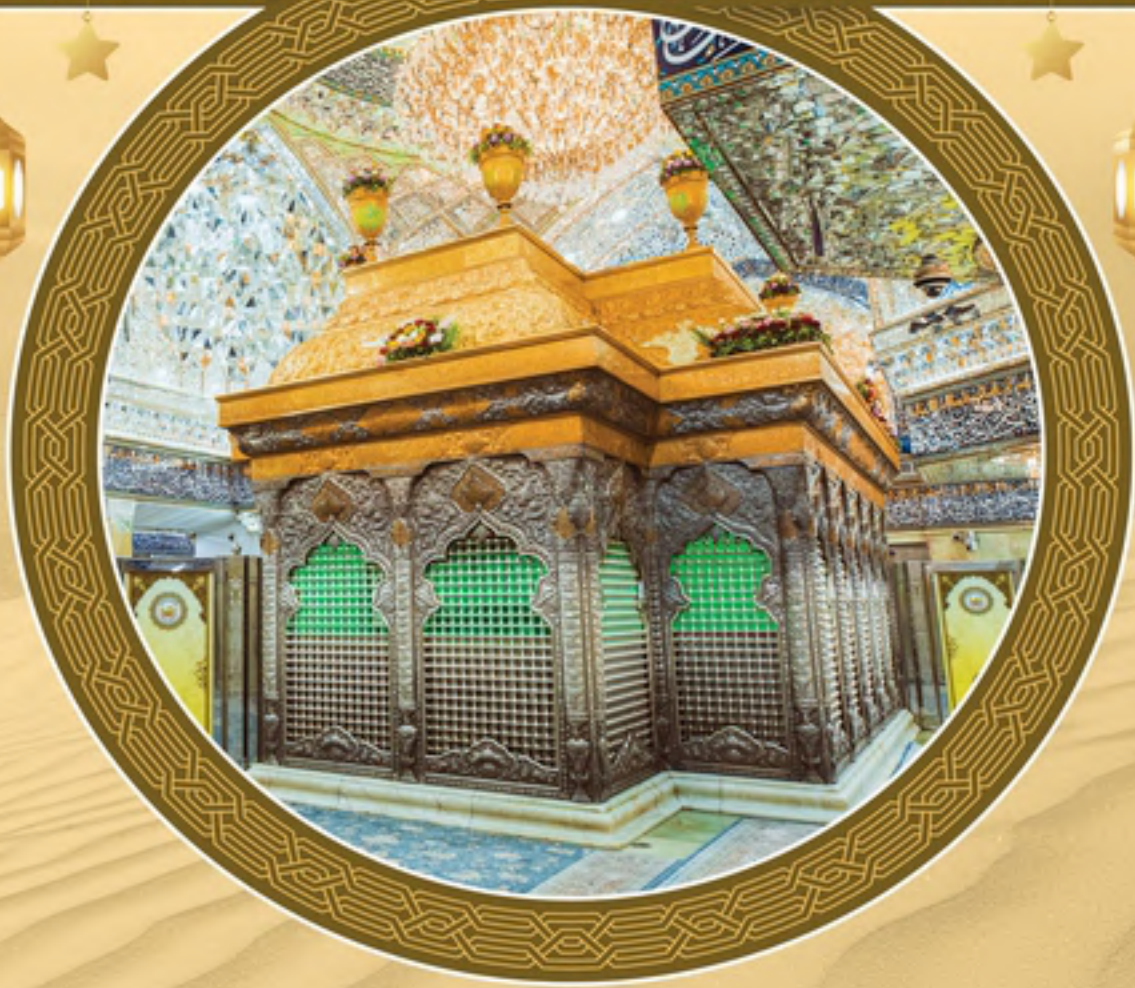


Monthly Magazine

FAIZAN-E-MADINAH

July 2023 (Dhū al-Hijjah & Muharram)



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Monthly Magazine

FAIZAN-E-MADINAH

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CONTENT

Signs of Allah	01
The Best Men	04
Dar al-Ifta Ahl al-Sunnah	07
Questions and Answers from Madani Muzakarah	09
Shining Stars	12
Prophet Dāniyāl عَنَيْهِ السَّلَام (Part 2)	14
Islamic Rulings on Trade	16
Islam and the Ruled Class Part 3/3	18
Respect for Elders	20
Liver	22
Sayyidunā Nu mān b. Bashīr رَهِينَ السَّلَامَةِ عَنَيْهِ	24
Walk the Path of Ḥusayn	26
Interpretation of Your Dreams	28

The Qualities of Sayyidunā Ibrāhīm عَنَيْهِ السَّلَام in the noble Quran	29
Word search	31
Invocations and Litanies	32
Major Events of Dhū al-Ḥijjah and Muḥarram	33
The Camel's Complaint	35
Leading by Example	37
Six Names for Boys and Girls	38
Ascertain the correct direction of Qiblah with the help of the sun on 15th and 16th July	39
Guaranteed Paradise	40
Fire Station	41
I will also learn the Quran	43
Women's Corner	45
Sayyidatuna ʿĀtika b. Zayd رَهِينَ السَّلَامَةِ عَنَيْهَا	46

Signs of Allah

Quranic Pearls

Mufti Abu Salih Muhammad Qasim Attari



Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقَلَائِدَ وَلَا أُمَيْنَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّنْ رَبِّهِمْ وَرِضْوَانًا

“O believers! Do not make lawful (i.e. dishonour) the signs of Allah, nor the sacred months, nor the sacrificial animals sent to the Sacred Territory (around Makkah), nor those ‘animals’ bearing signs around their necks, nor the wealth and honour of those travelling towards the Sacred House (Ka’bah) seeking the bounty and contentment of their Lord.”¹

Explanation:

This sacred verse enshrines the decree to revere the signs of Allah Almighty. These signs encompass the divine commands and obligations, as well as individuals, places, and even moments that hold a sacred proximity to Him. The act of demonstrating reverence towards these signs emanates from their profound connection with the Divine Himself. To honour them is to honour Allah, for this mandate to venerate His signs resonates throughout numerous verses, underscoring their significance. For example, Allah Almighty declares:

وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿٣١﴾

“Whosoever respects the signs of Allah; so, this is from the piety of the hearts.”²

The signs of Allah Almighty are many. All acts of worship are considered signs of Him, as is Hajj and its rites. The same applies to camels and cows sent to the Ḥaram for ritual sacrifice. Honouring them entails that they be in good health, be visually pleasing, and be of high value.³

“Signs of Allah” include the hallmarks of Islam, such as buildings and places like the Ka’bah, ‘Arafāt, Muzdalifah, the three Jamarāt (upon which *rami* is made), Ṣafā, Marwah, Minā and masjids. These signs can also refer to specific times, such as Ramaḍān, the sacred months, the Eids of Fiṭr and Aḍḥa, Jumu‘ah or days of *tashrīq*. They can also mean azan, iqāmah, congregational salah, Jumu‘ah salah, Eid salah, and even circumcision. All these are signs of Islam.⁴

The things which develop a link to the righteous certainly become esteemed and honourable. This is Allah Almighty raising their honour to new heights, and is evidenced by the mountains of Ṣafā and Marwah becoming signs of Allah Almighty due to their link with Lady Hājirah رَضِيَ اللَّهُ عَنْهَا. Allah Almighty

announced,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ^٥

“Undoubtedly, Safa and Marwah (i.e., two hills near the Holy Ka’bah) are amongst the signs of Allah.”⁵

Another esteemed example of this is Maqām Ibrāhīm, regarding which Allah Almighty ordained,

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى^٦

And make the standing place of Ibrahim (i.e. Maqaam Ibrahim) a station for salah.⁶

This is a stone upon which Prophet Ibrāhīm عليه السلام stood when constructing the Ka’bah. His footprints are also imprinted upon it, and offering salah near this is *mustahab*.

In another verse discussing respect for that which was granted sanctity by Allah Almighty, it is mentioned:

وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ^٧

“Whosoever reveres the sacred things of Allah; so, that is good for him before his Lord.”⁷

One will be granted reward in the Hereafter for displaying such reverence.

The sanctity of Allah’s signs

The command was issued to respect and honour the signs of Allah Almighty. At the same time, disrespecting them was made forbidden.

Indeed, bestowing honour upon these signs engenders the pleasure of Allah Almighty, facilitates the path to His proximity, and yields abundant rewards while cultivating righteousness. Conversely, disrespecting or insulting these signs invokes the wrath of the Divine, causing the heart to wither and become dull, and ultimately, leading to ruin and destruction.

By extension, anyone who insults the noble Prophets عليهم الصلوة والسلام immediately leaves the fold of Islam. Anyone who insults the Ahl al-Bayt and Companions رضوان الله عليهم أجمعين is a heretic, and anyone who affronts the awliyā’ is an ill-fated sinner. If someone were to insult a masjid, the Ka’bah or the city of Makkah, they too shall face destruction in this world and the Hereafter.

As evidenced by the following hadith, in which

Allah’s Messenger صلى الله عليه وآله وسلم stated, “The goodness of my Ummah will endure, as long as they fulfil the due right of Makkah in terms of its honour. When they neglect this right, they shall be ruined.”⁸

Going back to the verse mentioned at the beginning of this article, we also find Allah Almighty said,

وَالْأَشْهُرَ الْحَرَامَ

Nor the sacred months.⁹

There are four sanctified months: Rajab, Dhū al-Qa’dah, Dhū al-Hijjah and Muḥarram. Even during the pre-Islamic era of ignorance, the disbelievers would respect these months, and Islam maintained the honour afforded to them.

Islam initially declared war and battle haram in these months, but expeditions are now allowed to take place at any time. Other customs or practices of respecting these months are still prevalent today, however. Therefore, one must strive to worship in abundance and avoid sin as much as possible in these months. In contemporary times, pilgrims spend Dhū al-Qa’dah, Dhū al-Hijjah and Muḥarram in travelling and performing ḥajj. There is also a tradition to perform ‘umrah in Rajab, even though the amount of people performing ‘umrah is comparatively more in Ramaḍān.

From the sanctified months, Dhū al-Hijjah and Muḥarram hold unique virtues. Fasting in the first nine days of Dhū al-Hijjah results in tremendous reward, as mentioned in the following hadith:

From all days in which Allah is worshipped, none are more beloved than the ten days of Dhū al-Hijjah. In them (excluding the 10th), fasting for one day is equivalent to fasting for a year, and standing for salah in every night (including the 10th) is equivalent to standing for salah in Laylat al-Qadr.¹⁰

Alongside fasting, reward for every other good deed is increased manyfold in the first ten days of Dhū al-Hijjah. Just as Allah’s Messenger صلى الله عليه وآله وسلم said, “In these days, actions are multiplied seven hundred times over.”¹¹ The Quran also takes an oath by its first ten nights:

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ^{١٢}

“By the oath of that dawn. And by the ten nights.”¹²

The importance of ritual sacrifice (qurbani) on the 10th is also known by all Muslims.

Now, let us turn our attention to the month of

Muḥarram, which holds its own distinctiveness and virtues. The tenth day of this sacred month holds significance due to various historical events, including the deliverance of Prophet Mūsā عَلَيْهِ السَّلَام from the tyrant Fir‘awn. To commemorate this day, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fasted himself and encouraged his followers to do the same. It is reported in *Ṣaḥīḥ Muslim* that upon arriving in Madina, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encountered the Jews fasting on the 10th of Muḥarram (the day of ‘Ashurā). He asked them why they fast, to which they replied, “This is the day Allah Almighty granted Mūsā and Banī Isrāīl victory over Fir‘awn and his nation. We fast on this day out of respect for this.” In response to this, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “We are closer to Mūsā عَلَيْهِ السَّلَام than you.” He then ordered for fasting to take place on that day.¹³

Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, the esteemed leader, champion of truth, scion of the Prophet’s family, and the one who sat on the Prophet’s shoulders, also attained martyrdom on the day of ‘Ashurā along with his loyal followers. Their sacrifice has left an indelible mark in history, serving as a timeless embodiment of determination, unwavering devotion, patience, and unwavering fortitude for the entire world to witness.

Another part of the verse we are discussing states,

وَلَا تُهْدَى وَلَا تُقْلَدُ

“Nor the sacrificial animals sent to the Sacred Territory (around Makkah), nor those ‘animals’ bearing signs around their necks.”¹⁴

The Arabs would craft garlands using bark derived from trees located within the sacred boundaries of the Haram. These garlands were placed around the necks of animals designated for ritual slaughter. This served as a distinctive marker, indicating that these animals were destined for the sacred precinct and should be treated with reverence. By adorning them with these garlands, onlookers would recognize that these animals were meant for the sacred rituals and were not to be disturbed, harmed, or stolen from. In fact, a specific decree was issued, emphasizing the importance of respecting these animals that belonged to the Haram.

Part of the honour of Hajj pilgrims towards these animals means when they are to be ritually slaughtered, they must be in good condition, well-fed, pleasant in appearance and high-priced.

Imam Muhammad Ghazālī رَحِمَهُ اللَّهُ عَلَيْهِ explains, “The pious predecessors did not like to haggle on the price of animals to be ritually slaughtered for ḥajj or Eid, as (usually) the more expensive an animal is for this purpose, the more precious it is.”¹⁵ It is better to not have the price for these animals reduced when buying them, as long as the asking price does not differ too greatly from the true market value.

Allah Almighty also stated,

وَلَا آمِينَ النَّبَيْتِ الْحَرَامِ

“Nor the wealth and honour of those travelling towards the Sacred House (Ka’bah).”¹⁶

This verse refers to Muslim Hajj and Umrah pilgrims. An order was given for nothing negative to be said to Hajj pilgrims. As they are guests of Allah Almighty visiting His House, they are to be respected. It would oppose this Quranic order if someone fought with them or spoke ill of them. One is also not allowed to exhibit bad character towards them, think of them as lowly and oneself as better, consider their journey to be for materialistic purposes and not worship, or make things difficult in their Hajj, Umrah, and visitation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Facilities and platforms must be provided for their ease, rather than causing them hardship.

May Allah Almighty fill our hearts with respect for His signs, and may He grant us inward piety.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 5:2

² Al-Quran, 22:32

³ Al-Tafsīr al-Kabīr, al-Hajj, under verse no: 8, vol. 23, p. 223

⁴ Tafsīr al-Baghawī, al-Baqarah, under verse no: 158, vol. 1, p. 91

⁵ Al-Quran, 2:158

⁶ Al-Quran, 2:125

⁷ Al-Quran, 22:30

⁸ Sunan Ibn Mājah: 3,110

⁹ Al-Quran, 5:2

¹⁰ Jāmi’ al-Tirmidhi: 758

¹¹ Shu’ab al-Īmān: 3,758

¹² Al-Quran, 89:1 - 2

¹³ Ṣaḥīḥ Muslim: 2,656

¹⁴ Al-Quran, 5:2

¹⁵ Iḥyā al-‘Ulūm al-Dīn, vol. 1, p. 353

¹⁶ Al-Quran, 5:2

THE BEST MEN

Mawlana Muhammad Nasir Jamal Attari Madani



HADITH GATEWAY



Allah's Messenger ﷺ said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ

"The most perfect believer, in terms of faith, is the best of them in character, and the most superior of you are those who are best to your womenfolk."¹

In the opening section of this hadith, the sublime nature of good manners is revealed as a manifestation of unwavering faith, while the latter portion exalts the noble conduct one displays towards their female kin as the quintessential standard of superiority.

Let us try and understand both parts of this Hadith in detail.

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Being good mannered is a proof of having faith and not being so is an indication of weakness in one's faith.²

Mufti Ahmad Yār Khan Na'imī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

A believer is 'intricately' linked to both the Divine Creator and the human realm. The bond with Allah Almighty is

rooted in worship, while the connection with fellow beings is woven through social interactions. Rectifying one's worship is straightforward. However, navigating human relationships poses great challenges. Thus, it is proclaimed that a person of exceptional character embodies complete faith. One only has a need to interact with unrelated people from time to time, whereas he has to deal with the people of his household on a daily basis, so having good conduct towards the latter is a praiseworthy matter. Islam teaches us to interact with complete benevolence towards other human beings.³

At another juncture, he says:

Worship and relationships are both rectified by good habits. If one's social interactions are upright but one's worship is not, or vice versa, such a person does not possess good character. Good character is a very comprehensive characteristic such that the Creator and the creation are both pleased by it.⁴

Definition of Good Character

Good character is the faculty by which a person conducts righteous acts with ease.⁵

A means of proximity to the beloved

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Indeed, the dearest of you to me and the closest to me in the Hereafter will be the one who has the best character, and the most disliked of you and the farthest from me will be the most ill-mannered of you."⁶

وَحَيَارُكُمْ حَيَارُكُمْ لِنِسَائِهِمْ

One meaning of this part of the hadith is that "the best of you in the court of Allah Almighty is the one who is outwardly best to his womenfolk." The essence of being outwardly superior lies in one's

virtuous interaction with the women in their life. It entails treating them with kindness, refraining from causing them harm, providing them with support and assistance, and exercising patience when faced with any inconveniences due to them.⁷ The emphasis on good conduct towards women stems from their relatively vulnerable position, highlighting the importance of showing compassion and mercy towards them in all circumstances.⁸

The meaning of "womenfolk"

The womenfolk that have been referred to in this hadith include one's elders, such as mothers and grandmothers, offspring, such as children and grandchildren, relatives, and wives.⁹

Prophetic Statements concerning related womenfolk

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given instruction concerning good conduct with related womenfolk:

1. Mentioning different female relatives, he said, "Whoever takes care of two daughters, two sisters, two maternal aunts, two paternal aunts or a maternal grandmother and a paternal grandmother, he and I will be like this in Paradise." The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then brought together his index finger with the one adjoining it.¹⁰
2. Regarding good conduct with one's wife, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "The Muslim with the most perfect faith is the one who has the best character and is compassionate to his family."¹¹ In one narration, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When he eats, he should feed her. When he clothes himself, he should clothe her. He should never strike her on the face or revile her. He should not separate from her, except within the home."¹²
3. Speaking about overlooking the wife's

shortcomings and focussing on her merits, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “No believing man should hate a believing woman. If he dislikes something about her conduct, he will be pleased with something else.”¹³

The beautiful conduct of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with his female relatives

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the most perfect and complete faith, therefore his noble conduct is also the most perfect and loftiest.¹⁴

The Prophetic conduct with female relatives is matchless. When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met his sister through suckling, Sayyidah Shaymā, after many years, he stood up, laid out his blessed shawl for her, and sat her down on it. On her return, he gifted her a camel and a slave-boy. When he met her again at Jirānah, he gave her some goats and sheep.¹⁵

When his daughter, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا would come to meet him, he would stand for her, kiss her hand, and seat her next to him.¹⁶

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak to his blessed wives about things that interested them.¹⁷ He would give his utmost attention to resolving even the smallest of their concerns. Sayyidah Ṣafīyyah رَضِيَ اللَّهُ عَنْهَا states:

I was on a journey with the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it was my turn from amongst the wives, but I was held back because of my camel. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to me as I was crying. I said, “You have mounted me on a sluggish camel.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wiped away my tears with his hand and comforted me.¹⁸

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also be foremost in providing ease for his blessed wives. On one occasion, Sayyidah Ṣafīyyah رَضِيَ اللَّهُ عَنْهَا wished to mount a camel, so the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

knelt next to the camel and raised his knee for her. She then placed her foot on the beloved Prophet’s knee in order to get onto the camel.¹⁹

Upon reflection, if we wholeheartedly embraced the impeccable conduct of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his teachings regarding our female relatives, men would assume their rightful role as guardians of women's lives, wealth, and dignity. Numerous evils would cease to exist, and society would flourish in harmony. May Allah Almighty bestow upon us the capability to embody such teachings and put them into practice.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَكْمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Jāmi’ al-Tirmidhi*: 1,165

² *Fayḍ al-Qadīr*, vol. 2, p. 124, *hadith*: 1,441

³ *Mirāt al-Manājīh*, vol. 5, p. 101

⁴ *Mirāt al-Manājīh*, vol. 6, p. 652

⁵ *Dalīl al-Falihin*, juz 5, vol. 3, p. 76

⁶ *Musnad Imām Aḥmad*: 17,747

⁷ *Dalīl al-Falihin*, juz 5, vol. 3, p. 76

⁸ *Mirqāt al-Mafātiḥ*, vol. 6, p. 406, *hadith*: 3,263

⁹ *Fayḍ al-Qadīr*, vol. 2, p. 124

¹⁰ *Al-Mu’jam al-Kabīr*: 959

¹¹ *Jāmi’ al-Tirmidhi*: 2,621

¹² *Sunan Ibn Mājah*: 1,850

¹³ *Ṣaḥīḥ Muslim*: 3,648

¹⁴ *Fayḍ al-Qadīr*, vol. 2, p. 124

¹⁵ *Subul al-Huda wa al-Rashād*, vol. 5, p. 333

¹⁶ *Sunan Abī Dāwūd*: 5,217

¹⁷ *Sunan Abī Dāwūd*: 4,932

¹⁸ *Sunan Kubrā lil-Nasāi*: 9,162

¹⁹ *Ṣaḥīḥ al-Bukhārī*: 2,893

Mufti Abu Salih Muhammad Qasim Attari

DĀR AL-IFTĀ AHL AL-SUNNAH



1. Latecomers reciting *Thanā'* behind the imam

Q: What do the noble muftis say concerning the following matter: if a latecomer joins the imam in prayer whilst he is in the standing position, should he recite *thanā'* (i.e. *subhānak Allahumma wa bi ḥamdika...*)?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If the latecomer joins at the point where the imam has begun reciting Surah al-Fātiḥah aloud, then the ruling is that he should utter the *takbīr*, fold his hands, remain silent, and listen attentively to the Quranic recital. He is not permitted to recite *thanā'* at this stage.

However, if the imam is reciting in a low voice (such as in the *Ẓuhr* and '*ʿAṣr* prayers), or he is yet to start reciting the Quran in a prayer of loud recital, then the latecomer should recite *thanā'* straight after the opening *takbīr*.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Use of 'masculine' hairbands

Q: What do the noble muftis say concerning the following matter: what is the ruling of male hairbands that are in use nowadays?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Firstly, it is important to note that males are allowed to grow their hair up to the shoulders, but it is haram for them to grow their hair below the shoulders as this holds resemblance to women. Similarly, wearing a hairband is impermissible for men due to its resemblance to women. Men who resemble women have been condemned in hadith. Another reason for this prohibition is due to the prevalence of this fashion among those in society who openly sin, and resembling such people is also forbidden. Therefore, the use of hairbands for men is impermissible.

As for the hairbands that are commonly considered to be masculine, they are not exclusive to men. On the contrary, it is seen that women also use such hairbands to maintain or beautify their hair.

Hairbands were originally made for women, so merely calling them masculine hairbands will not eliminate the resemblance. Furthermore, when a man wears such a band, people generally tend to look at him strangely and consider this to be feminine.

If there is such a hairband available which is only for males, then even if resemblance to women is not found in that scenario, it will still be impermissible due to its resemblance to open sinners. In our society, young men who openly sin wear such hairbands; therefore, masculine hairbands will not be permitted.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Joining the congregational prayer when the imam is bowing

Q: What do the noble muftis say concerning the following matter: if a latecomer finds the imam in the bowing (*rukū'*) position, is it necessary (*wājib*) upon him to stand for the duration of saying *subhān Allah* (سُبْحَانَ اللَّهِ) once after the opening takbīr?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When the imam is in the bowing position and a latecomer wishes to join the congregation, he should pronounce the opening takbīr in the standing position. Then, he should recite *Thanā'* if he knows that the norm of the imam is such that he will be able to complete the recital and still join in with the imam in the bowing position. If he is unaware of the norm of the imam, or there is a possibility that the imam will stand up before he can recite *Thanā'*, the latecomer should immediately join the imam in the bowing position after the opening takbīr. It is not necessary upon him to stand for the duration of saying *subhān Allah* (سُبْحَانَ اللَّهِ) once after the opening takbīr.

However, it is necessary for the opening takbīr to be recited whilst standing. Therefore, if one recites the opening takbīr in such a way that he has lowered himself before its completion to the extent that his outstretched hands would reach his knees, the

prayer will not be valid. Remember, after reciting the opening takbīr in the standing position, one should recite the takbīr for the *rukū'* (bowing position) too as it is a *sunnah*.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Children's drool

Q: What do the noble muftis say concerning the following matter: if a child drools on the clothing of the person carrying them, what will be the ruling concerning the purity of the clothing and the prayer offered in such clothes?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The drool that comes from a child's mouth is pure. If it falls on clothing, the clothes will also remain pure, and there will be no harm in offering prayer in such clothing.

The detail concerning this is that the drool that comes from a person's mouth is produced from his saliva, and one's saliva is pure. Furthermore, the jurists have explicitly mentioned that during sleep, if drool comes out from a person's mouth onto his clothing, his clothing will remain pure, even if this drool originated from the stomach and is odorous. Hence, the drool from a child's mouth that falls onto a person's clothing will not make it impure. Consequently, according to Islamic law, there is no issue in praying in such clothing. However, one should pay attention to cleanliness in relation to prayer.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Madani Muzakarah

The reason behind calling Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ "Jami‘ al-Quran"

Q: Why is the third Caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ referred to as "Jami‘ al-Quran"?

A: Explaining the reason behind calling Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ "Jami‘ al-Quran", Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes in his *Fatāwā Razawīyyah* (volume 26, pg. 441): By the command of Allah and according to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the compilation of the actual Quran was complete, but the consolidation of all the surahs in one place was yet to be done. The first Caliph of Islam, Sayyidunā

Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ consolidated the surahs after consultation with Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. Thereafter, with the suggestion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ had copies of the Quran made based on the Ṣiddīqī manuscripts, which he distributed throughout the Islamic lands. He instructed the entire ummah to gather upon the original Quraishi dialect (when reciting the Quran). Therefore, he (i.e. Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ) is called "Jami‘ al-Quran" (the compiler of the Quran), otherwise in reality, the compiler of the Quran is Allah Almighty.¹

Should a person first fulfil the obligation of hajj or get their daughter married?

Q: If performing hajj becomes obligatory on someone with enough money who also has a daughter that is an adult, should he get her married first or is performing hajj necessary?

A: If a person is capable of performing hajj and the other necessary conditions are also met, it becomes mandatory. Hajj will not be delayed for the daughter's marriage; it will be offered first. Even if someone's parents have not performed hajj and do not give him permission to perform it too, he will still have to perform hajj. In any case, people have increased the amount they spend on marriage themselves; otherwise, marriage itself is not overly expensive.²

A way to offer dam (sacrifice of expiation)

Q: If someone is fortunate enough to go for hajj or umrah once in their life, but on their return, they discover that they have to offer *dam* due to some reason, what should they do?

A: If they are unable to return to offer the dam themselves, they can arrange for someone to perform it on their behalf by phoning them, or alternatively, offer it through someone who is going for hajj or umrah, as offering the dam within the boundaries of Haram is necessary.³

Note: Dam refers to the sacrifice of expiation incurred by a mistake or violation of a law related to the pilgrimage. This can be given in the form of a goat (male or female), a ram, a sheep, or the seventh share of a cow or camel.⁴

Using the ihram for domestic purposes

Q: I have two ihrams; can I use them for domestic purposes in my home?

A: The ihrams belong to you, so you can use them for any purpose you want. However, keep in mind that the ihrams have been touched by the breeze of Makkah and Madinah, so it is not appropriate to use them for scrubbing the floor, cleaning, dusting dirty

windows, etc. It is advised to use them in a way that is not considered disrespectful.⁵

Encouraging children when they carry out good deeds

Q: How can we encourage young children?

A: Young children can be encouraged in various ways. For instance, things that children like can be given to them as gifts, which will act as encouragement. If a child is engaged in a good deed, any shortcomings should not be pointed out unnecessarily, but rather the child should be praised for their efforts. This can motivate them to strive and do other good deeds. On the other hand, if a child is not praised for their good deeds, it is possible that they may not engage in such deeds in the future. However, children should never be praised for doing something wrong. For instance, if a child is reading the Quran and has correctly read one letter but made mistakes when reading the others, he should not be praised but rather encouraged to make greater effort. Children should not be scolded for reading something incorrectly either, as this could discourage them from learning. Some teachers can be excessively harsh on children, which is something they should refrain from.⁶

Q: Is it permissible to perform the Tahajjud prayer after the Fajr azan?

A: If the time for Fajr has already begun, the Tahajjud prayer cannot be performed, regardless of whether the azan has been called or not. If it is performed, it will replace the sunnah units (rak'āt) of Fajr.⁷ Note that the time for voluntary night prayers lasts until the break of dawn. After this, no voluntary prayers other than the sunnah units of Fajr can be offered until sunrise.⁸ Voluntary prayers can be performed 20 minutes after sunrise. If two units of voluntary prayer have been performed, and it later becomes clear that Fajr time had already commenced, that prayer will become the equivalent of the sunnah units of Fajr.⁹

Q: A husband gave his wife a gift and then took everything back in anger, giving it to his mother or sister instead. The wife remained silent, lest there be an argument. What is the ruling regarding this? Moreover, will the husband be sinful for upsetting his wife like this?

A: When the husband gave the gift and his wife accepted it, she became the owner of that gift. Therefore, the husband cannot take it back. He cannot even ask for it to be returned, as it is prohibitively disliked (*makrūh taḥrīmī*) in Islamic law to ask of others for something without a reason permitted by shariah. It is mentioned in a hadith that the one who gives a gift and then takes it back is like a dog that licks its own vomit.¹⁰ However, if the wife willingly returns the gift herself, there is no harm in that. Therefore, the husband should repent and return the items he seized from his wife (without

permission). He should also apologise to her for causing emotional distress. Family members—such as parents, siblings, and husband and wife—should not check or use each other's mobile phones or other belongings without permission as it can lead to disagreement. However, certain small items can be used without seeking permission.¹¹

(Footnotes)

¹ Madani Muzakarah, 21st Ramadan, 1441 AH

² Madani Muzakarah, 5th Rabi' al-Awwal, 1441 AH

³ Madani Muzakarah, 28th Ramadan, 1441 AH

⁴ Rafiq ul Haramain, p. 260

⁵ Madani Muzakarah, 24th Ramadan, 1441 AH

⁶ Madani Muzakarah, 29th Ramadan, 1441 AH

⁷ Bahār-i-Sharī'at, vol. 1, p. 664

⁸ Bahār-i-Sharī'at, vol. 1, p. 455

⁹ Madani Muzakarah, 9th Rabi' al-Awwal, 1441 AH

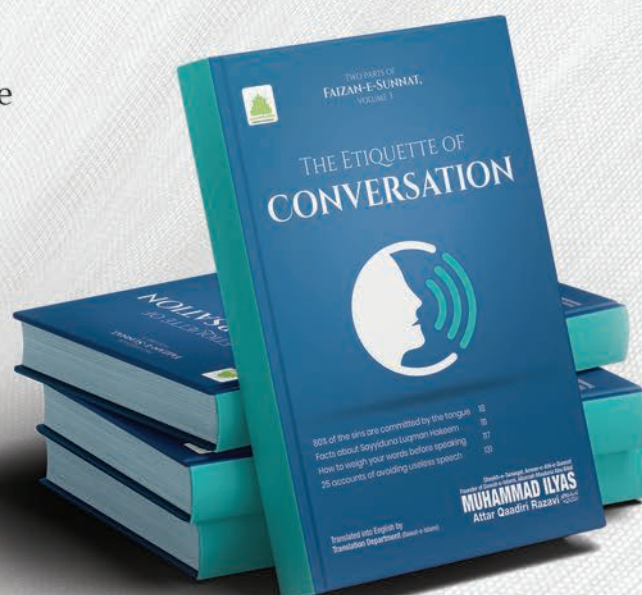
¹⁰ Ṣaḥīḥ Muslim: 4,176

¹¹ Madani Muzakarah, 10th Ramadan, 1441 AH

THE ETIQUETTE OF CONVERSATION

A masterpiece work on the etiquettes of conversation, outlining the Islamic manners of talking. In this treasure trove of knowledge, you can read:

- 80% of the sins are committed by the tongue
- What is useless speech?
- Evil words cut deeper than the sword
- Four definitions of wisdom
- Seven cures of sins
- Better than sixty years of worship
- And much more...



Exclusive Merits of Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ

Mawlana Ayyub Attari Madani



All the noble Companions عَلَيْهِمُ الرُّضْوَانُ are fragrant flowers in the garden of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Each flower has its own captivating fragrance. While all the Companions possess lofty and elevated ranks, Allah Almighty, in His divine wisdom, has granted some superiority over others, and bestowed some with exclusive virtues and qualities. One of these great personalities is the third Caliph of Islam, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ.

The hand of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the hand of Uthman

The revered Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed his blessed hand to be the hand of Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ. Therefore, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dispatched Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ from Hudaibiya to the leaders of Quraysh in Makka, he informed them that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to visit the House of Allah and perform Umrah, not to initiate battle. The Quraysh detained Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, and news spread in Hudaibiya that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ had been martyred.¹ This enraged the Muslims. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathered the Companions and took their pledges of allegiance to remain steadfast in battle against the hostile Makkans. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his right

hand in his left hand and said, “This is ‘Uthmān’s pledge of allegiance.”²

Possessor of Two Lights

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is the only person who consecutively married two daughters of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. No one else has received such an honour. That is why he is also called the Possessor of Two Lights (*dhū al-nūrayn*).

Allah Conducts the Marriage of Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ

An exclusive virtue of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was that Allah Almighty Himself conducted his marriage with Sayyidatunā Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyidunā ‘Uthmān at the door of the masjid and said, ‘This is Jibrīl. He has informed me that Allah Almighty has conducted your marriage with Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, with a dowry like that of Ruqayya, for companionship like hers.’”³

Permission to Stay at Home and Share in the Rewards and Spoils from the Battle of Badr

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was unable to

participate in the Expedition of Badr, but he was still granted the same virtue as those who did, and was even given a share of the war spoils. It is mentioned in Sahih al-Bukhari:

Sayyidunā ‘Abdullah b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ did not participate in the Expedition of Badr because the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidatuna Ruqayya رَضِيَ اللَّهُ عَنْهَا, was married to him, and she was ill at that time. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that ‘Uthmān رَضِيَ اللَّهُ عَنْهُ will receive the same reward as those who participated in the Battle of Badr and will also receive a share from the spoils of war.⁴

Purchasing Paradise Twice

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ purchased Paradise from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ twice in his blessed life. When the house of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was besieged, he said to the assailants, “Do you not know that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever digs (purchases) the Rūmah well will attain Paradise?’ So, I bought that well. Do you not know that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever provides provisions for the army of Tabūk will obtain Paradise?’ So, I provided the provisions.”⁵

Let us examine the details of these two incidents: On one occasion, in Madina, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ purchased a well called Rūmah for 35,000 dirhams and endowed it for the benefit of the Muslims, receiving the glad tidings of Paradise.⁶ On the occasion of the Tabūk expedition, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ announced that he would donate six hundred camels along with provisions for the sake of Allah Almighty. Upon this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ descended from the pulpit and said, “From now on, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ will not be questioned about anything he does.”⁷

In the commentary of this Hadith, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes:

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made three appeals for charity ‘for public welfare’.

On each occasion, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ responded by announcing that he would donate one hundred, two hundred, and three hundred camels along with provisions, respectively. This was the initial announcement, but when it was time to donate, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ donated 950 camels, 50 horses, and 1000 gold coins. Later, he donated a further 10,000 gold coins.⁸

Even the angels display modesty in the presence of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is renowned as the epitome of modesty within this Ummah. Such is his exceptional modesty that even the angels exhibit modesty in his presence. Abū Qilāba narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most truthful in terms of modesty from my Ummah is ‘Uthmān.”⁹ In a lengthy hadith, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “How can I not show modesty in front of a person whom even the angels express modesty before?”¹⁰

May Allah Almighty grant us the ability to read and implement the biography of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Tafsīr Khāzin, al-Fath, under verse no: 18, vol. 4, pp. 150,151

² Jāmi’ al-Tirmidhi: 3,726

³ Sunan Ibn Mājah: 110

⁴ Ṣaḥīḥ al-Bukhārī: 3,130

⁵ Ṣaḥīḥ al-Bukhārī: 2,778

⁶ Al-Mu’jam al-Kabīr: 1,226

⁷ Jāmi’ al-Tirmidhi: 3,720

⁸ Mirāt al-Manājīh, vol. 8, p. 395

⁹ Musannaf Ibn Abi Shaybah: 32,691

¹⁰ Ṣaḥīḥ Muslim: 6,209

Prophet Dānyāl

عَلَيْهِ السَّلَام
(Part 2)

Adnan Ahmad Attari

The King was Impressed

In a display of authority, the king summoned Prophet Dānyāl عَلَيْهِ السَّلَام to grace his court. It was customary for anyone entering the king's court to prostrate before him. However, when Prophet Dānyāl عَلَيْهِ السَّلَام stepped into the chamber, he refused to bend his knee. Sensing a disruption of protocol, the king dismissed his retinue, leaving only himself and the illustrious prophet. With a tone heavy with curiosity, the monarch demanded an explanation. "Why, in my presence, did you neglect to pay homage?" he inquired, his voice laced with a hint of offence. Prophet Dānyāl عَلَيْهِ السَّلَام answered with wisdom, "My Lord gave me knowledge of interpreting dreams upon the condition that I do not prostrate to anyone else. I fear that this knowledge will be taken from me if I bow down to you, and then I will be of no benefit to you, and you will kill me."

The king spoke, "I find no one more admirable than you because you have fulfilled your promise to your Lord. In my eyes, the people who fulfil their promise to their Lord are remarkable folk. Do you have the interpretation to my dream?" Prophet Dānyāl عَلَيْهِ السَّلَام answered, "Yes. I am aware of the dream and of its interpretation too." He then proceeded to mention what the king saw and explained its meaning, which greatly impressed the king.¹

3 proposals

The king then presented three options to him:

1. Go back to your desolate city and I will rebuild it.
2. Live under a peace agreement anywhere in my kingdom.
3. Or you can stay with me.

Prophet Dānyāl عَلَيْهِ السَّلَام said, “Regarding your first proposal, I believe that Allah Almighty has destined destruction and ruin for my people and their land. Without His will, it will be impossible for you to restore it. This affliction will only conclude when Allah Almighty decrees it. As for your second offer, it is not fitting for me to seek your protection when I am already under the guardianship of Allah. However, your third proposition is more acceptable to me, unless Allah Almighty directs me otherwise.”²

The king made him a close companion

The king summoned his son, learned courtiers, and advisors, and announced, “This is an exceptionally intelligent man. He has resolved my concerns, and I urge you to respect and learn from him. If you receive messages from both of us, prioritise his needs over mine.” After witnessing Prophet Dānyāl عَلَيْهِ السَّلَام attain such a high position in government matters, the dignitaries of Babylon were filled with envy³ and attempted to belittle his rank in the eyes of the king.

The tribulation continued

According to certain accounts, a grand festival unfurled in Babylon, where the people gathered to worship their false gods. They urged Prophet Dānyāl عَلَيْهِ السَّلَام and his loyal followers to prostrate to these lifeless idols, but they firmly refused. Enraged by this defiance, the people kindled a raging inferno, hurling Prophet Dānyāl عَلَيْهِ السَّلَام and his believing followers into it, where they remained till the next morning when King Nebuchadnezzar arrived. The king surveyed the scene from his palace to find five people in the fire. Confused, he asked the people, “How many did you put in the fire?” They replied, “Four! We do not know about the fifth.” Intrigued, the king summoned Prophet Dānyāl عَلَيْهِ السَّلَام, seeking clarity about the enigmatic fifth presence. Prophet Dānyāl عَلَيْهِ السَّلَام explained, “Allah Almighty sent him to turn the fire into ice, but in such a way that its coolness does not harm us.”⁴

The lion’s pit

According to some narrations, it is mentioned that the people were burning with jealousy so they complained about the believers to the king. They mentioned how the believers would neither worship the false gods nor eat the meat they slaughtered. The king had a pit dug, and the six believers were put

into it along with a hungry lion. When the disbelievers returned in the morning, they saw the lion sitting calmly with the believers, not having harmed any of them.⁵

In a well with a lion

Like this, the respect for these believers increased in the eyes of the king, but the people continued to complain. So, the king threw them into a well with another hungry lion.⁶

Worshipping Allah Almighty in the well

One account reveals that two bloodthirsty lions were put into the same well as him, and it was covered from the top. He عَلَيْهِ السَّلَام was trapped with the lions for five days and when the well was finally opened, Prophet Dānyāl عَلَيْهِ السَّلَام was seen offering salah whilst the lions were sitting in a corner. They had not harmed him at all.⁷

Plea

When he was in the well, he made the following plea to Allah Almighty, “O my Lord! Due to our nation’s shameful words, you have granted the one (Nebuchadnezzar) who is unaware of Your authority over us.”⁸

Litany

Sayyiduna Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُمَا states: The one who fears a beast will be granted protection from its harm if he recites this dua:

اَللّٰهُمَّ رَبَّ دَانِيَاْلَ وَ رَبَّ الْجُبِّ وَ رَبَّ كُلِّ اَسَدٍ مُّسْتَاْسِدٍ اِحْفَظْنِيْ وَ اِحْفَظْ عَلَيَّ

O Lord of Dāniyāl! O Lord of the wells and lions and beasts! Protect me and keep me safe.⁹

(Footnotes)

¹ Al-Muntazam Fi tareekh al-Umam, vol. 1, p. 418; Dalā'il al-Nubuwwah li-Abi Nu'aym, p. 43

² Al-Muntazam Fi tareekh al-Umam, vol. 1, pp. 418,419

³ Al-Muntazam Fi tareekh al-Umam, vol. 1, p. 420

⁴ Tarikh Ibn 'Asākir, vol. 71, p. 354

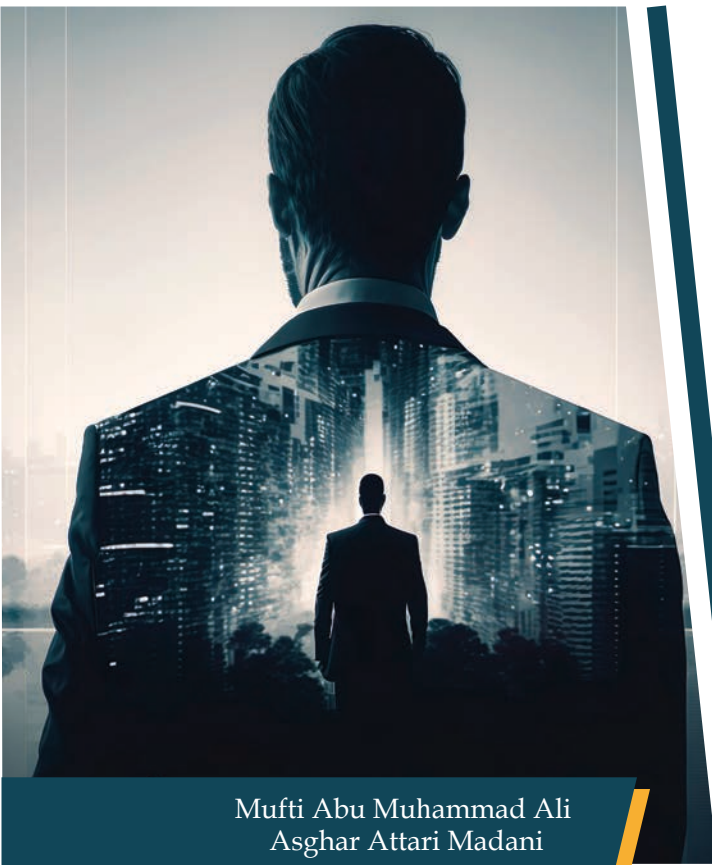
⁵ Tafsīr al-Ṭabarī, Bani Isra'eel, under verse no: 7, vol. 8, p. 31

⁶ Tafsīr al-Ṭabarī, Bani Isra'eel, under verse no: 7, vol. 8, p. 31

⁷ Mawsu'ah Ibn Abi Dunya, vol. 1, p. 523

⁸ Hilyat-ul-Awliyā, vol. 7, p. 84, raqm: 9,739

⁹ Tarikh Ibn 'Asākir, vol. 71, p. 348



Mufti Abu Muhammad Ali
Asghar Attari Madani

ISLAMIC RULINGS ON TRADE

1. Insurance Money of the Deceased

Q: What do the scholars of Islam say about the following matter: one of our relatives passed away, and he had taken out an insurance policy. 4 million rupees were paid out under his policy. Will the money be distributed amongst the inheritors, or does it only belong to the inheritor who was nominated by the deceased to make the insurance claim?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The money received from an insurance company is of two types: the amount deposited by the policyholder and the additional sum given by the insurance company. The latter is interest. According to Islamic law, this money deemed interest should be given to the poor without the intention of gaining reward. The amount deposited by the deceased will be distributed amongst all the inheritors according to Islamic inheritance law.

When an insurance policy designates an individual as the beneficiary, it is important to understand that their role is not that of an owner but a trustee with the sole responsibility of claiming the insurance payout and distributing it appropriately among the

inheritors according to Islamic inheritance laws. If the reason of choosing someone is not to make him the owner, then the nominated person will not own the sum of money. Instead, it will be distributed amongst the inheritors according to the shares stipulated by Islamic law.

Ownership of a possession does not transfer to another person unless it has been authorised by the owner himself. Just as it is stated in Radd al-Muhtār:

ان ملك الانسان لا ينقل الى الغير بدون تمليك

A possession does not enter the ownership of someone else without the transferring of ownership.¹

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. The Possession of the Buyer entering the Possession of the Driver

Q: What do the scholars of Islam say about the following matter: after purchasing goods, the buyer asks the seller to arrange for the goods to be loaded onto a car, and the buyer also takes responsibility to pay for the car. When the delivery company takes

possession of the goods, will this be regarded as the buyer taking possession?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If the seller arranges for the goods to be loaded onto a car upon the request of the buyer, the company taking possession of the buyer's goods is like the buyer taking possession of the goods. In this scenario, the company is taking hold of the goods as a representative [*wakil*] of the buyer. The representative taking possession here is considered to be the client taking possession. The reason why the delivery driver is considered a representative of the buyer is because he is the buyer's employee and working for him, which is why he will seek payment from the buyer too.

It is mentioned in Fatāwā 'Ālamgīri:

إذا قال المشتري للبائع ابعث الى ابني، واستاجر البائع رجلاً يحمله الى ابنه، فهذا ليس بقبض والاجر على البائع الا ان يقول: استاجر عليّ من يحمله، فقبض الاجير يكون قبض المشتري ان صدقه انه استاجر و دفع اليه

If the buyer told the seller to send the goods to his son, and the seller hired a person to send the goods to the buyer's son, this is not a form of taking possession. The seller will pay the employee's wages. However, if the buyer tells the seller to hire someone on his behalf to deliver the goods, the employee taking possession will be regarded as the buyer taking possession. This is the case if he affirms that the man was made an employee before he was sent with the goods.²

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Ruling of Previous Zakat if Debt is Written Off

Q: What do the scholars of Islam say about the following matter: in 2017, Zayd gave Bakr and Khalid a loan of £100,000 each, which was to be repaid in three years. However, three years passed and they were unable to repay the loan. Six years have passed, and Bakr is still unable to repay the loan and is considered poor according to Islamic law. Khalid is wealthy now and can pay it back, but Zayd has waived their debts. Zayd did not pay zakat on that money during those six years. Is it necessary

for Zayd to pay zakat on that money for the previous six years? Note that Zayd has possessed wealth beyond the threshold of nisab and has paid zakat on his other wealth for many years.

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The money that Zayd gave to Bakr and Khalid does not have to be returned. However, it was necessary upon them to repay the loan for six years, and Zayd did not pay zakat on this amount during that time. Now that the debts are forgiven, what is the ruling regarding the zakat for the previous six years?

In this scenario, it is not necessary for Zayd to pay zakat on any of the money he gave to Bakr. Forgiving the debt of a poor debtor renders the wealth destroyed, and it is not necessary to pay zakat upon the wealth that is destroyed after zakat becomes obligatory. However, it is necessary for Zayd to pay zakat for the previous six years on the money he gave to Khalid. If the debtor is rich, forgiving his debt is to destroy your own wealth and, from one aspect, it is to spend your wealth. The wealth that is spent after zakat becomes obligatory does not nullify the zakat that is owed for the previous years.

The erudite Hanafi jurist, Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

After the passing of one 'lunar' year, if the one who possesses wealth beyond the nisab threshold destroys his own wealth, the obligation of zakat does not become void. For example, if an animal dies because it was not given food and water, zakat must still be paid for it. Likewise, if a wealthy man borrowed money from him, and he forgave the debt after a year, this is a form of destroying wealth. Therefore, he must pay zakat, but if he forgives a poor debtor, he does not have to pay zakat.³

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Radd al-Muhtār*, vol. 8, p. 569

² *Fatāwā 'Ālamgīri*, vol. 3, p. 19

³ *Bahār-i-Sharī'at*, vol. 1, p. 899

What is Right After All?

Islam and the Ruled Class

Mufti Muhammad Qasim Attari

PART 3/3



The Eighth group: Workers

The working class represents one of the marginalized and under-appreciated segments of society. Their plight and the challenges they face are widely known. Within the workplace hierarchy, owners, managers, and supervisors often engage in derogatory communication with their subordinates. These workers endure harsh working conditions and are subject to unjust reprimands. Furthermore, their salaries may be unjustly altered, and their basic rights denied. Unfortunately, the practice of overburdening employees and delaying their wage payments has become commonplace. Islam, on the other hand, teaches us the importance of protecting the rights of workers and ensuring timely remuneration for their efforts. It instructs us to assign tasks that align with their abilities and treat them with respect and compassion.

In listing the three types of people whom Allah will be against on the Day of Reckoning, the beloved Prophet ﷺ mentioned "the one who employs a worker but does not pay his wages."¹ The Prophet

ﷺ also explained the unique principle of fulfilling a worker's rights, stating, "Give the worker his wages before his perspiration dries."²

The Ninth group: Slaves

Throughout history, human slavery has been an enduring practice across civilisations that inflicted immense suffering on its victims. Slaves were bought and sold in marketplaces, treated as commodities, and stripped of their fundamental rights. They endured unimaginable torture and were denied basic human dignity. Regrettably, they were regarded as the lowest and most despised members of society. However, with the advent of the beloved Prophet ﷺ and the illuminating teachings of Islam, a significant transformation occurred in the treatment of slaves. People were guided to exhibit kindness and compassion towards slaves, and the act of emancipating them was enshrined as a major act of worship. The Quran sates:

"True piety is in those who believe in Allah, the Day of

Judgement, the angels, the Books, and the Prophet; who spend wealth- for the love of Allah-on relatives, orphans, the destitute, travellers, beggars, and on freeing slaves.”³

Likewise, the beloved Prophet ﷺ gave glad tidings of salvation from Hell for the one who freed a slave. He ﷺ said, “Whoever frees a Muslim slave, Allah will save all the parts of his body from the Fire as he has freed the body parts of the slave.”⁴

Indeed, it is a remarkable and beautiful aspect of Islam that our faith mandates the freeing of slaves as a form of expiation for various offenses, providing individuals with an opportunity to seek forgiveness and protection from the punishment of Allah while sharing the gift of freedom with fellow human beings. In granting slaves their rightful place in society, the beloved Prophet ﷺ said, “These slaves are your brothers, and Allah has put them under your command. Therefore, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity, and if you do so, then help them.”⁵

The Tenth group: The Sick and Disabled

It is universally acknowledged that good health and well-being are invaluable blessings, and those who are ill or disabled often face deprivation in various aspects of life. It is evident that this group is comparatively weaker than those who are healthy and able-bodied. Islam, recognizing the rights of every segment of society, including the oppressed, helpless, and weak, has provided guidance on how to treat the sick and disabled with kindness and compassion. Furthermore, Islam grants certain concessions and flexibility in religious rulings for their benefit. Visiting the sick is highly regarded and rewarded, likened to picking fruit from the trees of Paradise. The beloved Prophet ﷺ said, “Whoever visits his ‘sick’ Muslim brother is ‘in a state akin to’ picking the fruits of Paradise until he returns.”⁶

If you study the rulings of worship, it is evident that Islam has taken into consideration and accommodated the needs of children, the elderly, and the sick. In the performance of the prayer, which is

one of the pillars of Islam, the imam is commanded to shorten the prayer as the young, old, weak and sick are present. But when he prays alone, he can pray however he wishes (i.e. he can prolong the prayer).⁷

Islam, with its profound moral philosophy and rational foundation, firmly upholds the principle of supporting the weak and the oppressed. It emphasizes their rights and gives them priority over the strong and ruling class. The nobility of Islam is derived from its comprehensive framework which echoes with the human essence, and which cannot be matched by any other tradition. For the attainment of social stability, prosperity, protection of rights, and the establishment of a just society, it is imperative to uplift and support the weak and the marginalized. Islam recognizes the importance of these groups because it is a perfect and complete religion, originating from the Creator of the Universe. Allah, the Creator and Sustainer of all things, is inherently kind and merciful towards His people, and this is reflected in His religion, Islam.

The final Messenger of Allah, our master Muhammad ﷺ lived and breathed mercy and compassion, providing us with a living example of Allah’s religion. No other tradition can boast such a robust system in which the Divine sends a tradition rooted in mercy in conjunction with a person to live that tradition and serve as a moral compass for the world.

May Allah Almighty grant us the privilege of understanding the greatness of Islam and the wisdom of its rulings. May He also grant us the ability to learn about the rights of others and fulfil them.

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ ﷺ

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 2,227

² *Sunan Ibn Mājah*: 2,443

³ *Al-Quran*, 2:177, *Translation from Kanz al-Īmān*

⁴ *Ṣaḥīḥ al-Bukhārī*: 2,517

⁵ *Ṣaḥīḥ Muslim*: 4,313

⁶ *Ṣaḥīḥ Muslim*: 6,553

⁷ *Ṣaḥīḥ Muslim*: 1,046



Radiant Teachings of Islam

Respect for Elders

Mawlana Awais Yamin Attari Madani

Human life can be divided into three stages: childhood, adulthood, and old age. Childhood is a time of play and exploration, while youth is dedicated to personal growth and achievement. In old age, however, individuals may experience physical ailments and vulnerabilities and need love, comfort, and care. Islam, in its guidance, addresses various aspects of life, including prayer, fasting, Hajj, and business. Additionally, it emphasizes the importance of honouring and treating the elderly with respect. Alongside the command to worship Allah, the Almighty also instructs us to honour and serve our elderly parents. The Quran states:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

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

Respect the Elderly

Islam has commanded us to respect our elderly parents as well as our relatives and the elderly members of our communities. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "It is from the reverence of Allah to honour an elderly

Muslim.”²

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ reports that an elderly man went to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The people were slow to accommodate him, so the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who is not merciful towards our young and respectful towards our elderly is not from us.”³

Imam Ṭāwūs رَحْمَةُ اللهِ عَلَيْهِ states it is a sunnah to respect four types of people:

1. a scholar
2. an elderly person
3. a ruler
4. and a father.⁴

Give Preference to the Elderly

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ states:

The highest level of respect for the elderly is to not speak in their presence without their permission. Sayyidunā Jābir b. ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا states that a delegation from the tribe of Juhayna went to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and a young man from amongst them stood up to talk. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَهْ فَأَيْنَ الْكَبِيرُ, “Wait, where is the elder?”⁵

Enhance Your Life by Respecting the Elderly

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The young man who respects an elderly person due to his age, Allah will appoint someone who will honour him during old age.”⁶

Commenting on this hadith, Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ explains that this is a harbinger of a long life. It also shows that the ability to respect the elderly is given to those who will be blessed with a long life.⁷

Acting upon the teachings of Islam, it is crucial to honour and show respect to the elderly. When you are at home or in any other place and an elderly

parent, grandparent, or relative arrives, it is recommended to stand up as a sign of respect. Greeting them warmly and politely inviting them to take a seat further demonstrates our regard for their presence and their esteemed status. Similarly, if you are travelling somewhere and see an elderly person, respect and greet them. Help them carry groceries if needed. Likewise, when you are travelling on a bus, train or another form of public transport, earn the supplications of the elderly by allowing them to sit in your seat. Mufti Aḥmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states:

The supplications of the elderly are more readily accepted in the court of Allah Almighty. Allah Almighty does not turn away His elderly servants when they ask with their outstretched hands.⁸

May Allah Almighty grant us the ability to act upon the teachings of Islam, and the ability to respect and honour the elderly.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 17:23-24, Translation from Kanz al-Īmān

² Sunan Abī Dāwūd: 4,843

³ Jāmi’ al-Tirmidhī: 1,926

⁴ Shu‘ab al-Īmān: 7,893

⁵ Iḥyā’ al-‘Ulūm, vol. 2, p. 245; Shu‘ab al-Īmān: 10,996

⁶ Jāmi’ al-Tirmidhī: 2,029

⁷ Iḥyā’ al-‘Ulūm, vol. 2, p. 245

⁸ Mir’āt al-Manājīḥ, vol. 6, p. 516

Foods of the Messenger of Allah ﷺ

LIVER

Mawlana Ahmad Raza Attari Madani



The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ consumed liver as part of his diet. Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The first meal of the people of Paradise will be the caudate lobe of fish liver.”¹

Sayyidunā ‘Abdullah b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Two kinds of dead meat and two kinds of blood are halal for us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are liver and spleen.”²

The Nature of Liver

Liver is a hot temperament food.³ It removes toxins

from the body and promotes physical health.

Narrations about Liver

There are several narrations which mention liver. Some narrations inform us that the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ consumed it, while other narrations merely make mention of it.

1. Sayyidunā ‘Abd al-Rahman b. Abū Bakr رَضِيَ اللَّهُ عَنْهُمَا reports:

130 of us were once travelling with the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked us, ‘Do any of you have food?’ One man had a sā‘ of flour, which was then kneaded

into dough. After a while, a tall disbeliever passed by and he was herding his sheep. The Prophet ﷺ said to him, 'Will you sell the sheep or give them as a gift?' He replied, 'I will not gift them, but I will sell them.' So the Prophet ﷺ bought a sheep from him and it was slaughtered. Then he instructed for its liver to be roasted.

The narrator states, "By Allah, all 130 men had a share from the liver! The Prophet ﷺ gave some to those who were present and also kept a share for those who were absent. Then the meat was served on two trays. Although we ate to our fill, there was still some leftover." The narrator further mentions, "Then I loaded the trays on a camel."⁴

2. Sayyidunā Abū Rāfi' رَضِيَ اللَّهُ عَنْهُ states: I used to roast a goat's stomach [i.e. heart, liver, spleen, etc.] for the beloved Prophet ﷺ. After eating it, the Prophet ﷺ would offer salah without renewing his ablution.⁵

3. Sayyidunā Salama b. Akwa رَضِيَ اللَّهُ عَنْهُ reports that Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ slaughtered a camel and roasted its liver and hump for the Prophet ﷺ.⁶

4. Sayyidunā Burayda رَضِيَ اللَّهُ عَنْهُ narrates that on the day of Eid al-Fitr, the Prophet ﷺ would eat something before offering the Eid prayer. On the day of Eid al-Adha, he would not eat until he had returned from offering the Eid prayer. He would return from the Eid prayer and eat the liver of the slaughtered animal.⁷

Important Points from the Narrations

- ♦ A goat's liver usually suffices a handful of people, but one was sufficient to feed 130 people. This was a miracle of the final Prophet ﷺ.
- ♦ Consuming something that is cooked or roasted on a fire does not invalidate wudu

according to the Hanafi school of jurisprudence.

- ♦ On the day of Eid al-Fitr, it is a sunnah to eat something before offering the Eid prayer. On the Day of Eid al-Adha, it is a sunnah to eat the liver of the sacrificial animal after the Eid prayer.
- ♦ Eating roasted meat is proven through hadith.

Benefits of Eating Liver

As well as being consumed by the noble Prophet ﷺ, liver is a delicious food with many health benefits, some of which include:

- ♦ Liver contains many important nutrients like vitamin A, D, E, K, folic acid, and minerals that help remove toxins from the body.
- ♦ Liver is helpful in treating anaemia.
- ♦ It promotes healthy brain functions.
- ♦ It is a rich source of iron.
- ♦ It is better to cook liver as soon as possible, because fresh liver is more beneficial. Do not overcook it as it will become hard and tasteless. It can be easily digested when eaten with lemon.⁸

Note: Consult your doctor before consuming food for its medical benefits.

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 3,938

² *Sunan Ibn Mājah*: 3,314

³ *Khazāin al-Advia*, vol. 3, p. 359

⁴ *Ṣaḥīḥ al-Bukhārī*: 5,382

⁵ *Ṣaḥīḥ Muslim*: 797

⁶ *Ṣaḥīḥ Muslim*: 4,678

⁷ *Sunan Kubrā li al-Bayhaqī*: 6,161

⁸ *Derived from various websites*

Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ

Mawlana Adnan Ahmad Attari Madani

In an Anṣārī family, a child was born among the noble Companions عَلَيْهِمُ الرُّضْوَانُ. The mother presented the new-born to the revered Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the sunna of taḥnik and gave glad tidings that the child would lead a commendable life, die as a martyr, and enter Paradise.¹

In accordance with the blessed words of prophecy, this child lived a life of righteousness and prosperity, and finally embraced martyrdom. This blessed child who was honoured with these prophetic glad tidings was Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ. He was the first child to be born amongst the Anṣār after the emigration of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to Madina.²

Childhood:

He recounts a memorable account from his childhood, saying, “Once, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me two bunches of grapes and instructed me, ‘Eat one and take the other to your mother.’ But I ate both. Afterwards, when the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired about them, I replied, ‘I ate them.’ Hearing this, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held me by the ear.”³

Certainly, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holding him by the ear was out of compassion and for the purpose of rectification as is evident from the entire blessed life of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was veiled from this worldly life, Sayyidunā Nu‘mān b.

Bashīr رَضِيَ اللَّهُ عَنْهُ was 8 years and 7 months old.⁴

Virtues:

He is the nephew of the famous Companion, Sayyidunā ‘Abdullāh b. Rawāḥah رَضِيَ اللَّهُ عَنْهُ.⁵

He is counted from amongst the younger Companions عَلَيْهِمُ الرُّضْوَانُ.⁶

Appearance and habits

He had fine red lines in both of his eyes. His nose was long, his beard thick, and his speech was very endearing.⁷ He was devout in worship, soft-natured and an ascetic. He disliked argumentation without any reason.⁸ He was an eloquent orator.⁹ He was also an accomplished poet. He overflowed with munificence, wisdom, and love for the noble Prophetic Household.¹⁰

Benevolence

While serving as the governor of Homs, a man approached him, expressing his financial difficulties. With a humble gesture, he replied, “Currently, I do not have anything to offer you. Nevertheless, the people of Yemen have sent 20,000 (currency) for the people of Homs. If you permit, I can inquire among the people of Homs.”

The man gave permission, so he rose up on the pulpit, praised Allah Almighty, and addressed the people, saying, “A brother of yours is in major difficulty and in need of your assistance.”

The people responded, “Give him one dinar (from each person).”

He replied, “Do not do this. Rather, two people

should give him one dinar.”

The people said, “We are happy with this.”

He then said, “Money will be taken out for you all from the treasury. If you wish, I will hasten in giving this distressed person a share from it.”

The people agreed to this, so he took 10,000 dinars from the treasury and gave them to the man.¹¹

Love for the Prophet’s Family

In 59 AH, when the emissary of Sayyidunā Imam al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Muslim b. ‘Aqīl رَضِيَ اللَّهُ عَنْهُ arrived in Kufa and 12,000 people pledged allegiance on his hand, despite being the governor, Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ sided with the people of truth and did not take any steps against them.

One of Yazīd’s supporters began to say, “You are weak. Corruption is brewing in the city.”

He replied, “I would rather obey Allah Almighty and be called weak than disobey Him and be called strong.”¹²

When news reached him that Sayyidunā Imam al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ was coming to Kufah, he said, “The children of Fāṭima are dearer to me than Yazīd.” When Yazīd learned of this, he removed him from the position of governor, replacing him with Ibn Ziyād.¹³ Upon reaching Kufa, Ibn Ziyād put on Yemeni garments, donned a Yemeni shawl over his head, covering his face with it, and proceeded alone on a mule. The people assumed that Sayyidunā Imam al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ had arrived. Therefore, they began to cheer: “Welcome, son of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!” Thinking the same, Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ opened the door to the governor’s house, and in this manner, Ibn Ziyād was able to take over.¹⁴ Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ then left the city for the land of al-Shām.¹⁵

His political services

Sayyidunā ‘Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ or Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللَّهُ عَنْهُ appointed him to collect zakat.¹⁶ He served as a judge in Damascus in 53 AH and later became the governor of Yemen. After this, he held the position of governor in Kufa for 9 months.¹⁷ He was subsequently removed from the position of governor by Yazīd, prior to the incident

of Karbala. He then went to Syria and remained the governor of Homs until the end of his life. When Yazīd died in 64 AH, he invited the Companion Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللَّهُ عَنْهُ to Homs.¹⁸

Martyrdom:

After the martyrdom of Imam al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ, when Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللَّهُ عَنْهُ announced his Caliphate, he pledged allegiance to him, but the people of the city did not support him and raised a rebellion. He finally left the city, but was martyred on the way.¹⁹ This occurred towards the end of 64 AH or the beginning of 65 AH.²⁰ His resting place is in Dayr Nu‘mān (near Homs) in Syria.

Narrations

Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ narrated 114 hadith from the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Of these, five are agreed upon by Imams al-Bukhārī and Muslim رَحِمَهُمُ اللَّهُ عَلَيْهِمَا, whereas four are found in Ṣaḥīḥ Muslim alone, and one is recorded by Imam al-Bukhārī but not Imam Muslim رَحِمَهُمُ اللَّهُ عَلَيْهِمَا.²¹

(Footnotes)

¹ *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 760

² *Ṭabaqāt Ibn Sa’d*, vol. 6, p. 122

³ *Al-Isti’ab*, vol. 4, p. 61; *Al-Mu’jam al-Awsat*: 1,899

⁴ *Usd al-ghabah*, vol. 5, p. 341

⁵ *Al-Siqāt li-ibn Hibbān*, vol. 1, p. 454

⁶ *Siyar A’lam al-Nubala*, vol. 4, p. 494

⁷ *Tarikh Ibn ‘Asākir*, vol. 62, p. 126

⁸ *Al-Kamil Fi al-Tareekh*, vol. 3, pp. 386,387

⁹ *Tarikh Ibn ‘Asākir*, vol. 62, p. 123

¹⁰ *Al-Isti’ab*, vol. 4, p. 62

¹¹ *Al-Isti’ab*, vol. 4, p. 62; *Al-Muntazam*, vol. 5, p. 334

¹² *Tarikh Ṭabari*, vol. 9, p. 163

¹³ *Al-Mahasin wa al-Masawi*, p. 55

¹⁴ *Tarikh Ṭabari*, vol. 9, p. 174

¹⁵ *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 704

¹⁶ *Tarikh Ibn ‘Asākir*, vol. 40, p. 221

¹⁷ *A’lam lil Zirikli*, vol. 8, p. 36

¹⁸ *Ṭabaqāt Ibn Sa’d*, vol. 6, p. 122

¹⁹ *A’lam lil Zirikli*, vol. 8, p. 36

²⁰ *Siyar A’lam al-Nubala*, vol. 4, p. 495; *Tarikh Ibn ‘Asākir*, vol. 62, p. 127

²¹ *Siyar A’lam al-Nubala*, vol. 4, p. 494

Walk the Path of Husayn

A Heartfelt Plea



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

The mention of Husayn sets in motion a tide of profound reflections. He was the cherished grandson of the beloved Prophet ﷺ, adorned as the resplendent blossom from the tree of our Master ﷺ. He is the leader of youth in Paradise and the source of solace to the eyes of Sayyidatuna Fatima رَضِيَ اللَّهُ عَنْهَا. Endowed with the valorous spirit inherited from his gallant father, he epitomized bravery in every aspect. His unwavering pursuit was the pleasure of his Lord, as he devotedly traversed the path of truth, unwavering and unyielding to the shackles of falsehood. As a devoted servant of Allah Almighty, he dedicated his days and nights to worship, crafting a symphony of obedience. In both conflict and peace, he assumed his rightful role, beckoning the flawed towards perfection and illuminating the way for the already perfected.

Considering the current state of the world, although not everyone may be capable of entering the battlefield and embodying the Husayni character, the field of peace and action is still open for everyone. Everyone can practically exhibit Husayni characteristics if they desire, in fact, it is required for

everyone to do so because it is the need of the time as well as a requirement of the religion.

Blessed Husayni character causes an enemy to become a devotee

Once, a person who used to harbour hatred towards Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ began verbally abusing Imam Husayn رَضِيَ اللَّهُ عَنْهُ and his honourable father. Instead of scolding him or responding in an inappropriate manner, Imam Husayn رَضِيَ اللَّهُ عَنْهُ recited Ta'awwudh and Basmala followed by these noble verses:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٩٩﴾ وَإِنَّا نَرَاكَ عَيْنًا مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٠﴾ إِنَّ الدِّينَ اتَّقُوا إِذَا مَسَّهُمْ طَيفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٠١﴾

“O Beloved; adopt forgiveness, and command good, and turn away from the ignorant. And O listener! If a whispering from Satan provokes you; so, (immediately) seek refuge in Allah; indeed, He is All-Hearing, All-Knowing. Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open-up.”¹

After reciting these verses, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ said to the individual: "Lighten your burden! I beseech Allah Almighty to forgive both me and you." Then, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ supplicated for him. The person was treated with such forgiveness, tolerance, and kindness by Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ that his enmity transformed into love at once, and he said, "There is no one on the face of the earth more beloved to me than him (Imam Ḥusayn) رَضِيَ اللَّهُ عَنْهُ and his father (Sayyiduna Ali) رَضِيَ اللَّهُ عَنْهُ."²

Abundant worship performed by the leader of heavenly youth

Imam Zain al-ʿĀbidīn رَحِمَهُ اللَّهُ عَلَيْهِ states regarding his respected father: "كَانَ يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ" "He used to perform a thousand voluntary units of salah during the day and night."³

My Imam performed all acts of goodness abundantly

Imam Ibn al-Athīr al-Jazarī رَحِمَهُ اللَّهُ عَلَيْهِ writes: "Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ used to frequently observe fasting, prayers, Hajj, charity, and all acts of goodness. It is narrated that he performed 25 Hajj journeys by foot."⁴

Last prayer of his life was also performed in congregation

On the morning of the 10th of Muharram, 61 AH, my master Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ even performed his last prayer in congregation.⁵

He even showed compassion to the bloodthirsty

On the Day of Ashura, resolute and unwavering, my Imam delivered a sermon before the assembly of Yazid's adherents. With fervent urgency, he warned them of the perilous consequences that awaited their souls in the Hereafter. He said to them, "The shedding of innocent blood is an abomination, invoking the wrath of the Almighty. I beseech you, refrain from this grievous sin. I have not stained my hands with the blood of another, nor have I set ablaze homes or unleashed harm upon any soul. If you do not want me to come to your city, let me return. I seek naught from you. Why do you yearn for my demise, and how shall you cleanse your souls

from the guilt of my blood? What answer will you give on the Day of Judgment?"⁶ However, these unfortunate individuals were not affected at all by these words of advice; instead, they continued to destroy their own afterlife, and in the end, they martyred the blessed son of Sayyidatuna Fatimah رَضِيَ اللَّهُ عَنْهَا, thereby ruining their own hereafter.

I plead to all devotees of the Companions and the Prophet's Family! Alongside contemplating the virtuous character of Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, let us also assess our own conduct. The eminent Imam, in his magnanimity, pardoned those who slandered him and extended his goodwill towards those who bore animosity against him. In contrast, we often lash out at those who oppose us. Consumed by thoughts of revenge, we inflict harm upon them, consequently tarnishing our own lives in this world and jeopardizing our Hereafter. Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ observed the prescribed prayers on time and engaged in abundant voluntary prayers.

Even while surrounded by enemies, he prayed in congregation. Yet we, who claim to love the noble Imam, spend our precious lives distant from righteousness and engrossed in sins. Instead of prioritizing the fulfilment of our Islamic obligations, we only give importance to earning and building worldly possessions. The honourable Imam sacrificed everything for the preservation of Islam, while we completely disregard the commands of Islam just to acquire the lowly wealth of the world. The martyr of Karbala had a beard and wore an imamah, while we neglect this great Sunnah of keeping a beard. Let alone the imamah, we are reluctant in even wearing a skull cap on our heads. Is this Ḥusayni love? May Allah Almighty grant us the ability to adopt the true essence of Ḥusayni character.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 7:199-201, Translation from *Kanz al-Īmān*

² *Tafsīr al-Bahr al-Muheet*, vol. 4, p. 446; *Tafsīr al-Qurtubī*, vol. 4, p. 250

³ *al-Iqd al-Farīd*, vol. 3, p. 115

⁴ *Usd al-Ghaabah*, vol. 2, p. 28; *Tarīkh Ibn 'Asākir*, vol. 14, p. 180

⁵ *Al-Kamil Fī al-Tarīkh*, vol. 3, p. 417

⁶ *Sawanih Karbala*, p. 137

INTERPRETATION OF YOUR

DREAM

Mawlana Muhammad Asad Attari Madani

Dream: I was wearing a gold ring in the dream. In another instance, I saw myself in Makkah and Madinah when suddenly everyone around me began to run from a flood. I clung to the Green Dome.

Interpretation: As for the first dream, it is a positive dream for a woman and signals increased wealth, status, and honour. The second dream signals hardship. Give charity and pray to Allah for ease.

Dream: My mother saw my father giving her poultry.

Interpretation: This is not a meaningful dream. It is normal to dream about everyday matters like this.

Dream: I saw a calamity passing overhead and heading towards my maternal uncle's son. I then proceeded to shout and tell him, "A calamity is coming."

Interpretation: May Allah Almighty protect you and him. Supplicate and read the prescribed litanies for protection.

Dream: I saw a green dome which had light and smoke rising near it. I get close to it and say, "This is not Madinah, but the dome of our graveyard." A man is with me whom I do not see, and he says, "A ticket to Madinah can be attained here." When I look down, I see a plane next to the dome. The man with me said, "Take a *mahram*¹ with you and go." An unknown child then appears, and I submit his passport and mine to the man.

Interpretation: May Allah Almighty grant you countless visits of Madinah with utmost decorum. This dream is a sign of your love for the blessed city. Strive to find the means of travelling there. Supplicate and continue making requests to the beloved Prophet ﷺ. You will be blessed to visit Madinah with the grace of Allah.

Dream: What does it mean to see a domesticated eagle in one's dream?

Interpretation: Seeing an eagle obeying you is a sign of receiving a position of authority, being someone who helps others, and gaining strength.

Dream: What does it mean to see wheat kernels in one's dream?

Interpretation: Seeing wheat kernels is a sign of being wealthy. If the individual who saw this dream is poor, their sustenance will be increased.

Dream: My mother saw my deceased grandmother in her dream last night. She was wearing white clothing and her face was resplendent with light. She said to my mother, "I am going for umrah. All of you take care of yourselves."

Interpretation: This is a good dream. Seeing someone who has passed away in good condition is a positive sign. Having said this, continue to make du'a for her and convey reward to her soul profusely.

(Footnotes)

¹ In this case, a male relative from her unmarriedable kin.

New Writer



The Qualities of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام in the noble Quran

Muhammad Junaid Attari
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Attar, Attock)

Allah Almighty, out of His mercy and wisdom, sent prophets and messengers as guides for humanity. These chosen individuals were bestowed with attributes that were beyond reproach, making them

worthy of their noble positions. He granted them special proximity to Himself. Among the Prophets and Messengers are the five most superior who are known as the “Determined Ones” (*ūlū al-‘azm*). This ongoing series in the monthly magazine explores the attributes of these prophets as mentioned in the Quran. In this part we will learn about the attributes of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, who is second in rank from among the *ūlū al-‘azm*. In fact, Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام is the most superior person after the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let us read about his attributes that are mentioned in the Quran:

1. The pure friend (*khalīl*) of Allah

Almighty

It is mentioned in the Quran:

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥)

*"Allah made Ibrāhīm His close friend."*¹

Khalīl is a pure, close friend who is not focused on anything other than his friend. Another definition of *khalīl* is that devotee whose love is complete and contains no form of distraction or harm. These descriptions apply to Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام.²

2. Truthful one and informer of the unseen

Allah Almighty states regarding Sayyidunā Ibrāhīm

عَلَيْهِ السَّلَام:

*"And remember Ibrāhīm in the Book; indeed, he was Siddique (i.e. exceptionally truthful), a Conveyer of the unseen news (i.e. a Prophet)."*³

He always spoke the truth and was a prophet too.⁴

3. Greeted and given glad tidings by the angels

Allah Almighty granted Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام glad tidings of two sons via the angels, and the angels also presented their greetings to him. Just as it is stated in the Quran:

*"Our angels indeed came to Ibrāhīm with glad tidings, they said, 'Salaam,' he responded, 'Salaam,' and without any delay brought a roasted calf."*⁵

In this verse, the angels appeared to Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام in handsome, youthful forms and conveyed the joyful news of the forthcoming birth of Sayyidunā Ishāq and Sayyidunā Ya'qūb عَلَيْهِمَا السَّلَام. The angels greeted him with peace (*salām*) and he responded in kind.⁶

4. His forbearance, fear of Allah Almighty and turning to Him

The Quran mentions regarding these attributes:

إِنَّ إِبْرَاهِيمَ كَانَ أَوْاهً مُّسِيئًا (٥)

*"Indeed, Ibrāhīm is most forbearing, tender-hearted, and repentant."*⁷

Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام has been highly praised in this verse. When he came to know that the angels had come to destroy the nation of Lūt, he was aggrieved and became fearful of Allah Almighty. This is why Allah Almighty described him as forbearing (*ḥalīm*) and fearful of Allah Almighty (*awwāh*). These qualities naturally drive a person to become penitent. Hence, he is also described as repentant (*munīb*).⁸

5. Following Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام and his companions

Allah Almighty gave the command to follow him and his companions. Hence, it is stated:

*"Indeed, there was a good example for you to follow in Ibrāhīm and those with him."*⁹

May Allah Almighty give us the ability to study the lives of the noble Prophets عَلَيْهِمُ السَّلَام and follow their example, and may He grant us their blessings.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 4:125, Translation from Kanz al-Īmān

² Širāṭ al-Jinān, vol. 2, p. 316

³ Al-Quran, 19:41, Translation from Kanz al-Īmān

⁴ Širāṭ al-Jinān, vol. 6, p. 107

⁵ Al-Quran, 11:69, Translation from Kanz al-Īmān

⁶ Širāṭ al-Jinān, vol. 4, p. 464

⁷ Al-Quran, 11:75, Translation from Kanz al-Īmān

⁸ Širāṭ al-Jinān, vol. 4, p. 470

⁹ Al-Quran, 60:4, Translation from Kanz al-Īmān

WORD SEARCH

Dear children! The Holy Quran is the final revealed book which was sent by Allah Almighty to guide humanity. This book contains knowledge about everything. Even if all the people of the world got together, they could not make a book like it. Allah Almighty revealed this book to his final Prophet, our master Muhammad ﷺ.

Allah Almighty has taken an oath by many things in the Holy Quran. By joining the letters from left to right and top to bottom, you must find the names of five things that Allah Almighty took an oath by, just like the word “Fajr” has already been highlighted for you in the table below.

Words to be found:

Asr

Adiyat

Duha

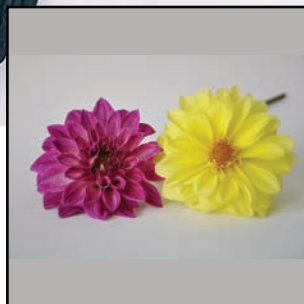
Shams

Mursalat

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



A childless man should observe 7 voluntary fasts and when the time of iftar approaches on each day, he should recite *Yā Muṣawwiru* (يَا مُصَوِّرُ) 21 times and blow on water. His wife should drink the water. If she is also fasting, she can break her fast with this water at iftar time. By the grace of Allah Almighty, the couple will be blessed with a righteous child. A barren woman can also perform this action by blowing on water and then breaking her fast with the same water (both the husband and wife can perform this practice at different times too).¹



Yā Māni'ū Yā Mu'ī (يَا مَانِعُ يَا مُعِِي) - Recite this 20 times. If the wife is upset, the husband should sit on the bed and recite it before going to sleep. If the husband is upset, the wife should sit on the bed and recite it before going to sleep. Peace and mutual understanding will flow into their hearts, إِنَّ قَسَاءَ اللَّهِ (Duration: Until the desired outcome is achieved).²



Recite the Bismillah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) 7 times, *Āyat al-Kursī* once, *Surah al-Falaq* three times, and *Surah al-Nas* three times (read the Bismillah completely before *Surah al-Falaq* and *Surah al-Nās* each time). Invoke peace and blessings on the Prophet once in the beginning and end and blow on three red chillies. Then, rotate these chillies around the patient's head 21 times and place them in a burning stove. By the will of Allah Almighty, the effect of the evil eye will be removed.³



The one who writes or has 'لَا إِلَهَ إِلَّا اللَّهُ' written 76 times on paper, etc., washes it with blessed Zamzam water and drinks it will be protected from harmful diseases by the will of Allah Almighty.⁴

¹ *Zindah Beti Kunwayn Mein Phaynk Di*, p. 23

² *40 Ruhani Ilaj Ma'a Tibbi Ilaj*, p. 10

³ *Beemar 'Abid*, p. 44

⁴ *Beemar 'Abid*, p. 37



Major Events *of* Dhū al-Ḥijjah & Muḥarram

14th Dhū al-Ḥijjah 1370 AH

The Amir of Ahl al-Sunnah's father, Ḥājī 'Abd al-Raḥmān Qādirī passes away – رَحْمَةُ اللَّهِ عَلَيْهِ

Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah

Attar: The Life and the Journey

18th Dhū al-Ḥijjah 35 AH

The third Caliph of Islam, 'Uthmān b. 'Affān is martyred – رَضِيَ اللَّهُ عَنْهُ

The Dhū al-Ḥijjah editions of Monthly Magazine Faizan-e-Madinah, from 1438 to 1443 AH

Miraculous Wonders of Usman-e-Ghani

18th Dhū al-Ḥijjah 1296 AH

The spiritual guide of Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ, Sayyid Āl-i Rasūl Mārahawī passes away – رَحْمَةُ اللَّهِ عَلَيْهِ

The Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah

19th Dhū al-Ḥijjah 1368 AH

A successor of Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ, Sayyid Na'im al-Dīn Murādābādī passes away – رَحْمَةُ اللَّهِ عَلَيْهِ

The Dhū al-Ḥijjah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah

20th, 21st and 22nd of Dhū al-Ḥijjah

Death ann of the celebrated saint, ‘Abdullāh Shāh Ghāzī – رَحْمَةُ اللَّهِ عَلَيْهِ

The Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah

1st Muḥarram 24 AH

The second Caliph of Islam, ‘Umar b. al-Khaṭṭāb, is martyred – رَضِيَ اللَّهُ عَنْهُ

The Muḥarram editions of Monthly Magazine Faizan-e-Madinah, from 1439 to 1444 AH

Faizān-i-Fārūq-i-Azam

2nd Muḥarram 200 AH

The scholar and gnostic, Sayyidunā Ma‘rūf al-Karkhī passes away – رَحْمَةُ اللَّهِ عَلَيْهِ

The Muḥarram 1439 AH edition of Monthly Magazine Faizan-e-Madinah

5th Muḥarram 664 AH

Death ann of the famous saint and knower of

Allah, Farīd al-Dīn Mas‘ūd, popularly known as Bāba Farīd Ganj Shakar – رَحْمَةُ اللَّهِ عَلَيْهِ

The Muḥarram editions of Monthly Magazine Faizan-e-Madinah, from 1439 to 1440 AH

Faizān-i-Baba Farīd Ganj-i-Shakar

8th Muḥarram 1380 AH

The successor of Imam Aḥmad Razā Khān and erudite scholar of Islam, Muhammad Ḥashmat ‘Alī Khān Razawī passes away – رَحْمَةُ اللَّهِ عَلَيْهِ

The Muḥarram 1439 AH edition of Monthly Magazine Faizan-e-Madinah

10th Muḥarram 61 AH

The massacre of Karbala takes place, in which the Prophet’s grandson, Imam Ḥusayn, and those accompanying him are martyred – رَضِيَ اللَّهُ عَنْهُمْ

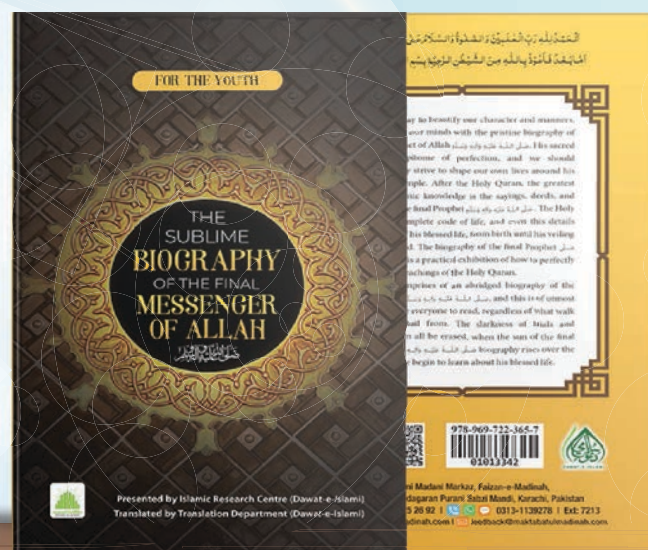
The Muḥarram editions of Monthly Magazine Faizan-e-Madinah, from 1439 to 1444 AH

Marvels of Sayyiduna Imam Husayn Sawānih-i-Karbālā

The Sublime Biography of the Final Messenger of Allah ﷺ

In this book, you shall find description of the sacred life of Allah’s Messenger ﷺ, explained in eloquent fashion

- Blessed Birth of the Beloved Prophet ﷺ
- After the Passing of his Parents
- Marrying Sayyidatuna Khadija رَضِيَ اللَّهُ عَنْهَا
- Divine Revelation and the Stages of the Propagation of Islam
- Blessed Passing
- And much more...



One Account, One Miracle

The Camel's Complaint

Mawlana Haydar Ali Madani



As Khubayb and Suhayb endured the scorching heat and the incessant blaring of horns, Khubayb's headache worsened. "How long until we're home?" he asked, turning to Suhayb.

"You have asked me the same question five times in the past ten minutes and my answer is still the same. I don't know." They were on their way back from school but were held up in a traffic jam. At first, it looked like it was normal traffic that would pass after a while, but the cars had not moved for ten minutes. The driver of the school bus and other drivers got out to see what was causing the hold up. The traffic jam had ruined the excitement of the weekend.

"I think there's been an accident," said Khubayb.

"Allah forbid," replied Suhayb. The driver returned, and the children asked what was causing the holdup. The driver said that a donkey has collapsed in the middle of the road because of the heavy load it was carrying. After a while, the traffic began to ease, and Suhayb looked out of the window to see the donkey and the cart it was pulling.

Upon finally arriving home, Khubayb and Suhayb spotted their anxious mother pacing back and forth in the courtyard. Their mother turned towards them, her face a mix of relief and concern. "Where have you been?" she exclaimed, her worry evident in her voice. "Do you know what time it is?"

"Don't worry Mum, I'll tell you everything," said Khubayb reassuringly. After explaining what happened, Mum told them to freshen up and have something to eat.

After the 'Aṣr prayer, Grandad sat on a chair on the lawn and started reading a book whilst the brothers were busy playing games. Mum called Suhayb inside, and when he returned to the garden, he was carrying a tray covered with a cloth.

"Don't eat yet. Let me wash my hands first," said Khubayb hurriedly.

Suhayb responded, "Do not eat the food yet because it is niyāz for the month of Muḥarram. Grandad will recite Fātiḥah upon it before we eat. Mum said she will prepare plates for us to give to the neighbours too."

After dinner, both brothers sat in Grandad's room. They knew it was the weekend tomorrow so they could talk with Grandad all night. Khubayb started the conversation, "Grandad, when we were coming back from school, a donkey caused a colossal traffic jam. There shouldn't be any donkeys pulling carts in the city."

"The donkey didn't cause the traffic jam on purpose. What happened to it Suhayb?" Granddad asked.

"The poor donkey was carrying a mountain of bricks in the unforgiving heat. The donkey

collapsed, then people came together to take the bricks off of it. Then they dragged it to the side of the road.”

Grandad shook his head in disbelief and said, “It is strange that we do not understand that animals have feelings too. They can feel pain. One day, the beloved Prophet ﷺ entered the garden of an Anṣārī companion and saw a camel. When the camel saw the beloved Prophet ﷺ, it started to cry. The beloved Prophet ﷺ passed his hand over the area behind the camel’s ear to comfort it, and it became calm. The Prophet ﷺ called the owner of the camel immediately and said, ‘Do you not fear Allah with regards to this animal which Allah has made you the master of? It has complained to me that you keep it hungry and load it heavily which fatigues it.’¹ So what have you learned from this, children?”

“This is a miracle of the beloved Prophet ﷺ that he understood what the animal was saying,”

said Suhayb.

“We should not burden an animal with more than it can carry,” added Khubayb.

“Well done children! Now get ready to sleep and remember to recite Tasbīh-e-Fāṭimah.”

Tasbīh-e-Fāṭimah

Recite اللَّهُ أَكْبَرُ 33 times, سُبْحَانَ اللَّهِ 33 times and اللَّهُ أَكْبَرُ 34 times before going to sleep.

Virtue of Reciting Tasbīh-e-Fāṭimah

The one who recites Tasbīh-e-Fāṭimah before going to sleep will wake up fresh and energetic ²إِنْ شَاءَ اللَّهُ.

(Footnotes)

¹ Sunan Abī Dāwūd: 2,549

² Al-Wazīfat al-Kareema, p. 30

A COMPREHENSIVE GUIDE TO Funeral Rites In Islam

A greatly informative work discussing funeral and burial rites according to Islamic methodology. In this, you can find the following and more:

- Excellence of funeral rites in Islam
- Visiting the Sick
- Detail about Ghusl of the deceased
- What should be the size of a grave?
- Detail about the Fidyah of Salah
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Leading by Example

Mawlana Rashid Ali Attari Madani

After Jumu'a prayer, I had lunch and laid down to observe the Sunnah practice of a siesta. I rested for a while, but was unable to fall asleep. I felt like talking to my four-year-old daughter Haniya. So, while lying down, I called out to her. "Yes Daddy," said Haniya while running into my room. I picked her up, and as we lay down together, I said, "My dear daughter, let's sleep for a little while."

Haniya innocently replied, "Daddy, it's still morning yet. It's not night yet, is it?" In Haniya's dictionary, there are only two times; morning and night. Whether it is the time after Fajr or before sunset, she calls it morning. And she defines night as the darkness that sets in until it is morning again. Noon, afternoon, evening, she doesn't use any of those terms. That is why she even referred to the time after Friday prayers, as morning. In response, I told her that it was not a problem, we just need to sleep for a little while. Immediately, she replied in her sweet little voice, "Daddy, the second hadith in my book says that sleeping during the morning stops sustenance."

Although taking a nap during the afternoon is a sunnah, in a state of amazement and delight, I kissed my darling daughter, showed her affection, and sent her to play. It struck me that despite her young age, she had internalized a hadith from her school lesson to the point where she observed my actions in relation to that hadith. Children closely observe and take note of our behaviour and actions. They learn from every action we do in front of them, including our sitting, standing, talking, sleeping, and waking up. One of those actions is not waking up for Fajr in the morning. Sleeping in very late on days off is worth paying attention to.

A hadith states:

الصُّبْحَةُ تَمْنَعُ الرِّزْقَ

"Sleeping at dawn prevents sustenance."¹



It is mentioned in another hadith that Sayyidatuna Fatima al-Zahra رَضِيَ اللَّهُ عَنْهَا said: "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by me at dawn while I was lying down, and he gently moved me with his blessed foot and said, 'My daughter, stand! Be present for the sustenance provided by your Lord, and do not be from the neglectful ones. Indeed, Allah Almighty distributes sustenance among people between dawn and sunrise.'"²

The erudite scholar, Burhān al-Dīn al-Zarnūjī رَحِمَهُ اللَّهُ writes that sleeping in the morning diminishes sustenance, and habitually sleeping excessively leads to poverty and neediness.³

The ulema state:

وَيُكْرَهُ النَّوْمُ فِي أَوَّلِ النَّهَارِ

"Sleeping in the early part of the day is disliked."⁴

Fatwa number WAT-1209 of Dar ul Ifta Ahl al-Sunnah (Dawat-e-Islami), states:

Sleeping after Fajr without any need, is disliked according to the honourable jurists. The blessed hadith also mention that the time from true dawn until the rising of the sun, is when Allah Almighty distributes sustenance among His creation. Therefore, those who sleep during this time are classed as heedless.

From these narrations and fiqh rulings, it becomes evident that unnecessarily sleeping in the morning is one of the causes of financial difficulties and unemployment. Therefore, make an effort to wake up in the early morning, perform the Fajr salah and stay awake until sunrise, so that your children can learn from your example.

(Footnotes)

¹ Musnad Imām Aḥmad: 530; Shu'ab al-Īmān: 4,731

² Shu'ab al-Īmān: 4,735

³ Ta'leem al-Muta'allim, p. 123

⁴ Fatāwā 'Ālamgīri, vol. 5, p. 376



Six Names for Boys and Girls

The final Prophet صَلَّى اللَّهُ 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."¹

Here are six names for children with their meanings and associations.

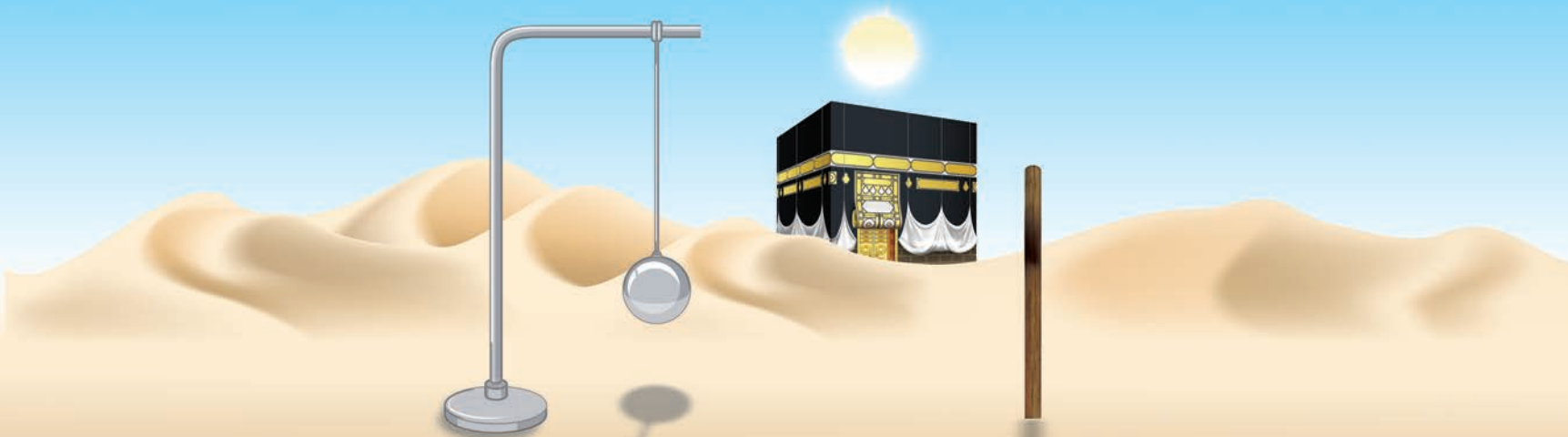
Three names for Boys:

Name	When addressing them	Meaning	Association
M u h a m m a d	A b d a l - W a h h a b	Abundantly Giving	An attributive name of Allah prefixed with the term Abd
Muhammad	Azeem	Honourable and esteemed	A title of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
Muhammad	Mustafa	Chosen	An epithet of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Three names for Girls:

Name	Meaning	Association
Lubna	Beautiful	The name of an honourable female Companion رَضِيَ اللَّهُ عَنْهَا
Faria (Fāri'a)	Long-haired	The name of an honourable female Companion رَضِيَ اللَّهُ عَنْهَا
Qurrat al-Ayn	Coolness of the eye	The name of an honourable female Companion رَضِيَ اللَّهُ عَنْهَا

¹ Jam' al-Jawāmi': 8,875



Ascertain the correct direction of Qiblah with the help of the sun on 15th and 16th July

Twice a year (on 27th and 28th May, and 15th and 16th July), the sun is positioned exactly above the holy Ka'ba. At that time, with the help of the shadow cast by any object, the correct direction of Qiblah may be ascertained easily (for masajid and homes etc.).

Method: On 15th or 16th July, at 12:27 pm, according to Saudi Arabia Standard Time (GMT+3) and 2:27 pm according to Pakistan Standard Time (GMT+5), vertically erect a stick or rod so that it is not inclined to any side. You may even tie something heavy at the end of a thread and hang that as well.

Now, make a mark on the shadow created at the aforementioned time. Now, by turning in the direction of that piece of wood, rod or thread while standing at the mark of the shadow, you will be in the exact direction of Qiblah. (There is no harm if this process is done 2 or 4 minutes early or late)

Ruling: If one offered salah to the right or left of the exact direction of Qiblah within 45 degrees, it is valid.¹

Some famous countries and the schedule of the times of ascertaining the correct direction of Qiblah in them

Ghana, Gambia, Mauritania, Mali, Togo etc.	9:27AM	UK, Iceland, Ireland, Benin, Niger, Nigeria, Congo etc.	10:27AM
Albania, Austria, Denmark, France, Italy, Netherlands, Egypt, Norway, Spain, Sweden, Botswana, Lesotho, Malawi, Mozambique South Africa etc.			11:27AM
Saudi Arabia, Bahrain, Iraq, Kenya, Kuwait, Qatar, Tanzania, Yemen, Sudan, Bulgaria, Greece, Turkey, Jordan, Lebanon, Palestine, Syria etc.			12:27PM
United Arab Emirates, Oman, Mauritius etc.	1:27PM	Iran, Afghanistan	1:57PM
Pakistan, Tajikistan etc.	2:27PM	India, Sri Lanka.	2:57PM
Nepal	3:12PM	Bangladesh	3:27PM
Indonesia (Java), Thailand			4:27PM
China, Hong Kong, Malaysia, Philippines, Singapore, Taiwan, Indonesia (Kalimantan) etc.			5:27PM
Japan, Korea			6:27PM

(Footnotes)

¹ Bahār-i-Sharī'at, vol. 1, p.487 derived, Maktaba-tul-Madinah Karachi

Guaranteed Paradise

Mawlana Muhammad Jawayd Attari Madani

Our beloved and final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

مَنْ يَكْفُلُ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا، وَأَتَكْفُلُ لَهُ بِالْجَنَّةِ

“Whoever guarantees me they will not ask for anything from people, I guarantee them Paradise.”¹

It is not appropriate to needlessly make requests to everyone. Nobody thinks good of a child who does this. In fact, Allah Almighty does not like someone who always asks others for their needs.

Some children have a habit of always asking like this. For example, one child may see another eating something and ask for that thing. Or at school, they ask to use other children’s pens or pencil sharpener. They even ask for money from guests who visit their home!

This is not a good thing to do. It is a bad habit to ask others for food or anything else over and over. Kids who do this are always focusing on what other children have. This can even lead to them taking and eating things given by complete strangers. Whatever

they take can also have dangerous substances mixed in, leading to the child suffering harm in some way.

Summary

- ♦ Do not constantly ask people for things.
- ♦ Do not eat anything a stranger gives to you.
- ♦ Be happy and thankful for what Allah has given you.
- ♦ If you need anything at all, politely ask your parents instead of anyone else.

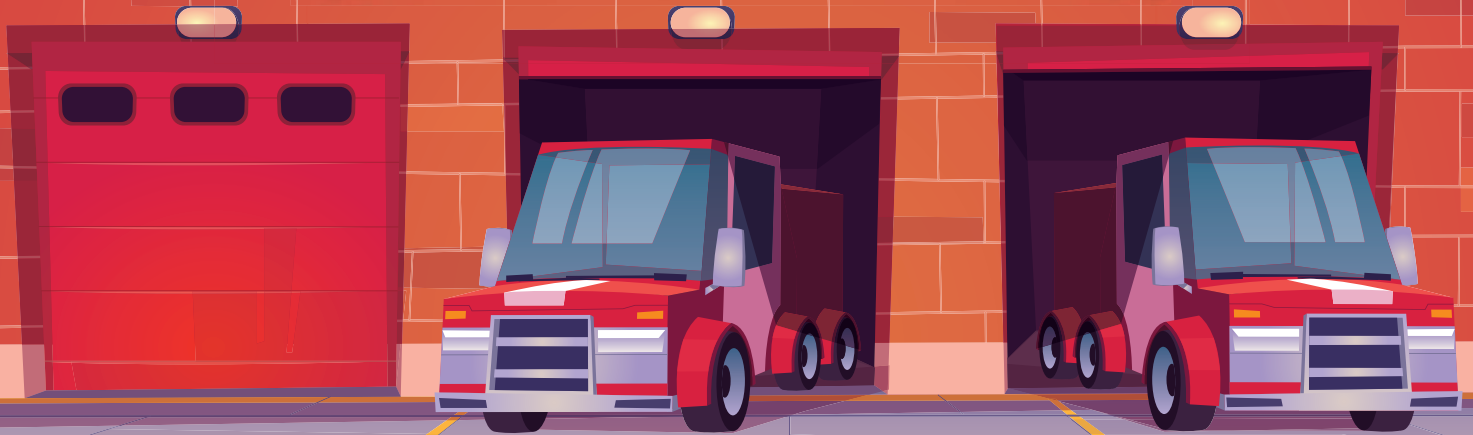
May Allah Almighty allow us to avoid the bad habit of asking from people.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Sunan Abi Dāwūd: 1,643

Fire Station



Mawlana Haider Ali Madani

“Mum, we're going on a school trip tomorrow, but either you or Dad needs to sign this form first,” Little Zayd eagerly informed his mother, holding up the paper. His mother, in the midst of her kitchen tasks, gently interrupted him. “That's wonderful, Zayd. But finish your food first, and then bring me the form.” After finishing his meal, Little Zayd took the form to his mother, who was in the kitchen. She looked at the letter which had the following message:

Dear Parents. A trip to the fire station has been planned for Year 4 and Year 5. If you want your child to take part in this trip, please sign the permission slip below. Children who will not be participating will have the day off.

“Fine. Dad can sign it when he comes back from work. Put it on the table in his room,” said Mum, handing the form back to Little Zayd.

The next day, Year 4 and Year 5 were stood in separate lines in the assembly hall. The rest of the students were in their classrooms. The bus arrived and before the children got onboard, Mr. Farooq said, “Nobody wander off away from the group without permission, and do not cause any trouble. Now, walk in your lines and sit in the bus.”

In less than an hour, they arrived in front of the gates of a large building, the words “Fire Station” written on it in vibrant yellow. The driver whizzed the bus

inside and stopped near the entrance to the main hall. Then, Mr. Farooq, a wise and kind-hearted teacher, gathered the children and instructed them to step out of the bus. As they were forming neat lines, their faces lit with excited smiles, ten people in red uniforms were standing by the entrance, and Mr. Farooq greeted them all. Then one of them came forward, greeted the children and said, "Children! Fire is a very dangerous thing we must protect ourselves from. You have probably only seen a fire burning on a stove, but sometimes a fire can spread across entire houses and factories. If something like this occurs, fire stations are called to put out the fire. Whenever you see a large fire, call 999 immediately. Now, follow me."

After saying this, he led the children into a room called the control room. There was a table in the middle of the room with lots of telephones. The children had never seen so many in one place before.

"Whenever someone calls the fire station, the call is answered in this room by an operator. The operator will then ask for important details about the fire. Can you see this button?" the man asked as he pointed towards a red button by the door.

"If the fire is severe, the operator will press this button and an alarm will sound. The staff are put on high alert. Now I will show you a fire truck." He led the children beyond the main hall and into an open garage in which there were large red trucks.

"When your parents tell you to get ready for school, how long do you take? Some of you will take ten minutes, fifteen minutes and even up to thirty minutes. When the fire alarm goes off, the firefighters get ready and are standing by the truck in two minutes."

"Only two minutes?" the children said in amazement.

"Absolutely!" exclaimed the firefighter, delighted by the students' question. "They put on their fire-resistant clothing and boots and sit in the truck in only two minutes. Normally four people sit in each truck. The red light on top of the truck is the siren. As soon as the truck sets off, the siren goes off to alert other drivers to give way. This allows the truck to reach the fire as soon as possible." Another student raised his hand to ask a question, "If a tall building is on fire, how do you put out the fire?"

"Good question. Here, I will show you the answer." He then asked a colleague to bring the fire truck out of the garage. Then the children saw a ladder being raised from the top of the truck until it was completely upright.

"This is called a Bronto Skylift. There is a platform upon which two or three people can stand. This is used to extinguish fires in high places." When the fire truck exited the garage, the children saw a motorcycle behind it. Mr. Farooq asked about it and the man answered, "Sometimes it is difficult to enter tight alleyways with the truck. So, the motorcycle is used instead."

Excitement filled the air as the children entered the main hall, where a group of courageous firefighters stood, ready to face any challenge that came their way. Mr. Farooq, with great admiration in his voice, addressed the children, "These brave firefighters are the true heroes who fearlessly confront the fires that we dare not approach. They risk their lives to protect and save us. Let us show our gratitude and respect by saluting them."

Q I WILL ALSO LEARN THE QURAN

Umm Milad Attariyya

Allah Almighty bestowed upon humanity the greatest book, the Noble Quran, as a guidance for mankind. Just as the Quran provides commandments and guidance for men, it also addresses women with specific laws and advice. It is crucial for women to learn, read, and live by the Quran, as it leads to deliverance in the Hereafter and success in this realm.

Although numerous women possess love for the Quran, recite it, and make efforts to embody its teachings, a significant number do not engage with the Quran and remain distanced from its teachings. In fact, there are women who do not know how to read the Quran and do not prioritize learning it. While they find time for worldly matters, they neglect the Quran. It is important to remember that by establishing a close connection



with the Quran, not only will one experience its spiritual and enlightening blessings, but their children and future generations will also reap its blessings.

History recounts women who were dedicated to the Book of Allah, reciting it abundantly, despite other commitments. A remarkable example is found in

the mother of Shaykh ‘Abd al-Qādir al-Jīlānī. She would recite the Quran extensively, to such an extent that Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ memorized 18 parts of the Quran while still in her womb.¹ This incident is a clear example that the blessings and radiance of reciting the Holy Quran also extend to the offspring of those mothers who regularly engage with it.

We should pause and think for a moment if as believers we have thus far been unable to correctly recite the Book of Allah. Let us evaluate our lives and comprehend that we have not found enough time in all these years to learn how to recite the words of our Beloved Lord in the manner He has commanded us. However, there is still time to develop the passion for reciting the Quran with proper pronunciation and articulation.

Moreover, since women also bear the responsibility of educating and nurturing their children, it is incumbent upon them to ensure that their children are not only able to read the Quran correctly but they develop the passion for reciting the Quran too. If only we could succeed in reciting the Quran in a good manner and implementing its commandments!

Those women who are unable to recite the Quran correctly should join Madrasah al-Madina classes for adults in their area, where they can learn how to read the Quran with correct pronunciation and articulation. As for those women who can read correctly, they should try to teach other women. By the will of Allah Almighty, this will result in immense blessings. In addition, it is the duty of all Muslim women to not only make recitation of the Quran a daily practice, but to also develop a habit of reading its translation and commentary. This will help us understand what the Quran is saying to us and what message it conveys from our Lord. We will also become aware of the deeds that Allah Almighty has commanded us with and prohibited us from, and our reverence towards the exalted status of the Prophet ﷺ will increase in our hearts too.

Reading the reasons for the punishment that befell

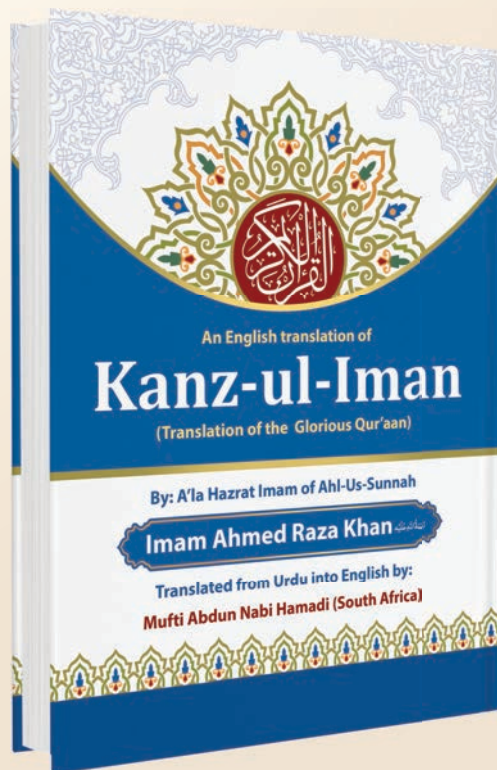
previous nations will develop the fear of Allah Almighty. Reading about righteous individuals will inspire love for virtuous deeds and pious people. Additionally, it will provide valuable insights into both religious and worldly matters. The most intriguing and accessible commentary of the Quran in this regard is *Tafsīr Şirāṭ al-Jinān*. Likewise, every woman should read the book "Women and the Quran", authored by Mufti Muhammad Qasim Attari رَحْمَةُ اللهِ عَلَيْهِ، as it includes the translation and commentary of all the Quranic verses related to women. It mentions the biographies of pious women, cites the favours of Islam and the Quran upon women, and explains the religious rulings pertaining to women, as well as beautifully explaining the guidelines given to men concerning women.

May Allah Almighty grant us the honour to learn, teach and act upon the Quran through studying its translation and commentary.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Haqqaiq Fi al-Hadaiq*, p. 140



Women's corner

Mufti Muhammad Qasim Attari



Donating husband's belongings without his consent

Q: What do the scholars of Islam say about the following matter: can a woman give away utensils, pillows, bed sheets, and other items in her husband's house to a needy person without the husband's consent?

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

A: The role of a wife includes the responsibility of managing the household and acting as a guardian in her husband's absence. As a guardian, it is expected that she does not spend any of her husband's wealth without his consent. The Quran praises righteous women as those who safeguard their husband's wealth when they are not present, and the hadith emphasise that the best of women are those who protect their husband's wealth. It is commanded that a woman should not give away anything from her husband's house without obtaining his permission.

Consequently, it is not permissible for a woman to donate any of her husband's belongings to charity without obtaining his permission. If she were to do so, she would be committing a sin, and the husband would have the right to request the return of those items. However, if the husband explicitly or implicitly grants permission, then there is no objection to the wife giving away his belongings in charity, as long as it remains within the boundaries

of the granted permission.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dimple Creation Surgery (Dimpleplasty)

Q: What do the scholars of Islam say about the following matter: is it permissible in Islam to undergo surgery for dimple creation?

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

A: Dimples are little hollows that can be found on the cheeks or chin, typically becoming more noticeable when a person smiles. They are widely regarded as an appealing facial feature, associated with beauty. Some individuals are naturally blessed with dimples, while others choose to undergo a surgical procedure called dimpleplasty to create them. Dimpleplasty involves removing a small amount of tissue from the inner part of the cheeks, resulting in the formation of dimples that become apparent when smiling.

After this introductory explanation, the legal ruling is that undergoing surgery to create dimples is forbidden (haram) and sinful according to Islamic law. This is because it involves altering something created by Allah Almighty, and changing the creation of Allah Almighty in a way that goes against His laws is prohibited. The Quran and Hadith describe such actions as satanic and accursed.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidatuna Ātika b. Zayd

Mawlana Bilal Saeed Attari Madani

In the illustrious circle of female Companions, a luminous figure shines forth—Sayyidatuna ‘Ātikah b. Zayd b. ‘Amr رَضِيَ اللَّهُ عَنْهَا. She was known for her righteousness, devotion to worship, asceticism, and poetic skills. She had the honour of emigrating to Madina. Her mother's name was Umm Kurayz b. ‘Abdullah, and she was the sister of the renowned and esteemed Companion Sayyidunā Sa‘īd b. Zayd رَضِيَ اللَّهُ عَنْهُ, who was one of the ten companions promised Paradise.¹

Sayyidatuna ‘Ātikah b. Zayd رَضِيَ اللَّهُ عَنْهَا was first married to Sayyidunā Abdullah b. Abu Bakr al-Siddiq رَضِيَ اللَّهُ عَنْهُمَا. After his demise, she married the second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ with whom she had a son named ‘Iyād b. ‘Umar. After the martyrdom of Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, she married the distinguished companion Sayyidunā Zubayr b. al-‘Awwām رَضِيَ اللَّهُ عَنْهُ.²

There came a shipment of musk and ambergris fragrance from Bahrain to Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. He expressed his desire to find someone who possessed exceptional skill in weighing, so that they could divide the fragrance equally among the Muslims. On that occasion, his wife Sayyidatuna ‘Ātikah رَضِيَ اللَّهُ عَنْهَا offered to take the fragrance and divide it equally, stating that she was skilled in such matters. However, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ expressed his fear that her fingers might absorb the fragrance and she may end up rubbing them on her neck, thereby causing other Muslims to be deprived of it.³

Sayyidatuna ‘Ātikah b. Zayd رَضِيَ اللَّهُ عَنْهَا possessed immense love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hence, at the time of his noble passing, she eloquently expressed her devotion in the court of the

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through Arabic couplets. The following are some of those verses filled with Prophetic love:

وَقَدْ كَانَ يَرْكَبُهَا زَيْنُهَا	أَمْسَتْ مَرَائِيَهُ أَوْحَشَتْ
تُرْدُ دُعَابَتَهَا زَيْنُهَا	وَأَمْسَتْ تَبَكَّى عَلَى سَيْدِي
مِنْ الْحُزْنِ يَغْتَادُهَا دَيْنُهَا	وَأَمْسَتْ نِسَاؤُكَ مَا تَسْتَفِيئُ
قَدْ عَطَلَتْ وَكَبَالُوتُهَا	وَأَمْسَتْ شَوَاحِبٌ مِثْلَ الْبُصَالِ
عَلَى الْحَقِّ مُجْتَبِئٌ وَيُنْهَا	هُوَ الْقَاضِلُ السَّيِّدُ الْمُصْطَفَى
وَقَدْ حَانَ مِنْ هَيْئَتِهِ حِينُهَا	فَكَيْفَ حَيَاتِي بَعْدَ الرَّسُولِ

Once noble steeds, graced by the Prophet's ride,
Now weary, shedding tears for his side.

Your wives, they wake not from grief's deep
slumber,

For sadness has become their constant number.

Your companions, once radiant and bright,
Like faded threads, stripped of allure's light.

He, the virtuous Master, his religion in truth's
embrace,

Now veiled from this world, what purpose for me
remains?⁴

May Allah Almighty shower His mercy upon her
and grant us forgiveness for her sake.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Isabah, vol. 8, p. 227

² Ṭabaqāt Ibn Sa‘d, vol. 3, p. 83 & vol. 8, p. 208; Al-Isabah, vol. 8, p. 227

³ Al-Zuhd lil Imam Ahmad, p. 147, raqm: 623

⁴ Ṭabaqāt Ibn Sa‘d, vol. 2, p. 252

Good character goes beyond smiling!

By the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"Indeed, among you the most beloved to me and the closest to me in the Hereafter will be the one who has the best character. And indeed, among you the most disliked to me and the furthest from me in the Hereafter will be the one who has the worst character."

Character encompasses a collection of virtues, and its meaning includes habits, qualities, and manners. Good conduct, good behaviour, or good habits are referred to as "good character" or "excellent morals." Nowadays, when someone smiles and greets others in a pleasant manner, people only consider such a person to have good character. While speaking politely and smiling when meeting someone are indeed good actions, good character is not limited to these aspects alone. It includes many other qualities and actions.

Acts of worship such as prayer, charity, and fulfilling other obligations and duties, along with empathy, encouragement, patience, humility, sincerity, and more, all fall under good character. On the other hand, neglecting obligations and duties, and sins such as lying, deception, fault-finding, backbiting, belittling others, unnecessary anger, and other vices, are examples of bad character.

Mufti Ahmad Yār Khān Na'īmī رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ writes:

"Good habits lead to correctness in worship and transactions. If one's transactions are correct, but his worship is flawed or vice versa, then they do not possess good character. Good character is a comprehensive quality that brings satisfaction to both the Creator and the creation."

One's character can be recognized not only through travelling together or conducting business transactions but also by observing his behaviour towards neighbours. It is narrated that when the second Caliph of the Muslims, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, heard someone praising another person, he inquired, "Have you travelled with him?"

The person replied, "No."

Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ then asked, "Have you engaged in buying and selling or other transactions with him?"

Again, the answer was "No."

Finally, he asked, "Do you spend your mornings and evenings in his neighbourhood?"

The person responded, "No."

Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ concluded, "By the One other than whom there is none worthy of worship, I think you do not know him."

May Allah Almighty harmonise our outer and inner states with piety, grant us good character and be forever pleased with us . آمِينَ بِجَاوِزَاتِهِمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This article was prepared with the help of the Madani Muzakarah that was convened after tarāwīḥ prayer on the night of 29th Ramadan al-Mubārak 1441 AH (22nd May 2020). It was then given to the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ for it to be reviewed before being presented here.

¹ Musnad Imām Ahmad: 17747

² Mirāt al-Manājīḥ, vol. 6, p. 652

³ Iḥyā al-'Ulūm, vol. 3, p. 198



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