perfected qualities and was distinguished by her abstinence, piety and frequent acts of worship. She passed away in Ramaḍān 50 AH and was laid to rest in al-Baqī'.²

The Honourable Saints رَحْمَةُ اللهِ عَلَيْهِم

3. Sayyid Bahā al-Dīn Qandahārī رَحِمَهُ اللهُ عَلَيْهِ was born in the city of Qandahar, Afghanistan, on 17th Ramadan, 617 AH. He hailed from a household which descended from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After attaining foundational Islamic knowledge and reaching twenty years of age, he visited an individual in 637 AH who went on to become his murshid, Sayyid 'Abd al-Wahhāb Yunbū'ī.

After being taught and trained by the latter, he was sent to Bombay for three years to guide. Many embraced Islam at his hands. Spending his entire lifetime in disseminating knowledge and bringing the masses closer to Allah, he passed away on 18th Ramaḍān, 702 AH. His radiant shrine can be found in the fort of Bombay.³

4. A leading figure of the Suharwardiyya Way in India, Shaykh 'Īsā Madanī رَحِمَهُ اللهُ عَلَيْهِ was related to Shaykh Shihāb al-Dīn Suharwardi through 11 links. He was the first of the Suharwardi household to come to Aḥmadābad - located in Gujarat, India. He became a disciple and successor of 'allāmah Wajīh al-Dīn Gujarati (d. Muḥarram 998 AH) and went on to pass away on 15th Ramaḍān.⁴

5. Pir Pagaro Sayyid Ṣibghatullah Rāshidi Qādiri رَحِمَهُ اللهُ عَلَيْهِ was born in 1183 AH, in Sindh. He passed away on the 6th of Ramaḍān, 1246 AH,

and his shrine is located in Pir Jo Goth. He possessed great expertise in Quran, hadith and jurisprudence.

A disciple and successor of his father Roze Dhani, he himself had 300,000 disciples under his guidance. He founded the library of his respective dargah and fathered Pir Bangla Dhani. *Khazānat al-Ma'rifa* is a Persian collection of his utterances and statements.⁵

6. Sayyid Āl-i-Barakāt Suthre Miyān Mārehrawi Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in Marehra on the 10th of Rajab, 1163 AH, and he passed away there on the 26th of Ramaḍān, 1251 AH. He was buried near his grandfather, Sayyid Āl-i-Muḥammad رَحْمَةُ اللهِ عَلَيْهِ.

He was a worthy heir of his saintly predecessors, combining scholarship, piety, worship, and dedication to Islam. When his brother Ache Miyān رَحْمَةُ اللهِ عَلَيْهِ passed away, he became the successor and had extensive construction work carried out in the Barakātiyyah khānqah. Before passing away, he appointed as his spiritual heirs his three sons, viz., Sayyid Āl-i-Rasūl, Sayyid Awlād-i-Rasūl, and Sayyid Ghulām Muḥiyy al-Dīn رَحْمَةُ اللهِ عَلَيْهِ.⁶

7. Sayyid Muḥammad Mahdi Sanūsi رَحْمَةُ اللهِ عَلَيْهِ was born in Libya (Tripoli) in 1260 AH and was martyred in Chad in 1320 AH. He was a memoriser of the Quran, a scholar, renowned mujahid, and founder of the Tāj khānqa (Kufra, Libya). He also initiated the Sanūsi reformist movement.

His father was Sayyid Muḥammad b. 'Ali Sanūsi, a grand-shaykh in the *Sanūsiyyah* spiritual order. Along with being the former's successor, he was also the father of Libya's first king, Muḥammad Idrīs Sanūsi. Commemoration of his passing is held on 27th Ramaḍān, and his shrine is found in the Tāj khānqah.⁷

8. The senior saint, Sayyid Jilāni Naqshbandī رَحْمَةُ اللهِ عَلَيْهِ was born in 1327 AH, and passed away on the 17th of Ramaḍān, 1382 AH. His shrine is in Suja Sharif, Rajasthan. He was a saint from birth, a practising scholar and an individual whose supplications were accepted, and he also established the Suja Sharif khānqah. He travelled profusely to spread Islam and the teachings of his spiritual order.⁸

9. Miyān Shāh Rāj Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born to a

Mewat household in 1216 AH (1799), and passed away on the 8th of Ramaḍān, 1306 AH (9th May, 1889). His shrine is found in Haryana (eastern Punjab, India). Despite not formally studying, he was a brimming spring of knowledge who observed the teachings of Islam without compromise. He was a locus of blessings and was the foremost Sufi in his time. The book *Millat-i-Rāj Shāhi* describes his life and achievements.⁹

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِمُ السَّلَام

10. Mawlānā Miyān Nūr Aḥmad Ghaūrghushtawi رَحْمَةُ اللهِ عَلَيْهِ was born in to a scholarly household in 1251 AH, and passed away on the 15th of Ramaḍān, 1319 AH. He is buried in the Ghaūrghushti cemetery, in a grave enclosed by four walls. He was noted to be an exceptionally intelligent scholar, an expert teacher of the traditional dars-i-nizami books and a major imam in grammar and logic, rendering him a leading scholar of his time.

He was a disciple and successor of the Pir of Siyal, Khwāja Shams al-'Arifin. He was also known to be particularly punctual in regards to his personal invocations and litanies.¹⁰

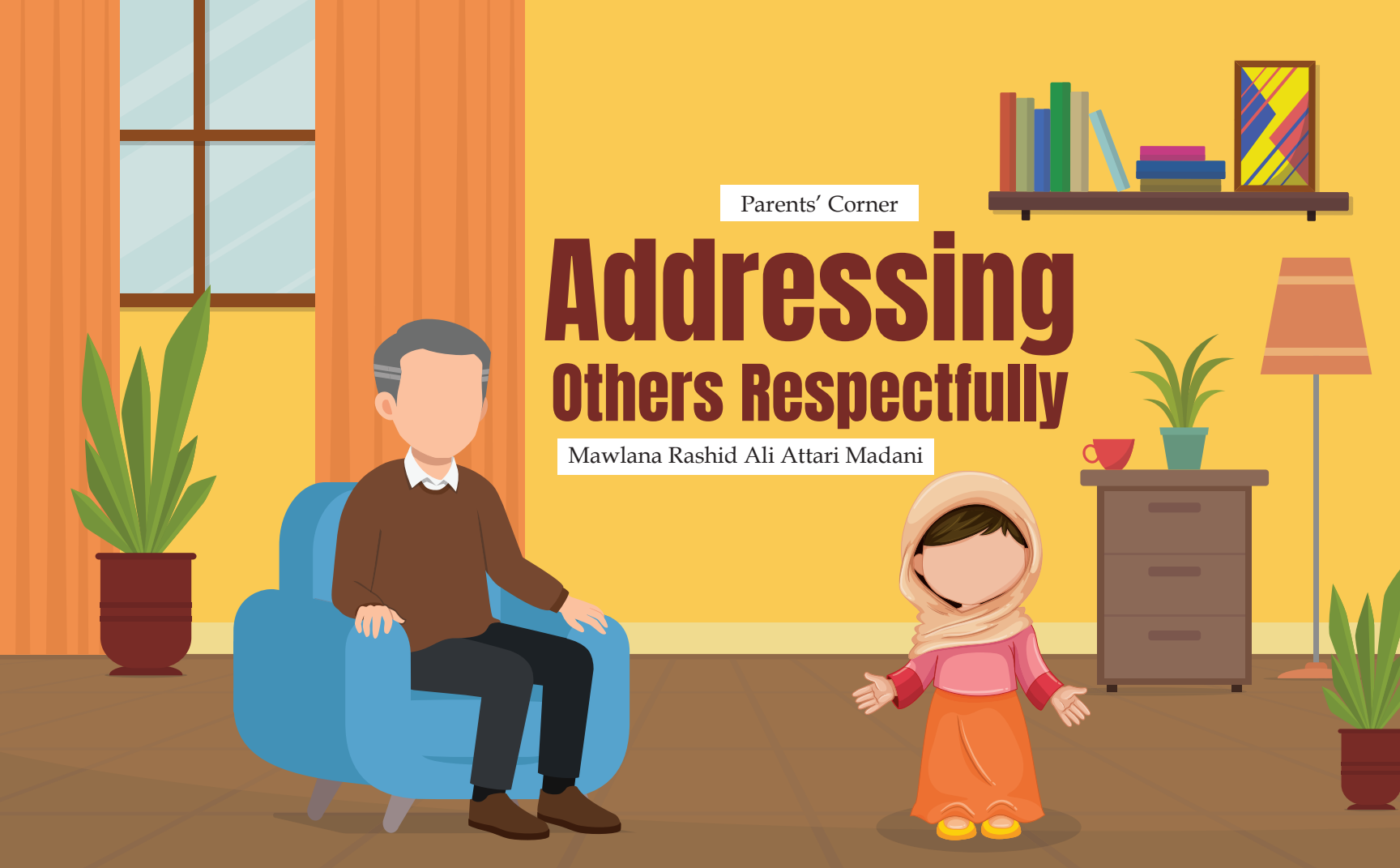
11. Mawlānā 'Abd al-Qayyūm Jamā'ati Ilāhābādī رَحْمَةُ اللهِ عَلَيْهِ was born in 1289 AH, in the city of Ilāhābad (Uttar Pradesh, India). He passed away on the 22nd of Ramaḍān, 1370 AH, and was buried in a mango garden in Rasūlpūr, Ilāhābad. Along with being a disciple and spiritual successor of Amīr-i-millat, he was blessed with inward and outward beauty. Despite his simplicity, he was noted to be an awe-inspiring personality.¹¹

(Footnotes)

- ¹ *Uṣd al-Ghaabah*, vol. 3, pp. 572 – 574; *Ṭabaqāt Ibn Sa'd*, vol. 3, p. 37
² *Al-Isti'āb Fi Ma'rifat Al-Ashāb*, vol. 4, p. 426; *Al-Isabah Fi Tamyeez Al-Sahābah*, vol. 8, p. 210; *Faizan-e-Ummahat al-Mu'mineen*, p. 309
³ *Tazkirah Mashaaikh Qadiriyyah Faaziliyyah*, p. 101
⁴ *Tazkirah al-Ansaab*, pp. 59,225
⁵ *Encyclopaedia Awliya-e-Kiram*, vol. 1, pp. 377 - 382
⁶ *Tareekh Khandan-e-Barakat*, pp. 26 - 28
⁷ *Tazkirah Sanusi Mashaaikh*, pp. 80, 82, 92
⁸ *Tazkirah Sadaat Luni Shareef Wa Suja Shareef*, pp. 506,573
⁹ *Tazkirah Sufiya-e-Mewaat*, pp. 502, 514 – 539
¹⁰ *Foz al-Maqal Fi Khulafa e Peer Siyal*, vol. 8, p. 184; *Tazkirah 'Ulema-e-Ahl-e-Sunnat Zila' Attock*, p.121
¹¹ *Tazkirah Khulafa-e-Ameer-e-Milat*, p. 164

Addressing Others Respectfully

Mawlana Rashid Ali Attari Madani



The four-year-old Haniyah Nur ran to me and said, "Father! Father! Brother is hiding underneath the duvet, and he's not getting up."

"Tell him to get up quickly!" I replied. "If he doesn't, I will see to him." Haniyah Nur repeated the words to her brother. Nur ul Hassan was still in bed and misheard what she said. He thought she addressed him with a title used for younger people. He told her off and advised her to use more respectful terms when speaking to elders. Haniyah Nur told her mother and me about what happened. I told her to go to Nur ul Hassan and repeat the words but address him in a respectful manner. So, she quickly went to her brother again and repeated what I had told her.

As this was taking place, I was creating a document about the "art of translation," but my ears and mind were focused on my children. So, I decided to write down what happened as it can be beneficial for

others who are raising their children.

Children learn from our words and behaviour. If we wish to raise our children as righteous and civil individuals, we must take great care in nurturing our character and behaviour first. We must take particular care in the manner in which we address our children. Whether at home or in public, there is no excuse for rude behaviour, so we should always address our children and others with manners.

When you give due respect to others, they will reciprocate. To learn more about how to address people, read the article "Pukarnay Ka Andaz" in the March 2017 edition of the Monthly Magazine. It is present on the Dawat e Islami website and can be accessed by scanning this QR code.



SISTER'S NOTEPAD



Mawlānā Ḥayder ‘Alī Madani

As soon as the bell rang for breaktime, the children rushed to the canteen. Not to be left behind, Little Zayd walked as fast as he could until he reached the bustling queue outside the canteen. He was especially eager to be served today, because his aunty was visiting and had given him some money.

As he waited, he thought to himself, “After buying a packet of crisps and juice, I will buy a toy with the money that is left over.” Lost in this thought, Little Zayd took the money out of his pocket, looked at it and then placed it back into his pocket. Another child standing at the front of the line had seen Little Zayd putting the money into his pocket. Moments later, he turned to Little Zayd: “Brother, take my place in the line.”

However, Little Zayd refused. When his turn came, he bought the snacks and returned to class. Little Zayd then saw that the same boy from the line was standing by the door and calling him. Surprised, he went over and asked, “Yes, brother?”

The boy said, “Your sister has sent me, and she is asking for the change from your money because she needs to buy a notepad.”

“But she brought a notepad with her when we left home this morning,” he replied. “Tell Sister to come and take it from me herself.”

Saying this much, Little Zayd began to return to the classroom, but the boy quickly said, “She is waiting in the canteen, she cannot come herself. My sister is her classmate, which is why she sent me.”

Hearing this, Little Zayd took out all the change from his pocket and handed it over. When the bell rang at the end of the day, Little Zayd went outside where Father was already waiting. He handed his bag over to Father and went to call Sister. After returning, as they were sitting on the bike, he said, “Sister, you must return my money when you get home.”

“What money?” she asked in confusion.

“Have you forgotten already?” Little Zayd quickly replied. “The 50 rupees that you sent the boy to take from me at breaktime so that you could buy the notepad.”

“What boy? What notepad? Father bought notepads for us yesterday. If you need some money, just ask,” exclaimed Sister.

Father was listening to both of them going back and forth, and hearing the firm response of Sister, he understood that she was not lying, she was telling the truth.

As soon as they arrived at home, Little Zayd put his bag in his room, and without taking off his shoes and uniform, he quickly went to Grandmother’s room. He told her about everything that had happened in the day.

After hearing everything, Grandmother realised that the boy had tricked Little Zayd, so she lovingly said, “Little Zayd, it seems as though you do not pay attention to Madanī Channel. Otherwise, you would not have been so easily tricked today.”

“But what trick, Grandmother? He wanted the money for Sister, didn’t he?” asked Little Zayd.

“When that boy asked you for the money, instead of giving it to him, it was your responsibility to go to Sister and ask her whether she had asked for the money or not. You should never believe the words of a stranger. But, never mind! You can get the money back by telling the teacher at school tomorrow, and you can rectify that boy too. I am sure that you will never forget the lesson you learned today for the rest of your life. You should never accept anything that a stranger says without speaking to your family first. The most important matter is that you should never take more money than you need into school.”

Hearing this, Little Zayd agreed quietly and then went to his room to change his clothes.

Dear children! There are many good people around us, but there are also bad people. Some bad people deceive others. For example, they sometimes call people and say, “You have won a thousand pounds,” and use this as a trick to get your personal information. Similarly, there are some people who use food, drink, or toys to trick children into coming to them, and then they kidnap them. Sometimes, they say to the child that your mother, father, sister or brother has sent me to you, so come with me. In this situation, you must remain smart, alert, and find a safe space, such as in the school, and tell an adult what has happened. We should not take any food, drink, or toy from a stranger. We should never go anywhere with someone we do not know.

Children’s Ḥadīth

ENVY

Muhammad Jawaid Attari Madani

The beloved and final prophet of Allah Almighty, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَحَاسَدُوا

“Do not be envious of each other.”¹

Envy is wanting someone to be deprived of a religious or worldly blessing.²

Envy is a serious sin which eats away our good deeds and poisons relationships. The envious person is never at peace, always thinking of ways to harm the other person. The first sin was envy and it was committed by the Devil. The Reviver of Islam and leader of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said, “Envy is a disease that destroys the person afflicted by it.”³

Do not envy anybody. If another child has new toys, nice clothes, or anything else, never wish for it to be taken away from them and given to you instead. If you want the same blessings, pray to Allah Almighty to provide you with it. Even better, be content with what Allah Almighty has given to you and others.

May Allah Almighty protect us from being envious people. O Allah, save us from ostentation, lying, backbiting, and envy.

أَمِينَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Ṣaḥīḥ al-Bukhārī*: 6,066

² *Al-Ḥadīqat al-Nadiyyah*, vol. 1, pp. 600,601

³ *Al-Fatāwā al-Razawiyah*, vol. 19, p. 420



Islam and Women

If only my good deeds would increase

Umm Milād ‘Aṭṭāriyyah



Islam encourages us to spend our lives in Allah’s obedience, filling our days and nights with deeds that please Him so that we may realise the purpose of our existence: to recognise Him. Although every moment is an opportunity for the believer to do something which pleases his Lord, the sacred month of Shaban should drive us to do more good than usual. This is because it was also the practice of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his noble Companions عَلَيْهِمُ الرُّضْوَانُ to increase their good deeds manyfold in the month of Shaban, and to make special arrangements for this.

Sayyidunā Usāmah b. Zayd رَضِيَ اللهُ عَنْهُمَا once said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have observed that you do not fast in any month as you do in Shaban.” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, “This is a month between Rajab and Ramaḍān; people are heedless of it. The deeds of people are raised to the court of Allah Almighty in this month, and it is beloved to me that my actions be raised whilst I am fasting.”¹

It is written in Ghunyat al-Ṭālibīn:

As soon as the moon of Shaban was sighted, the noble Companions عَلَيْهِمُ الرُّضْوَانُ would increase their focus towards reciting the Qur’ān; the Muslims would take out zakat from their wealth so that the poor and needy Muslims could prepare for the fasts of Ramadan; the rulers would call forward the prisoners and mete out punishments to those who were to be punished, and free the rest; traders would repay their debts and seek repayment for the money that was owed to them; and when the moon of Ramadan was sighted, they (some individuals) would perform ghusl and sit in i’tikāf.²

Just like their male counterparts, believing women are encouraged to perform great worship in this month, particularly on the 15th night, and spend the days fasting. If we have the mindset of increasing our good deeds, then we must surround ourselves with an environment where it is easy to perform good deeds. Some virtuous deeds do not require us to take out any separate time; they only require our attention. For example: making good intentions, starting every permissible action with *bismillāh*, acting on various Sunan, being the first to give salām, treating mahrams and other women with kindness, meeting a Muslim sister with a smile, etc.

Likewise, there are countless good deeds which require minimal effort, but result in abundant reward. This includes: performing dhikr of Allah Almighty, reciting the noble Qur’ān, invoking blessings on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, reciting the *basmala* at the start of wuḍū’, remaining in a state of wuḍū’ throughout the day, inviting towards righteousness, bringing happiness to Islamic sisters, being grateful; transmitting reward to others (*Īṣāl al-Thawāb*), making du‘ā’ for the forgiveness of Muslims, attending righteous gatherings, etc.

May Allah Almighty make it so that we do not allow any opportunity to earn good deeds to slip from our hands. May we also be granted steadfastness in performing righteous actions and avoiding sins, through the blessings of this month.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Sunan al-Nasā’i*: 2,354

² *Ghunyat al-Ṭālibīn*, vol. 1, p. 341

Women's corner

Mufti Muhammad Qasim Attari

The ruling pertaining to having more than one piercing in the nose or ear

Q: What do the scholars of Islam say about the following matter: Are women permitted to have more piercings in the nose or ear than is commonplace? For example, if one side of the nose is pierced and she pierces the other side too, or pierces the middle part of the nose, as is common in some places?

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

A: It is permissible and legislated for women to adorn themselves within the boundaries of Islamic law. Ear piercings are one form of female adornment. During the blessed era of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, women would pierce their ears. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never forbade them from doing this, so the jurists of Islam declared it permissible, which they inferred from this tacit approval of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

During the Prophetic era, women would not pierce their noses. As time passed, jurists of certain regions observed local women adorning themselves by piercing their noses, as thus ruled this to be permissible also. This is because piercing the ear and wearing jewellery was a form of adornment for women, which is the same reason for piercing the nose. Therefore, it was not limited to the ears. Instead, due to adornment being the goal, it was also declared permissible to pierce the nose.

After this brief introduction, the answer to the question posed is: it is permissible for women to pierce their nose and ears, as well as hang jewellery from them for adornment. If there is a region where honourable Muslim women have more than one piercing in their nose or in one ear and hang jewellery from them, so that they can attain adornment

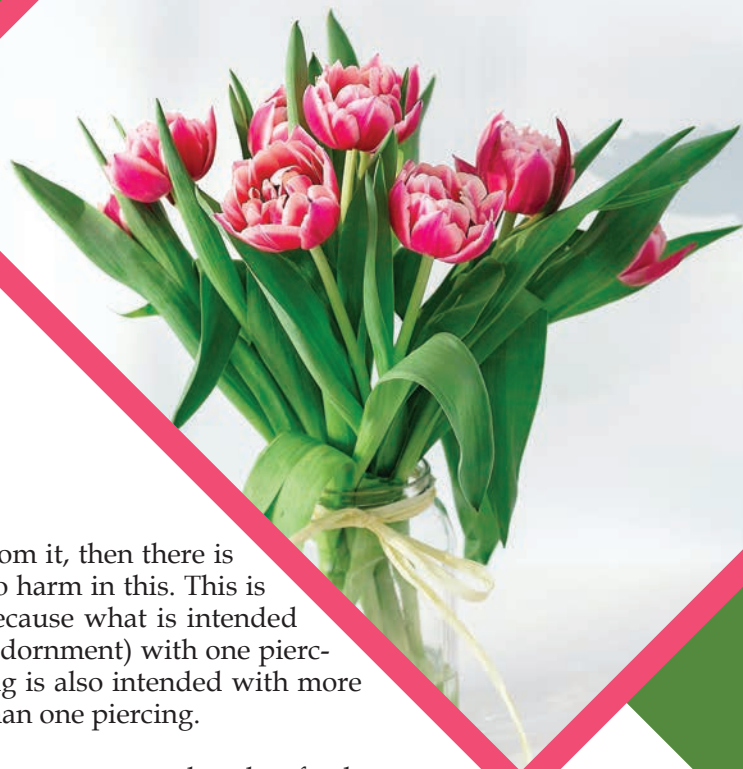
from it, then there is no harm in this. This is because what is intended (adornment) with one piercing is also intended with more than one piercing.

The manner and style of adornment varies from place to place. Some wear nose rings on the right of the nose, others on the left and some even on both sides. In the same way, women of certain places have a piercing in their ear from which they wear an earring. Other women have more than one piercing in which they place more than one piece of jewellery (common in areas of Pakistan). This is not considered inappropriate in said places. For these reasons, it is permitted for women to adorn themselves in this manner by having more than one piercing in the ear, or a piercing on both sides of the nose.

However, wearing piercings in a way that resembles disbelieving and transgressing women, just as some women in European countries pierce the centre of their nose and hang a chain from it, and which is not common among respectable Muslims, is prohibited under Islamic law. The reason for this is that Islam has prohibited us from imitating disbelievers and transgressors, and this also entails changing the creation of Allāh Almighty without the permission of the Shari'ah, and changing the creation of Allāh Almighty is impermissible and *ḥarām*.

Nevertheless, if such piercings are prevalent among honourable women in a certain area, just as certain regions in the world have no limits in their customs, this will also be permitted in those areas. In those regions where this results in resembling the disbelievers and transgressors, it will be prohibited.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Dawat-e-Islami: A Beacon of Knowledge

Allah Almighty raises the rank of those who possess sacred knowledge and work hard to acquire it. He who seeks knowledge and then teaches it to others will enter Paradise. This is a way of attaining Allah's pleasure, a means of salvation and forgiveness, and a guarantor of entry into Paradise.

The erudite Hanafi jurist, Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ says regarding knowledge, "Its attainment is a sign of a high rank 'before Allah'. This is the very thing which causes a person's life to become successful and prosperous, and it is by means of it that one's life in this world and the hereafter improves."¹

By Allah's grace and kindness, Dawat-e-Islami is working tirelessly to spread the light of knowledge across the globe. As of December 2022, the number of educational institutes and Madrasat al-Madinahs (for adults) of Dawat-e-Islami exceeds 68,000, and their annual expenses amount to billions. Details of the educational institutes can be seen in Figure 1.

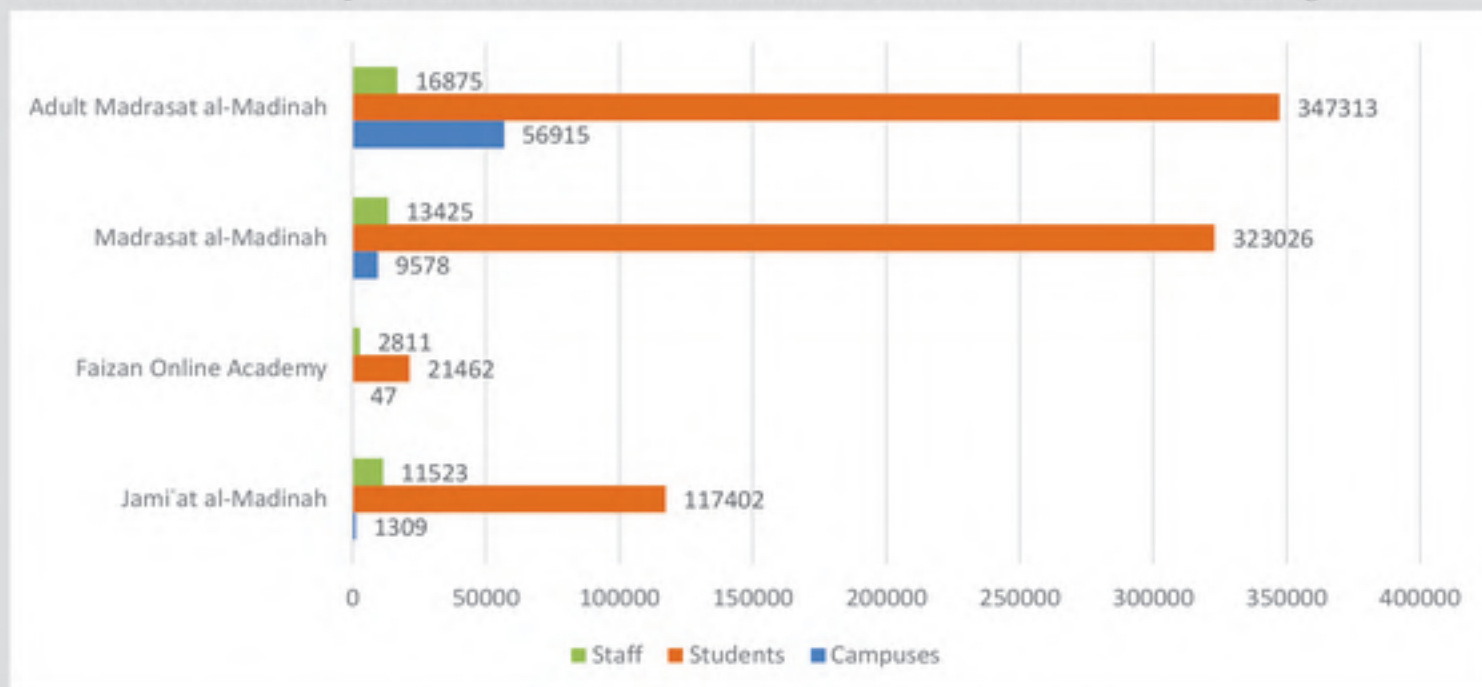


Figure 1: Global Educational Activities Across Males and Females

You can support these transformational activities and reap the rewards of spreading knowledge by giving your zakat, sadaqat wājibah, nāfilah, and other donations to Dawat-e-Islami. Your contributions will be used for permissible, religious, reformative, welfare, spiritual, well-wishing activities and other good work.

Bank name: MCB Account name: DAWAT-E-ISLAMITRUST

Bank branch: MCB AL-HILAL SOCIETY

Branch code: 0037

Account number (sadaqat nāfilah): 0859491901004196

Account number (sadaqat wājibah and zakat): 0859491901004197

¹Bahār-i-Sharī at, vol. 3, p. 618



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