

Monthly Magazine

Faizan-e- Madinah

May 2023 (Shawwal & Dhul Qa'dah)



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An Invitation to Sinners

Mufti Abu Salih Muhammad Qasim Attari



Allah states:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٤٣﴾

“If when they (people) do injustice to their own souls ‘by committing sins’, they should then present themselves in your august court, ‘dear Beloved’, and then seek forgiveness from Allah, and the Messenger intercedes for them; they would therefore definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.”¹

Exegesis:

This verse provides refuge for the sinners, hope for the wrongdoers, faith-refreshing glad tidings for the repentant, and a cool zephyr of mercy for those who despair. In this verse, the servants of Allah Almighty are given the special modus operandi for availing divine forgiveness: visit the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and seek his intercession. Even if the person has immersed themselves in sin, they should

rush to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Such repentant souls will be drenched in mercy and forgiveness and be thoroughly purged.

The reviver of Islam and foremost leader of Ahl al-Sunnah, Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ highlights a remarkable nuance of this verse:

People are commanded to present themselves in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and repent and seek forgiveness. Allah Almighty hears ‘pleas from’ every place, and His knowledge, audition, and sight behold ‘everything’, in every place, equally. Yet, He declares that if you want to repent, go to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in this world, ‘how to’ present oneself ‘before him’ was obvious. Now, presenting oneself ‘before him’ means ‘visiting’ his blessed resting place ‘near the golden grille’. Where this is not

possible, one should focus his heart towards the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, seek through his intermediation and implore him for his intercession and aid.²

The practice of presenting oneself before the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during his blessed, outward, worldly life and presenting oneself at his illuminated, blessed resting place, after his veiling from this world and seeking forgiveness for sins, salvation and the alleviation of difficulties have been a continual tradition of the Muslim Ummah from the era of the Companions رَضِيَ اللهُ عَنْهُمْ until today. Note the following accounts from the noble Prophetic Companions رَضِيَ اللهُ عَنْهُمْ and the pious predecessors رَحِمَهُ اللهُ عَلَيْهِمْ.

First Account:

Sayyidatunā ‘Ā’isha al-Ṣiddīqa رَضِيَ اللهُ عَنْهَا states:

I purchased a blanket with images on it. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw it, he stood at the doorway and did not enter his home. I saw the signs of displeasure on his face. So, I said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I repent to Allah and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”³

Second Account:

Sayyidunā Thawbān رَضِيَ اللهُ عَنْهُ states that forty Companions رَضِيَ اللهُ عَنْهُمْ, including Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا, gathered and began discussing destiny. So, Sayyidunā Jibrīl عَلَيْهِ السَّلَام came to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and informed him of this state of affairs. Hearing this, the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went out in a state of displeasure and anger; his blessed face reddened as though a red pomegranate had been squeezed over his cheeks. When the noble Companions رَضِيَ اللهُ عَنْهُمْ saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this state, trembling they pleaded, “We repent to Allah and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”⁴

In the Prophetic court after the passing of the beloved Prophet ﷺ

This manner of presenting oneself in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only

during the blessed, outward, worldly life of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather this practice continued in the entire Ummah, after his passing, till our time.

Third Account:

A large group of hadith masters have narrated that a drought broke out during the Caliphate of Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ. So, the Companion Sayyidunā Bilāl b. Hārith al-Muzanī رَضِيَ اللهُ عَنْهُ went to the grave of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Pray for rain for your Ummah as indeed they are perishing.” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him in his dream, “Go to ‘Umar and convey him my greetings and give him glad tidings that there will be rain.”⁵

Fourth Account:

Over a dozen hadith masters, hadith commentators, and exegetes relate that after the passing of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a Bedouin came to the grave of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and placed the soil of the blessed grave on his head and cried out, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We have heard that which you stated. And in that which was revealed to you, there is the verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا

“If when they (people) do injustice.”⁶

Indeed, I have wronged myself and have come to you, seeking forgiveness from Allah for my sins, so have my sins forgiven by my Lord.” Upon this a voice proclaimed from the grave, “You have been forgiven.”⁷

In summary, this verse explains the elevated rank of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Footnotes)

¹ Al-Quran, 4:64

² Al-Fatāwā al-Razawiyah, vol. 15, p. 654

³ Ṣaḥīḥ al-Bukhārī: 2,105

⁴ Al-Mu’jam al-Kabīr: 1,423

⁵ Musannaḥ li-Ibn Abi Shaybah: 32,665

⁶ Al-Quran, 4:64

⁷ Tafsīr Nasafī, al-Nisa, under verse no: 64, p. 236



Hadith Gateway

HASTEN TO VIRTUOUS ACTS

Mawlana Muhammad Nasir Jamal Attari Madani

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيَمْسِي كَافِرًا، أَوْ يَمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

“Hasten to perform virtuous deeds before tribulations, like pieces of a dark night, occur, whereby a man will be a believer by day and a disbeliever by evening, or he will be a believer in the evening and a disbeliever by day. He will sell his religion for trivial worldliness.”¹

The immense love of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his nation is evident from these words. The hadith commentators have gone to great

lengths in unlocking the nuances of this hadith, the summary of which is as follows.

The meaning and benefits of hastening to perform virtuous acts

Hastening in attaining something before it finishes or removing something before it brings harm is known as *mubādarah* (مبادرة) in Arabic.²

In the Quran, rushing to carry out righteous acts is listed as a quality of the noble Prophets عَلَيْهِمُ السَّلَام and a secret behind their supplications being answered.³

Like long, dark nights,

tribulations cause anxiety and are unsafe. This hadith commands us to hasten in performing good deeds in times of security and physical strength before the onset of these tribulations.⁴

Moreover, it teaches us that the believer who does not delay carrying out righteous acts will remain steadfast.⁵ By extension, this means he keeps being granted the ability to hasten in performing righteous acts. It should be remembered that this ability is a special blessing from Allah.⁶

It is mentioned in another hadith, “Whosoever longs for Paradise hastens to perform pious deeds.”⁷

Comparing tribulations to a dark night

There is deep wisdom behind the Prophet’s eloquent comparison between tribulations and a dark night:

1. Just as a dark night makes people disturbed and restless, these tribulations will also agitate people and cause anxiety.⁸
2. These tribulations will be terrifying like a dark night. Most people will not know from where they came or how to save themselves. Tribulations are of many kinds, such as plundering, killing, abundance of acts prohibited by Islamic law, and disputes between Muslims in worldly and religious matters. In the presence of these tribulations, carrying out virtuous acts will become ever increasingly difficult.⁹

Two tribulations

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned two types of tribulations in this hadith:

1. A transformation by which a person begins the morning as a believer and becomes a disbeliever by evening, or is a believer by evening and disbeliever by morning. It is apparent that morning and evening are close to each other.¹⁰ Some people will be so unstable that they will be a Muslim one moment and disbeliever the next.¹¹
2. Selling one's faith for material gain is a tribulation which comes in many forms:
 - i. There will be plunder and killing between two groups of Muslims merely due to rage and partisanship. They will also deem each other's blood and wealth permissible for the other.
 - ii. Tyrants and oppressors shall rule. They will spill the blood of the Muslims, usurp their wealth unlawfully, engage in fornication and drink alcohol. Some people will deem them to be upon the truth. In fact, some evil scholars will declare their forbidden acts as permissible.
 - iii. Buying, selling, marrying and other general happenings will be carried out in impermissible fashion that oppose Islamic teachings.¹²

The lives of the pious servants of Allah are replete with knowledge, action and sincerity. They do not allow any opportunity to acquire knowledge to slip from their hands. Engaging in virtuous acts for Allah's sake is from their foremost priorities. Their quality of extracting important lessons from seemingly normal occurrences is also worthy of emulation.

The saint Ibrāhīm b. Adham رَحْمَةُ اللهِ عَلَيْهِ purchased a slave and asked him, "What will you eat?"

He replied, "Whatever you feed me."

He inquired, "What is your name?"

He said, "Whatever name you give me."

"What will you wear?"

"Whatever you will give me to wear."

"What work will you do?"

"Whatever task you give me."

"Do you not have your own desire?"

"A slave has no want whilst he has his master."

Ibrāhīm b. Adham رَحْمَةُ اللهِ عَلَيْهِ said to himself, "Poor slave! Has even one moment of your life passed like this for the sake of Allah?"¹³

Time cannot be retrieved

If only we would also become true servants who submit to the commands of Allah wholeheartedly and rush to please him with virtuous acts. After all, obeying Him is the only security against tribulations. Value your time and save yourself from spending it carelessly.

Reflect a little. If we leave performing pious deeds until tomorrow, remain involved in frivolous or sinful acts today and lose our determination, capability and time, then we should remember that time will not halt for us. We should ensure to value it.

Start salah again today, not tomorrow. If you have missed fasts, owe zakat or must perform Hajj, then you should carry out these duties also. If you have any financial obligation to someone, do not postpone its fulfilment without reason. If you have been unjust to someone, you must compensate them as much as possible. In short, seek knowledge of Islam and act upon it with sincerity.

(Footnotes)

¹ *Ṣaḥīḥ Muslim*: 313

² *Sharh Taibi*, vol. 10, p. 54

³ *Tafsīr al-Nasfī, Al-Ambiya*, under verse no: 90, p. 725

⁴ *Fi Zlaal al-Hadīth al-Nabawi*, p. 103

⁵ *Sunan Abī Dāwūd*: 4,270

⁶ *Mirāt al-Manājīh*, vol. 5, p. 225

⁷ *Shu'ab al-Īmān*: 10,618

⁸ *Fi Zlaal al-Hadīth al-Nabawi*, p. 103

⁹ *Mirqāt al-Mafātīh*: 5,383

¹⁰ *Mirāt al-Manājīh*, vol. 7, p. 212

¹¹ *Mirqāt al-Mafātīh*: 5,383

¹² *Sharh Taibi*, vol. 10, p. 54, *hadith*: 5,383

¹³ *Tahzeeb Al-Asraar Lil-Kharkoshy*, p. 193



1. Leaving some Quranic verses and reciting from further ahead in the next rak'ah

Q: What do the scholars of Islam say about the following matter: In the first *rak'at* of salah, the person recited the first 6 verses of the second Quranic juz. In the next *rak'at*, he left out the next five verses without any need, and began to recite from **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ**. He recited five verses and concluded the salah. Is this a disliked practice?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Reciting in such a manner in an obligatory prayer, whereby a person recites some verses in the first unit (*rak'at*) and in the second, leaves a verse and recites from ahead, is slightly disliked (*makrūh tanzīhī*). So it is not a sin, but best avoided. If a separation of two or more verses is made, it is not even slightly disliked, but it is better for there not to be the separation of two or more verses.

Remember that this ruling is regarding two units of prayer (*rak'atayn*). Reciting from different places within a single *rak'at* without need, is *makrūh tanzīhī* absolutely,

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even if there is a separation of two or more verses.

According to these specifics, in the mentioned scenario recital was commenced from the beginning of the second *juz* - **سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ**. It was more superior that recital in the second *rak'at* be started from the place where it was concluded in the first. However, when the recital in the second *rak'at* was after leaving five intervening verses without a need, then, despite this action being non-preferable (*khilāf al-awlā*), the salah itself was offered without dislike.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Sarfaraz Akhtar Attari

Affirmed by: Mufti Fuzayl Raza Attari

2. Only reciting in one's heart during the prayer

Q: What do the scholars of Islam say about the following matter: If a person does not verbally recite in salah but merely recites “in the mind,” will such a prayer be valid with such a ‘recital’?

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

A: It is essential to recite the Quran verbally at a volume which would be audible to oneself in normal conditions, i.e., if there were no commotion, or a person was not hard of hearing, he would hear his own voice. Even the correct pronunciation of letters without hearing the voice with the ears is not sufficient according to the relied upon view; as recital is not performed by merely pronouncing the letters without hearing sound, according to the most correct view. However, merely imagining the recital in one's mind is not recital by universal agreement. Therefore, in the scenario mentioned in the question, the obligation of recital will not be fulfilled by merely thinking of the recital, nor will the salah be valid. It is obligatory to repeat such a salah.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Fuzayl Raza Attari

3. The order when offering Witr at the time of Tahajjud

Q: What do the scholars of Islam say about the following matter: If a person offers Witr prayer at the time of Tahajjud, which salah will be offered first? Please guide us in this regard.

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

A: For someone who is sure about waking up on time, it is recommended to pray Witr in the last part of the night. In this scenario, it is recommended in the hadith to pray Tahajjud first then Witr. However, there is no problem in praying Witr before Tahajjud, although it is not the better practice.

It should be remembered that the person who offered Witr before sleeping due to not relying upon his ability to wake up later, and subsequently woke up and offered Tahajjud; although he will not attain superiority because he did not act on the hadith, “Make Witr the final salah of your night”, as he did not pray Witr last of all, he will still receive the superiority of offering Witr early. This is because it is mentioned in another noble hadith: “He who fears that he will not offer Witr at the end of the night, should offer it at the beginning of the night.” Due to this hadith, the jurists elucidate how it is more superior for a person who fears missing Witr to offer it before sleeping.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Sarfaraz Akhtar Attari

Affirmed by: Mufti Fuzayl Raza Attari

4. The recommended method of performing sajdah tilawah (recital prostration)

Q: What do the scholars of Islam say regarding the following matter: Should sajdah tilawah be performed standing or sitting? Please guide us.

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

A: It is recommended to stand for sajdah tilawah, go into prostration, and finally, return to the standing position. One should perform sajdah tilawah in this manner. However, if someone performed it whilst sitting, it will also be valid, although it will be non-preferable.

Answered by: Muhammad Sarfaraz Akhtar Attari

Affirmed by: Mufti Fuzayl Raza Attari



1. The shrine of Sayyidunā Ḥamzah

Q: I have heard that if someone visits the shrines of the martyrs of Uḥud رَضِيَ اللهُ عَنْهُمْ whilst intending to name their child Ḥamzah, then Allah will grant the visitor a male child. Is this correct?

A: I do not completely recall this topic. But yes, supplications are accepted when one is near the pious.¹ Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ is the chief of the martyrs and the leader of the saints. The shrines of Uḥud’s other martyrs are near his grave. By the mercy of Allah, whoever visits these places and prays to Him for a son will be granted his wish. Not only this, if one asks for forgiveness or salvation from Hell, they will also be granted this. Whatever one asks for shall be granted, إِنَّ شَاءَ اللهُ.²

2. The reason Imam Aḥmad Razā Khān is referred to as Ḥāmī al-Sunnah

Q: Why is Imam Aḥmad Razā Khān رَضِيَ اللهُ عَنْهُ referred to as Ḥāmī al-Sunnah?

A: The meaning of this honorary title is “he who supports, propagates, and

explains the Sunnah.” As Imam Aḥmad Razā Khān رَضِيَ اللهُ عَنْهُ stood in staunch defence and support of the Sunnah, he is referred to by this title.³

3. Wudu with cracked feet

Q: I have cracked feet which hurt a lot when they are washed. How should I perform wudu?

A: However much of your feet you are capable of washing, it will be obligatory (*farḍ*) to wash that much. The remaining parts you cannot pour water over due to pain must be wiped using a wet hand in such a way that moisture reaches all those parts.⁴

4) Saying “we have not heard this ruling until today”

Q: When some people hear a ruling which is new to them, they say, “We have not heard this until today,” or “No one has told us such a thing until today.” What do you say about such people?

A: Nobody is going to come to the homes of such people and inform them that the ruling is as such. The complainant should think hard about

his efforts to acquire knowledge. Although books are filled with knowledge, you will only acquire that knowledge once you actually read. Likewise, by staying in the company of those who love Allah's Messenger ﷺ, such as scholars of the Ahl al-Sunnah and members of Dawat-e-Islami, one will learn a great deal.

Now if a person spends day and night watching sinful T.V. programmes, remains in the company of bad people and neither offers salah nor fasts, how will he learn about Islamic rulings? In order to seek knowledge of Islam, affiliate yourself with the Madani environment of Dawat-e-Islami, read Islamic books, *Bahār-e-Sharī'at* in particular, and stay in good company. إِنَّ شَاءَ اللَّهُ You will learn a lot.⁵

5. Do we need to answer every azan?

Q: If one has answered an azan after hearing it 'but others are taking place at the same time', do we need to answer the others also?

A: It is sufficient to just answer the first azan.⁶ You may answer the others, if you so wish.⁷

6. The town of Allah

Q: Can we refer to a place as the "town of Allah?"

A: There is no problem in this, as everything belongs to Him. He Himself states in the Quran:

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط

"Only to Allah belongs whatever is in the heavens and whatever is in the earth."⁸

A masjid is also referred to as the house of Allah. Any and all towns truly belong to Him. So, if a place is named the town of Allah, there is no issue with this.⁹

7. Imam begins the supplication (du'ā) before followers complete post-salah litanies

Q: If we have not completed the prescribed litanies for after salah and the imam begins the du'ā, what should we do?

A: Some rush the litanies to join the collective supplication (du'ā). There is a great possibility of incorrect pronunciation in this. Whether a litany or the Quran, it is essential to recite them correctly, articulating each letter from the correct articulation

point. It is better not to recite than to recite with improper pronunciation. It is not necessary to recite the Fāṭimī Litany (*tasbīh-i-Fāṭimah*) before the du'ā. Do not carry out both simultaneously, i.e., the litany and the du'ā, as you will not be fully engaged and focused on either one. Calmly join the du'ā with the imam and then recite the litany.¹⁰

8. A legal rule relating to wudu

Q: Is wudu nullified due to an impurity falling onto one's body?

A: No. Wudu is not nullified due to an impurity falling onto one's body.¹¹

9. Responding to praise and compliments

Q: If someone praises you, what should you do?

A: One should not be pleased with himself when praised. I have extensive experience of the world and its people. While it praises you, it never fails to speak ill of you either. Your 99 acts of kindness are easily dismissed by people because of a single thing you do which they do not like.

Whenever we are praised, it is appropriate to recite "أَسْتَغْفِرُ اللَّهَ" (I seek forgiveness from Allah). Praise and expressions of admiration are like poisonous arrows. It is our respective destinies whether we escape from these or stand chest out and let them strike our heart. It is apparent that people generally like being praised and enjoy it because the carnal self (*nafs*) is greatly deceptive. It does not like being censured but adores praise. Therefore, whenever you are praised, seek Allah's forgiveness to save yourself from love of fame and conceit.¹²

(Footnotes)

¹ *Fazaail-e-Du'a*, p. 140

² *Madani Muzakarah*, 24th Ramadan, 1441 AH

³ *Madani Muzakarah*, 8th Shawwal, 1441 AH

⁴ *Bahār-i-Sharī'at*, vol. 1, p. 318; *Madani Muzakarah*, 20th Ramadan, 1441 AH

⁵ *Madani Muzakarah*, 8th Rabī' al-Awwal, 1441 AH

⁶ *Fatāwā Shāmi*, vol. 2, p. 82

⁷ *Madani Muzakarah*, 20th Ramadan, 1441 AH

⁸ *Quran*, 2:284

⁹ *Madani Muzakarah*, 20th Ramadan, 1441 AH

¹⁰ *Madani Muzakarah*, 20th Ramadan, 1441 AH

¹¹ *Madani Muzakarah*, 20th Ramadan, 1441 AH

¹² *Madani Muzakarah*, 25th Ramadan, 1441 AH

Etiquette with Sacred Images on Prayer Mats

Mawlana Hafiz al-Rahman Attari Madani

Just as the spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri داعية بركاتهم العالوية is revered worldwide for his advice, powerful call to Islam, and unmatched efforts to improve the lives of Muslims, he is acclaimed for his love of Madina and respect for Makka. Listening to the abundant mention of Madina and Makka in his discourse has ignited the love of these sacred places in the hearts of millions. He not only loves the blessed cities themselves but also respects everything attached to them.

Considering this reverence, he says:

Even prior to the formation of Dawat-e-Islami, I would avoid offering prayer on a prayer mat depicting the image of the blessed Kaaba or the Green Dome. Since we revere these places so much, how can we stand on a prayer mat depicting their image? No Sunni scholar has opposed me on this. In fact, I used to frequent a scholar who would have such prayer mats laid out. In a very respectable manner, I turned his attention to this, and he not only agreed with me but also had those prayer mats removed.

This is my personal approach. Otherwise, it is permissible to offer prayer on such mats, but etiquette demands that we respect them. Many people who return from Hajj and Umrah gift me such prayer mats, but I prefer to pray on the bare floor.¹

(Footnotes)

¹ Madani Muzakarah, ep. 23



Who is Right?

ISLAM and the Ruled Class

Mufti Muhammad Qasim Attari

PART 1



Our belief is that Allah Almighty is the originator of creation. He is the creator of everything, including humans, and their sustainer. He is Most-Merciful (*Rahmān*) and compassionate (*Rahīm*) towards His creation. We also believe that the beloved Prophet, our master and liege-lord Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah's final prophet. Allah created him as the embodiment of mercy and generosity, the personification of compassion, and raised him to the rank of "Mercy for the Worlds." The Lord of the Worlds revealed this pristine faith to the Mercy for the Worlds.

The result of these truths is that the mercy, compassion, and grace found in Islam is unmatched by any other religious tradition. With this in mind, consider the hierarchical nature of society in which people differ not only in age, strength, and wealth but in status and rank too. Often, these disparities are natural, yet, many times, they are imposed and authoritarian. In any case, this state of human beings has engraved in the minds of people the notion of division between, for example, rulers and the ruled, the strong and weak.

So, if we compare young and old, man and woman, father and mother, brother and sister, husband and wife, master and servant, rich and poor, well and ailing, able-bodied and disabled, strong and weak, and superior and subordinate, the differences in society become apparent to us.

In many cases, the difference is natural, so it is

impossible to deny, such as men generally being physically stronger than women. Nevertheless, the difference is often merely imaginary and rooted in societal discrimination. In both cases, the beauty of Islam becomes apparent. In all of these social groupings, the religion of Islam supports the ruled and weak as opposed to the ruling and strong class.

A large part of Islamic teachings focus on honouring the rights of the ruled and weak classes, giving them due consideration and displaying good treatment towards them. Hence, the command to be compassionate and benevolent towards those that are considered lower in rank due to natural or societal disparities, to avoid troubling or oppressing them, to keep away from violating their rights, to grant them honour, to take care of them financially, to avoid hurting their feelings and reminding them of favours, is mentioned repeatedly in the noble Qur'an and the Sunna.

We will try to understand this preamble in light of Quranic guidance and Prophetic teachings and learn the Islamic ruling concerning each group.

The first group: elderly people

After a person has traversed the different stages of life and reaches old age, people begin to turn away from him, unless he offers benefits, like wealth and power. People in those countries consider themselves more refined and advanced in their attempt to wash their hands of older people, remove them from their

homes and place them inside older people's homes, whereas this is the very time when an older person needs rest, tranquillity, service, love and care. In contrast to this oppressive behaviour, Islam stands with this weak, older person and protects him. Just as the noble Qur'an mentions regarding serving and honouring elderly parents:

عِنْدَكَ انْصَبِرْ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾

"Your Lord has commanded not to worship anyone except Him, and treat parents with goodness; if one of them or both reach old age in front of you, so, do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect. And spread for them the arm of humbleness with a soft heart, and request humbly that 'O my Lord, have mercy on them both, just as they brought me up in my childhood.'"¹

Whether an elderly person is from one's parents, relatives, or is even a stranger, we have been commanded to respect them in all cases. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Respecting an elderly person is part of reverence to Allah Almighty."² One form of respect that has been mentioned is that if an elderly person is seen on the path, children and young people are commanded to be first in greeting him, as preceding someone in greeting is considered from respect towards him. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The young should greet the old."³

Giving glad tidings to the young person who respects an old person, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "No young person respects an old person due to his age except that Allah Almighty will appoint for him such a person who will respect him in his old age."⁴

These teachings are a proof of Islam's support for the weak and ruled classes.

The second group: children

Children are innately weaker and needier than adults, and are subject to their commands. However, the religion of Islam strengthens them in this weakness, and whether they are one's own or belong to others, Islam continuously emphasises compassion, love and soft-heartedness towards them.

If we were to review all the teachings of Islam concerning the treatment and welfare of children, we would learn that Islam exhorts us to be more kind and compassionate towards young children than adults. This was also the practice of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during his blessed life.

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ relates, "I served the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for around ten years and he neither asked, 'Why did you do this?,' about anything I did, nor 'Why did you not do this?' about anything I did not do."⁵

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would pick up his son, Sayyidunā Ibrāhīm رَضِيَ اللهُ عَنْهُ, kiss him, and lovingly smell him.⁶

Similarly, his unique expression of love for Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا was as follows: When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would leave for a journey, he would bid farewell to Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا last and when he would return from a journey, he would meet Sayyidatunā Fāṭima رَضِيَ اللهُ عَنْهَا first.⁷

This beautiful example of love and affection was not restricted to his own children. Rather the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would treat the children of others with this same compassionate conduct. It is mentioned in Musnad Aḥmad that Sayyidunā 'Abdullāh b. Ja'far رَضِيَ اللهُ عَنْهُمَا states, "Our mother came 'to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' and mentioned our orphanhood. So, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do you fear that they will fall into need, whilst I am their protector in this world and the Hereafter?'"⁸ Giving general instruction concerning children, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated very firmly, "The one who does not have mercy on our young nor respect our elders is not from us."⁹

(To be continued.)

(Footnotes)

¹ Al-Quran, 17:23-24

² Sunan Abī Dāwūd: 4,843

³ Ṣaḥīḥ al-Bukhārī: 6,231

⁴ Jāmi' al-Tirmidhi: 2,029

⁵ Ṣaḥīḥ al-Bukhārī: 2,768

⁶ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 99

⁷ Al-Mustadrak li al-Ḥākim: 4,792

⁸ Musnad al-Imām Aḥmad: 1,750

⁹ Jāmi' al-Tirmidhi: 1,928



Radiant Teachings of Islam

Mawlana Sayyid Samar al-Huda Yamani

Be Mindful

Islam address the spiritual and material needs of human beings, offering them divine guidance for living peacefully in this life and the next. A perfect system which resonates with human nature, Islamic teachings lay the foundations for healthy social interactions and a positive personal life. By giving consideration to these teachings, we can improve our lives and the lives of others. One such teaching is that of mindfulness. Although we need to be mindful in general, some areas of life demand a greater degree of mindfulness.

Mindfulness in Thinking

Be mindful of your thoughts and do not make baseless assumptions about others. Assuming the

worst about people is destructive and will poison your peace of mind. Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

“O believers! Avoid much suspicions.”¹

For example, if two people are talking and start laughing, then without any proof, a third person should not think that they are speaking about or laughing at him. Similarly, if you called someone and he did not answer your call, you should not have a bad opinion of him by assuming that he is intentionally not answering your call. It is possible that he might be in prayer, he might be driving or engaged in some important tasks.

Similarly, judging someone to be worthless on account of his outward physical appearance and clothing, is a wrong manner of thinking. It is possible that the person whose capability you are attempting to judge based on his outward appearance and clothing is more capable and skilled than you.

Mindfulness in Interactions

In social life we face many interactions with others, such as dealing with new people, travelling, business dealings, and weddings. One has to be mindful to carry out these interactions in the best manner possible. Just as the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اَلْتَمِسُوْا الْجَارَ قَبْلَ شِرَاءِ الدَّارِ وَالرَّفِيقَ قَبْلَ الطَّرِيْقِ

“Seek a ‘good’ neighbour before purchasing a house and a ‘good’ companion before travelling.”²

After all, friends and environment have major impacts on us. When you wish to get married and start a family, investigate before you join ties because a new chapter will begin in a person’s life from this point. Similarly, before lending and borrowing, engaging in a partnership or business, or buying and selling, one should think deeply before making a decision to prevent regret later. Therefore, if you lend or borrow, do so whilst putting it in writing in the presence of witnesses. When making a business transaction, do so under the legal framework and take all precautions, because having reliance without implementing the means is not intelligence and opposes a religious mindset. It is for this reason that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the camel owner, “Tie it (the camel) first, then put your trust in Allah.”³

Mindfulness in Living

Be mindful of your diet, choosing healthy foods and not overeating. Eat on time, do not blow on food, and avoid very hot food. Resting on time allows your body to recover and promotes physical health. From time to time, review the state of your body. We

should be mindful in everything we do. Even our walk should be firm and dignified, not sluggish.

Our conversations should be articulate, appropriate, and productive. Unmindful discourse is a sure way to humiliate oneself and cause great loss in this world and the next. Be a mindful citizen, observing the law for it protects society.

Mindfulness in Worship

Make sure that water flows over all the limbs that are obligatory to wash in wudu and ghusl. Also, take care in properly performing all the pillars of the prayer, such as bowing and prostration. The one who does not perform the pillars of the prayer correctly has been termed the “thief of prayer.”

Sayyidunā Abū Qaṭāda رَضِيَ اللهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The worst of thieves amongst the people is the one who steals in his salah.” It was asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How does a person steal in his salah?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “That a person does not complete bowing and prostration.”⁴ Likewise, we have been taught to take precautions in protecting our acts of worship from being ruined through ostentation, arrogance, etc.

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ says, “A mindful person always remains at ease.”⁵ Therefore, to attain ease, wholeheartedly act upon the precautions laid down by Islam and adopt its illuminated teachings; by the mercy of Allāh Almighty, you will never grieve due to this. إِنَّ شَاءَ اللهُ

(Footnotes)

¹ Al-Quran, 49:12

² Al-Mu’jam al-Kabīr: 4,379

³ Jāmi’ al-Tirmidhi: 2,525

⁴ Musnad al-Imām Aḥmad: 22,642

⁵ Madani Muzakarah, 17 OCT 2020

PATHS TO

FORGIVENESS

Mawlana Muhammad Nawaz Attari Madani

Part 4

Allah states in the Quran:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ
(آل عمران ١٣٣)

“And hasten towards forgiveness from your Lord and Paradise which is as vast as the heavens and the earth; it has been prepared for the Righteous.”¹

The contemporary and acclaimed *Tafsīr Şīrāt al-Jinān* states that “this verse encourages people to hasten to Allah’s forgiveness and Paradise by repenting from sins, fulfilling Allah’s commands, doing good, and being sincere.”

The following five hadith describe ways in which we can seek Allah’s forgiveness and pardon.

1. Those who perform Hajj and Umrah are the guests of Allah. If they supplicate, He accepts their supplication. If they seek forgiveness, He forgives them.²
2. Prophet Dāwūd عَلَيْهِ السَّلَام asked, “My Lord! What do those people that come to Your Sacred House for Your visitation deserve from You?” Allah replied, “Every visitor has a right on the one he visits. They have a right that I grant them well-being in the world and forgive them when I meet them in the Hereafter.”³
3. When the day of Arafah comes, Allah reveals a unique mercy in the sky. He then displays His pleasure regarding the people of Arafah before the angels. “Look at my servants,” He states. “They have come to Me with dishevelled hair, covered in dust and having journeyed from afar. I make you witnesses I have forgiven them.”⁴

4. Whoever passes away travelling to Makkah for Hajj or on the way back, he will neither be questioned nor accounted and will be forgiven.⁵
5. If four people who closely neighbored a deceased Muslim bear witness that they saw good from him, then Allah states, “I have accepted your knowledge concerning him, and have also forgiven his sins which you do not know of.”

Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا explains:

I was performing *tawāf* with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when I heard a person saying, “Dear Allah! Forgive so-and-so!” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, “Who is that person?” The person replied, “My neighbour. He asked me to supplicate for him.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then announced, “Your neighbour has been forgiven.”

In a similar narration, the person was mentioned to have said, “Dear Allah, forgive me and so-and-so!” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, “Who is so-and-so?” “My neighbour”, the person replied, “he asked me to supplicate for his forgiveness.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced, “You and him have both been forgiven.”⁶

(Footnotes)

¹ *Quran*, 3:133

² *Sunan Ibn Mājah*: 2892

³ *Mu‘jam al-Awsaṭ*: 6037

⁴ *Şaḥīḥ ibn Khuzaymah*: 2840

wa al-Tarhīb, vol. 2, p. 112, *hadith* 37

⁶ *Mu‘jam al-Kabīr*: 12,299; *Hilyat al-Awliyā*: 4425

Deception in Financial Dealings

Mawlana Abdul Rahman Attari Madani

The pious servants of Allah observed Islamic social values and demonstrated the highest levels of honesty in their financial dealings. From our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Companions to later righteous saints and scholars, the luminaries of this Ummah engaged in business, buying and selling, and other financial transactions, but always in accordance with Allah's saying:

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

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

Deception is Unlawful

Imam Ibn Hajar al-Makkī رَحْمَةُ اللهِ عَلَيْهِ explains, “Allah has ordained in this verse that trade is only permissible if both parties are pleased with the transaction, and this is only possible when the deal is free from tampering and deception.”²

Whilst elaborating on the principle behind deception being impermissible, he adds, “Be they buyer or seller, if whoever possesses goods is aware of a defect in their item the likes of which would stop the other party buying if they knew (this is then considered deception, which is unlawful).”³

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever deceives us is not from us.”⁴

Commentary of this hadith

Deception is a serious offence with grave outcomes. At worst, it can erode one's faith and remove him from the Ummah, as alluded by the beloved Prophet's words “not from us.” Deception itself is an

evil, throwing perpetrators in dangerous conditions with the potential of causing one to lose faith.⁵

Wretched state of traders

Ibn Hajar al-Makkī رَحْمَةُ اللهِ عَلَيْهِ notes:

By assessing traders and people of other professions, you will realise that they are deceitful, for they conceal defects 'in goods', commit treachery, and lie. We have observed in relation to our matter, they are like two people who have swords and are battling with each other. The moment any of them can kill the other, they will do so instantly. This is the same situation with the traders. If somehow, they gain ascendancy, one intends to take all the assets of the other in any way possible, permissible or impermissible, leaving the other destitute. When any of them achieves this, he feels immense happiness within his heart and rejoices at the fact that he became victorious due to deception. (In reality) He gained success like a dog who acquires the corpse of a dead animal, and devours it till nothing remains.⁶

May Allah protect us from treachery, deception and lying! May He allow us to conduct business with honesty and trustworthiness!

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 4:29

² Zawajir, vol. 1, p. 520

³ Zawajir, vol. 1, p. 517

⁴ Şahih Muslim: 283

⁵ Zawajir, vol. 1, p. 522

⁶ Zawajir, vol. 1, p. 518

Our Pious PREDECESSORS

Shawwal is the tenth month of the Islamic calendar. In the Monthly Magazine Faizān-e-Madinah, Shawwal editions from 1438 AH to 1443 AH, we have learned about 85 noble Companions عَلَيْهِمُ الرُّضْوَانُ, saints, and ulema رَحْمَتُهُمُ اللَّهُ who are celebrated in this month. In this edition, we will learn about twelve more luminaries.

The Noble Companions عَلَيْهِمُ الرُّضْوَانُ

1. Sayyidunā ‘Abdullāh b. Jaḥsh al-Qurashī al-Asadī رَضِيَ اللَّهُ عَنْهُ was the son of the Prophet’s paternal aunt and the brother of the mother of the believers, Sayyidatunā Zaynab b. Jaḥsh رَضِيَ اللَّهُ عَنْهَا. An early Muslim, he was a fearless warrior who fought in the way of Allah and participated in the Expedition of Badr. He migrated from Makka to Abyssinia and from there, to Madina. In the brotherhood bond established in Madina, he was paired with Sayyidunā ‘Āṣim b. Thābit al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. Seventeen months after the migration to Madina, he was appointed commander of the famous expedition, Sariyah ‘Abdullāh b. Jaḥsh. Following this expedition, he paid the one-fifth tax (*khums*); the first person to do so. He was martyred in the Battle of Uḥud (15th Shawwal, 3 AH) and was buried together with his maternal uncle, leader of the martyrs, Sayyidunā Ḥamza رَضِيَ اللَّهُ عَنْهُ, in the same grave. He was over 40 years old at the time.¹
2. Sayyidunā ‘Amr b. al-Jamūḥ al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, a generous man of dignity, was the respected leader of Banū Salama. He had curly, white hair. He was the last of the Ansar to embrace Islam. Due to a physical impairment, he was excused from the

Expedition of Badr. However, upon his insistence, he was permitted to participate in the Expedition of Uḥud in which he fought courageously until he attained martyrdom alongside his son Khallād.²

The Honourable Saints رَحْمَةُ اللَّهِ عَلَيْهِمُ

3. A’ina’-e-Hind, Sayyidunā Akhī Sirāj al-Dīn ‘Uthmān Awadī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 656 AH in Awadh, U.P. India and passed away on 1st Shawwal, in 758 AH. His resting place is in Lakhnauti, Bengal. He was a scholar, teacher, spiritual master of the Chishtī Niẓāmi order, and a prolific author. His works include the Arabic primers *Hidāyat al-Naḥw*, *Panj-Ganj*, and *Mizān al-Ṣarf*.³
4. Rehnoma-e-Millat, Sayyid ‘Alī al-Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Baghdad. He learnt the outward and inward sciences from his father Sayyid Muḥiy al-Dīn Abū Naṣr رَحْمَةُ اللَّهِ عَلَيْهِ and other scholars of Baghdad. He received the cloak of spiritual succession from his father. He passed away on 23rd Shawwal, 739 AH in Baghdad and was laid to rest there.⁴
5. The Sufi master, Sayyidunā Mīr Muḥammad Hāshim al-Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ was a radiant beacon of guidance from the Razzāqī branch of the descendants of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. He was a devout ascetic known for his unwavering adherence to Islamic teachings. After arriving in Kashmīr in 1125 AH, he immediately began calling people to Islam. He passed away on 27th Shawwal, 1135 AH and his resting place is in Ḥawal, Srinagar, Kashmīr.⁵
6. Sayyidunā Shāh Badr al-Dīn Awḥad

al-Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1115 AH and passed away on 26th Shawwal, 1205 AH. He was a scholar, a spiritual guide and a teacher in Jāmi‘ Masjid Farakh Nagar. His resting place is known as Takyah Shāh Badr al-Dīn in Maḥāllah Rām Nagar, Lucknow (Uttar Pradesh, India).⁶

7. Sayyid Shāh Muḥammad Ṣādiq Mārahrawī رَحْمَةُ اللَّهِ عَلَيْهِ was born in the acclaimed spiritual centre of Marehra, India, on 7th Ramadan, 1248 AH and passed away on 24th Shawwal, 1326 AH in Sitapur. He was buried in his orchard on Shah Jahanpur road near Qenchi pul. He was a scholar, a spiritual guide of the Qādirī order, owner of the Ṣubḥ Ṣādiq printing press in Sitapur, and possessed an energetic personality. He arranged the construction of the Barakātī spiritual centre in Marehra and other buildings in Sitapur.⁷
8. Sayyidunā Khawājah Pīr Sayyid Niyāz ‘Alī Shāh Gardezī رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1238 AH in Kodhendhi Kiyath, Rāwalākot, Kashmir and passed away on 3rd Shawwal, 1333 AH. His resting place is in Sarsyeddan, Bāgh, Kashmir. He was a scholar, a spiritual guide and blessed with inward and outward beauty. He was a teacher of scholars and established two seminaries. He was a disciple and spiritual successor of Khawāja Shams al-‘Ārifīn رَحْمَةُ اللَّهِ عَلَيْهِ.⁸

Scholars of Islam رَحْمَةُ اللَّهِ عَلَيْهِ

9. Shāh Abū al-Khayr al-Fārūqī رَحْمَةُ اللَّهِ عَلَيْهِ was born in the spiritual centre of Baherah, near Walidpur, in Mau District, U.P. India, in 1008 AH and passed away there on 11th Shawwal, 1059 AH. His mausoleum was built beneath a banyan tree in the outer courtyard of his home.⁹
10. Shaykh Sayyid Ahmad b. Abū Bakr b. Sumayṭ al-Ḥusaynī رَحْمَةُ اللَّهِ عَلَيْهِ was born on 5th Rajab, 1277 AH in Itsandra (in the Comoros) in the Indian Ocean, close to Africa, and passed away on 13th Shawwal, 1343 AH in Zanzibar, Africa. He was an erudite scholar, a seasoned spiritual guide, a successful author, and the Islamic judge and mufti of Zanzibar. Apart from issuing fatwas and

judgements, he would also teach. Many learned scholars were his students. He had an important rank in the Ottoman Sultanate and travelled to many lands. His resting place next to the Jāmi‘ Masjid in Zanzibar is renowned. One of his eight books is *Manhal al-Wurrād*.¹⁰

11. Mawlānā Sayyid Aḥmad Ḥasan Abdālwi رَحْمَةُ اللَّهِ عَلَيْهِ was born in Ḥasan Abdāl, Attock district and passed away on 14th Shawwal, 1356 AH. He was buried in Bahāwulpūr. He was a student and disciple of Sayyidunā Pīr Mehr ‘Alī Shāh رَحْمَةُ اللَّهِ عَلَيْهِ. He combined between Islamic law and spiritual wayfaring and was an accomplished teacher. He was the lead teacher for Islamic studies in Bahāwalpūr University for 40 years.¹¹
12. The Quranic exegete, Sayyidunā Mawlānā Muḥammad ‘Abd al-Qadīr Ḥasrat Ṣiddīqī رَحْمَةُ اللَّهِ عَلَيْهِ was born on 27th Rajab, 1288 AH and passed away on 18th Shawwal, 1388 AH in Hyderabad, Deccan, India. His final resting place is in Ṣiddīq Gulshan Bahādarpūrā. He was an expert in both modern and established disciplines, an ocean of knowledge, an embodiment of piety and was granted authority to be a spiritual guide. His 6 volume *Tafsīr-e-Ṣiddīqī* is revered by the ulema. He was the Professor of Hadīth and the head of religious studies in Osmania University. He was also the honorary administrator of Jamia Nizamia.¹²

(Footnotes)

- ¹ *Usd al-Ghaabah*, vol. 3, p. 195; *Ṭabaqāt Ibn Sa’d*, vol. 3, p. 65
- ² *Usd al-Ghaabah*, vol. 4, p. 219
- ³ *Ayina-e-Hindustan Akhi Siraaj al-Deen ‘Usman Ahwaal o Aasaar*, pp. 72 - 214
- ⁴ *Sharh Shajarah al-Qadiriyyah Razawiyyah Attariyyah*, p. 93
- ⁵ *Tazkirah al-Ansaab*, p. 133
- ⁶ *Millat Rajshahi*, pp. 95,96
- ⁷ *Tareekh-e-Khandan-e-Barakat*, pp. 52 - 56
- ⁸ *Foz al-Maqal Fi Khulafa e Peer Siyal*, vol. 1, pp. 427 - 434
- ⁹ *Tazkirah ‘Ulema-e-Bahera o Walidpur*, p. 53
- ¹⁰ *Manhal al-Wurrād, Alif - Daal*
- ¹¹ *Tazkirah ‘Ulema-e-Ahl-e-Sunnat Zila’ Attock*, p.190
- ¹² *Tilmiz A’la Hazrat Mufti Taqadus Ali Khan*, p. 34

Shining Stars

Abū Jābir ‘Abdullah b. ‘Amr b. Ḥarām

Mawlana Adnan Ahmad Attari Madani

A Companion prepared a meat and flour dish called *khazīrah* and sent his son to take it to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the son arrived, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Is this meat?” “No, this is *khazīrah*!” the son replied. “My father commanded me to present it to you.”

The son returned to his father and informed him of what the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had said. Hearing this, the Companion said, “Perhaps the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes to eat meat.” He then slaughtered and cooked one of his livestock. He then asked his son to present it before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The son

did so, and when asked about it, he related the entire account that had just occurred. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “May Allah grant the Anṣār, in particular ‘Abdullah bin ‘Amr and Sa‘d bin ‘Ubādah, a good recompense on our behalf.”¹

This caring Companion was Sayyidunā Abū Jābir ‘Abdullah b. ‘Amr b. Ḥarām رَضِيَ اللهُ عَنْهُ.

His Person and Virtues

He had a fair complexion.² Along with the honour of pledging allegiance upon the blessed hands of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a valley of Makka

al-Mukarrama with 69 other people, he is also from the twelve representatives and leaders of the people and a foremost participant in the Expedition of Badr.³

His sentiments upon accepting Islam

When taking the oath of allegiance at the blessed hands of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, everyone fell quite as he declared:

By Allah! We are warriors, brought up in battle and accustomed to war. We are the inheritors of our ancestors in combat. We fire arrows, and when we run out, we fight with spears. When our spears break, we attack the enemy with our swords. Either we are slain or we send the enemy to their deaths.⁴

A Dream

Prior to the Expedition of Uḥud, he beheld Mubashir b. ‘Abd Mundhir رَضِيَ اللهُ عَنْهُ in a dream, who was martyred in the Expedition of Badr. The latter said, “You are about to come to us.”

“Where are you?” Abū Jābir asked. Mubashir answered, “In Paradise; we travel in it wherever we wish.”

Abū Jābir then asked, “Were you not martyred in Uḥud?” Mubashir said, “Indeed! We are martyrs.”

He related this dream to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who declared, “O Abū Jābir! This is martyrdom.”⁵

Battle of Uḥud’s first martyr

On the night preceding Uḥud, he called his son Jābir رَضِيَ اللهُ عَنْهُ and said, “I feel I will be the first martyr from the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you are the most beloved person to me. I have a debt that I owe; clear it on my behalf and treat your sisters well.”⁶

Martyrdom

He was martyred on 15th Shawwal, 3 AH.⁷ His son, Jābir رَضِيَ اللهُ عَنْهُ said, “We saw that in the morning, the

first of the martyrs was my father.”⁸ The enemy had cut off his nose and ears after martyring him. Due to this, his blessed body was brought forth after the battle covered by a sheet. His son Jābir رَضِيَ اللهُ عَنْهُ attempted to remove the cloth, but people prevented him. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issued a command for the funeral bier to be lifted, the sound of Abū Jābir’s sister crying was heard. Hearing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Why does she cry? Until the bier was lifted, the angels were continuously shading it with their wings.”⁹ Giving the command for his burial, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “Look at ‘Amr b. Jamūḥ and ‘Abdullah b. ‘Amr b. Ḥarām; these two had a special connection in this world, so bury them in one grave.”¹⁰

Children

Apart from his son Jābir رَضِيَ اللهُ عَنْهُ, he had seven or nine daughters.¹¹

His Rank before Allah

On one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O Jābir! I see you sad and disturbed.” He replied, “My father has been martyred, whilst he left behind a family and debt.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Shall I not give you a glad tiding?” When Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ humbly said yes, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked:

Allah gave life to your father and spoke to him without any barrier between them. “My servant!” Allah declared. “Explain your desire to me; I shall fulfil it.” Your father replied, “Return me to the world so I may be martyred seeking Your pleasure.” Allah informed him, “I have already ordained that none shall return from here.”¹²

The Debt

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed Jābir رَضِيَ اللهُ عَنْهُ “Go and make separate piles of every kind of date.” He promptly did this. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived and sat between the piles of dates which

were of optimal quality. “Measure and give these out to people,” the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said. Jābir رَضِيَ اللهُ عَنْهُ continued to measure and give out dates until his debt was fulfilled. His dates remained as they were, as though not even one had been taken.¹³

Sound of Quranic recital from the grave

Ṭalḥah b. ‘Ubaydullāh رَضِيَ اللهُ عَنْهُ relates:

Some of my wealth was in a forest ‘near Madīna’. At night, I thought to myself, “If I ride my horse to my home, it will be better.” So I set off. As I passed by the graves of the martyrs of Uḥud, I heard the Quran being recited from the grave of ‘Abdullāh b. ‘Amr b. Ḥarām رَضِيَ اللهُ عَنْهُ, so I stopped there. I had not heard a better recital than it.”¹⁴

Opening of the Grave after 46 Years

Jābir رَضِيَ اللهُ عَنْهُ explains:

A long period of 46 years had passed, and a canal was constructed during the caliphate of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. Subsequently, the surviving inheritors of the martyrs were advised to relocate the bodies of the martyrs of Uḥud near this canal. When the bodies were removed from their graves, their limbs were fresh (like those of the living). My father appeared as though he were sleeping. The cloth in which he had been shrouded was the same and the grass that had been placed over his feet (due to the shroud being short) remained as it was.

The testimony of the people present was that Sayyidunā ‘Abdullāh b. ‘Amr b. Ḥarām رَضِيَ اللهُ عَنْهُ had his hand upon the wound on his face. When his hand was removed, blood began to flow from the wound and when it was placed back, the blood stopped flowing.”¹⁵ A musk-like fragrance was emanating from the graves of the martyrs thereupon.¹⁶

May Allah make us from those that love, respect and act upon the life examples of the honourable Companions عَلَيْهِمُ الرُّضْوَانُ.

(Footnotes)

¹ *Al-Ahad wa al-Masani*, vol. 4, p. 70, hadith: 2,020; *Musnad Abi Ya’la*: 2,075

² *Al-Maghazi li al-Waqidi*, p. 267

³ *Al-A’lam li al-Zirikli*, vol. 4, p. 111

⁴ *Sifat al-Safwah*, vol. 1, p. 263

⁵ *Al-Mustadrak li al-Ḥākim*: 4,968

⁶ *Ṣaḥīḥ al-Bukhāri*: 1,351

⁷ *Al-A’lam li al-Zirikli*, vol. 4, p. 111

⁸ *Ṣaḥīḥ al-Bukhāri*: 1,351

⁹ *Ṣaḥīḥ Muslim*: 6,354

¹⁰ *Seerat Ibn Hishaam*, p. 339

¹¹ *Ṣaḥīḥ al-Bukhāri*: 5,367

¹² *Jāmi’ al-Tirmidhi*: 3,021

¹³ *Ṣaḥīḥ al-Bukhāri*: 2,127

¹⁴ *Sharaf al-Mustaḥab*, vol. 2, p. 476, hadith: 675; *Khasaais al-Kubra*, vol. 1, p. 364

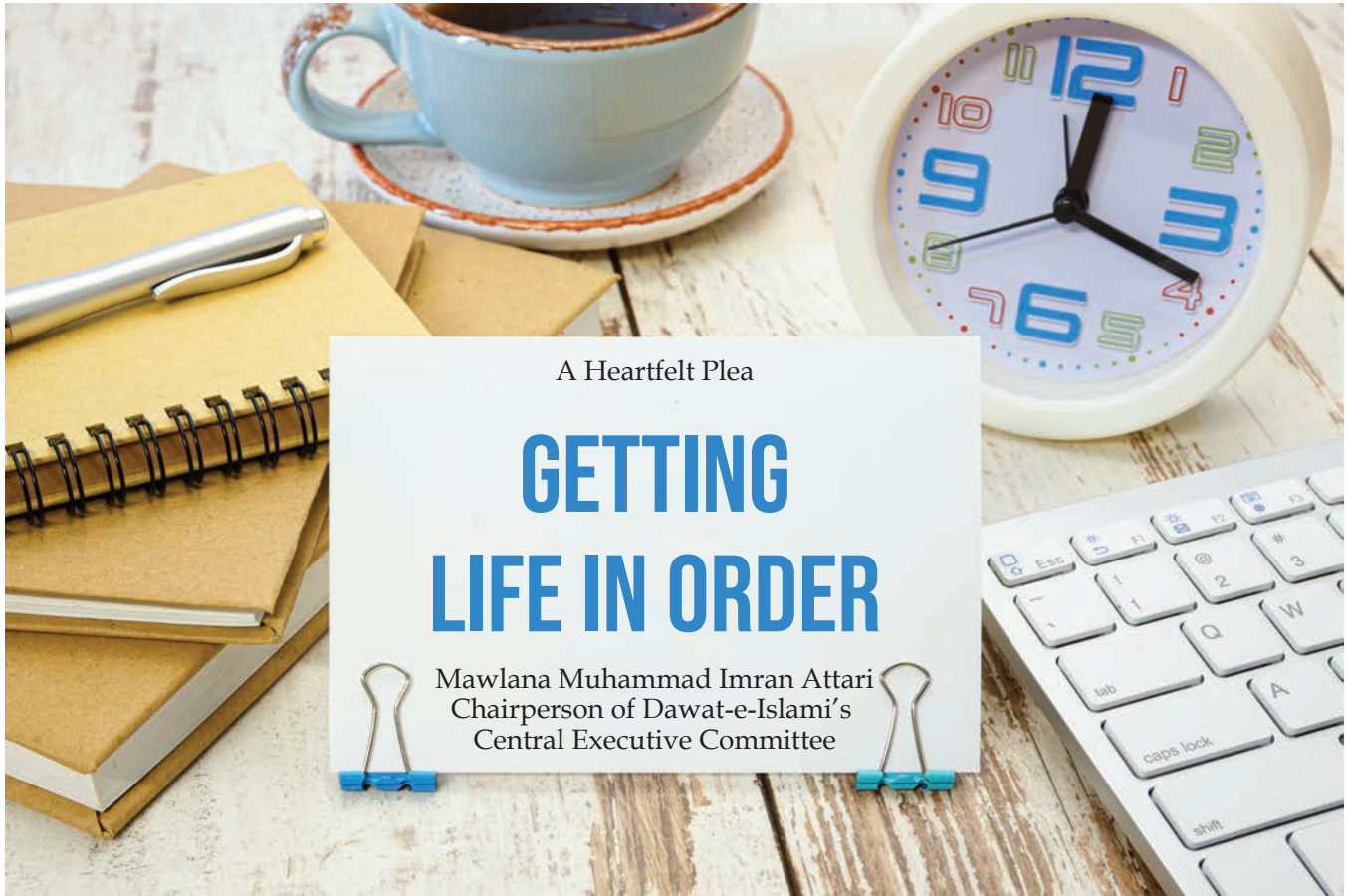
¹⁵ *Subul al-Huda Wa al-Rashad*, vol. 4, p. 252

¹⁶ *Seerat-e-Halbiya*, vol. 2, p. 340

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A Heartfelt Plea

GETTING LIFE IN ORDER

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

Have a look at the desktops or laptops in offices and homes. They are all too often littered with unused files and documents from long ago that have little to no utility anymore. This “digital junk” not only clogs the computer but chokes our minds, evincing the false sense of being preoccupied with useful engagements.

The state of our lives is somewhat like this too. We foster all sorts of frivolous activities that do not benefit us. To eliminate these time and energy wasting tasks, sit alone, and list your daily preoccupations. Then reflect:

Which task is necessary, and which is not?

Which matter is important, which is of greater importance, and which is unimportant?

Which task, if it is not undertaken, will not have an impact on your life?

How much time should be devoted to which task

and how much time are you actually giving to it?

Which habit of yours is beneficial to you and others and which of them is harmful to you and others?

When I reflected on my own preoccupations in this manner, I found it to be very beneficial.

Although the method which I have shared with you can be found in the motivational literature of this age, the reality is that Islam has informed us about this long ago. We find that the noble Qur'an mentions the following as one of the characteristics of the believers that are successful in this world and the hereafter:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٢٠١﴾

“Who do not incline towards vain talk.”¹

It is stated in *Şirāt al-Jinān*:

In this verse, “vain” refers to every statement, action, disliked act, or permissible

act which brings about no worldly or religious benefit for a Muslim (therefore complete Muslims save themselves from such things), such as jesting, vulgar speech, amusement, frivolous tasks, following base desires, and all those actions that Allah Almighty has forbidden. To summarise, the truly successful Muslim remains engaged in performing good deeds for the betterment of his hereafter or is preoccupied in attempting to earn sufficient lawful income that is necessary for him to live his life.²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَخْتَنِيهِ

“From the beauty of a person’s religion is his abandonment of that which does not concern him.”³

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

A perfect Muslim avoids actions, movements, and inaction which neither benefit him in this world nor the next. He should only do or say that which is beneficial for him in this world or the next world. The goodness of both worlds is tied to these two statements.⁴

Serious and immediate reflection is the call of the day. Without this, the longer we persist with time-wasting habits, the more they will grow on us, making it near impossible to rid ourselves of them. Understand this from the following example: A young man wanted to uproot a tree. He exerted some effort and then began to leave without removing it. An elderly person saw him and asked, “What happened?”

He replied, “I exerted so much effort, but I could not uproot it. I will uproot it next year.”

The old man remarked, “Next year, you will be weaker than now, and this tree will have become sturdier. Its roots will have become stronger whilst your limbs will have weakened.”

My plea to all is that you evaluate what you do with your time. Act upon all that which I have mentioned with the intention of acquiring reward. Review your actions daily using the Pious Deeds booklet. If Allah wills, you will quickly liberate yourself from frivolous actions and lead a pious and productive life. If Allah Almighty wills, through His mercy, you will be granted a high rank in this world and the hereafter. May Allah Almighty grant us the ability to give full attention to rectifying ourselves.

اٰمِيْن بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 23:3

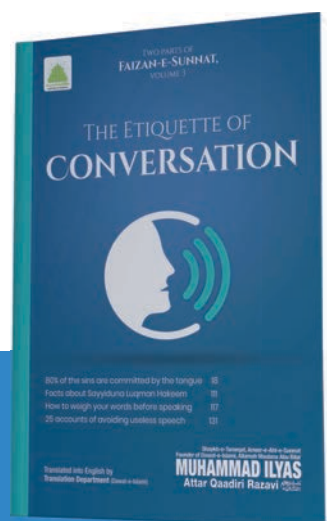
² *Ṣirāṭ al-Jinān*, vol. 6, p. 499

³ *Jāmi’ al-Tirmidhi*: 2,324

⁴ *Mirāt al-Manājih*, vol. 6, p. 465



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INTERPRETATION OF YOUR DREAMS

Mawlana Muhammad Asad Attari Madani



Dream: What is the interpretation of a dream in which one sees himself crying profusely and clinging to his spiritual guide?

Interpretation: For a disciple to see a qualified spiritual guide is a harbinger of openings and blessings. Such a dream signals the spiritual guide's attention towards his disciple. The disciple should loyally follow him to reap the blessings of both worlds.

Dream: A brother is experiencing dreams of himself vomiting blood. His wife sees dreams in which someone is taking her child and running off. These dreams occur around the time of Fajr azan.

Interpretation: May Allah have mercy. Although this is a sign of tribulation, it does not mean that the child will be abducted. In any case, if there are small children in the home, one should supervise them and give full attention to their protection. One should also give charity in the way of Allah. By Allah's grace, this will bring blessings to the family.

Dream: If someone sees a camel chasing him, how could this be interpreted?

Interpretation: Such a dream signals sorrow and anxiety. It can also signal illness. It is possible that the dreamer is facing some difficulty. If so, he should work towards accomplishing tasks carefully with wisdom and caution. He should control his diet,

avoiding anything that can cause illness. He should supplicate to Allah after every salah. He will be granted well-being *إِنْ شَاءَ اللَّهُ*.

Dream: What is the interpretation of seeing a deceased woman wearing luxurious clothing and make up in one's dream?

Interpretation: If one did not see her in a bad environment, and her attire did not contravene Islamic limits, then this is a sign of the deceased being in a good state. This is because seeing a deceased person happy and in a good state is a good omen.

Dream: In a dream, I saw myself in my home, and there were two melons in the garden; one was large and the other a little smaller. After a while, I looked again, and the rind of the smaller melon was removed from the middle to the top whilst the lower rind was not. It appeared red and sweet, and I felt a desire to eat it. On top of it were drops like dew. Time for Tahajjud then began, and as soon as my respected teacher entered the room, I woke up.

Interpretation: This is a positive dream. Seeing a sweet melon in season is a sign of health and benefit, cure for the unwell, and strength for a weak person. If a student of knowledge sees such a dream, it is a sign of ease in acquiring knowledge. They should still ensure to take means to acquire it.



NEW WRITERS

Prophet Nūḥ عَلَيْهِ السَّلَام in the Quran

Numan Attari (6th year student, Jamiat al-Madina,
Faizan e Madina, Nawabshah, Sindh)

After the passing of Prophet Ādam عَلَيْهِ السَّلَام, Allah sent one of His messengers, Prophet Nūḥ عَلَيْهِ السَّلَام, to the world to continue the call to Allah. Allah blessed Prophet Nūḥ عَلَيْهِ السَّلَام with many praiseworthy traits and immense bounties. He is the first Messenger of Allah.¹ He also holds the title of the “Second Ādam,” as only some members of his nation boarded the ark and survived the Great Flood. From them, the human race continued. He was also someone who

fasted every day except the days of Eid al-Fiṭr and Eid al-Aḍḥa.² His name was Yaskhur or ‘Abd al-Ghaffār,³ and his title was Nūḥ. He was named such because he would shed tears abundantly in the court of Allah, out of fear of Him. Allah has mentioned Prophet Nūḥ عَلَيْهِ السَّلَام at various places in the Quran. Let us now read 5 attributes of Prophet Nūḥ عَلَيْهِ السَّلَام, as found in the Quran.

1. Steadfastness in calling towards the religion:

He stayed amongst his nation for more than 950 years, inviting them to Islam with unwavering commitment. During this time, he encountered great hardships and struggles. Allah has mentioned in the Quran:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٣﴾

“We indeed sent Nūḥ to his nation, he hence stayed with them for a thousand years, minus fifty years. So, the flood seized them, and they were unjust.”⁴

This attribute of his is clearly apparent from this verse of the Holy Quran.

2. Grateful slave of Allah:

Allah declared in the Quran:

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣١﴾

“O descendants of those whom We carried ‘in the Ark’ along with Nūḥ; he was indeed a grateful bondsman.”⁵

3. Prophethood and scripture:

Allah bestowed prophethood and scripture to the descendants of Prophet Nūḥ. All the prophets after him were from his offspring, and all heavenly books were also granted to renowned personalities from his descendants. The Quran says:

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالكِتَابَ

“Indeed, We sent Nūḥ and Ibrāhīm, and placed prophethood and the Book amongst their offspring.”⁶

4. Beautiful recollection:

Allah preserved his name amongst the prophets, messengers, and nations that appeared after him, ensuring that he is never forgotten. Allah says:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٨١﴾

“We kept his praise amongst the latter generations.”⁷

5. Perfect and complete faith:

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

“He (Nūḥ) is indeed one of Our high ranking, perfectly-believing bondsmen.”⁸

Dear readers, we should study the biographies of the Prophets عَلَيْهِمُ السَّلَام with passion and enthusiasm, as well as take on their noble attributes and practices. In this way, our souls themselves will begin to exhibit love for them.

Condemnation of Treachery in the Hadith

Shinawar Ghani Attari (5th year student, Jamiat al-Madinah, Faizan Imam Ghazali, Faisalabad)

The prevalence of immorality and proliferation of evils has inundated minds, blinding them from seeing evil as evil. Treachery is one such vice which, despite being a grave sin and a hallmark of hypocrisy, is generally taken lightly.

Treachery is usually understood to be associated with financial trust in particular, i.e., when a person entrusts another with wealth but he refuses to return it, resultantly it is said he was treacherous. This is also treachery, but the definition of this found in sharī‘ah has a larger spectrum.

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Treachery is not only committed in financial dealings but also occurs in confidentiality, honour, and words of advice.⁹ Treachery is the opposite of trustworthiness. To discreetly violate someone’s right is referred to as treachery, whether that is a personal right, the right of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the right of Islam, or the right of another. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٤﴾

“O believers! Do not be dishonest to Allah and the Messenger, nor purposefully be dishonest in your trusts.”¹⁰

Definition of treachery:

Treachery is to violate someone’s trust without the permission of Islam.¹¹

Ruling of treachery:

It is necessary (*wājib*) for every Muslim to be honest

and truthful. It is haram to commit treachery, which is an act leading to Hellfire.¹²

Just like the Quran, the hadith also condemn treachery of every type. Since it is a repugnant vice, it is therefore imperative for every Muslim to refrain from it. Here are 7 hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding treachery:

1. Hallmark of hypocrisy

He who has four defects is a complete hypocrite, and he who has one of these four will possess the defect of hypocrisy until he abandons it. One of them is that he betrays the trust given to him.¹³

2. No religion:

He who is not trustworthy has no faith.¹⁴

3. A believer cannot be treacherous:

A believer can adopt every habit, but he cannot be a liar or treacherous.¹⁵

4. Moral treachery:

There are three such people who will not be questioned and will enter Hell without reckoning. One of them is the woman whose husband is not present with her and he fulfilled her worldly rights, yet, she committed treachery against him.¹⁶

5. Avoid concealing the treacherous:

It should be kept in mind that it is important to refrain from concealing a treacherous person. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever hides the treacherous is just like him."¹⁷

6. Treachery in giving advice:

Whoever advises his brother in any matter knowing the correct approach is found in other than what he tells him, has betrayed him.¹⁸

7. Hiding the smallest thing is also treachery:

Whomsoever of you we appoint from you for a task and then proceeds to hide a needle or more than that from us, is also guilty of treachery he will bring forth on the Day of Judgement.¹⁹

Causes of treachery:

There can be many reasons behind falling prey to this vile act, some of which are as follows:

1. Ill intent
2. Habit of being deceptive
3. Bad company
4. Lack of trust in Allah
5. Habit of harming Muslims
6. Fulfilment of carnal desires.

We pray to Allah that He grants us the ability to avoid treachery and to live our lives according to the commandments of Islam.

اُمِّينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

For more information about treachery and the remedies for the aforementioned causes, read *Batini Bemarion Ki Malumat*. You will attain a priceless treasure of sacred knowledge. إِنْ شَاءَ اللهُ

Rights of the Ulema

Bint Bashir Ahmad Attariyyah (2nd year student, Jamiat al-Madinah Girls, Sabri Colony, Okara)

It is stated in the Quran:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ^ط

"Say, 'dear Beloved', 'Are those who know and who do not know equal?'"²⁰

This verse and several others highlight the merits of the people of knowledge. It was knowledge that afforded Prophet Ādam عَلَيْهِ السَّلَام superiority over the angels. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"Only" the ulema are the heirs of the prophets. The prophets do not bequeath silver and gold as inheritance but knowledge. So whoever received this has attained a great share.²¹

Defining “ulema”

The reviver of Islam and celebrated imam of Ahl al-Sunnah, Imām Aḥmad Razā Khān states, “The definition of a scholar is that he is fully aware of and firm in doctrine and can extract rulings according to his need from books without the aid of anyone.”²²

A few rights of the ulema:

1. Obedience

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ says, “To turn towards the jurists is akin to turning to the Messenger, as they only convey the ruling of the Messenger. Just as obedience to the Prophet is obedience to Allah, obedience towards the scholars is obedience to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”²³

2. Reverence

Everyone is dutybound to respect the ulema. Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

‘Insulting the ulema’ is strictly prohibited, a severe sin, and a major offence. A scholar of Islam who adheres to Sunni beliefs, calls people towards the truth, and conveys that which is right, is the vicegerent of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Showing contempt towards him مَعَادُ اللهِ is in fact an affront to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

3. Refraining from casting an objection against them

Objecting against scholars is a grave transgression. Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states, “To object against and pick out the faults of a true scholar of the religion, who is a guide of the people and a Sunni possessing correct belief, is strictly forbidden and a cause of severe deprivation and misfortune.”²⁴

4. Relying on scholars concerning the rulings of Islam

We should rely on the scholars in terms of religious rulings and act upon their verdicts, as they are the

vicegerents of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in a hadith, “A scholar is a trustee of Allah on the earth.”²⁵

5. Helping and aiding

We should help and support scholars in every way and be prepared to assist them with our words and wealth. We must avoid listening to evil things about them.

These are the merits and rights of Sunni ulema. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes: “Only Sunni ulema are to be respected. You must flee from heretical scholars, because honouring them is haram as is listening to their lectures and reading their literature. Their company is fatal to a believer’s faith.”²⁶

May Allah allow us to continually fulfil the rights of Sunni ulema. اَمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Ṣaḥīḥ Muslim*: 475

² *Seerat-e-Ambiya*, p. 161

³ *Ṣīrāt al-Jinān*, vol. 3, p. 347

⁴ *Al-Quran*, 29:14

⁵ *Al-Quran*, 17:3

⁶ *Al-Quran*, 57:26

⁷ *Al-Quran*, 37:78

⁸ *Al-Quran*, 37:81

⁹ *Mīrāt al-Manājīḥ*, vol. 1, p. 212

¹⁰ *Al-Quran*, 8:27

¹¹ *Baatini Beemariyon Ki Ma’loomat*, p. 175

¹² *Baatini Beemariyon Ki Ma’loomat*, p. 176

¹³ *Ṣaḥīḥ al-Bukhāri*: 34

¹⁴ *Musnad al-Imām Aḥmad*: 12,386

¹⁵ *Musnad al-Imām Aḥmad*: 22,232

¹⁶ *Al-Tarḥīb wa al-Tarḥīb*, vol. 3, p. 18, *hadith*: 4

¹⁷ *Sunan Abī Dāwūd*: 2,716

¹⁸ *Sunan Abī Dāwūd*: 3,657

¹⁹ *Ṣaḥīḥ Muslim*: 4,743

²⁰ *Al-Quran*, 39:9

²¹ *Jāmi’ al-Tirmidhi*: 2,691

²² *Malfuzaat-e-A’la Hazrat*, p. 58

²³ *Nur al-’Irfan*, pp. 137,138

²⁴ *Al-Fatāwā al-Razawiyyah*, vol. 8, p. 97

²⁵ *Jāmi’ Bayān al-’Ilmi wa-Fadlihi*, p. 74, *hadith*: 225

²⁶ *Kufriyah Kalimaat kay Baray Main Suwal Jawab*, p. 359

Word search

Allah created Hell for those who reject Islam. Such people will stay in it forever. Sinful Muslims will also enter Hell. When their punishment ends, they will be made to enter Paradise. Only disbelievers will remain in Hell.

There will be extremely severe punishment in Hell, such as huge snakes biting a person, thorny trees being given to eat and blood given to drink, as well as scorching hot water.

Hell is known as Jahannam in Arabic. The following names have been used for Hell in the Quran: 1. Jahannam 2. Laza 3. Hutamah 4. Sair 5. Saqar 6. Jahim 7. Hawiyah

Joining the letters from top-down and right-left, find 7 names, just as the word Hell has been highlighted on the grid.



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



Invocations and Litanies

Affection between spouses

If you feel that your spouse does not display much love towards you, do the following: Every day after *A s* whilst in wudu, keep a piece of crystallised sugar in the mouth and invoke blessings on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 3 times, followed by *Yā Wadūdū* (يَا وَدُودُ) 101 times, and finally, invoke blessings on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 3 times again. Then, whilst picturing your spouse in your mind, blow onto their chest. This prescription will enhance love between them, إِنَّ شَاءَ اللهُ.

Note: This practice is only to increase love between husband and wife. It should be done covertly without informing your spouse or anyone else, as issues can arise due to misunderstandings.¹

Remedy for the evil eye

Recite بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِیْمِ 3 times followed by the following supplication 7 times:

اللَّهُمَّ اذْهَبْ حَرَّهَا وَبَرِّدْهَا وَوَصِّبْهَا

Then blow onto the person affected by the evil eye.²

For chronic illnesses

Someone suffering from a chronic illness should always recite *Yā Mu'īdu* (يَا مُعِيْدُ); Allah will grant them recovery.³

Litany for alleviating pain

If one experiences back pain, knee pain, joint pain, or pain in any part of the body, continuously recite *Yā Ghaniyyu* (يَا غَنِيُّ) throughout the day and night, while walking, sitting, and other activities. By Allah's grace, the pain will cease.⁴

(Footnotes)

¹ *Beemar 'Abid*, p. 42

² *Beemar 'Abid*, p. 44

³ *Beemar 'Abid*, p. 39

⁴ *Faizan-e-Sunnat*, vol. 1, p. 173

Major Events of Shawwal & Dhul Qa'dah

11th Shawwal 569 AH

Passing of Sulṭān Nūr al-Dīn Maḥmūd b. Maḥmūd Zangī رَحْمَةُ اللَّهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1438 AH and 1439 AH)

15th Shawwal 3 AH

Marks the Expedition of Uḥud and the martyrdom of Sayyidunā Ḥamza and 70 other Companions عَلَيْهِمُ الرُّضْوَانُ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1438 AH and 1439 AH & Sīrat-e-Muṣṭafā pp. 238-250.)

Shawwal 8 AH

The Expedition of Ḥunayn took place, in which the Companion Surāqah was martyred along with four other Companions - عَلَيْهِمُ الرُّضْوَانُ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1439 AH & Sīrat-e-Muṣṭafā pp. 457-453.)

Shawwal 11 AH

Passing away of Sayyidunā 'Abd Allāh b. Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُمَا.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1441 AH.)

Shawwal 38 AH

Passing away of the Companion Ṣuhayb al-Rūmī رَضِيَ اللَّهُ عَنْهُ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1440 AH.)

Shawwal 54 AH

Demise of the mother of the believers, Sayyidatunā Sawdah رَضِيَ اللَّهُ عَنْهَا.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Shawwal 1438 AH.)

2nd Dhul Qa'dah 245 AH

Demise of the celebrated saint Thawbān Dhū al-Nūn al-Miṣrī رَحْمَةُ اللَّهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Dhul Qa'dah 1438 AH.)

2nd Dhul Qa'dah 1367 AH

Passing away of the famous jurist of Islam, Mufti Amjad 'Ali A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Dhul Qa'dah 1438 AH and 1440 AH & 'Tadhkirah Ṣadr al-Sharī'ah'.)

8th Dhul Qa'dah 5 AH

The Expedition of Khandaq took place. 7 Companions were martyred including Sa'd b. Mu'adh - عَلَيْهِمُ الرُّضْوَانُ.

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Dhul Qa'dah

1438 AH and 1439 AH & Sīrat-e-Muṣṭafā pp. 322-342)

Dhul Qa'dah, 6 AH

The Treaty of Ḥudaybiyah and the Pledge of Riḍwān (Bay'at al-Riḍwān).

(To learn more, read the Monthly Magazine Faizān-e-Madīnah, Dhul Qa'dah 1438 AH and 1439 AH & Sīrat-e-Muṣṭafā pp. 346-364.)

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

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



One Account, One Miracle

PERFUMED HAND



Mawlana Rashid Ali Attari Madanī

Suhayb and Khubayb were returning from Friday prayers. As they strolled home, they could not stop smelling their hands and looking at each other with confused eyes. "What an exquisite scent our hands have," exclaimed Suhayb, finally breaking his silence and expressing his astonishment. "I'm still wondering how this scent came onto our hands?"

replied Khubayb.

Suhayb replied, "We shook hands with many people in the masjid after reciting ṣalat and salām. There must have been perfume applied to someone's hands which rubbed off onto our hands."

Both brothers were still guessing when Grandfather arrived from the masjid. They rushed to shake his hand. Suhayb used both of his hands when greeting him and kissed Grandfather's hands. "Brother Khubayb! Brother Khubayb! The same scent which is coming from our hands is also coming from Grandfather's hands," he exclaimed.

"Really!" cried out Khubayb as he quickly shook Grandfather's hands, kissed them and began to smell them.

Grandfather realised the reason for their surprise, so

he said to them, “My children! Why are you amazed? When our respected imam and some worshippers wear perfume on their clothes and ‘imāmas, they also rub some onto their hands. Due to this, their hands become perfumed. And like this, the person who meets them is pleased and pleasantly surprised.”

“Grandfather, we were also thinking that this perfume rubbed onto our hands from someone else’s hands,” said both brothers as one.

“Let us leave this amazement now and listen to a miracle regarding the blessed scent of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,” said Grandfather, sitting down on the sofa in the lounge.

“Wow! Grandfather, yes please!” exclaimed both brothers as they came and sat beside him.

“A dear Companion of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Jābir b. Samurah رَضِيَ اللهُ عَنْهُ states, ‘Once, after I had offered Fajr behind the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I joined him as he returned home. On the way, some children came to him. He placed his hand on the cheek of every child and placed both his hands on my cheeks. I found such a coolness and fragrance from the beloved Prophet’s hand as though his hand had just been taken out from a perfume seller’s box.’”¹

“سُبْحَانَ اللهِ” the brothers echoed in awe. “Grandfather, everything about our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is remarkable,” said Khubayb.

“Yes, dear children! This is just one miracle. There are many miracles related to the blessed scent of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of his beloved Companions, Sayyidunā Jābir b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ,

states that whenever a person wanted to find the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would follow the beautiful scent which would fill the path which the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had passed. This was because whichever path he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ traversed would become perfumed by his fragrance.”²

The lounge again echoed with the cry of سُبْحَانَ اللهِ.

When Grandfather saw the happiness of the children, he could not contain himself, and he mentioned another love-inspiring account.

“Dear children! This fragrance that came from the blessed body of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not a temporary scent, but a fragrance which emanated from him since birth. His loving mother, Sayyidatunā Āmina رَضِيَ اللهُ عَنْهَا relates, ‘When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, I saw that his beauty was like the full moon, and there was a scent like the finest musk coming from his body.’”³

“Brother Khubayb! I really enjoyed today. I will now apply perfume every day,” said Suhayb joyfully as he held Khubayb’s hand.


“Why not! You should apply it, because applying perfume was very dear to our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and is a beautiful Sunnah of his,” said Grandfather as he finished what he was saying and went towards his room to rest.

(Footnotes)

¹ *Ṣaḥīḥ Muslim: 6,052*

² *Dalā’il al-Nubuwwah li al-Bayhaqī, vol. 6, p. 69*

³ *Al-Mawāhib al-Ladunniyyah, vol. 1, p. 66*



Parents' Corner

CONNECTING OUR Children TO THE QURAN

Mawlana Asif Jahanzeb Attari

Imagine the Day of Judgement has begun. Humanity, from Prophet Ādam عَلَيْهِ السَّلَام to the last human born, are stood in the Plains of Resurrection, overcome with fear and awe. Among the believers and disbelievers, the saints and sinners, your head is adorned with a radiant crown which outshines the Sun.¹

How will you feel at that moment as endless joy surges through you! While people are accounted for their deeds and misdeeds, your distinguished standing brings you unprecedented happiness. Each one of us will avidly desire such an honour on the

Day of Reckoning as it is a harbinger of salvation. Well, we can receive this blessing and be gifted this illustrious crown if we do one thing: deeply connect ourselves and our children to the Quran.

We must instil love of the Quran in their tender hearts and raise them as believers who not only recite this sacred Book but live it. Then, with Allah's grace, we will be worthy of that crown. To help us, the following are key steps that we can take to forge this connection:

1. A child mostly learns and picks up things from observing his parents, so the latter must first strengthen their connection with the Quran. Recite it regularly, read its translation, study its explanations, and strive to live by its timeless teachings. Your children will follow your example.
2. Through hadith and accounts of the awliya and their relationship with the Quran,

plant the seeds of loving the Quran in your children's hearts and minds. The uniqueness of the Quran will also become apparent to them, and they will realise it is a book like no other. They shall also come to know of how learning the Quran leads to goodness in this life and the hereafter. Children will apply themselves to it as a result.

3. Practically demonstrate the centrality of the Quran in life by giving Quran education more importance than worldly learning. By making the Quran a secondary concern, children will not give it due consideration.

4. Ask your children questions about the Quran, and reward them upon answering these correctly so their minds become interested in Quranic knowledge. For example: What is the shortest sūrah? What is the longest sūrah? What is the name of the first sūrah? What is the final sūrah?

5. Do not force children to undertake any task. Incline them towards knowledge of the Quran with love and affection, so that there is no cause for reprimanding them.

6. When you intend to teach your child the Quran, ensure that the environment is positive, peaceful, and conducive to learning. A serene atmosphere has positive effects on children.

7. When a child begins to recite the Quran, the greatness and importance of this should be made clear to them. They should be told reciters of the Quran stay away from evils like lying, backbiting, tale-bearing, and

deception, etc. One should practically avoid these acts himself and make complete effort in safeguarding his children also.

Dear parents! When you are successful in instilling the importance and grandeur of the Quran in the child's heart, there will not be further need for struggle. In order to make the child reach this position, you will have to strive yourself and keep your children adherent to these points. Reading Maktabat al-Madinah's publication *Excellence of Reciting The Holy Quran* is immensely beneficial in this endeavour.

(Footnotes)

¹ Sunan Abi Dāwūd: 1,453

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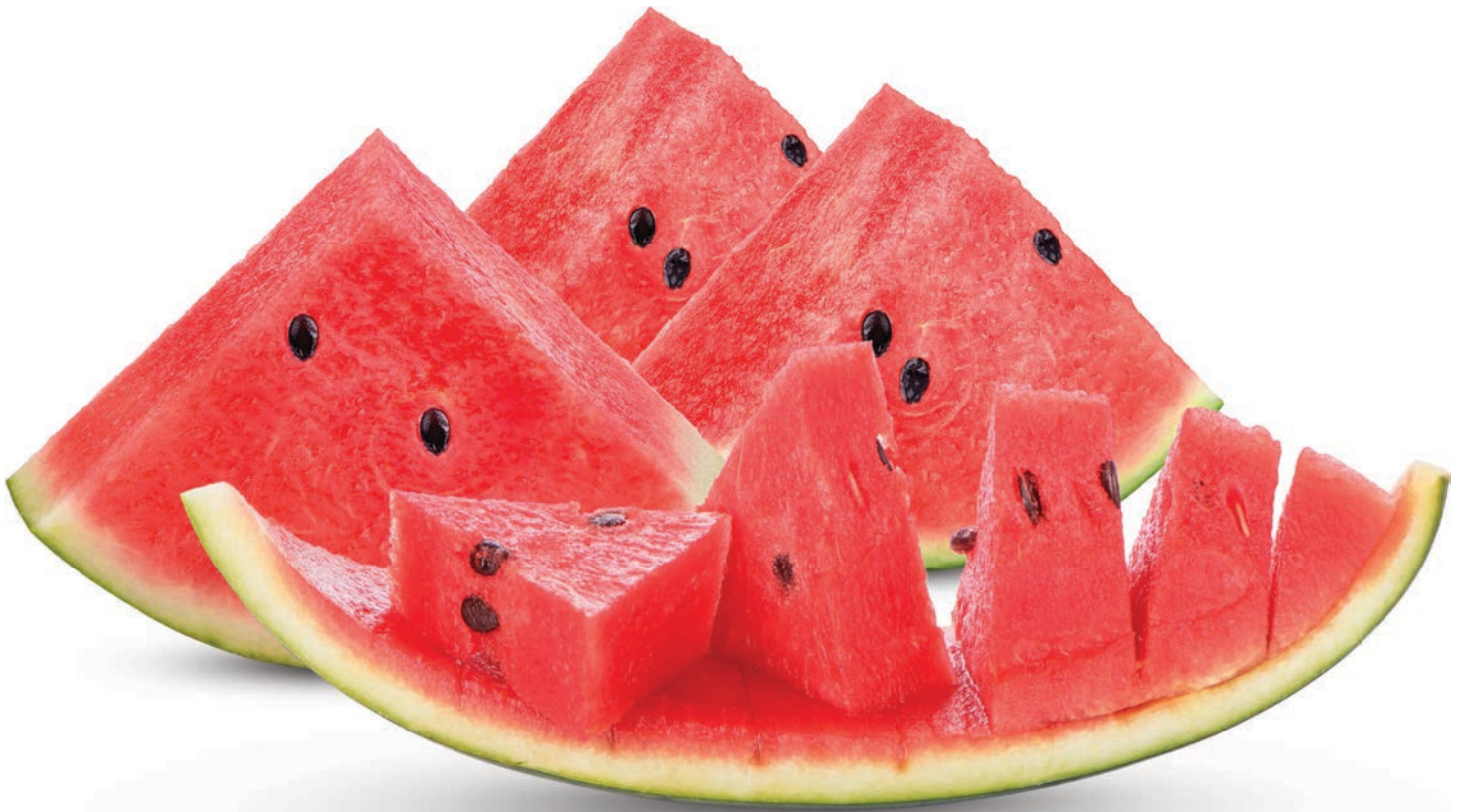
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Watermelon

Hamid Siraj



A glimpse into the wondrous life of the best of creation, our master Muhammad ﷺ, reveals that he was not fussy about food and drink. As long as the food was halal, he ate it without complaining. Amazingly, the foods that shaped his

diet not only delight the taste buds but are full of health benefits. Today, after 1400 years, medical studies confirm this.

One of the foods which the beloved Prophet ﷺ ate or encouraged is watermelon. Sayyidatunā

‘Ā’isha al-Siddīqa رَضِيَ اللهُ عَنْهَا narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat watermelon with fresh dates.¹

Watermelon is said to be of African origin but was spread across the world by travellers.² It is widely enjoyed due to its taste, coolness, and other specialities it offers. When growing, its vines spread across the floor, and when fully ripe, it can weigh up to 15 kg. As soon as the warm season arrives, stores and markets are full of this delicious fruit.

Watermelon’s natural qualities

Watermelon commonly inclines towards being cold and moist. Some say it is moister than it is cold.³ Its flesh is red, whilst its seeds can be white, red, black, or spotted.⁴ Watermelon is effective in reducing inflammation of the digestive system and also helps calm temperamental disposition. Nutritional experts mention that it contains 92% water, which itself is vital for human health. A watermelon weighing half a kilo contains up to 30 grams of sugar, and around 150 calories.

How to recognise a sweet watermelon

The darker the circles or outer shell of a watermelon are, the redder and sweeter the inside will turn out to be. It is also said if a watermelon is hit by one’s hand and produces a hollow sound, this is a sign of it being sweet and ripe.⁵

Hadith about watermelon

In many hadith, watermelon has been mentioned alongside other foods, whereas, other hadith mention it on its own.

1. Ibn Shihāb al-Zuhrī رَضِيَ اللهُ عَنْهُ says:

I was once sat with King ‘Abd al-Malik Marwān. I was about to leave when he stopped me. Food was then laid out. When I

finished eating, a servant served watermelon. Seeing this, I said, “A hadith has reached me, in which some aunts of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reported him to have said, ‘Eating watermelon before other food cleanses the stomach and removes illness from its root.’”

The King heard this and said, “If you had mentioned this hadith earlier, we would have eaten watermelon before the food.” The King then called his treasurer and whispered something in his ear. The latter returned after a short while with one hundred thousand dirhams and gave them to me, by order of the King.⁶

2. Imam Abū Nu‘aym al-Aṣḥānī رَضِيَ اللهُ عَنْهُ relates in his book that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was reported to have liked grapes and watermelon more than any other fruit.⁷
3. Sayyidatunā ‘Ā’isha al-Siddīqa رَضِيَ اللهُ عَنْهَا narrates:

نَكْسِرُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْبَطِيخَ بِالرُّطَبِ فَيَقُولُ:
حَرَّ هَذَا يَبْرِدُ هَذَا، وَبَرْدَ هَذَا يَحْرِّ هَذَا

“The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was eating watermelon with ripe dates whilst saying, ‘We counter the heat of the dates with the coolness of the watermelon, and we counter the coolness of the watermelon with the heat of the dates.’”⁸

4. Sayyidunā Anas رَضِيَ اللهُ عَنْهُ reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take a fresh date in his right hand and watermelon in his left and eat them together. He also mentions that watermelon was one of the favourite fruits of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁹ Mulla ‘Ali al-Qārī رَضِيَ اللهُ عَنْهُ comments, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holding the watermelon in his left hand does not necessitate him eating it with the left hand too. Rather, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

would switch hands before eating.”¹⁰

- ♦ It is more beneficial to eat watermelon at the start of a meal.
- ♦ Dates are sweeter than watermelon. By eating them together, the watermelon is sweetened by the date, whereas the date becomes comparatively less sweet.¹¹
- ♦ Another benefit is that watermelon is naturally cooling and dates cause heat. So, eating the two together causes them to balance each other out.¹²
- ♦ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ already mentioned the natural qualities of watermelons and dates. Modern research has only begun to acknowledge the hidden benefits found in foods recently, whilst the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had already informed us of them around 1450 years ago; this is undoubtedly from the perfection of his knowledge.

The benefits of watermelon

New research has highlighted many benefits of consuming watermelon. Some of these include:

- ♦ Protecting the heart from diseases.
- ♦ Normalising blood pressure.
- ♦ Lowering cholesterol.
- ♦ Containing appropriate amounts of compounds which are beneficial for the liver.
- ♦ Containing minerals which prevent excess fat gathering in the body and which remove excess fat.
- ♦ Opening blocked arteries and veins.
- ♦ Reducing high blood pressure.¹³

- ♦ Its seeds getting rid of stomach parasites.¹⁴
- ♦ Eating watermelon before other food has been digested can disturb the digestive system. It can also be harmful to eat watermelon on an empty stomach.¹⁵
- ♦ The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَحِمَهُ اللهُ الْعَالِيَةُ writes:

Take black pepper, black cumin, and salt. Finely grind them and store them together in a bottle. When eating watermelon, sprinkle this mixture on top. Not only will its taste become more delightful, it will prove to be very beneficial in aiding digestion, and one’s appetite will also increase.¹⁶ By consuming it in this manner, the watermelon shall offer a warm and moist effect, and anyone suffering from indigestion will find this useful.

(Footnotes)

- ¹ *Jāmi’ al-Tirmidhi*: 1,850
- ² *Tibb-e-Nabawi Aur Jadeed Science*, vol. 1, p. 54
- ³ *Khazāin al-Adviyah*, vol. 2, p. 157
- ⁴ *Khazāin al-Adviyah*, vol. 2, p. 157
- ⁵ *Gharaylu Ilaj*, p. 80
- ⁶ *Tareekh Ibn ‘Asakir*, vol. 6, p. 102
- ⁷ *Mausu’ah al-Tibb al-Nabawi*, p. 718
- ⁸ *Sunan Abī Dāwūd*: 3,836
- ⁹ *Al-Mu’jam al-Awsaṭ*: 7,907
- ¹⁰ *Mirqāt al-Mafātīḥ*: 4,185
- ¹¹ *Mirāt al-Manājīḥ*, vol. 6, p. 41
- ¹² *Mirāt al-Manājīḥ*, vol. 6, p. 41
- ¹³ Derived from different websites
- ¹⁴ *Tibb-e-Nabawi Aur Jadeed Science*, vol. 1, p. 58
- ¹⁵ *Khazāin al-Adviyah*, vol. 2, p. 157
- ¹⁶ *Gharaylu Ilaj*, pp. 79,80

Six Names *for* Boys and Girls

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The first gift a person gives to his child is their name. He should give them one which is good.”

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

Three names for Boys:

Name	When addressing them	Meaning	Association
Muhammad	‘Abd al-Ḥafīz	Servant of the Protector	An attributive name of Allah suffixed with the word ‘abd
Muhammad	Burhān	An undeniable proof	A name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Muhammad	Najīb	One of good lineage	A name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Three names for Girls:

Name	Meaning	Association
Arwā	Beautiful	The name of a Companion رَضِيَ اللهُ عَنْهَا
Māriya	She of fair and glowing complexion	The name of a Companion رَضِيَ اللهُ عَنْهَا
‘Ātika	One who is fragrant, beautiful, and kind	Name of the Prophet’s aunt رَضِيَ اللهُ عَنْهَا

¹ Jam‘ al-Jawāmi‘: 8,875

Etiquettes of drinking water

Muhammad Jawaid Attari Madani

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا

“None of you should drink whilst standing.”¹

Water is called *mā'* (ماء) in Arabic and occurs 15 times in the Quran. Our bodies need water to function properly. Children who do not have the habit of drinking this or have very little of it, should make sure to drink water!

Before drinking water, look at it in a well-lit place and recite *bismillah* (بِسْمِ اللهِ). Whilst sitting, hold the cup or bottle in your right hand and drink it in three sips. Take a breath away from the cup between each sip.

Zamzam water can be drunk whilst standing as our

beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did this. He is our greatest role model, and since he ordained for us to drink water seated, we shall do so, إِنَّ شَاءَ اللهُ.

Dear children, many people around the world do not have enough water. So, we should treasure every drop and not waste it. Some children drink water but leave a small amount in their glass or spill some of it. The Quran teaches us not to waste anything.²

May Allah grant us the ability to value water and drink it according to the sunnah.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Ṣaḥīḥ Muslim*: 5,279

² *Al-Quran*, 17:26



The Guests' BISCUITS

Mawlana Hayder Ali Madani



The tea was brewing on the stove as Mother placed biscuits and snacks on a tray. Little Zayd was seated in the kitchen and had begun asking questions about something that had just happened. A little time before this, Aunt and her young son had arrived in their home. This was the first time that Little Zayd had seen the boy. Mother's face was glowing, suggesting that they were close family. This was the reason why Little Zayd was now sitting with Mother in the kitchen. He wanted to find out why she was so happy!

"Who is this Aunt?" asked Little Zayd.

"Son, she was our neighbour. She used to live in the house next to Aunt Zubaida's in the alleyway in front of us," replied Mother.

"But I have never seen them living here. Numan goes to the same school as me, and he lives next to Aunty Zubaida."

Mother smiled. "You were only a year old," she explained, "when they used to live here, but her husband was transferred to another city because of his job. It has been a long time since they last came here, so let's meet them. Leave the questions for now and keep her son company. His name is Ali."

Little Zayd started playing with Ali in the courtyard outside, when Mother called out, "Ali, come inside to your mum. The tea is ready!"

Ali went to the living room and Little Zayd went to Sister. Sister asked, "Have the guests left?"

"Mother has just taken the biscuits to them," replied Little Zayd.

Sister then said, "I am telling you now; we will equally split the leftover snacks and biscuits that come from the guests! You ate everything last time like you'd never eaten before!" She then returned to her homework.

"Okay, okay. Let it come first," said Little Zayd. Seeing Sister doing her work, he thought to himself it would be better for him to go to Grandmother.

Grandmother had returned to her room after sitting with the guests for a short while. Little Zayd went to her room and began to speak with her. After a long time, Mother came inside. Little Zayd asked, "Has Aunty gone?"

"Yes." Mother had not yet finished her sentence when Little Zayd leaped from the bed and ran to the

kitchen, but Sister had beaten him to it. Despite hurrying, it seemed as though he had still arrived too late, because the plate was empty. Overcome with anger, he was just about to argue with her when she explained, “Just listen for a moment. The guests returned the plates empty.” Saying this much, they both began to walk towards Grandmother’s room in disappointment.

“Was this any kind of way to leave, Little Zayd? Did some calamity strike?” asked Mother.

“I thought that Sister would eat all the biscuits and snacks, but how did I know that Ali would be so hungry that he would finish all of them. I think if you had put another plate, that too would have returned empty,” complained Little Zayd.

“We do not speak like this, son. They were our guests.”

Hearing these words of Mother, Little Zayd continued complaining, “Being guests does not mean they can eat all of our biscuits!”

Grandmother thought it was an appropriate time to join the conversation, so she called Little Zayd closer and explained:

Guests are a mercy and a blessing. We should not be upset when we see them. We should not be stingy with our food when hosting them. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When a guest visits a person, he brings his own sustenance, and when departing, he becomes a means of forgiveness for the host’s sins.”¹ Meaning whatever a guest eats, it is actually his own sustenance. Anyway, good people do not speak bad about others when it comes to food.

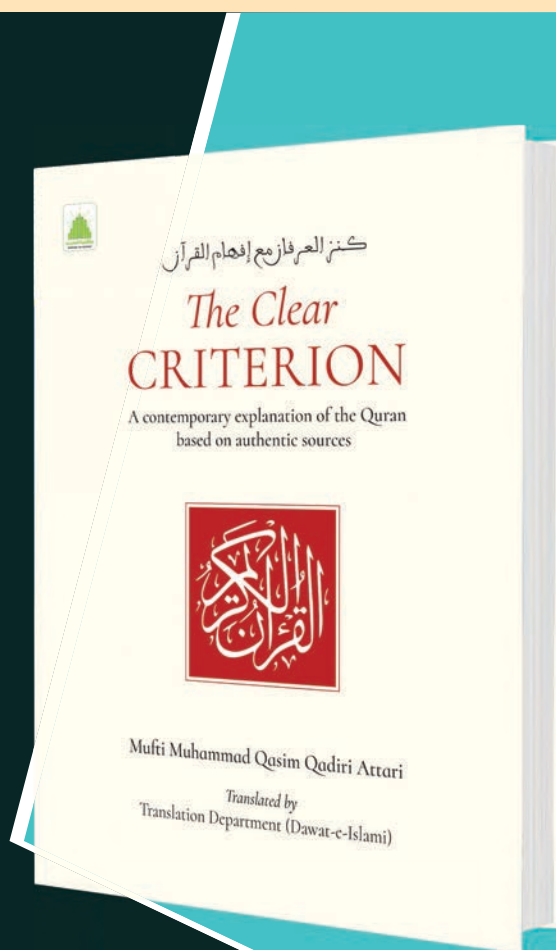
Seeing Little Zayd’s lowered face, Mother understood that he felt guilty for his mistake. She lovingly said, “I had already put aside some biscuits for you both. Come with me.” Little Zayd and Sister became overjoyed after hearing this.

(Footnotes)

¹ *Kanz al-Ummāl*, juzz 9, vol. 5, p. 107, *hadith*: 25,831

The Clear CRITERION

- The Holy Quran is a timeless masterpiece that has transformed human hearts with unprecedented efficacy and has the power to change the course of human history forever.
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SUPPORT YOUR HUSBAND

Umm Milad Attariyah

Islam has given us marriage as a cornerstone of society and prescribed rights for spouses to ensure a fair and balanced relationship. The husband, for example, is tasked with taking care of his wife, providing for her, and living a good life in co-operation with her. In a similar vein, the wife is told to present herself in a good manner before her husband, pay attention to his needs, and be a source of tranquillity for him. She should not burden her husband with ongoing demands, lest she compel him to disobey Allah Almighty, as forewarned in the hadith:

There will be a time when no religious person's religion will be safe unless he flees from mountain to mountain and cave to cave. When that time arrives, provisions will not be acquired without displeasing Allah Almighty. When that is the state of affairs, a man's destruction will be at the hands of his wife and children...

The noble Companions رَضِيَ اللَّهُ عَنْهُمْ asked, "How will that be, O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?" He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "They will shame him concerning poverty. So, at that time he will expose himself to places in which he will be destroyed."¹

In this hadith, alongside men, there is advice for those women who criticise their husbands in relation to their incomes such that their husbands give no attention to the lawful and the unlawful and adopt unlawful means in fulfilling their unwarranted demands, endangering their graves and hereafter. A hadith states, "There will come upon the people such

a time when a person will have no concern as to where he acquired (wealth), from the lawful or the unlawful."²

Commenting on this hadith, Mufti Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللَّهُ عَلَيْهِ adds:

People will become indifferent to Islam in the final days; they will entrap themselves in every way while trying to satisfy their stomachs. They will be worried about increasing their income, gathering wealth and will become daring in acquiring every permissible and impermissible thing, as has become widespread in our times.³

Therefore, women should be mindful of their demands and not plunge their husbands into difficulty. Instead, they should support their spouses and be a source of peace for them. Furthermore, if we look closely at the blessed life of Sayyidatunā Khadijah رَضِيَ اللَّهُ عَنْهَا, we find that she assisted the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through the most difficult of times in every way she could, proving herself as a loyal, sincere, well-wishing, obedient wife.

May Allah Almighty, for the sake of Sayyidatunā Khadijah رَضِيَ اللَّهُ عَنْهَا, grant Muslim women the ability to follow the example set by her.

أَمِّينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Zuhd al-Kabīr li al-Bayhaqī*, p. 183, *hadith*: 439

² *Ṣaḥīḥ al-Bukhārī*: 2,059

³ *Mirāt al-Manājiḥ*, vol. 4, p. 229

Women's Corner



1. The waiting period (*iddah*) for a pregnant widow

Q: What do the honourable scholars of Islam say about the following matter: a pregnant woman's husband passed away. What is the duration of her waiting period and when can she remarry?

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

A: In the given scenario, the woman's waiting period will last until the child is born, because the waiting period of a pregnant woman lasts until she gives birth. She can remarry after the waiting period is over, i.e., after the child is born. To marry during the waiting period is haram.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Saeed Attari

Verified by: Mufti Fuzayl Raza Attari

2. The farewell tawaf (*tawāf rukhsah*) of a menstruating woman

Q: What do the honourable scholars of Islam say regarding the following: a lady went to perform Hajj this year. After the visiting tawaf (*tawāf al-ziyārah*) her period started, so she could not perform the farewell tawaf. As it was time for her return flight, she returned to Pakistan without performing the farewell tawaf. Is she liable for expiation (*dam*)?

Note: Her period ended after she returned to Pakistan. Hence, she did not perform any tawaf after the visiting tawaf.

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

A: The farewell tawaf is mandatory (*wajib*) for the pilgrim who has arrived from outside of *miqāt*

boundaries. However, if a woman is experiencing menses or postnatal bleeding and leaves the settlements of Makkah prior to attaining purity, no expiation will be due upon her in place of this tawaf.

In the given scenario, as the lady was experiencing her period from Makkah until her return to Pakistan, the farewell tawaf was not mandatory for her. Hence, no expiation is due upon her for not having performed this tawaf.

Note: The farewell tawaf is also called *tawāf al-ṣadr* and *tawāf al-widā'*.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Mufti Fuzayl Raza Attari

3. Marrying the widow of one's paternal uncle

Q: What do the honourable scholars of Islam say about the following: after the passing away of one's paternal uncle, can the uncle's nephew marry his uncle's widowed wife after her waiting period?

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

A: According to Islam, the wife of an individual's paternal uncle is not from the women whom the individual is forbidden to marry. After the paternal uncle passes away, his nephew is permitted to marry his late uncle's widow as long as she has completed the necessary waiting period and provided that there are no factors which prevent the marriage, such as having a milk relation with her (*radā'ah*) and impermissibility of marriage due to extra-marital sexual contact (*muṣāharah*).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answer by: Muhammad Sarfaraz Akhtar Attari

Verified by: Mufti Fuzayl Raza Attari



Pious Women

Durra bint Abī Lahab رَضِيَ اللَّهُ عَنْهَا

Muhammad Hassan Hashim Attari Madani

Introduction

From the relatives of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who accepted his message and believed in him is Sayyidatunā Durra bint Abī Lahab رَضِيَ اللَّهُ عَنْهَا. Despite her parents' vicious enmity for Islam, she embraced the faith without fear and joined the sacred ranks of the Companions.

By Allah's grace, she became a believer despite being raised in a house which worked hard to extinguish the light of Islam and counter the message of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Her father, Abū Lahab, and mother, Umm Jamīl, are listed amongst the worst enemies of Islam. The extent of Abū Lahab's enmity towards Islam was such, that when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called people towards the truth, Abū Lahab

would openly attempt to denounce him and try to distance people from him.¹ Umm Jamīl would cover the Prophet's path with thorns and devise new schemes to harm him.²

In these difficult circumstances, Sayyidatunā Durra رَضِيَ اللَّهُ عَنْهَا discarding the religion of her parents, abandoning their false practices, embracing Islam and standing in support of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are self-evident proofs of her recognition of the truth and courage.

Name and Lineage

Her name is Durra b. Abī Lahab b. 'Abd al-Muttalib b. Hāshim. She is thus the paternal cousin of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Marriage and Children

Initially, she was married to Ḥārith b. Nawfal, grandson of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ uncle, Nawfal b. Ḥārith b. ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ. Together, they had three children: ‘Uqbah, Walid, and Abū Muslim.³ Later, she married the famously handsome Companion Dihya b. Khalifa al-Kalbi رَضِيَ اللهُ عَنْهُ.⁴ The archangel Jibril عَلَيْهِ السَّلَام would often appear in his form when visiting the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁵

Islam and Migration

She is from the Emigrants (*muhājirūn*), having migrated from Makka to Madina to escape persecution.⁶

An Incident

Ibn Athīr al-Jazarī رَحِمَهُ اللهُ عَلَيْهِ explains:

When Durra رَضِيَ اللهُ عَنْهَا arrived in Madīna, she stayed at the home of Rāfi‘ b. Mu‘allā رَضِيَ اللهُ عَنْهُ. Some women from the Zurayq tribe said to her, “So you are the daughter of that Abū Lahab, regarding whom Allah stated:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۗ

‘May both the hands of Abu Lahab be destroyed, and he has been destroyed.’⁷

How will you attain any reward for migrating?” Durra رَضِيَ اللهُ عَنْهَا was saddened by this and shared this experience with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reassured her and told her to sit. After leading Zuhr, he ascended the pulpit and declared, “O people! Why am I being troubled about the affairs of my family? By Allah! My intercession will reach my relatives, to the extent it will also reach the tribes of Ṣudā, Ḥakam, and Silhim on the Day of Judgement.”⁸

Narration of Hadith

Two hadith are related by Sayyidatunā Durra رَضِيَ اللهُ عَنْهَا:

1. Whilst the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was on the pulpit, someone stood and asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best of people?” He explained, “The best of people is the one who is most mindful of Allah”; who commands right; forbids evil; and maintains family ties the most.”⁹
2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A living person cannot be harmed in retaliation for the actions of the deceased.”¹⁰

Eminent Description

Sayyidatunā Durra رَضِيَ اللهُ عَنْهَا was an immensely pious and generous woman. Ibn Ḥajar al-‘Asqalāni رَحِمَهُ اللهُ عَلَيْهِ describes how she would feed others.¹¹

May the mercy of Allah be upon her, and may we be forgiven without accountability for her sake.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

- ¹ *Sīrat-i-Muṣṭafā*, p. 148
- ² *Tafsīr Khazāin al-‘Irfān*, p. 1,124
- ³ *Ma‘rifat al- Ṣaḥābah*, vol. 5, p. 230
- ⁴ *Al-Iṣābah*, vol. 8 p. 127
- ⁵ *Mirāt al-Manājīh*, vol. 7, p. 584
- ⁶ *Uṣd al-Ghābah*, vol. 7, p. 114
- ⁷ *Quran*, 111:1
- ⁸ *Uṣd al-Ghābah*, vol. 7, p. 114
- ⁹ *Uṣd al-Ghābah*, vol. 7, p. 114
- ¹⁰ *Al-Istī‘āb*, vol. 4, p. 395
- ¹¹ *Al-Isaabah*, vol. 8 p. 128



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Share in the Grief of Others

By the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دامت برزخاتهم العالیة

The beloved Prophet صلی اللہ علیہ وآلہ وسلم said:

Whoever consoles a grief-stricken person, Allah Almighty will dress him in the robes of piety and have mercy on his soul amongst the souls. And whoever consoles a calamity-stricken person, Allah Almighty will dress him in two pairs of clothing of Paradise which surpass the value of the 'entire' world.¹

If there is a death in the family of any Muslim or he is afflicted by some kind of difficulty, then expressing sympathy, we should console him, because if friends and dear ones do not sympathise with and console a person in hard times, it can break his heart. A broken heart may lead that person to a breakdown and distancing from the spiritual environment of Dawat-e-Islami.

It is an account from the early days of Dawat-e-Islami that a brother was about to depart for Hajj when his father suddenly passed away. So, he cancelled his flight and was unable to perform Hajj. All the brothers in his region were aware of this, but despite this, none of them participated in his father's funeral or gave their condolences. Subsequently, he decided to discontinue participating in religious work with Dawat-e-Islami.

As soon as I learned about him, I called him and gave my condolences. With great pain, he complained about the responsible brothers. I explained matters to him and convinced him to change his mind. By Allah's grace, he was an astute preacher, so he resolved to undertake the religious activities once again. I even said to him that I will come to his home but he stopped me saying, "Your preoccupations are many, do not trouble yourself." However, despite him dissuading me, I went to his home and prayed for his father. He was overjoyed and saved from becoming detached from the religious environment of Dawat-e-Islami.

Instil in yourself a deep concern for fellow Muslims. Share each other's pain and sorrow for the sake of Allah Almighty. Love in people's hearts will increase because of this and thus there will be greater advancement in the religious activities of Dawat-e-Islami إن شاء الله.

May Allah Almighty grant us the ability to share in the pain and sorrow of our Muslim brothers with the intention of gaining reward. أمرؤن یجاوہ الخیرین صل اللہ علیہم وآلہم وسلم

Note: This article was prepared with the help of Madani Muzakarah and then given to the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دامت برزخاتهم العالیة for review, before being presented here.

¹ Al-Mu'jam al-Awsat; 9,292; Ghuebat Ki Tabah Kariyan, p. 168



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