

Islamic Magazine

Faizan-e-Madinah

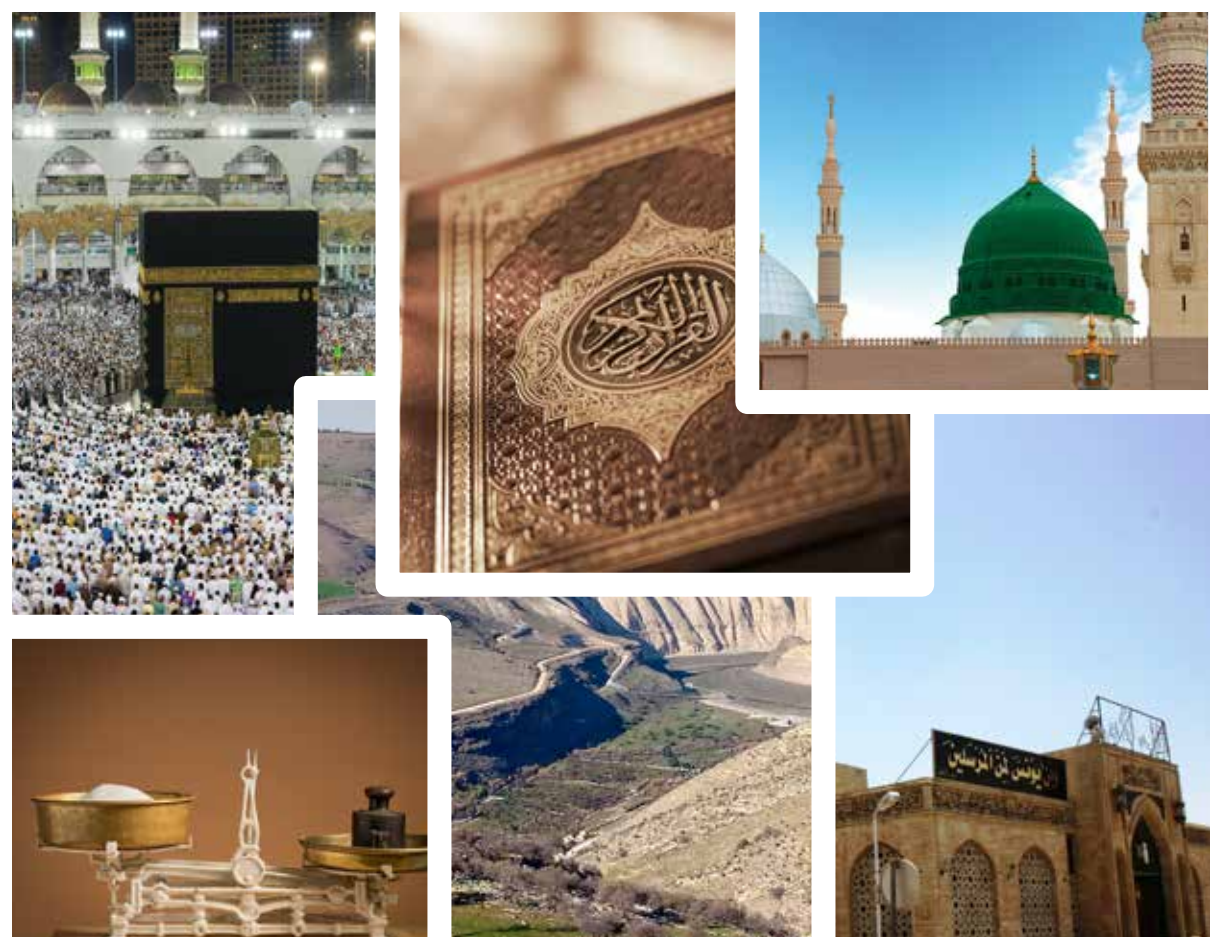
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FAIZAN-E-MADINAH

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The LAST and Final PROPHET ﷺ

Mawlana Uwais Yamin Attari Madani



Allah Almighty states in the noble Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^ط

(The Beloved Prophet) Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the final amongst all the Prophets. ¹

This verse is definitive text (*naṣṣ qatʿī*) about the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the last and final prophet (*khatam al-nabiyyīn*). Holding this belief is a fundamental belief and foundation of the Islamic faith. An individual becomes a disbeliever and leaves the folds of Islam if he does not accept the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the last and final prophet, has even the slightest doubt in this regard, or draws invalid interpretations and affirms another as a prophet after him.

This tenet of faith is known as the belief in the finality of prophethood, which is established from the noble Quran and Hadith, upon which there is the consensus of all the Companions, their successors, the successors of their successors, the pious predecessors, the accomplished scholars and all the Muslims. This belief is from the core foundations of Islam. The one who denies this tenet of faith or has even the slightest doubt concerning it is a disbeliever.

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself many times clarified that he is the last and final prophet. Let us look at 26 of these noble Aḥādīth and fortify this creed of the finality of prophethood in our hearts:

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Indeed messengership and prophethood have ended. So,

there will be no messenger or prophet after me.”²

2. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

I have been given superiority over the other prophets in six respects: I have been given speech that is concise yet comprehensive; I have been helped by formidability [being placed in the hearts of enemies]; spoils of war have been made lawful for me; the earth has been made clean for me and a place of worship; I have been sent as a messenger to all of creation; and prophethood has been ended with me.³

3. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, “Banī Isrā’īl were ruled by the prophets عَلَيْهِمُ السُّلُوكُ وَالسَّلَامُ. Whenever a prophet passed away, another succeeded him. However, there is certainly no prophet after me.”⁴

4. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, “Indeed, my similitude and that of the prophets is like that of a person who built a beautiful building but left the space of a brick in a corner. So, people begin to go around it and are surprised at it and say, ‘Why has he not placed this brick?’ I am that brick, and I am the final Prophet.”⁵

5. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ foretold, “Indeed, there shall be 30 major liars in my ummah, each of them claiming that he is a prophet. However, I am the last of the prophets; there is no prophet after me.”⁶

6. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Indeed, I am the last of the prophets, and my masjid is the last of the masjids [built by a prophet].”⁷

7. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, “Certainly, I was recorded as the last prophet with Allah Almighty in the Preserved Tablet whilst Ādam was kneaded in his clay.”⁸

8. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I am the final Prophet, and you are the final ummah.”⁹

9. Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Prophethood has ended. There is no prophethood after me, but there are glad tidings.”

They asked, “What are the glad tidings?”

He replied, “Righteous dreams that a person sees or they are seen for him.”¹⁰

10. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Indeed, I have many names: I am Muhammad and Aḥmad; I am al-Māḥī through whom Allah eliminates disbelief; I am al-Ḥāshir at whose feet the people will be resurrected; and I am al-‘Āqib; al-‘Āqib is the one after whom there is no prophet.”¹¹

11. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “I am Muḥammad, the Ummī Prophet. I am Muḥammad, the Ummī Prophet. I am Muḥammad, the Ummī Prophet,” three times, “There is no prophet after me.”¹²

12. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us, “I am the last of the prophets, and this is no boast.”¹³

13. Sayyidunā Abū Ṭufayl رَضِيَ اللَّهُ عَنْهُ relates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I have ten names with my Lord.” Sayyidunā Abū Ṭufayl رَضِيَ اللَّهُ عَنْهُ states, “I remember eight of them: Muḥammad, Aḥmad, Abū al-Qāsim, al-Fātiḥ [the one who initiates prophethood], al-Khātim [the one who concludes prophethood], al-Māḥī [the eliminator of disbelief], al-‘Āqib [the one after whom there is no prophet], al-Ḥāshir [the one who gathers the people].”¹⁴

14. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I am the first of the Prophets to be created and the last of them to be sent forth.”¹⁵

15. On the night of the Miraj, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned before all the prophets عَلَيْهِمُ السُّلُوكُ وَالسَّلَامُ:

All praise belongs to Allah, Who has sent me as a mercy to all the worlds — a bearer of glad tidings and a warner — Who has revealed upon me the Criterion [al-Quran], in which there is a perfect exposition of all things; Who has made my ummah the best community brought forth for the benefit of humankind, made them an upright middle community and made them the first and the last; Who has expanded my breast, relieved me of my burden, made exalted my mention, and made me the opener and the concluder [of the prophets].¹⁶

16. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned in his farewell Hajj sermon, “O people! There is no prophet after me, and there is no ummah after you. Worship your Lord, offer the five daily prayers, keep the fasts of Ramadan, obey your rulers and enter the Paradise of your Lord.”¹⁷

17. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The first of the messengers is Ādam, and the last of them is Muhammad.”¹⁸

18. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “I am Aḥmad, Muhammad, al-Ḥāshir, al-Muqaffi [the one sent after all other prophets] and al-Khātim.”¹⁹

19. Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “This seal that is between my shoulders is the sign of the previous prophets because there is neither a prophet nor a messenger after me.”²⁰

20. Sayyidunā Qatādah رَضِيَ اللَّهُ عَنْهُ narrates, “When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the verse:

وَإِذَا أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ

‘And O beloved, remember when we took a covenant from the prophets, and from you, and from Nūḥ,’²¹

He would say, ‘Goodness was begun with me, and I was the last of them [the prophets] in being sent forth.’”²²

21. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ādam was brought down to al-Hind and experienced solitude. So, Jibrīl descended and announced the azan, اللَّهُ أَكْبَرُ, أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ, اللَّهُ أَكْبَرُ twice, and أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ twice, and أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ twice.”

Ādam عَلَيْهِ السَّلَام asked, ‘Who is Muhammad?’

Jibrīl عَلَيْهِ السَّلَام replied, ‘The final of your progeny from the prophets.’”²³

22. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prophesied, “There will be 27 major lying deceivers in my ummah; four from them will be women. Indeed, I am the last and final of the prophets; there is no prophet after me.”²⁴

23. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “When I was taken on the night journey, Allah Almighty granted me a station of proximity until

there was between me and Him the length of two bows or less; in fact, less.

Allah Almighty said, ‘O my beloved: O Muhammad! Are you grieved that I have made you the last of all the prophets?’

I replied, ‘O my Lord! No.’

Allah Almighty said, ‘Convey my salaam to your ummah, and inform them that I have made them the last of all nations, so that I shame the other nations before them and do not shame them before the other nations.’”²⁵

24. When Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ would describe the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would say, “Between his two shoulder blades was the seal of prophethood, and he is the last of the prophets.”²⁶

25. When the father of Sayyidunā Zayd b. Ḥārithah came with his relatives to take Sayyidunā Zayd رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told them, “Testify *lā ilāha illa Allah* (لَا إِلَهَ إِلَّا اللَّهُ) and testify that I am the final prophet and messenger, I will send Zayd with you.” They excused themselves from that and offered dinars. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Ask Zayd if he wishes to go with you, and I will send him without any remuneration.” Sayyidunā Zayd رَضِيَ اللَّهُ عَنْهُ said, “I will neither prefer my father nor my children over the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.” Hearing this, his father recited the testimony of faith and became a Muslim.²⁷

26. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ, “Indeed, Allah will conclude Hijrah upon you as he has concluded prophethood with me.”²⁸

27. Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ taught the people to recite *ṣalawāt* upon the Prophet well. They said to him, “Teach us.” He said, اللَّهُمَّ اجْعَلْ صَلَوَتَكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، “O Allah send your grace, mercy and blessings upon the Master of the messengers, the Imam of the righteous, the Last of the prophets, Muhammad, Your servant and Messenger.”²⁹

28. It is mentioned in the Hadith of intercession that

people will seek intercession from Sayyidunā ʿĪsā عَلَيْهِ السَّلَام and he will reply, “I am not for this station. Muhammad is the last of the prophets, and he is present here. Allah has forgiven for him the sins of his former and later ones for his sake.”³⁰

29. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked a lizard, “Who am I?”

The lizard replied, “You are the messenger of the Lord of all the worlds, and you are the last of the prophets.”³¹

30. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed, when the Torah was revealed to Mūsā عَلَيْهِ السَّلَام, he read the mention of this ummah and made *du‘ā* in the court of Allah, ‘O my Lord! I have read on the tablets [of the Torah] that there will be an ummah after all the others, and it will be the foremost [on the Day of Judgement.] Make it my ummah.’

Allah Almighty replied, ‘That is the ummah of Aḥmad.’”³²

31. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states that on the night of Miraj, when the prophets عَلَيْهِمُ السَّلَام asked about the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Jibrīl عَلَيْهِ السَّلَام said, “This is Muhammad: the Messenger of Allah, and he is the seal of prophets (*khatam al-nabiyyin*).” At the end of this Hadith, it is mentioned that Allah said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “I have taken you as a close friend (خليل). It is recorded in the Torah: ‘Muhammad is the beloved of al-Raḥmān.’ I have sent you as a messenger to all mankind and made your ummah the first and the last. I have made you the first of the prophets to be created and the last to be sent forth, and I have made you the opener [of prophethood] and the concluder [of prophethood].”³³

32. Sayyidunā Nu‘mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ states about Sayyidunā Zayd b. Khārijah al-Anṣārī رَضِيَ اللَّهُ عَنْهُ After he passed away, there was a voice from beneath his shroud, so we uncovered his face and he spoke, ‘Muhammad is the Messenger of Allah, al-Ummī, the final prophet. There is no prophet after him.’”³⁴

33. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “People will come to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement and say, ‘O Muhammad

صَلَّى اللَّهُ عَلَيْهِ! You are the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the final prophet. Allah has forgiven the sins of your former ones and latter ones for your sake. Intercede with your Lord on our behalf.’”³⁵

(Footnotes)

¹ Al-Quran, 33:40, Al-Aḥzāb, Translation from Kanz al-Īmān

² Jāmi‘ al-Tirmidhī: 2279

³ Ṣaḥīḥ Muslim: 1167

⁴ Ṣaḥīḥ Muslim: 4773

⁵ Ṣaḥīḥ al-Bukhārī: 3535

⁶ Jāmi‘ al-Tirmidhī: 2226

⁷ Ṣaḥīḥ Muslim: 3376

⁸ Musnad Imām Aḥmad: 17163

⁹ Sunan Ibn Mājah: 4077

¹⁰ Al-Mu‘jam al-Kabīr: 3051

¹¹ Ṣaḥīḥ al-Bukhārī: 3532

¹² Musnad Imām Aḥmad: 6981

¹³ Sunan Darimī: 49

¹⁴ Dalā’il al-Nubuwwah li Abī Nu‘aym, p. 30, Hadith: 20

¹⁵ Kanz al-Ummāl, part. 11, vol. 6, p. 205, Hadith: 32123

¹⁶ Musnad al-Bazzār: 9518

¹⁷ Al-Mu‘jam al-Kabīr: 7617

¹⁸ Kanz al-Ummāl, part. 11, vol. 6, p. 218, Hadith: 32266

¹⁹ Al-Mu‘jam al-Ṣaghīr, vol. 1, p. 58

²⁰ Al-Mustadrak li al-Ḥākim: 4159

²¹ Al-Quran, 33:7, Al-Aḥzāb, Translation from Kanz al-Īmān

²² Musannaf Ibn Abī Shaybah: 32421

²³ Tārīkh Ibn ‘Asākir, vol. 7, p. 437

²⁴ Musnad Imām Aḥmad: 23418

²⁵ Firdaws al-Akḥbār: 5361

²⁶ Jāmi‘ al-Tirmidhī: 3658

²⁷ Al-Mustadrak li al-Ḥākim: 4999

²⁸ Al-Mu‘jam al-Kabīr: 5828

²⁹ Sunan Ibn Mājah: 906

³⁰ Musnad Imām Aḥmad: 2546

³¹ Al-Mu‘jam al-Ṣaghīr, vol. 2, p. 65

³² Dalā’il al-Nubuwwah li Abī Nu‘aym, p. 33, Hadith: 31

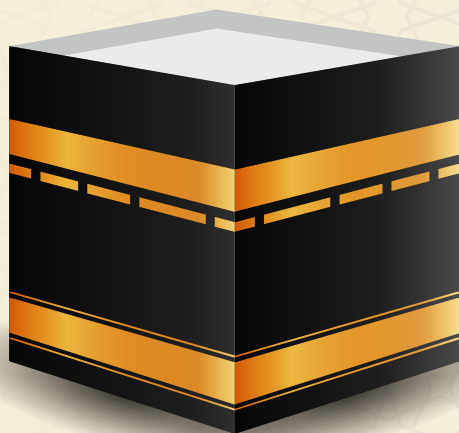
³³ Musnad al-Bazzār: 9518

³⁴ Mawsū‘ah Ibn Abī al-Dunyā, vol. 6, p. 270, raqm 7

³⁵ Ṣaḥīḥ al-Bukhārī: 4712

DAR AL-IFTA AHL AL-SUNNAH

Mufti Muḥammad Hashim Khan Attari Madani



1. 'More love than 70 Mothers'

What do the noble scholars say about the following matter: People often state, "Allah Almighty loves His servant more than 70 mothers."

- 1) Has this phrase come in any hadith, or is it merely widespread amongst people?
- 2) Is it permissible to state this phrase without mentioning it as a hadith?

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

A:

1) After much research, the statement mentioned in the question could not be found in any hadith. This has spread amongst people without a chain of narration. Therefore, unless a reliable reference for it

is found, it should not be mentioned as a Hadith.

Allah Almighty is the Most Merciful, and He bestows His generosity and grace upon His creation.

It is not necessary to mention this particular sentence to explain the love and mercy of Allah for His servants. There are many Quranic verses and Prophetic Aḥādīth which describe the love, mercy and benevolence of Allah Almighty upon His servants. We should mention these and refrain from relating reports which the scholars prevent us from narrating.

2) There is no harm in mentioning this phrase, without stating it as a Hadith, by way of indicating upon an abundance of love, as the number 70 is used proverbially to indicate upon the profusion of a particular thing. However, even when mentioning it in this way, it should be clarified that this is not a Hadith. This is because people assume it to be a

Hadith and then convey it onwards. It is stated in Farhang-e-Asifiya:

Seventy: 70 is a number indicating abundance, many, hundreds, many multiples.¹

The online Urdu Rekhta Dictionary gives one meaning of seventy as: “For the expression of abundance, many, thousands.”

From the perspective of this meaning, the purport of the sentence “Allah Almighty loves His servant more than seventy mothers” is that Allah Almighty loves His servant a lot.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Playing Marbles

Q: What do the noble scholars say about the following matter: Children and adults play with marbles in local alleyways? The method of play takes different forms including the following two:

1) A child takes some marbles in his hand and then asks, “Are they odd or even?” If the one questioned answers correctly, he is given all the marbles in that person’s hand. If he answers incorrectly, he has to give that many marbles to the questioner.

2) A target is made of marbles. If the player strikes the target, he receives an agreed number of marbles from the other player.

In both these forms of play, a time comes when one person loses and is left empty-handed, and the other person wins and doubles his marbles.

Are both these forms impermissible due to falling into gambling?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هٰذَا اَيُّهُ الْحَقُّ وَالصَّوَابُ

A: Both of the described forms of playing with marbles are considered gambling and impermissible. The detail concerning this is as follows:

Maysar (ميسر) has been declared forbidden in the noble Quran. The exegetes, Hadith experts, Hadith commentators and jurists have deemed that all

forms of gambling are included in this term. Therefore, gambling is impermissible based on the explicit text of the noble Quran. The form of gambling in these games is that a condition is placed that the winner takes something from the loser. The scholars have informed that the walnut game played by children falls within the impermissibility of gambling. The walnut game was played in the era of the Companions and their Successors رَضِيَ اللّٰهُ عَنْهُمْ and is played in some areas even now. The game of marbles played in our time is like that game of walnuts. In the early periods when marbles did not exist, people played with walnuts. Therefore, the ruling of impermissible gambling which applies to the game of walnuts also applies to the game of marbles when the condition of the winner taking something from the loser is stipulated.

Consequently, both forms of playing with marbles described in the question are gambling and forbidden. It is obligatory upon Muslims that they save themselves and their children from this impermissible act.

Removal of a doubt:

A contention could be raised upon this answer that walnuts are clearly a form of wealth whereas this is not apparent in marbles, so how can the condition of taking and giving marbles be gambling?

The reply to this is that just as walnuts are wealth, so are marbles, because the latter are made from glass, and glass is clearly wealth. For marbles to be used for play and vain pursuit does not remove them from the category of wealth, otherwise walnuts would also cease being wealth. Furthermore, as for that which the scholars have written about that no compensation is due if someone breaks toys like a bull, elephant, horse, etc. as they have no value, they have specified that for toys made from mud. Conversely, if those toys are made from wood or metal, compensation would be necessary.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(Footnotes)

¹ Farhang-e-Asifiya, vol. 2, p. 32

RELIGIOUS SENSITIVITY AND INDIFFERENCE

PART 1

Mufti Muhammad Qasim Attari

What is Religious Sensitivity?

Religious sensitivity is the name given to adhering to Islam, teaching society about correct Islamic beliefs, and opposing deviant beliefs and immoral actions. Conversely, acting upon the shariah whilst allowing others to indulge in sin despite having the capability to prevent them, is indifference. To do so is a reprehensible act and the abandonment of an Islamic duty. One of the harmful evils of the previous nations was that they did not forbid others from committing evil, as stated in the Quran:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٩٠﴾

*"They would not prevent each other from any evil which they themselves would commit; they definitely used to commit extremely evil actions."*¹

Preventing others from evil is a means of preventing yourself from engaging in that evil. The one who stops others is saved, but the one who remains silent amidst the evils spreading in society will be involved in them one day. The Prophet ﷺ explained this by stating that when Bani Israel fell into sins, the scholars reprimanded them at first, but when they did not desist, the scholars joined them in their evil. As a result of their disobedience, Allah cursed them through the words of Prophet Dāwūd عليه السلام and Prophet 'Īsā عليه السلام.²

Allah has granted us ease as it is not necessary to eradicate evil by force, rather it can be eliminated through words, and if neither of these are applicable, it must be deemed evil in the heart. However, this does not entail that you become a victim of secularism

and only worry about yourself, leaving others to do what they wish. This is not Islam; this is a different religion. The Prophet ﷺ provided us with clear guidance on this matter by saying: "Whoever amongst you sees something abominable should rectify it with his hand. If he does not have the strength to do this, he should rectify it with his tongue, and if he is not capable of this, he should abhor it in his heart, and this is the weakest of faith."³

It is not from the teachings of Islam to be a practising Muslim and simultaneously adopt the lowest form of faith as a way of relinquishing responsibility. The first response to evil is to combat it by force, which is the responsibility of the government and authorities. Then it is to oppose evil through speech; this is the role of the scholars and others who are capable. Then comes the level of knowing it to be evil in the heart, which belongs to the weak and helpless. Unfortunately, those who prefer secularism to Islam are teaching Muslims that it is better to be in seclusion and leave others to do as they please.

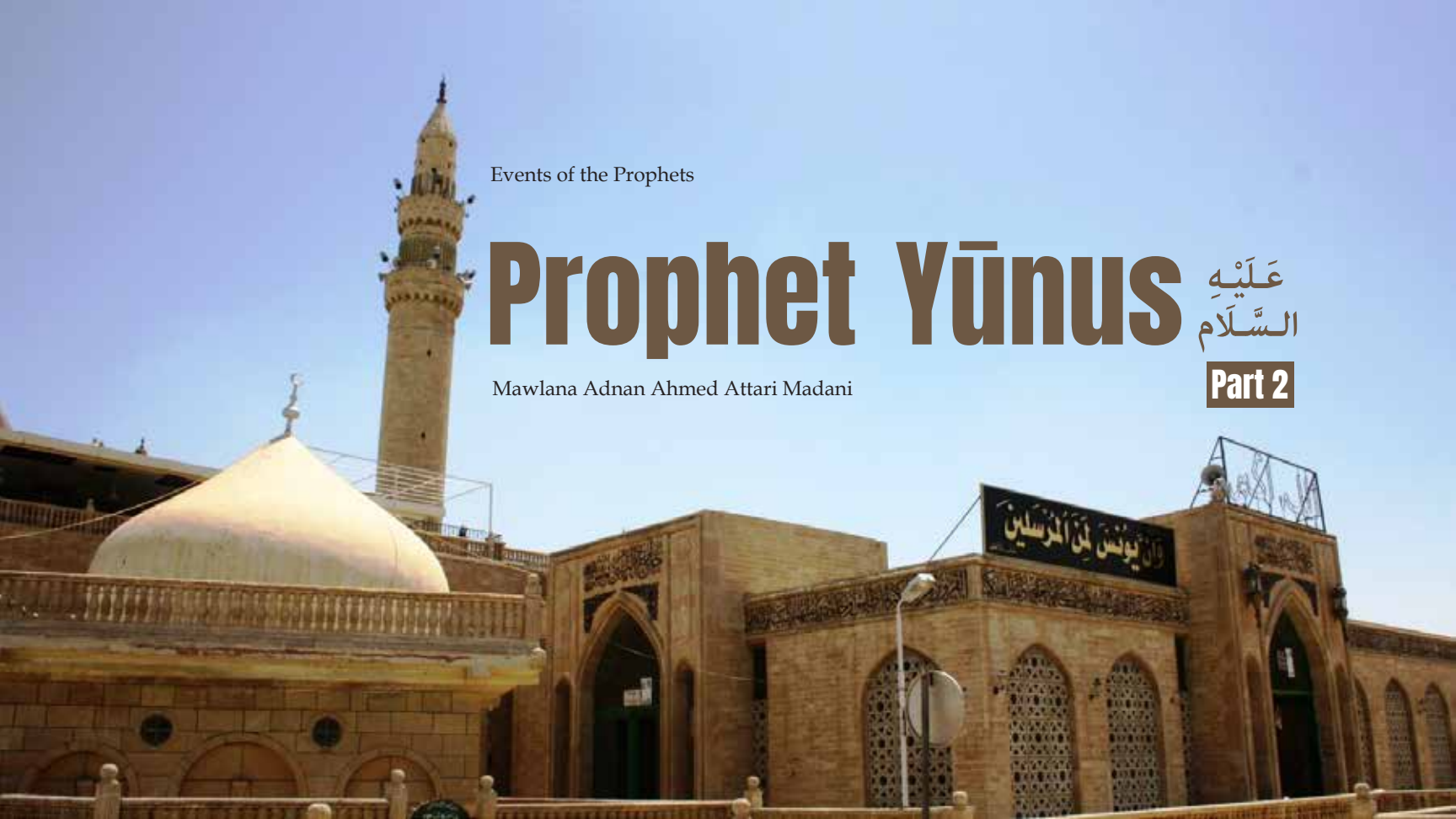
Practical, verbal and written efforts in matters pertaining to religious sensitivity have been banned in some educational and secular institutes. Labelling these actions as extremism is an attempt to remove the honour and sanctity of Islam from people, whilst allowing the enemies of Islam to spread immorality.

(Footnotes)

¹ Al-Quran, 5:79, Al-Mā'idah, Translation from Kanz al-Īmān

² Jāmi' al-Tirmidhī: 3058

³ Ṣaḥīḥ Muslim: 49



Events of the Prophets

Prophet Yūnus عَلَيْهِ السَّلَام

Mawlana Adnan Ahmed Attari Madani

Part 2

Announcement of Punishment

Prophet Yūnus عَلَيْهِ السَّلَام complained of his nation to Allah Almighty, saying, “O my Lord! My people have rejected and belied me.”

He was informed: “Return to them again. Either they embrace faith, otherwise announce to them that punishment will overtake them in the morning.”

In some narrations it is mentioned that he announced the punishment to his nation after three days. The people said amongst themselves, “We have not found him to lie. Keep an eye on him. If he does not spend the night in this inhabitation and leaves, then know that punishment will descend in the morning.” When half the night had passed, he عَلَيْهِ السَّلَام put some food in his bag and came out from the inhabitation.¹

Repentance of his nation

When signs of the descent of punishment began to manifest, the people repented, and the punishment was averted. However, he was not made aware of the punishment being withheld.

Separation from the people of Nineveh

Whenever a person would be proven to be a liar in that nation, he would be put to death. He was indeed truthful, but he believed the people would belie him and kill him. Therefore, without receiving revelation from Allah Almighty, he went towards the river.²

Losing his children: a test from Allah

According to one view, he took his wife and two children towards the bank of the Tigris River. A boat arrived, but because of its many passengers, it was said, “We can only take one person.” So, he put his wife on the boat. He saw a second boat and moved towards it. Meanwhile, one of his sons neared the edge of the bank, slipped, fell into the river and drowned. Furthermore, the second son was attacked and killed by a wolf. When he returned, he found one son’s body floating on the water and another son’s body devoured by a wolf. He understood this as a trial from Allah Almighty. Eventually he boarded the second boat to reach his wife.³

Boat halted in the river

When the boat reached the middle of the river, it

came to a halt and would not move. The sailors said, “There is a fugitive slave on this boat. Draw lots and he will be identified.” Lots were drawn three times, and each time his name was drawn.

Seeing this, he said, “I am that slave,” and cast himself into the water.⁴

A whale opens its mouth

In one narration, Prophet Yūnus عَلَيْهِ السَّلَام himself said, “O people of this boat! Put me into the water.” They wanted to put him into the water from the bow of the boat, when a whale appeared with its mouth open.

He said, “Put me into the water from the stern of the boat.” Upon looking, the same whale was visible there. When they tried from both sides of the middle of the boat, the same whale appeared open-mouthed. Seeing all of this, he said, “Put me into the water and gain salvation.” When he was cast towards the water, the whale swallowed him before he could fall into the water.⁵

In the belly of the whale

The whale received the command of Allah Almighty, “Do not harm even a hair on him. I have made your stomach a confinement for him and have not made him food for you.”⁶ Reaching the whale’s belly, he thought he had passed away, so he spread out his legs. Then, he moved his head, legs and body and realised he was alive.⁷

Unique place of prostration

The whale descended with him to its place deep into the water. He saw that the water, sand and everything began to glorify Allah Almighty.⁸ Observing this, he pleaded in the court of Allah Almighty, “Oath by Your majesty! I will make this a place of prostration, which none has made a place of prostration before me.” Then, he began to worship Allah Almighty in the whale’s belly.⁹

40 days inside the whale

The whale remained swimming through the sea for forty days. During this time, Prophet Yūnus عَلَيْهِ السَّلَام

heard the glorification of jinn, fish and such aquatic creatures that he could not see.¹⁰

Allah’s Greatest Name in the supplication of Prophet Yūnus عَلَيْهِ السَّلَام

Upon the completion of forty days, grief overcame him, and he tearfully supplicated:¹¹

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“There is no god except You. Glory be to You. Indeed, an out-of-place (act) occurred from me.”¹²

His supplication gained acceptance, and his trial came to an end.

Dear Islamic brothers, the supplication of Prophet Yūnus عَلَيْهِ السَّلَام is that which the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself spoke of and said: “Shall I not guide you to the greatest name of Allah Almighty, which when supplication is made to Him through it, He answers, and when He is asked through it, He grants? It is the supplication which Yūnus عَلَيْهِ السَّلَام supplicated with when he called out to Allah three times in the darkness: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.”¹³

It should be remembered that this supplication is not specific to Prophet Yūnus عَلَيْهِ السَّلَام, rather it is for all Muslims. Whenever they supplicate with these words, their supplication will be answered.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Durr al-Manthūr, vol. 7, p. 129

² Al-Durr al-Manthūr, vol. 7, p. 123

³ Tārikh Ibn ‘Asākir, vol. 74, p. 284

⁴ Tafsīr al-Khāzin, Al- Šaffāt, verse 140, vol. 4, p. 26

⁵ Al-Tawwābīn li Ibn Qudāmāh al-Maqdisi, p. 28

⁶ Al-Jāmi‘ li Ahkām al-Quran, part. 11, vol. 6, p. 194

⁷ Tafsīr Ibn Kathīr, Al- Šaffāt, verse 141, , vol. 7, p. 34; Musu‘at Ibn Abi Dunya, vol. 4, p. 474

⁸ Al Azamat li Al-Asbahani, p. 1749, no. 611235

⁹ Tārikh Ibn ‘Asākir, vol. 74, p. 286

¹⁰ Tārikh Ibn ‘Asākir, vol. 74, p. 285

¹¹ Al-Tawwābīn li Ibn Qudāmāh al-Maqdisi, p. 28

¹² Al-Quran, 21:87 Translation from Kanz al-Īmān

¹³ Al-Mustadrak: 1908

Key to Knowledge

Key Questions and their Answers

Mawlana Muhammad Adnan Chishti Attari Madani

Whenever our beloved Prophet ﷺ desired to bestow something upon the noble companions or teach them anything, he would utilise various styles. Among them was the method of teaching through asking questions. On many occasions, he provided encouragement and increased enthusiasm by asking, “Shall I not inform you of such and such?” or “Shall I not teach you such words?” etc. Then, out of compassion, he himself would teach those words, which are beneficial for both religious and worldly affairs. Some prophetic narrations containing such questions are presented below.

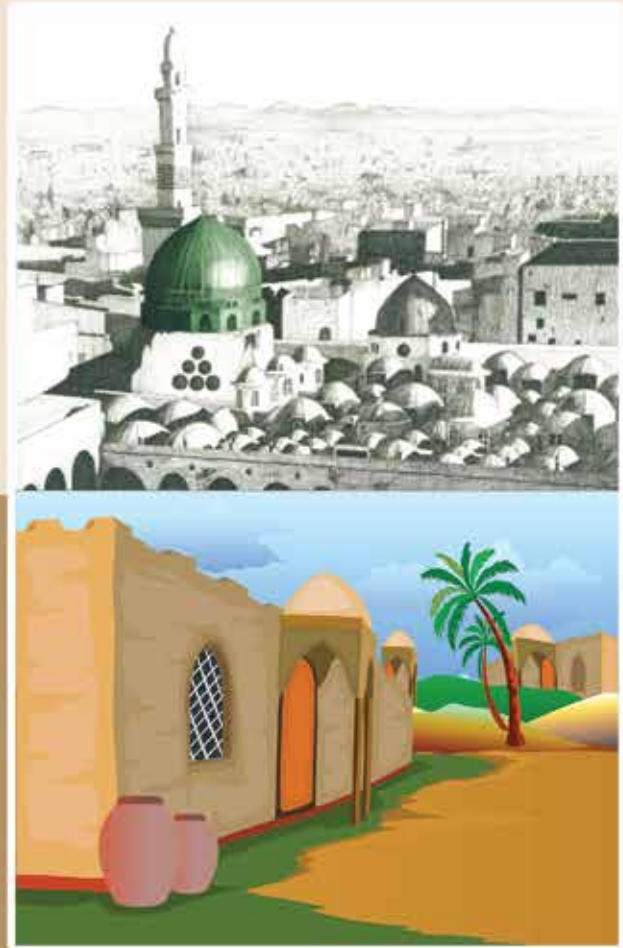
What should one recite in difficulty?

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Tālib رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah ﷺ said: *يَا عَلِيُّ، أَلَا أَعْلَمُكَ كَلِمَاتٍ إِذَا وَقَعَتْ فِي وَرْطَةٍ فَلْتَهَا* “O ‘Alī, shall I not teach you words which you can recite if you encounter any distressing situation?”

I replied, *بَلَى جَعَلَنِي اللَّهُ فِدَاكَ، كَمْ مِنْ خَيْرٍ قَدْ عَلَّمْتَنِيهِ* “Indeed! May Allah make me ransom for you. You have taught me many virtuous things.”

The Prophet ﷺ said, “Whenever you are afflicted with any calamity, say *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ*. Indeed, Allah Almighty will remove through it any difficulty that He wills.”¹

Dear readers, if any small or major difficulty or worry befalls us—be it illness, debt, a court case,



unemployment, misfortune, loss of an item, trauma, being attacked, feeling disheartened, stumbling, breakdown, getting stuck in traffic, financial loss or theft – we should develop a habit of reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

What should one recite when burdened with a heavy debt?

A man came to Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and said, “O Leader of the faithful, I have a commitment with my master to repay a certain amount for my freedom, and I am unable to do so, please help me.”

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ asked him, أَلَا أَعَلَّمُكَ كَلِمَاتٍ عَلَّمَنِيَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَبْرٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ “Shall I not teach you words that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught me? Even if your debt were as huge as Mount Seer, Allah will repay it for you?”

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ then said, “Recite اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاعْنِنِيْ بِفَضْلِكَ عَنْ سَوَاكَ O Allah, suffice me with Your lawful sustenance and save me from Your prohibited sustenance, and suffice me by Your grace from [depending on] all others besides You.”²

What are the plants of paradise?

Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrates that during the Miraj, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by Prophet Ibrahim عَلَيْهِ السَّلَام.

Prophet Ibrāhīm عَلَيْهِ السَّلَام asked, "مَنْ مَعَكَ يَا جِبْرِيلُ؟" "Who is with you, O Jibril?"

He answered, هَذَا مُحَمَّدٌ "This is Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

Prophet Ibrāhīm عَلَيْهِ السَّلَام then said, مَرُّ أُمَّتِكَ فَلْيَكْتَبُوا مِنْ غِرَاسِ الْجَنَّةِ، فَإِنَّ تَرْبَتَهَا طَيِّبَةٌ، وَأَرْضُهَا وَاسِعَةٌ "Order your Ummah to increase the plants of Paradise, for its soil is pure and its land is vast."

Our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, "وَمَا غِرَاسُ الْجَنَّةِ؟" "What are the plants of Paradise?"

Prophet Ibrahim عَلَيْهِ السَّلَام replied, "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ".³

What is the treasure of Paradise?

Sayyidunā ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ, the son of Sayyidunā Sa’d b. Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ relates, “Abū Ayyūb

al-Anṣārī رَضِيَ اللَّهُ عَنْهُ said to me, Shall I not teach you a phrase that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught me?”

I replied, ‘Yes, certainly, dear Uncle.’

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ said, ‘When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited my home, he said, يَا أَبَا أَيُّوبَ، كَلِمَةً مِنْ كُنْزِ الْجَنَّةِ “O Abū Ayyūb, shall I not teach you a phrase which is from the treasures of paradise?”’

I replied, ‘Of course O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! May my parents be ransomed for you.’

So, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’⁴ in abundance.”

What is beneficial to recite?

Sayyidunā Qabīṣah b. Mukhāriq رَضِيَ اللَّهُ عَنْهُ states, “I once visited the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he asked me, يَا قَبِيصَةُ مَا جَاءَ بِكَ 'O Qabīṣah, what has brought you here?'

I said, كَبُرَتْ سِنِّي وَرَقِيَ عَظْمِي فَأَتَيْتُكَ لِتُعَلِّمَنِي مَا يَنْفَعُنِي اللَّهُ عَزَّ وَجَلَّ بِهِ 'I have reached old age, and my bones have weakened. I have come to you so that you may teach me something that Allah Almighty may benefit me with.'

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, يَا قَبِيصَةُ مَا مَرَرْتَ بِحَجَرٍ وَلَا شَجَرٍ وَلَا مَدَرٍ إِلَّا اسْتَغْفَرَ لَكَ 'O Qabīṣah, you did not pass by any stone or a tree or soil except that they sought forgiveness for you.'

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, ‘O Qabīṣah, when you offer the Fajr prayer, recite سُبْحَانَ اللَّهِ الْعَظِيمِ three times; you will be saved from blindness, leprosy, and paralysis, and O Qabīṣah, recite the following supplication مِمَّا عِنْدَكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ O Allah! I ask You for that which is with You, bestow upon me Your grace, spread Your mercy over me and bestow Your blessings upon me.”⁵

(Footnotes)

¹ Kitāb al-Du‘ā’, p. 546, Hadith: 1961

² Jāmi‘ al-Tirmidhī: 3574

³ Musnad Imām Aḥmad: 23552

⁴ Al-Mu‘jam al-Kabīr: 3899

⁵ Musnad Imām Aḥmad: 20602



Illuminated Teachings of Islam

Harms of Spreading Hearsay

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A teacher entered a class and wrote down the following on a note:

“A dispute occurred between two parties in Rawalpindi, and both sides struck each other with sticks. Gunshots were then fired, which resulted in the death of three people, and four individuals were wounded.”

He showed this to a student seated nearby to him, saying, “Now, each of you inform the person next to you about this incident by whispering it into his ear.” When this series concluded with the final student, the teacher asked him to convey what he had been informed in a loud voice. He said, “There

was a dispute in Rawalpindi in which eight people were killed and three were severely wounded.”

This is a hypothetical account, but there are many lessons to be learnt from it. Perhaps something of this nature has occurred with us too where we have been informed of some gripping, shocking news which later turns out to be fake or the actual occurrence is found to be different due to the report being subjected to various changes in the process of its propagation. Reflect on the terrible, damaging consequences that are anticipated from the point of it spreading until it is proven false. Sometimes a false account can become the cause of a truly tragic incident.

Fake reports floating in society, which do not have the faintest connection with the reality, not only result in disorder, disputes and turmoil, but also harm people's psychological well-being. Furthermore, people's pointless commentary on such rumours further aggravates the alarming atmosphere. This affects societal activity and impacts on the pattern of daily life. Similarly, fictitious reports spread on the pretext of humour are sometimes the cause of severe harm. Examples of this are often heard annually in relation to April Fools' Day.

In order to avoid all these societal and psychological harms, intelligence warrants that we neither blindly accept hearsay that spreads alarm in our communities nor transmit such reports onwards to others. If there is a need to inform others, one should first consider the sources for such news in terms of their reliability.

Dear Islamic brothers, our way of life—Islam—teaches us all of these matters. Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٨٠﴾

*"O believers! If any sinner brings you some news, so you must investigate (it) in case you unknowingly cause suffering to some people then (later on) remain regretful for what you have done."*¹

سُبْحَانَ اللَّهِ How beautiful are Islam's teachings! Islam commands us to refrain from that which destroys the fabric of societal harmony and orders us to enact that which makes society a centre of peace and security. Therefore, at home, locally and on a societal level, a person should not undertake any step based upon news without verifying it, lest one incurs anxiety at a later point.

We have also been warned about this in the Prophetic Aḥādīth. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "It is enough of a lie for a man to convey everything he hears."²

Similarly, sometimes Satan comes in human form and spreads false news. Sayyidunā 'Abdullāh b. Mas'ūd رَضِيَ اللَّهُ عَنْهُ states: "Indeed Satan appears in the form of a

man, comes to the people and narrates to them a false report. They depart, and then a man from among them says: 'I heard a man whose face I recognise, but I do not know his name, narrating [such and such].'"³

Mufti Aḥmad Yār Khān Na'imī رَحِمَهُ اللَّهُ عَلَيْهِ mentions regarding the wording, "narrates to them a false report" that it refers to a false report concerning an occurrence or baseless slander, corruption or evil about a Muslim.

He further states under this Hadith:

The Hadith is absolutely according to its apparent meaning; there is no need for any interpretation. It is repeatedly experienced. On Friday, 27th Ramadan (14th August 1947), Pakistan was established. On Eid al-Fiṭr, at the time of the Eid prayer, news flared up in all cities and even villages that the Sikhs had armed themselves, launched an attack and drawn near. There was panic everywhere. People prepared themselves and came out from their homes, whereas this report was false. In every locality, people were saying, "A man just came and told us, but we do not know who he was." The resultant panic was visible to all. May Allah save us! This continues to manifest; Satan secretly whispers into people's hearts and also appears in a visible human form. Therefore, one should not spread every report without verification.⁴

May Allah Almighty make us from those that speak cautiously with intelligence and deliberation in accordance with the reality. May He make us a means of spreading good and protect us from spreading all forms of discord.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 49:6, Translation from Kanz al-Īmān

² Ṣaḥīḥ Muslim: 7

³ Ṣaḥīḥ Muslim: 17

⁴ Mirāt al-Manājiḥ, vol. 6, p. 477

‘Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُمَا

Uways Yamin Attari

Dear readers, today we shall read about the life of the young Companion, ‘Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُمَا.

A brief introduction

He is the son of Zubayr b. ‘Awwam and Lady Asmā’, nephew of Lady ‘Ā’ishah, maternal grandson of Sayyidunā Abū Bakr, nephew of Lady Khadijah, and paternal grandson of Lady Ṣafīyyah.

He was born in the month of Shawwāl in 2 AH. After Hijrah, he was the first child of the Muhājirīn.¹

What happened after his birth?

Lady Asmā’ رَضِيَ اللهُ عَنْهَا brought ‘Abdullah b. Zubayr to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and placed the newborn child in his lap. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a date brought to him, which he then chewed and placed in the mouth of the young Companion. This means the first thing to enter his stomach was the holy saliva of Allah’s final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then rubbed his palate with a date and prayed for Allah to have mercy upon him.²

The honour of being named by the Prophet

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ affectionally passed his blessed hand over him and granted him the name ‘Abdullah.³

Dear Islamic brothers, we should take our newborn children to pious people and ask them to pray for them and even name them. Blessings will be attained this way – إِنَّ شَأْنَهُ.

An oath of allegiance at seven years old

Both aged seven, ‘Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُ and

‘Abdullah b. Ja‘far رَضِيَ اللهُ عَنْهُمَا came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who smiled upon seeing them. He then moved his blessed hand forward, and both these young Companions took an oath of allegiance upon it.⁴

The number of hadith he narrated

He narrated thirty-three hadith in total.⁵

The reward earned by praying in al-Masjid al-Ḥaram

‘Abdullah b. Zubayr رَضِيَ اللهُ عَنْهُ narrates of how Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Besides al-Masjid al-Ḥaram, offering salah in this masjid of mine is a thousand times greater than salah offered in other masjids. One salah performed in al-Masjid al-Ḥaram is a hundred thousand times greater than salah in this masjid of mine.”⁶

His passing

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, he was but nine years of age.⁷

He himself was martyred at the age of 71 on the 17th of Jumāda al-Ūlā 73 AH.⁸

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Ṣaḥīḥ al-Bukhārī: 4665

² Ṣaḥīḥ al-Bukhārī: 3909

³ Al-Iṣābah fī Tamyīz al-Saḥābah, vol. 4, p. 80

⁴ Al-Mu‘jam al-Kabīr: 180

⁵ Tahzīb al-Asma’ wa al-Lughat, vol. 1, p. 252

⁶ Musnad Imām Aḥmad: 16117

⁷ Al-Iṣābah fī Tamyīz al-Saḥābah, vol. 4, p. 80

⁸ Ṭabaqāt Ibn Sa‘d, vol. 8, p. 201

Injustice to the Customer



Mawlana Sayyid Imran Akhtar Attari Madani

The Quran and Hadith inform us that one of the major contributing factors to the current economic crisis, the absence of serenity and blessings in our lives, and the overall downfall of society, is the practice of deliberately weighing and measuring items incorrectly. Businessmen have been involved in this evil for centuries, but unfortunately, the methods of its application have increased and evolved throughout the ages. For Muslims, worldly and religious success is in obeying the commands of Allah and His messenger. The Quran states with regards to measuring accurately:

وَالسَّاعَةَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٤﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٥﴾
أَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

*"And Allah has raised the sky and set the scale. That you should not transgress in the scale (when you are weighing). And establish the weight with justice, and do not reduce the weight."*¹

A Hadith states:

*"On the Day of Judgement, the one who weighed inaccurately will have a dull face, a stuttering tongue, and blue eyes. A scale of fire will be placed around his neck, and he will be punished for 50,000 years between two mountains, and he will be told, 'Weigh from here to there.'"*²

Weighing and measuring correctly are emphasised

greatly, such that various prophetic narrations warn us of punishments for those who transgress in these matters. There is a national department established to deal with weighing and measuring, but despite this, the number of people who deceive through false measurements is only increasing. Here are some examples of how it occurs in the marketplace:

1. The seller verbally establishes a contract where the price is calculated based on metres, but he measures in yards. A yard is 36 inches, whereas a metre consists of 39 inches.
2. Some vendors use tools shorter than 36 inches to measure yards, and tools shorter than 39 inches to measure metres.
3. Deceit in weighing items such as bricks and tiles.
4. Some sellers use low weighted metals [used as counterweights on scales] with trimmed edges, or they carefully shorten them themselves. Some shops and stalls cover the metal with electric tape or a plastic bag. The customer is unaware why the counterweight is concealed, and he is uninformed of whether the metal is the correct weight.
5. Some salesmen use stones or bricks instead of metal counterweights. The customer does not know if the weight of these is equal to the weight of the metals that are commonly used.

6. In some cases, the counterweight is the correct weight, but the dishonest seller manipulates the scales. For example, the seller might place an item onto the scale with force and then immediately remove it.
7. The scales are not set equally, and the scale upon which the product will be weighed is pre-loaded with weight. For example, secretly attaching a magnet to one side of the scales, and this is hidden from the customer by pre-loading the opposite side with the counterweight.
8. Fabric and elastic are stretched before they are measured. Similarly, instead of accurately measuring electrical wires or water pipes in yards or metres, they are measured at the till with inaccurate devices.
9. When measuring a single metre and yard with non-standard and illegal measuring tapes and tools, the deficiency appears small. However, when the deficit in width is considered too, the full extent of the inaccuracies can be observed.
10. Tampering with measuring scales for milk, cooking oil, kerosene, bleach, petrol, etc. by using measuring containers with a raised base, or the internal area is made smaller than it was originally.
11. Changing the settings of electric scales, giving the impression that the weighed product weighs more than it actually does. At times, the scales are placed in a way that the customer cannot see it as it is being weighed. (Placing the scales in such a position does not necessarily indicate that the seller is deceiving. Therefore, he is not considered a thief as more evidence is required to prove this.)

These were some scenarios in which inaccurate measurements were made through the use of measuring tools. However, another method of deceiving customers is by contaminating and mixing products. The customer will receive less than what he asked for, but the shortage will be recovered by diluting the product. For example, a customer orders

sacks of rice weighing 15kg. The merchant will reduce the amount of rice by a couple of kilograms and replace that amount with stones.

This practice is common when buying or selling in large quantities. When these products are sold by smaller shops and businesses, every customer has to bear the negative impact of the loss. Such businessmen may deem themselves smart and ahead of the curve, but they are suppressing the rights of many people, for which they will be held accountable on the Day of Judgement. Here are some examples of how products are diluted:

1. Low quality oil is added to ghee.
2. Weighing lentils, rice, and other grains by mixing them with stones.
3. Mixing papaya seeds with black pepper.
4. Adding water, arrowroot, or harmful chemicals to milk.
5. Weighing water with meat and vegetables, then selling the water at the rate of meat and vegetables.
6. Mixing red clay with chillies.
7. Mixing wood shavings with ground coriander.
8. Reducing the amount of cement in brickwork and concealing the shortage from the customer by adding colouring.
9. Contaminating lifesaving drugs.

Nowadays, products are separated and sold based on their quality. Some people knowingly purchase low quality products, and then sell them at their own store for a premium price as higher quality products! May Allah grant us the ability to act upon all the rulings of Islam, and may He save us from the injustice of others, and from being unjust to others.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ Al-Quran, 55:7-9, Translation from *Kanz al-Īmān*

² *Qurraṭ al-Uyūn*, p. 391



Invocations & Litanies

Remedy for Fever

Whoever is afflicted by fever should recite the following seven times:

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَّعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

If the ailing person cannot recite it himself, another person who is diligent in offering his prayers should recite it and blow on the patient or on some water, which should then be drunk by the patient. ^{إِنْ شَاءَ اللَّهُ} The fever will dissipate. If the fever is not alleviated upon the first attempt, this should be repeated.¹

Protection of the home

Whoever recites Āyat al-Kursī when retiring to sleep at night, Allah Almighty protects him, his home and the neighbouring homes.²

Relief from a mountain of debt

The fourth Caliph of Islām, Sayyidunā ‘Alī b. Abī

Tālib ^{رَضِيَ اللَّهُ عَنْهُ} said to a person with debt, “Shall I not inform you of some words that the Messenger of Allah ^{صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ} taught me? Even if you have debt like the Mountain of Seer, Allah will pay it for you. Recite: ^{اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ}.”³

Fulfilment of all needs

The Messenger of Allah ^{صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ} said, “Whichever person recites Sūrah Yā Sīn at the start of the day, all his needs will be fulfilled.”⁴

(Footnotes)

¹ *Al-Mustadrak li al-Hākim*: 8324

² *Shu‘ab al-Īmān*: 2395

³ *Jāmi‘ al-Tirmidhī*: 3574

⁴ *Al-Durr al-Manthūr*, vol. 7, p. 38

Interpretation of Dreams

Maulana Muhammad Asad Attari Madani

Dream: I saw someone awakening my Shaykh, Mawlana Ilyas Qadri, for the Fajr prayer, who then got up immediately and started walking. I understood this to mean that when one awakens, he should walk a little to become alert.

Interpretation: Seeing the righteous people of Allah in your dream is a means of blessings, and it is a sign of love for them.

Dream: I have had several dreams in which someone is following me but cannot get close to me.

Interpretation: The interpretation of a vague dream cannot be given. However, if you feel fear, then recite Surah al-Falaq, Surah al-Nās and Āyat al-Kursi before sleeping.

Dream: How is it to see the birth of two children in someone else's home?

Interpretation: It is favourable for whom you dreamed about.

Dream: I see snakes in my dream.

Interpretation: Seeing a snake is a sign of an evil person, and being bitten by the snake is a sign of an enemy harming you. If you have these dreams often, recite **يَا مُنْكَرُ** 21 times before sleeping, and get an amulet from Tawizat e Attaria for your protection. Also, giving charity in the way of Allah is beneficial for protection from enemies.

Dream: In my dream, I was in my older sister's home and saw the police taking my brother away, but my deceased parents try to stop the police from doing so. Then a car runs over my mother's feet, she bleeds and my father tends to the wounds, in an attempt to stop the bleeding.

Interpretation: May Allah protect you and your family. Sometimes, dreams of this nature occur due to anxiety or upsetting news. Do not worry and pray to Allah for wellbeing. Stay away from matters that could create disputes or violations against the law.

Dream: I dreamt I was in Madinah, reciting naat whilst looking at and approaching the green dome.

Interpretation: This is a beautiful dream, and **إِنَّ** **شَاءَ اللَّهُ** you will be there in reality. Try to find a means of travelling there, and repeatedly express your request in the court of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Dream: I saw my deceased grandfather offering the Friday prayer in the masjid, after which I greeted him.

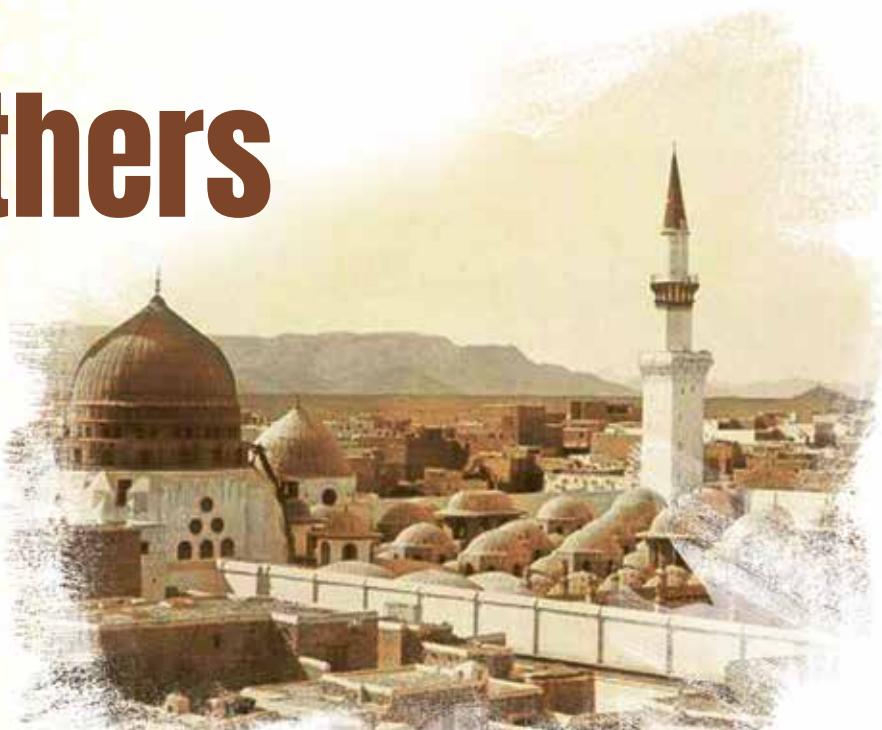
Interpretation: This is a good dream. Seeing the deceased perform worship is an auspicious moment. Have faith in the mercy of Allah that he is well, but continue to pray for him and convey reward to him.

Dream: I saw a woman telling my mother that she will cure me. She also said my illness would leave me and harm someone else. I questioned why someone else would be afflicted, and I refused to receive treatment for my illness.

Interpretation: Remember, illnesses do not travel from one person to another. This dream is unclear. So, do not worry about getting ill on the basis of this dream, but if you currently have an illness, receive treatment for it. Sometimes, the devil causes Muslims to worry through dreams, but they have no bearing on reality. Therefore, do not be concerned and pay no attention to this dream, and recite the litany of **يَا سَلَامُ** as much as you can.

The Forefathers of the Prophet ﷺ

Mawlana Abu Majid Muhammad
Shahid Attari Madani



6. Sayyidunā Kilāb

His teknonym is Abū Zuhrah, and his name is Ḥakīm or ‘Urwah, but because he would hunt a lot with dogs, he was famously known as Kilāb. Hind bint Surayr b. Tha‘labah al-Kinānī was his mother.¹ Just like his father and grandfather, he was highly respected amongst the Arabs, and he gave the names to the Islamic months that we are familiar with now.² He had two children called Qusai and Zuhrah, and the latter is the progenitor of the Banū Zuhrah. The lineage of Sayyidatunā Āminah’s رَضِيَ اللَّهُ عَنْهَا family can be traced back to him. Her lineage is Āminah bint Wahb b. ‘Abd Manāf b. Zuhrah b. Kilāb.³

He was the first person to donate swords embellished with gold and silver as an endowment for the Kaaba. These swords were sent to him by his father-in-law, Sa’d b. Sayl al-Azdī, who was the first person to plate swords with gold and silver.⁴

7. Sayyidunā Murrah

His teknonym is Abū Yaqazah, and his mother is Makhshiyyah bint Shaibān b. Muḥārib.⁵ He had three sons: Kilāb, Yaqazah and Taym, and the latter is the progenitor of the Banū Taym, which is the clan of Sayyidunā Abū Bakr and Sayyidunā Ṭalḥah b. Ubaidullāh رَضِيَ اللَّهُ عَنْهُمَا. Yaqazah is the progenitor of the Banū Makhzūm.⁶

8. Sayyidunā Ka‘b

Sayyidunā Ka‘b was a prominent leader of the Quraysh tribe. His mother is Mawiyyah bint Ka‘b b. al-Qayn Qudā‘ī.⁷ He would deliver sermons to his people on Fridays, which were full of beautiful advice and wisdom. He taught people to reflect on the creation of Allah, to prepare for the hereafter, and to treat people kindly. He mentioned how the final Prophet of Allah would arrive in Makkah, and he expressed his desire to be present at that time and believe in his message. He was the first person to say *ammā ba’d* (أَمَّا بَعْدُ) in a sermon.

One day, as he was praying near the Kaaba, the enemies attacked and fired a rock from a catapult, which narrowly missed his head. Nevertheless, he continued praying and was later martyred on that day. There were 560 years between the day of his martyrdom and the beloved Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declaration of prophethood. The Arabs held him in high esteem, such that they began their enumeration of dates from his martyrdom, which continued until the Year of the Elephant.⁸ He had three sons: Murrah, ‘Adiy and Huṣayṣ.⁹

9. Sayyidunā Lu‘ayy

His mother is Sayyidatunā ‘Atikah bint Yakhlood b. Naḍr b. Kinānah.¹⁰ He was brimming with

knowledge, forbearance and wisdom since childhood, and this was evident from his speech, such that his words became proverbs.¹¹ He had seven sons: Ka'b, 'Āmir, Sāmāh, 'Awf, Ḥārith, Sa'd and Khuzaymah.¹²

10. Sayyidunā Ghālīb

His mother is Laylā bint Ḥārith b. Tamīm.¹³ His teknonym is Abū Taym, and he had two sons called Lu'ayy and Taym.

11. Sayyidunā Fihir

His mother is Jandalah bint 'Āmir b. Ḥārith al-Jurhumī.¹⁴ He was the awe-inspiring chief of Makkah and of the tribes in the surrounding areas. During his era, Hassān b. 'Abd Kulāl al-Ḥimyarī attacked Makkah with his army. He stayed at a place called Nakhlah so that he could disassemble the bricks of the Kaaba that Sayyidunā Ibrāhīm and Sayyidunā Ismā'īl عَلَيْهِمَا السَّلَام used to construct it. He planned on taking the bricks to Yemen in order to build a new Kaaba so that people perform the pilgrimage there. Under the leadership of Sayyidunā Fihir, the people of Quraysh and other tribes resoundingly defeated Hassān and his army. Hassān was imprisoned for three years until a ransom was paid, and then he died as he travelled back to Yemen.¹⁵

According to one opinion, Sayyidunā Fihir's name was Quraysh, due to which his family is called Quraysh. Another reason is that Quraysh is derived from the word تَقَرَّشَ, which means to earn and acquire. These people were famous for their skill in business, which is why the family was known by the title of Quraysh.¹⁶ Quraysh is the name of a powerful sea creature that consumes small and large animals, but no animal can eat it. The Quraysh were never defeated due to their courage and bravery, so they were called Quraysh in relation to this formidable sea creature.¹⁷ He had four sons: Ghālīb, Muḥārib, Ḥārith and Asad.¹⁸

12. Sayyidunā Mālik

Sayyidunā Mālik is amongst the great leaders of the Arabs. His teknonym is Abū al-Ḥārith. His mother is 'Ikriṣha bint 'Adwān Ḥārith b. 'Amr. She had one son named Fihir.¹⁹

13. Sayyidunā Naḍr

His name is Qays, but due to the beauty of his face, he was known as Naḍr, which means beautiful and radiant. His mother is Barraḥ bint Murr b. Udd b. Ṭābikhah.²⁰ He was always eager to be kind and charitable to people. It is said that Quraysh was his name or title because Quraysh is derived from قَرَشَ, which means to inquire. Sayyidunā Naḍr would ask people and pilgrims about their needs, and fulfil them quickly. The Quraysh became famous for this hospitality and care towards travellers and the poor.²¹

'Allāmah Aḥmad b. Muhammad al-Qastallānī رحمه الله writes: "Fihir's name was Quraysh, and the tribe of Quraysh is attributed to him. Those who came before him (Sayyidunā Mālik and Sayyidunā Naḍr) were called Kinānī, not Qurayshī, and this is the correct view."²²

He had three famous sons: Mālik, Yakhlud, and Ṣalt.

(Footnotes)

¹ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

² *Nihāyat al-Arab*, vol. 1, p. 149

³ *Al-Sīrat al-Nabawīyyah*, p. 48

⁴ *Subul al-Hudā wa al-Rashād*, vol. 1, p. 277

⁵ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

⁶ *Subul al-Hudā wa al-Rashād*, vol. 1, p. 278

⁷ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

⁸ *Subul al-Hudā wa al-Rashād*, vol. 1, pp. 278-279; *al-Sīrat al-Nabawīyyah li al-Dahlān* vol. 1 p. 19

⁹ *Al-Sīrat al-Nabawīyyah li Ibn Hishām*, p. 45

¹⁰ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

¹¹ *Subul al-Hudā wa al-Rashād*, vol. 1, pp. 279-280

¹² *Al-Sīrat al-Nabawīyyah li Ibn Hishām*, p. 42

¹³ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

¹⁴ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

¹⁵ *Tārīkh al-Ṭabarī*, vol. 6, p. 531

¹⁶ *Al-Rawḍ al-Unuf*, vol. 1, pp. 187-188

¹⁷ *Sharḥ al-Zurqānī 'ala al-Mawāhib*, vol. 1, p. 144

¹⁸ *Al-Sīrat al-Nabawīyyah li Ibn Hishām*, p. 42

¹⁹ *Subul al-Hudā wa al-Rashād*, vol. 1, pp. 283-284; *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

²⁰ *Ṭabaqāt Ibn Sa'd*, vol. 1, p. 54

²¹ *Al-Rawḍ al-Unuf*, vol. 1, pp. 187

²² *Al-Mawāhib al-Ladunniyyah*, vol. 1, p. 50

Virtues & Specialities of the City of al-Muṣṭafā

Asif Iqbal Attari Madani

The name of the blessed city of al-Madinah al-Munawwarah prior to the arrival of the Messenger of Allah ﷺ was Yathrib, which means corruption, rebuke and punishment. After the Hijrah¹, this city became known as Madinah al-Nabi.

The golden age of Islam is connected with this city. Islamic conquests and the supremacy of Islam; religious advancements started from here. The beloved Prophet ﷺ prepared all military expeditions from this place. This city proved to be a peaceful, protected sanctuary for ideological and military preparations and a robust centre for the propagation of Islamic rulings. It was in this city that an unparalleled brotherhood was established between the Muhājirīn and Anṣār and Islamic societal and economic dealings were strengthened. The exceptional system governing the nature of zakat, war spoils and other obligatory wealth and its division was implemented here. The fortification and strength of the Muslims for the dominance of Islam also commenced in this city. It was here in

Madinah that the foundational features of Islamic foreign policy became apparent. Letters to the world leaders inviting them to embrace Islam were dispatched from this land. The principles governing the propagation of Islam were laid out here. The method of enjoining the right and forbidding evil was taught in this city. The first Islamic university, al-Ṣuffah, which took the form of a veranda was initiated here. After the advent of Islam, its rulings—including its penal code—were first fully implemented in Madinah. Justice for the subjugated classes (the poor, oppressed, etc.) and the implementation and protection of their rights were established here. The blessed era of the Rightly Guided Caliphate is also linked with al-Madinah al-Munawwarah.

Let us study some of the virtues and specialities of this sacred city.

Virtues of al-Madinah al-Munawwarah

Many verses of the noble Quran extol the virtues and

grandeur of al-Madinah al-Munawwarah, some of which are mentioned here:

1. Allah Almighty states:

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

“And request in this way; ‘O my Lord, make me enter (wherever) with the truth and take me out (wherever) with the truth, and give me from yourself supportive domination.’”²

One of the exegeses of this Quranic verse is: “Bestow upon me a pleasing entry into al-Madinah al-Munawwarah and bring me out from al-Makkah al-Mukarramah with truth.”³

2. Allah Almighty states:

قَالُوْا اَلَمْ تَكُنْ اَرْضًا وَّابِيعَةً فَتُهَاجِرُوْا فِيْهَا

“They (i.e. the angels) say, ‘Was Allah’s earth not spacious enough for you that you could have migrated therein?’”⁴

In this verse, *ard Allah* (اَرْضُ اللّٰهِ) also means al-Madinah al-Munawwarah.⁵

There are numerous noble Prophetic Aḥādīth stating the blessings and virtues of al-Madinah al-Munawwarah. Six are being mentioned here:

1) Whoever from my ummah is patient upon the hardship and difficulties of Madinah, I will be an intercessor or witness for him on the Day of Judgement.⁶

2) Whoever is able to die in Madinah should do so, because I will intercede for whoever dies here.⁷

3) There are angels upon the pathways that lead into Madinah; neither plague nor al-Dajjal will enter it.⁸

4) Whoever dies in either of the two holy sanctuaries will be resurrected secure [from the fear of the Day of Judgement].⁹

5) O Allah! Bestow upon Madinah twice the blessings you bestowed on Makkah.¹⁰

6) Indeed, it is Ṭaybah, and it removes sins just as fire expels impurities from silver.¹¹

14 Religious and worldly blessings and specialities of al-Madinah al-Munawwarah

Allah Almighty, the Creator of all blessings, has placed numerous religious and worldly blessings in the noble city of the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ supplicated for two-fold blessings for this city. Allah Almighty has placed in it many blessings for its devotees, which they avail in this world and the Hereafter. These blessings cannot be enumerated by us. Fourteen of these are mentioned here:

1. The fountainhead of the blessings of this world and the Hereafter, the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is present in Madinah.

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, مَنْ زَارَ قَبْرِي فَقَدْ وَجَبَتْ لَهُ شَفَاعَتِي “Whoever visits my grave, my intercession becomes incumbent for him.”¹²

Al-Madinah al-Munawwarah has the honour of being the resting place of the greatest of creation, the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْهِ states, “The blessed soil—i.e. the earth—which is touching his blessed body, is superior to the revered Kaaba, in fact it is superior to the ‘Arsh.”¹³

2. Al-Madinah al-Munawwarah, its fruit and its measure are blessed. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ supplicated for blessing in them with the following words: اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِيْنَتِنَا وَبَارِكْ لَنَا فِي مَدَنَّا “O Allah, place blessings in our fruits, in our Madinah, and in our mudd and ṣāḥ measures.”¹⁴

3. There is cure for illnesses in the dust and soil of Madinah. The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, “Oath by the One in Whose power lies my soul, there is a cure for every ailment in the soil of Madinah.”¹⁵

4. There is protection against poison and magic in the ‘ajwah date of al-Madinah al-Munawwarah. It is mentioned in the noble Hadith: “Whoever consumes seven ‘ajwah dates in the morning, no type of magic or poison can harm him that day.”¹⁶ It is stated in

another Hadith, “‘Ajwah is from Jannah, and there is cure for poison in it.”¹⁷

5. Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ mentions by way of the author of Fath al-Qadir: “It is established from experience that in Madinah, mercy is more copious, gentleness is plentiful, generosity is most ample, and pardon is received most swiftly.”¹⁸

6. Al-Madinah al-Munawwarah has been cleansed of polytheism. Once, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out from al-Madinah al-Munawwarah, faced it and said, “Indeed, Allah has made this inhabitation free from polytheism.”¹⁹

7. Al-Madinah al-Munawwarah is the most beloved place of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as he stated, “A prophet’s soul is not taken except at his most beloved place.”²⁰

8. The land of al-Madinah al-Munawwarah will be split open first of all on the Day of Judgement. According to the Aḥādīth, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will come out of his grave first, followed by Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ and then Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ. After them will be the people of al-Baqī‘ and then the people of al-Makkah al-Mukarramah رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.²¹

9. There is a garden from Paradise in al-Madinah al-Munawwarah called Riyāḍ al-Jannah. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, مَا بَيْنَ بَيْتِي وَمِنْ بَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ “That which is between my home and my pulpit is a garden from the gardens of Paradise.”²²

10. Al-Masjid al-Nabawī, where the reward of one prayer is equal to the reward of 50,000 prayers, is present in al-Madinah al-Munawwarah.²³

11. The one who intends evil with the devotees of the Messenger living in this city will be caught up in punishment. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “No one intends evil with the people of Madinah, except that Allah Almighty will melt him in the fire like the melting of lead or the dissolving of salt in water.”²⁴

12. There is no city on earth with more names than al-Madinah al-Munawwarah. Some scholars have

written 100 names.²⁵ Imam al-Samhūdī رَحْمَةُ اللهِ عَلَيْهِ has listed 98 names with their meanings in his book ‘*Khulāṣat al-Wafā’*’.

13. This is the city that had, has and will have the most odes written about it, in the most languages, out of love and yearning due to separation from it.²⁶

14. The graveyard of al-Madinah al-Munawwarah, Jannat al-Baqī‘, is the most superior graveyard. Approximately 10,000 noble Companions and members of the Prophetic Household and countless Successors, saints and other fortunate Muslims are resting here.²⁷

(Footnotes)

¹ *Jazb al-Qulūb*, p. 11

² *Al-Quran*, 17:80, Banī Isrā’īl, Translation from *Kanz al-Īmān*

³ *Tafsīr al-Madārik*, Banī Isrā’īl, verse no: 80, p. 634

⁴ *Al-Quran*, 4:97, Al-Nisa’, Translation from *Kanz al-Īmān*

⁵ *Tafsīr al-Khāzin*, Al-Nisa’, verse no: 97, vol. 1, p. 420

⁶ *Ṣaḥīḥ Muslim*: 3347

⁷ *Jāmi’ al-Tirmidhī*: 3943

⁸ *Ṣaḥīḥ al-Bukhārī*: 1880

⁹ *Al-Mu’jam al-Awsaṭ*: 5883

¹⁰ *Ṣaḥīḥ al-Bukhārī*: 1885

¹¹ *Ṣaḥīḥ al-Bukhārī*: 4050

¹² *Sunan al-Dār Qutnī*: 2669

¹³ *Fatāwā al-Razawīyyah*, vol. 10, p. 711

¹⁴ *Ṣaḥīḥ Muslim*: 3334

¹⁵ *Jāmi’ al-‘Usūl*, vol. 9, p. 334, *Hadith*: 6962

¹⁶ *Ṣaḥīḥ Muslim*: 5339

¹⁷ *Jāmi’ al-Tirmidhī*: 2073

¹⁸ *Fatāwā al-Razawīyyah*, vol. 10, p. 695

¹⁹ *Musnad Abī Ya’lā*, vol. 6, p. 8, *Hadith*: 6678

²⁰ *Musnad Abi Ya’lā*, vol. 1, p. 39, *Hadith*: 41

²¹ *Jāmi’ al-Tirmidhī*: 3712

²² *Ṣaḥīḥ al-Bukhārī*: 1137

²³ *Sunan Ibn Mājah*: 1413

²⁴ *Ṣaḥīḥ Muslim*: 1363

²⁵ *Jazb al-Qulūb*, p. 9

²⁶ *Ashiqan-e-Rasool ki 130 Hikayat*, p. 260

²⁷ *Ashiqan-e-Rasool ki 130 Hikayat*, p. 262

Guiding Stars

SAYYIDUNĀ ‘IKRIMAH رَضِيَ اللَّهُ عَنْهُ

Maulana Adnan Ahmad Attari Madani

Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ embraced Islam in 8 AH, a few days after the Conquest of Makkah.

In happiness, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, “Whatever you ask from me today and I have it, I will certainly grant it to you.”¹

Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ replied, “I desire from you that you seek forgiveness for me for all the enmity I showed against you, every step I took in that regard, every battle I fought against you and every word I spoke against you, whether before you or in your absence. Supplicate for my forgiveness in all these matters.”

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated, “O Allah! Forgive all the enmity ‘Ikrimah held against us and every step he took in trying to extinguish Your light and every word he spoke against me, whether before me or in my absence. Forgive every mistake of ‘Ikrimah.”

Hearing these words, Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ said, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Now, I am happy.”²

Dear Islamic brothers! In the Period of Ignorance, Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ would make false deities and sell them.³ So, how did the thought of worshipping Allah Almighty enter his heart? There is a remarkable account behind this. When the Conquest of Makkah occurred, he fled from Makkah, saying, “I cannot stay amongst people who killed Abū al-Ḥakam [i.e. his father, Abū Jahal].” He then came to the coast and placed his belongings onto a boat.

Someone explained to him, “You are the leader of this city and our leader. Why are you going to a place where you have no recognition?” However, he did

not accept this advice and boarded the boat.⁴ In his absence, his wife, Sayyidah Umm Ḥakīm رَضِيَ اللَّهُ عَنْهَا had embraced Islam and sought amnesty for him in the Prophetic court, but this news had not reached him.⁵

Engraved tablet

When he reached the coast, he saw a tablet upon which the following verse was inscribed:

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ نَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٧﴾

“And your nation (O Beloved) belied it (the Quran), and only this is the truth. Say you, ‘I am not a guardian over you at all.’”⁶

Reading this, he returned to al-Makkah al-Mukarramah.⁷

According to a renowned report, he boarded the boat, and when it reached the open sea, it began to rock due to fierce winds. The captain of the boat turned to the passengers and said, “Become worshippers of the One Creator. Indeed, your false deities cannot avail you anything here.”

Hearing this, Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ عَنْهُ said, “If only the one true Creator can grant salvation here in the ocean, then no other can grant salvation on land either. O Allah Almighty, I make a covenant with You: if You grant me salvation from this calamity, I will go to the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and place my hand in his.”⁸

In one narration, it is mentioned that the travellers all began to supplicate to Allah Almighty, seeking help.

He asked, “What is this?”

He was told, “Only Allah Almighty can help here.”

He responded, "This is the Lord of the Prophet Muḥammad ﷺ, whom he calls us towards. Take me back to him."⁹

When he reached the shore, he met his wife, and she gave him glad tidings of amnesty from the beloved Prophet ﷺ.¹⁰

Welcome

He had just neared al-Makkah al-Mukarramah when the beloved Prophet ﷺ said to the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, "Ikrimah is coming to you as a believer and an emigrant. Do not speak severely about his father [Abū Jahal], as the living is harmed by it and the deceased is unaffected by it."¹¹ He came to the door of the beloved Prophet's residence, and the Prophet ﷺ rose up out of happiness.¹² The Messenger of Allah ﷺ spoke the words, "Welcome to the [boat] riding emigrant."¹³

After he embraced Islam, he also said, "However much wealth I spent in placing obstacles in the path of Allah, I will now expend twice as much for it, and however much I fought against the way of Allah, I will now strive in fighting for Allah's way twice as much."¹⁴

Devotion to the Word of Allah Almighty

He was so intensely devoted to the Word of Allah Almighty that he would take the pages of the noble Quran and place them on his face and cry, saying, "This is the Book of my Lord. This is the Word of my Lord."¹⁵ In 10 AH, the beloved Prophet ﷺ appointed him to collect ṣadaqāt from the Hawāzin tribe.¹⁶

'I am not in need of wealth'

Preparations were being made for a battle, and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ came to inspect the expeditionary force. His glance fell on a tent with many spears, other weapons of war and eight horses next to it. When he drew near to the tent, he found Sayyidunā 'Ikrimah رَضِيَ اللَّهُ عَنْهُ inside. He greeted him with salaam, supplicated for him and wanted to give him some money for the expenses of battle. He responded by saying, "I am not in need of this. I have 2,000 dinars." Hearing this, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ made a supplication of goodness for him.¹⁷

Bravery in battle

During the Caliphate of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, he first launched an attack against the army of the arch-liar Musaylimah but was unsuccessful. Following this, he addressed the apostates from Oman

and then Mahrah all the way to Ṣan'ā'. Some of these tribes repented and returned to Islam.¹⁸

Once during a battle, he dismounted and began to fight on foot. Sayyidunā Khālīd b. Walīd رَضِيَ اللَّهُ عَنْهُ exclaimed, "Do not do this!"

He replied, "Let me be. You preceded me in bringing faith in the Messenger of Allah ﷺ whereas my father and I remained very harsh towards the Messenger of Allah ﷺ."¹⁹

Martyrdom

He was martyred during the battle of Ajnadayn in the land of Palestine, between Ramlah and Jibrīn, in Jumādā al-Ūlā 13 AH. He was aged 62.²⁰

According to one report, many Prophetic Companions عَلَيْهِمُ الرِّضْوَانُ were severely wounded in the battle of Yarmūk in Rajab 15 AH. In this state, Sayyidunā Ḥārith b. Hishām رَضِيَ اللَّهُ عَنْهُ called out for water. When water was presented, he saw Sayyidunā 'Ikrimah رَضِيَ اللَّهُ عَنْهُ wounded. Without drinking, he said, "Give the water to 'Ikrimah."

When it was presented to him, he saw Sayyidunā 'Ayyāsh wounded, so without drinking, he said, "Give the water to him." The water had yet to reach him that he became a martyr. In this way, all three noble Companions رَضِيَ اللَّهُ عَنْهُمْ were martyred without drinking the water.²¹ Sayyidunā 'Ikrimah رَضِيَ اللَّهُ عَنْهُ did not have any sons; he only left daughters behind.²²

(Footnotes)

¹ *Tārīkh Ibn 'Asākir*, vol. 41, p. 64

² *Al-Magāzī li al-Wāqidi*, p. 852

³ *Al-Magāzī li al-Wāqidi*, p. 870

⁴ *Al-Muntaqā li Abī 'Arūbah*, p. 44

⁵ *Al-Magāzī li al-Wāqidi*, p. 851

⁶ *Al-Quran*, 6:66, Translation from *Kanz al-Īmān*

⁷ *Seyar al-Salaf al-Ṣālihīn*, p. 278

⁸ *Dalā'il al-Nubuwwah li al-Bayhaqī*, vol. 5, p. 59

⁹ *Al-Mu'jam al-Kabīr*, vol. 17, p. 372

¹⁰ *Kanz al-Ummāl*, vol. 7, p. 323, Hadith: 37416

¹¹ *Al-Magāzī li al-Wāqidi*, p. 851

¹² *Mustadrak*: 5103

¹³ *Jāmi' al-Tirmidhī*: 2744

¹⁴ *Al-Magāzī li al-Wāqidi*, p. 852

¹⁵ *Al-Jihād li Ibn al-Mubārak*, p. 57

¹⁶ *Al-Iṣābah*, vol. 4, p. 443

¹⁷ *Usd al-Ghābah*, vol. 4, p. 79

¹⁸ *Al-Muntazam*, vol. 4, p. 85

¹⁹ *Al-Jihād li Ibn al-Mubārak*, p. 56, raqm. 54

²⁰ *Ṭabaqāt Ibn Sa'd*, vol. 4, p. 76

²¹ *Usd al-Ghābah*, vol. 1, p. 515

²² *Usd al-Ghābah*, vol. 4, p. 80

Key Historical Events of Jumād al-Ūlā

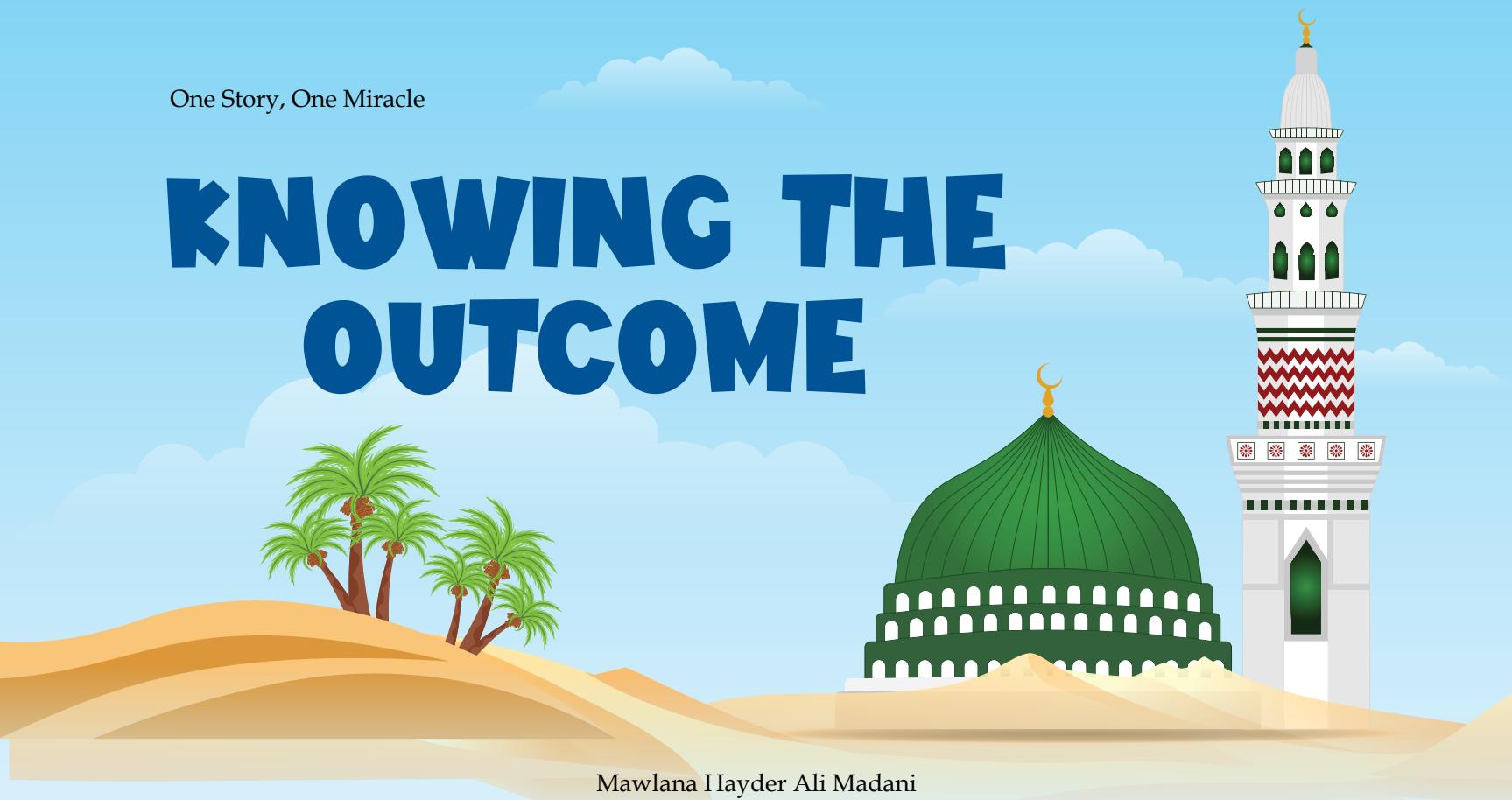
Date	Event	For Further Information
2nd Jumād al-Ūlā 1286AH	The grandfather of Imam Ahmad Raza Khan, Raza Ali Khan رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1438AH edition.
7th Jumād al-Ūlā 735AH	'Urs of Shah Rukn e 'Ālam Rukn al-Din Soharwardī رَحْمَةُ اللهِ عَلَيْهِ.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1438AH edition.
8th Jumād al-Ūlā 1334AH	Mawlana Waṣī Ahmad Muḥaddith Suratī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1439AH edition.
17th Jumād al-Ūlā 73AH	The companion of the Prophet, Sayyidunā 'Abdullāh bin Zubayr رَضِيَ اللهُ عَنْهُمَا is martyred.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1438AH edition.
17th Jumād al-Ūlā 1362AH	The son of Imam Ahmad Raza Khan, Mufti Muhammad Hamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1440AH edition.
22nd Jumād al-Ūlā 578AH	Sayyid Ahmad Kabir Rifā'ī Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1438AH edition.
27th Jumād al-Ūlā 73AH	The female companion of the Prophet, Sayyidatunā Asmā' bint Abu Bakr رَضِيَ اللهُ عَنْهُمَا passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1438AH edition.
Jumād al-Ūlā 4AH	The grandson of the Prophet, Sayyiduna Abdullah bin Uthman Ghani رَضِيَ اللهُ عَنْهُمَا passes away.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1442AH edition.
Jumād al-Ūlā 8AH	Battle of Mu'tah, in which 13 companions were martyred, including Sayyidunā Ja'far Ṭayyār, Sayyidunā Zayd bin Harithah, and Sayyidunā 'Abdullah bin Rawāḥah رَضِيَ اللهُ عَنْهُمْ.	The Jumād al-Ūlā 1442AH-1439AH editions of Monthly Magazine Faizan e Madinah.
Jumād al-Ūlā 855AH	Sayyid Shah Yaḳīq Bukhari رَحْمَةُ اللهِ عَلَيْهِ is martyred.	Monthly Magazine Faizan e Madinah's Jumād al-Ūlā 1439AH edition.

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

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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KNOWING THE OUTCOME



Mawlana Hayder Ali Madani

“Suhayb! Come on, take your turn!”

At his wits end, Khubayb said this and then turned to his grandfather, “I could run around our whole city in the time it takes him to think of one word!”

Grandfather smiled widely and explained, “He thinks carefully before deciding. That’s why his single word scores more than three or four of your words.”

Both brothers had earned top marks in their recent exams, and just a few days previously, their uncle brought them a gift just as he had promised. They came home after school to find their mother handing them a parcel. “This was just delivered”, she explained, “and it’s from your uncle.” They both asked her to open it for them and found it to be a board game called Scrabble.

They remembered their father explaining this game to them once. By lining up letters to make words, they could improve their vocabulary in no time. They were over the moon seeing this gift.

After playing a few times with their father, the brothers were now playing Scrabble with their grandfather. The game was not going anywhere,

however, as it was Suhayb’s turn and he was deeply engaged in thought.

“You’re stuck here, but I’m already thinking of my next word”, Khubayb jested, “You’re thinking so much; you probably even know the word I’m thinking of!”

“How am I supposed to know what you’re thinking?” Suhayb retorted.

The brothers playfully went back and forth like this until the game came to an end. Grandfather asked, “How many words did you practice today?”

Khubayb replied, “I did 15, and Suhayb did about five. Altogether, we learnt and practised 20 new words.”

Grandfather then told them to put the board game back in its place and get ready for ‘Aṣr prayer.

“But there’s lots of time before azan!” Khubayb interjected.

“This is true. Why don’t you please tell us about another miracle of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the meanwhile?” Suhayb said in support of his brother.

Grandfather began to explain, “Our Prophet ﷺ even knows about hidden things, so let’s talk about a prophetic miracle of his regarding this. Before this, let me ask you guys a question.”

Both brothers listened closely.

“Tell me, who is a *munāfiq*?”

Suhayb and Khubayb looked at one another quizzingly, until the latter said, “You tell us; we don’t know!”

Grandfather explained, “So, a *munāfiq* is someone who says they’re Muslim, but deep down, does not believe in Islam. We call them hypocrites in English. In the time of our beloved Prophet ﷺ, some of these hypocrites hid themselves amongst true Muslims. By the grace and bestowal of Allah, our beloved Prophet ﷺ knew about them.

When the Battle of Khaybar took place, the Prophet ﷺ spoke about a hypocrite by saying, ‘He is from the dwellers of Hell.’ When the battle

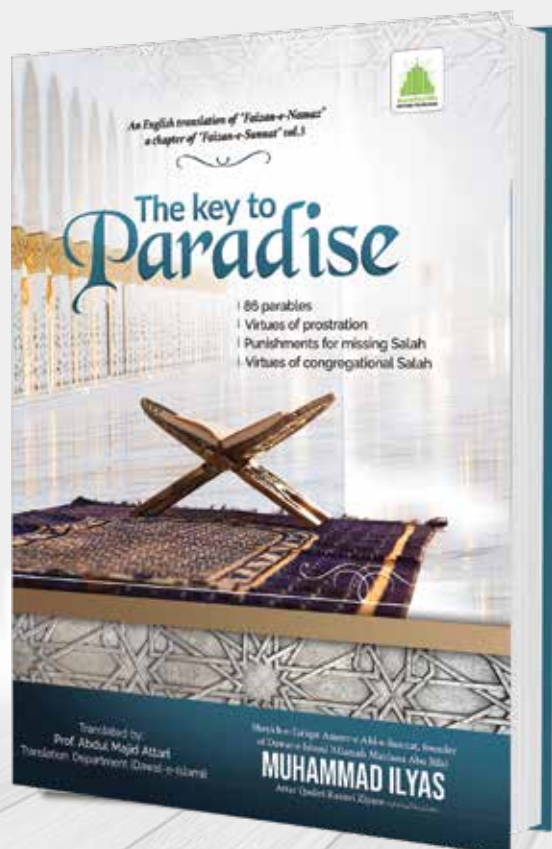
commenced, this hypocrite fought intensely and sustained many wounds. One person said, ‘O Messenger of Allah! Look at how fearlessly he is fighting.’ In reply, it was again stated about him, ‘He is from the dwellers of Hell.’

Leaving no room for doubt, the hypocrite then committed suicide due to the pain of his injuries. People then came to the beloved Prophet ﷺ and said, ‘Allah made your words true.’ The Companion Bilāl رضي الله عنه was then told by the beloved Prophet ﷺ, ‘Stand and announce to the people! Only believers shall enter Paradise, and Allah may support this religion even with a disobedient person.’¹

Whether somebody will go to Heaven or Hell is a hidden matter we do not know about. But by the grace of Allah, our beloved Prophet ﷺ knew this, and he even shared his knowledge with his Companions.”

(Footnotes)

¹ *Ṣaḥīḥ al-Bukhārī*: 6606



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Companionship *of the* beloved Prophet ﷺ

Mawlana Adnan Ahmad Attari Madani

The ordinary believers who spent a moment with the beloved Prophet ﷺ were granted honour, greatness, and the esteemed rank of being his noble Companions رَضِيَ اللَّهُ عَنْهُمْ. The opportunities to gain blessings from this companionship were endless. People met the Prophet ﷺ in gatherings, alone, in the day, and during the night. People travelled from afar to meet him, irrespective of whether they were rich or poor. Furthermore, a separate time was allocated to teach women about the rulings of Islam.

The noble Companions رَضِيَ اللَّهُ عَنْهُمْ shared the beautiful and memorable moments they spent alongside the beloved Prophet ﷺ with the rest of the Ummah. Then, through the Tābiʿīn, these great memories were conveyed onwards and preserved in written form by the scholars, Hadith masters, and authors of the sirah. This in turn illuminated the hearts of countless Muslims with the love of the Prophet ﷺ.

One day, Sayyidunā Zayd bin Thābit رَضِيَ اللَّهُ عَنْهُ was asked about

the etiquettes of the Prophet ﷺ. He said, “Where do I begin? I was his neighbour, and when he received divine revelation, he would call me, and I wrote down what was revealed to him. Whenever we mentioned a worldly matter, the Prophet ﷺ supported us. We spoke about food, and the Prophet ﷺ spoke about it with us.”¹ Here are some more incidents in which the Prophet ﷺ blessed his followers.

The right of a Muslim

The Messenger of Allah ﷺ was sitting in the masjid and moved to create space for someone who had just entered. The man said, "O Messenger of Allah! There is plenty of space."

The Prophet ﷺ replied, "It is the right of a Muslim that when his brother sees him arrive, he should move for him."²

Gentle with his Companions

The Prophet ﷺ never abused or cursed others, and he never said obscene words. If he wanted to admonish someone, he said, "What is wrong with him? May his forehead be covered in dust."³

Greeting visitors

Whenever a member of the house or a relative entered the home, the Prophet ﷺ welcomed them wholeheartedly. He happily welcomed Lady Fātimah رَضِيَ اللَّهُ عَنْهَا when she entered the home. Allah's Messenger ﷺ expressed happiness and greeted Sayyidunā 'Alī's رَضِيَ اللَّهُ عَنْهُ sister, Umm Hānī رَضِيَ اللَّهُ عَنْهَا, when she visited.⁴ The Prophet ﷺ also welcomed the delegation of 'Abd al-Qays.⁵

Taking care of servants

The Prophet ﷺ would visit people who were ill. Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ reports:

A Jewish boy who used to serve the Prophet ﷺ fell ill. So, the Messenger of Allah ﷺ went to visit him. He ﷺ sat near his head and asked him to embrace Islam. The boy looked at his father, who said to his son, "Obey Abū al-Qāsim." The boy accepted Islam, and the Prophet ﷺ said, "Praise be to Allah Who saved him from Hell."⁶

Giving to those who did not ask

The generosity of the beloved Prophet ﷺ was not limited to those who sought from him. In fact, he would give large sums of money to people who did not seek anything from him, which is an

unparalleled level of kindness.⁷

Allah's Messenger ﷺ gave a man a large flock of sheep that would have filled a valley between two mountains. The man returned to his people and said, "My people! Embrace Islam. By Allah, Muhammad ﷺ is so generous that he does not fear poverty."⁸

The Prophet's compassion

After the Fajr prayer, the servants of Madina went to the Prophet ﷺ with containers full of water, and he dipped his hand into every one of them. Sometimes they came during a cold dawn [and the Prophet ﷺ was not reluctant in fulfilling their request], and he dipped his hand in them.⁹

Advising people directly

When a man with dishevelled hair and an untidy appearance went to the Prophet ﷺ, he ﷺ said, "Do you have wealth?"

"Yes", replied the man.

The Prophet ﷺ enquired, "What kind of wealth?"

He replied, "Allah has granted me all types of wealth: camels, goats, horses, cows, and slaves."

The Messenger of Allah ﷺ responded, "When Allah has granted you wealth, the effects of His blessings should be visible on you."¹⁰

Indirect encouragement to have a good appearance

The Prophet ﷺ visited an unkempt man with untidy hair. He ﷺ said, "Could this man not find anything to tidy his hair?" Upon seeing someone who was wearing dirty clothes, the Prophet ﷺ said, "Could he not find something to wash his garments with?"¹¹

Advising through examples

During a journey, behind some thorny trees, the people saw camels with their udders tied [a sign that

the udders are full of milk]. Some young people rushed towards them for their milk, but the Prophet ﷺ told them to come back, and they did. He addressed them saying, “These camels belong to a family of Muslims; this is their sustenance, and after Allah, belong to them. Would you be happy if you returned to your vessels and found them to be empty? Do you think that is fair?”

They replied, “No.”

The Prophet ﷺ said, “This is like that.”¹²

Sharing food with others

Whenever the Prophet ﷺ ate, he would invite the noble Companions رَضِيَ اللَّهُ عَنْهُمْ to join him. Sayyidunā Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ presented a bowl of fresh dates to the beloved Prophet ﷺ and said it was charity. The Prophet ﷺ said, “Give it to the poor and needy because we do not accept charity.” The next day, Sayyidunā Salmān Fārisī رَضِيَ اللَّهُ عَنْهُ presented a bowl of fresh dates as a gift to the Prophet ﷺ, and he ﷺ indicated to the companions that they should eat with him.¹³

Gifts to children

Some clothes were brought to the Prophet ﷺ. Amongst them there was also a small square black garment with designs. The Prophet ﷺ said, “Bring Umm Khālid to me.” So, the small girl was brought to him, and she started playing with the seal of prophethood [between the Prophet’s ﷺ shoulders]. Her father rebuked her, but the Prophet ﷺ told him, “Leave her.” Then the Prophet ﷺ put the garment upon her with his own hands and said, “Wear it long and wear it out, then wear it long and wear it out.” The garment had green or yellow patterns.¹⁴

Encouraging the Companions to pray

The Messenger of Allah ﷺ would observe i’tikāf in the last ten days of Ramadan and say, “Search for the Night of Power in the last ten nights of Ramadan.”¹⁵

Encouraging the Companions to remember Allah

When two thirds of the night had passed, the Prophet ﷺ would get up and say, “O people! Remember Allah! Remember Allah.”¹⁶

Humour of the Prophet ﷺ

The Prophet ﷺ lovingly called out to Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ, “O you with two ears!”¹⁷

Interpretation of dreams

Whenever the Prophet ﷺ finished the Fajr prayer, he would ask, “Who amongst you had a dream last night?” Whoever had a dream would narrate it, and he ﷺ interpreted it.¹⁸

Allocating time to teach women

A woman came to the Prophet ﷺ and said, “O Messenger of Allah ﷺ! Men benefit from your teachings, so please specify a day for us yourself where we can come to you and learn what Allah has taught you.” The Prophet ﷺ said, “Gather on such-and-such day at such-and-such place.”¹⁹

Showing people how to work

The Prophet ﷺ passed by a boy who was skinning an animal and said, “Move aside, and I will show you how.” Then he ﷺ showed the boy the method and said, “Young man, this is how you skin an animal.”²⁰

Teaching spiritual practices

Sayyidunā Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا reports that the Prophet ﷺ would teach us how to perform *istikhārah* in all matters just as he taught us the chapters of the Quran.²¹

Mufti Aḥmad Yār Khān رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ writes regarding this Hadith, “Istikhārah means seeking goodness, or to consult someone. In this supplication and prayer, it is as if you are consulting Allah for advice on whether you should perform an action or not. This is

why it is called istikhārah.”²²

Fulfilling the rights of his Companions

During the final days of his life, the Prophet ﷺ gathered everyone inside the masjid. Then, with the support of Sayyidunā Faḍl bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا, the Prophet ﷺ entered the masjid, stood at the pulpit and said, “If I have spoken harshly to someone, here is my honour; he may take retribution. If I have hit someone on the stomach, here is my stomach; he may hit me. If I have taken someone’s wealth, here is my wealth; he may take from it. Let no one say that (if I had taken retribution) I feared malice and enmity from the Prophet ﷺ. Listen! This is not in my nature or my morality. According to me, the best amongst you is the one whose right has been suppressed and he takes from me so that I can meet my Lord with a pure soul.”

A man stood up and asked for three dirhams. The Prophet ﷺ asked why. The man answered, “I gave you a loan on such and such day.” The Prophet ﷺ told Sayyidunā Faḍl bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا to give the man what he asked for.²³

The fortunate people who adopted the Prophet’s companionship and died as believers have pleased their Lord. Good company and friendships are beneficial for the hereafter, so befriend good people, and adopt the company of the righteous. We should ask Allah Almighty for these blessings too. When Sayyidunā ‘Alqamah رَضِيَ اللَّهُ عَنْهُ travelled to Syria, he entered the masjid, offered two cycles of prayer, and made the following supplication: اَللّٰهُمَّ يَسِّرْ لِيْ جَلِيْسًا “O Allah! Facilitate for me a pious companion.” After the prayer, he sat with a group of people and saw another man join them. He asked the people who that man was, and they replied, “That is Sayyidunā Abū Dardā’.” Sayyidunā ‘Alqamah رَضِيَ اللَّهُ عَنْهُ said, “I asked Allah for a righteous companion, and He granted me one.”²⁴

Every moment of the beloved Prophet’s ﷺ life is worthy of emulation and full of blessings and guidance. It brings about improvement in our lives. Therefore, we should talk to our companions gently with pure speech, supplicate for them, and

encourage them to perform worship. If one of your friends is committing evil, teach him what is correct with love and kindness. Correct people through examples, visit the ill, and wholeheartedly welcome people who come to visit you.

Similarly, spend time with your family, provide women with an Islamic education, fulfil the needs and expenses of your family, give gifts to children and do not curse and severely rebuke children when they make a mistake. Teach them the manners of sitting, eating, drinking, and how to live a dignified life. Grant them the mindset of taking responsibility, and encourage them to become hard working members of society. By acting upon the teachings and examples of the beloved Prophet ﷺ, our hearts will become enlightened, and that will lead to goodness in this world and the hereafter.

(Footnotes)

¹ *Ṭabaqāt Ibn Sa‘d*, vol. 1, p. 274

² *Shu‘ab al-Īmān*: 8933

³ *Ṣaḥīḥ al-Bukhārī*: 6031

⁴ *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 149

⁵ *Ṣaḥīḥ al-Bukhārī*: 6176

⁶ *Ṣaḥīḥ al-Bukhārī*: 1356

⁷ *Sīrat-e-Mustafā*, p. 624

⁸ *Ṣaḥīḥ Muslim*: 6020

⁹ *Ṣaḥīḥ Muslim*: 6042

¹⁰ *Musnad Imām Aḥmad*: 15888

¹¹ *Sunan Abī Dāwūd*: 4062

¹² *Sunan Ibn Mājah*: 2303

¹³ *Ṭabaqāt Ibn Sa‘d*, vol. 4, p. 59

¹⁴ *Ṣaḥīḥ al-Bukhārī*: 3071

¹⁵ *Ṣaḥīḥ al-Bukhārī*: 2020

¹⁶ *Jāmi‘ al-Tirmidhī*: 2465

¹⁷ *Jāmi‘ al-Tirmidhī*: 1998

¹⁸ *Ṣaḥīḥ al-Bukhārī*: 13869

¹⁹ *Ṣaḥīḥ al-Bukhārī*: 7310

²⁰ *Sunan Ibn Mājah*: 3179

²¹ *Ṣaḥīḥ al-Bukhārī*: 1162

²² *Mir‘āt al-Manājīh*, vol. 2, p. 301

²³ *Muṣannaf ‘Abd al-Razzāq*: 18364

²⁴ *Ṣaḥīḥ al-Bukhārī*: 3742



Eid for the Muslims

Our beloved Prophet ﷺ said, مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ “Whoever performs *wudu* (ablution) well and then attends the Friday prayer, listens [to the sermon] and remains silent, his sins between it and the next Friday will be forgiven.”¹

Friday used to be called ‘Arubah (عروبة) by the Arabs. Then, it became known as Jumu‘ah (جمعة). It is called Jumu‘ah because people come together in congregations for prayer on this day (i.e., many people gather for the Friday prayer).²

The blessed day of Friday has great importance in Islam:

It is the pilgrimage of the poor.

It is the leader of all the days.

It is a day of forgiveness and hence many are pardoned.

The reward of good deeds is increased.

Many angels descend to the earth on this day.

On this day, our beloved Prophet ﷺ hears the *ṣalāt* recited upon him directly without any intermediary angel conveying it.

There is an entire surah in the noble Quran named Jumu‘ah.

This day is an Eid for the Muslims.

Dear children! You should also bathe and clean yourselves on Friday, wear clean clothes, apply perfume if you can and attend the masjid together with your father, brother or another elder from your household. Listen to the imam’s sermon attentively and offer the Friday prayer.

May Allah Almighty grant us the ability to understand the importance of Friday and do many righteous deeds on this auspicious day.

اٰمِيْن بِجَاہِ خَاتِمِ النَّبِيِّیْنَ ﷺ

(Footnotes)

¹ *Ṣaḥīḥ Muslim*: 1988

² *Sīrat al-Jinan*, vol. 10, p. 152

The Virtues the Prophet ﷺ Afforded to Women

Muhammad Adnan Chishti Attari Madani



Before the arrival of the noble Prophet ﷺ, the mere thought of the mistreatment suffered by women is enough to send shivers down the spine. When a daughter was born to someone, their face would become dull with grief, and to extinguish the flames of anger and avoid shame, the newborn girl would be buried alive. Even if a girl was allowed to live, her life was filled with suffering and hardship. She would be subjected to physical abuse, mutilation, deprived of her inheritance, and offered as a ritual sacrifice for the attainment of water. After the death of a father, the son would at times even turn his own mother into a slave girl, and on other occasions, she would be distributed like inheritance. Women were considered as mere servants and instruments for fulfilling desires. In this state of helplessness, there was no one to aid women and alleviate their sorrows. Eventually, the dark night of oppression and cruelty that spanned many years came to an end when Lady Āminah's son, the beloved Prophet ﷺ, graced the world with his noble presence. He bestowed upon women such honour and

dignity that is exclusive to him alone. He safeguarded the rights of women in every role they played—be it in relation to daughters, sisters, mothers, or wives—and he afforded them virtues that will remain until the final day.

The virtues afforded to daughters by the Prophet ﷺ

Before the arrival of the Messenger of Allah ﷺ, the birth of a daughter was considered a curse, a burden, and a source of shame. Upon hearing about the birth of a daughter, fathers would become angry with their faces turning dull, and some even resorted to burying their newborn daughters alive.¹ Some people would kill their daughters and feed them to dogs,² whilst others would bury them alive, just as a man confessed to the Prophet ﷺ that he had thrown his daughter alive in a well.³ Another individual expressed regret over burying alive eight of his daughters during the days of ignorance.⁴

Once, Sayyiduna Ş‘aşa‘ah. Nājiyah رَضِيَ اللَّهُ عَنْهُ came to the Prophet ﷺ to recite the testification of faith. He narrated that during the days of ignorance, he once lost his camels. While searching for them, he arrived at a place where an old man was sitting with his camels. He states that he was just inquiring about the camels when news of a newborn child was conveyed to the old man. The old man asked about the gender of the child and said that if it was a boy, they would welcome him, but if it was a daughter, they would bury her. Sayyiduna Ş‘aşa‘ah رَضِيَ اللَّهُ عَنْهُ mentions that he told the old man that he wanted to buy the newborn girl, and after some negotiation, he purchased the girl in exchange for three camels. Time passed, and Islam came. During this period, he saved 360 newborn girls by buying them in exchange for two camels each, preventing them from being killed.⁵ This narration illustrates the extent of the cruelty shown upon the birth of a daughter.

The Messenger of Allah ﷺ put an end to these injustices and honoured daughters. Being the leader of the prophets, he showed such kindness towards daughters by standing up in reverence for his own daughter Sayyidatunā Fāṭimah, kissing her hand, and seating her in his own place.⁶ It is the merciful Prophet ﷺ who gave glad tidings of entering paradise to the one who happily raised a daughter and did not give preference to a son over her.⁷ The one who takes care of three daughters, provides them with good residence and looks after them was given the glad tidings of entering paradise becoming incumbent upon him.⁸ This extends to the one who raises even one or two daughters with care. Regarding the reward for raising daughters, the Messenger of Allah ﷺ gave glad tidings of gaining his company in paradise.⁹ Those who keep their daughters happy were given the news that they will please Allah Almighty.¹⁰

Despite all these virtues afforded by the noble Prophet ﷺ, can any daughter still turn away from his teachings and be ungrateful to her benefactor! Of course not, because the beloved Prophet ﷺ of mercy has bestowed such dignity, status, and virtue upon daughters that even if all the daughters of the world express their gratitude for their entire lives, they still cannot repay these favours.

Virtues the Messenger of Allah ﷺ conferred on mothers

A mother is that great figure, which when thought of, brings to mind images of selflessness, sacrifice, loyalty, compassion and kindness. But alas, before the arrival of the noble Prophet ﷺ, in the days of ignorance, merciful and loving mothers were only subject to sorrow and being wronged.

Even today, the prevalence of neglect towards mothers in societies void of Islam’s teachings resemble the pre-Islamic era. In some cases, the very

same mother who carries her child for nine months, endures the pains of childbirth and compromises on her own wellbeing to provide her child with maximum comfort, is sent to an old folk's home. Some are even okay with sharing their homes with their pets but not their parents. In contrast, in the religion of Islam, a woman as a mother holds a sacred position. The Prophet ﷺ himself bestowed countless virtues upon mothers. He gave the glad tidings of paradise being beneath the feet of mothers.¹¹

The Messenger of Allah ﷺ gave the glad tidings of an accepted Hajj each time a person casts a loving and compassionate glance at their mother or father.¹² When he was visited by his own mother through wet nursing—Sayyidatunā Ḥalimah Sa'diyyah رَضِيَ اللَّهُ عَنْهَا—he spread his blessed shawl for her.¹³ Once, when a Companion رَضِيَ اللَّهُ عَنْهُ asked him three times about who was most deserving of his good treatment, he ﷺ replied each time, “Your mother.”¹⁴ The result of the virtues afforded to women by the Prophet was that Sayyiduna Abdullah b. ‘Awn رَضِيَ اللَّهُ عَنْهُ freed two slaves when he was guilty of raising his voice in the presence of his mother.¹⁵ Out of respect, the famous Ṭābi‘ī Sayyidunā Ṭalq رَضِيَ اللَّهُ عَنْهُ would not walk on the roof beneath which his mother was present.¹⁶ While appreciating these favours of the beloved Prophet ﷺ, every mother should strive to follow his teachings and beautify their children by instilling in them the teachings of Islam.

The virtues the Messenger of Allah ﷺ conferred upon sisters

Before the arrival of the Prophet ﷺ, just like mothers and daughters, sisters were also mistreated. The biggest well-wisher for women, the merciful Prophet ﷺ, made brothers the guardians of sisters by proclaiming, “Whoever has three daughters or three sisters, or two daughters or

two sisters, and he shows good conduct towards them and fears Allah regarding them will attain Paradise.”¹⁷ Furthermore, he once joined his four fingers together and announced the glad tidings of his company in Paradise, saying, “Such a person will be with me in Paradise like this.”¹⁸ The Prophet ﷺ also mentioned how spending on sisters was a barrier to hell-fire by saying, “Whoever spent on his two daughters or two sisters or two female relatives for the pleasure of Allah to the extent that Allah enriched them through His grace, they will become a barrier between him and hell-fire.”¹⁹

The Messenger of Allah ﷺ also showed respect to his sister (through wet nursing), Sayyidah Shaymā رَضِيَ اللَّهُ عَنْهَا, by 1) standing when she approached,²⁰ 2) spreading his blessed cloak and making her sit upon it, and saying, 3) “Ask, and you shall be given. Intercede and your intercession will be accepted.”²¹ During this exemplary behaviour towards his sister, tears flowed from his blessed eyes. 4) He also said, “If you wish, you may remain with us with honour.” 5) He also extended his generosity when she was leaving by granting her three male slaves, a female slave, and even one or two camels. 6) In another meeting with her in Juranah, the Prophet ﷺ granted her goats and sheep as a gift.²² This beautiful conduct of his towards his sister is sufficient in teaching brothers about the importance of showing love and respect to sisters, as they truly deserve it.

The virtues the Prophet ﷺ afforded to married women

Women, including wives, endured various injustices before the arrival of the Messenger of Allah ﷺ. He conferred such virtues upon wives that he declared the relationship established with one's wife through marriage as the preservation of half of a man's faith.²³

He referred to the one who treated his wife with kindness as a great individual.²⁴ A person once asked the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the rights of a wife over her husband, and he replied, “When he eats, he should feed her; when he dresses, he should clothe her; he should neither strike her face nor insult her [or call her ugly]; [and if separation becomes necessary,] he should not separate from her except within the home.”²⁵

A righteous wife was declared as the greatest blessing for a believer after the fear of Allah.²⁶

It is a mark of the Prophet’s benevolence that women have been blessed with the provision of pure, lawful sustenance and the privilege of drinking milk, something which they were deprived of before Islam. It is narrated by Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Arabs used to declare milk to be forbidden for their wives but consumed it exclusively themselves. Similarly, when a nanny goat gave birth to a male kid, it was considered the property of men, and if it were a female kid, they would not sacrifice it and instead let it go, and if it were carrion, they would all participate in [consuming] it. Allah Almighty prohibited such actions among Muslims.²⁷

Thus, the countless virtues the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ afforded to women warrant that every woman—whether it be a mother, daughter, sister, or wife—should hold dear his teachings and strive to live her life in light of them. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ honoured every relationship of a woman, be it a daughter, sister, aunt, maternal or paternal grandmother. He stated, “One who supports two daughters or two sisters or two maternal aunts or two paternal aunts or a paternal or maternal grandmother, he and I will be like this in Paradise.” He joined his index and middle fingers together.²⁸

In short, women as mothers, daughters, sisters, and wives have been granted such honour, respect, and

status by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that no worldly law, religion, or culture has ever provided. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demonstrated such kindness to women that no woman should ever forsake Islamic teachings to adopt the manners, clothing, behaviour, eating habits, manner of interaction, and so on, of others. Every woman should spend her life in obedience to Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Footnotes)

- ¹ *Al-Quran*, 16:58
- ² *Tafsīr al-Ṭabarī*, vol. 12, p. 464
- ³ *Sunan al-Dārimī*: 2
- ⁴ *Kanz al-‘Ummāl*, vol. 1, p. 231, part. 2, *Hadith*: 4687
- ⁵ *Al-Mu‘jam al-Kabīr*: 7412
- ⁶ *Sunan Abī Dāwūd*: 5217
- ⁷ *Al-Mustadrak*: 7428
- ⁸ *Al-Mu‘jam al-Awsaṭ*: 6199
- ⁹ *Musnad Imām Aḥmad*: 12500
- ¹⁰ *Firdaws al-Akḥbār*, vol. 2, p. 263, *Hadith*: 5830
- ¹¹ *Musnad al-Shihāb*: 119
- ¹² *Shu‘ab al-Īmān*: 7856
- ¹³ *Sunan Abī Dāwūd*: 5144
- ¹⁴ *Ṣaḥīḥ al-Bukhārī*: 5971
- ¹⁵ *Ḥilyat al-Awliyā’*, vol. 3, p. 45, *raqm* 3103
- ¹⁶ *Birr al-Wālidayn*, p. 78
- ¹⁷ *Jāmi‘ al-Tirmidhī*: 1923
- ¹⁸ *Musnad Imām Aḥmad*: 12594
- ¹⁹ *Musnad Imām Aḥmad*: 26578
- ²⁰ *Subul al-Hudā wa al-Rashād*, vol. 5, p. 333
- ²¹ *Dalā’il al-Nubuwwah li al-Bayhaqī*, vol. 5, p. 199
- ²² *Subul al-Hudā wa al-Rashād*, vol. 5, p. 333
- ²³ *Al-Mu‘jam al-Awsaṭ*: 7647
- ²⁴ *Jāmi‘ al-Tirmidhī*: 3921
- ²⁵ *Sunan Ibn Mājah*: 1850
- ²⁶ *Sunan Ibn Mājah*: 1857
- ²⁷ *Tafsīr al-Ṭabarī*, vol. 5, p. 357
- ²⁸ *Al-Mu‘jam al-Kabīr*: 959

Women's Corner

Mufti Muhammad Hashim Khan Attari Madani

1. Recurrence of menstruation after Umrah

Q: What do the noble ulema say concerning the following matter: the normal habit of a woman in relation to menstruation is seven days. She entered the *ihrām* state and went to perform *umrah*. According to her routine, she performed ghusl on the seventh day and completed *umrah*. At the time of performing ghusl, she was certain of purity, but later on after the completion of *umrah* there was a perceived recurrence of menstruation. This discharge was reddish in colour, typical of the first day of menses; the next day it was more brown, followed by clear discharge on the morning of the tenth day. During these days, she consumed medicine for an infection and in all probability attained complete purity due to it. What is the ruling of the *umrah* she performed? Please advise regarding prayer as well.

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

A: If the menstruation is less than 10 days, for example 7 days, and blood flow ceases according to this habit, then blood reappears on the eighth day and stops before 10 days or on the completion of 10 days, all these days will be counted as menstruation. Therefore, the *umrah* that was performed will be considered as having been offered in a state of impurity.

Colourless discharge is not included in menstruation whereas brown discharge is. Prayer is pardoned in the state of menstruation. Therefore, in the scenario described in the question, it will be necessary to repeat the *ṭawāf* as long as she remains in al-Makkah al-Mukarramah. Otherwise, a ritual slaughter (*damm*) will have to be offered as expiation since ritual purity is necessary (*wājib*) for *ṭawāf* and recommended (*mustahabb*) for *sa'ī*. She should repeat the *sa'ī* with the *ṭawāf*.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2. Blood after miscarriage

Q: What do the noble ulema say concerning the following issue: Zayd's wife miscarried two months into her pregnancy. Blood continued to flow from her for two days and then stopped. Is this blood counted as lochia (*nifās*) or menstruation (*ḥayḍ*) ?

Moreover, what is the ruling for prayers during these days?

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

A: In the mentioned scenario, the blood that flowed for two days after the miscarriage is classified as irregular discharge (*istiḥāḍah*). If prayers were not offered in those two days, it is necessary to make up these missed prayers.

Details of the ruling: According to the principles of Islamic law, if there is a miscarriage before 120 days and it becomes known that it has occurred after any limb [of the child] such as a finger, nail, hair, etc. has formed, the blood will be lochia (*nifās*). In this case, the woman will act upon the rulings of lochia. This is because the bodily limbs begin to form before four months, whereas the soul is blown into the body upon the completion of four months, and the blood that flows following a miscarriage and after the formation of limbs is lochia.

However, if the miscarriage occurs before four months, i.e. 120 days, and it is not known whether any limb has formed or not or it is known that no limb was formed, the blood that flows will not be lochia. In this scenario, if the blood flow is for at least three days and nights, i.e. 72 hours, and the woman has remained pure for 15 days prior to it, this blood will be menstruation. In this scenario, the woman will act upon the rulings of menstruation. If the blood ceased before three days and nights, or did not cease, but the woman was not pure for 15 days preceding this blood, this blood will be irregular discharge (*istiḥāḍah*). In this scenario, the woman will act upon the rulings of irregular discharge.

Therefore, in the scenario of the question, because the miscarriage occurred after only two months into the pregnancy, before 120 days, and the blood that followed ceased after two days, then according to the principles this blood is irregular discharge. Prayer and fasting are not waived in this scenario. Therefore, if Zayd's wife did not perform prayers in these days, it will be necessary upon her to make them up as missed prayers.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Keep sunnah-length hair and gain reward

Written by: The Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri رَحْمَةُ اللهِ عَلَيْهِ

The sunnah concerning hair is to let it grow until it reaches halfway down the ear, to the earlobe or up to the shoulder. The beautiful hair of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes reach halfway down his ear, sometimes to his earlobe, and other times they would caress his blessed shoulders.¹

Due to the Islamic environment of Dawat-e-Islami, many Islamic brothers have grown their hair according to the sunnah, alongside adopting other various sunnahs. However, I have noticed a decline in this for some time, whereas the youth have increasingly embraced all sorts of strange hairstyles. Some people even extend their hair below the shoulders like women. Imam Ahmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ has written that this is forbidden.² Some even tie this very long hair into a ponytail or attach a clip to it and wander in public. This is also resemblance of women and therefore a sin. Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ writes, “It is not permitted for a man to grow his hair to the length which women keep. Some pseudo-Sufis grow their hair to the extent it resembles snakes crawling across their chests. Some of them plait ponytails or tie buns. This is all impermissible and contrary to Islamic law.”³

May Allah grant all Muslims the ability to keep their hair according to the sunnah. If a father keeps his hair in this way, his son(s) may develop a mindset too; the young emulate their elders. If the grownups in the family adopt fashionable hairstyles, the children will follow. How then will children develop a mindset of following the sunnah? Today is the day to take on the sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

إِنْ شَاءَ اللهُ – If one takes this endeavour seriously, they too will grow their hair according to the sunnah.

(Note: This text was taken from *Malfūzāt Amir-i-Ahl-i-Sunnat*, volume 8, page 167. This was also reviewed and amended by the Amir of Ahl al-Sunnah himself.)

(Footnotes)

¹ 550 *Sunnatayn aur Adab*, p. 40; *Al-Shamāil al-Muhammadiyah li al-Tirmidhi*, pp. 18,34,35

² *Fatāwā al-Razawiyah*, vol. 21, p. 600

³ *Bahār-i-Sharī‘at*, vol. 3, p. 587



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