

Vol. 6
Edition 12



Islamic Magazine

Faizan-e- Madinah

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

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Islamic Magazine

FAIZAN-E-MADINAH

Vol. 6 - Edition 12

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

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Hadith Gateway

The Sea and a Droplet

Muhammad Asif Altari Madani

Explaining how this world compares to the Hereafter, the Messenger of Allah ﷺ said:

وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ
إِصْبَعَهُ بِيَدِهِ فِي الْيَمِّ فَلْيَنْظُرْ يَمَّ تَرْجِعُ

“By Allah! The example of the world compared to the Hereafter is like one of you dipping your finger into an ocean. You should then see how much of it you return with.”

The scholar ‘Alī Qārī rahimahullah writes:

The blessings of this world and the lifetime spent in it, compared to the eternal blessings and length of the Hereafter, is like someone dipping their finger into the vast ocean and taking it out. How much water is upon the finger when this happens? (The water upon the finger is the world, whilst the ocean is the

Hereafter.) This example was given for the sake of explanation. Otherwise, the temporal world does not even bear this significance when compared to the everlasting Hereafter.²

The Hereafter is greater than this world

This hadith teaches us how all worldly desires shall soon perish. All the backbreaking effort we put in to accumulate wealth is just for a momentary life. This is why one should neither be made heedless by worldly prosperity nor complain when financially constricted. They should always say لَا عَيْشَ إِلَّا عَيْشٌ لَا عَيْشَ إِلَّا عَيْشٌ - “The real life is that of the Hereafter.” The Prophet ﷺ explained this to his Companions رضي الله عنهم during the Battle of the Trench and during his farewell hajj sermon.³

Life of this world, living in this world, and living for the world all differ. Yet, living in this world for the Hereafter is a sign of true success.

The famous Sufi Jalal al-Din Rumi رحمه الله said:

آب در گشتی بلاك گشتی آست
آب اندر زير گشتی پُشتی آست

The boat remains safe as long as it is upon water.

It is destroyed as soon as water enters it.

The Quran also declares the Hereafter to be greater than life in this world:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ وَكَلْبُ الْأَخْرَةِ خَيْرٌ لِلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

And the life of this world is merely play and amusement. And indeed, the abode of the Hereafter is better for those who fear. So, do you not understand?

What is meant by “worldly life”?

Mufti Ahmad Yar Khan رحمه الله explains this hadith

as follows:

Living for the world is to pursue carnal desires. Living for the Hereafter is to busy oneself with accumulating provision for it. The latter is considered living in this world but not a worldly life. By extension, the lives of the prophets and the righteous were for Islam. There is clear distinction between the lives of the ignorant and the lives of the pious.⁴

Fitness and sprightliness

A man once passed by the Prophet ﷺ. The Companions looked at his spritely gait and good health. “O Messenger of Allah ﷺ, they exclaimed, “If only this fitness of his was used in the way of Allah.” The Prophet ﷺ declared:

He is out for Allah if he has left his home to fulfil the needs of his small children. He is out for Allah if he has left his home to serve his elderly parents. He is out for Allah if he has left his home to save himself ‘from impermissible actions’. Yet, if he left with ostentation and vainglory, he is then on the path of Satan.⁵

How much should we strive for the world, and how much for the Hereafter?

Our pious elders highlighted how much effort we must put into our lives in this world and the Hereafter respectively. Here we shall mention a statement from one of these individuals, someone who brought Islam’s empire to unparalleled heights in just over two years: Umar bin ‘Abd al-‘Aziz رحمه الله.

اعْمَلْ لِلدُّنْيَا عَلَى قَدَرِ مَقَامِكَ فِيهَا وَاعْمَلْ لِالْآخِرَةِ
عَلَى قَدَرِ مَقَامِكَ فِيهَا

Strive for the world for as long as you are to live in it, and strive for the Hereafter for as long as you are to live in it.⁸

Implementing what they preached

These righteous individuals implemented what they said. Hammād bin Salamah رضى الله عنه would go to the market, sell cloth, and earn a sixth of a dirham in profit. He was so content with this that he would return home without accepting higher offers.⁹

What is the purpose of our struggles?

Two things have been established from what we have discussed thus far. Firstly, the world has no virtue or significance in comparison to the Hereafter. Secondly, our striving for the world should be commensurate with what is required to get by, and we must prepare for the Hereafter wholeheartedly as it is our eternal abode.

The opposite of this is what occurs commonly. People give preference to this world instead of the Hereafter, and they work and accumulate wealth as if they will never die! Such individuals sacrifice their health and family to work ridiculously long shifts. Their needs and expenses are fulfilled, but they decide to work two jobs to attain trivial luxuries. Some will start multiple businesses or move to different cities and countries to look for higher paying jobs. This often involves illegal activity or journeying through dangerous terrain in order to cross borders.

People will learn new skills, enrol on courses, and even work for free to gain experience. They then record this on their CVs, even if the experience is not beneficial for their lives. They possess an ocean of worldly knowledge, yet their religious knowledge is non-existent. The rights of their relatives and

neighbours are violated. They are encouraged to learn about Islam for free, but they have no time. They do not offer obligatory salah, and they completely neglect all other religious necessities. People of this nature should reflect on the following: if you are unable to acquire the desired wealth and status of this world even with your extraordinary efforts, how will you be successful in the Hereafter if you have not prepared for it at all? Wisdom is in striving for what you need to get by in this world and to enthusiastically prepare for the Hereafter.

Abandoning old habits is difficult but not impossible. Developing new habits will eradicate the old. To adopt a positive mindset like this, you must be wary of who you socialise with. Control your desires, pay no interest to useless information and news, learn about Islam, and attend Islamic gatherings and courses. If you wish to undergo these changes effortlessly, affiliate yourselves with the Islamic environment of Dawat e Islami.

(Footnotes)

¹ *Ṣalāḥ al-Muṣṭafī*: 7197

² *Mirqat al-Mafatih*: 5156

³ *Ibid*

⁴ *Mirāt al-Munāqib*, vol. 7, p. 3

⁵ *Al-Quran*, 6:32, translation from *Kanz al-Imān*

⁶ *Nur al-Trjān*, *Surah Al-An'am*, verse 32, p. 208

⁷ *Al-Mu'jam al-Kabīr*: 282

⁸ *Sirat wa Munāqib 'Umar bin 'Abd al-'Azīz* (otherwise known as *Sirat Ibn Jawzī*), p. 123

⁹ *Hilyat al-Awliya'*, vol. 6, p. 270

Dar al-Ifta Ahl Al-Sunnah

Mufti Muhammad Qasim Attari

1. How should a patient make up prayers that were missed when he was healthy?

Q: What do the noble scholars say concerning the following matter: can someone who has missed prayers whilst he was healthy make up for them by praying through gestures now that he is ill? Will this suffice, or is it necessary for him to make up for them when he is healthy?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

A: It is from the principles of Shariah that the missed prayers are offered like normal prayers. However, one is permitted to pray in a manner that provides ease if he is unable to bow, prostrate etc., due to illness. In the given scenario, the individual is only capable of praying through gestures. Therefore, if he

performs any missed prayers using this method, they will be accepted, and it will not be necessary to repeat the prayers when he has recovered.

وَاللَّهُ أَعْلَمُ بِمَا تُؤْمِنُونَ وَكَرِهُوا لَهُمْ أَطْعَمَهُمْ عَلَىٰ أَعْمَالِهِمْ وَاللَّهُ سَلِيمٌ

2. The ruling of using bone china

Q: What do the noble scholars say concerning the following matter: there are some utensils that are called bone china, which are made from various elements including bone ash. This tableware is common in my country, but is it permissible to use?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

A: With the exception of human and pig bones, it is

permissible to use utensils made from [crushed] animal bones, irrespective of whether the meat of the animal is permissible to consume or not. Apart from the bones of humans and pigs, it is permissible to benefit from animal bones because they are pure. During the process of making bone china, the bones are degelatinised and burnt (calcined to produce bone ash). After that, the bones, which are pure in essence, are free from every form of impurity. Consequently, it is permissible to use tableware made from these bones. Moreover, the permissibility of using the pure parts of living animals is established through hadīth, as the beloved Prophet ﷺ used an ivory comb.

It is forbidden to use utensils made from the bones of pigs and humans because it is prohibited to benefit from their body parts. Using human bones is forbidden because Allah Almighty has made man the most noble in creation. So, due to the honour afforded to mankind, it is forbidden to benefit from human bones. It is haram (unlawful) to benefit from pig bones because pigs are impure in essence. If utensils are made from human or pig bones, and this is proven beyond doubt, it is impermissible to use them.

وَاللَّهُ أَكْثَمُ عَلَيَّ مِنْ كَرْمُولَةٍ أَكَلِمَ صَلَّى نَعْمَ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Are both good deeds and sins multiplied in Makkah?

Q: What do the noble scholars say concerning the following matter: if someone sins or performs a good deed outside al-Masjid al-Jarām, but within the boundaries of the holy sanctuary, will the reward or sin be multiplied by 100,000?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْحَبَابُ بِعَزْنِ أَسْبَابِ الْوُضُوءِ إِذَا أَتَيْتُمُوهَا وَالصَّوَابُ

A: The reward and sin of an action being multiplied by 100,000 is not only specific to al-Masjid al-Jarām,

rather it applies to the entire city of Makkah. The beloved Prophet ﷺ stated that one month of Ramadan and its fasts in Makkah is equivalent to 100,000 months of Ramadan. Similarly, the renowned Follower (tābi‘ī), Abu Sa‘īd Imam Hasan al-Baṣrī رحمه الله stated that the reward of one fast in Makkah is equal to 100,000 fasts, and giving one dirham in charity is equal to giving 100,000 dirhams in charity. Sayyidunā Ibn ‘Abbās رضي الله عنهما was asked why he made Ta‘if his place of residence instead of Makkah. He replied in the spirit of personal piety, “How can I stay in a city in which the punishment of sin is multiplied like the reward of a good deed?” Therefore, we learn that the increase in reward and sin is not specific to al-Masjid al-Jarām, rather it is applicable to the whole city of Makkah.

وَاللَّهُ أَكْثَمُ عَلَيَّ مِنْ كَرْمُولَةٍ أَكَلِمَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. What is the expiation of swearing the same oath multiple times and breaking it?

Q: What do the noble scholars say concerning the following matter: a person swore an oath that he will not attend so-and-so’s wedding. He repeated these words multiple times in different places. Will this be classed as one oath or multiple oaths? If he breaks the oath, how many expiations are incurred?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْحَبَابُ بِعَزْنِ أَسْبَابِ الْوُضُوءِ إِذَا أَتَيْتُمُوهَا وَالصَّوَابُ

A: In the aforementioned scenario, the oath is established as many times as he repeated the words. If he breaks his oath, it is necessary for him to give an expiation for every sworn oath, regardless of whether the oath was made in one sitting or many.

وَاللَّهُ أَكْثَمُ عَلَيَّ مِنْ كَرْمُولَةٍ أَكَلِمَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rulings of Trade

Mufti Ali Asghar Attari Madani

Business partners cannot force each other to sell their shares

Q: What do the scholars of Islam say about the following matter: my friend and I purchased land, and we split the cost equally. Now my friend told me he wants to sell the land, but I have no intention of selling, and I do not have enough money to purchase his share. He is encouraging me to sell my share even though I have no issue with him selling his portion to someone else. What does shariah command us to do in this instance? Do I have to accept his demand?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ إِلَّا بِإِذْنِهِ

A: In the aforementioned scenario, both of you have joint ownership over a piece of land. The

ruling of a shared possession is that each owner has the right to use their share however they wish, but they are a complete stranger in relation to the other's share. Therefore, if a partner wishes to sell his share, he can sell it to the joint owner or someone else entirely. However, he has no control over his partner's share, and he cannot force him to sell.

The crudite Hanafi jurist, Mufti Amjad 'Ali al-'Azami رحمه الله writes:

In a joint partnership, each owner can use their share however they wish, but with regards to their influence over the other's share, they are like strangers. So, he can sell his share without gaining permission from his partner, and it can be sold to the other partner or someone else. If the partnership

was such that it was not originally a partnership, but they combined their possessions or they became mixed, then seeking permission from his partner is necessary if he wishes to sell to someone else. If it is originally a partnership, but the partner is harmed if the share is sold, then it cannot be sold to someone else without gaining permission from the other partner first.¹

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَكَرَّ سُؤْلُهُ أَتَمَّ مِنْ اللَّهِ عَلَيْهِ وَسَلَّمَ

How is it to establish a business partnership without determining profit share?

Q: What do the scholars of Islam say about the following matter: I have knowledge of purchasing scrap and extracting silver from it. My friend became a business partner and gave me £200,000, and I contributed £200,000 too for the purpose of buying scrap and extracting silver from it. With regards to profit, we agreed that I would give him an amount of profit that I desired, but we had no discussion relating to loss. What is the ruling on establishing such a partnership?

A: In a business partnership, it is necessary to determine the profit of each party through a percentage. If a percentage is not stipulated, then the partnership is void. For this reason, the partnership described by the questioner is void and must be ended immediately. If you wish to create a new partnership, a percentage of profit must be allocated to each party. There is no harm in giving a low percentage of profit to the business partner who is not involved or does very little work.

The principle of shariah regarding loss is that both parties will cover the damages in proportion to their money, even if an agreement was made that opposes this principle. If the investment of both parties is equal, as in the case of the questioner, both parties will cover incurred losses equally.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَكَرَّ سُؤْلُهُ أَتَمَّ مِنْ اللَّهِ عَلَيْهِ وَسَلَّمَ

Buying back an item sold on credit for less

Q: What do the scholars of Islam say about the following matter: I sell cars on an instalment payment basis. If I sell a car and its documents to someone I know, he can sell it in the market. However, if he decides to sell it back to me, is it permissible for me to buy it even though it still has outstanding payments?

A: Keep in mind that this is not the usual transaction of buying and selling. You wish to purchase the car that you are selling in instalments before the entire amount is given. In order for this to happen, you must not buy it for less than you sold it for. Paying less is impermissible and a sin. It is permissible to buy it for the selling price or for a price higher than it.

It is impermissible to buy back the sold item for less than its selling price because that amount which you have not yet acquired from the price of the car you are selling in instalments, has not entered your liability. If you buy the car back at a lower price before all the price enters into your liability, the same car which you sold returns into your possession, and some of the price will be in exchange for some, and the price which remains will be acquired without any exchange, which will be impermissible as it falls into *rihb mā lam yadman* (profit of that which there is no liability for).

For example, if you sell a car on credit for £10,000, it will be necessary upon the buyer to pay this amount, and it will not enter your liability until he does so. The amount of money he actually pays will continue to enter your liability. If he has paid £2,000, and you then buy the car back for less than what you sold it for, for example £5,000, you will receive the car, and £5,000 of the £8,000 he had to give you will be in exchange for this £5000. However, the remaining £3000 which the buyer will give you will be received by you without any exchange, which will be impermissible as it will be profit of that which there is no liability for.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَكَرَّ سُؤْلُهُ أَتَمَّ مِنْ اللَّهِ عَلَيْهِ وَسَلَّمَ

(Footnotes)

¹ Bahār-e-Sharī at, vol. 2, p. 490

MADANI MUZAKARAH

1. Hanging hands on either side after the takbīr of Qunūt

Q: Should hands (and arms) hang on both sides after the *takbīr* of *Qunūt*?

A: In *Witr salah*, one should fold the hands immediately after reciting *الله أكبر* (*takbīr*). They should not be left to hang to the sides even for a moment. The same should be done when pronouncing the opening *takbīr* of *salah*.¹

2. Hating an Islamic scholar without reason

Q: Can disrespecting an Islamic scholar endanger faith?

A: Yes. Contempt for a true scholar can destroy one's faith. It is stated in *al-Fatawa al-Riḍawīyyah*, "There is also fear of disbelief due to hating a scholar without [justifiable] cause."²

3. Reciting takbīr after the imam

Q: Can we repeat the *takbīr* after the imam as he moves to *rukū'* etc.?

A: Yes. The follower in the prayer will repeat any *takbīr*, as it is a *sunnah* for him. As for the opening *takbīr*, this is obligatory. If the follower does not pronounce it after the imam, the former's *salah* does not even begin.³

4. Ruling on the statement: "We shall see after death."

Q: If a person is told that a particular action is not good, and he replies, "We'll see after death." What is

the ruling for this?

A: Saying, "We shall see what happens after death", or "We'll deal with this after we die"; this is a most impudent statement. If someone is preventing another person from a sin and the latter dismissively says, "It will be seen after death", this is extremely dangerous. Such comments must be avoided and one should repent of such statements.⁴

5. Performing ablution whilst standing

Q: How is it to perform ablution whilst standing?

A: It is permissible. However, it is recommended to perform it seated.⁵

6. What is meant by the phrase: "Those who spilt hairs perish"?

It would appear to refer to excessive questioning,

like in the incident of the cow, described in Surah al-Baqarah. Allah commanded the slaughtering of a cow, but people began to question Prophet Musa ﷺ unnecessarily about its type, colour, etc. They made matters more difficult for themselves and ended up acquiring a cow at a very high price, having to pay gold which filled the hide of the cow. Allah had simply commanded them to slaughter a cow. If they had not questioned so much, they could have slaughtered any cow and avoided so much difficulty.⁶

7. The effect of extending the length of a prostration on the salah

Q: Does extending the length of a prostration have any adverse effect on the salah?

A: If a person is praying alone, there is no harm in extending the prostration. However, an imam should take into consideration his followers and not adopt any manner that is burdensome for the congregation. In our age, taking such precautions is even more important, as people are far from the masjid. Carelessness can drive them further away. Attendees should be given ease in masjids, to the extent that if the public stays away due to the absence of air conditioning, this too should be arranged for them. There was a time when believers would worship without fans in the severe heat. Now, we are in an age where many do not attend masjids even if air conditioning is installed.⁷

8. Offering voluntary prayers while missed obligatory prayers are still due

Q: Can the one who owes missed prayers, offer the voluntary prayers of *tahajjud*, *ishraq*, *dhuha* and *awwalain*?

A: Scholars have permitted someone who has missed obligatory prayers, which are still due, to offer these voluntary prayers. If one wishes to offer missed prayers instead, he is permitted to do so. If

someone does not offer these voluntary prayers, he is not sinful. However, there are great virtues for offering them; therefore, those who can, should definitely do so.⁸

9. Displeasure of the spiritual guide due to the sins of a disciple

Q: If a disciple sins, does the spiritual guide become displeased and the blessings received from him diminish?

A: Whether a spiritual guide is unhappy or not, Allah will certainly be displeased, and so we must refrain from sins. The discontent of the spiritual guide should not be the only concern, while, Allah forbid, one shows disregard to the will of the Almighty. Sin is to disobey Allah, and any transgression displeases the Prophet ﷺ. As for the spiritual guide, he is considered after Allah and His Messenger ﷺ. One should abandon sin out of fear of Allah and loyalty to the Prophet ﷺ. Evil must be avoided in every state.⁹

10. Naming a child Mikail

Q: Can children be named after angels, for example, Mikail?

A: Naming anyone with the names of angels has been discouraged in hadith.¹⁰

(Footnotes)

¹ *Mudani Mizakarah, 5th Rabi' al-Aakhir 1441 AH*

² *Tatawa al-Razawiyyah, vol. 23, p. 715*

³ *Mudani Mizakarah, 3rd Rabi' al-Awwal 1441 AH*

⁴ *Mudani Mizakarah, 4th Rabi' al-Awwal 1441 AH*

⁵ *Bihar-i-Shari'ah, vol. 1, p. 296*

⁶ *Shaw, vol. 1, p. 75*

⁷ *Mudani Mizakarah, 26th Rabi' al-Awwal 1441 AH*

⁸ *Mudani Mizakarah, 26th Rabi' al-Awwal 1441 AH*

⁹ *Mudani Mizakarah, 13th Safar 1441 AH*

¹⁰ *Siyar al-Iman: 8636*



Events of the Prophets

Prophet Yunus (Part 3) عَلَيْهِ السَّلَام

Mawlana Abu Ubaid Attari Madani

The arrival of Angel Jibril عليه السلام

Upon the command of Allah Almighty, Sayyiduna Jibril عليه السلام arrived, and placing his mouth close to that of Prophet Yūnus عليه السلام, he said, “السلام عليك” Allah Almighty sends His peace upon you.” Prophet Yūnus عليه السلام replied, “Welcome is the voice that I feared I would never hear.”

Exiting the fish

Then, Sayyidunā Jibril عليه السلام said to the fish, “Allow Prophet Yūnus to leave by the command of Allah.” The fish gently placed him on the shore, and Sayyidunā Jibril عليه السلام tended to Prophet Yūnus عليه السلام.¹ According to one narration, Yūnus عليه السلام lost his vision and became so weak that he could not stand. Then, Allah Almighty created a pumpkin tree which had 4,000 branches. Prophet Yunus عليه السلام was amazed at the freshness of the tree as he took shelter beneath it and rested.²

Pumpkins grow on long vines which spread across the ground. This is a miracle, whereby the pumpkins grew on a tree and had large branches and leaves which Prophet Yunus عليه السلام rested beneath.³

Deer milk

Then, a deer came, and Prophet Yūnus عليه السلام drank its milk, granting him strength and good health.⁴ According to one opinion, Allah Almighty sent a mountain goat whose udders were full of milk.

Prophet Yunus عليه السلام consumed its milk until he was satiated, and the goat left. The goat would return again and again until Prophet Yunus عليه السلام had completely recovered.⁵

Blessings of Jibril's hand

After that, Jibril عليه السلام placed his hand on the head and body of Prophet Yunus عليه السلام, which restored his vision and beard. Then, Allah Almighty commanded Prophet Yunus عليه السلام to return to his nation.⁶

The return to Nineveh

During the return journey to Nineveh, a shepherd from the nation walked by, and Prophet Yunus عليه السلام asked him, "What happened to Yunus?" The shepherd answered:

We do not know what happened to him, but we are aware that he was the greatest and most truthful man amongst us. He informed us about the punishment of Allah Almighty, and He was merciful to us because we repented. We do not know where he is, and we have not heard any news about him, but we are searching for him.

Udders filled with Milk

Prophet Yunus عليه السلام asked, "Do you have any milk?" The shepherd responded, "Ever since we were separated from Prophet Yunus عليه السلام, there has been no rainfall and the grass has not grown. (If the animals cannot eat, how can they produce milk?)" Prophet Yunus عليه السلام requested for a sheep or goat to be brought to him, placed his hand on its stomach and said, "Through the command of Allah Almighty, produce milk." Its udders became filled with milk, and both Prophet Yunus عليه السلام and the shepherd drank it.

The shepherd's belief

Upon witnessing this, the shepherd exclaimed, "If Prophet Yunus عليه السلام is alive, it is certainly you." He affirmed his belief and requested, "Return to

your people and give them my greetings." The shepherd said, "The ruler announced that whoever brings him news of Prophet Yunus عليه السلام with evidence will be made the new ruler. I fear the king will assume I am only telling him in order to become the new ruler."

Testification of a tree, rock and goat

Prophet Yunus عليه السلام said, "This goat will testify in your favour." (Whilst pointing at a rock and a nearby tree,) he added, "This rock and tree will also testify for you."⁶ After explaining the events to his people, the shepherd announced that he had proof. The people asked him to present it. (So, he took them to the tree,) and it said, "Yes! It is as he said. I testify that he is Messenger of Allah sent to you." Then the stone testified in the same way.⁷

According to one opinion, the tree and goat testified that the shepherd met Prophet Yunus عليه السلام. "He has met Yunus عليه السلام, and the prophet chose us to testify for the shepherd."⁸ When the shepherd moved towards the cliff under which they were sitting, and it said, "Prophet Yunus عليه السلام sat for a while in the shade I provided. Go onwards towards the valley." As the people approached the valley, they saw Prophet Yunus عليه السلام standing in salah.¹

Goodness and blessings

The people greeted Prophet Yunus عليه السلام and cried in happiness. After that, the people carried him to the city out of honour and respect. Allah Almighty sent them the blessings of rain and crops. Prophet Yunus عليه السلام stayed in the city and invited towards good and prohibited evil.²

Nation of Yunus عليه السلام

The nation of Prophet Yunus عليه السلام consisted of over 100,000 people. The Quran states:

وَأَرْسَلْنَا إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

"And We sent him towards a hundred thousand people, rather more."³

Long silence

After leaving the belly of the fish, Prophet Yūnus عليه السلام prolonged his silence. Someone asked him, "Why do you not speak?" He answered, "Speaking is what caused me to enter the fish's belly."⁴

Simplicity

Prophet Yunus عليه السلام was a simple man and did not find anything to be troubling. One day, some people came to him, and he prepared food for them by breaking pieces of bread and adding vegetables.⁵

Patience when mistreated

It is reported that some people went to Prophet Yūnus عليه السلام and saw that his wife would harm and verbally abuse him whenever he entered or left his home. Despite this, Prophet Yunus عليه السلام remained silent. The people expressed their surprise at this matter, to which he عليه السلام said, "Do not be amazed! I made *duā'* to Allah Almighty to test me in this world instead of the Hereafter. So, Allah Almighty stated, 'Your trial is the daughter of so-and-so; marry her.' Therefore, I married her, and I am patient when faced with the behaviour of your witness."⁶

Worldly reward for conveying the prophet's message

After fulfilling his promise and making the shepherd the new ruler, the former king joined the righteous and ascetics in living a life full of worship.⁷ According to one narration, when Prophet Yūnus عليه السلام passed away, the people gathered to choose a new ruler. The intellectuals suggested that the shepherd who brought glad tidings of Prophet Yūnus عليه السلام was most deserving of becoming the ruler. Like this, the people elected him as their leader. The shepherd ruled for 40 years (and this was his reward in the world for conveying the prophet's message).⁸

Migrating from Nineveh

According to one opinion, when the people were on the correct path and obeyed the sharia, Prophet

Yunus عليه السلام asked Allah Almighty if he could leave the city and spend the rest of his life in worship. Allah Almighty permitted him, so he left.⁹

Death and place of burial

The time between the death of Prophet Mūsā عليه السلام and Prophet Yūnus عليه السلام was 815 years. Prophet Yūnus عليه السلام is buried in Ilalhul, a town located between the tomb of Prophet Ibrāhīm عليه السلام and *Bayt al-Muqaddas*. There is a masjid and minaret near the tomb too. Many people travel from far and wide to visit the blessed shrine of this great prophet.¹⁰

(Footnotes)

¹ *Tārīkh Ibn 'Asākir*, vol. 74, p. 286

² *Al-Uns al-Jalīl*, vol. 1, p. 266; *Tubṣirah li Ibn al-Jawzī*, vol. 1, p. 328

³ *Lafṣīr Ṣūwī al-Imān*, vol. 8, p. 349

⁴ *Al-Uns al-Jalīl*, vol. 1, p. 266

⁵ *Tārīkh Ibn 'Asākir*, vol. 74, p. 288

⁶ *Al-Uns al-Jalīl*, vol. 1, p. 266

⁷ *Tārīkh Ibn 'Asākir*, vol. 74, p. 290

⁸ *Tārīkh Ibn 'Asākir*, vol. 74, p. 290

⁹ *Tārīkh Ibn 'Asākir*, vol. 74, p. 291

¹⁰ *Tārīkh-Al-Rasā-ḥ-wal-Malūk*, vol. 2, p. 15

¹¹ *Tārīkh Ibn 'Asākir*, vol. 74, p. 291

¹² *Tārīkh Ibn 'Asākir*, vol. 74, p. 291; *Al-Uns al-Jalīl*, *Mujir al-Dīn al-Iḥṣānī*, vol. 1, p. 267

¹³ *Al-Qurān*, 37:147, Translation from *Kanz al-Imān*

¹⁴ *Mustaṭraf*, vol. 1, p. 147

¹⁵ *Al-Tayṣīr Sharḥ al-Jāmi' al-Ṣaḡīr*, vol. 2, p. 465

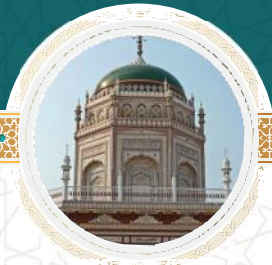
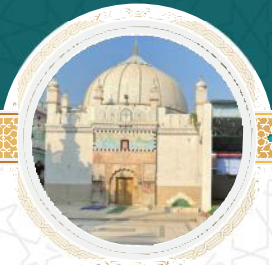
¹⁶ *Ḥija al-Ulūm*, vol. 2, p. 42

¹⁷ *Tārīkh Ibn 'Asākir*, vol. 74, p. 291

¹⁸ *Tārīkh Ibn 'Asākir*, vol. 74, p. 292

¹⁹ *Tārīkh Ibn 'Asākir*, vol. 74, p. 291

²⁰ *Al-Uns al-Jalīl*, vol. 1, p. 267; *Muṣṣam al-Baldān*, vol. 2, p. 172



Our Pious Predecessors

Mawlana Abu Majid Muḥammad Shahid Attari Madani

Jumādā al-Ākhirah is the sixth month of the Islamic calendar. From amongst the Companions رضي الله عنهم, saints, and scholars that passed away in this month, 99 have been mentioned briefly in the Jumada al-Ākhirah editions of Monthly Magazine Faizan-e-Madīnah from 1438 AH - 1443 AH.

△ further 12 are mentioned in this edition.

Honourable Companions عليهم السلام

1. Hind b. Abi Jalal Nabbash b. Zurarah al-Usaydi al-Tamīnī رضي الله عنها was the son of Lady Khadijah al-Kubrā رضي الله عنها from her first husband and grew up under the care of the final Prophet صلى الله عليه وآله وسلم. He was extremely eloquent in speech and would describe the Prophet صلى الله عليه وآله وسلم in a beautiful manner. He also holds the honour of narrating many hadith and was martyred in the Battle of al-Jamal in Jumada al-Ākhirah 36 AH.¹

2. Abū Sufyān b. Ḥuwaytib al-Qarashī al-Āmirī رضي الله عنه accepted Islam on the day Makkah was conquered, as did his father Ḥuwaytib رضي الله عنه. The latter was from the elderly amongst the Companions رضي الله عنهم. Abū Sufyān b. Ḥuwaytib himself was martyred in the Battle of al-Jamal in Jumādā al-Akhirah 36 AH.²

Righteous saints رضي الله عنهم

3. ‘Alī b. ‘Abd al-Malik al-Zabīdī رضي الله عنه was a famous saint of Yemen, known for his miracles,

knowledge, and spiritual gnosis. The shaykh was the founder of the Ribāṭ Aflah spiritual lodge. Born in Ramaḍān 585 AH, he passed away on the 21st of Jumādā al-Ākhirah 699 AH. His resting place, located in the Bab al-Silham graveyard of Zabīd, Yemen, is known to be an area in which prayers to Allah are accepted.³

4. ‘Abd al-Quddus al-Gangohī رضي الله عنه was born in 861 AH in Kordoli (Faizabad district, UP), India. He passed away on the 24th of Jumada al-Ākhirah 944 AH, in Gangoh (Anbalah district, East Punjab). His resting place is visited in huge numbers. He was granted *‘ilm ladunnī* and was a Sufi poet. He also penned *Amūrah al-Uyūn* and *Laqā’if Quddūsī*.⁴

5. Hakim Shah Muḥammad Isma‘īl Muḥimmi al-Qadīm رضي الله عنه was born in 1200 AH, in Kaimaur (East Punjab, India). He took part in the war of independence in 1857 CE and was martyred on the 27th of Jumādā al-Akhirah, 1274 AH. He was a scholar, spiritual guide, proficient herbalist and Islamic poet. He was also an author, with *Riḥāḥ al-Adwiyah* and *Bayād Hāṣil al-Safar* being his memorable works.⁵

6. ‘Abd al-Razzāq al-Khālīqī al-Naqshbandī رضي الله عنه was born in 1308 AH in Kalanaur’s Rohtak district (East Punjab, India). He passed away on the 4th of Jumādā al-Akhirah 1403 AH. His resting place is in Dīpalpur’s Okara Province near the side of Pakpattan.

Road. He was a steadfast and accomplished spiritual guide of the Naqshbandiyyah Khaliqiyah spiritual chain, and the founder of both the Razzāqiyah spiritual centre and Dār al-Shalqat (orphanage).⁶

Islamic scholars روضة علماء

7. First, we discuss Ibn Fahd Abu al-Fadl Jarullah Muḥammad b. ‘Abd al-‘Azīz al-Īlāshimī al-Makkī رحمته الله عليه. He was an expert scholar, erudite historian, skilled teacher, hadith master of his age, and author of many works. He was born on the 20th of Rajab 891 AH in Makkah and passed away on the 15th of Jumādā al-Ākhirah 954 AH.⁷

8. Shaykh al-Islam, Muḥammad b. Sālim al-Tablāwī رحمته الله عليه was born in the Manūfiyyah province of Egypt in approximately 866 AH. He passed away on the 10th of Jumādā al-Ākhirah 966 AH. He was an epitome of humility, full of saintly characteristics, profuse in his acts of worship, and possessed beautiful character. His life was spent in studying and teaching, with people from all spectrums of life coming to him for guidance. *Bidāyat al-Qārī fi Khatm al-Bukhārī* was authored by him.⁸

9. Shaykh al-Islam, Shihab al-Dīn Aḥmad b. Ḥanzah al-Ramlī al-Shāfi‘ī رحمته الله عليه was born in Egypt’s Manūfiyyah province. He passed away in Jumādā al-Ākhirah 957 AH in Cairo and was laid to rest in Jamī‘ al-Maydan, outside Bab al-Qanṭarah. He was a practising scholar, staunch Sufi, Shāfi‘ī jurist, the main hadith scholar of his age and prolific author. His famous compendium of fatwas is known as *Fatāwā al-Ramlī*.⁹

10. Abū al-‘Azā‘im Sulṭān b. Aḥmad b. Salāmah al-Mazzāhī al-Misrī al-Azharī al-Shāfi‘ī رحمته الله عليه was born in 985 AH in Egypt and passed away there on the 17th of Jumādā al-Ākhirah 1075 AH. He was laid to rest in the Mujāwirīn graveyard of Cairo. He was a leading scholar, an ocean of knowledge, teacher of jurists and Quranic reciters alike, the hadith expert of his time, and profoundly pious. He was a graduate and teacher of Al-Azhar University and the author of many books.¹⁰

11. Mawlānā Abū al-Ma‘ānī Chulām Rabbānī رحمته الله عليه was born in the Khyber Pakhtunkhwa province on the 12th of Dhū al-Ḥijjah 1334 AH. His family were

prominent for their academia and knowledge. He passed away there on the 4th of Jumādā al-Ākhirah 1398 AH. Studying with Shaykh Ḥamid Razā Khān and Muftī Amjad ‘Alī A‘zamī rendered him a high-class scholar. He graduated from Dar al-‘Ulum Manzar al-Islam in Bareilly. He was a reflection of the pious predecessors and an epitome of abstinence and humility. He also taught extensively. His poetic anthology has also been published. His brother is Shaykh al-Qur‘an, ‘Abd al-Ghafur al-Ilaazarwī.¹¹

12. The lion of the Ahl al-Sunnah, ‘Ināyatullāh al-Qādīrī al-Ridawī رحمته الله عليه, was born in Harḍo Baryār (Sheikhupura) on the 17th of Jumādā al-Ākhirah 1338 AH. He passed away on the 17th of Jumādā al-Ākhirah 1401 AH. His resting place is near Markazī Ridawī Jamī‘ Masjid and Jamī‘ah Naqshbandiyyah Ridawiyah, Sangla Hill. Having graduated from Dar al-‘Ulum Manzar al-Islam, Bareilly, he was a scholar, debater, orator, and teacher. He was a spiritual follower of Iḥjaj al-Islam, Shaykh Ḥamid Ridā Khān, and both student and spiritual successor of Mawlana Sardar Aḥmad al-Qādīrī. He left behind works such as *Tafriḥ al-Khāṭir* and *Tawwīr al-Kalām*.¹²

(Footnotes)

¹ *Al-Asyabah*, vol. 6, p. 436

² *Ibid*, vol. 7, p. 254

³ *Al-Sūfiyyat wa al-Fuqahā’ fi al-Yaman*, p. 27; *Jāmi’ Karamāt Awliya’*, vol. 2, p. 389; *Tawarikh Aḥmad Tasaawuf*, p. 83

Encyclopedia Awliya’ Kiram, vol. 3, pp. 76-79

⁴ *Tazkirah Sufiyā-i-Mawāit*, pp. 500-510

⁵ *Encyclopedia Awliya’ Kiram*, vol. 2, pp. 608-615

⁶ *Shadharat al-Dhahab*, vol. 8, p. 305; *Talwas al-Talwas*, vol. 1, p. 296; *Al-A‘lām li al-Zirikli*, vol. 6, p. 209

⁷ *Intā’ al-Eudulā’ bi tarājim al-Qurra’*, vol. 2, pp. 282-284; *Kawākib al-Sā‘irah*, vol. 2, p. 37; *Shadharat al-Dhahab*, vol. 8, p. 410

⁸ *Al-A‘lām li al-Zirikli*, vol. 1, p. 120; *Kawākib al-Sā‘irah*, vol. 2, p. 120

⁹ *Intā’ al-Eudulā’ bi tarājim al-Qurra’*, vol. 2, pp. 135-139; *Khulāṣat al-Aḥar fi A‘yān al-Qarn al-Ḥādī al-‘Ashar*, vol. 2, p. 210

¹⁰ *Tarāz-i-Shaykh al-Qurān*, pp. 94-117; *Hayat-e-Muhaddith-e-Azam*, p. 359; *Tārīkh-i-Munāzarā’*, pp. 10-14

¹¹ *Ilāqat-e-Muhaddith-e-Azam*, p. 359

Protect Others

from your Evil



Head of the Central Executive Committee of Dawat-e-Islami, Mawlana Muhammad Imran Attar

During a Madani Muzakara, my spiritual guide, Amir Ahi al-Sunnah, Mawlana Ilyas Attar al-Qadiri **رَبَّنَا بِرَحْمَتِكَ الْعَالِيَةِ** requested everyone to accept and internalise the following advice:

“If no one is harmed or put into difficulty because of me, many violations of people’s rights will be prevented.”

O devotees of the Prophet! The perpetration of evil towards others has spread across our society, infiltrating our homes, neighbourhoods, roads, markets, offices and schools. Husbands oppress their wives and humiliate them in front of family members. Wives harm their husbands by being abusive and disobedient. A mother-in-law harms and disgraces her daughter-in-law for the most absurd reasons. A daughter-in-law annoys her mother-in-law. Parents are anxious due to the harm caused by their children. Children become worried and depressed because of the actions of their parents, sometimes even abandoning their homes because of this.

Parking your car in front of your neighbour’s house, dumping your rubbish on the doorstep of your neighbour’s home, and gossiping and laughing loudly whilst playing party games in the middle of the night disturbs people. Furthermore, using the car

horn at night as a means of calling someone instead of using your phone, is also a cause of disruption to your family and neighbours. During weddings or other events, people are harmed by the commotion of fireworks and music. Playing cricket or other sports on the roads has a similar effect too. Driving the wrong way on one-way roads, parking incorrectly, using the horn unnecessarily during traffic jams, and blocking pedestrian pathways are becoming increasingly common. If you violate someone's rights on the road and argue or fight with him, you will probably not meet him again to ask for forgiveness.

People who work together slander, backbite, mock and embarrass others to the point that they are diagnosed with mental illnesses. Co-workers go to the extreme length of leaving their jobs in order to protect themselves from this evil, or they take revenge by transgressing the boundaries of shariah. Employers violate the rights of employees by not compensating them for working longer hours and arrogantly talking down to them. Employees bring harm to their employers by leaving before their shift ends and by deliberately damaging company equipment. Businessmen harm people with their deceit by contaminating products and weighing them incorrectly. Doctors give their patients unneeded medications and tests, thereby increasing their medical bills. People who work in medical stores sell counterfeit medication which can have fatal consequences.

We must assess and reflect on our actions, especially those in a position of power. If we ponder deeply, we will find ourselves infringing on many rights of other people through wrongful actions. Are people at peace around us, or are they in pain because of our evil? In this regard, particular attention should be given to our subordinates, such as our children, wives, students and workers. We should bring serenity to others, not evil. Here are three statements of the beloved Prophet ﷺ to encourage us to adopt this mindset.

1. Refrain from harming others, for this will be

regarded as a charitable deed for your own good.²

2. Whoever consumes pure food, acts upon the Sunnah, and protects people from his evil will be admitted into Paradise.³
3. The best amongst you is he who does not harm others and from whom goodness is hoped.⁴

‘Allamah ‘Abd al-Ra‘uf al-Munawi رحمه الله states:

Virtue is expected from a person who carries out pious acts to the extent that he becomes known amongst people for this. Hearts are protected from the evil of those whose virtues are numerous. When faith is firm in a person's heart, good is expected from him, and people are protected from his evil. If faith is weak, virtue is reduced and he is overcome by evil.⁵

After reading such narrations, our mindsets change, and we become determined to protect others from evil whilst performing good deeds. Unfortunately, all of this is usually forgotten in a moment of anger. It is my appeal to the devotees of the Prophet that instead of bringing harm to others, become a source of peace and goodness ﷺ. May Allah grant everyone safety and well-being.

أَمْوِنٌ بِجَاوِلَاتِهِمُ الْمُؤْمِنِينَ سَرَّاهُ عَلَيْهِ وَسَلَّمَ

(Footnotes)

¹ Madani Muzakarah 15th Sya'ban 1440 AH, 20th April 2019

² Sahih al-Bukhari: 2518

³ Jami' al-Tirmidhi: 2528

Jami' al-Tirmidhi: 2270

⁵ Fayd al-Qadri, vol. 3, p. 666, Hadith: 4113

THE Importance & Benefits of Taqwā

Mawlana Nasir Jamal Attari Madani



One of Islam's distinguished teachings is to fear Allah. The Messenger of Allah ﷺ said, *يُتَّقَى مَنْ تَرَى نَسِيَةً عَلَيْهِ يَدَايَ بِنْتِ اللَّهِ*, "Fear Allah wherever you are."¹

We shall discuss three facets of this hadith. The first, regarding fearing Allah, shall be mentioned in this article. The next two will be explained in further editions of the magazine *إِنْ شَاءَ اللَّهُ*.

إِشَىَ اللَّهُ – This refers to fearing Allah regarding the fulfilment of one's obligations and avoiding sin, and stems from taqwā being the cornerstone of Islam. Stations of truth and certitude are attained from taqwā.²

Simple definition of taqwā: Avoiding acts which cause one harm in the Hereafter is taqwā, and he who does this is referred to as *muttaqī* (مُتَّقِي).³ Sulṭān al-Thawrī رحمه الله said: "People are referred to as righteous due to abstaining from things which others do not."⁴

Categories of taqwā:

1. Avoiding disbelief. By the grace of Allah, all Muslims have attained this.
2. Avoiding misguidance. Every Sunni has achieved this.
3. Avoiding every major sin.
4. Avoiding minor sins.
5. Avoiding doubtful matters.

6. Avoiding desires.
7. Avoiding turning one's attention to others. This is the station of Allah's elect servants.⁵

All nations were instructed to fear Allah, as stated in the Quran:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكَ ذُرِّيَّتَكَ أَنْ اتَّقُوا اللَّهَ

And We have indeed emphasised to those who received the Books before you, and to you, that remain fearful of Allah.⁶

Adopting taqwā has been instructed in many more verses.

Pertinent details regarding the mention of taqwā in the Quran

The command to have taqwā, i.e. fear, was issued with various attributions in the Quran. The meaning of taqwā in each respective case is in accordance with the association. For example:

- 1) The Quran contains frequent mention of fearing Allah. When we are ordered to have taqwā in relation to Allah, this means to save oneself from His wrath.
- 2 - 4) There is also the command to adopt taqwā regarding the punishment of Allah, the place of punishment (such as Hellfire), and sometimes, the time of punishment (such as the Day of Judgement).⁷

Foundation of taqwā: The foundation of taqwā is to first be aware of the matters in which taqwā must be adopted. Bakr b. Khunays رَضِيَ اللهُ عَنْهُ states: "I know how someone becomes pious if he does not know what to avoid?"⁷⁸

The final Prophet's routine: When the Prophet ﷺ appointed a commander over an army, he would counsel him in particular about adopting taqwā and being good towards Muslims.⁹ He also counselled Muslims about taqwā in his final sermon. The Companions رَضِيَ اللهُ عَنْهُمْ also advised Muslims to adopt the same.¹³

Three signs of taqwā:

Prophet Dāwūd عَلَيْهِ السَّلَام told Prophet Sulaymān عَلَيْهِ السَّلَام "The taqwā of a believer manifests in three matters: having complete reliance regarding that which he did not receive, being content with what he has, and firm patience concerning that which was taken from him."¹¹

The effect of taqwā

As for Muslims who adopt taqwā, Allah places blessings in their actions, and they become well-wishers for all. As a pious Muslim seeks to please Allah and does not seek praise, his words are more beneficial than those of normal people.

Abu Sa'īd al-Balkhī رَضِيَ اللهُ عَنْهُ was asked: "Why do the words of pious predecessors bear more efficacy than those after them?" He replied, "They desired for Islam to be shown honour, people to attain salvation, their brothers to be shown compassion, and for Allah to be pleased. We desire personal honour, people's praise and worldly wellbeing."¹²

The advice of the righteous

A person once asked a righteous man to advise him. The latter said:

You are like an individual who fell into dirt, yet he approaches a perfume-seller asking where perfume is. He replies, "Go, buy soap, and then wash yourself and your clothes. After that, come back and apply perfume."

You are the exact same as this. Your *nafs* is soaked in sin. Take the soap of regret and the water of repentance, and place them in vessels of fear and hope. Wash your outward with these to purify yourself from the dirt of crime and betrayal. Go to the bathhouse of righteousness and bathe yourself with the water of truth. Then come to me, and I shall

apply the perfume of gnosis to you.¹³

حَيْثُمَا كُنْتُ – This highlights how Allah knows our inward and outward states. We must fear Allah whether we are alone, being showered in bounties, or facing intense trials. His commands are to be acted upon in every situation. Working to please Him should be our aim, as well as avoiding anything that displeases Him.¹⁴

A way of fearing Allah

Despite being obedient to Allah day and night, our pious predecessors would still fear Allah. When a storm began, 'Aṭā' al-Sulaymī رَضِيَ اللهُ عَنْهُ would cry and exclaim, "This is due to me. Creation will be trialled by this. If 'Aṭā' were to die, creation would be safe from this." Crying profusely, he would say, "Perhaps I will be dragged to Hellfire first, yet I am heedless!"¹⁵

If a community is not heedless of Allah and knows He is watching them, imagine how much preservation would be afforded to their rights. Contemplate the immense serenity and peace they shall experience. Reflect over the fine manner in which they would fulfil their obligations.

Wherever the fear of Allah develops in people and wishing well for others becomes a part of their attributes, they will become a means for removing difficulties from people and facilitating ease for them. Their speech will be used to please Allah, as well as to benefit others and save them from harm. Their hands will not be used to pull people down, but rather to support them instead.

(Footnotes)

¹ Jamī' al-'Ummī: 1987

² Mirqāt al-Maḥfūṭīh, vol. 8, p. 810

³ Taḥṣīr al-Bayḍāwī, vol. 1, p. 99

⁴ Jamī' al-'Ummī wa al-Hikam, p. 201

⁵ Taḥṣīr Khāza in al-'Arḥān, p. 4 with amendments

⁶ Al-Quran, 4:131, Al-Nisā', Translation from Kanz al-Imān

⁷ Jamī' al-'Ummī wa al-Hikam, pp. 201-202

⁸ Ibid, p. 201

⁹ Ṣaḥīḥ Muslim: 4522

¹⁰ Jamī' al-'Ummī wa al-Hikam, p. 202

¹¹ Ṭayyib al-'Ummī, vol. 4, p. 90

¹² Ḥālat Aḥl al-Ḥaqqāṭ ma'a Allāh, p. 38

¹³ Ḥālat Aḥl al-Ḥaqqāṭ ma'a Allāh, p. 43

¹⁴ Mirqāt al-Maḥfūṭīh, vol. 8, p. 810

¹⁵ Ḥālat Aḥl al-Ḥaqqāṭ ma'a Allāh, p. 70

Description of Yemen and its People in the noble Quran

Mawlana Muhammad Asif Iqbal Attari Madani



The people of Yemen are mentioned several times in the noble Quran. Here are some verses along with their commentaries:

1. Beloved to Allah

The Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا صَبْرًا مُتَّعِدًا وَلَا تُغْنِ الْكَافِرِينَ وَالْمُشْرِكِينَ وَلَا يَخَافُونَ رَبَّهُمْ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِ هَذَا وَلَا أَنْ تُكْفُمُ عُيُنَهُ فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ قَضِيَّتِهِ إِنْ شَاءَ إِنَّ
اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

*O believers! Whoever amongst you will deviate from His religion, then Allah will soon bring such people who are the beloveds of Allah, and Allah is their Beloved, soft towards Muslims and stern towards disbelievers; they will not fear the criticism of any faultfinder; this is Allah's Bounty; He may give to whomsoever He wills, and Allah is All-Embracing, All-Knowing.*²

Mufti Na'im al-Din al-Murādābādī رحمه الله states regarding this verse:

One opinion is that these are the people of Yemen, the praises of whom can be found in narrations from al-Bukhārī and Muslim.³

2. Aiding the people of Makkah

When the polytheists were prevented from performing hajj, the Muslims feared loss in their

businesses. Allah Almighty promised to help the Muslims, and this arrived in the form of the people of Yemen. The Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نجسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِ هَذَا وَلَا أَنْ تُكْفُمُ عُيُنَهُ فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ قَضِيَّتِهِ إِنْ شَاءَ إِنَّ
اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

*O believers! The polytheists are totally impure; so, after this year, they should not come near the Sacred Mosque. And if you fear poverty; so, Allah will soon make you wealthy by His Grace if He wills; indeed, Allah is All-Knowing, Ever Wise.*⁴

If you fear poverty and loss in your businesses after preventing the polytheists from performing hajj, then if Allah wills, He will grant you wealth. Sayyiduna 'Ikrimah رضى الله عنه states that this is exactly what happened: Allah made them wealthy. There was a lot of rain and an abundance of produce. Muqatil said the people of Yemen became Muslim and spent their riches on the people of Makkah.⁵

3. The miracle of Prophet Sulaymān

عليه السلام

One of the miracles that Prophet Sulaymān عليه السلام was granted was a fountain of molten copper, and this appeared in Yemen. The noble Quran states:

وَيُسَلِّتُمِنَ الرِّيحِ عَنْهَا شَهْرًا شَهْرًا وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَتَّبِعُ بَيْنَ يَدَيْهِ بِأَذْنِ رَبِّهِ وَمَن يَزِدْهُمْنَا مِنْ عَنَّا آمْرًا كُنْ فَعَدَابُ السَّعِيرِينَ ﴿٢٧﴾

And We made the wind subservient to Sulaymān, its morning course equal to a month's journey and the evening course equal to a month's journey; and We caused a spring of molten copper to flow for him. And (Allah made subservient to Sulaymān) some of the jinn, who worked before him by the command of his Lord; and those amongst them (i.e. the jinn) who turned away from Our command, We shall make them taste the punishment of the Blazing Fire.⁵

The noble exegetes state that the spring of molten copper was in Yemen for three days. According to one opinion, the spring would appear for three days every month.⁶

4. Admonitory signs

Yemen is amongst the countries where the remains of previously destroyed nations can be found. Allah Almighty states:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَمَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكُنُوا لَهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيَجْزِيَءَ مِن شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِذْ كَانَ عَاقِبَةُ الَّذِينَ الظَّالِمِينَ ﴿٢٨﴾

And did they not travel in the land in order to see what has been the end of those who were before them; whereas, they exceeded them in strength? And Allah is not such that anything in the heavens and in the earth could get away from His grip; indeed, He is All-Knowing, All-Powerful.⁷

Have the disbelievers of Makkah not travelled to Syria, Iraq and Yemen and seen the destruction and punishment of the people who belied the Messengers ﷺ? ﴿٢٨﴾

5. Permission to trade

The journey to perform hajj is for the purpose of worshipping Allah. Therefore, the noble Companions رضي الله عنهم were concerned about their sincerity if they were to trade during the journey.

Allah Almighty permitted them to perform business, and the people of Yemen were the reason for this. Allah Almighty states:

وَتَرَوْهُوَ إِذْ أَخْبَرَ الَّذِينَ آمَنُوا بِأُولَى الْأَنْصَابِ الْغَيْبِ وَأَنَّكَ لَمِنَ الْعَالَمِينَ ﴿٢٩﴾

And take provision along with you; that the best provision is piety, and keep fearing Me, O people of understanding, (During Hajj) there is no sin upon you that you seek the bounty (i.e. sustenance) of your Lord.⁹

The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رحمه الله states:

Some people from Yemen would travel to hajj with no provisions, saying they are people of reliance; but they would end up having to ask people. Then the command was given to bring provisions for the journey. Some noble Companions were concerned about trading during the hajj season, lest there be a change to the sincerity of their intentions. After that, Allah stated there is no harm in seeking the bounty of your Lord, and there are many verses that indicate towards this.¹⁰

(Footnotes)

- ¹ Al-Quran, 5:54; Translation from Kanz al-Imān
- ² Khazāin al-ʿIrfaan, p. 211
- ³ Al-Quran, 9:28; Translation from Kanz al-Imān
- ⁴ Tafsiir al-Khazāin, vol. 2, p. 229, al-Taubah, verse no: 28; Khazāin al-ʿIrfaan, p. 344
- ⁵ Al-Quran, 34:12; Translation from Kanz al-Imān
- ⁶ Tafsiir al-Khazāin, vol. 3, p. 518
- ⁷ Al-Quran, 35:44; Translation from Kanz al-Imān
- ⁸ Tafsiir al-Mudūrik, Al-Fūr, verse 44, p. 982
- ⁹ Al-Quran, 2:197-198; Translation from Kanz al-Imān
- ¹⁰ Fatawā al-Razawiyyah, vol. 29, p. 319



Invocations and **Litanies**

Protection of home and neighbours against Satan and thieves

The fourth Caliph of Islām, ‘Alī b. Abī Tālib رضي الله عنه says, “I heard the Messenger of Allah ﷺ say, ‘Whoever recites Ayat al-Kursī after every prayer, nothing prevents him from entering Paradise except death. Whoever recites it when retiring to sleep, Allah grants security to his home and that of his neighbour, as well as the homes around him.’”

Ablution of eating increases goodness

The Companion Anas رضي الله عنه narrates that the Messenger of Allah ﷺ said, “Whoever wishes that Allah increase the goodness of his home, should perform ablution when his meal is presented and when it is raised.”

Remedy for children that refuse to drink milk

If a child refuses to suckle, write يَا حَسْرًا يَا حَسْرًا 100 times on paper. Place the paper in water taken from a river and give that water to the child to drink. رضي الله عنه The

child will begin suckling and will not be obstinate.⁴

Remedy to inspire piety in the husband

If a husband has bad habits and repeatedly quarrels in the home, the wife should recite Sūrat al-Fāṭihah 11 times, starting with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ each time, and then blow on some water. She should give this water to her husband to drink. رضي الله عنه The husband will move towards the path of righteousness. (Neither the husband nor anyone else should be made aware of this remedy, as any misunderstanding may cause anxiety.) This should be carried out whenever the opportunity arises. This water may also be added to water already present in a cooler, and others may also drink from it. More water can be added to the cooler whenever required.⁴

(Footnotes)

¹ *Shu‘ab al-Imān*: 7395

² *Faizan-e-Sunnat*, p. 185; *Sunan Ibn Mājah*: 3260

³ *Zindah beti Kurwayan ma Phaynk di*, p. 30

⁴ *Zindah beti Kurwayan nu Phaynk di*, p. 32



New Writer

Traits of a Pious Woman in Light of the noble Quran

Shihab al-Din Attari

(3rd year student of Jamia tul Madina Lahore)

What should be the traits of a believing woman? Here are some of them in light of the noble Quran.

1. Protecting her honour

وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

"And to protect their chastity, and not to reveal their adornment."

2. Acting upon the commands of Allah Almighty and His Messenger

وَمَا كَانَ يُمُؤِنُ وَلَا مُمْسِكَةٌ إِذَا قُلِيَ اللَّهُ وَرَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

"And it does not befit a Muslim man nor a Muslim woman, that when Allah and His Messenger have ordered any command (regarding something concerning them); so, any choice remain for them in their matter."

3. Not committing shirk

لَا يُشْرِكُونَ بِاللَّهِ شَيْئاً

"They will neither ascribe any partner to Allah."

4-7. Refraining from theft, immorality, killing family, and slander

وَلَا يَسْرِفُونَ وَلَا يَبْذِرُونَ وَلَا يَهْتَدُونَ أُولَآئِكَ هُمُ الْمُفْسِدُونَ

"Nor steal, nor commit adultery, nor kill their offspring, nor bring the fabrication they carry."

A woman who possesses all these qualities has attained a high rank. She refrains from household quarrels, adopts sharī veiling, and protects herself and others from the prevailing evils in society. A woman nurtures the new generation of Muslims, and if she gives these praiseworthy traits to her children, the world of Islam will benefit greatly. A great example for women is the life of Lady Tātimah رضي الله عنها, which provides clear guidance on the roles of a woman as a member of a family and society. May Allah Almighty grant our mothers and sisters the ability to follow in her footsteps.

أُمِّينَ بِحَبْلِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Condemnation of False Testimony in Light of Hadith

Muhammad Hussain

(5th year student of Jamia ul Madina Faizan e Husn o Jamal e Mustafa Karachi)

In our evil-ridden society where lying, backbiting, tale bearing, slander and other sins are prevalent, the major sin of giving false testimony is also on the rise. The noble Quran states:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مُشْرُوعًا ۗ

“And do not pursue the matter of which you do not have knowledge; indeed, the ear, the eye, and the heart; all of these are going to be questioned.”¹⁵

Do not say you have seen something when you have not, and do not say you have heard something when you have not. According to one opinion, this verse is referring to false testimony.³

The condemnation of this action is also present in various Prophetic narrations:

1. “The greatest of the major sins are ascribing partners with Allah, murdering a human, being undutiful to parents, and making a false statement,” or he said, “giving a false testimony.”⁴
2. “The one who bears false testimony will be unable to move on the Day of Judgement until Allah condemns him to Hell.”⁵
3. “Whoever gives a testimony, so that the wealth of a Muslim can be taken, or someone’s blood can be spill, has made Hellfire binding upon himself.”⁶
4. “The best of my nation is my generation, then the generation after them, and then the generation after them. After that, indeed, there will be people who give testimony when they have not been called to bear testimony, they will betray, and they will not be trusted. They will vow but not fulfil [their vows].”¹⁰

The simple and strongest meaning of the part of the hadith which states, “When they have not been called to bear testimony,” is that people who were not present at the time of an incident and were not summoned will appear before the judge and testify, i.e. falsely. We see this nowadays, whereby people are seen near courts expressing their willingness to plaintiffs to act as witnesses in exchange for money. Therefore, this hadith does not contradict another hadith which mentions that the best witnesses are those who come with testimony before they are asked, as truthful testimony is intended there.¹¹

Giving a false testimony is a compilation of many sins:

1. Lying, which itself is a major sin.
2. It often includes slander, falsely accusing others of crimes they did not commit.
3. In many cases, it involves taking bribes to bear false witness against others.
4. Oppressing people.
5. Giving false testimonies can lead to disputes, physical altercations, and unrest.

We learn that this major sin leads to committing other sins, which is a cause of destruction in this world and the Hereafter. May Allah grant us the ability to be obedient and the strength to refrain from sin.

اٰمِيْنُ بِرَبِّاٰلِ عٰلَمِيْنَ صَلِّ وَسَلِّمْ عَلٰى رَسُوْلِهِ

(Footnotes)

¹ *Al-Quran*, 24:31, Translation from *Kanz al-Imān*

² *Al-Quran*, 33:36, Translation from *Kanz al-Imān*

³ *Al-Quran*, 60:12, Translation from *Kanz al-Imān*

⁴ *Al-Quran*, 60:12, Translation from *Kanz al-Imān*

⁵ *Al-Quran*, 17:36, Translation from *Kanz al-Imān*

⁶ *Tafsir Şirāṭ al-Jinān*, vol. 5, p. 462

⁷ *Şahīḥ al-Bukhārī*: 6871

⁸ *Sunan Ibn Mājah*: 2373

⁹ *Al-Muʿjam al-Kabīr*: 11541

¹⁰ *Mishkāt al-Maṣābiḥ*: 6010

¹¹ *Mirʿat al-Manājiḥ*, vol. 8, p. 339

Worshippers and the People of the Neighbourhood (Part 3)

Mawlana Rashid Ali Attari Madani

Some imams have religious commitments besides leading salah due to which they offer the *farḍ* in the masjid and pray the *sunnah* elsewhere. Likewise, some scholars perform the *witr* with *lahajjud*. In such cases, the worshippers must not develop negative opinions about the imam, and they should not be adamant that the imam can only go home after all the worshippers have left the masjid. The imams and muezzins are humans like us who have needs and responsibilities. They may need to travel to fulfil the needs of their children and family. Therefore, if an imam or muezzin leaves immediately after the salah, the people of the neighbourhood should support him instead of criticising him.

Some people who may just happen to come to the masjid on time have a habit of causing commotion about punctuality. If the adhan or congregational salah are delayed by a few seconds or minutes, they will publicly shame the people responsible. Those who cause a fuss due to minor delays should ponder over whether they respect the value of time when inviting imams to functions like weddings and

mehfils. There are people who are very supportive of imams and sing their praises. After getting acquainted with the imams, the people will ask them for money, but after returning a couple of loans, they are no longer seen again. Such people should fear Allah Almighty for their malicious actions.

Some people have a habit of insulting imams and muezzins, especially if they are actively involved in constructing areas of the masjid, or if they encourage people to donate for causes like it. If the masjid is not clean, if the adhan is given late, or if there is an electrical fault in an appliance, the people will complain to the imam similar to how employers speak harshly to their employees. This is not the job of the imam! Matters of this nature should be reported to the masjid management. If there are any concerns regarding the masjid, they should be brought up with the masjid administration in private. If they are raised in a public gathering or during the Friday prayer, it will do more harm than good.

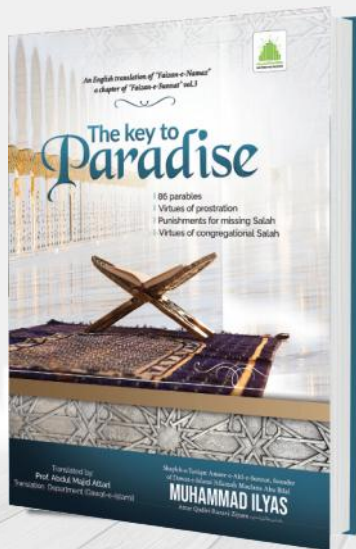
There are some elderly individuals who are under the false assumption that old age grants you more knowledge. Unfortunately, the reality is that they are unable to name three books of Hadith. They object to what the imam preaches and usually respond with statements like, "I have been praying for 30 years, and I have never heard of this ruling." What is the fault of the imam if you have never heard or read about it?

Furthermore, even the chairs at the masjid can cause chaos. The people who sit and pray feel entitled to arrive late and carry a chair to the first row, disrupting everyone in their path. They do all of this nonchalantly without a care in the world as if no-one's prayer will be accepted unless they are in the first row. الكتاب والتفتيش

Similarly, some people bring their children to stand with them during the congregation even though it is

prohibited by shariah. Sometimes, the children lie down, play and disrupt others during the Friday prayer. An imam states that this is exactly what happened in his masjid. A worshipper kindly asked a child to move to the last row, but the child decided to go home instead of praying. After the prayer, the father of the child complained to the imam about moving children to the back. The imam explained how the Prophet ﷺ commanded us to move children into the last row, but the father replied that this does not happen in such and such masjid. الله أكبر

Occasionally, there are people who stay in the masjid after the salah, but they do not close the doors or switch off the lights when they leave. Anyone who is guilty of this should think of the masjid like their home; the masjid has electricity bills, and doors need to be shut to ensure the protection of the masjid.



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SAYINGS OF OUR PIOUS PREDECESSORS

Mawlana Imran Akhtar Attari Madani

Statements of the Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ

1. Making a place for yourself in people's hearts through matters other than worship is like seeking wealth. Hence, it is not forbidden.¹
2. Wealth is like a snake that has poison and antivenom. The antidote is its benefits, and the poison is its harms. Only those who are aware of its advantages and evils will be able to gain benefit and protect themselves from its tribulations.²
3. The tongue was created so that we could remember Allah in abundance, recite the Quran, guide creation to Islam, and express the feelings of our heart in relation to religious and worldly needs. When the tongue is used for purposes that it was not created for, it is a form of ungratefulness for the blessings of Allah.³
4. Poverty is a great attribute, and a poor person should be content whereby he does not covet people's wealth and does not earn wealth without being mindful of differentiating between permissible and impermissible means of income. This is only possible if he is content with that which fulfils his needs in matters of food, clothing and residence, sufficing with the least of amounts. Limit your aspirations to a day or a month, and do not engage wholeheartedly in projects of more than a month. Great ambitions and craving more deprive one of contentment. This leads to a censurable phenomenon: greed, and greed leads to immorality and evil.⁴

Statements of the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ

1. Cursing is a very serious matter. Every Muslim should be protected from this. In fact, cursing a disbeliever is impermissible unless death upon disbelief is proven for him from the Quran and Hadith.⁵
2. It is categorically prohibited (*harām qat'ī*) for someone to love for others to praise him falsely for qualities that he does not possess.⁶
3. If a scholar acts upon his knowledge, he is like a moon that is cool itself and provides you light. Otherwise, he is like a candle that burns itself but benefits you.⁷

Statements of the Leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَحْمَةُ اللهِ عَلَيْهِ

1. It is essential to pray for death upon faith at least once a day.⁸
2. Before praying, I try to apply perfume with the intention of honouring the prayer.⁹

(Footnotes)

¹ *Ihyā' al-'Ulūm*, vol. 3, p. 368

² *Ihyā' al-'Ulūm*, vol. 3, p. 291

³ *Majmū'ah Rasā'il al-Imam al-Ghazālī*, p. 388

⁴ *Ihyā' al-'Ulūm*, vol. 3, p. 293

⁵ *Fatāwā al-Razawiyyah*, vol. 21, p. 222

⁶ *Fatāwā al-Razawiyyah*, vol. 21, p. 597

⁷ *Fatāwā al-Razawiyyah*, vol. 21, p. 531

⁸ *Faizan-e-Awliyā*, p. 153

⁹ *Hirṣ*, p. 17

Shining Stars

THE VERACITY OF SAYYIDUNĀ

ABŪ BAKR AL-ŠIDDĪQ

Mawlana Adnan Ahmad Attari Madani



Sayyiduna ʿAlī b. Abī Ṭālib رضي الله عنه would stand at the pulpit and mention ḥadīth that were narrated from Sayyidunā Abū Bakr al-Šiddīq رضي الله عنه. After mentioning the ḥadīth, he would say in a loud voice, “Abu Bakr has spoken the truth.”

Dear Islamic brothers! The noble Quran, the beloved Prophet صلى الله عليه وآله وسلم, Sayyidunā Jibrīl عليه السلام, the noble companions رضي الله عنهم and every true Muslim has testified to the honesty of the first Caliph of Islam, Sayyidunā Abū Bakr al-Šiddīq رضي الله عنه. Here are some significant events which highlight his truthfulness.

His name in the heavens is “Šiddīq”

The muhājirīn and anṣār رضي الله عنهم were with the beloved Prophet صلى الله عليه وآله وسلم, and Sayyidunā Abū Bakr رضي الله عنه said, “O Messenger of Allah! I swear upon your life that I have never prostrated to a false god. When I was a child, I threw a stone at an idol and knocked it over on its face. My father took me by the hand and told my mother what happened. She said, ‘Leave him. One night, I was alone, and I heard a voice that said, “O maidservant of Allah! I bring good news to you of a son. He will be known as Šiddīq in the heavens, and he will be Muhammad’s companion.”’” After explaining the incident, Sayyidunā Jibrīl عليه السلام entered the beloved Prophet’s court and said three times, “Abū Bakr has spoken the truth.”

The Prophet صلى الله عليه وآله وسلم named him “Šiddīq”

When the Prophet صلى الله عليه وآله وسلم returned from the *mīrāj*, the disbelievers questioned him about Bayt al-Maḥḍis. Then, Sayyidunā Jibrīl عليه السلام appeared with Bayt al-Maḥḍis in his wings, and the Prophet صلى الله عليه وآله وسلم gave detailed answers, including the exact locations of its doors. After every answer, Sayyidunā Abū Bakr رضي الله عنه said, “You have spoken the truth; you have spoken the truth.” The Prophet صلى الله عليه وآله وسلم responded, “O Abū Bakr! I have named you Šiddīq.”

Someone asked Sayyidunā Abū Bakr رضي الله عنه, “Did you drink alcohol during the age of ignorance?” He رضي الله عنه answered, “I protected my honour and dignity, and whoever consumes alcohol destroys his honour and dignity.” The Prophet صلى الله عليه وآله وسلم was informed about this answer and said, “Abū Bakr spoke the truth; Abu Bakr spoke the truth.”

Sayyidunā Jibrīl called him “Šiddīq”

On the night of *mīrāj*, the Prophet صلى الله عليه وآله وسلم said to Sayyidunā Jibrīl عليه السلام, “The people of Makkah will not believe what I say.” Sayyidunā Jibrīl عليه السلام replied, “Abū Bakr will believe you; he is Šiddīq.”

Sayyidunā Abū Bakr رضي الله عنه saw the Burāq

The Prophet صلى الله عليه وآله وسلم said, “Jibrīl brought the Burāq to me.” Upon hearing this, Abu Bakr رضي الله عنه said, “O Messenger of Allah! I saw it.” He was told to describe it, and he said, “بَدَنَةٌ.” [Like] a camel or a

cow.” The Prophet ﷺ said, “O Abu Bakr! You spoke the truth; you have seen it.”⁶

Sacrificing his life

When verse 66 of Surah *al-Nisā'* was revealed (*And if We made it obligatory for them (i.e. those who did injustice to their souls) to slay themselves or go out leaving their homes and families, only a few of them would therefore do it.*), Sayyidunā Abū Bakr رضي الله عنه said, “O Messenger of Allah! If you told me to kill myself, I would indeed do it.” The beloved Prophet ﷺ responded, “You are telling the truth.”⁷

The truthful

Sayyidunā Abū Bakr's father, Sayyidunā Abū Qūḥāfah, accepted Islam during Ramadan 8AH on the day of the conquest of Makkah. Sayyidunā Abū Bakr went to the Prophet ﷺ and said, “O Messenger of Allah! I swear by the One Who sent you with the truth, I would have been happier at [your uncle] Abu Ṭālib having accepted Islam compared to my father, Abū Qūḥāfah accepting Islam. This is because Abū Ṭālib's embracing of Islam would have been coolness to your eyes.” The Prophet ﷺ said, “You have spoken the truth.”⁸

The honest

After the Battle of Ḥunayn in Shawwal 8AH, the Prophet ﷺ said, “Whoever has killed a disbeliever and has evidence of this, he will claim the deceased's belongings. Sayyidunā Abū Qatādah killed a disbeliever but had no evidence. Whilst he was seeking a witness, a man stood up and said, “I have the disbeliever's possessions, so please make Abū Qatādah agree with me [that I keep the spoils].” Upon hearing this, Sayyidunā Abū Bakr رضي الله عنه said, “By Allah, it will never happen that a lion from the lions of Allah fights for the sake of Allah and the Prophet ﷺ and the spoils of that disbeliever is given to you.” The beloved Prophet ﷺ said, “Abu Bakr has spoken the truth. Give the spoils to Abū Qatādah.” After that, the man gave the spoils to Sayyidunā Abū Qatādah رضي الله عنه.⁹

Interpreting dreams

The beloved Prophet ﷺ described a dream he saw by saying, “I was in an iron dome, and honey was descending from the sky. One person licked it

once or twice, some consumed more and others drank it.” With the permission of the Prophet ﷺ, Sayyidunā Abū Bakr رضي الله عنه interpreted the dream, “The iron dome is Islam, and the honey is the Quran. The person who licked the honey once or twice has learned one or two surahs, and the people who drank it are those who have brought it together.” Upon hearing this explanation, the beloved Prophet ﷺ said, “Abu Bakr, you have spoken the truth.”¹⁰

The Quran affirms his truthfulness

Sayyidunā Abū Bakr رضي الله عنه passed away on the 22nd of Jumada al-Ākhirah 13 AH. Sayyidunā 'Alī رضي الله عنه cried as he described the rank of Sayyidunā Abū Bakr رضي الله عنه, “Allah describes him in the Quran with the word ‘Ṣiddīq.’”

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣١﴾

He who brought the truth and he who confirms it, it is they who are pious.”

The Prophet ﷺ is the one who came with the truth, and the one who affirmed it is Sayyidunā Abū Bakr رضي الله عنه.¹¹

Sayyidunā 'Alī رضي الله عنه called him “Ṣiddīq”

Sayyidunā 'Alī رضي الله عنه said, “Whenever I heard a hadith from a Companion, I asked them to swear an oath about it [that it was from the Prophet ﷺ], and (when they swore an oath, I trusted them. Whenever Abū Bakr narrated a hadith, I never asked him to swear an oath because he is truthful.”¹²

(Footnotes)

- ¹ *Al-Riḥāq al-Nadīrah*, vol. 1, p. 209
- ² *Irshād al-Sā'ir*, vol. 8, p. 370
- ³ *Uḥaf al-Khiyār al-Mubārak*, vol. 9, p. 61 *Hadīth*: 8543
- ⁴ *Tarīkh Ibn 'Asākir*, vol. 30, p. 333
- ⁵ *Subūl al-Hudā wa al-Raḥad*, vol. 11, p. 254
- ⁶ *Al-Durr al-Manthūr*, vol. 5, p. 227
- ⁷ *Al-Durr al-Manthūr*, vol. 2, p. 587
- ⁸ *Musnad al-Bazzār*: 6131
- ⁹ *Ṣaḥīḥ al-Bukhārī*: 4321; *Sīrah Ibn Hibbān*, p. 350
- ¹⁰ *Tafsīr al-Ahlām al-Kabīr Ibn Sū'ayn*, p. 119; *Al-Ishārāt Ibn Shāḥin*, p. 367
- ¹¹ *Al-Quran*, 39:33. Translation from *Kanz al-Īmān*
- ¹² *Khazā'in al-'Irfān, al-Zumar*, verse 33, vol. 5, p. 18
- ¹³ *Jāmi' al-Tirmidhī*: 406; *Sharḥ Ibn Battal*, vol. 1, p. 145

Key Historical Events of Jumādā al-Ākhirah

Date	Event	For Further Information
1st Jumādā al-Ākhirah 1102 AH	Sakhī Sulṭān Bahū Sarwarī Qadīrī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1438AH edition, and Faizan e Sultan Bahu.
5th Jumādā al-Ākhirah 672 AH	'Urs of Mawlana Jalal al-Dīn Muhammad al-Rūmī رَحْمَةُ اللهِ عَلَيْهِ.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1439 AH edition.
7th Jumādā al-Ākhirah 1403 AH	Mawlānā Qārī Muṣṭafī al-Dīn Ṣiddīqī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1439 AH edition.
8th Jumādā al-Ākhirah 4 AH	The Prophet's Companion Sayyidunā Abu Salamah رَضِيَ اللهُ عَنْهُ 'Abdullah b. 'Abd al-Asad passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1439 AH edition.
14th Jumādā al-Ākhirah 189 AH	The student of Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ, Imam Muhammad b. Ḥasan al-Shaybani رَحْمَةُ اللهِ عَلَيْهِ, passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1440 AH edition.
14th Jumādā al-Ākhirah 505 AH	The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1439 AH edition, and Blessings of Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ.
19th Jumādā al-Ākhirah 1382 AH	Mawlana Zafar al-Dīn Rīzawī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1438 AH edition.
22nd Jumādā al-Ākhirah 13 AH	'Urs of the first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.	Monthly Magazine Faizan e Madinah's Jumādā al-Ākhirah 1438 1444 AH editions, and Faizan e Ṣiddīq e Akbar رَضِيَ اللهُ عَنْهُ.
24th Jumādā al-Ākhirah 1375 AH	Sayyid Shāh Aal e Rasūl Muḥammad Miyan Māreḥrawī رَحْمَةُ اللهِ عَلَيْهِ passes away.	The Jumādā al-Ākhirah 1438 AH edition of Monthly Magazine Faizan e Madinah.
Jumādā al-Ākhirah 36 AH	Sayyidunā Ḥalbah b. 'Ubaidullāh and Sayyidunā al-Zubayr b. 'Awwām رَضِيَ اللهُ عَنْهُ are martyred.	Two booklets of Al-Madina tul Ilimiyah: Hazrat Ḥalbah b. 'Ubaidullāh and Hazrat Zubayr b. 'Awwām رَضِيَ اللهُ عَنْهُ.

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

اللهم صل على آل محمد وعلية وآلهم وصحبه

These editions of the Monthly Magazine can be found on the website of Dawat-e-Islami (www.dawateislami.net) and on the mobile application.

Becoming Invisible



Mawlana Imran Akhtar Attari Madani

“Dear children, you were both well when you went to school this morning. However, you have been coughing ever since you returned. Did you eat anything at school that may have caused it?” Grandfather asked Suhayb and Khubayb, hearing them coughing.

Suhayb replied, “Grandfather, we ate boiled eggs at school, which mother had given us. However, we started coughing in the van on the way back. In fact, other children were coughing too.”

“Grandfather, there was also a lot of traffic on the way back. Black fumes coming from the exhaust of a bus filled our van,” remarked Khubayb.

Grandfather responded, “This means that the coughing is a result of air pollution. Many things pollute the air, but in cities with heavy traffic, exhaust fumes from vehicles with faulty vehicle engines and low-grade fuel are the main cause of

pollution. This results in headaches, dizziness, sneezing, coughing and many illnesses.”

“My daughter has woken up! Come here and sit next to me,” Grandfather lovingly exclaimed upon seeing Umm Habibah approaching, rubbing her eyes. She came and sat next to Grandfather, leaning against his arm.

Khubayb asked, “Grandfather! How do fumes pollute the air when they disappear so quickly?”

“My dear son, they do not disappear, rather they are still present but just not visible to us,” responded Grandfather.

“How is that, Grandfather?” enquired Umm Habibah immediately, unable to hold back having heard about the fumes not being visible.

Grandfather answered, “O daughter, there are many things that are present but hidden from our sight, such as dissolved sugar or salt in tea, juice, milk,

water and food. The same applies to air, for example.”

“Is that the same for us, Grandfather? Can a human disappear? Can I?” exclaimed Umm Habibah.

Tendly stroking her head, Grandfather smiled and responded, “No, my daughter, normal humans cannot. However, our beloved Prophet ﷺ disappeared from the view of others several times as a miracle.”

“You have told us many miracles, but I do not remember one like this. Grandfather, please tell us about this miracle about vanishing,” pleaded Umm Habibah.

Grandfather responded, “Okay, listen. Sayyidatuna Asmā’ states, ‘When Allah Almighty revealed Surah al-Lahab [in which Abu Lahab and his wife were condemned], the beloved Prophet ﷺ was in al-Masjid al-Haram in those days, and Sayyiduna Abu Bakr was with him. Abu Lahab’s wife, al-‘Awra’ bint Harb approached, howling with rage, carrying a rock.

When Sayyidunā Abū Bakr saw her, he said, “O Messenger of Allah! Abū Lahab’s wife is approaching. I worry about her seeing you. She has an evil tongue.”

The beloved Prophet ﷺ responded, “She will never see me.”

She stood and spoke with disrespect, “O Abu Bakr! Your master spoke badly about me.””

Grandfather then said, “In one narration it is mentioned that the beloved Prophet ﷺ told Sayyidunā Abū Bakr to ask her: ‘Do you not see anyone else with me?’ When he asked this, she began to say, ‘O Abū Bakr! Do you joke with me? There is no one else here.’ Then, she left grumbling.”

Smiling, all three children said, “المشغون الله!”

“You mentioned a little earlier that the beloved Prophet ﷺ was invisible to those in front

of him a few times, which was a miracle. Is there any other account like this?” asked Khubayb.

“Yes. Another interesting account is when Abū Jahal, Walid b. al-Mughīrah and some other disbelievers from his clan decided to try and kill the beloved Prophet ﷺ and were on the lookout for an opportunity. Once, when the beloved Prophet ﷺ was standing in prayer, these people heard the sound of his recitation, so they sent Wahd to carry out their evil plan. When he reached there, he could hear the beloved Prophet’s voice but could not see him anywhere. So, he returned to his friends and informed them.” Grandfather smiled broadly as he mentioned the last points.

“المشغون الله! That was a very interesting account, Grandfather!” remarked Subayb, smiling.

Grandfather said, “The account is not yet complete! Even more fascinating than this is that Abu Jahal then went there with his other friends. They too could only hear the voice of the beloved Prophet ﷺ but could not see him. They went towards the direction of the voice, but when they arrived there, it appeared that the voice was coming from behind them. They turned and followed the voice, but when they reached there, the voice appeared to be coming from the place they had previously been standing at moments ago. They kept pursuing the voice, but they could not find the beloved Prophet ﷺ. Who can harm the one whom Allah Almighty protects! Humiliated, those people then left that place.”²

(Footnotes)

¹ *Khasā'is al-Kubrā*, vol. 1, p. 213

² *Dala'il al-Nubuwwah li al-Bayhaqi*, vol. 2, p. 197

WORD

SEARCH

Dear children, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was the first man to embrace Islam. He is the best of people after the Prophets and Messengers عَلَيْهِمُ السَّلَامُ وَالسَّلَام. He is the first caliph of the Muslims. His name was 'Abdullāh, his father's name was 'Uthmān, and his mother's name was Salmā. He had three sons and three daughters. His sons were 'Abdullāh, 'Abd al-Rahmān and Muhammad b. Abū Bakr. His daughters were Asmā', 'Ā'ishah and Umm Kulthūm. He passed away on 22nd Jumādā al-Ākhirah 13 AH in al-Madinah al-Munawwarah and was buried next to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Dear children, search for the following names by connecting the letters from left to right and top to bottom just as the name 'Salma' has been shown on the table.

Five names to find:

Uthman Abdullah Muhammad Asma Aishah

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

Protect your Children

Head of the Central Executive Committee
of Dawat-e-Islami
Maulana Muhammad Imran Attari

Dear parents! Incidents of children being abducted for a ransom are on the rise. According to one report, over 10,000 children have been abducted over the last 7 years in Pakistan. If we do not teach our innocent children to be aware of these things, they could become victims of horrific abuse and injustice.

Teach your children

Parents should teach their children how to protect themselves. They should be told the following:

1. Never enter a stranger's car because we would never send a stranger to collect you from school.
2. If someone tries to abduct you and force you into a car, fight back and scream as loud as you can. People will be alerted by this and can cause the kidnapper to panic and run away.
3. If a stranger approaches you and initiates a conversation whilst you are walking, walk in a different direction or run away.

4. If a man, irrespective of whether he has a beard and is wearing a turban, or woman, regardless of how well she is dressed, walk with you and offer you sweets and toys, do not walk with them or accept what they offer. Incidents like this occurred during my childhood and my mother told me, "Even if someone offers you a pile of gold, do not go near him."

Points for parents to keep in mind

1. Never allow your children to travel to school alone as this is extremely dangerous. Safer arrangements should be made for your child to be taken and collected from school. If the child returns from school and no one is at home, he should be told beforehand not to show the key to anyone. If kidnappers see a child with a key, they will understand that he is the only one at home, thereby increasing the threat.
2. Be wary of your surroundings when walking with your child and never use your phone.



as people can take advantage when you are distracted.

3. Your child should never leave the home unaccompanied, whether it is to play or for any other activity. If for any reason your child goes somewhere on his own, ensure to take the address and contact details of the site and phone them if your child does not return home on time.

Important guidance

1. Sometimes, kidnappers learn about their victims beforehand, including the routes they take and the locations they visit. It is my request to all educational institutes to not allow children to leave school with people you do not recognise. Teachers should also be aware of the cars and vans that come to the school regularly. Sometimes, workers in the home provide information to the kidnappers about things like how the children return from school.
2. I request all parents to have passport copies and contact numbers of all employees, drivers, accountants, security guards, etc. Similarly, if someone takes your child to school in a van, take its license number because not all schools provide transport to their students. If something were to happen, they would direct you to the company that provides the vans they use, so it is essential to have these details at hand.
3. If, God forbid, an incident like this occurs, contact the police immediately.
4. Ensure you are able to contact your family and the authorities at any time in case of an emergency.

Teach your children these *duā's*

1. Recite *ṣalawāt* upon the Prophet ﷺ before and after reciting this *duā'* three times

in the morning and evening: بِسْمِ اللّٰهِ عَلٰى دَيْنِيْ: "May my religion, life, family, children and wealth be protected through the blessings of Allah's name."¹

2. Make a habit of reciting *قُدْرُ* whilst washing each limb during ablution. *بِسْمِ اللّٰهِ* No human or jinn will be able to kidnap you.²
3. Recite the following *duā'* when leaving your home, school, or wherever you have spent time: بِسْمِ اللّٰهِ قَوْلٌ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. Sayyiduna Abū Hurayrah رَضِيَ اللّٰهُ عَنْهُ reports that the Prophet ﷺ said, "When a person leaves his home, two angels are stationed with him. When the person says, 'بِسْمِ اللّٰهِ', the angels reply, 'You will be guided to the straight path.' When he says, 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ', the angels respond, 'You will be free.' After that, the two devils that are with him come in front of him, and the angels say to them, 'What do you want with the one who has received guidance to the correct path, protection and freedom?'"³

The elderly can also memorise and recite these *duā's* whenever they leave their place of work. Islamic sisters should recite these *duā's* too. If Allah Almighty wills, you will be protected from accidents, theft, kidnappings and evil people, and you will return home in peace. *بِسْمِ اللّٰهِ*

(Footnotes)

¹ *Shajarah Qudriyyah Razawiyyah Zaynuyyah Attariyyah*, p. 15

² *Ruhani Ilauj*, p. 9

³ *Sunan Ibn Mājah*: 3886



Six Names for Boys and Girls

The final Prophet صلى الله عليه وآله وسلم said, "The first gift a person gives to his child is their name, so he should give them one which is good."¹

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

Three names for Boys:

Name	For general usage	Meaning	Association
Muhammad	'Abd al-Ghaffr	Servant of He Who grants forgiveness	An attributive name of Allah prefixed with the word 'A'ad
Muhammad	Abū Bakr	Foremost, i.e. superior	The name of the first Caliph of the Muslims. Sayyiduna Abū 'Aḥmad al-Ṣiḥabī رَضِيَ اللهُ عَنْهُ
Muhammad	Ṭalḥah	Empty stomach	The blessed name of a Companion رَضِيَ اللهُ عَنْهُ pronounced Paradise by the beloved Prophet. عَسَىٰ أَن يَكُونَ مِنَ الْمُفْرِحِينَ

Three names for Girls:

Name	Meaning	Association
Sārah	Honourable, dignified	The name of Sayyidunā Ibrāhīm's wife رَضِيَ اللهُ عَنْهَا
Wajīhah	Beautiful	The name of Sayyidatunā Ummī Salamah's freed maidservant
Rābi'ah	Compassionate one	The name of the famous saintly woman Sayyidatunā Rābi'ah al-Basriyyah رَضِيَ اللهُ عَنْهَا

¹ Jam' al-Jawāmi': 8, 875



Women's Corner

Leaving the home for work during the waiting period for a widow

Q: What do the scholars of Islam say concerning the following matter: What is the ruling of a widow leaving her home to work during her waiting period, if she does so observing the rulings of veiling?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
السُّؤَالُ بِعَيْنِ الْوَقَابِ الْوَقَابِ الْوَقَابِ الْوَقَابِ الْوَقَابِ

A: It is not permitted for a woman to exit her home during her waiting period. However, if a widow has no money to cover her expenses and therefore must leave to earn, she is permitted to do so during the daytime observing the rulings of veiling, but she must spend the majority of the night in her home.

If she has sufficient wealth in her possession or can work from home to cover her expenses, she will not have permission to leave her home. This is because permission to exit the home for such a woman is based upon necessity, and when this is not established, leaving her residence is no longer permitted.

The specific answer to the scenario described in the question is that if the woman cannot avoid leaving the home as she needs to earn due to expenses, she will be permitted to exit for the purpose of work, whilst observing the conditions mentioned before.

It should be remembered that for employment to be permissible for a woman, some preconditions must be fulfilled. If any one of these is not found, her employment will be impermissible. Explaining the details of this, Imam Ahmad Raḍā Khān رحمته الله عليه writes:

There are five conditions here: 1) Her clothing should not be so thin that any part

of her body, which must be veiled, becomes visible, e.g., her hair, her forearm, etc. 2) Her clothing should not be tight, revealing the shape of the body. 3) No part of her hair, (front, stomach, forearm or shin should become visible. 4) She should never be alone with a non-mahram for even a short period of time. 5) There should be no likely element of discord during travel and while at work.

If these five conditions are all fulfilled, there is no harm. If even one is missing, it (her working) will be prohibited.

وَاللَّهُ أَعْلَمُ بِمَا جَوَّزَ وَسَوَّلَ أَعْلَمُ بِمَا نَهَى عَلَيْهِ رُؤْيَا رَسَلِ

Answered by: Mufti Muḥammad Qasim Attari

Burning the hair which falls during combing

Q: What do the scholars of Islam say concerning the following matter: Some women collect hair that falls after combing and burn it. What is the ruling related to this?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
السُّؤَالُ بِعَيْنِ الْوَقَابِ الْوَقَابِ الْوَقَابِ الْوَقَابِ الْوَقَابِ

A: The human being in his entirety is worthy of honour. It is not permitted to dispose of hair or nails in a way that opposes this natural honour. Burning hair is unbecoming, and is therefore not allowed. If possible, hair should be put into flowing water or buried. If this is not possible, hair can be placed in a clean place, and in the case of women, no non-mahram should see their hair.

وَاللَّهُ أَعْلَمُ بِمَا جَوَّزَ وَسَوَّلَ أَعْلَمُ بِمَا نَهَى عَلَيْهِ رُؤْيَا رَسَلِ

Answered by: Mawlana Muḥammad Hassan Attari

Verified by: Mufti Muḥammad Qasim Attari

ANGER MANAGEMENT

Dr Zeerak Attari

According to psychologists, we have six basic emotions: happiness, sadness, fear, worry, surprise and anger. Whether we are young, middle-aged, or old, in every turn of life, we encounter anger

somewhere. Anger is a completely normal, usually healthy emotion, which no one can evade. Everyone feels angry at times, but it is our ability to manage this emotion, and what we do with it, that matters.

In this article, we will explore this powerful human emotion and learn about key strategies that we can employ to control it and stop it becoming a destructive force in our lives.

Human beings have many material needs, without which life is near impossible. While some are essential to our survival, such as food, drink, and sleep, others, such as financial security, suitable shelter, and healthy relationships, ensure our safety and well-being. Beyond this, we have emotional needs, such as love and affection from our parents, siblings, relatives, and friends, because that has a profound effect on our personalities. In conjunction with this, confidence in oneself and cultivating necessary skills is essential for mental wellbeing.

Our material and emotional needs are interconnected. We have already learnt that emotions are essentially six categories: happiness, sadness, fear, worry, surprise and anger. If the needs mentioned in the previous paragraph are fulfilled, we will remain happy.



Otherwise, we will have to face the emotions of sadness, fear, worry or anger.

Just as needs and emotions are directly linked, so are emotions and our behaviour.

As children, we immediately begin to cry when our needs are not met and we feel sad or angry, implying that emotions control our behaviour. However, as we grow up and develop our understanding of the world, we learn to control our behaviour. Through socialisation at home and in society, we learn the appropriate times and places to express our emotions and feelings. This skill of being able to control our emotions is called emotional intelligence. According to common understanding, we can call this intelligence.

Up to now, we would certainly have understood that if our basic needs remain unfulfilled, then different kinds of emotions arise within us, amongst which anger holds a foundational position. The greater our emotional intelligence, the better our manner of control over anger will be. Not only will our own life remain pleasant, rather its positive effect will also spread to our family members and other members of society.

The following matters are crucial in controlling anger.

Firstly, one will have to attain basic Islamic knowledge about anger. Familiarizing yourself with the destructive effects of uncontrolled anger and the worldly and otherworldly benefits of managing anger is from the primary needs of the age. In this regard, one should definitely read Shaykh al-Lacqaqah, Amir Ahl al-Sunnah's pamphlet 'Cure for Anger'. In fact, one should study it repeatedly.

At the onset of anger, ask yourself, "Why am I experiencing anger? Which need of mine is not being fulfilled?" Sometimes, anger arises due to a bodily need remaining unfulfilled. For example, hunger, thirst, and a lack of sleep are enough to make us irritable and angry. At this point, one should fulfil that need, and the anger will dissipate by itself.

Often the cause of anger is the behaviour of others; someone did not accept my opinion or someone embarrassed me, so and so did not afford me the

respect I deserve, I told him to do such and such a task and he did not. In actuality this is not the behaviour of others, rather it is our own demeanour that we only give preference to our personal needs. The solution for this is that we give preference to the needs of others. This is a lofty characteristic, which you should try to adopt. When we give others preference over ourselves, we naturally receive respect and honour. Our opinion begins to be accepted, and there is no opportunity for anger.

Some people respond to anger with self-harm, tearing out their hair, hitting their heads against the wall, cutting their arms with a blade, or burning themselves with a cigarette. Such people often suffer from an inferiority complex, which makes them very sensitive. These people should contact a therapist or their GP. Psychotherapy can be very effective in treating this issue.

Arrogance and conceit are also major causes of anger. Worldly status and dignity, status, and rank can make a person heedless of the punishment of the afterlife and turn him into an oppressor. Such people can only be treated through the company of Allah's saints. Participating in Dawat-e-Islami's weekly gatherings, travelling in Madani qafilahs, and completing the Pious Deeds Booklet are powerful instruments to improve one's spiritual state and treat inner sins such as arrogance and conceit.

As Muslims, it is vital to learn that in certain circumstances, our faith and commitment to Islam requires us to be angry. There are many scenarios where, according to the rulings of the Shari'ah, not only is it necessary that anger arises, but it should be expressed as well.

Just as Islam prescribes roles and responsibilities for the head of state, it expects the heads of households to fulfil certain responsibilities towards those under their care. Sometimes, those responsibilities call for anger for the sake of Allah Almighty and for the sake of the family's wellbeing. The head, whether governmental or familial, is accountable before Allah Almighty, and so he too should understand this point well.

May Allah Almighty grant us success in acting upon these points.

اٰمِيْنَ بِمَا لَا خَاسِمَ لِّلْمُتَّقِيْنَ ۗ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

These are days to put in work

Written by: The Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri رحمتهم الله

Riyāzat ke yūhi din hain barhūpē mein kabān himmat

Jo kuch karmā ho ab kar lo abhī Nūri jāwān tum ho!

These are days to put in work; where is strength for this in old age?

Do what you must now Nūri; you are but young still!

These couplets were penned by the grand mufti of India, Mawlānā Muṣṭafā Razā Khān Nūri رحمته الله, the son of Imam Aḥmad Razā Khān رحمته الله. Whilst he may address himself, there is counsel in these words for the youth. The days of ریاضت, i.e. effort, are these days of one's youth. These are great days for exertion in obedience and worship of Allah, when acts of righteousness can be performed with great devotion and vigour.

The Companion 'Abdullāh b. 'Umar رضي الله عنه explains how the Messenger of Allah صلى الله عليه وآله declared, "Allah loves the young person who spends their youth obeying Him."¹

If we consider the Islamic environment of Dawat-e-Islami, traveling in sunnah-inspired Madani qafilahs, acting according to Maktabat al-Madinah's *Pious Deeds* booklet, delivering sunnah-inspired speeches, travelling the world to spread Islam; these are all acts of striving and effort. Young people can carry out even more of these endeavours.

Interestingly, Mawlānā Muṣṭafā Razā Khān did not mention acts of worship specifically in this. He instead said, "These are days to put in work". This is because whether in youth or old age, obligatory and necessary acts of worship must be carried out regardless of condition.

Nūri is the pen name of the great mufti, which is an ascription towards the name of his spiritual guide, Sayyid Aḥmad Nūri رحمته الله. Imam Aḥmad Razā Khān himself made his son take an oath of allegiance with this personality. This correlates this back to the couplet, as Mawlānā Muṣṭafā Razā Khān addresses himself as Nūri.

Young readers should replace the name Nūri with their own and address themselves in this same way: "You are young and strong now, so strive for the religion of Allah. You are in your youth, so do not fall into heedlessness." Often, youth is a period of carelessness. A young person can fall into sin without even realising, only to regret it later.

(Note: This article was prepared with the help of the Madani Muzakarah conducted after 'Ishā salah on 19th October 2023 (Ep:2268). It is presented here after review and amendment by Mawlana Ilyas Attar al-Qadiri)

(Footnotes)

¹ Saḥīḥ al-Bukhārī, p. 260

² *Biyyat al-Awṭiyā*, vol. 5, p. 394, Hadīth: 7496



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