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FAIZAN-E-MADINAH

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Purifying the Soul

The Quranic Approach

Mufti Abu Salih Muhammad Qasim Attari

Allah states:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿٣١﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿٥٥﴾ بَلْ تُؤَوتُونَ الْحَيَاةَ
الدُّنْيَا ﴿٦١﴾ وَالْآخِرَةَ خَيْرًا وَأَبْقَى ﴿٦٢﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿٦٣﴾
صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿٦٤﴾

“Indeed, successful is the one who became pure (tazkiya). And offered salah, having mentioned the Name of his Lord (dhikr). Rather, you prefer the life of this world. And the Hereafter is better and everlasting. Indeed, this is ‘mentioned’ in the former scriptures ‘as well’. In the scriptures of Ibrahim and Musa.”¹

Exegesis:

In these verses, “became pure” “dhikr” and “salah” have been interpreted in a number of ways by the ulema. Three interpretations are prominent:

1. To “become pure” is a reference to ritual purification through wudu and ghusl; “dhikr” refers to the opening proclamation (*takbīr*) of salah, and “salah” means prayer. Collectively, this means the successful person is he who purified himself, called the opening proclamation and offered the five daily prayers all his life.
2. To “become pure” refers to *ṣadaqat al-fiṭr*, “dhikr” is the recital of special proclamation

on the way to Eid salah, and “salah” refers specifically to the Eid prayer. Therefore, the successful person is he who gives *ṣadaqat al-fiṭr*, arrives at the place of Eid prayer having recited the respective proclamations on the way there, and then offers the Eid prayer.

3. To “become pure” means to be free from associating partners with Allah and to purge the heart of disbelief. It also can mean to purify the heart of vices and the limbs of sins. Dhikr can mean the regular remembrance of Allah, whilst salah can mean prayer in general. This would make a successful person he who purified himself; he did not associate partners with Allah, and he kept himself clean from disbelief, misguidance and disobedience. He also rectified his heart, saved himself from spiritual maladies and distanced himself from loving both the world and wealth.

Such a person kept his heart alive with love and fear of Allah and kept his tongue moist with dhikr. Material concerns did not make him heedless of Allah’s remembrance. This is echoed by the words of my spiritual guide, Mawlana Ilyas Attar al-Qadiri داعية: *بِرَكَاتِهِمْ الْعَالِيَةِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* and lauding him.” This successful person also made salah

“The men who abundantly remember Allah and the women who abundantly remember Allah; for all of them, Allah has kept prepared forgiveness and an enormous reward.”⁸

Step Three

فَصَلِّ
“...and offered salah.”

Salah in and of itself is of great importance. Amongst the qualities of perfect believers who love to worship Allah, their love for salah was especially highlighted.

Allah mentions:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٢٣﴾

“Those who spend the night prostrating and standing for their Lord.”⁹

Apart from the grandeur of salah, its positive effect in purifying the carnal self is a universally accepted matter. Allah declares:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط
“Indeed, salah stops indecency and evil.”¹⁰

Do however bear in mind; the salah mentioned in this verse is described by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as, “To worship Allah as though you see Him. So if you cannot see Him, be certain He sees you.”¹¹

A barrier to inner purification and its cure

The fourth matter Allah mentioned in this verse is:

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا

“Rather, you prefer the life of this world.”

The obstacles to the purification of the heart are the carnal self, Satan, the world and wealth. The central matter amongst these is the world, as wealth is sought in pursuit of it. The carnal self and Satan also attempt to preoccupy a person with it. This impediment and its treatment have been mentioned clearly:

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

“Rather, you prefer the life of this world. And the Hereafter is better and everlasting.”

By extension, this verse distinguishes how this world is temporary and the Hereafter is perpetual. That which is everlasting surpasses that which is transient.

Yet our state is such that we prefer the transitory life of this world over the eternal life of the Hereafter. For this reason, we do not perform actions which ameliorate and better our affairs in the latter.

The person who uproots the love of this world from his heart, the path of inner purification and spiritual growth becomes easy. To achieve this, reflect on the grandeur of the Hereafter, as life there, in the proximity of Allah, is immeasurably superior to this world. Compared to this world, the exquisite pleasures and joys of the Hereafter are ineffable and unfathomable. Allah declares regarding this world and the Hereafter:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوٌ ط وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

“The life of ‘this’ world is nothing but play and amusement, and the abode of the Hereafter is indeed better for those who fear ‘Allah’; so, do you not have any sense?”¹²

Allah then explained how these beautiful matters are also mentioned in the scriptures revealed to Prophet Ibrāhīm and Prophet Mūsā عَلَيْهِمَا السَّلَام prior to the Quran.

Dua:

Our Lord! Protect us from becoming deceived by the ephemeral pleasures of this world! Grant us the ability to contemplate upon our Hereafter and work assiduously for its betterment.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 87: 14 - 19

² Al-Quran, 91: 1 - 8

³ Al-Quran, 91: 9 - 10

⁴ Al-Quran, 62 - 2

⁵ Al-Quran, 31:16

⁶ Al-Quran, 59:18

⁷ Al-Quran, 62:10

⁸ Al-Quran, 33:35

⁹ Al-Quran, 25:64

¹⁰ Al-Quran, 29:45

¹¹ Ṣaḥīḥ al-Bukhāri: 50

¹² Al-Quran, 6:32



1. This is a warning, the purpose of which is to admonish and highlight how faith can be imperfect 'without trustworthiness'. By extension, someone who is treacherous concerning another's wealth, his self or his own household, his faith is not complete.⁶ Moreover, a true believer is someone who does not endanger the lives and wealth of others. The faith and belief of the treacherous is incomplete.⁷
2. It is possible for this to refer to the reality of a person's faith being denied entirely. In other words, this means when a person becomes habitual in treachery concerning these matters (i.e., the wealth of others, his self or his family), it is feared that the said person may fall into disbelief.⁸ Due to treachery, a person becomes embroiled in many different types of sins. As sins lead towards disbelief, the faith of a treacherous person remains in danger.⁹

BECOME TRUSTWORTHY

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

"He who is not trustworthy has no faith."¹

Amānah is trustworthiness: fulfilling and observing the rights one is entrusted.² The opposite is *khiyānah*: betrayal³ of those rights and breaking trust without the permission of the shariah.⁴

Trust is at the heart of protecting people's rights and is hailed as the essence of true belief and faith in Allah. Just as the heart is vital for life, trustworthiness is vital for faith.⁵

Explaining the hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned at the beginning:

Ṣādiq and Amīn

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was unparalleled and distinguished in his trustworthiness. Even before announcing his prophethood, he was hailed as "the Trustworthy One" (*Amīn*). When he began calling the world to Islam, the Roman emperor asked the Quraysh, who were staunchly against Islam at the time, about him. They lauded his character and described his trustworthiness.

This same quality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned by the Companion Ja'far رَضِيَ اللهُ عَنْهُ when he met the king of Abyssinia. The disbelievers of Makkah were severe enemies of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, yet they would keep their valuables with him; such was his trustworthiness. When he migrated from Makkah to Madinah, he gave Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ the responsibility of returning these trusts to their owners.

Types of trustworthiness

Trustworthiness is the protector of rights, and from this perspective it is to do with Allah, man's own self and others. Let us now discuss the differing forms of this.

Trustworthiness with Allah

This entails fulfilling the commands of Allah and avoiding that which He has prohibited. This is known as trustworthiness with Allah. The Companion 'Abdullah b. Mas'ūd رَضِيَ اللهُ عَنْهُ said, "Trustworthiness is required in every matter, including ablution, ritual impurity, salah and fasting."

Allah forbids us from blasphemy, heresy, and obscenity. Trustworthiness of the tongue is in abstaining from these matters. He also forbids us from looking at forbidden things; preventing one's eyes from looking upon them, is trustworthiness of the eyes. The same rings true in every similar matter.

Trustworthiness with one's self

Trustworthiness with oneself is to select that which is most beneficial in relation to one's religion and worldly life, and to avoid such an action, due to anger or one's desires, which is a cause of loss in the Hereafter.

Trustworthiness with others

Trustworthiness with others means returning trusts to them, being honest in our business dealings and not divulging people's private matters.¹⁰

Three matters in which there is no excuse

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "There are three matters in which there is no excuse for anyone: treating parents well, whether they are Muslims or not; fulfilling promises, made to Muslims or non-Muslims; and fulfilling trusts, whether they belong to Muslims or non-Muslims."¹¹

The virtue of a trustworthy businessman

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "The truthful and trustworthy Muslim businessman will be raised on the Day of Judgement with martyrs."¹²

Four signs of a hypocrite

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

Whoever has 'these' four 'traits' in them is a pure hypocrite. Whoever harbours one of them possesses a portion of hypocrisy within them, until they abandon it: when he is entrusted, he betrays; when he speaks, he lies; when he makes a promise, he goes against it; and when he argues, he resorts to foul language.¹³

How was this rank attained?

Luqmān the Wise was asked, "How did you reach this rank?"

He replied, "Through speaking the truth, fulfilling trusts and avoiding unnecessary actions."¹⁴

If we become trustworthy

This concise discussion has revealed the individual and communal benefits of trustworthiness. It is the key to being mindful of Allah, the foundation of honour, and the cornerstone of protecting life, wealth, individual wellbeing, and communal harmony. Above all, treachery and deceit are eliminated from society, and trustworthiness proves to be a means of fostering passion for cooperation, supporting the fallen and dispelling grief. May Allah grant us the ability to live our lives with trustworthiness.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Musnad Imam Ahmad*: 12,386

² *Fayḍ al-Qadīr*, vol. 1, p. 288, *hadith* 308

³ *Lam'āt al-Tanqeeh*, vol. 1, p. 301

⁴ *Umdat al-Qāri*, vol. 1, p. 328, *hadith*: 33

⁵ *Fayḍ al-Qadīr*, vol. 6, p. 495

⁶ *Sharḥ al-Sunnah li al-Baghawi*, vol. 1, p. 69, *hadith* 32

⁷ *Al-Taysīr*, vol. 2, p. 488

⁸ *Sharḥ al-Sunnah li al-Baghawi*, vol. 1, p. 69, *hadith* 32

⁹ *Mirqāt al-Mafātīḥ*: 35

¹⁰ *Tafsīr Kabīr*, *al-Nisa*, under *verse* no: 58, vol. 4, p. 109

¹¹ *Shu'ab al-Imān*: 4,363

¹² *Sunan Ibn Mājah*: 2,139

¹³ *Ṣaḥīḥ al-Bukhārī*: 34

¹⁴ *Muwatta Imam Malik*, vol. 2, p. 467

DĀR AL-IFTĀ AHL AL-SUNNAH

Mufti Muhammad Hashim Khan Attari Madani

1. *Qurbānī* and fasting

Q: What do the noble scholars say concerning the following matter:

Is it necessary upon whoever has arranged a *qurbānī* to fast on the day of Eid al-Adḥā? Some people say one must fast that day, and when *qurbānī* has been performed, one must open the fast with the meat of the sacrificial animal. Is this correct?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

A: It is forbidden to fast on the day of Eid al-Adḥā and on the three days after it, as these are days of hospitality from Allah. However, whoever has arranged a *qurbānī*, it is recommended for him to not consume anything prior to the sacrifice and to eat from the meat of the sacrificial animal first. But this is not a fast, and it is impermissible to make the intention of fasting for this.

This action is established from hadith. It is this act which some people have misunderstood to be a fast, whereas it is not correct in any way to call this a fast or to consider it necessary. This is because fasting is to avoid food, drink and conjugal relations from true dawn until sunset with the intention of fasting.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Congregational salah with only 2 people

Q: What do the noble scholars say concerning the following matter:

If there are only two people and one becomes imam and the other a follower, will their salah be considered congregational?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

A: Yes, if there are two people and one becomes a follower, their prayer will be considered congregational. In such a scenario, the follower should stand to the right of the imam. Apart from Friday and Eid prayers, just one follower along with the imam is sufficient, even if that follower is a mature child.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Two ‘umrahs in one ihram

Q: What do the noble scholars say concerning the following matter:

Zayd entered the state of ihram in Masjid ‘Aishah with the intention of performing two ‘Umrahs together. When he made the intention, he intended two ‘Umrahs whereby after completing the first, he will remain in *ihram* and perform the second ‘Umrah without returning to Masjid ‘Aishah to make an intention for this second ‘Umrah.



With this intention, Zayd performed *ṭawāf* of the Ka‘bah and *sa‘ī* between Safa and Marwa for the first ‘Umrah and had his hair shaved. Thinking that he was still in the state of *ihram*, he then recited the *talbiyyah* for the second ‘Umrah in Masjid al-Ḥarām, and again performed *ṭawāf* of the Ka‘bah, *sa‘ī* between Safa and Marwa and had his hair shaved.

Was this method which Zayd adopted for the performance of two ‘Umrahs correct? Is there any penalty due upon Zayd? Please guide us in this matter.

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

A: In the question asked, the method adopted for performing two ‘umrahs together is not valid according to Islamic law. Zayd is sinful due to this, and it is incumbent upon him to make up for one ‘Umrah and to arrange for an expiatory ritual sacrifice (*dam*), which must take place inside the boundaries of Ḥaram.

The performance of two ‘Umrahs in one *ihram* is impermissible and a sin, rendering Zayd sinful. Two ‘Umrahs are binding upon him, because entering the state of *ihram* with the intention of two or more ‘Umrahs makes that number incumbent on a person. If an intention for two ‘Umrahs is made with one *ihram*, revoking the intention for one of them is mandatory. Due to revoking this ‘Umrah, an expiatory ritual sacrifice will also become necessary. If the one who has made the intention for two ‘Umrahs in one *ihram* does not revoke the intention for one of them, then by commencing one ‘Umrah, the *ihram* of the second is automatically cancelled.

In the question asked, when Zayd began the *ṭawāf* of one ‘Umrah without revoking the intention of the other, despite having made the intention for two, the intention of the second was automatically cancelled. A ritual sacrifice became necessary upon him due to revoking this second ‘Umrah.

When he shaved his hair after completing *ṭawāf* and performing *sa‘ī* between Safa and Marwa for the first ‘Umrah, he exited the state of *ihram*. One of the two ‘Umrahs that he made intention for at the time of entering this state of *ihram* is complete, and making

up for the second remains incumbent upon him. A ritual sacrifice is also binding upon him for revoking one ‘Umrah, the explanation of which has been given above.

Zayd’s second ‘Umrah was not valid, because he exited the state of *ihram* when shaving his hair after the first ‘Umrah. It was necessary for him to exit the boundaries of Ḥaram, make an intention and recite the *talbiyyah* for performing the second ‘Umrah. However, Zayd recited *talbiyyah* for the second ‘Umrah from within the Ḥaram without making a new intention. Therefore, he did not become a *muḥrim*, as a person does not become one by mere recital of the *talbiyyah* without intention.

The *ṭawāf* performed by Zayd for the second ‘Umrah was supererogatory, and the *sa‘ī* between Safa and Marwa were superfluous, as the supererogatory performance of *sa‘ī* between Safa and Marwa is not legislated in Islamic law.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. The place for the ritual sacrifice of Hajj

Q: What do the noble scholars say concerning the following matter:

If a Hajj pilgrim sacrifices the sacrificial animal on the 10th of Dhū al-Ḥijjah in Makkah al-Mukarramah instead of Mina, will his sacrifice be valid, or will he have to arrange another?

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

A: It is necessary that the ritual sacrifice of Hajj be performed within the boundaries of the Ḥaram, and Makkah al-Mukarramah is included within these boundaries. Therefore, if a Hajj pilgrim sacrificed the sacrificial animal of Hajj in Makkah al-Mukarramah, the sacrifice is valid.

The performance of the ritual sacrifice of Hajj on 10th Dhū al-Ḥijjah in Makkah al-Mukarramah does oppose the sunnah however, as it is sunnah to perform it in Mina during the days of the ritual sacrifice.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

MADANI MUZAKARAH



1. Lighting a stove when a person has passed away

Q: Is it permissible to light a stove in the home to cook food when the body of a deceased is in the house?

A: Yes, you can light a stove; there is no problem in doing so.¹

2. Martyrdom of one who has been burnt to death

Q: Is the person who is burnt to death a martyr?

A: Yes, the one who burns to death is also a martyr.²

3. Perspiration of the people of Paradise

Q: Will the inhabitants of Paradise perspire?

A: سَيَخْنُ اللَّهُ The perspiration of the inhabitants of Paradise will be so fragrant that it will emit a scent-like musk.³

4. Hajj Scheme

Q: If one's name was not drawn out in the Hajj scheme, what should that person do?

A: If Hajj has become obligatory on the person, then without waiting, he should gain the blessings of Hajj this very year through other avenues (e.g. through a private Hajj group).⁴

5. Disinheritance

Q: What is the Islamic ruling on parents disinheriting a couple who marry without their blessings?

A: First of all, the couple should not do this; they should get married after receiving their parents' blessings. Nonetheless, hypothetically speaking, if a man and woman marry without the blessings of their respective parents, they will not cease to be their offspring. This means they should not be deprived of their inheritance rights. Whoever disinherits them will be sinful.⁵

6. Proclaiming **اللَّهُ أَكْبَرُ** in a state of joy

Q: Is proclaiming **اللَّهُ أَكْبَرُ** in a state of happiness a sunnah of the Companions رَضِيَ اللَّهُ عَنْهُمْ?

A: Yes, declaring **اللَّهُ أَكْبَرُ** in a state of delight is a

sunnah of the Companions رَضِيَ اللهُ عَنْهُمْ.⁶ On some occasions, people proclaim اللهُ أَكْبَرُ out of amazement; there is nothing wrong with this either.⁷

7. Sleeping late during school holidays

Q: Should children sleep late during school holidays?

A: This will all be according to the personal circumstances of the parents and how they raise their children. If parents remain awake late into the night and at the same time tell their children, 'Go to sleep', then their children will reply, 'When you are not sleeping, why should we?'

The second issue here is that if parents put their children to sleep and remain awake themselves, their children will be awake during the day and will not allow them to sleep. If the sleeping time for both children and parents is the same, this will allow great ease for all.⁸

8. Distrust of a liar

Q: If a person habitually lies, his truthful words also seem to be untruthful too. Will this be considered as having bad assumption towards him?

A: A habitual liar sometimes speaks the truth, but it is natural for people to then not believe such a person's truthful statements. In any case, this will not be considered as harbouring bad assumption.⁹

9. Selling or consuming an animal bit by a snake or dog

Q: What is the ruling on selling an animal (or its meat) if it has been bitten by a snake or a dog? Can the meat of such an animal be consumed?

A: If poison has spread in the animal due to the bite and it is established that the poison will cause harm, then neither can one consume its meat himself, nor can he sell it on. It must be disposed of instead.¹⁰

10. Marriage within one's family

Q: People marry into other families. When they go on to have children, the father says, 'I will marry my daughter into my family', and the mother says the same regarding her family. If the daughter gives preference to her mum's side of the family and marries into it, the father is displeased and says, 'My daughter

did not accept what I wanted'. In this scenario, what should the daughter and her parents do?

A: This is indeed a complicated affair. The father should review his decision in this matter, as a daughter's inclination towards her mother is normally greater. If the daughter accepts the mother's decision, the father's words will not carry weight, and this shall sadden him. This may result in argumentation and open doors to sin. Therefore, all proceedings should be carried out after due care, contemplation and wisdom. It will be better if the parents mutually consult one another in this regard. There is also no harm in marrying into one's own caste.

The daughter should also approach matters with patience and wisdom. If it is the case that the girl's marriage is sought by both the paternal and maternal side of the family, lots should be drawn and one should act according to this. The aim should be to completely avoid argumentation as this may result in the breakup of the family.¹¹

11. Eclipses and pregnant women

Q: If a pregnant woman cuts something during a solar eclipse, will this have any effect on the child?

A: Neither will a solar nor a lunar eclipse have any effect on a pregnant woman or her child. People have concocted many things and spread them amongst themselves. If someone coincidentally experiences something, it should not be ascribed to the solar or lunar eclipse.¹²

(Footnotes)

¹ *Fatāwā al-Razawīyyah*, vol. 9, p. 90; *Madani Muzakarah*, 26th Ramadan, 1441 AH

² *Sunan Abī Dāwūd*: 3,111; *Madani Muzakarah*, 28th Ramadan, 1441 AH

³ *Ṣaḥīḥ Muslim*: 7,152; *Madani Muzakarah*, 8th Shawwal, 1441 AH

⁴ *Madani Muzakarah*, 6th Rajab, 1440 AH

⁵ *Madani Muzakarah*, 8th Shawwal, 1441 AH

⁶ *Mirāt al-Manājīḥ*, vol. 7, p. 275

⁷ *Madani Muzakarah*, 15th Shawwal, 1441 AH

⁸ *Madani Muzakarah*, 24th Ramadan, 1441 AH

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

¹⁰ *Madani Muzakarah*, 29th Shawwal, 1441 AH

¹¹ *Madani Muzakarah*, 22th Ramadan, 1441 AH

¹² *Madani Muzakarah*, 29th Shawwal, 1441 AH

In an earlier edition of Monthly Magazine Faizan-e-Madinah, I read about a businessman who was travelling with his driver when a truck suddenly appeared and would have hit their car had he not told the driver to quickly pull into the hard shoulder.

When the businessman asked the driver why he had not acted on his own initiative and instead waited for him to tell him to pull away, the driver replied, "We were on the correct side of the road. It was the truck driver's fault. As this side of the road belonged to us, there was no reason for me to move first." The experienced businessman explained, "If I did not compromise on what you

The Book of Life



Muhammad Javed Attari Madani

COMPROMISE

call 'our side of the road,' you would not be alive to explain your reasoning."

This is compromise. If individuals from all fields and walks of life were to learn to compromise, society would be alleviated of so many problems, making everyone's lives easier. Compromising yields many benefits:

1. Husband and wife can compromise if one says something the other dislikes. This can even save their lives and households from falling apart. If compromise is adopted, their time with one another can be spent peacefully.
2. If an employer and employee compromise with one another, they can both remain happy. For example, if a worker is late sometimes or does not carry out work to the employer's wish, the latter should make do with giving a gentle reminder. If an employer rebukes the employee over a mistake or anything of the like, the latter should compromise. In this way, they both remain in advantageous positions. The employer's business will continue to grow whilst the employee will continue earning to

support his household.

3. The domestic lives of siblings can also pass peacefully with compromise if they listen to each other and remain patient if anything happens against their wishes.
4. If your child fails to understand your advice or concerns, compromise. This is good for the children and a way to make one's parents happy. If they do not listen to you, do not harshly rebuke them. Instead, find a constructive way to resolve the situation and be willing to compromise.
5. Friends are considered a key part of one's life. As for those who do not compromise, become angered quickly, fight with others or become upset at the slightest issue, they have few or no friends at all.
6. When travelling with others, each should be willing to support the other and compromise if needed. Their journey will be enjoyable as a result. If a sick or old person is standing, offer them your seat. If someone needs help, come forward to support them and earn great reward.
7. Masjid committees, imams, muezzins, staff, and attendees should compromise with one another within the bounds of Islam. The entire masjid system will flourish as a result. If the imam or muezzin is late or a cleaner misses an area, masjid attendees and the committee should compromise.
8. One major reason for traffic jams can be unwillingness to compromise. One person rushing can result in major blockages and difficulty for a huge number of others. All should compromise in this situation. For example, by waiting and giving room to others to move, thereby opening further space for traffic to flow. If compromise was implemented this way, perhaps everyone involved will be quickly absolved of this problem.
9. If doctors and their patients compromise with one another, many worries can be avoided entirely. If a patient asks about the illness he is suffering from, doctors should reply with professionalism and empathy. This will calm

and relax the patient. Healthcare providers should respect the patient's questions and not become irate. In countries where medical fees are charged, medical practitioners should charge reasonable fees.

10. Children are raised whilst being showered in the love and affection of their mothers. If a mother does not compromise when her child cries consistently or shows stubbornness, she may not go on to raise the child properly.
11. If a shop owner does not remain patient upon the harsh words of his customers and display good conduct in return, his shop may quickly lose business or liquidate altogether.

Dear readers, the true essence of compromise is tolerance, patience and forgiveness. Quran and hadith openly encourage us to take these qualities on. Allah says:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

Translation from Kanz al-Imān: "And O Beloved; adopt forgiveness, and command good, and turn away from the ignorant."¹

In another verse, Allah describes pious people as those who pardon and forgive:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

Translation from Kanz al-Imān: "And when the ignorant address them (rudely), their only response is, 'Salaam' (i.e. a greeting of parting)."²

A hadith states:

صِلْ مَنْ قَطَعَكَ وَأَعْطِ مَنْ حَرَمَكَ وَأَعْفُ عَمَّنْ ظَلَمَكَ

"Join ties with whoever severs them from you, give to whoever deprives you and forgive whoever oppresses you."³

Compromise, and you will lead a joyous life.

(Footnotes)

¹ Al-Quran, 7:199

² Al-Quran, 25:63

³ Musnad al-Imām Aḥmad: 17,452.

PROPHET Dānyāl

عليه السلام

(Part 1)

Adnan Ahmad Attari

A righteous woman from the Israelites went to a garden where she was approached by two men. They threatened her, “Commit adultery with us or we will claim that we caught you committing adultery with a man who ran away and so we seized you.” The righteous woman replied, “I will never agree to this demand.”

They took her into public and accused her of wrongdoing. In that era, an adulterer would be taken to a specific place and forced to remain there for three days. A fire would then descend from the sky and burn them if they were guilty. The righteous woman was made to wait there, and on the third day, a dignified young boy of 7 or 13 years arrived.

A chair was respectfully put out for him. Taking his seat, he summoned the two men who had accused the righteous woman. They both came, quite nonchalant about the whole issue. The boy ordered, “Take each of them to separate places.” He then called one of them and asked, “Behind which tree did you see this woman committing adultery?” The man replied, “Behind an apple tree.” The boy then called the other and asked him the same question, to which he gave a different answer. At that very moment, a fire descended from the sky and engulfed both dishonest men. The deep wisdom of the dignified boy exonerated the righteous woman of any wrongdoing and brought the two men to their just outcome.¹

This dignified, wise boy was the beloved prophet of Allah, Dānyāl عَلَيْهِ السَّلَام.

A brief biography

Allah granted him prophethood and wisdom.² He spoke the Hebrew language, was a prophet sent to the Israelites, and observed the laws of Prophet Mūsā عَلَيْهِ السَّلَام.³ Lions did not cause him any harm in childhood. When he grew older, he was imprisoned in a dry well with a lion. However, the lion began to lick his feet and shake its tail in submission. With the command of Allah, an angel⁴ or Prophet Armiyā' عَلَيْهِ السَّلَام brought food to him during this period.⁵

He was also once placed in a fire but remained completely unharmed, and was also granted knowledge of how to interpret dreams by Allah.⁶

His interpretations can be found in books of dream interpretation even today. According to one opinion, he also had knowledge of authentic geomancy (*‘ilm al-raml*).^{7,8}

Prophet Dānyāl عَلَيْهِ السَّلَام spoke highly of the Muhammadan Ummah and was lauded by kings of various eras. After his demise, people would supplicate to Allah for rain with the wasilah of his blessed body. His burial was conducted by believers, and his personal wealth was deposited in a treasury. Let us read some events in more detail:

Childhood

Before his birth, astrologers and people of knowledge said to the ruling king, “Tonight, a child who will bring an end to your kingdom will be born.” The king ordered that every child born that night is killed. When Prophet Dānyāl عَلَيْهِ السَّلَام was just born, he was taken away by soldiers and placed in front of a lion and lioness, who both proceeded to lick his feet and cause him no harm. In order to preserve this memory of Allah’s favour upon him, he had an image of himself and two lions etched on the gemstone of his ring, in which both lions are licking his feet.

Words of praise for the Muhammadan ummah

He praised the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with these words:

The nation of Nūḥ would not have drowned had they offered salah like them. The nation of ‘Ād would not have had punishing winds cast upon them, had they offered salah like them. The nation of Thamūd would not have been seized by that severe and terrifying sound, had they offered salah like them.⁹

From freedom to slavery

When nations would exceed all limits in their disobedience of Allah, they were ultimately ruined and destroyed. When the latter took place, then along with wrongdoers, the righteous also faced trials. The tyrannical king, Nebuchadnezzar II (Bukht Naṣr), caused destruction in Jerusalem and took 70,000 Israelites to Babylon. There, he distributed them as slaves amongst his chiefs but

kept some for himself. Prophet Dānyāl عَلَيْهِ السَّلَام was among the captives.¹⁰ His imprisonment by Nebuchadnezzar II was a test from Allah, which he responded to in the best of manners.¹¹

The king saw a dream

One night, Nebuchadnezzar II had a startling dream but forgot it by morning. He gathered astrologers and sorcerers, asking them about this. They replied, “If you tell us the dream, we can inform you of its interpretation.” The king thundered, “I am giving you three days to tell me regarding the interpretation of this dream, otherwise I will kill you all.”

News of this spread until eventually reaching Prophet Dānyāl عَلَيْهِ السَّلَام in prison. He said to the guard, “I know how to interpret dreams. Can you inform the king regarding me? Consequently, you will gain a lofty position before him.”

The guard replied, “I fear that you will face his anger. Perhaps the sadness of being confined in prison has affected you, and you are only using this to get out. You do not actually possess such knowledge.”

Prophet Dānyāl عَلَيْهِ السَّلَام then declared, “My Lord grants me the knowledge I require.”

Eventually, the guard sent news of this to the king.

To be continued in the next instalment.

(Footnotes)

¹ *Maṣāri‘ al-Ushhāq*, vol. 1, p. 74

² *Zurqāni ‘ala al-Muwāhib*, vol. 1, p. 214

³ *Al-Tadhkirat al-Qurṭubi*, p. 1,196

⁴ *Zurqāni ‘ala al-Muwāhib*, vol. 1, p. 214

⁵ *Qaṣaṣ al-Ambiyā li-Ibn Kathīr*, p. 649

⁶ *Sharḥ al-Shifā li-‘Ali Qāri*, vol. 2, p. 373

⁷ To learn more about geomancy and its legal rulings, refer to page 151 of *Sīrat al-Ambiyā*.

⁸ *Mirqāt al-Mafātīh*, vol. 8, p. 358, hadith: 4592

⁹ *Durr al-Manthūr*, part 29, vol. 8, p. 284

¹⁰ *Tarīkh Ibn ‘Asākir*, vol. 71, p. 353

¹¹ *Umdat al-Qāri*, vol. 9, p. 355, hadith: 2548

ISLAMIC FINANCIAL GUIDANCE

Mufti Abu Muhammad Ali Asghar Attari Madani



1. Insurance

Q: What do the noble scholars say about the following matter:

Is it permissible to take out insurance policies such as life insurance?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is unlawful in Islam and a sin to take out any type of insurance policy, including life insurance.

Life insurance involves interest-based lending (*ribā*), because the money paid to the insurance provider is a loan which the provider pays back with an additional amount at a later stage. The additional amount is considered interest, as any benefit accrued from a loan is deemed interest in the hadith. Interest is unlawful and a severe sin.

General insurance entails gambling because one's money is placed at risk; if an accident occurs, the company will bear the loss and one will receive more than he deposited, and if no accident occurs, one will not have the money he deposited returned to him. This is gambling, and it is a definitively prohibited act and a major sin in light of the noble Quran and Sunnah.

Declaring the prohibition of interest, Allah states:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

Translation from Kanz al-Īmān: And Allah has made trading lawful and has made usury unlawful.¹

A hadith reads:

كُلُّ قَرْضٍ جَرَّ مَنَفَعَةً فَهُوَ رِبَا

"Every loan which brings about benefit is usury."²

Concerning gambling, Allah Almighty declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

Translation from Kanz al-Īmān: O believers! Wine, and gambling, and idols, and fortune-telling arrows (to ascertain luck or predict future events) are but impure; the works of the Devil. Therefore, keep avoiding them in order that you may attain success.³

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ explains, "Both (interest and gambling) are forbidden and major sins."⁴

In summary, taking out insurance is unlawful in Islamic law. If someone has already done so, they must terminate the agreement and repent to Allah Almighty. Furthermore, the policy holder can only withdraw whatever he has deposited into the policy; it is impermissible to take any additional amount.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Increased fees for urgent work

Q: What do the noble scholars say concerning the following matter:

I work as a tailor, and sometimes a customer asks for clothes to be tailored on an urgent basis. The normal rate for tailoring a pair of clothes is generally 1200 rupees. If I agree 2,000 rupees with the customer for urgent tailoring, will the extra amount be permissible for me?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: According to Islamic law, the one who works on the basis of a fee has a right to demand whatever fee he wishes for his work when he makes an agreement with the customer. This is a matter to be decided by the contracting parties. The only exception is

brokerage, whereby there is a restriction of charging a fee in line with the going rate.

With regards to the scenario mentioned in the question, if we look at our society, there are many places where additional fees are taken for procuring urgent work. For example, if a standard passport is required, the fees are less, but if an urgent passport is demanded, the fees stipulated are more. Similarly, a laundryman charges more for urgent washing of clothes.

Therefore, it is prevalent within our society that extra fees are charged for urgent work. Subsequently, there is no problem if you also agree more fees with the customer for urgent tailoring, up to a reasonable limit. The restriction of 'reasonable' has been placed here as making ease for people is an act of virtuosity.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Rent for a stall outside one's shop

Q: What do the noble scholars say about the following matter:

A person wants to set up a cabin on the road in front of my shop. In exchange, he will pay me rent on a monthly basis. Is this permissible?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The road is not part of your personal property but a public pathway. According to government ordinances, it is unlawful to set up a cabin there. Doing so is harmful for the public, as the public pathway becomes restricted for those using it. Therefore, there cannot be permission for this at all.

Hypothetically, if there were such a scenario which was not illegal and did not cause inconvenience and harm to people, even then the place is not in your ownership, so you would not be able to take rent for that place. However, in this scenario you could place your own empty cabin there, or if a stall is to be mounted on a platform, you could place a platform there and take rent for the cabin or the platform.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Purchasing or selling a flat or shop before its construction

Q: What do the noble scholars say about the

following matter:

- Is it permissible to buy or sell a flat or shop before its construction. Normally, bookings are taken in advance and construction takes place later.
- Can the person who has booked such a flat sell it on before taking possession of it?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A:

- Generally, the asset or commodity being sold must physically exist at the time of sale. However, there are two exceptions:
 - Forward contracts (*bay' al-salam*) where the price for an asset is paid upfront at the time of the contract for the asset or commodity to be delivered later.
 - Manufacturing contracts (*istishnā'*) whereby an asset is prepared on order. At the time of the contract, the asset does not exist.

The scenario described in the question is that of a manufacturing contract, therefore the existence of the flats at the time of the contract is not necessary. Consequently, offering and accepting a booking for flats before they are constructed is permissible.

- The Islamic Research Board (Majlis Taḥqīqat Shar'iyyah), which is the research board of Dar al-Ifta Ahl al-Sunnah, has concluded that the person who has booked a flat can relinquish his right and sell the flat on before possessing it, and its profit will be lawful. The detailed legal edict concerning this subject can be viewed on the website of Dar al-Ifta Ahl al-Sunnah:

www.daruliftaahlesunnat.net

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 2:275

² Kanz al-Ummāl, juzz 6, vol. 3, p. 99, hadith: 15,512

³ Al-Quran, 5:90

⁴ Al-Fatāwā al-Razawiyyah, vol. 23, p. 595

Who is Right?

ISLAM and the Ruled Class

Mufti Muhammad Qasim Attari

PART 2

The third group: women

Recognising that women are, generally speaking, physically weaker than men, Islam provides women with support and protection. The Quran and hadith strictly prohibit men from oppressing, abusing, and harming women, instead obliging them to treat women with kindness, compassion, and respect. In addition, Islam grants women more exemptions and dispensations than men. For instance, women are not obliged to attend Friday or congregational prayers, presence for which is compulsory for men. Women are not required to perform Hajj if they do not have a male guardian, while men do not need a guardian. Women are excused from prayer for a specific period during menstruation and after childbirth, while men are never excused from prayer. Similarly, men must earn and fulfil their wives' expenses, while there is no such obligation on women.

The fourth group: wives

Across regions and cultures, husbands are expected to provide the family with leadership. In Islam too, the wife is required to respect this role of the husband within the bounds of Islamic law. Since the husband spends an extended part of his life with his wife, there is a greater possibility of infringing her rights, hurting her, and behaving unethically with

her. In light of this, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ constantly emphasized the duties of the husband towards his wife, which include giving her financial security, not physically hurting her, respecting her, never humiliating and insulting her, treating her better than others, and spending one's entire life in showing good conduct towards her. For instance, he said, "The best from amongst you are those who are the best to their wives and daughters."¹ In another narration he said, "The best among you are those who are better to their family members."² He also said, "Remember the counsel in relation to treating women with good conduct."³ Regarding taking care of one's wife, showing her affection and kindness, he said, "Surely, whatever you spend for the sake of Allah Almighty's pleasure, you will receive its reward, to the extent that you will be rewarded for placing a morsel of food in your wife's mouth."⁴

The fifth group: widows

A widow may be financially stable and supported by her children. However, if a widow lacks support, her helplessness, deprivation, and distress are undeniable. The merciful religion of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supports such women and encourages helping widows and assisting them in their worldly matters in an extremely effective and

heart-warming manner. Observe the profound words of encouragement pertaining to becoming a figure of support for a widow. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "He who strives for a widow and a poor person is like one who fights in the cause of Allah, or like one who fasts in the day and offers prayers at night."⁵ The blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not only instruct to strive for widows, but it was a practice in his blessed life to accompany widows and support the needy, going with them to fulfil their needs and bring happiness to them. Therefore, Sayyidunā Abdullah bin Abū Awfā رَضِيَ اللهُ عَنْهُ said that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not feel any shame in accompanying widows and the destitute to accomplish their requirements, and while going with them, he fulfilled their needs.⁶

The sixth group: orphans

An orphan is a child who is deprived of their father's care due to his demise and is in great need of compassion. The effects of orphanhood leave deep imprints on the mind. Losing one's father is traumatic and can have lifelong impacts on the child. Therefore, according to its principles of justice and teachings of benevolence, Islam instructs us with the lesson of sympathy, gentleness, love, kindness, and affection towards such a subordinate, weak, and deserving child. Those who think of exploiting the property of orphans, considering them helpless, are warned of a dreadful punishment in the noble Quran:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ
سَيَصْلُونَٰ سَعِيرًا ﴿٥٦﴾

"Indeed those who consume the wealth of orphans in oppression; they only fill their stomachs with fire, and soon they will go into a blazing fire."⁷

Taking care of an orphan child and providing for their needs is highly encouraged. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," while indicating with his index and middle fingers, separating them slightly.⁸ Lauding the woman who cares for orphans, he said, "Although I will be the first one to whom the door of Paradise would open, a woman will rush towards me. I will

ask her, 'What is the matter? Who are you?' She will reply, 'I am a woman who dedicated herself to raising her orphaned children.'"⁹

The seventh group: oppressed people

In various forms such as physical, mental, economic, social, and others, the oppression and exploitation carried out by tyrants and people of authority affects a large group of people, who are in dire need of justice. Islam, the religion of mercy, emphasizes the importance of bravely advocating the rights of the oppressed and standing with them, regardless of their background. One should not support the oppressor in any way, even if he is the leader. The tyrant should be firmly prevented from oppressing others, even if it costs a person his life. Even if the oppressor is strong, they should be punished for their oppression. Even if they hold a high position, they should be punished for their crime. In one report, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed seven things, one of them is to help the oppressed.¹⁰ Similarly, in a divine hadith, it is mentioned, "O Dāwūd! Whoever helps an oppressed person or supports them against oppression, Allah will keep their feet steadfast on the Day when feet will waver."¹¹ The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, "Whoever accompanies an oppressor, knowing that they are an oppressor, exits Islam."¹² (i.e., departs from complete Islam.)

(Footnotes)

- ¹ *Shu'ab al-Īmān*: 8,720
- ² *Jāmi' al-Tirmidhī*: 3,921
- ³ *Ṣaḥīḥ al-Bukhārī*: 5,186
- ⁴ *Ṣaḥīḥ al-Bukhārī*: 56
- ⁵ *Ṣaḥīḥ al-Bukhārī*: 5,353
- ⁶ *Mishkāt al-Maṣābiḥ*: 5,833
- ⁷ *The Clear Criterion*, translation of the Quran, 4:10
- ⁸ *Ṣaḥīḥ al-Bukhārī*: 6,005
- ⁹ *Majma' al-Zawā'id*, vol.8, p. 296, *hadith*: 13,519
- ¹⁰ *Ṣaḥīḥ al-Bukhārī*: 2,445
- ¹¹ *Shu'ab al-Īmān*: 7,668
- ¹² *Al-Mu'jam al-Kabīr*: 619

Deeds Leading to Paradise

Mawlana Muhammad Nawaz Attari Madani

The hadith describe many deeds and virtuous acts which lead to Paradise.

Performing Wudu properly and offering two units of salah

1. The Muslim who performs wudu properly and then prays two units of salah with complete focus, Paradise is guaranteed for him.¹

Reciting Surah al-Ikhlāṣ

2. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ states, "I was once going somewhere with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when, hearing someone recite Surah al-Ikhlāṣ, he remarked, 'It has become necessary.' I asked, 'What has become necessary?' He replied, 'Paradise.'"²

Reciting the last few verses of Surah al-Ḥashr

3. Whoever recited the last 'three' verses of Surah al-Ḥashr at night or during the day, and dies on the same night or day, Paradise is assured for that person.³

Financially supporting an orphan

4. If a person takes financial care of an orphan whose parents were Muslims to the extent that the orphan becomes self-sufficient, then Paradise becomes obligatory for that person.⁴

Five actions in one day

5. Whoever performed the Friday prayer, fasted on that day, visited a sick person, participated in a funeral prayer, and attended a marriage ceremony, Paradise becomes obligatory for him.⁵

Another narration mentions:

6. Whoever began the day of Friday in a state of fasting, visited a patient, witnessed a funeral and gave charity has made paradise obligatory upon himself.⁶

3 Acts that necessitate Paradise

7. The grandfather of Sayyidunā Miqdām b. Shurayḥ رَضِيَ اللهُ عَنْهُ, Sayyidunā Hānī رَضِيَ اللهُ عَنْهُ enquired from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ "Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Tell me of a thing that will guarantee Paradise for me?"

He replied, "Feeding people, spreading salām, and speaking well are acts that guarantee Paradise."⁷

Leading a blind person 40 steps

8. Paradise will become obligatory for the one who leads a blind person 40 steps.⁸

(Footnotes)

¹ *Ṣaḥīḥ Muslim: 553; Bahār-i-Sharī'at, vol. 1, p. 285*

² *Al-Muwatta Imam Malik: 495*

³ *Shu'ab al-Īmān: 2,501*

⁴ *Musnad al-Imām Aḥmad: 19,047*

⁵ *Al-Mu'jam al-Kabīr: 7,484*

⁶ *Shu'ab al-Īmān: 3,864*

⁷ *Majm'a al-Zawid, vol. 5, p. 9, hadith: 7,872*

⁸ *Musnad Abi Ya'la: 5,587*



Radiant Teachings of Islam

Sermon of the Prophet's Farewell Hajj

Rashid Ali

Allah tasked our master, Prophet Muhammad ﷺ to guide and teach mankind. In honouring this role and fulfilling his divine mission, the Prophet ﷺ employed different strategies, ensuring that his message reached hearts and souls and not only ears. For example, he conveyed divine revelation, led by example, taught people how to live ethically, encouraged good works, answered questions in accordance with the condition of the asker, explained Islam and its parameters, delivered public addresses on occasions like Jumu'ah and Eid, eloquently and judiciously addressing the needs of his people.

In summary, the Prophet ﷺ provided guidance relating to each facet of human life. His speeches and public addresses were pertinent in this regard. These were conducted on occasions of battle, when greeting delegations, Jumu'ah, Eid and Hajj etc. All of them hold their own bespoke importance, but the sermon delivered during his farewell Hajj holds a distinct position amongst them all.

The sermon of the farewell Hajj is an indispensably important historical document and Islamic constitution. It is a charter that champions human rights, a mandate for universal peace, and a strategic approach to human success. Via a multitude of narrators, this is can be found in books of hadith,

Prophetic biography and history. Some authors have even compiled entire works by collecting narrations pertaining to it.

The sermon bears its name from the fact it was given during the last Hajj of the Prophet ﷺ. This was also the only Hajj he performed after migrating to Madinah from Makkah, which he foretold would be his last on many occasions. When the Companion Mu'adh b. Jabal رَضِيَ اللهُ عَنْهُ was made a governor and sent to Yemen, the Prophet ﷺ said:

يَا مُعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا وَقَبْرِي

“Dear Mu'adh, you will most probably not meet me after this year, and perhaps you will pass this masjid of mine and my grave.”

The sadness of being distanced from the Prophet ﷺ moved Mu'adh to tears.¹ Due to the fact that the Prophet ﷺ passed away after this Hajj and bade farewell to his *ummah*, the public address he issued on this occasion became known as his farewell Hajj sermon.

During his farewell Hajj, the Prophet ﷺ delivered four sermons. According to Imam

al-Nawawī, “The first was delivered near the Ka‘bah on the seventh day of Dhū al-Ḥijjah; the second in Masjid Nimrah on the Day of ‘Arafah; the third in Mina on Eid al-Aḏḥā; and the fourth in Mina on the second day of *tashriq*.”²

Let us now look at some aspects of this historic sermon:

Fulfilling the Rights of Allah

Abū Umāmah رَضِيَ اللهُ عَنْهُ relates that in this sermon, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Fear your Lord, perform the five salah, keep the fasts of Ramadan, pay zakat on your wealth, and obey those in authority over you. You will then enter the Paradise of your Lord.”³

Human Equality

After thanking and praising Allah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced:

Allah indeed states: “O people! We have created you from one man and one woman. We have fashioned you into various nations and tribes, so you may recognise one another. Certainly, in the sight of Allah, the most honourable of you is he who possesses the most piety.”⁴

An Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab. Nor does someone black have superiority over someone white, nor does someone white have superiority over someone black except on the basis of piety.⁵

Sanctity of property and life

During his Eid al-Aḏḥā public address, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Indeed, your blood, your properties, (one narrator considers the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said) and your honour are sacred to one another like the sanctity of this day of yours, in this city of yours and in this month of yours. Surely you will soon meet your Lord, and He will ask you about your deeds.⁶

Rights of a husband and wife

‘Amr bin Aḥwāṣ relates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

Be informed; you have specific rights over your women and they have specific rights over you.

Your rights over your women ‘include’ them not being unchaste, and to not allow whomever you dislike to enter the home. Be informed; your women have the right to be fed and clothed well.⁷

Remaining steadfast upon guidance

Jābir b. ‘Abd Allah relates that, while sitting on his camel, Qaṣwā, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon on the Day of ‘Arafah. “O people,” he announced, “I am leaving amongst you that which if you hold to, you will never fall into misguidance: the book of Allah and my Family (*Ahl al-Bayt*).”⁸

Conveying the Message of the Prophet

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon on *Yawm al-Naḥr*. Towards the end he said, “Whoever is present should convey (my message) to those who are not, as many times, he who receives remembers better than he who conveyed.”⁹

Order of Perseverance

After disseminating advice in his *Yawm al-Naḥr* sermon, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordained, “Do not resort to the actions of disbelievers after I pass, lest you begin killing one another.”¹⁰

Testimony on Preaching the Divine Message

In another narration relayed by the Companion Jābir b. ‘Abdullah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked after delivering a sermon, “O people! When you are asked about me, what will you say?” The people said, “We will testify you certainly conveyed the message, fulfilled the right and advised us.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then raised his index finger to the sky and exclaimed, “Dear Allah, be witness!” He said this three times.¹¹

(Footnotes)

¹ *Musnad Imām Aḥmad*: 22,052

² *Sharḥ Ṣaḥīḥ Muslim li al-Nawawī*, vol. 9, p. 57

³ *Jāmi‘ al-Tirmidhi*: 616

⁴ *Al-Quran*, 49:13

⁵ *Mu‘jam al-Kabīr*: 16

⁶ *Ṣaḥīḥ al-Bukhārī*: 4,406

⁷ *Jāmi‘ al-Tirmidhi*: 1,166

⁸ *Jāmi‘ al-Tirmidhi*: 3,811

⁹ *Ṣaḥīḥ al-Bukhārī*: 1,741

¹⁰ *Ṣaḥīḥ al-Bukhārī*: 1,739

¹¹ *Ṣaḥīḥ Muslim*: 2,950



Statements of our Pious Predecessors

Şadr al-Sharī'a's Advice to Pilgrims

Mawlana Hafeez
al Rahman Attari Madani

The erudite Hanafi jurisconsult, Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ was a prolific author, respected researcher, scholar of hadith, jurist, and teacher. He was from the spiritual caliphs of the reviver of Islam, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ. His *Bahār-i Sharī‘at* is a renowned manual of fiqh. He passed away on the 2nd of Dhū al-Q‘adah.

In *Bahār-i Sharī‘at*, Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ shares 84 counsels, 48 of which are taken from *al-Fatāwā al-Riḍawīyya*. He selected counsels which addressed the needs of pilgrims in his era. We share 22 of them which are relevant for pilgrims today. From the moment they depart until they return home, these points will benefit the pilgrim throughout his sacred journey.

Before Departing

1. If you owe money or have a trust, repay it. If you have taken someone’s wealth unjustly, compensate them or seek their pardon. If you cannot locate the person, give that amount of money to the poor.
2. It is disliked to travel without seeking permission from the relevant people beforehand. So, seek permission from your father, mother, spouse, etc. An obligatory

Hajj cannot be prevented by the denial of permission. Try to gain permission, but if you are unsuccessful, you should still travel.

3. This journey should be solely for the sake of Allah Almighty and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and free of ostentation.
4. Use halal wealth for this cause. Otherwise, there is little hope of the Hajj being accepted, even if the obligation is fulfilled. If there is doubt in the purity of your wealth, borrow some money, and use this money to perform Hajj. Then repay the debt with your original wealth.
5. Take more provisions than required and use them to help your fellow pilgrims and donate a portion to the poor and needy. This is a sign of an accepted Hajj.
6. Visit friends and family and seek their forgiveness. Now, it will be necessary for them to sincerely forgive you. It is mentioned in a Hadith: Whomsoever is approached by his Muslim brother with an apology, it is necessary for him to accept it. Otherwise, he will be deprived of standing at the Fount of Kauthar.¹

7. Ask everyone to pray for you; you will receive immense blessings from this. There is more hope that the supplications of others will be accepted, and one does not know whose supplication will be accepted.
8. Leave the religion of your family, their lives, wealth, health, and well-being in the care of Allah Almighty.
9. Give charity before and after leaving your home.
10. Take your travel essentials with you and take advice from someone with knowledge and experience of Hajj.
11. Leave your house happily, perform dhikr in abundance, and always keep the fear of Allah Almighty in your heart. Refrain from anger, display forbearance when provoked by people, be at peace, and do not engage in useless matters.

During the Journey

12. Treat the Bedouins and the Arabs with kindness. If they address you harshly, be patient, for this is a means of gaining the Prophet's intercession.
13. Sometimes, those who do not understand Arabic are taken advantage of and verbal abuse is hurled at them. In this scenario, be patient and do not reciprocate. Do not harbour hatred in your heart. Similarly, the people of Makka may be harsh. Respond to their harshness with kindness.
14. There are three conditions for the acceptance of Hajj. Allah Almighty states:

فَلَا رَفْتًا وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ط

“There should be no obscene talk, disobedience, and quarrelling in Hajj.”²

You must distance yourself from these matters. If you become angry, a dispute arises, or a sinful thought enters your mind, lower your head at once, focus on your heart, recite the above-mentioned verse, and say *lā ḥawla wa lā quwwata illāh billāh*. (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ).

15. Fill the journey with supplications for yourself, friends, and family, as the

traveller's supplication is accepted.

16. When facing difficulties and in need of assistance, say the following three times:

يَا عِبَادَ اللَّهِ اعِينُونِي

“Dear pious servants of Allah! Help me!”³

According to the hadith, this call will bring you help from the unseen.

17. If you have misplaced something, recite:

يَا جَاهِمَ النَّاسِ لِيُؤْمِرَ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ اجْمَعُ بَيْنِي وَبَيْنَ صَلَاتِي

“O Gatherer of people on the Day in which there is no doubt. Indeed, Allah does not go against His promise. Reunite me with my lost possession.”

You will find your lost possession, *إِنْ شَاءَ اللَّهُ*.

Returning from Hajj

18. Inform your family in advance about your arrival time and date. Never return unannounced, especially at night.
19. People should welcome pilgrims and request their supplications before they return home, as the supplications of the pilgrim are accepted until he sets foot in his home.
20. Upon returning, first offer two cycles of prayer in your local masjid.
21. Perform two cycles of prayer at home, then meet everyone cheerfully.
22. Bring gifts for your friends and family. What can be a greater gift than a blessed memento from the holy sanctuaries? The second gift is to supplicate, before your return, for the Ummah and the people who will welcome you back.⁴

(Footnotes)

¹ *Al-Mustadrak li al-Hākim: 7,340; Al-Fatāwā al-Razawiyyah, vol. 10, p. 726*

² *Al-Quran, 2:197*

³ *Majma' al-Zawaid, vol. 10, p. 188, hadith: 17,103*

⁴ *Bahār-i-Sharī'at, vol. 1, pp. 1,051 - 1,067; Al-Fatāwā al-Razawiyyah, vol. 10, pp. 726 - 731*

OUR PIOUS REDECESSORS

Dhū al-Qa‘dah is the eleventh month of the Islamic calendar. Amongst the Companions, righteous saints and Islamic scholars who are commemorated in this month, 95 have been briefly mentioned in the 1438-1443 editions of the Faizan-e-Madinah Monthly Magazine. Let us further discuss 12 more personalities:

An Eminent Companion

1. The Companion, ‘Abdullah b. Sahl b. Zayd al-Anṣārī رَضِيَ اللهُ عَنْهُ, participated in the Battle of Badr. He was also accompanied in the expeditions of Uḥud and Khandaq by his brother, Rāfi‘ b. Sahl رَضِيَ اللهُ عَنْهُ. He was ultimately martyred when struck by an arrow fired at him by the Banū ‘Uwayf tribe in the Battle of Khandaq (5th Dhū al-Qa‘dah).¹

Respected Saints رَحْمَةُ اللهِ عَلَيْهِم

2. Sayyid Abū Ṣāliḥ Mūsā III, commonly known as Jangī Dōst رَحْمَةُ اللهِ عَلَيْهِ, was born on the 27th of Rajab, 400 AH, in Jilan, and passed away on the 11th of Dhū al-Qa‘dah 489 AH. He was the father of the axis of sainthood, his eminence, Shaykh ‘Abd al-Qādir Jilāni رَحْمَةُ اللهِ عَلَيْهِ. In 460 AH, he pledged spiritual allegiance to his father and became his successor. Due to the extraordinary lengths he went to when striving in Allah’s way, he became known as Jangī Dōst. He was absorbed in Allah’s dhikr and exerted his

efforts to preaching, counselling, spiritual austerities, and spreading the pristine religion of Islam.²

3. Shaykh Fakhr al-Dīn Ibrāhīm ‘Irāqī al-Suharwardī رَحْمَةُ اللهِ عَلَيْهِ was born circa 610 AH near Kamjan, in Iran’s Hamadan Province. He passed away on the 8th of Dhū al-Qa‘dah, 686 AH, and is buried in the Salihiya cemetery in Damascus. He was a hafiz of the Quran, an erudite scholar, Sufi poet, a distinguished master of the Suharwardi Way, and a prolific author. He was the successor and son-in-law of Shaykh Bahā al-Dīn Suharwardī Multānī.³
4. Shaykh ‘Azīzān ‘Ali Rāmītanī رَحْمَةُ اللهِ عَلَيْهِ was born in Ramitan, near Bukhara in Uzbekistan, in 591 AH. He passed away on the 28th of Dhū al-Qa‘dah, 721 AH. His shrine is in Khwarazm. Known for his spiritual gnosis and saintly miracles, his aphorisms are particularly considered a guiding light for travellers on the path of tasawwuf.⁴
5. The knower of Allah, Sayyid Faḍl Dīn Shāh Gilānī رَحْمَةُ اللهِ عَلَيْهِ, was a prominent descendant of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was a saint by birth, one whose supplications were accepted, and a figure revered by all. He was the uncle of Pir Mehr ‘Ali Shāh’s father. He passed away on the 12th of Dhū al-Qa‘dah, 1311 AH, and his shrine is located in Golra

Sharif, Pakistan.⁵

6. Sayyid Ja'far Saqqāf was a shining scion of the famous Saqqāf family of Tarim, Yemen. He came to Bijapur (Karnataka, India) during the reign of Sultan 'Ādil Shāh (1036-1066 AH) and passed away there on the 20th of Dhū al-Qa'dah, 1086 AH. A man of knowledge and unwavering adherence to Islamic teachings, he was blessed with many miracles and deeply loved by the people.⁶
7. Shaykh Muḥammad Yaḥyā Mujaddidī رَحْمَةُ اللهِ عَلَيْهِ was born in 1032 AH in Sarwala (Attock) and passed away on 8 Dhū al-Qa'dah, 1132 AH. His shrine is in Attock Khurd, near the Sindh River. A seasoned scholar, saint, and author, he was recognised as the saintly axis (*qutb*) of his time.⁷
8. Sayyid Nūr Muḥammad Badāyūnī رَحْمَةُ اللهِ عَلَيْهِ was a scholar and spiritual guide, known for his cautiousness in matters of halal and haram. He underwent challenging spiritual austerities and was a saint of many miracles. A murid and spiritual successor of Khwāja Sayf al-Dīn Sirhindī, he passed away on the 11th of Dhū al-Qa'dah, 1135 AH, and was laid to rest in the garden of Nawāb Mukarram Khān, near the shrine of Khwāja Niẓām al-Dīn Awliyā رَحْمَةُ اللهِ عَلَيْهِ.⁸
9. Muḥammad Zubayr Sirhindī رَحْمَةُ اللهِ عَلَيْهِ was a scion of the Mujaddidī family. A saint by birth, he gained acclaim as a practicing scholar of Islam. He was wealthy, generous, a recourse for the public, and a saint with miracles. He was born on the 5th of Dhū al-Qa'dah, 1093 AH, and passed away on 4th Dhū al-Qa'dah, 1152 AH, in Sirhind. He was the spiritual custodian of the Mujaddidī shrine for 38 years.⁹

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِمُ

10. The leading scholar, 'Abdullah Gujarātī رَحْمَةُ اللهِ عَلَيْهِ, was born into a scholarly family of Hīna, Jhelum. He passed away on the 3rd of Dhū al-Qa'dah, 1339 AH, and his shrine is in

Umar Chak, a province of Gujarat. He was a hafiz of the Quran, a seasoned historian, and a proficient teacher of the Islamic sciences. As a versatile poet, he cast poetry in four languages, viz. Arabic, Persian, Urdu, and Punjabi. He was a disciple of Khwāja Shams al-'Ārifin and became one of his spiritual successors. His works *Nishān-i Shaykh* and *Tārīkh-i Dīwān* are well-known.¹⁰

11. Sayyid Muḥammad Qāsim Khayr al-Dīn Qāsimī Gilanī Dimashqī رَحْمَةُ اللهِ عَلَيْهِ was born in 1299 AH and passed away on the 26th of Dhū al-Qa'dah, 1357AH. He was a scholar, spiritual guide, and teacher. For a long period, he taught in Ba'labakka, and for a short time in Damascus.¹¹
12. The accomplished Sufi and qadi, Ḥafīẓ al-Dīn Rohtakī Jamā'atī رَحْمَةُ اللهِ عَلَيْهِ, was born in 1287 AH, in the Khatibān neighbourhood of Rohtak, Eastern Punjab, India. He passed away on the 12th of Dhū al-Qa'dah, 1363 AH. He was a prominent figure of the Khatīb and Qazi family, and a disciple and spiritual successor of Amīr-i Millat. He was also deputy head of a movement aimed at countering atheism, extremely tender-hearted and a powerful orator.¹²

(Footnotes)

- ¹ *Ṭabaqāt Ibn Sa'd*, vol. 3, p. 340
- ² *Ithāf al-Akābir*, p. 161; *Tadhkirah Mashāikh Qādiriyah*, p. 55
- ³ *Aḥwāl wa Āthār ma'a Rasāil wa Makātib Shaykh Fakhr al-Dīn 'Irāqī Suharwardī*, pp. 11 - 16
- ⁴ *Hazarāt al-Qudus*, vol. 1, pp. 142 - 160; *Tārīkh Mashāikh Naqshband*, pp. 136,139
- ⁵ *Encyclopaedia Awliyā-i-Kirām*, vol. 1, p. 437
- ⁶ *Tadkirat al-Ansāb*, p. 193
- ⁷ *Tadhkirah-i-Ulama-i-Ahl-i-Sunnat Zila Attock*, p. 564
- ⁸ *Fuyūdāt Ḥasaniyyah*, p. 387
- ⁹ *Tārīkh Mashāikh Naqshband*, pp. 435 - 438
- ¹⁰ *Fawz al-Maqāl fī Khulafā-i-Pīr Siyāl*, vol. 1, p. 555 & vol. 7, p. 583
- ¹¹ *Ithāf al-Akābir*, p. 428
- ¹² *Tadhkirah Khulafa-e-Ameer-e-Milat*, p. 130

Sayyidunā Ḥāritha b. Nu‘mān رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Ḥārithah b. Nu‘mān رَضِيَ اللَّهُ عَنْهُ

In 2 AH, Sayyidatunā Fāṭima رَضِيَ اللَّهُ عَنْهَا married Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Their home was far from the blessed home of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Lady Fāṭima رَضِيَ اللَّهُ عَنْهَا, “I would like to move you closer.” She replied, “Speak to Ḥāritha رَضِيَ اللَّهُ عَنْهُ about vacating a house. If you want, he will vacate his house for me.” The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ḥāritha رَضِيَ اللَّهُ عَنْهُ has emptied his home for us ‘many times’, and now I feel shy ‘to ask him again’.”

This matter reached Sayyidunā Ḥāritha رَضِيَ اللَّهُ عَنْهُ, and he readily emptied his house for Sayyidatunā Fāṭima. Then he went to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “Dear Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bring Sayyidatunā Fāṭima رَضِيَ اللَّهُ عَنْهَا closer to your home. My houses are closer to you than the houses of Banū Najjār. My wealth and I are for Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I swear by Allah! That which you accept from me is dearer to me than that which you do not accept.) Hearing this, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “You have spoken the truth. May Allah bless you.” Then Sayyidatunā Fāṭima رَضِيَ اللَّهُ عَنْهَا resided in Sayyidunā Ḥāritha’s رَضِيَ اللَّهُ عَنْهُ home.¹

The Companion of the Prophet, Sayyidunā Ḥāritha’s رَضِيَ اللَّهُ عَنْهُ name was Abū ‘Abdullāh Ḥāritha b. Nu‘mān.²

Virtues

He is a great Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who is from the jurists amongst the Companions عَلَيْهِمُ السَّلَامُ.³

Some scholars include him amongst the Ahl al Ṣuffa.⁴

Gifting his home

He is the first individual to gift a house and land to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Prophetic Household رَضِيَ اللَّهُ عَنْهُمْ.⁵ The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arranged for the noble women who migrated from Makka to stay in his home. From amongst these esteemed women was Sayyidatunā Fāṭima رَضِيَ اللَّهُ عَنْهَا, Sayyidatunā Umm Kulthūm, Sayyidatunā Umm Ayman the foster mother of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatunā Asmā’ b. Abū Bakr, the Mothers of the believers: Sayyidatunā Sawdah b. Zam‘ah, and Sayyidatunā ‘Ā’ishah رَضِيَ اللَّهُ عَنْهُ.⁶

In the year 7 AH, after the Battle of Khaybar, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatunā Ṣafiyya رَضِيَ اللَّهُ عَنْهَا. When she arrived in Madina, she resided in the home of Sayyidunā Ḥāritha رَضِيَ اللَّهُ عَنْهُ.⁷ Whenever the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married, Sayyidunā Ḥāritha رَضِيَ اللَّهُ عَنْهُ would empty his home for the beloved Prophet. This continued to occur until all his (nearby) houses were given to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his pure wives رَضِيَ اللَّهُ عَنْهُنَّ.⁸

Bread made from the same oven

For a month or more than a year, bread was made for his family and the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the same oven. Another narration mentions that this happened for two years.⁹

Military Achievements

Sayyidunā Ḥāritha رَضِيَ اللَّهُ عَنْهُ participated in the

Expeditions of Badr, Uḥud, Khandaq, and all other battles alongside the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹⁰

Replying to Abū Jahl

When some of the Anṣār accepted Islam during the Pledge of al-ʿAqabah, this news spread to the leaders of the Quraysh. They approached the Ansar, and Abū Jahl said: “People of Aws and Khazraj! You are our brothers, but you have erred. You desire to conspire with someone from our tribe (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and be dominant over us.” Hearing this, Sayyidunā Hāritha b. Nuʿmān رَضِيَ اللهُ عَنْهُ said, “May your nose be rubbed in dirt! If we received a command from the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to remove you from this land, we would have done so.”¹¹

Humility is an adornment

He had a habit of not being hasty in performing worldly actions. During the Expedition of Ḥunayn, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Who will keep watch during the night?” Sayyidunā Hāritha b. Nuʿmān رَضِيَ اللهُ عَنْهُ gradually stood. Someone said, “Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Humility has impeded Sayyidunā Hāritha b. Nuʿmān رَضِيَ اللهُ عَنْهُ.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Humility does not impede anyone. If you said, ‘Humility has adorned him’, you would have told the truth.”¹²

Serving his mother

According to one narration, Sayyidunā Hāritha رَضِيَ اللهُ عَنْهُ treated his mother better than he treated anyone else.¹³ He رَضِيَ اللهُ عَنْهُ would feed her with his hand. When his mother told him to do something, if he did not understand (due to her old age), then once outside, he would ask someone who had been there to clarify what she said.¹⁴

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When I slept, I found myself in Paradise, and I heard the recitation of the Quran. I asked, ‘Who is this?’ It was said, ‘This is Hāritha b. Nuʿmān رَضِيَ اللهُ عَنْهُ.’” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Goodness is like this.”¹⁵

Giving charity with his hand

When he رَضِيَ اللهُ عَنْهُ lost his vision during old age, he tied a piece of cord from his place of prayer to the door of his room. He kept a box made of date leaves with him. Whenever a poor person came and asked for something, he would take dates out of the box, hold onto the end of the cord and distribute the

dates. His family would insist on doing this themselves, but he replied, “My beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Giving [charity] to the needy protects you from a bad death.’”¹⁶

Remaining steadfast

During the Expedition of Ḥunayn, the disbelievers launched a surprise attack against the Muslims. As confusion and chaos ensued in the Muslim forces, Sayyidunā Hāritha stood firmly by the Prophet’s side, ready to protect and obey him.¹⁷

Beholding Sayyidunā Jibril عَلَيْهِ السَّلَام

He saw Sayyidunā Jibril عَلَيْهِ السَّلَام on two occasions.¹⁸ According to one narration, he did not greet Sayyidunā Jibril عَلَيْهِ السَّلَام. However, according to another narration he did, and Sayyidunā Jibril عَلَيْهِ السَّلَام replied to the greeting.¹⁹

Death

Sayyidunā Hāritha b. Nuʿmān رَضِيَ اللهُ عَنْهُ passed away in the year 51 AH during the reign of Sayyidunā Amīr Muʿāwiyah رَضِيَ اللهُ عَنْهُ.²⁰

(Footnotes)

- ¹ *Ṭabaqāt Ibn Saʿd*, vol. 8, p. 132
- ² *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 204
- ³ *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 204
- ⁴ *Ḥilyat-ul-Awliyāʾ*, vol. 1, p. 436
- ⁵ *Wafāʾ al-Wafāʾ lil Samhūdī*, juzʾ 2, p. 718
- ⁶ *Ṭabaqāt Ibn Saʿd*, vol. 8, p. 132
- ⁷ *Ṭabaqāt Ibn Saʿd*, vol. 8, p. 100
- ⁸ *Al-Wafaʾ li-Ibn Jawzī*, vol. 1, p. 202
- ⁹ *Al-Muʿjam al-Kabīr*, vol. 25, p. 142
- ¹⁰ *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 204
- ¹¹ *Subul al-Hudā Wal-Rashād*, vol. 3, p. 206
- ¹² *Makārim al-Akhlāq lil Kharaʾiṭī*, p. 68, *hadith*: 127
- ¹³ *Al-Mustadrak li al-Ḥākim*: 7,329
- ¹⁴ *Mawsuʿah li-Ibn Abi al-Dunyā*, vol. 3, p. 470, *raqm*: 224
- ¹⁵ *Ḥilyat-ul-Awliyāʾ*, vol. 1, p. 436
- ¹⁶ *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 205
- ¹⁷ *Al-Durar fi Ikhtisār al-Maghāzī wa al-Siyar li-Ibn Abd. al-Barr*, p. 225
- ¹⁸ *Al-Maghāzī lil-Wāqidī*, p. 499
- ¹⁹ *Al-Muʿjam al-Kabīr*, vol. 3, p. 227; *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 204
- ²⁰ *Al-Wāfi Bil-Wafayāt*, vol. 11, p. 205; *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 547



We spend a lot of time in social gatherings, spending time with work colleagues, relatives, guests, peers, and friends. Remember, these gatherings may be virtues or vices for you. Here are select hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and statements of our pious elders regarding this subject:

Good Gatherings

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Abū Razīn رَضِيَ اللهُ عَنْهُ, "Shall I not inform you of that foundation of Islam, through which you can attain the

A Heartfelt Plea Our Social Circles

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

goodness of this world and the hereafter? 'The first port of call is to' make it mandatory upon yourself to sit with people of dhikr (the people of Allah)."¹

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also explained, "For a believer, a good congregation is expiation for 2,000,000 bad ones. Indeed, a man gains from a good gathering that which he could not attain in sixty years of his life."²

The righteous K'ab al-Aḥbār رَضِيَ اللهُ عَنْهُ said, "If people knew the reward

in a gathering of scholars, they would fight one another 'to attain it'. This would continue to the extent every individual in a position of power would leave his post, and every shop owner leave their shop 'in search of this reward'. "³

A man came to Imam Ḥasan al-Baṣrī رَضِيَ اللهُ عَنْهُ and complained about the hardness of his heart. The imam said for him to, "Attend gatherings of dhikr."⁴

The saint, 'Awn b. 'Abdullah b. 'Utba رَضِيَ اللهُ عَنْهُ disclosed, "When I attended gatherings of the wealthy, I remained constantly upset, as I saw clothes and modes of transport better than my own. When I sat in the company of the poor, I felt at peace."⁵



Gatherings that cause grief and regret

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The people who sit in a gathering but do not remember Allah or invoke peace and blessings for His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; such a gathering will be a means of regret for them on the Day of Judgement.”⁶

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

Gatherings commonly include sins, like lying and backbiting. Yet, if they involve praising Allah and invoking peace and blessings for the Prophet, the former are forgiven through the blessings of the latter. If these good actions are not performed, the sins remain because nothing has been done to expiate them. A person is then at risk of being seized and being exposed to severe punishment.⁷

It is obligatory (*fard*) for every Muslim to invoke peace and blessings for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once in their lifetime. As for gatherings in which the sacred name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned many times over, invoking peace and blessings once is necessary (*wājib*). However, it is encouraged (*mustahab*) to invoke peace and blessings for him every time he is mentioned.⁸

By Allah’s grace, believers do not have circles or gatherings in which Allah is not remembered. When believers make a promise, they say *inshāAllāh*; when they sneeze, they say, *alḥamdulillah*; when they yawn, they say, *lā ḥawla wa lā quwwata illā billāh*; and when they receive bad news, they say, *innā lillāh*. In other words, they mention Allah on every occasion. May peace and blessings be upon he who warded evil away from humankind and jinn. May fragrant peace and blessings be upon the comforter of this Ummah; the guide for our lives, and the soul who filled our gatherings with the dhikr of Allah.⁹

Sa‘id b. Musayyab رَحْمَةُ اللهِ عَلَيْهِ explains, “The one sitting in the masjid; it is as though he is sitting in the gathering of Allah. For this reason, he should only speak good.”¹⁰

Thābit al-Bunānī رَحْمَةُ اللهِ عَلَيْهِ adds, “It has reached me that when people leave a gathering before seeking Paradise from Allah and salvation from Hell, the angels comment, ‘These poor people are heedless of two major matters.’”¹¹

A pious elder رَحْمَةُ اللهِ عَلَيْهِ once said, “On the Day of Judgement, those who collectively disobeyed Allah in their gatherings and those who aided each other in sin will be gathered. They will stand on their knees, then bite and scratch each other like dogs. These will be the unfortunate who left the world without repenting.”¹²

Three actions to make your gatherings beneficial

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Beautify your gatherings by invoking peace and blessings for me, as your invocations for me will be light for you on the Day of Judgement.”¹³

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once passed by a gathering from which sounds of laughter could be heard. He ordered, “In your gatherings, also mention that which brings delight to an end.”

They asked, “What brings delight to an end?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “Death.”¹⁴

Ḥassān b. ‘Aṭīyya رَحْمَةُ اللهِ عَلَيْهِ relays, “If people sitting in a trivial gathering end it with repentance, their entire gathering is recorded as one of repentance.”¹⁵

I make a heartfelt plea to all devotees of Allah’s Messenger! Evaluate your gatherings whilst keeping these narrations in mind. Attend gatherings of good and avoid those of evil. Make your worldly gatherings a source of benefit in the hereafter too. May Allah grant us the ability to act upon this!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Shu‘ab al-Īmān*, 9,024; *Anwar al-Hadis*, p. 403

² *Firdaus al-Akhbar*, vol. 1, p. 97, *hadith*: 587

³ *Iḥyā al-‘Ulūm*, vol. 1, p. 460

⁴ *Iḥyā al-‘Ulūm*, vol. 1, p. 460

⁵ *Iḥyā al-‘Ulūm*, vol. 2, p. 853

⁶ *Jāmi’ al-Tirmidhi*: 3,391

⁷ *Mirāt al-Manājīḥ*, vol. 3, p. 318

⁸ *Mirāt al-Manājīḥ*, vol. 2, p. 97

⁹ *Mirāt al-Manājīḥ*, vol. 3, p. 318

¹⁰ *Iḥyā al-‘Ulūm*, vol. 1, p. 207

¹¹ *Ḥilyat-ul-Awliyā*, vol. 2, p. 372, *hadith*: 2,614

¹² *Bahr al-Dumu’*, p. 185

¹³ *Al-Jāmi’ al-Ṣaghīr*: 4,580

¹⁴ *Mawsu‘at li-Ibn Abi al-Dunya*, vol. 5, p. 423, *hadith*: 95

¹⁵ *Ḥilyat-ul-Awliyā*, vol. 6, p. 75, *hadith*: 7,846

New Writers



The Qualities of Prophet Zakariyyā عَلَيْهِ السَّلَام in the Quran

Awais Rafiq Attari
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Allah Almighty sent the noble Prophets عَلَيْهِمُ السَّلَام to this world to teach humanity about His tawhid and to guide them. The Quran details the outstanding miracles, remarkable accounts, and lofty qualities of the prophets عَلَيْهِمُ السَّلَام. Explaining the rank and greatness of His elect servants is the way of Allah Almighty. Inspired by this, we are sharing five qualities of Sayyidunā Zakariyyā عَلَيْهِ السَّلَام mentioned in the

Quran.
Read about them and increase your knowledge and action.

1. Prompt in Performing Virtuous Deeds

Sayyidunā Zakariyyā عَلَيْهِ السَّلَام was quick to perform good deeds, like all other prophets عَلَيْهِمُ السَّلَام. Allah Almighty states:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ

“Indeed, they (the aforementioned prophets) would hurry to perform good deeds.”¹

2. Hopeful and Fearful

Sayyidunā Zakariyyā عَلَيْهِ السَّلَام would call upon Allah

out of fear and love. It is stated in the Quran:

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا^ط

“They call Us with hope and fear.”²

3. Humble before Allah

He would bow his heart in humility before Allah. Allah Almighty states:

وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

“...are humble in Our Majestic Court.”³

4. One whose Supplications are Readily Accepted

His supplications were immediately answered. When he asked for a son, Allah accepted his request. His wife became childbearing, despite having reached old age. Thus, Allah Almighty granted him a son, Sayyidunā Yaḥyā عَلَيْهِ السَّلَام. It is stated in the Quran:

فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ زَوْجَهُ^ط

“We henceforth accepted his supplication, and bestowed upon him Yahya, and improved the condition of his wife for him ‘from being infertile to fertile’.”⁴

5. A Chosen Individual

Allah Almighty has included Sayyidunā Zakariyyā عَلَيْهِ السَّلَام amongst those prophets عَلَيْهِ السَّلَام who were granted blessings, guidance, and wisdom. He is from the righteous and those who were granted superiority over the people of his era:

وَذَكَرْنَا وَيْحَىٰ وَعِيسَىٰ وَإِيلَىٰ كُلٌّ مِّنَ الصَّالِحِينَ ﴿١٥٥﴾

“We guided Zakariyyā, and Yaḥyā, ‘Isā, and Ilyās; they are all worthy of Our proximity.”⁵

For the sake of the noble attributes of the prophets عَلَيْهِ السَّلَام, may Allah Almighty enable us to perform good deeds and refrain from sin.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Consequences of Negative

Assumptions

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What are negative assumptions?

To harbour a negative opinion is to believe something bad about another without any proof.⁶

Mufti Na‘im al-Dīn Murādābādī رَحْمَةُ اللّٰهِ عَلَيْهِ writes:

It is prohibited to think ill of a righteous believer. Likewise, hearing someone’s words and assuming an incorrect meaning, even though other, correct meanings which his state concedes to be possible, is also a negative assumption.

Sayyidunā Sufyān al-Thawrī رَضِيَ اللّٰهُ عَنْهُ states there are two types of assumptions:

- ♦ That which enters the heart and is articulated on the tongue. If this is evil directed towards a Muslim, it is a sin.
- ♦ That which enters the heart but is not articulated on the tongue. Even though this is not a sin, it is still necessary to purify your heart from this.⁷

Types of assumptions

Necessary: It is necessary to think good of Allah.

Recommended: Thinking positively about a righteous Muslim.

Forbidden: Thinking negatively about Allah and a righteous Muslim.

Permissible: Thinking about a flagrant transgressor in the way his actions dictate.⁸

Numerous hadith instruct us to refrain from evil presumptions:

1. The one who thinks ill of his brother has thought ill of Allah. This is because the Quran states:

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

“Avoid much suspicions.”⁹

2. Beware of suspicion ‘about others’, as suspicion is the falsest speech.¹⁰
3. The blood and wealth of a Muslim and thinking ill of him are forbidden.¹¹
4. Three things will remain in my nation: taking evil omens, jealousy, and evil assumptions. Someone asked, “Dear Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How should a person reform himself if he possesses these three traits?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “When you are jealous, seek forgiveness from Allah. When you think bad of someone, do not dwell on it. When you eradicate bad-omen, continue and fulfil that work.”¹²

According to this powerful hadith, these three traits are spiritual maladies of the heart, and it is necessary to cure your heart of these illnesses. The method of refraining from evil assumptions is to not let those thoughts settle in your heart and not to act upon them. Affirmation of the heart means to embed those assumptions in the heart and not to deem them undesirable. The sign of this affirmation is the articulation of those evil assumptions by the tongue.¹³

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

There is no harm in having good assumption, and there is no benefit in evil assumption.

The ruling of negative assumptions

It is mentioned on page 142 of *Batini Bemarion ki Malomat*, published by Makatabat al-Madinah:

A man will not be declared a sinner as soon as an evil assumption concerning another enters his heart, as deeming someone worthy of punishment merely for this would be to burden a man with something beyond his strength, and this would oppose Islamic law.

It is stated in the Quran:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not place a burden upon any soul except to the extent of its strength.”¹⁴

How to avoid negative assumptions

To protect ourselves from the destructive harms of this evil, we must undertake practical steps:

- ♦ Always focus on the positive aspects of fellow believers.
- ♦ Adopt good company and avoid bad company.
- ♦ Become pious and others will appear pious.
- ♦ Fear the punishment of Allah.
- ♦ Supplicate for ourselves if we fall prey to this action.

We ask Allah Almighty to grant us the ability to think positively about others and to refrain from evil assumptions. May He also forgive us without accountability for the sake of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰوِيْن بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rights of the Masjid Imam

Bint Azam Ali Attari

(Teacher of Jamia tul Madina Girls, Gujranwala)

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Let the best among you call the azan for you and let the ‘best’ Quran reciters be your imams.”¹⁵ Being an imam is a great service to Islam and an esteemed way of earning halal sustenance. According to the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ, an imam is the uncrowned king of his area. The imam of a masjid tries his best to observe his duties and raise the flag of Islam. Hence, we must not fall short in fulfilling his rights. Make an intention to

fulfil the following ten rights.

1. Be mindful of his rank

Speak to the imam with the utmost respect and reverence, just as you would speak to others based on their rank. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِذَا آتَاكُمْ كَرِيمٌ قَوْمٍ فَآكِرْمُوهُ

“If a man who is respected among his own people comes to you, honour him.”¹⁶

2. Be friendly

The imam of the masjid deserves kindness and cordial interactions, just like other Muslims. Hence, the worshippers and people of the area should be kind and friendly to him.

3. Excuse his mistakes

The imam is a human like everyone else. He is a human being first and then an imam. Therefore, if he makes a mistake, forgive him and earn great reward.

4. Be appreciative

People want others to be aware of their value, and this respect is often reciprocated. Therefore, value him as a Muslim and as an imam, and earn his supplications.

5. Be sympathetic

Islam teaches us to be patient in the face of difficulties. It teaches us to be kind, respectful, and to console those who are grieving. Hence, be supportive and be empathetic with the imam when he faces problems. He is a human being after all and may be better than many others.

6. Be hospitable

Being hospitable is a sunnah of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thus, invite him as a guest to your home from time to time and earn immense reward.

7. Visit him when he is facing hardship

If, Allah forbid, the imam is involved in an accident, fulfil the rights of a Muslim and check up on him. This will be a source of great reward.

8. Hasten to greet him

The one who gives salaam first is closer to Allah and free from arrogance. Act on this when greeting the imam too.

9. Necessities of Life

If the imam needs a loan, give it to him with grace, and be lenient when seeking repayment. Try to fulfil his needs from time to time as he may struggle to make ends meet. Most imams, maintaining self-respect, recoil from mentioning their struggles to anyone.

10. Monthly Income

Along with renovating the masjid, there should be an increase in the monthly income of the imam. Assist him financially from time to time in a respectful manner according to your means.

May Allah Almighty grant us the ability to fulfil the rights of Muslims, especially those of our imams.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 21:90

² Al-Quran, 21:90

³ Al-Quran, 21:90

⁴ Al-Quran, 21:90

⁵ Al-Quran, 6:85

⁶ Batini Bemarion Ki Malomat, p. 140

⁷ Khazā'in al-'Irfān, p. 930

⁸ Batini Bemarion Ki Malomat, p. 142

⁹ Al-Quran, 49:12; Kanz al-Ummāl, juz 2, vol. 3, p. 199, hadith: 7,584

¹⁰ Şahīḥ al-Bukhārī: 5,143

¹¹ Shu'ab al-Īmān: 6,706

¹² Al-Mu'jam al-Kabīr: 3,227

¹³ Fayḍ al-Qadīr, vol. 3, p. 401, hadith: 3,465

¹⁴ Al-Quran, 2:286

¹⁵ Sunan Abī Dāwūd: 590

¹⁶ Sunan Ibn Mājah: 3,712

Word search

Paradise is a very beautiful place which Allah created for His righteous servants. It contains special bounties. The pious people who go to Paradise will be happy forever. They will never feel any pain, never become ill, always remain young and never become old. Allah also made different springs of water for the people of Paradise.

You must find the names of 4 springs by joining the letters from top to bottom and left to right, just like the name Kawthar has already been highlighted for you below.

Kaafoor

Salsabeel

Raheeq

Tasneem



¹ Rūh al-Bayān, vol. 1, pp. 82,83

Invocations & Litanies



Blessings in wealth

A person confided in the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about his poverty. Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ provided him with a solution: "Give salam when you enter your home, even if nobody is there, then invoke salam on me and recite Surah al-Ikhlāṣ once."

The person did this, and Allah Almighty granted him so much wealth that he began distributing it to his neighbours and family members.

Litany to have a son

The couple should both recite Surah al-Kawthar 101 times a day. They will soon become parents to a son, with Allah's permission.

Treating a lack of religiosity

When the non-practicing person is sleeping,

someone who punctually offers salah should recite Surah al-Ikhlāṣ once whilst standing about a metre away from the person. This should be recited in an audible tone, but not so loud that it wakes him up. The non-practicing person will become an observant Muslim, by Allah's grace.

A prayer for cancer patients

Recite Surah Maryam, with Salāt Ibrahimiyah 11 times before and after, and blow onto water. Additional water should be added to this as required. The cancer patient should drink this throughout the day for 40 days.

NOTE

Another person can recite this and give it to the sick person.



Major Events of Dhu al-Qadah and Dhu al-Hijjah

14th Dhu al-Qadah 1111 AH

The scholar, Sayyid Faḍl Allah Shāh Tirmidhī رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read the Dhu al-Qadah 1438 AH edition of Monthly Magazine Faizan-e-Madinah.

21st Dhu al-Qadah 1433 AH

Greatly loved by the Amir of Ahl al-Sunnah, Haji Zamzam Attāri رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read "Mahbūb-e-Attār ki 122 Hikāyatein".

26th Dhu al-Qadah 1370 AH

The imam of hadith in Alipur, Sayyid Jamā'at 'Alī Shāh رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read the Dhu al-Qadah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah.

28th Dhu al-Qadah 360 AH

The hadith scholar and jurist, Abū al-Qāsim Sulaymān b. Aḥmad al-Ṭabarānī رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read the Dhu al-Qadah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah.

30th Dhu al-Qadah 1297 AH

This date marks the passing away of Mufti Naqī 'Alī Khan رَحْمَةُ اللهِ عَلَيْهِ, the father of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.

To learn more, read the Dhu al-Qadah 1439 AH edition of Monthly Magazine Faizan-e-Madinah.

Dhu al-Qadah 59 or 61 AH

The mother of the believers, Sayyidatunā Umm

Salamah رَضِيَ اللهُ عَنْهَا passes away.

To learn more, read the Rajab and Dhu al-Qadah 1438 AH editions of Monthly Magazine Faizan-e-Madinah, and the book "Faizān-e-Ummāhat al-Mu'minīn".

4th Dhu al-Hijjah 1401 AH

The eminent saint, Mawlānā Ziyā al-Dīn Madanī رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read the Dhu al-Hijjah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah, as well as the Rabī' al-Ākhir 1441 AH edition. Also read the book "Sayyidi Qutb-e-Madinah".

7th Dhu al-Hijjah 114 AH

The Follower and scion of Ahl al-Bayt, Imam Muḥammad al-Bāqir رَحْمَةُ اللهِ عَلَيْهِ passes away.

To learn more, read the Dhu al-Hijjah 1438 AH of Monthly Magazine Faizan-e-Madinah and page 54 of the book "Sharh Shajarah Qādiriyyah Attāriyyah".

Dhu al-Hijjah 44 AH

Passing away of the Companion Sayyidunā Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ

To learn more, read the Dhu al-Hijjah 1440 AH edition of Monthly Magazine Faizan-e-Madinah.

Dhu al-Hijjah 6 AH

Passing away of Sayyidatunā Umm Rūmān رَضِيَ اللهُ عَنْهَا

To learn more, read the Dhu al-Hijjah 1440 AH edition of Monthly Magazine Faizan-e-Madinah.

May Allah Almighty have mercy on them, and may we be forgiven without accountability for their sake.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hunting an antelope

Mawlana Haydar Ali Madani

"But Grandad," cried Suhayb. "The zoo was big but there were no elephants in it! Uncle said that one named Suzi lived there, though."

Suhayb and Khubayb would visit Uncle in Lahore during the summer holidays. Although it had been one week since they returned, Khubayb's mind was still there. Day and night, he spoke only about Lahore, visiting Lahore Fort, seeing the Tower of Pakistan, and going to Badshahi Masjid to see the relics there. After Asr, Grandad sat on the lawn. Khubayb had joined him, and they both were now speaking of the zoo they had visited during their time in Lahore.

Suhayb then arrived with a glass of water in one hand, and something else in the other. "Grandad, you must be tired of hearing about Lahore every minute, so have some of these mulberries and get some energy back in you!" He put them in front of Grandad and asked Khubayb to bring a chair.

"You guys eat," Khubayb said, "I don't like mulberries at all."

"What do you mean?" Grandad asked. "Yesterday, you were talking about the healthy foods we should eat, but you do not have any mulberries? They help

with controlling blood pressure and improve eyesight. I will tell you something else; eating them keeps your mind healthy and can help you avoid things like Alzheimer's disease."

Suhayb added, "I even saw someone on Madani Channel saying that mulberries can help someone control their sugar levels if they have diabetes and help protect from cancer!"

"Alright alright, bro", Khubayb smiled, "I'll never say no to mulberries again." Grandad and Suhayb smiled in return.

"Grandad, let me tell you something else," Khubayb said. "I've been thinking about an interesting animal we saw yesterday. It's called an antelope."

Suhayb sighed, "Grandad, he cannot stop talking about Lahore! We have spoken about that a lot, but we have not heard about a miracle from you in quite a while."

Grandad then disclosed, "This reminds me of a miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let me share it with you. 1400 years ago, the Roman empire was a superpower, and their rulers were called Caesar. In the 9th year after the migration from

Makkah to Madinah, news reached the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that Caesar planned to send armed forces to invade Madinah. In response, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led an army of 30,000 and stationed it at Tabuk.¹ However, the awe-inspiring status of Allah's beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was such that Caesar and his army did not come out."

Grandad paused to take a sip of water, when Khubayb began to chuckle. "It seems like the so-called superpower was not so super after all," he said. Grandad and Suhayb both laughed with him.

Picking up where he left off, Grandad continued, "The army sent to Tabuk stayed there for 20 days. The fearful Romans refused to engage in battle, so no fighting occurred.² Then one day, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a small force put together under the command of Sayyidunā Khālīd b. Walīd رَضِيَ اللهُ عَنْهُ. They were dispatched to capture the ruler of Dumat al-Jandal. Before they left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'He (the ruler) will be hunting antelopes at night. Do not kill him when you encounter him.

He should be captured alive and brought to me."

The smile on Suhayb's face beamed. "Allah Almighty gave our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knowledge of the future."

"Yes indeed," said Grandad. Resuming, he mentioned, "When the Sword of Allah, Sayyidunā Khālīd b. Walīd رَضِيَ اللهُ عَنْهُ reached Dumat al-Jandal, he found everything exactly in accordance with what the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had described. The ruler was hunting antelopes on the night of a full moon. He was easily captured and then brought to Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."³

Grandad stood up from his chair when he finished explaining this. "Go and get ready!" he exclaimed, "The azan for Maghrib prayer is about to begin."

(Footnotes)

¹ Zurqāni 'ala al-Mawāhib, vol. 4, p. 84

² Zurqāni 'ala al-Mawāhib, vol. 4, p. 96

³ Zurqāni 'ala al-Mawāhib, vol. 4, pp. 92,93

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, so 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-Rāfi‘	Servant of the Exalter	Honorary attribution of "servant" to a name of Allah.
Muhammad	Mājid	Noble	A title of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Muhammad	‘Ābid	Worshipper	A title of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Three names for Girls:

Name	Meaning	Association
Nafīsa	Precious	The name of a female Companion رَضِيَ اللهُ عَنْهَا
Habība	Beloved	The name of a female Companion رَضِيَ اللهُ عَنْهَا
Jamīla	Beautiful	The name of a female Companion رَضِيَ اللهُ عَنْهَا

¹ Jam' al-Jawāmi': 8,875

ETHICAL UPBRINGING OF CHILDREN

Mawlana Asif Jahanzeb Attari

Children are a precious gift from Allah Almighty. Parents have a duty of care towards them and are responsible for protecting them, nurturing them, and educating them. Many parents today pay a lot of attention to the education of their children, but most do not focus on teaching them *adab*—ethical behaviour and manners. They mistakenly think that their child will naturally grow into a moral and ethical member of society.

Thinking your children will learn like this is deceptive. Just as knowledge is acquired through actively learning, morals too have to be learned. If you do not teach your children how to conduct themselves and how to be civil, you are partially responsible for the bad choices they make as adults. This is because you provided your children with an education but did not inculcate in them morals.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "It is better for a man to teach his children good manners than giving one *sā'a* in charity."¹ Teaching your children moral values can be done in many ways. Here are some methods you can act upon in order to improve the mannerisms of your children.

Change your thinking

First and foremost, parents must not fall into the trap of thinking their children will learn morals when they grow up. When you instil in your mind that it is essential to provide a moral education to your children, you will certainly give importance to this task and strive to undertake it.

Planning

It is imperative to plan before carrying out any important task. When planning for the moral training of children, one must keep in mind what must be avoided and what must be adopted.



Reforming your methods

You must lead by example because your child will learn a lot by simply observing you. Therefore, reflect on the image you are giving to your children. Speak to them with love and compassion. Do not fight, shout or argue in front of them as it can negatively impact their character.

Advise your children

In their ignorance, children may do things which are incorrect from a moral standing, but due to their innocent nature, they are not told off. Instead, they are encouraged to do it again! When the child does the same action when he is older, he will be told off by everyone. Hence, when a child makes a mistake, correct them immediately, with love, kindness, and wisdom. This will enable them to differentiate between right and wrong.

Pray for your family

Alongside taking practical measures, supplicate for your children too. It is mentioned in a Hadith that there are three supplications that will not be rejected:

1. The supplication of the oppressed.
2. The supplication of a traveller.
3. A father's supplication for his children.²

Dear parents! By adopting the above-mentioned methods, you can provide your children with a moral and ethical upbringing, and make them into well-mannered individuals.

(Footnotes)

¹ *Jāmi' al-Tirmidhi*: 1,958

² *Jāmi' al-Tirmidhi*: 1,912

How Did I



Mawlana Asif Khan Attari Madani

On the 8th of January 2021, I had the honour of meeting my spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. The very next day, I received a heart-warming voice note from him expressing his concern about my increasing weight.

The message of Attar

Assalāmu ‘alaykum wa rahmatullāhī wa barakātuhū. May Allah Almighty give you good health and well-being and protect you against every major calamity. Your life is very precious. Yesterday, I saw you after a long time. It seems that your weight had increased significantly. Allah knows better whether you make an effort to address this issue or not. Allah

forbid, anything can happen suddenly. May Allah Almighty safeguard you and, for your sake, protect me too. May your faith, life, and honour be preserved forever.

My dear child, you will be doing us a favour if you take a few steps to reduce your weight. I have heard that a diet formula is now available in Karachi which may be available for home delivery. It contains vegetables and other things. If you are interested, then you should consider it. If you are serious about this, I will provide the formula for you. If Allah wills, you will lose weight.

My reply

His eminence دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ convinced me in the

most loving manner, so I responded: “Your kind grace merely needs to give the instruction. I will promptly obey, *إِنْ شَاءَ اللَّهُ*.” Thus, the leader of Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ* asked for my height and weight before writing up a plan. After a few days, I received a detailed diet plan of three pages.

Enthusiasm to act upon the plan

I was very pleased after seeing the plan. I read the entire plan reassuringly and immediately made a list of required things. I placed an order for a weighing scale and ordered the herbal items and dry fruits from Hakim Khalil Attari (the reciter of naats). After much searching, I managed to find some pure honey, and after purchasing the other required items, I was ready. On the 2nd of July, 2021, I began to implement the plan.

Through the blessings of my spiritual mentor, I saw immediate results. By acting on this plan, a person can lose 5 kilos in a month, but weight will decrease quickly in the first few days. *الْحَمْدُ لِلَّهِ*, in the first 10 days I managed to lose 3 kilos. Gradually, this decreased until I started to lose 4 to 5 kilos in a month. *الْحَمْدُ لِلَّهِ*, my weight decreased a lot within a few months, but I continued to stick to the plan. I managed to lose a significant amount of weight in a year.

Leaving immediate pleasures for long term success

Although challenging, I worked hard to follow the plan. I gave up biscuits, burgers, pakoras, samosas, pizza, ice cream, soft drinks, and other processed things and unhealthy foods. Even when appetising foods were prepared at home, I would force myself to avoid them. In fact, separate dishes consisting of vegetables, lentils and other simple foods would be prepared for me, which I would eat on the dining mat with everyone else.

If the plan did not mention a certain thing and I desired to eat it, I would ask first. For instance, I once had a craving for vermicelli pudding, so I asked

Hakeem Khalil Attari whether I could consume it. He replied that they were made of flour, and I should not eat them. On another occasion, I wanted to eat some spinach, so I enquired and received the response that I could. I once asked regarding chickpeas and was told that I could have them once a month. Similarly, I also enquired about desi ghee.

In short, I tried my best to follow the plan. Once, I was careless due to eating rice pudding and deep-fried bread in the day, so I did not eat anything that night, out of fear that my weight will have increased in the morning. This is because after waking up each morning and taking a shower, I would first weigh myself, which would allow me to monitor my progress for the last 24 hours. If my weight had decreased compared to the previous day, that was fine, but if it had remained the same or increased, I would be stricter on myself in terms of my food intake for that day. As a result of this, when I would check again the next day, it would have decreased by the usual amount.

Previous difficulties and current comforts

By Allah’s grace, normalising my weight has transformed my life for the better:

- ♦ My ongoing knee pain which persisted for 15 years has gone away.
- ♦ I can now climb a staircase without becoming breathless.
- ♦ I used to become tired and breathless after walking a short distance. Currently, I can walk long distances without getting unusually tired, and I do not become out of breath.
- ♦ I used to return from work and just lie on the bed, completely exhausted. Now, I have the energy to volunteer for several hours daily for the “Messages of Attar Department” of al-Madinah al-Ilmiyyah.
- ♦ I was unable to sit without a support for

more than 15 minutes, but I can currently sit for hours without any support.

- ♦ I would be concerned regarding my physical state, but now I feel a pleasant sense of nimbleness and energy within my body. In fact, my physical and mental state has noticeably improved.
- ♦ Due to my excess weight, after arriving in my locality, I would have to get a rickshaw from my stop to my home. I walk there with ease now (it takes around 15 minutes to walk from my stop to my home).
- ♦ On two previous occasions, I experienced such severe pain in my calf that I was unable to stand for more than 3 seconds. It had become difficult to walk, and if I had to walk for even a short distance, I would have to periodically sit down for some time. The intensity of the pain meant that I had to be injected in my arm morning and evening, but the pain would still not subside by much. Through the blessings of acting upon the diet plan, the calf pain has not returned.
- ♦ When I would previously stand for a short time, I would become tired and restless. I do not feel this at all now despite standing for long periods.
- ♦ I was unable to run, but now I can sprint.
- ♦ Another pleasant change which occurred was that I was previously eating mincemeat, kebabs, chicken karahi, beef karahi, biryani, and other foods that increase a person's cholesterol and weight, around 5 times a week. If there happened to be vegetables made, they would usually contain meat. There was no accountability when it came to food, and due to being fond of food, if I felt even a little hunger, I would eat something. However, I am not preoccupied about eating and drinking now. In fact, it would not be wrong to say that I am in love with hunger.

- ♦ Before acting upon the diet plan, I weighed 128.1 kilos, and I now weigh 86.1 kilos. That is to say, I have lost 42 kilos.

The result of the leader of Ahl al-Sunnah's attention

As my weight was excessive, many people, including family and friends, had advised me to lose weight, but I remained passive. However, when my beloved spiritual guide advised me, my heart immediately submitted. Through his uplifting spiritual gaze, I became committed to losing weight. During this period, I would present my progress to him, and despite his busy schedule, he would supplicate for me, give encouragement, and provide his guidance when required. This is why my heartfelt sentiments are that all of this happened through the means of my noble spiritual guide.

If the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ had not brought my attention to this at that time, I would be facing many difficulties today due to my weight, as it was continuously increasing. At one point, my weight was around 100 kilos, then it increased to 120 kilos, and then it crossed 128 kilos. If things had continued, my weight would perhaps have exceeded 150 kilos at this point. Therefore, I am truly grateful to the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ for his kindness and wisdom.

Those who wish to obtain the weight loss plan should scan this QR code.





The Story of Little Zayd

First Post

“Little Zayd! Leave the cube alone, you are not going to solve it!” Sister joked as she headed to the kitchen.

Since Little Zayd had come first place in his Year 3 exams, Uncle brought him a Rubik’s Cube. Little Zayd was spending all his free time in the summer holidays trying to solve the cube, but to no avail. One morning, he sat down with the cube in his hands. He was determined to solve it today. The doorbell rang, and Mother called for him to go and see who was at the door. “Do not open the door without asking who it is!” she added.

“Who is it?” Little Zayd asked near the door.

Someone replied from the other side of the door. “I’m a postman, and I have a delivery for you.”

Little Zayd ran to his mother and explained what just happened. Mother gave him permission to open the door.

“Is Zayd in?” he asked.

“That is me!” Little Zayd replied.

The postman looked up and down at Little Zayd in surprise. He took an envelope out from his bag, handed it over, and left.

Sister had heard what was happening from her room and rushed downstairs. She looked at the envelope. “Who sent this letter to Little Zayd?” she thought to herself.

“Let me have a look,” Mother said, taking the letter.

When Mother opened it, she found two books discussing the lives of the Prophets عَلَيْهِمَا السَّلَام inside. The name of Prophet Ādam عَلَيْهِ السَّلَام was written on one, whilst the name of Prophet Idrīs عَلَيْهِ السَّلَام on the other. These were enclosed in a colourful and illustrated box.

Little Zayd was very happy to see this. Sister then said, “But Mother, who would send this?”

“Maybe it was my friend Sufyan. I did give him a present for his birthday last month,” Little Zayd speculated.

Mother did not say yes or no. Instead she smiled and

said, “Your father will come later tonight. We will show him these and see what he thinks.”

After dinner, Little Zayd took the books and knocked Father’s bedroom door. Once he had permission to enter, he found Sister inside, discussing something with him. When they finished, Father turned to him and asked, “So Zayd, what have you brought for me?”

“Look at the lovely gift I was sent. The only thing is, I don’t know who sent it!”, Little Zayd explained.

Father took the books and carefully examined each one. “Well, this is fantastic; you were sent books as a gift!” After reading the book titles, he placed them on the side table and turned back to Little Zayd and Sister.

Let me tell you two a story. When I finished Year 4, your grandfather subscribed to an Islamic magazine. It would arrive at our home on the 5th of every month. Very quickly, I was hooked on reading this. I could not wait for the next edition every month. Whenever it arrived, I would read it to Grandfather

or he would read it to me.

I learnt so much Islamic knowledge from those magazines. When I started Year 5, and we had a citywide Islamic quiz with other schools, I came in first place. I was given a book and £50 as a prize.

Father turned back to his side table and opened the drawer in it. He took out an envelope with his name written on it, and inside it was the very book he received as a reward for finishing first in his Year 5 quiz.

“And where is the other prize?” Little Zayd inquired.

“I still have the book as you can see, but I spent the money a long time ago. Remember when you asked for a present for coming first place in the Year 3 exams? Remember when I said you will get it when the time is right?”

“Yes, I remember! Wait, so these books were from you?” Little Zayd exclaimed.

Father smiled as his son finally realised.

Children’s hadīth

Muhammad Jawaid Attari Madani

Who Was the First to Sneeze

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ يُحِبُّ الْعَطَّاسَ

“Allah indeed loves the sneeze.”¹

Sneezing is also referred to as *‘aṭasa* in Arabic.

Sneezing is a good thing. It clears the mind and freshens the disposition.

The first person to sneeze was Prophet Ādam عَلَيْهِ السَّلَام after which he said, *al-ḥamdu lilāh rabbi’l ‘ālamīn* (أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ). Allah then declared, “I created you solely for My praise.”²

When you sneeze, remember to cover your mouth with a tissue or your arm, bow your head, and try to keep the sound as low as possible. It is not nice to make a loud noise when sneezing. Also, when you

sneeze be careful not to let the mucus from your mouth or nose fall on someone else. After sneezing, say, *al-ḥamdu lilāh* (أَلْحَمْدُ لِلَّهِ). If someone else sneezes and says this, respond by saying, *yar ḥamukallāh* (يَرْحَمُكَ اللهُ).

Protection for teeth: Whoever says, *al-ḥamdu lillāhī ‘alā kulli ḥāl* (أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ), after sneezing and then runs his tongue over all his teeth, he will, if Allah wills, be protected from dental diseases.³ May Allah grant us the ability to act upon the etiquettes of sneezing.

أَوْبَيْنَ بِجَاهِ النَّبِيِّ الْأَوْبَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 6,223

² *Tafsīr Khāzin*, vol. 1, p. 43

³ *Mirāt al-Manājīh*, vol. 6, p. 316

I WILL

Islam and Women

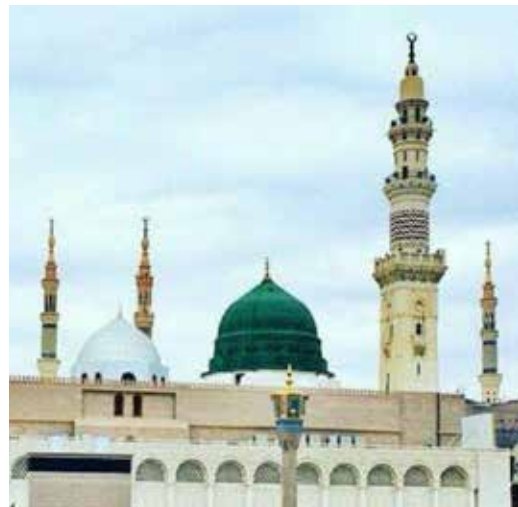
ALSO GO TO MADINA

Every devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a heartfelt desire to perform Hajj and bask in the spiritual climes of the two Holy Sanctuaries of Makka and Madina. This yearning is quite natural, since those sacred lands are the birthlands of our faith and brimming sources of light. The journey one takes towards them is full of nothing but blessings and goodness, and it is a matter of good fortune. The traveller on this path garners immense blessings, countless openings, and distinct comfort.

Umm Milad Attariyyah

The righteous men and women of this Ummah always longed to behold the delightful sights of Makka and Madina. For example, a leading saint, Dhū al-Nūn al-Miṣri رَحْمَةُ اللهِ عَلَيْهِ, mentions that Sayyidatunā Umm Dāb رَحْمَةُ اللهِ عَلَيْهَا was renowned for her piety and worship. She would walk from Madina to Makka every year to perform Hajj. At ninety years of age, she lost her vision.

That year, a group of pilgrims came to Madina to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ before they set off for Hajj. Overcome with yearning, Sayyidatunā Umm



Dāb رَحْمَةُ اللهِ عَلَيْهَا raised her hands and beseeched, “Dear Allah! I swear by Your honour! I may have lost my vision, but my earnest longing to visit Your sanctuary continues unabated.” Thus, entering the state of ihram, she began proclaiming the *talbiya* and joined the Hajj caravan. She walked in front of the women of the caravan and would even surpass them entirely.

Sayyidunā Dhū al-Nūn Miṣri رَحْمَةُ اللهِ عَلَيْهِ said, “I was astonished by her state. I then heard a voice from the unseen: ‘Are you surprised by an elderly woman who desires to visit the House of her Lord? Through His grace and generosity, Allah led her towards His

House and granted her strength.”¹

Throughout the glorious history of Islam, women have demonstrated a deep connection with Makka and Madina and passion to perform Hajj. Even in the face of many difficulties and trials, they could not bear to miss out on this esteemed act of worship. If only the same eagerness, passion and love would develop within us.

Hajj is a foundational pillar of Islam and an important act of worship. Allah Almighty has prescribed the Hajj for every capable individual at least once in their life. It is a major sin to delay or forego the Hajj once all the requirements are met. A Hadith alludes to a severe warning of dying in a state of disbelief for the one not performing Hajj when it becomes obligatory.² We seek Allah’s refuge.

May Allah Almighty not include us amongst those mentioned in this warning! Due to being distant from Islamic teachings, people commonly neglect this pillar of the religion. It is also commonplace to see individuals delaying Hajj until they reach a later age, or focussing on marrying their children off or starting a family first. This is a matter of great deprivation. Those without enough wealth or apparent means long to perform Hajj and visit Madina, yet those whom Allah Almighty has granted financial ability remain negligent and lazy. What a strange set of affairs!

In whatever time and age a person fulfils the required conditions of Hajj and it becomes fard upon them, they must actively and promptly fulfil this obligation. Some women may not have cash at hand, but they have jewellery worth thousands. If its value equals the amount required for Hajj to become fard, it will become incumbent for them to perform it, provided other conditions are also fulfilled.

In this case, without a valid reason recognised by Islam, it is impermissible to delay Hajj. Sisters should turn their attention to this issue. The same way salah, fasting, and other acts of worship are mandatory depending on a person’s ability, the same principle applies to Hajj. It is a great honour from Allah that

He made us worthy of performing this beautiful act of worship, which is also known as the worship of the devotees.

Therefore, every Islamic sister should assess the worth of their jewellery and other financial savings. Through their mahram, they can then contact Dār al-Iftā Ahl al-Sunna and find out if the total value equals the amount which causes hajj to become compulsory upon them.

For motivation, let us read three hadith discussing the excellences of Hajj and visiting Madina:

1. The one who performs Hajj will intercede for four hundred members of his family, and he shall exit from sin like the day that his mother gave birth to him.³
2. Perform Hajj, for it washes away sin the way water washes away dirt.⁴
3. This is Ṭayba, and it removes sin the way fire removes blemishes from silver.⁵

May Allah Almighty grant us profound love for al-Makkah al-Mukarramah and Madina Munawwara, and may He allow us to perform Hajj with safety and well-being.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Rawd al-Faa'iq*, p. 148

² *Jāmi' al-Tirmidhi*: 812

³ *Musnad al-Bazzār*: 3,196

⁴ *Al-Mu'jam al-Awsaṭ*: 4,997

⁵ *Ṣaḥīḥ al-Bukhāri*: 4,050

Women's corner

Mufti Muhammad Hashim Khan Attari Madani



1. Concealing the face when offering salah in the presence of non-mahram men

Q: What do the scholars of Islam say about the following matter: if it is time for salah and a woman was in the presence of unrelated men, can she pray with her face covered?

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

A: If it is not possible for the woman to find a private space for salah, away from non-mahram men, she can pray in their presence with her face covered.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Keeping the name 'Ā' izah

Q: What do the scholars of Islam say regarding the following matter: what is the ruling on naming a girl 'Ā' izah, and what is its meaning?

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

A: 'Ā' izah is derived from 'Awz and means "a needy and unsuccessful woman." So, it is not permissible to name a girl this, as it is forbidden to keep names with unfavourable meanings. It is better to name girls after female Companions or righteous women.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Reading salah in a triangular scarf

Q: What do the scholars of Islam say about the following matter: if a woman offers salah wearing a

triangular scarf with both sides joined together at the neck using a safety pin, whilst both of its corners hang on the chest, will this fall under sadl?

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

A: In the above-mentioned scenario, as the two sides were joined together using a safety pin, this is no longer considered sadl. This is because in the definition of sadl given in relation to a shawl, scarf or any other item of clothing that is draped but not worn, it is a condition that both corners hang without being joined.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. The relevance of a teknonym (kunya) in Islam

Q: What do the scholars of Islam say about the following matter: what is the significance of keeping a teknonym in Islam?

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

A: It is recommended (mustahabb) for men and women to have teknonyms. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself had more than one. He would also give them to his Companions أَجْمَعِينَ and liked using them. It is better to derive one's teknonym from the oldest son's name, and if one does not have a son, it should be derived from the name of the oldest daughter.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Using the Skin of a Qurbani

The skin of a qurbani animal can be used for every pious and meritorious purpose. The person who commissions the qurbani may use the skin for any purpose. For example, he may make it into a prayer mat, a sieve, a bag, a waterskin, or a dining mat. It can also be used to cover books. The skin of the sacrificed animal cannot be given to the butcher as payment as it constitutes a form of selling it.

By Allah's grace and kindness, Dawat e Islami promotes the teachings of the Quran and Sunnah across the globe through its 80+ departments. One means of covering the expenses of these crucial activities is through receiving the skins of slaughtered animals. We invite you to donate them to Dawat e Islami—may that be a source of continuous reward for you. May Allah Almighty accept the qurbani of every Muslim.

اٰمِيْن بِجَاوِزَاتِهِمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Remember!

The animal skins can be used to fund students memorising the Quran, students who are learning how to read the Quran, students who are enrolled on the alimiyyah course, students who are participating in training courses, teachers and others who are engaged in serving Islam. This is a great blessing we should all strive for.

¹ *Al-Fatāwā al-Razawiyyah*, vol. 20, p. 473

² *Bahār-i-Sharī'at*, vol. 3, pp. 345 - 346

³ *Al-Hidāyah*, vol. 2, p. 361



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