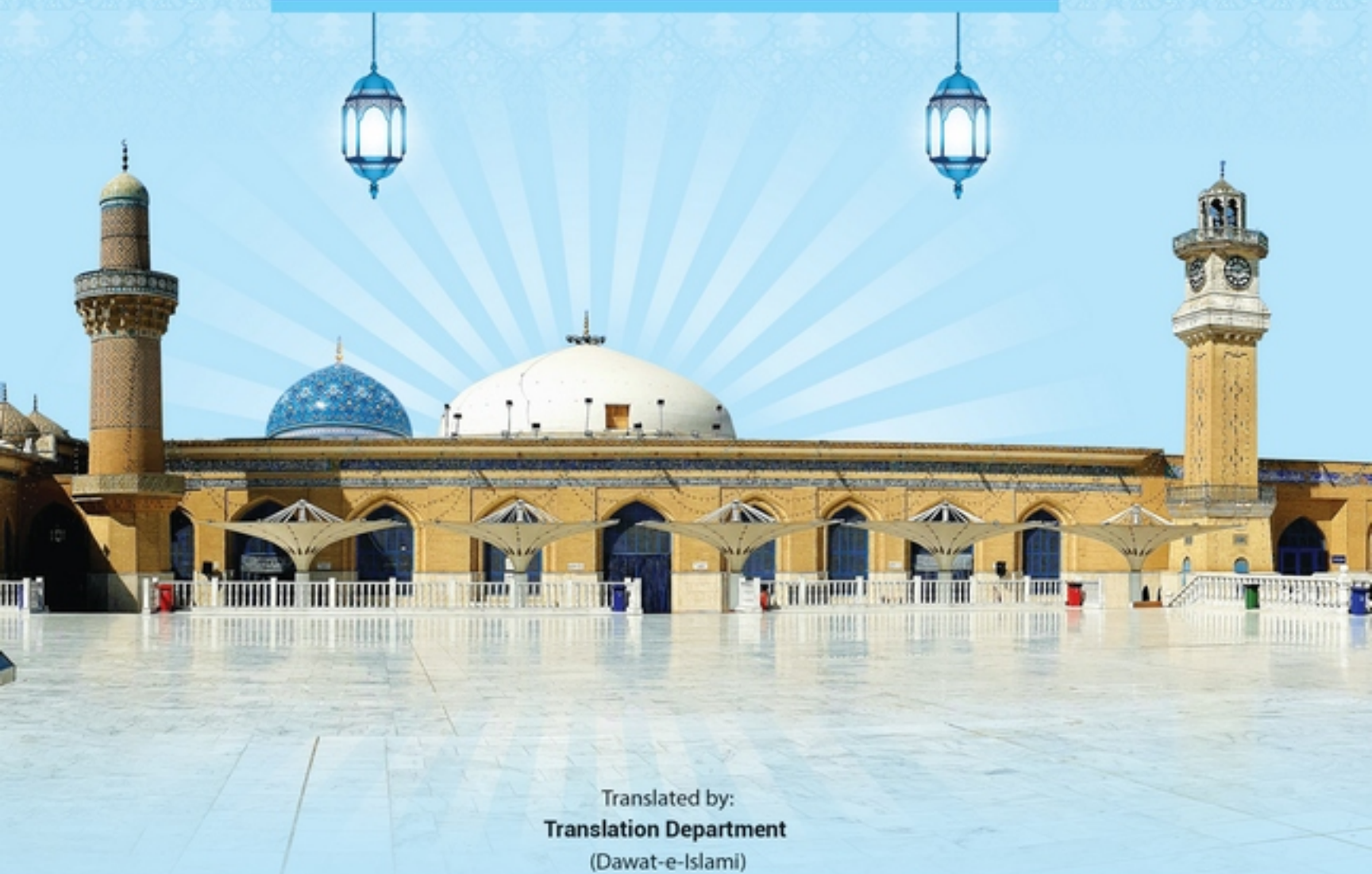


Islamic Magazine
**FAIZAN
E
MADINAH**
Vol. 10 – Edition. 10



Translated by:
Translation Department
(Dawat-e-Islami)

Islamic Magazine

FAIZAN-E-MADINAH

Vol. 6 - Edition. 10

All Rights Reserved
Copyright © 2023 Maktaba-tul-Madinah

Translated into English by
Translation Department (Dawat-e-Islami)

By the spiritual sight of
Shaykh al-Tareeqah Ameer Ahl al-Sunnah
Founder of Dawat-e-Islami Hazrat Allama Maulana
MUHAMMAD ILYAS
Attar Qadiri Razavi دامت برکاتہم العالیہ

HOD
Mahroz Ali Attari Madani

HOD Translation Department
Muhammad Kashif Attari

Editor
Wasim Abbas Attari

Editor (In term of Shari'ah)
Mawlana Qamar Ilyas Al-Madani Al-Attari
Mawlana Mohammad Kaleem Al-Madani Al-Attari

Designed by
Maktaba-Tul-Madinah (Designing Department)

This is the English translation of the Urdu magazine 'Faizan-e-Madinah'. Some amendments have been made. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning Sawab [reward].

UAN: +92-21-111-25-26-92 Ext. 7213

Email: translation@dawateislami.net

Aalami Madani Markaz, Faizan-e-Madinah, Muhallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi Pakistan

Keep watching
Madani Channel



TABLE OF CONTENT



Who Will Reside in Paradise?

01

The Three Rules of Success

05

Dar al-Ita Ahl al-Sunnah

07

Questions and Answers from
Madani Muzakarah

09

How Should a Congregant be?

11

Prophet Yūnus عَلَيْهِ السَّلَام
Part 1

14

A Quranic Portrait of Prophet Dāwūd عَلَيْهِ السَّلَام

16

Islamic Rulings on Trade

20

Virtues of Sayyidunā ʿAbdullāh
b. Jaʿfar رَضِيَ اللَّهُ عَنْهُمَا

22

Purify Your Heart

24

Increase your passion for Worship

26

Pomegranate

28

The Quranic Attributes of
Prophet Yahyā عَلَيْهِ السَّلَام

30

Wordserach

34

The importance of following the
Prophet's example

35

Some notable events of Rabīʿ al-Ākhir

36

A Bird's Cry for Help!

37

Shaping Tomorrow: The Role of Parents
in Raising Children

39

The Best of Places

40

Organising the Library

41

Recognising Good and Bad

43

Women's Corner

44

Who Will Reside in Paradise?



Mufti Abu Salih Muhammad Qasim Attari

Allah announces:

وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوْعَدُونَ يَكُلُّ أَوَابٍ
حَفِيفٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾
ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا
مَزِيدٌ ﴿٣٥﴾

“Paradise will be brought close to the pious, which will not be far away from them. (It will be said) this is (Paradise) what you are being promised; for everyone who repents, who guards (himself against sins). Who fears the Most Gracious without seeing and came with a repenting heart. It will be said to them, 'Enter Paradise in peace, this is the day of eternity.' For them there is whatever they wish, and with Us there is even more than that.”¹

This verse describes five key matters:

1. Paradise, a unique display of Allah's bounties and gifts, is for those people who

are mindful of Allah (*muttaqin*). It has been or shall be brought close to them.

2. The promise of Paradise is for those who consistently entrust their matters to Allah and repent to Him. They also preserve their faith, pious deeds, their open and private affairs, and the rights of Allah. Such individuals are in awe of Allah, although they have not beheld Him, and bask in His presence with hearts that are focused on Him.
3. Entry into Paradise will be with safety and its dwellers shall remain therein for eternity.
4. Dwellers of Paradise will be granted everything they desire.
5. Apart from the blessings they desire, they will be granted even further bounties from Allah, amongst which the greatest will be the

honour of seeing Allah Himself.

Paradise will be brought close to the pious. This elevated realm, abundant with the eternal blessings and favours of Allah for His servants, is called Paradise. Only believers will enter it. It contains blessings the likes of which no eye has seen, no ear has heard, and no mind has ever imagined. It is found above the seven skies.

Bringing Paradise close to the pious has a multitude of meanings:

1. Paradise is drawn close to the hearts of the pious in this world, such that the yearning to reach it and passion for performing actions that lead to it are placed in their hearts, which they then act upon.
2. From the plains of the Resurrection, dwellers of Paradise shall have an easy path made for them to access it. Despite the monumental distance, it shall be as though they moved from one place to another without any effort.
3. Paradise will be easily visible for those destined for it, such that they will clearly view it on the Day of Judgement.
4. After entering Paradise, all places therein shall be easily reachable. Even if the palace of a Paradise dweller is vaster than the Earth, if they wish to go elsewhere, they can do so in an instant. All places will be close in terms of ease of accessibility.

These interpretations are extracted from the major exegetical works of al-Ṭabarī, al-Qurṭubī, and al-Baghawī.

The scholar Ismāʿīl al-Ḥaqqī رَحْمَةُ اللهِ عَلَيْهِ says regarding this verse:

In terms of entering Paradise, the pious will be of three categories: general believers, special believers and the elite. General believers will walk to Paradise, as the Quran explains:

وَسَيَقُودُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ط

“And the conveyances of those who were mindful of their Lord will be led towards Paradise, in groups.”²

Special believers will ride upon the conveyances of their righteous deeds towards Paradise; their deeds having been transformed into conveyances, just as is related concerning animals of ritual slaughter and masjids.

The elite will be at an elevated place and Paradise will be drawn near to them. Paradise was mentioned not to be far from them.³

This verse highlights how the denizens of Paradise will be told, “This is (Paradise) what you are being promised”. This glad tidings will be given to them upon entering, either from the tongues of the angels or as a great honour from Allah directly. This verse highlights the qualities possessed by those who shall enter Paradise.

The first quality mentioned is: يَكُلُّ أَوَابٍ - “for everyone who repents”

There are multiple meanings for أَوَابٍ (awwāb), and each is correct in its context.

1. Awwāb is a person who abandons sin and transgression and adopts obedience.
2. Saʿīd b. al-Musayyib رَحْمَةُ اللهِ عَلَيْهِ explained, “Awwāb is he who sins but then repents. If he sins again, he repents again.
3. It also refers to those who recall their sins in solitude and seek forgiveness for them.⁴
4. Awwāb is he who glorifies Allah.⁵
5. Awwāb is he who returns. This is a person who returns from sins towards pious deeds and seeks forgiveness from Allah.⁶

The second quality: حَافِظٌ (one who guards)

There are many exegetical opinions for this:

1. Ibn ʿAbbās رَضِيَ اللهُ عَنْهُمَا relates that ḥafīẓ “is he

who guards the commands and rights of Allah. He also acknowledges the bounties Allah bestows upon him and offers thanks for them.”

2. It is stated in a hadith: “He who consistently performs four units of voluntary salah in the first part of the morning is *awwāb* and *ḥafīz*.”⁷
3. This connotes someone who uses every breath for Allah. This means he does not waste his breath in seeking anything other than Allah, and does not forget Him for even a moment.⁸
4. It also means someone who guards the trusts and rights of Allah.
5. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا elucidates, “Ḥafīz is he who safeguards himself from sin and seeks forgiveness for them.”⁹

The third quality: مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ – “Who fears the Most Gracious without seeing”

The verse mentions those who have *khashya* of Allah. *Khashya* is fear combined with reverence for the other’s grandeur and majesty, i.e., awe. *Khashya* and *khawf* are different. Fearing Allah due to the punishment of Hell is *khawf*, and this state exists in general people. Being in awe of Allah, i.e., fearing Him due to His grandeur is *khashya*, and this is the attribute of the righteous scholars and saints رَحِمَهُمُ اللَّهُ.

The verse mentions those who have *khashya* of Al-Raḥmān. The usage of the latter name is an indication towards the hope of Allah’s servants in His mercy, despite fearing Him. His servants know His mercy is vast and despite their fear, He will not withhold His mercy from them. This also means they act upon the following verse by keeping a balance between fear and hope.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥١﴾

“Inform My bondsmen that undoubtedly only I am the Most Forgiving, the Most Merciful. And only My punishment is painful punishment.”¹⁰

In the verse, “Who fears the Most Gracious without seeing” was declared. There are two meanings to this. One is that a person fears his Lord despite not having seen Him. The second is that a believer fears Allah even in solitude, despite no human being able to see him.¹¹

The fourth quality: وَجَاءَ بِقَلْبٍ مُنِيبٍ – “and came with a repenting heart”

Those that enter Allah’s presence with a repenting heart are those that focus upon obedience to Allah and His Messenger, remain sincere, and are aware of Allah’s prohibitions. They are those whose allegiance is with Allah; they are humble before Him and abandon their carnal desires for His sake.¹²

A repenting heart is like a heart which is *salīm*, as mentioned in the Quran:

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٣﴾

“When he presented himself before his Lord, with a heart free from other than Allah.”¹³

The meaning of this is freedom from polytheism. The one who is safe from polytheism abandons other than Allah and turns to his Lord. A heart which does this is referred to as a repenting heart, and the heart which repents to Allah and is free from polytheism is a heart which is *salīm*.¹⁴

The verse continues: اُدْخُلُوهَا بِسَلَامٍ - “Enter Paradise in peace”. The righteous will be invited to enter Paradise in a state of tranquillity. This tranquillity signifies the bestowal of security by Allah upon His servants or the angels’ salutation of “salam” to the inhabitants of Paradise. This also entails safety from the removal of the bounties of Paradise, as well as peace, felicity and honour.

In the verse, it is mentioned: ذَٰلِكَ يَوْمُ الْخُلُودِ ‘this is the day of eternity.’ This verse underscores a core Islamic tenet of faith: Paradise is eternal, and its inhabitants will dwell in it forever. This same belief regarding perpetuality is held about disbelievers and Hell; the latter will remain forever and the denizens of Hell will always abide in it.

Regarding the blessings of Paradise, Allah states:

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

“For them there is whatever they wish, and with Us there is even more than that.”

Imam Abū al-Qāsim al-Qushayrī رَحْمَةُ اللَّهِ عَلَيْهِ writes: “It will be said to them, ‘You used to say in the world, “Whatever Allah wills shall happen”; now whatever you want will happen’. The reward of goodness is also goodness.” Furthermore, in the verse it is stated that there is even more to be received in Paradise. This is the grace and bounty of being able to behold Allah.

The people of Paradise will gather on Friday and be granted whatever they desire. Allah will also grant them the Beatific Vision. Friday is known as يوم المزيّد (yawm al-mazīd) in Paradise.¹⁵ It is the belief of the Ahl al-Sunnah that the believers will see Allah in the Hereafter but unlike how we see others. Allah knows best the details of this matter.

May Allah grant us the qualities and actions of the people of Paradise! May He forgive us without accountability and grant us proximity to the beloved

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise!

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 50:31-35, Translation from Kanz al-Īmān

² Al-Quran, 39:73, Translation from Kanz al-Īmān

³ Tafsīr Rūḥ al-Bayān, Qāf, under verse no: 31, vol. 9, p. 130

⁴ Tafsīr al- Khāzin, Qāf, under verse no: 32, vol. 4, p. 178; Tafsīr Rūḥ al-Bayān, Qāf, under verse no: 32, vol. 9, p. 131

⁵ Tafsīr al-Ṭabarī, Qāf, under verse no: 32, vol. 11, p. 428

⁶ Tafsīr al-Kabīr, Qāf, under verse no: 32, vol. 10, p. 145

⁷ Tafsīr al-Qurṭubī, Qāf, under verse no: 32, part 17, vol. 9, p. 17

⁸ Tafsīr Rūḥ al-Bayān, Qāf, under verse no: 32, vol. 9, p. 131

⁹ Tafsīr al- Khāzin, Qāf, under verse no: 32, vol. 4, p. 178

¹⁰ Al-Quran, 15:49-50, Translation from Kanz al-Īmān

¹¹ Tafsīr al-Qurṭubī, Qāf, under verse no: 33, part 17, vol. 9, p. 17

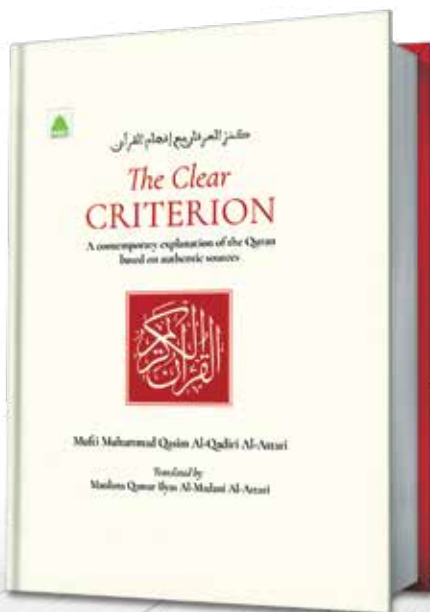
¹² Ibid

¹³ Al-Quran, 37:84, Translation from Kanz al-Īmān

¹⁴ Tafsīr al-Kabīr, Qāf, under verse no: 33, vol. 10, p. 147

¹⁵ Tafsīr Rūḥ al-Bayān, Qāf, under verse no: 35, vol. 9, p. 132

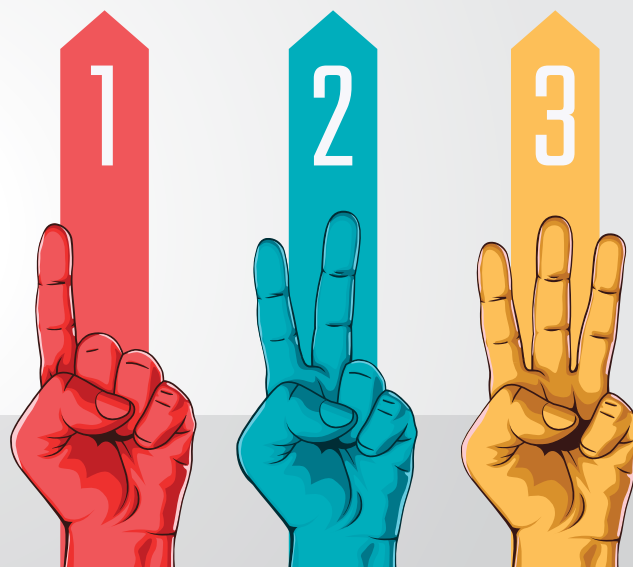
The Clear CRITERION



- The Holy Quran is a timeless masterpiece that has transformed human hearts with unprecedented efficacy and has the power to change the course of human history forever.
- With its all-encompassing guidance, the Holy Quran addresses every human need, from social and ethical to spiritual and intellectual, making it a truly comprehensive guide for humanity.
- But to truly understand and benefit from the Holy Quran's rich message and guidance, we need an accurate rendering of it in English that goes beyond a simple translation.
- This is where this masterpiece comes in! It provides an authentic exegesis of the Holy Quran that employs the spirit and rigorous framework of Islamic scholarship, drawing on the blessed hadith tradition and other classical sources.
- As you turn the pages and immerse yourself in the fascinating explanations of every verse, you'll feel a warm connection to the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and experience a deeper relationship with Allah Almighty like never before.
- Start your journey of understanding the Holy Quran today with this book, and unlock the life-changing guidance that has transformed countless lives throughout history!



THE THREE RULES OF SUCCESS



Nasir Jamal Attari Madani

Allah's Messenger ﷺ declared:

جَالِسُوا الْكِبَرَاءَ وَسَأَلُوا الْعُلَمَاءَ وَخَالَطُوا الْحُكَمَاءَ

"Sit with seniors (*kubarā*), ask the ulema, and associate with the wise (*hukamā*)."¹

The final Prophet of Allah ﷺ bestowed upon us comprehensive guidance on leading the most fulfilling and successful lives. The aforementioned hadith is a prime example, encapsulating three fundamental principles for success.

1. جَالِسُوا الْكِبَرَاءَ – The seniors

Imam 'Abd al-Ra'ūf al-Munawī رحمه الله عليه said, "Sitting with the pious is an elixir for the heart. Yet, there is no condition which stipulates that the effect of their company will manifest immediately. After some time, the positive effects of their company will become evident."²

Life skills and etiquettes can be learnt from experienced seniors, provided they are mature and reliable in their religious matters. This remains the case even if they are younger. One should seek to remain in their company.

What qualities should elders possess?

The Messenger of Allah ﷺ has ordered for us to accompany seniors who have far more experience than us. We shall now discuss what qualities these elders should possess. Imam Munawī

رحمته الله عليه narrates Ibn al-'Arabī's رحمه الله عليه detailed discussion on this topic. The following is a summary of the latter's writings:

- They must have knowledge of the Quran and Hadith.
- Their outward must reflect the Quran and Sunnah whilst their inward is embellished with Islamic teachings.
- They must adhere to the boundaries established by Allah Almighty.
- They must fulfil the covenant of Allah Almighty.
- They must implement Islamic law.

These are the people who, when they are seen, remind the onlooker of Allah Almighty.³

This part of the hadith teaches us to draw benefit from the experiences of the experienced, as this can save one from many harms. Another advantage of considering someone an elder, is that learning from them becomes easier. Allah's pious servants hold high stations and lofty ranks. Sitting with them is a means to goodness in both religious and worldly matters. There are three methods to go about this.

The first is regarding pious elders who have passed away. Accompanying them and learning from them

entails reading about their lives and studying their words. This also includes reading books they penned or other books written about them.

Secondly, we have pious elders who are still living. Visiting them, serving them, listening to their discourses, and drawing motivation from this are all hugely useful.

Finally, listening to the lectures of Sunni ulema is another way to go about this. Attending Dawat-e-Islami's gatherings and the leader of Ahl al-Sunnah's Madani Muzakaras is another great means of acting upon this hadith.

2. سَأَلُوا الْعُلَمَاءَ - The ulema

To solve any issues that arise in accordance with Islamic law, one must consult practicing scholars. While in their presence, it is imperative to uphold impeccable etiquette and conduct. When seeking their insights, the questioner should meticulously ensure that no aspect of their inner disposition or outward demeanour undermines the due respect owed to these esteemed individuals.⁴

Consistent learning

We must strive to consistently learn. On occasion, we are unaware of what to learn and in what quantity in order to better our actions and avoid sin. Devote yourself to learning the essentials of Islam that are relevant to you. Otherwise, you will increase in committing mistakes instead of avoiding them.

Dawat-e-Islami provides multiple sources of knowledge for one to benefit from, ranging from literature and social media to Madani Channel. Another platform it provides is the ability to take part in its religious activities; these allow a person to learn a great deal of Islamic knowledge.

3. خَاطَبُوا الْحُكَمَاءَ - The wise

This entails taking time out to meet with the wise, as those endowed with wisdom speak with insight. Their actions are rooted in systematic understanding and soundness. Their lives are protected from mistakes and shortcomings. Being around them leads to a person developing and beautifying their character.⁵

The benefits of being around elders, scholars and the wise

According to intellectuals, being around elders,

scholars, and the wise lead to the following benefits:

- Being around ulema leads to a person inclining towards good deeds and earning reward.
- Adopting the company of the wise leads to a person remaining close to commendation and far from criticism.
- Sitting with elders causes a person to increase in pursuit of Allah's blessings, and makes one's heart averse to everything else.⁶
- Whoever sits with leading saints is protected from calamities.⁷

Will we still not attend Madani Muzakaras?

As we go through the explanation of this hadith, the personality of the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ comes to mind over and over again. Allah Almighty bestowed upon him profound knowledge, wisdom, and the insights gained from navigating the challenges and triumphs of life. He stands as a genuine authority on personal growth, and his endeavours have sparked a significant revolution, the far-reaching impacts of which are observable worldwide.

I earnestly encourage you to actively participate in the Madani Muzakaras led by the leader of Ahl al-Sunnah, and to study his teachings. By doing so, you will be better equipped to implement the guidance outlined in the primary hadith discussed in this article. You will see how effective these three principles are in bettering your life and making it successful. Be sure to give this a try.

May Allah Almighty facilitate ease for us!

أَمِينُ بَجَاءِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Mu'jam Kabir: 324

² Fayd al-Qadīr, vol. 3, p. 451

³ Fayd al-Qadīr, vol. 3, p. 451

⁴ Fayd al-Qadīr, vol. 3, p. 452

⁵ Fayd al-Qadīr, vol. 3, p. 452

⁶ Fayd al-Qadīr, vol. 3, p. 452

⁷ Fayd al-Qadīr, vol. 3, p. 451



Darul Ifta Ahl al-Sunnah

1) Hearing the imam recite a verse of prostration whilst outside of prayer

Q: What do the noble ulema say concerning the following matter: If someone heard the imam recite a verse of prostration before he joined the prayer, will the prostration of recital be necessary upon him?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the scenario described in the question, the prostration of recital is necessary upon the person who heard the verse of prostration whilst outside the prayer. The detail concerning this is that after hearing the verse of prostration, if he joins the prayer before the imam prostrates due to this verse, he should prostrate with him. If he joins the same rak'at in which the imam has recited the verse of prostration, but after the imam has already prostrated for it, he will not perform this special prostration as the action of the imam will suffice. This is because by joining the rak'at it as if he has attained the prostration. If he enters the prayer in any other rak'at, he should prostrate after completing the prayer. It should be noted that even if he does not join the prayer, the prostration is still

incumbent upon him (due to hearing the verse of prostration).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mawlana Muhammad Sarfraz Akhtar Attari

Verified by: Mufti Fuzayl Raza Attari

2) Offering the funeral prayer wearing shoes

Q: What do the noble ulema say concerning the following matter: Can the funeral prayer be offered wearing shoes?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If the shoes and the ground beneath them is pure, the funeral prayer can be offered wearing them; it is permissible. However, if one of these matters is not found, i.e., the earth is impure or the shoes are impure, the funeral prayer will be invalid. If the ground is pure and there is no real hindrance, it is appropriate that the prayer be offered without shoes. This is because shoes that are in use are often dirty to

some degree, even though they might not have any impurity on them.

At a place where the purity of the ground is doubtful, shoes should be removed and one should stand on top of them and offer the prayer. In this scenario only the purity of the upper part of the shoe will be necessary. Here, even if the sole of the shoe or the ground is impure, the prayer will be valid according to the opinion of Imam Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ, this is the fatwā position.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mawlana Muhammad Sarfraz Akhtar Attari

Verified by: Mufti Fuzayl Raza Attari

3) Is ‘ushr (harvest tax) necessary upon a person in debt?

Q: What do the noble ulema say concerning the following matter: If someone owes a debt whose value is greater than the value of produce from one’s land, will ‘ushr still be necessary upon him?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: According to the principles of Islamic law, debt does not exempt one from the obligation of ‘ushr. Therefore, regardless of how much a person is in debt, it will be obligatory upon him to extract a tenth or a twentieth, as required, from the entire produce of his land, without deduction of the debt.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mawlana Muhammad Bilal Attari Madani

Verified by: Mufti Fuzayl Raza Attari

4) In which direction should the feet of the deceased be kept during the ritual bathing process?

Q: What do the noble scholars say concerning the following matter: In which direction should the feet

of the deceased be kept during the ritual bathing process?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: According to some scholars, the feet of the deceased should be kept towards the Qiblah during the bathing. This is like the positioning of the ill or disabled person for prayer. Other scholars express that the deceased should be laid down the way he is placed in his grave (the head is placed in the northern direction and the feet in the southern direction in Pakistan).

However, the most correct opinion is that the feet of the deceased can be placed in any direction.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Fuzayl Raza Attari

5) If one sold a crop after it was ready for harvest, will ‘ushr be necessary?

Q: What do the noble ulema say concerning the following matter: The crop was ready for harvest, but prior to harvesting, the owner sold it. In this situation, will the buyer or the seller be liable for the ‘ushr upon it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When the crop is ready to the extent that there is no risk of it withering or spoiling, the ‘ushr will become necessary. It will be incumbent upon the one who is in ownership at the aforementioned time. In the scenario described, since the crops were ready for harvest during the ownership of the seller, ‘ushr is necessary upon him and not the buyer.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mawlana Abu al-Hasan Dhakir Attari Madani

Verified by: Mufti Fuzayl Raza Attari



Spiritual guide as a maḥram

Q: Is a spiritual guide (shaykh) also a *maḥram*¹?

A: It is possible that he may be a *maḥram* to a woman, for example, if he is a father and his daughter is a follower; in this case he would be her *maḥram*. If a woman's spiritual guide is a non-*maḥram*, he will remain so; meaning the role of spiritual guidance will not change his non-*maḥram* status for her. She can neither kiss the hand of her shaykh nor allow him to touch her head.²

Meaning of شَيْئًا لِلَّهِ يَا عَبْدَ الْقَادِرِ

Q: Please explain this couplet:

شَيْئًا لِلَّهِ يَا عَبْدَ الْقَادِرِ

سَاكِنَ الْبَغْدَادِ يَا شَيْخَ الْجِيلَانِي

A: The meaning of this is: O Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, resident of Baghdad! Grant me something for the sake of Allah Almighty.³

Visitation of an unconscious patient

Q: If an ailing person is unconscious, how should he be visited?

A: One should go to see him, supplicate for him and console his relatives. Even though you cannot speak to him as he is unconscious, you can still sit at his side and show empathy for his relatives as they will be even more worried due to his unconscious state. Compassion should certainly be expressed.⁴

Did Shaykh 'Abd al-Qādir al-Jilānī precede Imam Abū Hanīfah رَحْمَةُ اللَّهِ عَلَيْهِ?

Q: Did Shaykh 'Abd al-Qādir al-Jilānī live prior to Imam Abū Hanīfah رَحْمَةُ اللَّهِ عَلَيْهِ?

A: No. The Foremost Imām, the Master of the Jurists, Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ (d. 2nd Sha'bān al-Mu'azzam, 150 AH) lived prior to Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ (d. 11th Rabī' al-Ākhir, 561 AH).⁵

Informing one's shaykh of his actions

Q: Can a disciple (murid) inform his shaykh of his actions?

A: If informing him is for the purpose of rectification for any shortcomings or advice concerning better actions, then this is a good intention and is permissible. However, if the intention is to impress the shaykh, seek honour and prove piety to him, then one should not inform him.⁶

Tying a black thread on the wrist

Q: Can a black thread be tied to the wrist? Is there resemblance to non-Muslims in this?

A: At our *ta'wīdhāt* stalls, a black thread, which has been recited over for the alleviation of pain, is sometimes given to people and is tied around the wrist or wherever there is pain. Therefore, if you see a person with a black thread tied on their wrist, it will be because they are experiencing pain in that limb. There is no resemblance to a non-Muslim in this. However, there is a specific steel bracelet that is worn by a group of non-Muslims; if this is worn, there is obvious resemblance to them.⁷

If the husband or wife are in contact with a non-maḥram, what should the other do?

Q: It seems as if the arrival of social media has contributed to an increase in family breakups. Please inform us of what should be done if the husband or wife has relations or contact with non-maḥram people and the other becomes aware of this.

A: For either of them to establish such relationships is unlawful and impermissible. If this is confirmed, they should be corrected with courtesy and wisdom. Reminders from hadith and discussion regarding the fear of Allah, as well as the causes of this situation, must be considered. For example, repeated argumentation by the husband, awakening his wife from deep sleep just to have his clothes ironed, treating the wife with contempt, etc.

Similarly, the wife's constant frowning, relentless complaining about the children the moment he returns from work, repeatedly listing her demands, and arguing about every small issue. These are some reasons that may turn their attention elsewhere. This should not happen, but a human being can deviate

due to Satan.

Divorce is not the solution. Rather, the permissible and reasonable demands of each other should be fulfilled. In such circumstances, more compassion and love is required, for normally, if a certain dose of medicine is not having an effect, it is increased. This is an excellent way of running the home, and families remain protected from conflict through this.⁸

Calling the 'imām a *pagri* (turban)

Q: Some people call the 'imām a *pagri*; what is the ruling concerning this?

A: Some people do call the 'imām a *pagri*, *pagh* or *sāfah*, and other names. In any case, if the intention is not one of disrespect, there is no harm in this. It is evident that no Muslim will have the intention of disrespect when using these terms.⁹

Does the tongue become thin due to consuming chillies?

Q: People say the tongue becomes thinner due to eating chillies and one is able to read better. Is this correct?

A: I have never read or heard that the tongue is thinned through eating chillies. However, according to medical research, green chillies can strengthen one's immune system. Yet, one should still not consume too many green chillies as this can damage the stomach.¹⁰

(Footnotes)

¹ A term which describes one with whom marriage is prohibited (through blood, or marriage or milk relations).

² Madani Muzakarah, 7th Şafar al-Muẓaffar 1441 AH

³ Madani Muzakarah, 7th Rabī' al-Ākhir 1441 AH

⁴ Madani Muzakarah, 13th Şafar al-Muẓaffar 1441 AH

⁵ Madani Muzakarah, 7th Rabī' al-Ākhir 1441 AH

⁶ Madani Muzakarah, 2nd Rabī' al-Awwal 1441 AH

⁷ Madani Muzakarah, 20th Şafar al-Muẓaffar 1441 AH

⁸ Madani Muzakarah, 2nd Rabī' al-Awwal 1441 AH

⁹ Madani Muzakarah, 20th Ramadan al-Mubārak 1441 AH, after 'Aṣr prayer

¹⁰ Madani Muzakarah, 26th Rabī' al-Awwal 1441 AH

How Should a CONGREGANT BE?

Mawlana Rashid Ali Attari Madani

The masjid holds a paramount significance in Islam, serving as the divine abode where Almighty Allah is revered and invoked. The esteemed Quran extols the masjid on over 21 occasions, urging the faithful to fill its halls, engage in spiritual retreats within its walls, and ensure its purity. We are admonished not to hinder the veneration of the Almighty therein but to devote ourselves in worship to Him within its sanctified confines.

Similarly, the importance, etiquette, merits, and rulings of masjids have been described extensively

in the Sunnah. The beloved Prophet ﷺ states, “Whoever loves the masjid, Allah loves him.”¹

The functionality of the masjid is based on four parts, viz. the imam, the muezzin, the management, and the worshipper.

We have explored the roles and responsibilities of the first in previous editions of Monthly Magazine Faizan-e-Madinah.² In this article, we will look at the worshippers and local community who congregate in the masjid.



This subject comprises of two parts:

- 1) Necessities of the masjid and the congregants and people of the locality
- 2) The conduct of the congregants and people of the locality with the imam and muezzin

1. Necessities of the masjid and the congregants and people of the locality

Even if the responsibility of cleaning the masjid is given to the muezzin or a helper, if a person from the congregants or the local people comes forward of his own accord and assists in cleaning, washing etc., this is not to be considered lowly at all, on the contrary there is much reward in this. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ أَخْرَجَ أَدَى مِنَ الْمَسْجِدِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

“Whoever removes a harmful thing from the masjid, Allah will build for him a house in Paradise.”³

Another hadith adds:

عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي حَتَّى الْقَذَاءُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ

“The reward of my ummah was presented before me; even the dirt that a man removes from the masjid.”⁴

The youth from the locality should assist the cleaner on a weekly or fortnightly basis with the washing and cleaning of the masjid.

Residents of the area should be mindful of the masjid’s essential needs and associated costs. For perspective, a small home with two rooms accommodating a family of three to five has its set of expenses. Similarly, even a modest masjid equipped with fans, lights, a wudu area, and a sound system incurs electricity bills and potential repair costs. It would be commendable for each attendee to contribute to the masjid’s fund every Friday, according to their financial situation.

It should be borne in mind that those items should

be donated to the masjid that are necessary for it. Some people, despite being advised repeatedly, do what pleases them and leave prayer mats, copies of the Quran, individual juz' and individual surahs in the masjid. Whereas these are already present there in abundance and like the existing ones these new ones will remain unused, collecting dust. Therefore, whenever you wish to spend anything on the masjid, consult with the committee or the imam first.

Some people have the habit of switching on a separate fan for themselves when entering the masjid when there is already a fan running and there is space under its airflow. Such people should consider how these fans are generating an electricity bill.

Normally there is a lecture after one of the prayers in the masjids. People should participate in such lectures as they convey the wealth of sacred knowledge. Similarly, when the first azan takes place on Friday, one should attend the masjid to attain Islamic knowledge from the imam’s sermon. In those masjids where congregants arrive on time, the Friday sermons are also delivered in an organised manner.

Those people who send food to convey reward to the deceased or for iftari should take back their crockery etc., on time. Some people do not do so and these accumulate in the masjid. Some people complain that their crockery is not returned, but the reality is they do not go to collect it. This should not be done; it does not befit a Muslim.

The members of the masjid committee themselves are part of the people of the locality and do not take any wages to organise the running of the masjid. Therefore, people should be conscious of this when speaking to them. Some people are seen accosting the committee members regarding a broken fan or light, lack of water etc., as though they are their household servants.

2. The conduct of the congregants and people of the locality with the imam and muezzin

Is there a higher honour for the position of imam than the fact that it was occupied by the revered Messenger of Allah ﷺ and the esteemed rightly guided Caliphs رَضِيَ اللَّهُ عَنْهُمْ and the role for which they selected the best people. Leadership of the prayer is a portion of the representation of the beloved Prophet ﷺ. Likewise, announcing the azan is a very felicitous act. Therefore, the congregants and people of the locality should pay attention to the rights and needs of the imam and muezzin.

Lending, borrowing and business affairs are attached to every person. Hence, if alongside their responsibilities at the masjid they undertake permissible trade or employment, no one should have an objection. If some people adopt impermissible means in trade, this does not necessitate that the imam and muezzin do also.

Salah is a sacred duty, mandated by Allah. The jurists of Islam have meticulously outlined its regulations, including guidelines on whose leadership it should be performed under. Regrettably, some treat acts of worship, such as prayer, as if they fall within their personal preferences. When they perceive an imam to have made a slight error – or even when he hasn't but they mistakenly believe so – they opt out of following him in prayer. This is very wrong. An imam had backache, he would come and sit on a chair placed in the corner of the masjid. A congregant stopped attending the masjid just for this reason: 'why does the Imam sit on a chair in the masjid?'

Keep your personal differences to yourself. In fact, as a Muslim one should keep a bond of brotherhood with other Muslims. Considering the imam or muezzin as one's adversary due to personal differences is most unfortunate. An imam announced a particular event and an intelligent,

educated congregant disappeared from the masjid. The imam noticed, and after a few days, went to meet him at his shop and asked him the reason for his absence, whereupon he learnt that he had a particular grievance against the organisers and because the imam announced their event, he abandoned prayer behind him.

Engaging with people regularly means navigating the ebb and flow of pleasant and less-than-pleasant conversations. It is imprudent to relish all the sweetness of a person's words and then, upon the utterance of a single bitter remark, sever ties. A person who has been active in delivering lessons and sermons for the last 15 years was discussing a matter with his local imam and during the conversation he disliked a particular word, so he did not attend the masjid for many months. May Allah Almighty grant us protection.

If the imam invites towards prayer or participation in a lesson, one should readily accept it. One should not express displeasure or irritation.

An atmosphere of love and compassion should exist between the imam and congregants to enable co-operation in righteousness. If enmity develops due to following of the desires and satanic objectives, effort must be made to eliminate this.

To be continued.

(Footnotes)

¹ *Majma' al-Zawa'id*, vol. 2, p. 135, *hadith* 2031

² *Imam ko Kesa hona Chiye?* (Shawwal 1441 AH - Dhū al-Hijjah 1441 AH); *Mu'azzin ko Kesa hona Chiye?* (Şafar 1442 AH - Rabī' al-Awwal 1442 AH); *Masjid Intizamia ko Kesa hona Chiye?* (Rabī' al-Ākhir 1442 AH – Ramadan o Sh'aban 1442 AH)

³ *Sunan Ibn Mājah*: 757

⁴ *Jāmi' al-Tirmidhī*: 2925

Prophet Yūnus عَلَيْهِ السَّلَام

Mawlana Adnan Ahmed Attari Madani

Part 1

Prophet Yūnus عَلَيْهِ السَّلَام

Mattā was a woman who hailed from the Banī Isrā'īl. She would serve Prophet Ilyās عَلَيْهِ السَّلَام before he withdrew to the mountains to worship Allah. During this time, her infant son passed away, and being deeply aggrieved by this, she set out in search of Prophet Ilyās. Searching high and low across the mountains, she eventually came across him one day.

“My son has passed away!”, she exclaimed, “I have no other children. Please pray for Allah to grant my son life again and relieve me of this calamity. I have him wrapped in a cloth and have not buried him yet.”

Prophet Ilyās responded, “I only do that which Allah commands me to do, and I have not received the command to pray for your son.”

Hearing this, she began to cry bitterly as emotion overcame her. Seeing her in this state, Prophet Ilyās asked, “When did your son pass away?” She replied by saying it had been seven days.

Prophet Ilyās travelled with Mattā for seven days until they reached her home. Fourteen days had now passed since her child's death. Prophet Ilyās made wudu, offered salah, and turned to Allah with heartfelt

supplications. Instantly, the child sat up, full of life. Prophet Ilyās withdrew to the mountains again.¹

This child, who was granted life through the supplication of Prophet Ilyās was the renowned prophet Yūnus عَلَيْهِ السَّلَام.

A brief biography

Prophet Yūnus عَلَيْهِ السَّلَام is from the offspring of Binyāmīn, who was the son of Prophet Ya'qūb.²

Two prophets are particularly distinguished for their lineage being traced through their mothers: one is 'Isā b. Maryam, and the other is Yūnus b. Mattā.³ According to one opinion, Mattā was his father's name.⁴ He married the daughter of the saint Zakariyyā, who came from the city of Ramlah, and resided there for a period. After the saint passed away, Prophet Yūnus travelled to Jerusalem and busied himself in the worship of Allah.⁵

He would frequently make dhikr of Allah.⁶ From all prophets عَلَيْهِمُ السَّلَام, he offered the greatest number of salah.⁷ Prioritising his faith, he emigrated from the Levant (Al-Shām) and settled on the banks of the River Tigris.⁸ He was then granted prophethood at forty years of age, and sent to Nineveh in Iraq.⁹

He cautioned the disobedient people about the impending divine punishment, but they ignored his warning. As signs of the punishment began to manifest, they turned to repentance, and by Allah's grace, the punishment was averted. Unaware of their change of heart, Prophet Yūnus assumed they would reject his message instead. He then came to a riverbank and boarded a ship. When it reached the centre of the river, the ship became stationary and was swallowed by a fish.¹⁰

Prophet Yūnus remained in the abdomen of the whale for either forty, twenty, seven, or three days, or for part of that day.¹¹ Whilst there, he heard jinn, water, sand, fish, and other creatures in the river remembering Allah. He exited the belly of the fish on the 10th of Muḥarram.¹² Allah then caused a white pumpkin plant to sprout for him; this became known as a prophetic miracle of Prophet Yūnus. Following this, Allah conferred upon him messengership (*risālah*) and sent him to the same nation again, who wholeheartedly then believed in him.¹³ Upon his request, a goat, a tree and a piece of the earth all testified that a shepherd met him.

During the Night Journey, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Prophet Yūnus عَلَيْهِ السَّلَام in a valley, riding a powerful camel, with its rein made of date palm leaves. He himself was wearing a woollen robe and reciting, رَبِّكَ اللَّهُمَّ لَبَّيْكَ.¹⁴ His title became Dhū al-Nūn, as he was swallowed by a fish.¹⁵

Someone was asked, “Which grave moved from place to place?” They replied, “When Prophet Yūnus was in the fish’s stomach, it was like a moving grave in the river.”¹⁶ It is said ten animals will be granted entry into Paradise, one of them being the fish of Prophet Yūnus.¹⁷

Let us discuss certain events of his sacred life in detail.

Worship

He would offer salah in abundance; offering 300 units of salah prior to food daily, and then eating a small amount. He would also offer 300 units at night and then sleep for a short period.¹⁸

It is mentioned that he cried profusely until he could see no longer, and he stood (in salah) so much that he developed a curve in his back, and had no energy left for walking.

An ocean of fire

He once submitted to Allah, “By Your Honour and Majesty! If there was an ocean of fire between You and I, I would enter it out of love for You.”¹⁹

The prophet sent to the people of Nineveh

When corruption and immorality spread amongst the people of Nineveh and their crimes increased, Allah sent Prophet Yūnus to them.²⁰ After offering salah in the masjid of Jerusalem, an angel approached and said, “Allah has commanded you to go to the people of Nineveh and call them towards Him.”²¹

This community was engaged in idol worship, so he discouraged them from it and cautioned them about Allah's retribution. However, they persisted in their stubbornness and continued their wrongful practices.²²

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

(Footnotes)

¹ Tafsīr Baghawī, vol. 4, p. 33

² Al-Muntaẓam Fī Tārīkh al-Mulūk wa al-Umam, vol. 1, p. 395

³ Sharḥ al-Shifā', vol. 1, p. 298

⁴ Al-Muntaẓam Fī Tārīkh al-Mulūk wa al-Umam, vol. 1, p. 395

⁵ Al-Uns al-Jalīl, vol. 1, p. 265

⁶ Zad al-Masīr, vol. 4, p. 60

⁷ Tārīkh Ibn 'Asākir, vol. 74, p. 281

⁸ Tārīkh Ibn 'Asākir, vol. 74, p. 281

⁹ Al-Muntaẓam Fī Tārīkh al-Mulūk wa al-Umam, vol. 1, p. 395

¹⁰ Baghawī, vol. 4, p. 36

¹¹ Baghawī, vol. 4, p. 37

¹² Fayḍ al-Qadīr, vol. 5, p. 288

¹³ Tārīkh Ibn 'Asākir, vol. 74, p. 290

¹⁴ Ṣaḥīḥ Muslim: 420

¹⁵ Al-Nihāyah, vol. 1, p. 92

¹⁶ Al-Ḥawī li al-Fatāwa, vol. 2, p. 356

¹⁷ Ghamz 'Uyūn, vol. 4, p. 131

¹⁸ Tārīkh Ibn 'Asākir, vol. 74, p. 281

¹⁹ Iḥyā al-'Ulūm, vol. 5, p. 85

²⁰ Tārīkh Ibn 'Asākir, vol. 74, p. 281

²¹ Tārīkh Ibn 'Asākir, vol. 74, p. 282

²² Al-Uns al-Jalīl, vol. 1, p. 265

New Writer



A Quranic Portrait of Prophet Dāwūd عَلَيْهِ السَّلَام

Bint Sayyid Abrar Hussain, 4th year student, Jamiat
al-Madina Girls Pakpurah, Sialkot

The noble prophets عَلَيْهِمُ السَّلَام are the most profound and remarkable people to have graced this world. Their minds were illuminated by the light of divine revelation, and their hearts, seeped in love for Allah. These honourable people were blessed with countless virtues and perfections, and their mention

is also made in the noble Quran. Among them is the beloved Prophet of Allah, Sayyiduna Dāwūd عَلَيْهِ السَّلَام. Allah Almighty blessed him with the scripture known as the "Zabūr Sharīf." Allah Almighty states:

وَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

"We gave the Zaboor (Psalms) to Dāwūd."

In the holy Quran, Allah has mentioned several attributes of Prophet Dāwūd عَلَيْهِ السَّلَام, some of which are as follows:

Immensely strong in worship:

وَإِذْ كُنَّا عَبْدًا لِّدَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿٥٦﴾

“And remember our slave Dāwūd, the one blessed with favours; he is indeed most repenting (towards his Lord).”²

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا states, that “blessed with favours” refers to Prophet Dāwūd’s immense strength in worshipping Allah Almighty.³

Allah's Vicegerent:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

“O Dāwūd, We have indeed appointed you as ‘Our’ vicegerent in the earth.”⁴

This verse highlights that Prophet Dāwūd عَلَيْهِ السَّلَام was given wardship of the earth to manage its affairs, and his command was implemented amongst them.⁵

Received Kingdom and Wisdom:

وَأَنشَأَ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ^ط

“And Allah bestowed upon him kingdom and wisdom, and taught him whatever He willed.”⁶

Prophet Dāwūd عَلَيْهِ السَّلَام was granted both sovereignty and wisdom, i.e., prophethood by Allah Almighty. He was also taught various skills including the ability to make armour and understand the speech of animals.⁷

Possessor of abundant knowledge:

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا

“And we indeed bestowed great knowledge to Dāwūd and Sulaymān”⁸

Allah Almighty granted Prophets Dāwūd and Sulaymān عَلَيْهِمَا السَّلَام knowledge of law and governance. Prophet Dāwūd عَلَيْهِ السَّلَام was also granted knowledge of the speech of animals and birds.⁹

Mountains and birds glorify Allah along with him:

يُجَبِّالُ أَوْبَى مَعَهُ وَالطَّيْرُ

“O the mountains and birds, turn towards Allah along with him.”¹⁰

Allah Almighty commanded mountains and birds to perform glorification along with him just as is stated in this verse.

This miraculous gift from Allah Almighty allows him to experience mountains and birds joining in glorifying the Lord when he does so. The resounding praise of Allah from the mountains became audible for him, and the birds even bowed down in unison.¹¹

Iron becomes soft:

وَالنَّالَةَ الْحَدِيدَ

“We made iron soft for him.”¹²

When iron came into the blessed hands of Prophet Dāwūd عَلَيْهِ السَّلَام, it became as soft as wax or kneaded dough, and he could mould it into various shapes without the need for fire or hammers.¹³

We pray to Allah that He grants us the ability to read, remember, and act upon the noble biographies of the honourable prophets عَلَيْهِمُ السَّلَام, and to convey it to others.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Disapproval of Fault-Finding: Guidance from the Sunnah

Muhammad Mubashir Raza Attari (Fourth Year Student, Jamiat al-Madina Faizan-e-Farooq-e-Azam Sadhoke, Lahore)

In Islam, a human’s dignity and honour are highly valued, particularly when they are fellow Muslims. To safeguard this honour, Islam prohibits any actions that might compromise someone’s respectability. Among these actions is the act of seeking out a person’s faults and disclosing them to

others. This action plays a significant role in diminishing a person's respect and honour. For this reason, the religion of Islam has prohibited the act of seeking out faults and disclosing them to others without permission from Islamic law and as a deterrent has warned of severe consequences for those who do not refrain from it, as stated by Allah Almighty:

وَلَا تَجَسَّسُوا

*"And do not search for (hidden) faults"*¹⁴

In this verse, the command is given to avoid finding faults in Muslims and refrain from searching for their hidden matters which Allah Almighty has concealed. (See: Khaza'in al-Irfan, p. 930) Let us read a few sayings of the beloved Prophet ﷺ in regards to seeking out faults.

1. O those who have verbally embraced faith but it has yet to enter your hearts! Do not search for the faults of a Muslim, for whoever searches for the faults of a Muslim brother, Allah will expose his faults, and whoever Allah exposes, He humiliates him, even if he is within his own home.¹⁵

2. The best servants of Allah are those who, when seen, remind you of Allah, and the worst of Allah's servants are those who walk with gossip, cause separation among friends, and search for faults in virtuous people.¹⁶

3. Save yourself from ill-assumption, for ill-assumption is the worst lie. Neither seek faults in others nor delve into their private matters. Dear servants of Allah, be brothers 'in faith'.¹⁷

4. On the Day of Judgment, Allah will raise those who engage in talebearing and fault-finding against virtuous individuals in the likeness of dogs.¹⁸

Up until this point, you have read about the condemnation of seeking faults, that is to say, we should not try to find the faults of others. But what should we do if we come to know about someone's fault?

5. In this regard, the teacher of all creation, the

beloved Prophet ﷺ said: "Whoever sees his brother's fault and then hides it, Allah will admit him into Paradise due to his concealing."¹⁹

The ruling on seeking faults:

Searching for the faults of Muslims is prohibited.²⁰ The religion of Islam has prohibited searching for faults and disclosing them without the permission of Islamic law.

Just as illnesses can have multiple causes, so too does the inclination to find faults. Memorize these causes to protect yourself from this destructive trait: enmity, personal grudges, jealousy, spreading rumours, hypocrisy, pessimism, and the insatiable pursuit of fame and wealth. May Allah grant us the ability to refrain from seeking out the faults of others and to rectify our own faults.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rights of Friends

By Bint-e-Yusuf Qamar (Fourth year student at Jamiat al-Madina Girls Pakpurah, Sialkot)

We naturally gravitate towards like-minded people. At times, these like-minded individuals are referred to as friends. Islamic teachings underscore the role of good companions in fostering success, both in religious and worldly endeavours. Just as Islam offers guidance in various aspects of life, it also imparts principles for cultivating meaningful and beneficial friendships. Allah Almighty states:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ اُولَئِكَ سَيَرْحَمُهُمُ اللّٰهُ اِنَّ اللّٰهَ عَزِيزٌ حَكِيْمٌ ﴿١٩﴾

"And the Muslim men and the Muslim women are the friends (i.e. helpers) of one another; commanding good and forbidding evil, and keeping Salah established and paying Zakah, and obeying the commandment of Allah and His Messenger; they are those upon whom Allah will soon show mercy; indeed, Allah is Dominant, Ever

*Wise."*²¹

Let us look into some rights of friends

Desiring for your friend what you desire for yourself:

In every matter, it is important to like for your friend what you would like for yourself. For instance, if a person wants respect for themselves, they should also respect their friend. Similarly, if they dislike teasing or hurtful behaviour, they should dislike such treatment for their friend as well. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised: "None of you will truly believe until he wishes for his brother what he wishes for himself."

Enjoining Good and Forbidding Evil:

Your friend has a right to be guided towards good and deterred from wrongdoing. It is from a friend's right to command them to do good and forbid them from evil. When a friend shows a tendency towards negative actions or harmful associations, remaining silent or completely severing ties are not the right approaches. A genuine friend takes on the responsibility of advising and assisting them to distance themselves from such behaviours. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "A good friend is he who helps you when you remember Allah and reminds you when you forget."²²

Sharing Joy and Sorrow:

It is also from the rights of friendship that a friend partakes in the happiness and sorrow of his friend. It is often seen that while many participate in celebrations with their friend, they abandon him during difficult times. If the friend is in need of financial aid, supporting him in this regard is a rewardable act. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever frees a Muslim from a worldly trouble, Allah will grant him salvation from a difficulty of Judgement Day."²³

Remembering them with good words and supplicating for them:

It is also from the rights of friendship that a friend be

remembered with good words, and if his defect becomes apparent it should be concealed. Supplications should be made for him and he ought to be remembered with good words even after his passing away, along with sincere supplications for his forgiveness.

Just as friendship which adheres to religious principles leads to benefits, not following them can lead to harm. Therefore, it is essential to always adopt good friendships. May Allah Almighty enable us to understand and fulfil the rights of friendship along with other rights.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 17:55, Translation from Kanz al-Īmān

² Al-Quran, 38:17, Translation from Kanz al-Īmān

³ *Ṣirāṭ al-Jinān*, vol. 8, p. 376

⁴ Al-Quran, 38:26, Translation from Kanz al-Īmān

⁵ *Ṣirāṭ al-Jinān*, vol. 8, p. 386

⁶ Al-Quran, 2:251, Translation from Kanz al-Īmān

⁷ *Ṣirāṭ al-Jinān*, vol. 1, p. 377

⁸ Al-Quran, 27:15, Translation from Kanz al-Īmān

⁹ *Ṣirāṭ al-Jinān*, vol. 7, p. 185

¹⁰ Al-Quran, 34:10, Translation from Kanz al-Īmān

¹¹ *Ṣirāṭ al-Jinān*, vol. 8, p. 120

¹² Al-Quran, 34:10, Translation from Kanz al-Īmān

¹³ *Ṣirāṭ al-Jinān*, vol. 8, p.120

¹⁴ Al-Quran, 49:12, Translation from Kanz al-Īmān

¹⁵ *Sunan Abī Dāwūd*: 4880

¹⁶ *Mishkāt*: 4871

¹⁷ *Mishkāt*: 5028

¹⁸ *Al-Targhīb wa al-Tarhīb*, vol.3, p. 325, *hadith 10*

¹⁹ *Al-Muʿjam al-Kabīr*: 2795

²⁰ *Fatāwā al-Razawīyyah*, vol. 14, p. 271

²¹ Al-Quran, 9:71, Translation from Kanz al-Īmān

²² *Al-Jāmiʿ al-Ṣaḥīḥ*: 3999

²³ *Mishkāt*: 204

Islamic Rulings on Trade

Mufti Abu Muhammad Ali Asghar Attari Madani

1. Opening a savings account in an interest-based bank with the intention of contributing to charity

Q: What do the scholars of Islam say about the following matter: We were informed that opening a current account with a conventional bank is allowed, but not a savings account. Could you clarify if it is permissible to open a savings account in a conventional bank with the purpose of donating the received surplus funds to charitable causes?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Opening a savings account in a conventional (interest-based) bank is haram and a sin, as the money deposited is akin to a loan from the account holder to the bank, which the bank repays with an additional benefit, i.e., interest. Receiving any type of benefit in addition to the loan has been declared as usury in the noble hadith. For example:

كُلُّ قَرْضٍ جَرَّ مَنَفَعَةٍ فَهُوَ رِبَاٌ

“Every loan that incurs a benefit is usury.”¹

When a person opens a savings account in an interest-based bank, some money must be deposited into it, and like this, the usurious dealings commence. This is despite the fact that giving and receiving interest is haram and a sin, and there are severe warnings relating to it.

It is mentioned in a hadith:

لعن رسول الله صلى الله تعالى عليه وسلم أكل الربا و موكله و كاتبه و شاهديه و قال هم سواء

“The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the one who consumes usury, provides it for consumption, writes the usurious contract, and its witnesses. And he said, ‘They are equal in sin’.”²

Therefore, it is not permissible to open a savings account in a usurious bank, even if one intends to give the extra money received to charity.

2. Buying a mobile phone on instalments and selling it to the same shop owner for cash

Q: What do the scholars of Islam say about the following matter: We engage in buying and selling through instalment plans. Occasionally, a customer expresses interest in acquiring a mobile phone on instalment and then reselling it due to his financial needs. 1. Can we sell an item to a person who does not intend to use it, rather intends to sell it on?

2. After having sold an item to the customer on instalments, can the shopkeeper buy it back from him for a lesser amount in cash?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A:

1. When the customer has purchased an item, he has

become its owner. He has the choice of selling it on, gifting it, or using it. So selling it to him on instalments is permissible.

It should be remembered that trading on the basis of instalments is in essence a form of trading on the basis of credit where an item is sold at a higher price in comparison to a prompt cash payment, and the price is paid in instalments. Islamic law permits sellers to sell items for different prices, subject to whether the customer pays immediately or in instalments. Therefore, buying and selling in instalments is also permissible when the price of the item and the payment period is fixed at the time of the transaction.

Nevertheless, if any prohibited stipulation is introduced within such dealings, the transaction becomes compromised (*fāsid*). For instance, including a condition requiring the buyer to pay a monetary penalty for late payments. This is due to the fact that monetary penalties are prohibited in Islamic law. Consequently, due to this invalid condition, the transaction will be compromised, and it will be binding on all involved parties to dissolve the transaction. If they do not, they will be sinful.

2. When the customer has not yet handed over the complete price of the purchased item, it is not permissible for the shop owner to purchase that same item back from the customer at a lower price. Therefore, in the scenario described in the question, as the shop owner has sold the mobile on instalments, and the total price has not yet been paid, he cannot purchase that mobile phone back from the customer at a lower price, even with a prompt cash payment. If some fault has developed in it, he may buy it back at a lower price.

The erudite Hanafi jurist, Muftī Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states:

It is not permissible to purchase back, at a lower price, such an item which has been sold, but its price has not yet been received from the buyer, even if its rate has fallen at that time...It is impermissible to purchase in the situation where the price is from the same genus and no fault has developed in

the item. If the price is from a different genus or a fault has developed in the item, then the transaction is permissible.³

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

3. The ruling of reserving a plot or a flat when the land is not in the ownership of the builders?

Q: What do the scholars of Islam say about the following matter: Sometimes, when reserving a plot or a flat, the land is not in the ownership of the builders. Is it permissible to pursue such a reservation?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In this scenario, it is permitted to make a flat reservation because this is in the form of an order purchase. Therefore, there is no harm in it. However, if state laws stipulate that the builder cannot announce the project prior to owning the land, it will be necessary for the builder to abide by that.

This relates to a flat reservation as the action of production is found in this. For this reason, this consideration is applicable that the flat does not need to exist, rather it will be made upon order.

However, the purchase of a plot differs from this, as the ownership of the seller must be considered when purchasing it and the owner must specify its four boundaries. The sector, colony, phase, street number, plot number, etc., must all be specified on the blueprint. In fact, it must not be restricted to just the diagram, rather it must be so in reality, such that if you wish to stand on the plot and view what you are buying, you are able to do so.

However, if the plot is not in the builder's ownership or one cannot determine which specific plot is being bought at the time of purchase, this is impermissible.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Footnotes)

¹ *Kanz al-Ummāl*, part 6, vol. 3, p. 99, hadith 15512

² *Ṣaḥīḥ Muslim*: 4093

³ *Bahār-i-Sharī‘at*, vol. 2, p. 708

Virtues of Sayyidunā 'Abdullāh b. Ja'far رَضِيَ اللَّهُ عَنْهُمَا

Mawlana Awais Yameen Attari

Sayyidunā 'Abdullāh b. Ja'far رَضِيَ اللَّهُ عَنْهُمَا

In this edition of "The childhood of the noble Companions," we will read about the childhood of Sayyidunā 'Abdullāh b. Ja'far رَضِيَ اللَّهُ عَنْهُمَا.

Introduction

He was the son of Sayyidunā Ja'far and Sayyidatunā Asmā' bint 'Umayy رَضِيَ اللَّهُ عَنْهُمَا, the nephew of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, and the first child to be born to those believers who undertook the first emigration to Ethiopia.¹

Taking the pledge of allegiance at the age of seven

He states, "I and 'Abdullāh b. Zubayr رَضِيَ اللَّهُ عَنْهُمَا went to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the age of seven. Seeing us, he smiled and extended his hand. Then, we both took the pledge of allegiance with him."²

Sitting behind the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on a mount

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once returned to Madinah after a journey, and he was welcomed by Sayyidunā 'Abdullāh b. Ja'far and Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, so the beloved Prophet

placed the elder of the two (Sayyidunā 'Abdullāh b. Ja'far) behind himself and the younger of them (Imam Ḥusayn) in front of himself.³

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wiped his hand over his head

On one occasion, the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wiped his blessed hand over his head three times.⁴

Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took his hand and made du'a'

He رَضِيَ اللَّهُ عَنْهُ states that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "'Abdullāh resembles me in appearance and character," then he took his hand and raised it whilst making du'a' with these words:

اَللّٰهُمَّ اخْلُفْ جَعْفَرًا فِيْ اَهْلِهِ وَبَارِكْ لِعَبْدِكَ اللّٰهِ فِيْ صَفْقَةِ يَمِيْنِهِ

"Dear Allah! Appoint 'Abdullāh as the successor of Ja'far in his family, and bless the transaction of his hand."⁵

We should also adopt this practice of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by being compassionate towards children, by lovingly wiping our hand over their heads, seating them next to us, and by bringing

joy to their tender hearts.

Seeing the beloved Prophet ﷺ eating dates

25 blessed hadith have been narrated from him.⁶ In one narration, he رَضِيَ اللَّهُ عَنْهُ mentions that he saw the beloved Prophet ﷺ eating fresh dates with cucumber.⁷

Mufti Aḥmad Yār Khan Naʿīmī رَحِمَهُ اللَّهُ عَلَيْهِ comments:

The beloved Prophet ﷺ occasionally combined cucumber and dates during his meals. He would either alternate between eating dates and cucumber or mix them 'in his mouth' by placing a date in his mouth, followed by a piece of cucumber, and then chewing them simultaneously. He also ate watermelon and dates together. Combining dates and cucumber is very beneficial for a person's health.⁸

His passing

At the time of the beloved Prophet's ﷺ veiling from this world, he رَضِيَ اللَّهُ عَنْهُ was ten years old.⁹ He breathed his last in Madinah, in 80 AH.¹⁰

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

أَمِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Al-Istīʿāb*, vol. 3, p. 17

² *Al-Muʿjam al-Kabīr*: 180

³ *Ithāf al-Khayrah*, vol. 7, p. 501, *Hadith* 7495

⁴ *Al-Muʿjam al-Kabīr*: 206

⁵ *Musnad Aḥmad*: 1750

⁶ *Tahdhīb al-Asmāʾ*, vol. 1, p. 249

⁷ *Ṣaḥīḥ al-Bukhārī*: 5440

⁸ *Mirʾāt al-Manājīḥ*, vol. 6, p. 20

⁹ *Maʿrifat al-Ṣaḥābah*, vol. 3, p. 114

¹⁰ *Al-Istīʿāb*, vol. 3, p. 17

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...



Purify Your **Heart**

Bint Nadeem Attariyya
Jamiat al-Madinah Faizan-i-Abu Hurayra

Few would dispute that, despite bathing, the unavoidable buildup of sweat and dirt means we need to clean ourselves again by the next day. In the same vein, our homes, even with diligent cleaning and attention to details such as cobwebs and clutter, can find themselves in disarray by the close of the day.

Despite this, we never stop bathing, taking showers or cleaning our homes. Why is this the case? We know if we stop washing ourselves, lice will infest our hair and our bodies will gather dirt and emit bad smells. We know if we stop cleaning our homes, they will eventually become unsuitable to live in. As a result, we give importance to cleaning ourselves and our homes, as we should.

Neglecting to purify the most important thing

Our heart is something we pay little to no attention to purifying. The same principle previously discussed also applies to this; if the heart is kept pure, it shall feel inclined towards acts of worship and draw deep-rooted satisfaction from them. A pure heart not only compels one to perform the obligatory salah but also inspires voluntary prayers. It grants an individual the privilege of standing in Tahajjud during the quiet hours of the night.



The heart becomes dull and sullied if not kept clean. It then does not feel inclined towards any form of worship, be it voluntary or obligatory. An individual with a hardened and dull heart struggles to engage in worship and progressively develops a stronger tendency for sin, until it is completely fettered by carnal desires and sins. Compounding the issue, words of wisdom and righteousness barely resonate with such a heart.

We should ensure to keep our hearts pure and clean, and pay more attention to this than we do to our bodies and homes. Let us now discuss how the heart becomes dark and what we can do to purify it.

What leads to a sullied heart?

Our master Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once explained:

When a believer perpetrates a sin, a black dot appears on his heart. If he repents and seeks forgiveness, a light is created in it. If he continues to sin, the black dot grows, until the heart is covered in the rust, which Allah mentions in the Quran, "Not at all! Rather, their earnings (i.e., their sins) have caused rust upon their hearts."¹

The heart becomes rusted and dark from the effects of sin. We ourselves commit many sins daily, if we were to reflect upon this. Mocking others, backbiting, and hurting feelings; these are but a few of the many sins we indulge in. By continuing to sin and not repenting, black dots are placed upon our hearts. When it comes to cleaning our bodies, clothes, the things we use or our homes, we spend money and exert great effort. If only we paid greater attention to purifying our hearts.

How to purify the heart

How to go about purifying the heart is mentioned in the previous Hadith. If a sinner repents and seeks forgiveness, his heart begins to shine.

We should not only repent just after we know we have sinned. One should repent and seek forgiveness from Allah constantly, for there are

numerous transgressions we commit unknowingly throughout our day. A person may not watch films or listen to music, and offer all their prayers on time, yet still be victim of this. Backbiting, tale-telling, suspicion, arrogance, causing emotional harm to others or denying someone their rights; these are examples of sins a person commonly commits whilst being completely unaware of doing them.

Consider repentance and seeking Allah's pardon as a duty. Atone for your sins daily and ask Allah to forgive you. The more we repent, the more our hearts shall shine brightly with purity. The purer they are, the more delight, inner satisfaction and peace we shall derive from our acts of worship. Not only this, but a person with a pure heart constantly longs and yearns to worship his Lord further.

While the purity of body and clothing embodies a person's external beauty, the purity of heart illuminates the elegance of their actions. Moreover, seeking Allah's forgiveness also renders the difficulties and tribulations of life easy for an individual, as mentioned by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "Whoever consistently asks for forgiveness, Allah will appoint for him a way out of every distress, grant him relief from every anxiety, and will provide for him from where he did not imagine."²

May Allah save us from the filth of sin, and may He afford us ability to keep our hearts pure.

أَمِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Musnad Imam Ahmad: 7957; Surah Muṭaffifin, verse no: 14

² Sunan Abī Dāwūd: 1518

Increase your passion for Worship

Maulana Muhammad Imran Attari
(Supervisor of the Central Executive Committee of Dawat-e-Islami)

Develop your passion for worship!

The primary reason for our existence is to recognise Allah through worship. By sincerely worshipping Him in the truest sense of the word, we draw closer to Him, the Unique and Unparalleled. Both the Quran and Sunnah repeatedly guide us to dedicate our worship to the one true Lord. Just as Allah Almighty states:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

“O people! Worship your Lord Who has created you and those before you”¹

Allah Almighty also says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“And I have created Jinn and human beings only for this, that they should worship me”²

He also mentions in relation to how long this worship should continue for:

وَاعْبُدُوا رَبَّكُمُ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٠﴾

“And remain worshipping your Lord, until death.”³

Unfortunately, there are many who have given precedence to this world over the Hereafter, leading them to become involved in useless activities and sins,

and thereby becoming heedless of that ultimate purpose.

Worshipping Allah Almighty does away with dependency

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says, “Allah Almighty states, ‘O son of ‘Adam! Devote yourself for my worship; I will fill your chest with richness, and I will close the door of your dependency. And if you do not do this, then I will fill both your hands with [fruitless] preoccupations and not close the door of your dependency.’”⁴

The purport of this narration is:

Dedicate your heart to the worship and obedience of Allah, meaning, engage in your daily tasks with your hands while keeping Him in your heart. This does not suggest that we neglect our worldly responsibilities or deprive ourselves and our dependents of sustenance. The realm of the heart operates differently. If we can truly embrace this approach, our lives will, by Allah’s grace, be blessed and our hearts will find peace.

However, if you occupy yourself with the concerns of the world, allowing them to take root in your heart, then you will work and worry more, but you will only receive that which is destined for you; you will remain

‘poor’ despite being wealthy. Tranquillity of the heart is an immense bounty of Allah Almighty; it is attained through remembering Him.⁵

We must also keep in mind that we must not worship Allah Almighty out of ostentation and to gain the approval of people, rather, we must worship Him to attain His pleasure. Let us read the benefits in the Hereafter of such worship:

Sincere worship will take one to Paradise

On the Day of Judgement, Allah Almighty will address the one who sincerely worshipped Him: “By My Might and My Glory, what was your intent by worshipping me?”

He will reply, “By Your Might and Your Glory, You know my intention better than me. My intention in worshipping You was to remember You and [gain] Your pleasure.”

Allah Almighty will say, “My slave has spoken the truth. Take him to Paradise.”⁶

Those who possess knowledge of the Quran and Hadith, and act by them, have a unique way of performing worship. Other than carrying out their obligatory and necessary acts of worship, earning a sufficient livelihood and fulfilling the rights of people, they spend their entire lives learning and teaching sacred knowledge, performing abundant voluntary acts of worship, observing voluntary fasts, and reciting the Quran day and night.

The four Imams and their love for worship

Imam Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ: He continuously fasted for 30 years, offered Fajr with the ablution of Isha for 40 years, completed the entire holy Quran in one cycle of prayer for 30 years, and finished a recital of the sacred Quran every morning and night during Ramadan, as well as on the day of Eid al-Fitr. He completed 7,000 recitals of the noble Quran in the place he passed away.⁷

Imam Mālik رَحْمَةُ اللَّهِ عَلَيْهِ: He would spend the entire first night of the Islamic month and the night of Friday in worship, as well as a part of the other nights of the month. He would also recite a portion of the noble Quran at the time of dawn.⁸

Imam Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ: He would finish a recital of the noble Quran every night, as well as completing one every night during Tarawih in Ramadan. Earlier

on (during his student years), he would spend a third of the night in worship, a third in sleeping, and a third in seeking knowledge. Later on, he would spend the whole night in worship, and this remained his practice until he left this world.⁹

Imam Aḥmad b. Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ: He would recite the whole Quran in the day and night. He would also recite a seventh of the holy Quran every day, and like this, would complete another recital every seven days. After Isha, he would briefly sleep before spending the rest of the night in heartfelt salah and supplication until dawn. He never left night vigil, and offered 300 cycles of ṣalāh in every day and night.

When he was jailed for 28 months due to his unwavering adherence to the truth in a certain matter, he was whipped, cut with swords, and tortured in other ways, causing him to fall ill and become weak, yet he continued to offer 150 cycles of voluntary prayers every day and every night.¹⁰

Shaykh ‘Abd al-Qādir al-Jilānī’s passion for worship

Shaykh Abū Abdullāh Muhammad b. Abi al-Faṭḥ al-Harawī رَحْمَةُ اللَّهِ عَلَيْهِ states, “I served Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ for forty years. During this time, he would offer Fajr with the ablution of Isha. Whenever his ablution would become invalid, he would renew it at once and then offer two cycles of (voluntary) salah.”¹¹

It is my appeal to all devotees of the Prophet that you worship your Lord sincerely, whilst acting upon the noble Quran and sacred hadith, and adopting the way of the pious predecessors. May Allah Almighty grant us all the ability to act upon this.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 2:21, Translation from Kanz al-‘Imān

² Al-Quran, 51:56, Translation from Kanz al-‘Imān

³ Al-Quran, 15:99, Translation from Kanz al-‘Imān

⁴ Jāmi‘ al-Tirmidhi: 2474

⁵ Mirāt al-Manājih, vol. 7, pp. 14-15

⁶ Al-Mu‘jam al-Awsaṭ: 5105

⁷ Al-Khayrāt al-Ḥisān, p. 50

⁸ Tarṭīb al-Madārik, vol. 2, p. 50, vol. 4, p. 349

⁹ Al-Muntaẓam fi Tārikh, vol. 10, pp. 135-136

¹⁰ Al-Tabaqat al-Kubrā, vol. 1, pp. 78-79

¹¹ Bahjat al-Asrār, p. 164

What the Messenger of Allah ate

Pomegranate



Pomegranate is from amongst the fruits that were honoured with a place on the dining mat of Allah's Messenger ﷺ.

Pomegranates, fruits of ancient origin, possess trees as splendid as the fruits they bear, adorned with a multitude of flowers in diverse hues. The global landscape boasts over a dozen pomegranate varieties, with Pakistani pomegranates garnering noteworthy recognition.¹

Its taste and characteristics

Pomegranates come in a variety of flavours: sour, sweet, or a combination of the two. Sweet pomegranates offer a refreshing taste, while the sour ones tend to be drier in texture. The blend of both flavours creates a harmonious and balanced taste profile.²

Allah Almighty mentions this distinguished fruit **three times** in His Book. In the first instance, He states:

وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ

*"And gardens of grapes, and olives and pomegranates"*³

The pomegranate was mentioned at the end of this sacred verse, because although it nourishes and gives nutrition the same way other fruits do, it also functions as a medicine. This is why its mention was kept until last.⁴

Its second mention is:

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثُهُ
الزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ

*"It is He Who caused gardens to be produced; some spread out on the ground and some not spread out, and the date palm and crops in which are various kinds of foods, and the olive and the pomegranate; similar in some respects and unlike in others"*⁵

For this verse, there are multiple explanations for what "similar in some respects" and "unlike in others" refers to. One of these is the similarity between the leaves of both the pomegranate and olive tree, despite their fruit differing in appearance and taste.⁶

The third verse:

فِيهِمَا فَاكٌ وَنَخْلٌ وَرُمَّانٌ ﴿١٨﴾

*"In them are 'all kinds of' fruits, dates, and pomegranate."*⁷

Three hadith discussing pomegranates

This fruit is also mentioned numerable times in hadith, of which three are mentioned below. This should encourage the reader to begin consuming this distinguished fruit.

1. Sayyiduna Ja'far b. Muhammad relates from his father, that the Messenger of Allah ﷺ

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once became unwell. Sayyiduna Jibrīl arrived with a plate of pomegranates and grapes, so the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate from it.⁸

2. The third Caliph of Islam, Sayyiduna ‘Umar b. al-Khaṭṭāb رَضِيَ اللّٰهُ عَنْهُ explains how some Jewish people came to the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “O Muhammad! Will there be (dry) fruit in Paradise?” He replied, “Yes, there shall be ‘dry’ fruits, dates, and pomegranates therein.” They further asked, “Will the inhabitants of Paradise eat in the same fashion as the people of this world?” “Yes”, he explained, “In fact, double the amount.”⁹
3. Sayyiduna Abū Sa‘īd al-Khudrī رَضِيَ اللّٰهُ عَنْهُ relates that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “I observed Paradise, and its pomegranates are like a camel upon whom a pack-saddle has been tied.”¹⁰

What did the righteous say about pomegranates?

As this fruit is found globally, and among both Arabs and non-Arabs, there are a multitude of accounts and statements regarding it attributed to the pious predecessors.

The fourth Caliph of Islam, Sayyiduna ‘Alī b. Abī Ṭālib رَضِيَ اللّٰهُ عَنْهُ said, “Eat pomegranates with its inner membrane, for this cleanses the stomach.”¹¹

When eating pomegranate, the Companion Sayyiduna ‘Abdullah b. ‘Abbās رَضِيَ اللّٰهُ عَنْهُمَا would eat every single aril inside. When asked why, he explained, “I have learnt there is not a single pomegranate tree on Earth except it contains an aril from a pomegranate of Paradise, which is placed inside it to make it bear fruit. It is possible this is that very aril.”¹²

The Ṭābi‘ī, Muhammad b. Sīrīn رَحِمَهُ اللّٰهُ عَلَيْهِ said, “In terms of rank, the pomegranate is amongst the fruits as Jibrīl عَلَيْهِ السَّلَام is amongst the angels.”¹³

Its benefits

Pomegranate juice is delicious, agreeable upon the palate, and invigorates the body.¹⁴

Additionally, pomegranates regulate blood pressure, enhance memory, fortify bones, mitigate dehydration, support digestion, boost the immune system, prevent hair loss, promote hair growth and quality, and enhance visual acuity. It even helps with anaemia and a lack of blood in the body. By using it for 21 consecutive days, the paleness of one’s face can be removed. It is easily absorbed into the body and helps strengthen it.

The leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also discusses pomegranates in his book *Gharēlū Ilāj* (Domestic Cures). He writes:

Blending dried pomegranate skin into fine pieces (around 6 grams worth) and ingesting this with fresh water helps treat bleeding piles. Sucking the pomegranate skin assists in remedying a cough.

One can take pomegranate flowers, dry them in the shade, grind them into fine pieces and fill a bottle/container with them. Rub this onto the teeth morning and evening. This will stop bleeding gums and stop teeth from moving in the gums.

Eat ripe pomegranate heartily with salt and black pepper. This will remove stomach pain.¹⁵

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ *Tibb-i-Nabawī aur Jadīd Science*, vol. 2, pp. 15 – 16 summarised

² *Khazā’in al-Adwiyā*, vol. 1, pp. 549 - 554

³ *Al-Quran*, 6:99, Translation from *Kanz al-Īmān*

⁴ *Tafsīr Khāzin*, *Al-An‘ām*, under verse no: 99, vol. 2, p. 41

⁵ *Al-Quran*, 6:141, Translation from *Kanz al-Īmān*

⁶ *Tafsīr Khāzin*, *Al-An‘ām*, under verse no: 141, vol. 2, p. 61

⁷ *Al-Quran*, 55:68, Translation from *Kanz al-Īmān*

⁸ *Sharḥ Zurqānī ‘alā al-Mawāhib*, vol. 6, p. 500

⁹ *Durr Manthūr*, *Al-Raḥmān*, under verse 68, vol. 7, p. 716

¹⁰ *Durr Manthūr*, *Al-Raḥmān*, under verse 68, vol. 7, p. 717

¹¹ *Musnad Ahmad*: 23237

¹² *Hilyat al-Awliyā’*, vol. 1, p. 398, raqm 1139

¹³ *Hilyat al-Awliyā’*, vol. 2, p. 311, raqm 2360

¹⁴ *Tafsīr Kabīr*, *Al-An‘ām*, under verse no: 99, vol. 5, p. 86

¹⁵ *Gharēlū Ilāj*, pp. 54, 58, 68, 90

New Writer



The Quranic Attributes of Prophet Yaḥyā عَلَيْهِ السَّلَام

Sayyid Muhammad Ārman Attari, 5th year student,
Jamiat al-Madina Faizan e Bahar e Madina, Orangi
Town, Karachi

Prophet Zakariyyā عَلَيْهِ السَّلَام was blessed by Allah Almighty with a beloved son known as Prophet Yaḥyā عَلَيْهِ السَّلَام. He remained detached from worldly desires, often weeping out of love and yearning for Allah Almighty. He fearlessly spoke the truth, unbothered by the criticism of others, and this exceptional trait eventually led to his martyrdom. In the state of prostration, he gained the honour of being martyred.¹ His name is Yaḥyā, and his blessed lineage reaches back to Prophet Sulaymān b. Dāwūd عَلَيْهِ السَّلَام. Allah Almighty also mentioned the attributes of Prophet Yaḥyā عَلَيْهِ السَّلَام in the noble Quran. Let us learn about 5 Quranic attributes of Prophet Yaḥyā عَلَيْهِ السَّلَام:

1. Fear of Allah Almighty - All the prophets عَلَيْهِمُ

وَالسَّلَام were deeply mindful of Allah Almighty. Similarly, Prophet Yaḥyā عَلَيْهِ السَّلَام possessed immense fear of Allah Almighty. This attribute of his is described by Allah Almighty in the noble Quran as follows:

وَكَانَ تَقِيًّا ۝

*And he was extremely fearful 'of Allah'.*²

2. Obedience to Parents - Prophet Yaḥyā عَلَيْهِ السَّلَام was obedient to his parents and expressed kindness towards them. Allah Almighty states:

وَبَرًّا بِوَالِدَيْهِ

*And 'he' was dutiful towards his parents.*³

3. Humble - Prophet Yaḥyā عَلَيْهِ السَّلَام was exceedingly humble and displayed utmost submission to Allah. He never displeased his Lord by being arrogant. Allah Almighty mentioned this attribute of his in the noble Quran as follows:

وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝

*And was neither hostile nor disobedient.*⁴

4. Gentle-hearted: The noble Quran mentions that Prophet Yaḥyā عَلَيْهِ السَّلَام was very

gentle-hearted. While describing this attribute in the noble Quran, Allah Almighty states:

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿٥٠﴾

And compassion from us, and purity; and he was extremely fearful (of Allah).⁵

5. Swift in performing Good Deeds - Prophet Yahyā عَلَيْهِ السَّلَام was known for his beautiful attribute of being swift in performing good deeds. Allah Almighty states:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ

"Indeed, they (the aforementioned Prophets) would hurry to perform good deeds,"⁶

It is essential for us to study the lives of the noble prophets عَلَيْهِمُ السَّلَام with enthusiasm and dedication, and embrace their blessed qualities and habits. By doing so, we can demonstrate a deep love for these esteemed personalities through our actions. For an in-depth understanding of the lives of the prophets, refer to the book "Sīrat al-Anbiyā'".

Violating the Financial Rights of Others

By Sayyid Saddam Madani

(Teacher at Jamiat al-Madina
Faizan-e-Noor-e-Mustafa, Agra Taj, Karachi)

In today's world, there's a widespread trend of competing for material success, where excellence is often equated with amassing wealth. This unquenchable thirst for worldly possessions has blurred ethical boundaries for many individuals. Regrettably, personal pursuits have overshadowed consideration for others' financial rights. This is evident in cases where people unjustly seize others' possessions, deprive siblings of rightful inheritances, break friendships over unpaid debts, or misappropriate the hard-earned income of labourers. The relentless drive for overnight wealth has contributed to a rise in criminal activities, including theft and robbery.

Let us gain an understanding of what things fall in

the category of financial rights in order to avoid violating the rights of others and if we are guilty of seizing the financial right of another, we can resolve the matter by repenting instantly.

Theft, robbery, usurpation, preventing rightful heirs from their share of inheritance, land grabbing, refusing to repay debts, betraying trusts, underpaying labourers, keeping the deposit of the customer when he pulls out of a deal, keeping items found on the floor without a reason validated by Islamic law and not returning them to their rightful owners, deducting the entire days wage when the employee comes late, fraudulently weighing and measuring goods, selling adulterated foodstuff, and not paying the dowry etc., are all actions that represent violations of financial rights.

Islam unequivocally prohibits seizing others' financial rights, and there are numerous hadith that explicitly denounce such behaviour. Let us reflect on five sayings of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. Denying Someone Their Inheritance

If someone unjustly withholds the rightful inheritance of an inheritor, then Allah will deprive that person from the inheritance of Paradise on the Day of Judgement.⁷

2. Unlawful Occupation of Land:

Anyone who takes even a handspan of land unjustly will be made to wear a collar of the seven earths on the Day of Judgement.⁸

3. Purposefully Failing to Repay a Debt

By the One in Whose power is my soul! If someone is martyred in the way of Allah and then revived, and again martyred in the way of Allah and then revived, then again martyred in the way of Allah and revived, yet he has an outstanding debt, he will not enter paradise until the debt is settled.⁹

4. Impermissibility of Taking Someone's Property Without Consent:

Taking the property of a fellow Muslim without their permission is not permissible, unless they willingly give it.¹⁰

5. Divine Curse for Thief

Allah curses the thief who steals 'something as insignificant as' an egg.^{11 12}

These teachings highlight the severity of unlawfully taking the wealth of people. May Allah Almighty save us from the greed of worldly wealth and instead grant us enthusiasm to do good deeds.

Repentance of the one who violated financial rights:

It is important to remember that wrongful acquisition of others' property is a matter of rights of people; thus, it is not forgiven solely through repentance. Rather, returning the wrongfully taken property is also necessary.

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states: "There are two cases of having the rights of people forgiven. 1) Repaying that which can be fulfilled or having it forgiven. 2) the second method is for the person whose rights were infringed to forgive without demanding fulfilment."¹³

May Allah grant us ability to continue fulfilling the rights of Allah Almighty along with the rights of His slaves.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Rights of Students

Saqib al-Hasan Attari

(Dawrah al-Hadith, Jamiat al-Madina
Faizan-e-Baghdad, Karachi)

Education stands as the exclusive avenue for the advancement and enrichment of nations. Beyond fostering societal prosperity, it profoundly shapes the character and demeanour of a nation. Within this framework, students and teachers play pivotal roles in the realm of education. A teacher, due to his specific position and status, holds great respect and virtue. Alongside this, there are certain rights attributed to this position that, when fulfilled, not only promote the philosophy of Islamic life but also contribute to the creation of an exemplary society.

A student holds individual and collective rights, the

fulfilment of which can make teaching a pleasant and effective practice. This can only occur when these rights are fully met. In this context, six rights of students are mentioned:

1. Affection and Love: It is crucial for teachers to approach their students with kindness and warmth. This not only conforms to the Islamic manners of education but also enhances the teaching process. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the teacher of mankind, and his remarkable biography provides lessons in gentleness and affection. Regarding his gentleness, Allah Almighty states:

فِيْمَا رَحْمَةٍ مِّنَ اللّٰهِ لَئِنْ تَكُنُّ

So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them.¹⁴

2. Equal Treatment: Since group teaching is common, it becomes the fundamental right of a student and his fellow classmates to be treated equally.
3. Motivation: Motivating students and boosting their determination is a key factor in unlocking their potential. This process fosters self-assurance and ignites a genuine enthusiasm to learn and progress. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ frequently motivated the noble Companions عَلَيْهِمُ السَّلَام as a means of teaching the Ummah.
4. Engaging Teaching Methods: A teacher should adopt evidence-based and interesting methods to teach, utilising appropriate resources and strategies.
5. Right to Ask Questions: Encouraging students to ask questions. To clarify doubts and eliminate uncertainties about lessons, students ask questions. In such cases, it is the responsibility of the teacher to answer these questions in a friendly manner, ensuring the student is satisfied.
6. Nurturing Natural Abilities: Each individual possesses inherent qualities and attributes. These emerge when subjected to better educational activities. Upon association with an educational institution, students have the right that teachers foster their natural talents.

Moreover, fostering a positive learning environment, respecting the individuality of students, and ensuring the protection of their rights will contribute to not only the safety of society but also to society becoming a mirror reflecting Islamic culture and civilization. May Allah grant us the ability to uphold the rights of His slaves.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Footnotes)

¹ *Sīrat al-Ambiyā*, p. 767

² *Al-Quran*, 19:13, Translation from *Kanz al-Īmān*

³ *Al-Quran*, 19:14, Translation from *Kanz al-Īmān*

⁴ *Al-Quran*, 19:14, Translation from *Kanz al-Īmān*

⁵ *Al-Quran*, 19:13, Translation from *Kanz al-Īmān*

⁶ *Al-Quran*, 21:90, Translation from *Kanz al-Īmān*

⁷ *Sunan Ibn Mājah*: 2703

⁸ *Ṣaḥīḥ al-Bukhārī*: 3198

⁹ *Musnad Imām Aḥmad*: 22493

¹⁰ *Sunan al-Kubrā li al-Bayhaqī* : 11545

¹¹ *Ṣaḥīḥ al-Bukhārī*: 6799

¹² **Translator's note:** This is due to the potential of progressing from small and trivial thefts to a habit that eventually leads to stealing valuable items, inviting serious criminal charges and punishment.

¹³ *Fatāwā al-Razawīyyah*, vol.24, pp. 373,374

¹⁴ *Al-Quran*, 3:159, Translation from *Kanz al-Īmān*

TELETHON

SUNDAY 15 OCTOBER 2023

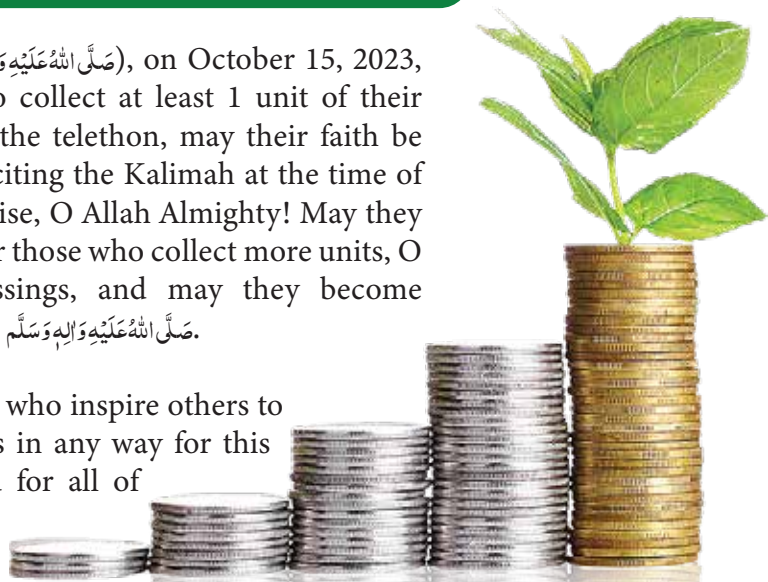
Dua of Attar

The Greatest and Final Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said:

Treat your patients through Sadaqah

O Lord Almighty of Beloved Mustafa (صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم), on October 15, 2023, during Dawat-e-Islami's telethon, those who collect at least 1 unit of their country's currency, whether before or after the telethon, may their faith be protected. May they have the privilege of reciting the Kalimah at the time of their passing. May their grave become Paradise, O Allah Almighty! May they enter Paradise without any accountability. For those who collect more units, O Allah Almighty, bestow even greater blessings, and may they become neighbours of the Greatest and Final Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

My dear Madani sons and Madani daughters who inspire others to collect and contribute units, or make efforts in any way for this cause, may these supplications be accepted for all of them, and may these supplications also be accepted on my behalf, the greatest sinner.



Wordsearch

Dear children! The Quran is the book of Allah, which He revealed to the final Prophet, our master Muhammad ﷺ. We can earn lots of blessings and rewards by reading it. Our beloved Prophet ﷺ said, "Recite the Quran, as it will intercede for its reciters on the Day of Judgement." The Quran has many surahs which start with Allah taking an oath by something important.

Can you find the names of 6 surahs below by connecting the letters from top to bottom and left to right, just as the word Asr has been found and highlighted in the table.

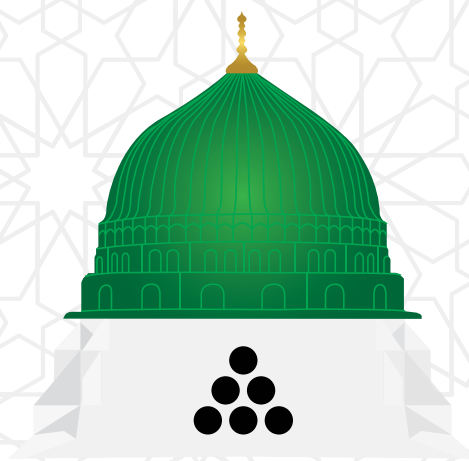
6 words to be found:

- 1 Duha
- 2 Fajr
- 3 Layl
- 4 Shams
- 5 Qamar
- 6 Balad

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

The importance of following the Prophet's example

Shahroz Ali Attari Madani



Those aspiring for success often turn to experts in their domain for insights and mentorship. For instance, individuals aiming to enhance their public speaking skills might study renowned orators, while writers often draw inspiration from esteemed authors. Similarly, in the Quran, Allah offers a clear and principled framework for Muslims on leading a righteous life. The Quran also introduces an exemplary role model to emulate for achieving success in the truest sense.

Allah declares:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"Indeed, for you following the Messenger of Allah is best"*¹

Obedience to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and following his example in every aspect of life, in matters of religion and the world, is essential. Without this, it is impossible to obey Allah.

Allah explains:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*"Whosoever has obeyed the Messenger, he has indeed obeyed Allah"*²

Similarly, if the practical example of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is disregarded, it is impossible to worship and fulfil the commands of Allah.

For example, Allah ordains:

وَأَقِيمُوا الصَّلَاةَ

*"And keep salah (obligatory prayer) established"*³

Allah has provided directives in the Quran, but the specifics on executing these commands are not always explicitly detailed. The manner and timings of salah, for instance, are explained through the life and practices of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He declared for us to

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

*"Pray as you see me praying."*⁴

Allah announced:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ

*"And performing hajj of this House, for the sake of Allah, is (an obligation) upon the people"*⁵

The precise rites of hajj and its conditions can only be learnt from the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as he himself said:

خُذُوا عَنِّي مَنَاسِكَكُمْ

*"Learn the rites of hajj from me."*⁶

From the verses mentioned, it becomes clear that for guidance in all facets of life, it is imperative to turn to the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What would the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do? How did he interact with his Companions عَلَيْهِمُ الرِّضْوَانُ? What was he like with his pure wives and blessed family? Regardless of whether a matter pertains to religious principles or worldly affairs, we should consistently look to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The next article will be regarding differing societal demographics and how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ interacted with them.

امِينُ بَجَاءِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 33:21, Translation from Kanz al-Īmān

² Al-Quran, 4:80, Translation from Kanz al-Īmān

³ Al-Quran, 2:43, Translation from Kanz al-Īmān

⁴ Ṣaḥīḥ Bukhārī: 631

⁵ Al-Quran, 3:97, Translation from Kanz al-Īmān

⁶ Sunan kubra li al-Bayhaqī: 9524

Some notable events of Rabī‘ al-Ākhir

Date	Name/Event	Resources for Further Information
6 Rabī‘ al-Ākhir 1370 AH	The spiritual vicegerent of Imam Ahmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ and erudite jurist, Mufti Muhammad Sharīf Kotlawi رَحْمَةُ اللهِ عَلَيْهِ passes away.	Rabī‘ al-Ākhir 1439 AH edition of the Monthly Magazine Faizan-e-Madina
11 Rabī‘ al-Ākhir 561 AH	The annual death anniversary of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.	Rabī‘ al-Ākhir 1438 to 1444 AH editions of the Monthly Magazine Faizan-e-Madina Ghawth e Paak Ke Haalat
17 Rabī‘ al-Ākhir 701 AH	The death anniversary of the accomplished saint, Sayyid Muhammad Shah Dūlhā Sabzwārī رَحْمَةُ اللهِ عَلَيْهِ	Rabī‘ al-Ākhir 1439 AH edition of the Monthly Magazine Faizan-e-Madina
18 Rabī‘ al-Ākhir 725 AH	The death anniversary of Sultan al-Mashāikh Khājā Nizām al-Dīn Awliya رَحْمَةُ اللهِ عَلَيْهِ	Rabī‘ al-Ākhir 1439 AH edition of the Monthly Magazine Faizan-e-Madina
21 Rabī‘ al-Ākhir 1252 AH	The scholar, Sayyid Muhammad Amīn ibn ‘Ābidīn al-Shāmī passes away رَحْمَةُ اللهِ عَلَيْهِ	Rabī‘ al-Ākhir 1439 AH edition of the Monthly Magazine Faizan-e-Madina
25 Rabī‘ al-Ākhir 1046 AH	The death anniversary of Sayyid ‘Ālam Shah al-Bukharī al-Suharwardī رَحْمَةُ اللهِ عَلَيْهِ	Rabī‘ al-Ākhir 1441 AH edition of the Monthly Magazine Faizan-e-Madina
29 Rabī‘ al-Ākhir 627 AH	The renowned Sufi shaykh, Farīd al-Dīn Muhammad al-‘Attār رَحْمَةُ اللهِ عَلَيْهِ passes away.	Rabī‘ al-Ākhir 1441 AH edition of the Monthly Magazine Faizan-e-Madina
Rabī‘ al-Ākhir 4 AH	The mother of the believers, Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا passes away.	<ul style="list-style-type: none"> Rabī‘ al-Ākhir 1438, 1439 AH editions of the Monthly Magazine Faizan-e-Madina, Faizan-e-Ummahat al-Muminin

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

اٰمِيْن بِجَاوِحَاتِهِمُ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The various editions of the Monthly Magazine Faizan-e-Madina can be found on Dawat-e-Islami's website (www.dawateislami.net) and mobile application.



One Story, One Miracle

A Bird's Cry for Help!

Abu Hafs Madani

Grandad had just come home after performing the Asr salah when he was greeted by an unusual sight in the hallway. There on the floor was Khubayb, meticulously counting coins with a stack of notes beside him. A shattered savings box lay close by.

Khubayb and Suhayb had both offered salah with their Grandad in the masjid just then. The imam stopped Grandad to speak with him, and both brothers then went home. Khubayb was just about to ask his Grandad what the imam wanted to speak about, when Grandad lovingly inquired, "Khubayb, where are you planning on travelling to with all this money?"

Khubayb smiled before Suhayb chirped in; "You know Khubayb, Grandad. Soon as he sets his mind to something, he won't rest until he does it!"

"So, what has interested my grandson this time?"

"I've been saving up to buy Australian parrots!" exclaimed Khubayb with excitement. "It's been a month of careful saving."

"He saw a parrot at his friend Umayr's house, and he's been going on about it ever since!" Suhayb remarked. "He doesn't even go outside his school classroom at break anymore. He thinks the smell of fresh food from the canteen will make him go and buy it, and he doesn't want to spend the money he

has saved!"

Grandad and Khubayb both smiled at the last part of Suhayb's rant. "These things will go on, but we must now prepare for Maghrib salah; it's just around the corner," Grandad said.

That evening, after dinner, the brothers were seated beside Grandad. Khubayb turned to Grandad. "I've managed to save enough only for two parrots," he remarked. "But I don't have a place to keep them. Could you possibly buy a cage for them? Think of it as a welcoming gift for them."

"You'll have to ask them if they like gifts like this", Grandad smiled. "Hearing you mention a cage reminds me of a message I once heard." Suhayb asked what message this was.

"I'll tell you the message right at the end", Grandad explained, "You already are aware of how every animal knows who our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is. In fact, everything Allah Almighty created knows who he is. Not only this, but they ask him for help and take their issues to him so he may resolve them."

With a smiling face, Grandad then said, "I'll tell you about an amazing miracle he once performed." Both brothers were excited by this. As both focused on what he was saying, Grandad began:

“Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once journeying with his noble Companions رَضِيَ اللهُ عَنْهُمْ. Along the way, some of them spotted two young birds perched on a tree and picked them up. This was done whilst our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not there at the time. The mother of the birds flew in front of him, spread her wings and began falling to the floor. In other words, she was asking our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to have her two children given back to her.

Our cherished Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who was sent as a mercy for all beings, turned to the noble Companions رَضِيَ اللهُ عَنْهُمْ and asked, “Who has caused distress to this bird by separating her from her children?” The honourable Companions رَضِيَ اللهُ عَنْهُمْ said they had taken two baby birds from a tree, which our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered for them to return. The noble Companions رَضِيَ اللهُ عَنْهُمْ did so, and the mother bird was reunited with her children.¹

Grandad continued: “The way this highlights a miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this

also shows we should not cause harm to animals without reason. Recently on Madani Channel, a fellow Muslim shared an inspiring message urging others to plant trees. He said, ‘If you want to hear birds chirping, don’t put them in cages, but plant trees instead.’”²

With a mischievous glint in his eyes, Suhayb smirked, “But Grandad, who can convince brother Khubayb not to get parrots now? Who can convince him otherwise?” Grandad and Khubayb both smiled.

“Grandad, hearing the last part of our beloved Prophet’s miracle has changed my mind”, Khubayb declared. “I’m going to spend this money on seeds, and I’ll plant them so they can grow into trees. I won’t be buying parrots anymore.”

(Footnotes)

¹ *Dalā’il al-Nubuwwah*, vol. 6, p. 32; *Sunan Abi Dāwūd*: 2675

² *Islamic law allows for birds to be bought, sold, and kept in cages. Yet, said birds must be given food, water and not caused harm in the slightest. It is better to free them if no pertinent need necessitates otherwise.*

ADVICE TO THE SON

A masterpiece work of Imām al-Ghazālī رحمه الله عليه on the subject of reforming one’s nafs and reflecting upon the Hereafter in a form of dialogue.

In this extraordinary piece of work, you will find:

- ★ Who remains uninfluenced by advice?
 - ★ Foundation of Islam
 - ★ Importance and necessity of a spiritual guide
 - ★ 40 questions from the deceased
 - ★ Call of the angel
 - ★ Only one hadith out of four thousand
- And much more...



Parents' Corner

Shaping Tomorrow: The Role of Parents in Raising Children

Javed Attari Madani

A child's first school

Cradling six-month-old Muhammad Jawad in my arms while I worked on my laptop, my wife attended to her tasks in the kitchen. As Jawad laid there, I was transported back to my own childhood. At around the age of four or five, my dear late mother would often hold me in her embrace, reciting verses from the noble Quran. Those cherished moments in her lap still linger warmly in my memories.

Those pleasant moments have become etched in my mind as beautiful memories. I wish to place my head in my mother's love-filled lap and experience the sweetness of that Quranic recitation again, but alas, I cannot, as my mother has left this world (Dear Allah Almighty! Forgive my mother without accountability. *Āmīn*).

Reflecting on this memory, I would like to share some insights. Please, give them your careful consideration:

1. The way you interact with your children today will leave an indelible impression on their hearts for the rest of their lives.
2. Strive to instil Islamic values in them by embracing a thoughtful approach in their upbringing.
3. Treating your children well in childhood can lead to them achieving success in the future. True success lies in understanding and acting upon the golden principles of Islam,

thereby attaining Allah's pleasure.

4. Avoid arguing in front of your children.
5. Whilst sitting next to your child, or whilst placing them in your lap, recite the Quran, read an Islamic book, or invoke peace and blessings upon the beloved Prophet ﷺ. By Allah's grace, I also take my child in my lap and recite the Quran and other litanies. This makes him smile as he thinks I am conversing with him. Like this, as well as taking pleasure in the spiritual effects of the Quran's words, I also delight at my son's smile.
6. Continuously chant the word "Allah" near your newborn child, so that the first word the child utters is "Allah".
7. When the child is put to sleep and when the mother is feeding him milk, she should remember Allah Almighty and invoke peace and blessings upon the beloved Prophet ﷺ; this will also have a positive effect on the child. *إِنْ شَاءَ اللَّهُ*
8. The father should take his child (who is at the age of understanding) to the masjid for Friday prayers or for another salah, so that the child naturally inclines to the masjid and salah in his adulthood.

May Allah Almighty make your children the coolness of your eyes.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Best of Places



Mawlana Muhammad Jawayd Attari Madani

The final Prophet of Allah, our master Muhammad ﷺ said, خَيْرُ الْبِقَاعِ الْمَسَاجِدُ, “Masjids are the best of places.”¹

A masjid is described as a house of Allah, as actions are performed therein to please Him. These include prayer, remembrance, invoking peace and blessings upon the beloved Prophet ﷺ, reciting the noble Quran, and much more. These are places upon which the mercy of Allah descends, and where Muslims feel peace, safety and security.

Three masjids hold unique importance and distinction above all others. First is Makkah’s al-Masjid al-Ḥarām, then Madinah’s al-Masjid al-Nabawi, followed by the Muslim’s first qiblah, al-Masjid al-Aqṣā.

Dear children! Masjids are highly sacred and blessed places. It is important for us to always exhibit the best of etiquette towards them. Let us now discuss select manners we must show to the masjid and intend to act upon them.

- ♦ Enter the masjid with your right foot and leave with your left.

- ♦ When both entering and exiting, recite the prescribed supplications.
- ♦ Do not bring anything with a bad smell to the masjid. Wear clean clothes and perfume when visiting the masjid.
- ♦ Before bringing your shoes into the masjid, shake them outside. This ensures that no dirt or impurities are brought inside .
- ♦ Do not run, laugh loudly, or make a racket inside. As long as you are there, busy yourself with either offering prayer, remembering Allah Almighty, sending blessings upon the beloved Prophet ﷺ, reciting the noble Quran or any other good deed.

May Allah Almighty allow us to respect and show honour to masjids as they deserve! May He save us from ever disrespecting them!

اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Ṣaḥīḥ ibn Ḥibbān: 1598



The Story of Little Zayd

Organising *the* Library

Abu Hafs Madani

On some lazy Sundays, many families love to snooze a bit longer. But at Little Zayd's house, this Sunday was buzzing with activity! It was like a mini tornado had come to visit. After a busy week, everyone was making the most of their free day. Mom was cooking up something yummy in the kitchen, and Sister

was busy organizing the wardrobe. She had cleaned it all by herself, but now she wanted Little Zayd to join the fun and help her put the clothes back. Just as they were almost done, they heard Dad calling out for Little Zayd.

When Little Zayd came outside

and looked, he saw Father in the home courtyard. As soon as he saw Little Zayd, he exclaimed, "It's been many days since the bookcase was cleaned!"

Little Zayd was overjoyed, as cleaning the books and placing them in order with Father was one of his favourite things to do.

This was something he could do all day and never grow tired of. He found it so interesting to pick up books, place them in order and spend time with his father.

During this time, father and son would have pleasant conversations. Dad would pick out a book and dive into a lively discussion with Little Zayd. He'd talk about the person who wrote the book and the exciting tales it held. As they chatted and laughed, the books found their way back to their spots, and time just flew by.

Today was no different, and whilst picking up a book, Little Zayd said, "This one is so heavy! I don't know how you read such big books!"

Father smiled. "Books truly are amazing," he remarked. "And they themselves make us read them. Whenever I sit down to read the book you're holding, I don't feel like stopping."

Spotting the twinkle of curiosity in Little Zayd's eyes, Dad knew that he was eager to learn more about the book in hand. "Hand this book to me," he lovingly said, "and bring that stool here."

So, Little Zayd brought the stool close and sat on it.

Father began to speak, "You already know that Allah sent many prophets and messengers to guide His slaves to the straight path and to teach them about right and wrong."

As soon as Father paused, Little Zayd chirped, "Yes, I know this! Allah sent 124,000 prophets."

Father remarked, "Only Allah and His Messenger know their exact number. So whenever we mention the number of prophets, we should not say a number with certainty. Instead, we should say Allah sent around 124,000 prophets. Of these, 27 have been mentioned by name in the Quran."

Father then pointed at the book in his hand and said, "The blessed biographies of these 27 prophets have

been compiled in this book. Shall I tell you something else interesting about this?" Little Zayd said yes in an instant.

Father explained:

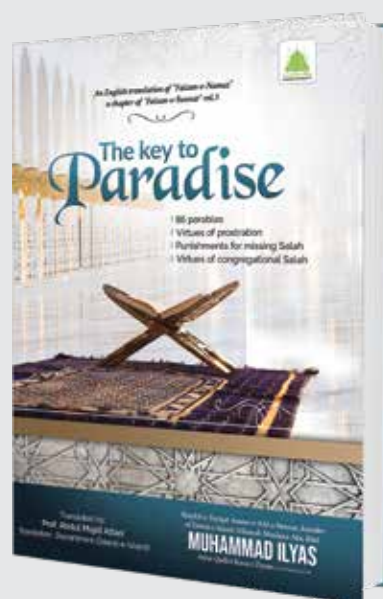
We can learn so much from the blessed lives of the prophets. They taught people how to be loyal servants of Allah, face big challenges, and remain strong and patient. Each of them has a special story with lessons we can learn from. This book is like a collection of their best moments, all put together by a wise man.

"Who is the author?" Little Zayd quizzed.

"Mufti Muhammad Qasim Attari is the author," he replied. "The book is called *Sīrat al-Ambiyā*'. We should read about the lives of the prophets and apply the lessons we learn from them in our own lives. Let's continue putting the books away now."

Little Zayd stood up to help, even though he wished to continue listening to Father's words.

COMING SOON



RECOGNISING Good & Bad

Umm Milad Attariyah

The benchmark of good, bad, success and failure is mindfulness of Allah (*taqwā*), and nothing less.

What is 'good', and what is 'bad'? Islamic law stipulates what these are, not 'rationale' or the intellectual discernment of man. Good and bad is only that which Allah Almighty and His Messenger have ordained as such.

Allah Almighty declares:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O people! We have indeed created you from one man and one woman, and have made you into various nations and tribes that you may recognise one another. Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you. Indeed, Allah is All-Knowing, All-Aware."¹

In modern times, our perception of right and wrong has shifted. Rather than evaluating moral integrity, we often judge based on superficial criteria like attire, family background, education level, fluency in English, or the type of car one drives. We then formulate opinions of someone being good or bad based on the answer. None of these matters can truly distinguish good from bad. The benchmark for this is a person's conduct. Only Allah and His Messenger have ultimate judgement in this regard.

For this reason, one must look at himself in the mirror of Islamic law. One must take account of his actions in light of both the noble Quran and the sacred hadith. The noble hadith explain how the Messenger of Allah ﷺ detailed the characteristics of both good and bad people. Negative traits have been highlighted so that individuals can recognize and steer clear of their pitfalls. This also allows for others to ascertain these bad attributes in people and thus distance themselves from whoever possesses them.

A person once asked Allah's Messenger ﷺ regarding the best of people, to which he replied, "He whose life is long and whose actions are good." When asked who the worst person was, he then said, "He whose life is long and whose deeds are corrupt."²

The final Prophet of Allah ﷺ announced, "The foremost slaves of Allah are those who remind you of Him when you look upon them. His worst slaves are the tale-tellers, those who bring a rift between friends, and those who seek shortcomings in the innocent."³

In another hadith the beloved Prophet ﷺ states:

تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا لَوَجْهَيْنِ الَّذِي يَأْتِي هَوْلًا يَوْجُهُ وَيَأْتِي هَوْلًا يَوْجُهُ

"You will find that the worst people in the court of Allah on the Day of Judgement will be the double-faced, who appeared to some with one face and others with another face."⁴

This alludes to those who compliment you when you are present but criticize you when you are not, or those who masquerade as friends while secretly being adversarial. This also means an individual who goes to two friends who have fallen out, and speaks ill of one to the other. In this way, he is an apparent 'friend' of everyone.⁵

The Quranic verse and hadith mentioned in this article detail the Islamic criterion of good and bad. Islam considers *taqwā* to be good, as well as abstinence, listening to the truth, understanding it, believing in it, and performing good deeds. Polar opposite to this, looking for others' faults, tale-telling, accusations, causing rifts to come between people, and being two-faced are considered attributes only found in an evil character.

(Footnotes)

¹ *Al-Quran*, 49:13, *Translation from Kanz al-Īmān*

² *Jāmi' al-Tirmidhī*: 2337

³ *Musnad Ahmad*: 18020

⁴ *Ṣaḥīḥ al-Bukhārī*: 6058

⁵ *Mir'āt al-Manājīh*, vol. 6, p. 468

FIQH MATTERS FOR WOMEN

Muhammad Jawaid Attari Madani

Q: What do the noble scholars say concerning the following issues: 1) Will a married couple in this world be together in Paradise? 2) Who will a divorced woman be with in Paradise?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The couple that were married in this world will also be together in Paradise on the condition that both are destined for Paradise and the wife did not marry someone else after the husband's death. The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ cites the following hadith:

قالت أم سلمة بلغني أنه ليس امرأة يوت زوجها وهو من أهل الجنة وهي من أهل الجنة ثم لم تزوج بعده إلا جمع الله بينهما في الجنة

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا states, "It has reached me that whichever woman's husband passes away whilst he and she are from the dwellers of Paradise, and she does not remarry, Allah will reunite them in Jannah."¹

At another juncture, he states:

If a woman does not remarry, she will meet her husband on the Day of Judgement, as long as they both die as Muslims.²

If a woman was married more than once, there are two scenarios:

i) A woman will be with the husband she was married to at the time of her death on the condition that both are destined for Paradise. It is stated in a noble hadith:

وعن سعيد بن المسيب أنه قال قال رسول الله صلى الله عليه وسلم حين سئل عن المرأة يكون لها الزوجان في الدنيا أيهما تكون في الآخرة؟ فقال المرأة للأخير

Sayyidunā Sa'id b. al-Musayyib رَضِيَ اللَّهُ عَنْهُ says that when the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about which husband a woman would be for in the Hereafter if she had two husbands in the world, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "She will be for the last one."³

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states, "If a woman marries a second husband, and she passes away while married to him, then on the condition of dying as Muslims, she will be his [in Paradise], as per the hadith."⁴

ii) If a woman is not married to any man at the time of her death, she will be given a choice to select the one she prefers between those husbands. It is mentioned in a noble hadith:

عن أم سلمة رضي الله عنها قلت يا رسول الله صلى الله عليه وسلم البراءة تزوج الزوجين والثلاثة والأربعة في الدنيا ثم تموت فتدخل الجنة ويدخلون معها من يكون زوجها منهم؟ قال صلى الله عليه وسلم انها تخير فتختار احسنهم خلقا فتقول يا رب ان هذا كان احسنهم خلقا في دار الدنيا فزوجني

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrates, "I said, 'Dear Messenger of Allah! A woman is married to two, three or four husbands in the world [one after the other] and then passes away and she enters Paradise, and they also enter with her. Which one of them will be her husband?' He replied, 'She will be given a choice and will select the best of them in character. So, she will say, 'Dear Lord! Indeed, this one was the best of them in character in the world, so marry me to him.'"⁵

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ mentions in al-Fatāwā al-Ridāwiyyah:

In short, if she did not pass away whilst married to any husband, she will be given a choice on the Day of Judgement to select whichever of these husbands she prefers and she will choose the one who was best in conduct to her.⁶

2) As for a divorced woman who married just once, a woman who never married, and a woman whose husband is not from the dwellers of Paradise, they will be married to a man of Paradise. A hadith explains:

ما في الجنة اعزب

"There will be no unmarried person in Paradise."⁷

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Fatāwā al-Ridāwiyyah, vol. 12, p. 303

² Fatāwā al-Ridāwiyyah, vol. 25, p. 579

³ Adāb al-Nisa, p. 272

⁴ Fatāwā al-Ridāwiyyah, vol. 25, p. 579

⁵ Fatāwā al-Hadithiyya, vol. 1, p. 49

⁶ Fatāwā al-Ridāwiyyah, vol. 25, p. 579

⁷ Ṣaḥīḥ Muslim: 7147



Sun

14 October 2023

Total Solar Eclipse

FULL SHADOW (UMBRA)

PARTIAL SHADOW (PENUMBRA)

Moon

PARTIAL SHADOW (PENUMBRA)

Earth

MOON'S ORBIT

P#01

14

The Saturday, Oct. 14, 2023, annular solar eclipse will cross North, Central, and South America.



Signs of Allah Almighty: On the day when the Noble Prophet's ﷺ beloved son Sayyiduna Ibrahim رضى الله عنه passed away, the sun eclipse occurred. It was such a superstitious belief of Arabs that the sun or the moon eclipsed because of some important person's death or some huge mishap. Hence, according to old Arabs' belief, some people thought that it occurred due to sadness on the death of Sayyiduna Ibrahim رضى الله عنه. The Holy Prophet ﷺ led Salah of Solar Eclipse and then he said, "The sun and the moon are the signs of Allah Almighty. They do not eclipse because of someone's death or life. So, when you see them, invoke Allah Almighty, glorify Him, perform Salah and give Sadaqah." (Bukhari, Kitab-ul-Kusuf, Babus Sadaqah Fil Kusuf 357,363/1, Hadith: 1044,1060, summarized)



GMT: This Solar Eclipse according to **GMT** Starts at **15:03**, maximum at **17:59** And the Eclipse will end at **20:55**.



Note: Salah of Solar eclipse is Sunnat-e-Muakkadah and Salah of Lunar eclipse is Mustahab. (Durr-e-Mukhtar, 80/3, Dar-ul-Ma'rfah, Beirut)



Refrain from Superstitions: Solar or Lunar eclipses absolutely have no negative effects on pregnancy. Hence, one should refrain from superstitions.



Science and Solar Eclipse: From a scientific point of view, a solar eclipse occurs when the Moon is positioned between the Sun and the Earth, obscuring the light of the sun either completely or partially.

This Solar Eclipse will not be visible in Pakistan.



FAIZAN
E-
MADINAH



© 0317-7799717
PRAYER TIMINGS DEPARTMENT



14 October 2023

Total Solar Eclipse



Starting and Ending Time of the Eclipse in some regions

P#02

	City	Country	Begin	End	%
1	Atlanta	U.S America	11:43	14:45	51%
2	New York	=	12:08	14:36	22%
3	Washington DC	=	12:00	14:39	29%
4	Los Angeles	=	08:07	10:50	70%
5	Kansas City	=	10:25	13:20	61%
6	Mobile	=	10:37	13:47	66%
7	Ottawa	Canada	12:06	14:23	19%
8	Mexico City	Mexico	09:36	12:50	69%
9	Monterrey	=	09:25	12:36	82%
10	Guatemala City	Guatemala	09:55	13:21	81%
11	Centro Villa Nueva	=	09:51	13:17	83%
12	Tegucigalpa	Honduras	10:01	13:30	89%
13	Managua	Nicaragua	10:06	13:36	87%
14	San Jose	Costa Rica	10:15	13:46	88%
15	Panama City	Panama	11:26	14:56	90%
16	Bogota	Colombia	11:48	15:15	88%
17	Caracas	Venezuela	12:56	16:11	60%
18	Georgetown	Guyana	13:28	16:28	58%
19	Paramaribo	Suriname	14:38	17:32	58%
20	Cayenne	French Guiana	14:47	17:36	59%
21	Brasilia	Brazil	15:25	17:54	63%
22	Quito	Ecuador	11:51	15:16	79%
23	Lima	Peru	12:29	15:31	50%
24	La Paz	Bolivia	13:55	16:43	49%
25	Asuncion	Paraguay	15:32	17:45	29%
26	Arica	Chile	14:58	17:40	40%
27	Havana	Cuba	11:55	15:15	68%
28	Montevideo	Uruguay	16:05	17:22	05%
29	Dakar	Senegal	18:28	18:50	11%
30	Nouakchott	Mauritania	18:27	18:42	05%

Benefits of Commemorating the Pious Predecessors

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

Sayyidunā Sufyān b. ‘Uyaynah رَحِمَهُ اللهُ عَلَيْهِ states: “Mercy descends at the mention of the righteous.”

إِلَهُ الخَمْدُ It is the norm in Dawat-e-Islami to commemorate the pious predecessors, such as the four rightly-guided caliphs, Imam Ḥasan, Imam Ḥusayn, Sayyidunā Amīr Mu‘āwiyah and other noble Companions, the pure prophetic family and other pious personalities رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ. Likewise, when the month of Ghiyār-wī Sharīf, Rabī‘ al-Ākhir, begins, Dawat-e-Islami organises a series of 11 Madani Muzakarāhs at the International Madani Markaz in memory of the Crown of Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ, which are transmitted live on Madani Channel. On the 11th night, niyāz Ghawthiyyah is also presented to participants.

A major objective of commemorating the pious predecessors on their death anniversary is to mention the life examples of these great personalities, their piety, their love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, accounts of their devoutness, their saintly marvels and their services to sacred knowledge. Just as this increases people’s love and devotion for these pious predecessors, it also augments people’s passion for pious deeds. Love for the pious is a source of great felicity. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ

“A man will be with the one he loves.”

When commemorating pious predecessors on such occasions, Islamic brothers and sisters also convey the reward of various pious deeds to them, such as the reward for reciting the noble Quran, litanies, ṣalawāt; the reward for studying sacred knowledge; the reward for offering nadhr and niyāz; and the reward for travelling in Madani qafilahs. Whoever receives a gift is pleased, and so when we convey reward to these religious personalities, they too will be pleased, and in return we will receive blessings in abundance إِنَّ فَائِدَةَ اللهِ.

May Allah Almighty grant us the ability to commemorate the anniversaries of the pious predecessors with good intentions whilst staying within the boundaries of Islamic law.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This content was prepared with the aid of the Madani Muzakarah (episode 1827) that took place on 15 Rajab al-Murajjab 1442 AH (27 February 2021). It was then presented to the honourable Sheikh—Mawlana Muhammad Ilyas Attar al-Qadiri كَانَتْ بَرَكَاتُهُمُ الْغَايِبَةُ—for it to be reviewed before being presented here.

¹ Ḥilyat al-Awliyā, vol. 7, p. 335, number 10750

² Ṣaḥīḥ al-Bukhārī: 6169



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

