

Islamic Magazine

# Faizan-e- Madinah

Vol. 7  
Edition 01



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(Dawat-e-Islami)

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# Islamic Magazine

# FAIZAN-E-MADINAH

Vol. 7 - Edition 01

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Translation Department (Dawat-e-Islami)

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# THE QURAN'S

## METHODOLOGY FOR ENCOURAGING TO SPEND IN THE WAY OF ALLAH

Mufti Qasim Attari



### Allah Almighty announces:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

“Is there anyone who will give a good loan to Allah, so Allah will multiply it for him many times? And Allah lessens and makes abundant; and to Him you shall be returned.”<sup>1</sup>

**Commentary:** Spending sincerely in the way of Allah Almighty is an act of immense virtue. As a display of its significance, the Quran likens giving charity as giving a loan to Allah Almighty Himself.

Observe the perfection of Allah’s blessings and mercy. He is the Creator and Owner of humans and their wealth. Mankind themselves only own anything when He gives it to them, and their ownership is solely figurative. Despite this, those who give charity are equated with the example of those who give a loan to Allah Almighty.

Just as a lender knows he will have his money returned, those who spend in the way of Allah Almighty are absolutely certain of the reward issued in return. This reward is not trivial either; it is multiplied many times over—even to the extent of being multiplied by 700 or thousands—as evident from Surah al-Baqarah’s 261<sup>st</sup> verse.

Giving charity brings blessings in one’s wealth and reward in the Hereafter.

Sayyidunā ‘Abdullah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ explained:

When the verse مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا was revealed, Sayyidunā Abū Daḥdāḥ al-Anṣārī asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, does Allah Almighty want us to give a loan?”

“Yes, O Abū Daḥdāḥ”, replied Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyidunā Abū Daḥdāḥ al-Anṣārī رَضِيَ اللَّهُ عَنْهُ then asked for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

عَلَيْهِ وَالْبِهِ وَسَلَّمَ to show his hand, which he proceeded to hold. "I give my garden in the way of my Lord as a loan," he announced.

Sayyidunā ‘Abdullah b. Mas‘ūd رَضِيَ اللهُ عَنْهُ continued by saying, "His garden had 600 date palm trees. His wife and children lived therein. Sayyidunā Abū Daḥdāḥ al-Anṣārī رَضِيَ اللهُ عَنْهُ came close to his home and called upon his wife, Sayyidatunā Umm Daḥdāḥ. When she replied, he said, 'Let us leave here. I have given this garden as a loan in the way of my Lord.'"<sup>2</sup>

### A unique way to encourage spending in the way of Allah

The profuse number of verses in the Quran discussing this topic means scholars have compiled voluminous books regarding it. One article is not enough to encompass all of them.

Nonetheless, this discourse consists of select points pertaining to how Allah encourages us to give charity.

### 1. Establishing examples

The human mind comprehends and processes well examples. Allah Almighty utilises many of these when encouraging us to give charity in His way, as illustrated by the example of giving Him a loan in Surah al-Baqarah's 245<sup>th</sup> verse. He also says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٥﴾

"The example of those who spend their wealth in the way of Allah is like the grain which produced seven ears, in every ear a hundred grains; Allah may increase it more for whomsoever He wills – And Allah is Most-Bestowing,

All-Knowing."<sup>3</sup>

An explanation of this example is as follows:

Let us imagine someone plants a seed in the ground. Seven offshoots grow from it, each of which bears a hundred further seeds. He plants a single seed and attains 700 in return. In the same manner, he who spends in the way of Allah Almighty is given 700 times the reward according to the person's sincerity. This is not a limit of any kind. Allah's treasures are endless; He is Generous and Giving. He grants more to whomsoever He wills.

### 2. Describing charity-givers and their qualities

Allah describes the practices, sentiments, mannerisms, and rewards of those who give charity.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٤٢﴾

"Those who donate their wealth by night and by day, in secret or in public, there is reward for them with their Lord – and they shall neither have fear, nor will they grieve."<sup>4</sup>

Meaning, many people have a great passion to spend in the way of Allah Almighty and do so night and day. Likewise, taking into consideration the situation, they sometimes give publicly and at other times privately.

### 3. Inspirational accounts

Humans draw inspiration from others. Allah Almighty encourages us by citing faith-enhancing accounts of those who gave charity in His way.

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"And they give preference over themselves even if they themselves are in need"<sup>5</sup>

This refers to an account of the Anṣārī Companions who housed the Muhājirīn in their own homes and gave them half their wealth. By sacrificing in this manner, they gave priority to the Muhājirīn over themselves, despite needing money for their own needs.

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates of how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called the Anṣār to grant them a portion of land in Bahrain. They said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ If you are to give us this, kindly write it for our brothers from the Quraysh.” This was despite the Quraysh not being present with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at that time.<sup>6</sup>

In another place, the Quran describes this sentiment of selflessness as follows:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

“And they offer food, out of love to Him, to the destitute and the orphan and the prisoner.”<sup>7</sup>

#### 4. Equating charitable endeavours with bravery and determination

Courageous people seek to face challenges head on, complete difficult tasks, and perform actions which highlight their bravery. Discussing this aspect of human psychology, Allah Almighty declares:

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكَّ رَقَبَةً ﴿١٣﴾ أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

“So why did he not unwaveringly traverse the steep path. And what do you know of the steep path? Freeing a neck (life) or feeding on the day of hunger an orphan relative or a destitute person covered in dust.”<sup>8</sup>

#### 5. Empathy

Humans share and feel the pain felt by fellow

humans. This empathy makes them consider it condemnable to not help their fellow humans during times of need. After mentioning the financially underprivileged and the abhorrence of not helping them, Allah Almighty then ordains for us to give charity.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾

“Did you see the one who denies the religion? So he is one who pushes away the orphan. And he does not encourage the feeding of the destitute.”<sup>9</sup>

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿٤﴾ وَلَا تَحْضُونَ عَلَى طَعَامِ الْمِسْكِينِ ﴿٥﴾

“Certainly not, you do not honour the orphan. And you do not encourage one another to feed the destitute.”<sup>10</sup>

More of this topic will be discussed in next month’s edition.

#### (Footnotes)

<sup>1</sup> Al-Quran, 2:245, Translation from Kanz al-‘Irfān

<sup>2</sup> Shu‘ab al-‘Imān: 3452

<sup>3</sup> Al-Quran, 2:261, Translation from Kanz al-‘Irfān

<sup>4</sup> Al-Quran, 2: 274, Translation from Kanz al-‘Irfān

<sup>5</sup> Al-Quran, 59:9, Translation from Kanz al-‘Irfān

<sup>6</sup> Ṣaḥīḥ al-Bukhārī: 2377

<sup>7</sup> Al-Quran, 76:8, Translation from Kanz al-‘Irfān

<sup>8</sup> Al-Quran, 90: 11-16, Translation from Kanz al-‘Irfān

<sup>9</sup> Al-Quran, 107:1-3, Translation from Kanz al-‘Irfān

<sup>10</sup> Al-Quran, 89:17-18, Translation from Kanz al-‘Irfān



# DĀR AL-IFTĀ AHL AL-SUNNAH

## 1. Friday prayer for a person that has a missed prayer and must maintain order (i.e. *ṣāhib al-tartīb*)

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

If a person who must maintain order in making up missed prayers will miss the Jumu‘ah prayer if he engages in making up a missed prayer, and he is

unable to attend Jumu‘ah elsewhere, what should he do? Although there is still time to offer *Zuhr*, the congregational Jumu‘ah prayer will be missed. Should he offer the Jumu‘ah prayer first or the missed prayer?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the scenario mentioned, the person will make

up the missed prayer and then offer Zuhur in place of Jumu'ah prayer. The detail concerning this is as follows. If a person who must offer prayers in order remembers a missed prayer at the time of the Friday prayer, and if he engaged in the missed prayer, he would miss the congregation of Jumu'ah but the time of Zuhur would remain, it will be necessary for him to offer his missed prayer first and then offer Zuhur in place of Jumu'ah. However, if the scenario is such that the time of Zuhur would also end, then it is agreed upon that he will offer Jumu'ah and pray the missed prayer after it. If the situation is such that he would be able to complete his missed prayer and then also join the imam in the Jumu'ah prayer, then by consensus, he will offer the missed prayer first and pray the Jumu'ah prayer after it.

It is stated in Bahār-e-Sharī'at:

If the Fajr prayer is missed on Friday and one is able to offer Fajr and join the Jumu'ah prayer as well, it is obligatory to offer Fajr first, even if the sermon is taking place. If Jumu'ah will be missed, but Zuhur time will remain, Fajr prayer must still be offered first and then Zuhur. If the Jumu'ah prayer will be missed and Zuhur time will also end, one should offer Jumu'ah and then Fajr. In this scenario, the order does not apply.<sup>1</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2. Kissing the fingers prior to wiping the head in ablution

Q: What do the noble scholars say concerning the following: Some people, prior to wiping their heads, place water on their hands and kiss their fingers. Some even touch their eyes and then use the same moisture to wipe their heads. Is wiping the head in this manner correct?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: There are two possibilities to the scenario mentioned in the question. In relation to the first scenario, because the hands must be wet for wiping the head, it will suffice to wipe the head using the moisture remaining on the hands after washing the limbs in wudu or due to wetting the hands anew.

Now, if someone touched their 'imamah with that wet hand or passed it over any part of the body which is washed during ablution before wiping the head, the wiping of the head will be valid if wetness remains on the hand, and the former actions will not have any effect on this wiping.

The second scenario is where a person wipes over his leather socks with the wetness of the hand. In this situation, because a farḍ is being fulfilled, that same wetness cannot be utilised for wiping the head.

In summary, if a person kisses his fingers after wetting his hand and touches his eyes, this falls within the first scenario. Wiping the head now will be valid if wetness remains on his hand.

However, it should be noted that kissing the fingers and touching the eyes prior to wiping the head is neither established from Islamic law, nor is there any worldly benefit in it. Such an action is vain, and it is necessary to avoid frivolous actions.<sup>2</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 3. Clarification of a Hadith about ablution

Q: What do the noble scholars say concerning the following: I read a post which cited a Hadith from *Sunan Ibn Mājah* that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ said, "The one who does not have ablution, his prayer is not valid, and the one who does not recite بِسْمِ اللَّهِ does not have ablution." Is there such a Hadith? Moreover, will the ablution not be valid in such a scenario?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**A:** The noble Hadith mentioned in the question is present in *Sunan Ibn Mājah*. However, it does not mean that the ablution of the one who did not recite **بِسْمِ اللَّهِ** when performing it is invalid, rather the meaning of this noble Hadith is that the ablution of the one who does not mention Allah's name is imperfect and deficient, i.e. one does not receive all its blessings. This clarification is found in another Hadith also.

It is better to recite **بِسْمِ اللَّهِ** before ablution, but to mention the name of Allah in general is an emphasised Sunnah. If someone intentionally forms a habit of not mentioning Allah's name before ablution, he will be sinful. However, if another *dhikr* is mentioned at this point, the Sunnah will be fulfilled.<sup>3</sup>

The Hadith of *Ibn Mājah* states:

لا صلاة لمن لا وضوء له ولا وضوء لمن لم يذكر اسم الله عليه

“There is no prayer for the one who does not have ablution, and there is no ablution for the one who does not mention the name of Allah upon it.”<sup>4</sup>

Regarding the lesser reward for not mentioning the name of Allah Almighty in ablution, Imam al-Bayhaqī رَحْمَةُ اللَّهِ عَلَيْهِ relates the following narration in *al-Sunan al-Kubrā*:

من تَوَضَّأَ وَذَكَرَ اسْمَ اللَّهِ عَلَى وَضُوئِهِ كَانَ طَهُورًا لَجَسَدِهِ، وَمَنْ تَوَضَّأَ وَمَا يَذْكُرُ اسْمَ اللَّهِ عَلَى وَضُوئِهِ كَانَ طَهُورًا لِأَعْضَائِهِ

“Whoever performed ablution and mentioned the name of Allah upon his ablution, it will be purification for his body. Whoever performed ablution and did not mention the name of Allah upon his ablution, it will be purification for his limbs.”<sup>5</sup>

Regarding the Hadith of *Sunan Ibn Mājah*, it is stated

in *Mir'āt al-Manājīh*:

Here, perfection is being negated, i.e. whoever does not recite **بِسْمِ اللَّهِ** when commencing ablution, his ablution will not be perfect. This is similar to how it is mentioned in a Hadith that there is no prayer for the person living near the masjid except inside the masjid. The meaning is that the prayer is not flawless. Allah Almighty has stated, “When you intend to stand up for salah, wash your faces, and your hands...” However, there, the condition of **بِسْمِ اللَّهِ** is not mentioned. Furthermore, in the third chapter, the Hadith of Sayyidunā Abū Hurayrah, Sayyidunā Ibn Mas'ūd and Sayyidunā Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمْ is mentioned which illustrates that whoever recites **بِسْمِ اللَّهِ** at the start of ablution, his whole body is purified, and whoever does not recite it, only his limbs washed in ablution are purified.<sup>6</sup>

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

#### (Footnotes)

<sup>1</sup> *Bahār-e-Sharī'at*, vol. 1, p. 704

<sup>2</sup> *Fatāwā Alamgiri*, vol. 1, p. 6

<sup>3</sup> *Radd al-Muhtār*, vol. 1, p. 241

<sup>4</sup> *Sunan Ibn Mājah*, vol. 1, p. 140

<sup>5</sup> *Sunan al-Kubrā li al-Bayhaqī*, vol. 1, p. 73

<sup>6</sup> *Mir'āt al-Manājīh*, vol. 1, p. 383

# Prophet Shu'ayb عَلَيْهِ السَّلَام (Part 1)

Abu Ubayd Attari



Allah once sent a revelation to one of His beloved prophets عَلَيْهِ السَّلَام: "When morning comes, set off on a journey. Eat the first thing that crosses your path, bury the second, keep the third, and feed the fourth."

The next day, the prophet in mention first came across a mountain. "How can I eat a mountain?" he thought, "This is beyond me." The mountain began shrinking until it eventually became a sweet date, which he then proceeded to eat.

He then saw a discarded bowl. Despite digging a hole in the ground and burying it therein, the bowl came to the surface. Every time he attempted to bury it, the bowl came back to the surface. In the end, he left it as it was and continued his journey. A little further on, he saw a pigeon which he placed in his sleeve, and soon after that, he came across an eagle trying to crack an egg. As he took out a knife with the intention of slaughtering the pigeon (to feed the eagle), an angel called out to him:

I am an angel sent by Allah to inform you about these matters. The mountain that you were instructed to consume is anger. When you kindle it, it rages and becomes like a towering mountain which you can neither eat nor carry. If you control it, it will remain calm until it is the equivalent of a date which you will prefer to consume, and upon it ending, you will praise Allah.

The discarded bowl represents the deeds of people. Allah will reveal the one who does righteous deeds, such that the individual will become renowned amongst people. And Allah will also reveal the one who transgresses, such that the individual will become known among people. The pigeon you were told to protect is good conduct with relatives; if your close or distant relatives break ties with you, maintain relations with them. The eagle you were commanded to feed is goodness. Extend it to your family and others, treating the worthy and unworthy with exceptional courtesies.<sup>1</sup>

Dear readers, according to one opinion, the prophet in mention was Prophet Shu'ayb عَلَيْهِ السَّلَام.

## Brief biography

Prophet Shu'ayb عَلَيْهِ السَّلَام is from the descendants of Prophet Ibrāhīm عَلَيْهِ السَّلَام. His paternal grandmother was the daughter of Prophet Lūṭ عَلَيْهِ السَّلَام.<sup>2</sup> He came after Prophets Ṣāliḥ and Yūsuf, but just before Prophet Mūsā عَلَيْهِمُ السَّلَام.<sup>3</sup>

His city Midian is found towards Tabuk on the coast of the Red Sea,<sup>4</sup> approximately 144 miles from Egypt.<sup>5</sup> He was very wealthy.<sup>6</sup> His source of income was from the milk he sold from the animals he raised.<sup>7</sup>

In fact, he would tend to his goats himself.<sup>8</sup> Books mention that he had two daughters: Ṣafūrah and

Sharqā'.<sup>9</sup> When he advanced in age and could not find someone suitable to look after his goats, his daughters assumed the responsibility of taking them to graze.<sup>10</sup> After this, they would bring the goats to a well where men withdrew water for their animals to drink. These pure and chaste daughters of a prophet kept their distance as this happened and waited for the men to leave, after which they approached the well, withdrew water for their goats, and returned home.

When Prophet Mūsā عَلَيْهِ السَّلَام came from Egypt, he saw the daughters of Shu'ayb عَلَيْهِ السَّلَام standing away from the men near the well, and so he asked them about this. After understanding the situation, he removed a heavy rock from another well nearby and drew water for their goats. When the daughters returned home that day, they related everything to their father. He instructed them to invite Mūsā عَلَيْهِ السَّلَام to their home. One daughter then veiled herself and approached Mūsā عَلَيْهِ السَّلَام with utmost modesty, whilst covering her face with her sleeve. She conveyed the invitation of her father to him, and he accepted. He set forth with the intention to see Shu'ayb عَلَيْهِ السَّلَام and meet him. Initially, the daughter was in front as they walked. In the spirit of modesty, Mūsā عَلَيْهِ السَّلَام expressed he would walk ahead while she instructed from a distance behind him. In this manner, he reached the residence of Shu'ayb عَلَيْهِ السَّلَام.<sup>11</sup>

Shu'ayb عَلَيْهِ السَّلَام had a meal with Mūsā عَلَيْهِ السَّلَام, gave him the responsibility of tending to the goats, and gifted him a blessed staff. Originally, this was red,<sup>12</sup> and Prophet Ādam عَلَيْهِ السَّلَام brought it with him from Paradise.<sup>13</sup> Mūsā عَلَيْهِ السَّلَام stayed with Shu'ayb عَلَيْهِ السَّلَام for a number of years, tending to his goats and assisting him in other tasks. Shu'ayb عَلَيْهِ السَّلَام also gave one of his daughters to Mūsā عَلَيْهِ السَّلَام in marriage.<sup>14</sup>

A miracle displayed by Shu'ayb عَلَيْهِ السَّلَام is when he gifted goats to Mūsā عَلَيْهِ السَّلَام and declared, "These will give birth to black and white offspring." In time, the goats gave offspring as foretold.<sup>15</sup> Prophet Shu'ayb عَلَيْهِ السَّلَام would read the scriptures that were revealed to Prophet Ibrāhīm عَلَيْهِ السَّلَام.<sup>16</sup> According to one opinion, Prophet Shu'ayb عَلَيْهِ السَّلَام was also granted scriptures himself.<sup>17</sup>

### The nation of Shu'ayb عَلَيْهِ السَّلَام

Prophet Shu'ayb عَلَيْهِ السَّلَام was sent as a messenger to two communities: the people of Midian and Aykah.<sup>18</sup> He preached to them with excellence and utmost

compassion. This is why Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "He is the orator of the prophets,"<sup>19</sup> whenever mentioning him.

Prophet Shu'ayb عَلَيْهِ السَّلَام would deliver sermons all day and spend the night in salah.<sup>20</sup> A particular narration describes the profuse amount of salah he offered. When his nation saw him praying, they made fun and even laughed at him.<sup>21</sup> He called people to worship the one, true God Who has no partner, and condemned deceiving whilst weighing and measuring. He also stopped people from annoying and distressing travellers. These endeavours brought some fortunate individuals to Islam, but most disbelieved.<sup>22</sup>

The majority of both the residents of Midian and the people of Aykah were disrespectful towards him, and consequently, they were destroyed by divine punishment. The people of Midian were punished by the piercing cry of Angel Jibrīl, described by the Quran as فَأَخَذْتَهُمُ الصَّيْحَةَ,<sup>23</sup> whilst a dark cloud came over the people of Aykah followed by a sudden fire which incinerated them.<sup>24</sup>

(To be continued...)

### (Footnotes)

- <sup>1</sup> *Usd al-Ghābah*, vol. 5, p. 277
- <sup>2</sup> *Tafsīr al-Khāzin*, *Al-A'raf*, verse 85, vol. 2, p. 118
- <sup>3</sup> *A'lām li al-Ziriklī*, vol. 3, p. 165
- <sup>4</sup> *Seerat-e-Mustafa*, p. 41
- <sup>5</sup> *Shīrāṭ al-Jinān*, vol. 6, p. 198
- <sup>6</sup> *Tafsīr Kabīr*, *Al-Hūd*, verse 88, vol. 6, p. 388
- <sup>7</sup> *Islami Zindaḡi*, p. 143
- <sup>8</sup> *Al-Muntaẓam fī Tārīkh al-Mulūk wa al-Umam*, vol. 1, p. 326
- <sup>9</sup> *Mustadrak*: 3583
- <sup>10</sup> *Laṭā'if al-Ishārāt li al-Qushayrī*, vol. 2, p. 433
- <sup>11</sup> *Al-Bayḡāwī*, vol. 3, p. 289
- <sup>12</sup> *Tafsīr al-Qurṭubī*, part. 6, vol. 11, p. 91
- <sup>13</sup> *Nihayat al-Arab*, vol. 13, p. 160
- <sup>14</sup> *Mustadrak*: 3583
- <sup>15</sup> *Shīrāṭ al-Jinān*, vol. 3, p. 371
- <sup>16</sup> *Tārīkh Ibn 'Asākīr*, vol. 23, p. 78
- <sup>17</sup> *Al-Sīrat al-Ḥalabīyah*, vol. 1, p. 314
- <sup>18</sup> *Tafsīr al-Ṭabarī*, *Al-Shu'arā'*: 189, vol. 9, p. 473
- <sup>19</sup> *Nawādir al-Uṣūl*, vol. 4, p. 60
- <sup>20</sup> *Shīrāṭ al-Jinān*, vol. 4, p. 481
- <sup>21</sup> *Tafsīr Kabīr*, *Al-Hūd*, 87, vol. 6, p. 387
- <sup>22</sup> *Al-Bidāyah wa al-Nihāyah*, vol. 1, p. 267
- <sup>23</sup> *'Ajā'ib al-Qurān*, p. 353
- <sup>24</sup> *Tafsīr al-Ṭabarī*, *al-Shu'arā'*, 189, vol. 9, p. 473

# Our Pious Predecessors

Rajab is the seventh month of the Islamic lunar calendar. Ninety-three saints and scholars of Islam who passed away in this month have been mentioned in previous Rajab editions of the Faizan-e-Madinah Magazine (from 1438 to 1444 AH).

Below, a further 11 are mentioned:

**The noble awliyā'** رَجْمَةُ اللَّهِ السَّلَامِ

## 1. Nayyir al-Dīn Haji Sharīf Zandanī رَجْمَةُ اللَّهِ عَلَيْهِ

He was born in Zandana, Uzbekistan, in the year 492 AH, and passed away on 10 Rajab 612 AH. He was buried in Kannauj, India. Renowned as a saint and blessed with divinely-inspired knowledge, he is also remembered for the love and support he displayed for the poor.<sup>1</sup>

## 2. Muḥibullāh Ilāhabādī رَجْمَةُ اللَّهِ عَلَيْهِ

An accomplished scholar and author, he ardently espoused the ideology of Muḥiyy al-Dīn Ibn al-‘Arabī and wrote a commentary on the latter’s *Fuṣūṣ al-Ḥikam*. A disciple and spiritual representative of Shaykh Abū Sa‘īd Gangohī, he himself was a shaykh in the Chishtī Ṣābirī tradition. He passed away on 9 Rajab 1057 AH. He was buried in Bahadurganj (Prayagraj, Uttar Pradesh, India).<sup>2</sup>

## 3. Muhammad ‘Umar Khān Chamkani رَجْمَةُ اللَّهِ عَلَيْهِ

The leading saint of his time, he was born in

Faridabad, Lahore, close to the Rāvī River. He passed away in Rajab 1190 AH. His shrine is in Chamkani, Peshawar. He was a scholar, writer, and author, and also a shaykh in the Naqshbandī Mujaddadī Sufi order.<sup>3</sup>

## 4. Fayḍ Muhammad Shah Jamālī رَجْمَةُ اللَّهِ عَلَيْهِ

Born to a scholarly household in Shah Jamal (Punjab) in 1290 AH, he passed away on the 8<sup>th</sup> of Rajab 1364 AH and was buried in Dera Ghazi Khan. In addition to being a scholar and teacher of the highest calibre—with many of his students becoming scholars themselves—he was also a man of saintly marvels (*karāmāt*). His spiritual successorship is traced back to the khanqas of ‘Ubaydiyya and Taunsa Sharif.<sup>4</sup>

## 5. Sayyid Makhdūm Shah Gardīzī رَجْمَةُ اللَّهِ عَلَيْهِ

He was born in Sohawa, in 1273 AH. A reputed gnostic, he was a descendant of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and an adherent of the Chishtī Nizāmī spiritual tradition. He studied Islamic sciences with his father (Sayyid ‘Alī Gardīzī) and the famous Sayyid Mehr ‘Alī Shah, eventually becoming a khalīfah of the latter. He spent his life in teaching. After passing away on the 19<sup>th</sup> of Rajab 1349 AH, he was buried in Sohawa, in Azad Kashmir’s Bagh city.<sup>5</sup>

## 6. Ibn Ḥajar Aḥmad b. Muhammad Haytamī

رَحْمَةُ اللَّهِ عَلَيْهِ

He was lauded as Shaykh al-Islam, Shihāb al-Dīn, and the mufti of Ḥijāz. He was born in 909 AH in Egypt's Abi al-Haytam region, and passed away in Makkah in 974. Shāfi'ī in jurisprudence, he was the leading hadith expert of his time and a prolific author. He spent around 33 years teaching, issuing edicts, researching, and writing. Some of his works include *Al-Ṣawā'iq al-Muḥriqah*, *Al-Fatāwā al-Ḥadīthiyya*, *Tuḥfat al-Muḥtāj bi Sharḥ al-Minhāj*, and *Tuḥfat al-Akhbār fī Mawlid al-Mukhtār*.<sup>6</sup>

## 7. Khalīl al-Dīn Ḥasan Raḥmānī

رَحْمَةُ اللَّهِ عَلَيْهِ  
A scholar of Islam, he was born in 1276 AH in Pilibhit and passed away there on the 7<sup>th</sup> of Rajab 1348 AH. A graduate of Pilibhit's hadith madrasa, he also spent time studying under the hadith expert Waṣī Aḥmad Sūrātī. His proficiency in poetry and verse was appreciated by the likes of Amīr Mīnā'ī and Dāgh Dehlawī. Eight collections of his poetry in praise of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have been published to date.<sup>7</sup>

## 8. Ghulām Dastgīr Nāmī

رَحْمَةُ اللَّهِ عَلَيْهِ  
He was a historian, born in Sheikhpura on the 23<sup>rd</sup> of Jumādā al-Ākhirah 1300 AH. His birth took place in his grandfather's home. He also went on to become an expert linguist in Persian, Urdu, and Arabic. As mentioned initially, history was his central field of expertise, as well as genealogy and poetry. He worked in education for many years before retirement, penning over a hundred works in that time. *Buzurgān-e-Lahore*, *Tarīkh Jalīla*, and *Islāmī Qānun-e-Warāthat* are among his renowned works.

He passed away on the 7<sup>th</sup> of Rajab 1381 AH in Lahore and was buried in Sheikhpura.<sup>8</sup>

## 9. Maḥzar al-Dīn Maḥzar

رَحْمَةُ اللَّهِ عَلَيْهِ  
Born in 1332 AH to an academic family in India's Amritsar district, he passed away on the 19<sup>th</sup> of Rajab 1401. He was buried in Chattar Park, near Rawalpindi. He studied Islamic sciences under a student of Imam Aḥmad Razā Khān, memorised the Quran, graduated from the Ḥizb al-Aḥnāf educational institute, and was a shaykh in the Chishtī tradition. He is particularly remembered as an eloquent poet

and writer. His books include *Nishān-i-Rāh*, *Khātām al-Mursalīn*, and *Kulliyāt-i-Maḥzar*.<sup>9</sup>

## 10. Mehr Muhammad Khān Hamdam

رَحْمَةُ اللَّهِ عَلَيْهِ  
Born in 1334 AH in India's East Punjab, he was a memoriser and *qārī* of the Quran, master of the rational and transmitted sciences, a disciple and spiritual representative of the scholar Abū al-Barakāt, a graduate of Lahore's Ḥizb al-Aḥnāf institute, an expert orator, shaykh, poet, and author.

He founded the Hamdam khanqah of Changa Manga, whilst his spiritual successorship also branches back into the Tawakkuliyya and Murtaḍā'iyya traditions. He passed away on the 14<sup>th</sup> of Rajab 1403 AH and was buried in Kasur.<sup>10</sup>

## 11. Fayḍ Aḥmad Tawgīrī

رَحْمَةُ اللَّهِ عَلَيْهِ  
An erudite scholar from the shaykhs of the Tawgīrī khanqah, he graduated in Islamic sciences from Multan's *dār al-'ulūm*. He was a teacher in Madrasa Islamiyya 'Arabiyya Kamāl al-'Ulūm, found in Tawgira. His life was spent teaching and spreading Islam until he passed away on the 1<sup>st</sup> of Rajab 1404 AH.<sup>11</sup>

## 12. Muhammad Ḥusayn Āsī

رَحْمَةُ اللَّهِ عَلَيْهِ  
He was a professor of Islamic academia and a poet. He strived to benefit his fellow brothers and practically implemented his knowledge. He had great love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and wrote poetry extolling him. Inspired by his shaykh, he founded the Naqsh Lāsānī Islamic University in Shakargarh. He penned over 30 books and epistles. He was born to a religious family in 1357 AH, in Gurdaspur, and passed away on the 12<sup>th</sup> of Rajab 1427. He was buried in Shakargarh.<sup>12</sup>

### (Footnotes)

<sup>1</sup> *Tuḥfah al-Abrār*, p. 72

<sup>2</sup> *Encyclopaedia Awliya-e-Kiram*, vol. 3, pp. 118-120

<sup>3</sup> *Jahan-e-Imam Rabbani*, vol. 6, p. 774

<sup>4</sup> Faiz Shah Jamali, pp. 3-6

<sup>5</sup> Faizan Syed Ali, pp. 186-193

<sup>6</sup> *Al-'Alām li al-Zirikli*, vol. 1, p. 234

<sup>7</sup> *Tazkirah Muḥadīth Surti*, p. 268

<sup>8</sup> *Tazkirah Akabir Ahl e Sunnat*, pp. 311-314

<sup>9</sup> *Majalis-e-Ulluma*, pp. 150-153

<sup>10</sup> *Shaheed-e-Karbala*, pp. 24-35

<sup>11</sup> *Tazkirah Masha'aikh Tugeera Shareef*, pp. 209-210

<sup>12</sup> *Seerat Huzoor Muffakir-r-Islam Professor Muhammad Hussain Aasi*, p. 20,52,212&519

# Muḥammad b. Ḥāṭib al-Jumaḥī رَضِيَ اللهُ عَنْهُمَا



Owais Yamin Attari Madani

Muḥammad b. Ḥāṭib al-Jumaḥī رَضِيَ اللهُ عَنْهُمَا was someone fortunate to grow up around the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was the son of Ḥāṭib and Umm Jamīl رَضِيَ اللهُ عَنْهُمَا. He was also the wet-nursed son of Ja'far and Asmā' bint Umayyās رَضِيَ اللهُ عَنْهُمَا, making him the milk-sibling of 'Abdullāh b. Ja'far رَضِيَ اللهُ عَنْهُمَا. His mother gave birth to him on a boat during migration to Abyssinia.<sup>1</sup> He was the first of all Companions to be named Muḥammad.

**The blessed saliva of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**  
Muḥammad b. Ḥāṭib رَضِيَ اللهُ عَنْهُمَا himself narrates:

Explaining an event that occurred in my childhood, my mother Umm Jamīl said, "As I brought you from Abyssinia to Madinah, we paused our journey about a day or two from our destination. I began making food for you, until I ran out of firewood and began searching for more. You accidentally toppled the cooking pot in my absence, and it fell on your hand.

I took you to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my mother and father be sacrificed for you! This is Muḥammad, son of Ḥāṭib!' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his saliva in your

mouth, passed his hand over your head, and prayed for you to be blessed.

He even placed his saliva on your hand and said, أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقَمًا - 'Dear Lord of all people! Remove this difficulty and grant cure. You are the One Who cures; there is no curing except Your curing. Grant such cure which does not leave any ailment.' Your hand had then become completely fine before I could even pick you up again."<sup>2</sup>

**Hadith narrations:** Two hadith are narrated from him.<sup>3</sup>

**Year and place of passing:** He passed away in 74 AH in Makkah.<sup>4</sup>

May Allah Almighty be pleased with him and grant us forgiveness for his sake.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**(Footnotes)**

<sup>1</sup> *Al-Iṣābah fī M'arifat al-Ṣaḥābah*, vol. 6, p. 8

<sup>2</sup> *Musnad Imām Aḥmad*: 15453

<sup>3</sup> *Tārīkh al-Islām*, vol. 5, p. 523

<sup>4</sup> *Al-Istī'āb fī M'arifat al-Aṣḥāb*, vol. 3, p. 424

# DO NOT WASTE FOOD

Muhammad Imran Attari

Head of the Central Executive Committee of  
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The issue of wasting food is a global one. It seems as if most people do this in one way or another. In weddings, religious events, iftar gatherings, and even at home, there is negligence in this regard. It is not common in Pakistan, but unfortunately, in the West it seems to be quite normal to throw away edible food items. Every day, food worth thousands of pounds is thrown away despite being suitable for consumption.

Some restaurants or fast food outlets have a policy that all food that remains at the end of the day must be thrown away. In some cases, this might be after two hours of being fried. Others dispose off certain

frozen items regardless of value. During social gatherings where food is served, there are usually leftovers where in some cases, meat is left on the bone and there are morsels everywhere. Most people do not use leftovers; instead, they throw away bread, rice, or other sweets and savouries. Food at the



bottom of large cooking pots is neither removed nor stored properly, as some wash away edible portions.

According to Islam, food that is shared or collectively eaten among Muslims is a reflection of humility<sup>1</sup> and contains cure.<sup>2</sup> These specific points of excellence should provide incentive for those who are somewhat hesitant in this regard.

In today's day and age, many are distressed because of financial hardship and a lack of blessings. Could this be due to disregarding proper etiquette related to food? The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once picked up a piece of bread, wiped it, and then ate it. He stated, "O 'Āishah (رَضِيَ اللهُ عَنْهَا), honour that which is good, for when this (bread) leaves a people, it never returns."<sup>3</sup>

Our religion teaches us to pick up fallen crumbs and eat them lest they go to waste. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained how he who picks up crumbs that are left and eats them will have a comfortable life, and his children and grandchildren will be protected from intellectual deficiency.<sup>4</sup>

Remember, in the Hereafter, a person may face hardship for wasting just a single grain or drop of water. It is a sin to waste food. If we are guilty of this, we may face retribution rather than accountability. Accountability applies to lawful consumption and usage, whereas anything that is wasted incurs retribution.

The pious refrain from wasting food by adhering to Islam's teachings. Mawlana Ilyas Attar Qadiri كَاتِبُ الْعَايَةِ بَرَكَاتُهُمْ الْعَايَةِ has said, "On many occasions at home, I observed how the rice that was stuck to the bottom of the pot was stored in a fridge instead of thrown away." He also stated that once his older sister told him that the green chillies left from a curry were crushed and used later too.<sup>5</sup>

We should follow the way of these righteous people and also raise awareness regarding food being wasted. Through sharing food, we can hope to

resolve issues linked to poverty and inflation. One of the main causes of inflation is increased spending. So, if expenditure is controlled, it could lower costs, as the stock in markets and warehouses needs to be cleared. In the past, trade and inflation were not as complex as the modern era we live in, and hence the advice was simple. Ibrāhīm b. Adham رَحِمَهُ اللهُ عَلَيْهِ used to ask his followers about the prices of things, and he was once told that costs had become extremely high. "Stop buying those items and their prices will eventually decrease," he said.<sup>6</sup>

I encourage you to honour the blessing of food, refrain from wasting it, and spread this message to others. If leftovers or extra food can be stored, then please do so. Alternatively, share food with others, especially the needy. In some cases, it might be possible to use leftovers to feed animals.

May Allah Almighty grant us the ability to value the blessings of food.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

#### (Footnotes)

<sup>1</sup> *Kanz al-Ummāl*, part 3, vol. 2, p. 51, Hadith: 5745

<sup>2</sup> *Al-Fatāwā al-Kubrā al-Fiqhiyya li Ibn Hajar al-Haytamī*, vol. 4, p. 117

<sup>3</sup> *Sunan Ibn Mājah*: 3353

<sup>4</sup> *Jāmi' al-Aḥādīth*: 21480

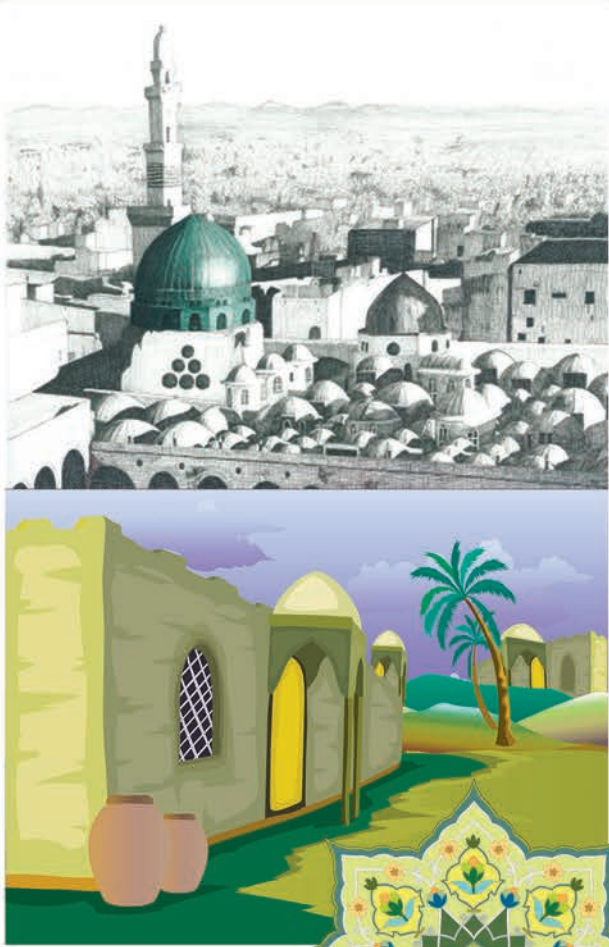
<sup>5</sup> *Madani Muzakarrah*, 8th Muḥarram 1441 AH, 7<sup>th</sup> September 2019

<sup>6</sup> *Iḥyā al-'Ulūm*, vol. 3, p. 108



# The Bedouins' Questions and the Prophet's Answers

Adnan Chishti Attari Madani



Bedouin Companions of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him a variety of questions. We have discussed some of these in previous editions. In this edition, we look at five more questions they asked, and the answers issued by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## Who shall have chambers in Paradise?

The fourth caliph of Islam, Sayyidunā 'Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِنَّ فِي الْجَنَّةِ لَعُرْفًا تَرَى ظُهُورَهَا مِنْ بُطُونِهَا وَبُطُونَهَا مِنْ ظُهُورِهَا

“Paradise certainly has chambers whose outside can be seen from their inside, and their inside from their outside.”

A Bedouin stood and asked:

لِمَنْ هِيَ يَا رَسُولَ اللَّهِ

“Who are they for, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?”

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied:

هِيَ لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى لَهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

“These are for those who spoke in an upright fashion, fed others, consistently fasted, and worshipped Allah when people slept at night.”<sup>1</sup>

## Who shall sit on pearl pulpits?

It is narrated from Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced:

لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ النُّورُ عَلَى مَنَابِرِ اللُّؤْلُؤِ يَغِيظُهُمُ النَّاسُ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ

“Allah Almighty shall certainly raise a group of people on the Day of Judgement whose faces shall be shining, and they will be upon pulpits of pearls. The people will admire them. They will neither be prophets nor martyrs.”

A Bedouin stood on his knees and exclaimed:

يَا رَسُولَ اللَّهِ حَلِّهِمْ لَنَا نَعْرِفُهُمْ

“O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please describe them to us, so we may recognise them.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

هُمُ الْمُتَحَابُّونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى يَجْتَمِعُونَ عَلَيَّ  
ذَكَرَ اللَّهُ يَذْكُرُونَهُ

“They shall love one another for the sake of Allah and hail from varying tribes and cities. They will gather to remember Allah Almighty and proceed to make dhikr of Him.”<sup>2</sup>

### Which deeds benefit?

Sayyidunā Abū Jurā Jābir b. Sulaym رَضِيَ اللهُ عَنْهُ reports:

I came to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked:

إِنَّا قَوْمٌ مِنْ أَهْلِ الْبَادِيَةِ فَعَلَمْنَا شَيْئًا يَنْفَعُنَا اللَّهُ بِهِ

“We are a nation who live in villages. Kindly inform us of something we can do through which Allah Almighty will grant us benefit.”

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Do not think lowly of any good deed, even if it is pouring water from your bucket into your brother’s bowl or smiling at your brother when speaking with him.”

(He continued by saying) وَإِيَّاكَ وَتَسْبِيلَ الْأَزَارِ فَإِنَّهُ مِنَ الْخِيَلَاءِ وَالْخِيَلَاءُ لَا يُجِبُّهَا اللَّهُ

“Avoid dangling the lower garment below the ankles, as this is a sign of arrogance,<sup>3</sup> and arrogance is disliked by Allah Almighty.”

وَإِنْ أَمَرُوا سَبَّكَ مِمَّا يَعْلَمُ فِيكَ

“And if someone were to criticise you for one of your shortcomings, do not criticise them for one of theirs. This is because you shall be rewarded for not taunting them, and the criticiser shall bear the burden of criticising.”<sup>4</sup>

### When will the Day of Judgement take place?

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrates:

Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was speaking with the people in a gathering, when a Bedouin came and asked:

مَتَى السَّاعَةُ

“When will the Day of Judgement take place?”

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued speaking with the people, to the extent some said, “He heard the question but disliked it,” whilst others said, “He did not hear it.”

Upon finishing his discourse, he asked:

أَيْنَ أَرَاهُ السَّائِلُ عَنِ السَّاعَةِ

“Where is the one who asked about the Day of Judgement?”

The Bedouin replied, “I am here, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then foretold:

فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ

“When trust is discarded, await the Day of Judgement.”

The Bedouin then asked:

كَيْفَ إِصَاعَتُهَا

“How will trust be discarded?”

He declared:

يَا رَسُولَ اللَّهِ إِنِّي أَحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ

إِذَا وُضِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

“When status is given to the undeserving, await the Day of Judgement.”<sup>5</sup>

“O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I love horses greatly. Will there be horses in Paradise?”

Muftī Aḥmad Yār Khān Na‘imī رَحْمَةُ اللهِ عَلَيْهِ expounds upon مَتَى السَّاعَةُ:

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

The questioner inquired regarding the year, month, and day on which the Day of Judgement shall occur. This highlights how the Companions believed Allah Almighty granted the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knowledge of the unseen, as well as knowledge of when the Day of Judgement will come. This is why they asked him questions like this in the first place.

إِنْ أُدْخِلْتَ الْجَنَّةَ أُتِيَتْ بِفَرَسٍ مِنْ يَأْقُوتَةٍ لَهُ جَنَاحَانِ فَحَمِلَتْ عَلَيْهِ  
ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ

“If you are entered into Paradise, a ruby horse with two wings shall be brought to you. You will be made to sit on it. It will fly you to wherever you wish.”<sup>7</sup>

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not label the enquirer a disbeliever or polytheist for asking this question. He instead explained signs pertaining to the Day of Judgement, and the signs of something can only be explained by the one who knows the subject matter in entirety.

Muftī Aḥmad Yār Khān Na‘imī رَحْمَةُ اللهِ عَلَيْهِ writes:

Paradise will not contain worldly creatures like camels or birds, but it will have its own beings altogether. An example of them is the *hūr* and *ghilmān*. Also, Paradise is exclusively for Muslim humans, yet select animals from this world will enter it. These are the Prophet’s camel (Qaṣwā), the dog of the People of the Cave, the camel of Prophet Ṣāliḥ عَلَيْهِ السَّلَامُ, and the donkey of Prophet ‘Īsā عَلَيْهِ السَّلَامُ, as mentioned in some narrations.<sup>8</sup>

Explaining مُبَيَّعَتِ الْأَمَانَةُ, he writes, “In this context, the word الْأَمَانَةُ refers to leadership, governance, and kingdom. These are bestowed by Allah Almighty upon His servants for a temporary period. This is evidenced by the themes we shall soon discuss.”

#### (Footnotes)

Explaining إِذَا وُضِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ, he adds:

Such that governance is assumed by open transgressors. The ignorant shall become judges and lawmakers, whilst the foolish will become kings. The word تَوَسَّيْدُ is derived from وَسَادَةٌ. This means to place a pillow under a person’s head. In the context of this discussion, this means the pillow of power shall be placed under the heads of the undeserving.<sup>6</sup>

<sup>1</sup> Jāmi‘ al-Tirmidhī: 2535

<sup>2</sup> Majma‘ al-Zawa'id: 16770

<sup>3</sup> It is khilāf al-awlā for a man to allow his lower garment to hang below his ankles out of laziness, and if done so out of arrogance, it is haram. (Mirāt al-Manājīḥ, vol. 3, p. 109)

<sup>4</sup> Musnad Imām Aḥmad: 20633

<sup>5</sup> Ṣaḥīḥ al-Bukhārī: 59

<sup>6</sup> Mirāt al-Manājīḥ, vol. 7, p. 255

<sup>7</sup> Jāmi‘ al-Tirmidhī: 2553

<sup>8</sup> Mirāt al-Manājīḥ, vol. 7, p. 501

### Will there be horses in Paradise?

It is narrated by Sayyidunā Buraydah رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was approached by a Bedouin, who asked:

# Hadith about YEMEN and its People

Mawlana Asif Iqbal Attari Madani



Not only are Yemen and its people mentioned in the Quran, but they are described in the Hadith too.

## The fragrance of the Merciful from Yemen

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described their love and support for Islam. Sayyiduna Salamah b. Nufayl رَضِيَ اللهُ عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pointed in the direction of Yemen and said, *إِنِّي أَجِدُ نَفْسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ* "Indeed, I smell the fragrance of the Merciful from Yemen."<sup>1</sup>

The purport of this Hadith is that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ feels that Allah Almighty has granted him freedom and relief from pain through the people of Yemen.<sup>2</sup> One opinion suggests the Hadith is referring to the Ansar because they removed suffering from the Muslims. The Ansar are Yemeni due to their relationship with the tribe of Azd.<sup>3</sup> Allāmah 'Abd al-Ra'ūf al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ reports that some commentators claim this Hadith is referring to Sayyidunā Oways al-Qarnī رَحْمَةُ اللهِ عَلَيْهِ.<sup>4</sup>

## Soft-hearted, faithful and wise

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The people of Yemen have arrived, and they are soft-hearted. Faith is Yemeni, fiqh is Yemeni, and wisdom is Yemeni."<sup>5</sup>

Allāmah 'Abd al-Ra'ūf al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ explains, "Faith was attributed to the people of Yemen because they accepted Islam without any pain or hardship."<sup>6</sup>

Imam al-Jazārī states, "The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this because faith originated from Makkah, and Makkah is in Tihamah, and Tihamah is from the land of Yemen. This is why it is said that the Ka'ba is Yemeni."<sup>7</sup>

Imam al-Kilābāzī رَحْمَةُ اللهِ عَلَيْهِ writes regarding this Hadith, "The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described the people of Yemen as tender-hearted. Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attributed faith and wisdom to them, which informs us that the essence of faith is to be compassionate to Allah Almighty's creation."<sup>8</sup>

‘Allāmah ‘Abdul Mustafa A‘zamī رَحْمَةُ اللهِ عَلَيْهِ writes:

The people of Yemen were always rich with knowledge, wisdom, pure hearts, and the recognition of Allah Almighty, especially Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ. No other companion recited the Quran as beautifully as him. The Imam of Islamic creed, Imam Abū al-Ḥasan al-Ash‘arī رَحْمَةُ اللهِ عَلَيْهِ, is from the family of Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ.<sup>9</sup>

### Bring their Hearts closer

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a special prayer for the people of Yemen. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked in the direction of Yemen and said: اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ “O Allah Almighty! Bring their hearts closer,”<sup>10</sup> meaning, O Allah Almighty, place in their hearts love for us and grant them the treasure of faith. The people of Madinah had a shortage of food whereas Yemen had an abundance of grain and fruit. So, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a du‘ā' for them to give worldly

benefit to the people of Madinah whilst also receiving religious benefit.<sup>11</sup>

### Du‘ā' for blessings in Yemen

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made another du‘ā' for Yemen:

اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا

O Allah! Bestow your blessings on our Yemen.<sup>12</sup>

The esteemed Hanafi scholar, Mulla ‘Alī Qārī رَحْمَةُ اللهِ عَلَيْهِ states:

A du‘ā' was made for blessings in spiritual and physical well-being, and this is why there are many saints from Yemen. A special du‘ā' was made for Yemen and Syria because they supplied Madinah with food. Some pious predecessors state that a prayer was made for these two locations because the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in Makkah, which is from the land of Yemen,



and he was laid to rest in Madinah, which falls under the land of Syria. One is the place of birth, and the other is the final resting place, which is enough for both to be places of virtue and blessings.<sup>13</sup>

Mufti Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ states, “Sayyidunā Oways al-Qarnī was born in Yemen, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved the faith and wisdom of the people of Yemen.”<sup>14</sup>

## A great people

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ considered the people of Yemen to be amongst the greatest people on earth. Sayyidunā Jubayr b. Mu‘īim رَضِيَ اللهُ عَنْهُ reports:

We were travelling with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The people of Yemen will come to you like clouds, and they are amongst the best people on earth.” An Ansari companion asked, “Will they be better than everyone except us?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. After asking for the third time, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “Except you.”<sup>15</sup>

## The Prophet’s love for the people of Yemen

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his love for the people of Yemen on many occasions. On one occasion, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِذَا مَرَّ بِكُمْ أَهْلُ الْيَمَنِ يَسُوقُونَ نِسَاءَهُمْ وَيَحْمِلُونَ أَبْنَاءَهُمْ عَلَى عَوَاتِقِهِمْ، فَإِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

“When the people of Yemen pass by you with their women whilst carrying their children on their shoulders, know that they are from me, and I am from them.”<sup>16</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said:

أَيْنَ أَصْحَابِي الَّذِينَ هُمْ مِنِّي وَأَنَا مِنْهُمْ، وَأَدْخُلَ الْجَنَّةَ وَيَدْخُلُونَهَا مَعِي

“Where are my companions who are from me and I from them? I will enter Paradise, and they will enter with me.”<sup>17</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was kind to them and ordered others to be compassionate to them too. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

الْإِيمَانُ يَمَانٍ، وَهُمْ مِنِّي وَالْيَمَّ، وَإِنْ بَعَدَ مِنْهُمْ الْمَرْبَعُ، وَيُوشِكُ أَنْ يَأْتُوَكُمْ أَنْصَارًا وَأَعْوَانًا فَأَمُرُكُمْ بِهِمْ حَيْرًا

“Faith is Yemeni, and they are from me. They will come to me even though their fertile land will be left behind. Soon they will come as your helpers, so I command you to be good to them.”<sup>18</sup>

## The first to shake the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hand

It is a sunnah of the companions رَضِيَ اللهُ عَنْهُمْ and a sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to shake hands when greeting someone.<sup>19</sup> The people of Yemen were the first people to shake hands with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ reports, “When the people of Yemen came, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The people of Yemen have come, and they are the first to shake hands.’”<sup>20</sup>

### (Footnotes)

<sup>1</sup> *Al-Mu‘jam al-Kabīr*: 6358

<sup>2</sup> *Mushkil al-Hadīth wa Bayānuhū*, vol. 1, p. 198

<sup>3</sup> *Al-Nihāyah fi Gharīb al-Hadīth wa al-Athar*, vol. 5, p. 80

<sup>4</sup> *Fayḍ al-Qadīr*, vol. 4, p. 170

<sup>5</sup> *Ṣaḥīḥ Muslim*: 182

<sup>6</sup> *Al-Jāmi‘ al-Ṣaḥīḥ*, vol. 1, p. 427

<sup>7</sup> *Mirqāt al-Mafātīḥ*: 5969

<sup>8</sup> *Baḥr al-Fawā'id al-Mashhūr bi Ma‘ānī al-Akḥbār li al-Kilābāzī*, p. 72

<sup>9</sup> *Madarij al-Nubuwwah*, vol. 2, p. 366

<sup>10</sup> *Jāmi‘ al-Tirmidhī*: 3960

<sup>11</sup> *Mirāt al-Manājīḥ*, vol. 8, p. 579

<sup>12</sup> *Ṣaḥīḥ al-Bukhārī*: 7094

<sup>13</sup> *Mirqāt al-Mafātīḥ*: 6271

<sup>14</sup> *Mirāt al-Manājīḥ*, vol. 8, p. 578

<sup>15</sup> *Musnad Bazzār*: 3429

<sup>16</sup> *Al-Mu‘jam al-Kabīr*: 304

<sup>17</sup> *Al-Mu‘jam al-Kabīr*: 123

<sup>18</sup> *Al-Mu‘jam al-Kabīr*: 96

<sup>19</sup> *Mirāt al-Manājīḥ*, vol. 6, p. 355

<sup>20</sup> *Sunan Abī Dāwūd*: 5213

# Invocations & Litanies



## For couples without children

Recite يَا أَوَّلُ 41 times every day. The couple will be granted a child **إِنْ شَاءَ اللَّهُ**. (Duration: 40 days)<sup>1</sup>

## Spiritual cure for appendicitis

Recite آيَةُ الْكُرْسِيِّ 11 times and يَا عَظِيمُ 7 times (with ṣalāt upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 3 times before and after), blow over a pinch of salt, put it in water, and drink it. Do this 3 times a day, and the patient will be cured **إِنْ شَاءَ اللَّهُ**.<sup>2</sup>

## Spiritual cure for back pain

Recite Sūrat al-Fātiḥah 41 times between the sunnah and obligatory units of fajr salah. Recite بِسْمِ اللَّهِ every time.<sup>3</sup> This will cure back pain **إِنْ شَاءَ اللَّهُ**.

## Backache and arthritis

A hadith states, **اسْتَشْفُوا بِالْحَلْبَةِ** - "Seek remedy with

fenugreek".<sup>4</sup>

1. Fenugreek is beneficial for backaches, swelling of the spleen, and arthritis.
2. Consuming fenugreek seeds after boiling them with jaggery relieves pain in the joints and back.
3. Grind 10g of fenugreek leaves, mix it in water, and drink it in the morning on an empty stomach. This will alleviate pain in the joints.<sup>5</sup>

### (Footnotes)

<sup>1</sup> *Zinda Bēti Kunwēin mēin Phēnk Dī*, p. 22

<sup>2</sup> *Bīmār Ābid*, p. 43

<sup>3</sup> *Ibid*

<sup>4</sup> *Tanziyya al-Shar 'iyya*, vol. 2, p. 246

<sup>5</sup> *Mēthi kē 50 Madanī Phūl*, pp. 1,3

New Writers



# Five Points of Quranic Advice from the Account of Prophet Ādam عَلَيْهِ السَّلَام

Dhul Qurnayn Ahmad

(Senior student of Fiqh, Jamia tul Madinah, Faizan e Madinah, Faisalabad)

The Quran is the word of Allah Almighty that contains guidance for the universe. It is a source of mercy and cure for the believers, and it teaches us about the previous prophets عَلَيْهِمُ السَّلَام and their nations. The Quran states:



لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ط

*“Indeed, there is a lesson in their accounts for the possessors of insight.”<sup>1</sup>*

Here are five lessons we learn from the account of Prophet Ādam عَلَيْهِ السَّلَام:

## 1. Consulting subordinates

The news that a vicegerent would be made was given to the angels in a way that apparently seems like consultation. In reality, Allah Almighty is free of any need for consultation. The Quran states:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*“I am about to make a vicegerent (khalīfah) upon the earth.”<sup>2</sup>*

This teaches us to discuss important matters with subordinates before making a final decision. Conversations like this will provide beneficial feedback to solve potential problems.<sup>3</sup>

## 2. Arrogance is a satanic trait

Allah Almighty revealed the superiority of Prophet Ādam عَلَيْهِ السَّلَام over the angels, and after commanding the Devil to prostrate to him, he was arrogant and disobeyed Allah Almighty. The Quran states:

أَنى وَاسْتَكْبَرَ ثُمَّ كَانِ مِنَ الْكٰفِرِينَ ﴿٣٣﴾

*“He refused and expressed arrogance and became a disbeliever.”<sup>4</sup>*

This incident shows that arrogance is a dangerous characteristic that can lead to disbelief. Therefore, it is necessary for every Muslim to refrain from possessing it.

## 3. Avoiding that which leads to the impermissible

Prophet Ādam عَلَيْهِ السَّلَام was told not to eat from a specific tree in Paradise, but he was also prohibited from going near it. The Quran states:

وَلَا تَقْرَبْنَا هَذِهِ الشَّجَرَةَ

*“Do not go near this tree.”<sup>5</sup>*

From this verse, the scholars have derived that in order to protect yourself from committing sin, you must avoid everything that leads to it.<sup>6</sup>

## 4. Jealousy creates enmity

The Quran states:

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَزَوْجُكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى

*“We said, ‘O Ādam! Indeed, he is an enemy for you and your wife, so most certainly do not let him drive you out of Paradise, otherwise you will be distressed.’”<sup>7</sup>*

When the Devil saw the blessings that Allah Almighty bestowed upon Prophet Ādam عَلَيْهِ السَّلَام, he became jealous, and this led to enmity. We must learn from this incident and avoid jealousy.

## 5. Goodness is in obedience to Allah Almighty

When Prophet Ādam عَلَيْهِ السَّلَام and his wife Sayyidatunna Ḥawwā رَضِيَ اللهُ عَنْهَا left Paradise, Allah Almighty stated:

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى لِّمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿٣٣﴾

*“Some of you will become enemies for others; So, o people, if guidance comes to you from Me, then whosoever follows My guidance shall neither be misguided nor ill-fated.”<sup>8</sup>*

The people of this nation who act upon the commands of the Quran and obey the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will not be misguided, and they will be saved from torment on the Day of Judgement. Therefore, it is essential for everyone to act upon the teachings of the Quran and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to be successful in both worlds.<sup>9</sup>

May Allah Almighty grant us the ability to act upon this Quranic advice.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Virtues of Repentance in Light of Hadith

Bint Qasim Attariyah

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## Definition of repentance

استغفار is to seek forgiveness for your sins and promise not to commit that sin again. Declaring this resolve verbally is also called استغفار, whereas making a promise in the heart is called توبه. استغفار is derived from غفر, which means to hide, because sins are covered due to the blessings of repentance.<sup>10</sup>

It is stated in the Quran:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠١﴾

*“So I said, ‘O people, seek forgiveness from your Lord; He is Most-Forgiving.’”<sup>11</sup>*

The virtues of repentance can be found in many hadith. Here are five:

### 1. Purification of the heart

Indeed, the heart becomes rusty like iron, and repentance purifies it.<sup>12</sup>

### 2. Glad tidings

Glad tidings to those whose records of deeds are filled with seeking forgiveness.<sup>13</sup>

### 3. Pleased with one’s record of deeds

Whoever desires to be pleased by their record of deeds should increase their repentance.<sup>14</sup>

### 4. Protection from calamities

Whoever persists in asking for forgiveness, Allah Almighty will grant him relief from every worry, a way out of every hardship, and provision from sources he could never imagine.<sup>15</sup>

### 5. Glad tidings of Paradise

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ  
وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ وَأُتُوُّكَ بِنِعْمَتِكَ عَلَيَّ،  
وَأُتُوُّكَ بِذُنُوبِي فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

If someone recites this during the day with firm faith and dies the same day before the evening, he will be from the people of Paradise. If somebody recites it at night with firm faith and dies before morning, he will be from the people of Paradise.<sup>16</sup>

May Allah Almighty grant us the ability to please Him through repentance and other worship.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Rights of the Husband

Faisal Yunus

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Nowadays, it is common for husband and wife to argue over small issues. When there is discord between two people who aim to spend the rest of their lives together, the consequences can be serious. This disunity destroys any chance of peace in this world, and in certain cases,

it can lead to destruction in relation to one’s faith and the Hereafter. This negativity not only affects the husband and wife, but it also impacts their children and relatives. The main cause of this disharmony is not knowing each other’s rights. When the wife does not

honour and respect the husband, fights occur over the most insignificant issues. It is necessary for women to fulfil the rights of their husbands and not incur the wrath of Allah Almighty by displeasing them, as this is a cause of loss in both worlds.

The Quran states, “Men are guardians for women as Allah has granted excellence to some over others among them, and because men spend from their wealth on women. So righteous women are obedient, protectors, in the absence of husbands, with the protection of Allah.”<sup>17</sup> It is written in Tafsir al-Ṭabarī, “Men are guardians for women in the sense of teaching them etiquettes and reminding them about the rights of Allah Almighty and the rights of their husbands.”<sup>18</sup>

In this regard, note the following four Hadith on the rights of a husband:

### 1. A woman is a guardian over the house and family

You are all custodians, and you will be asked about your subordinates. A woman is a guardian over her husband’s home and children.<sup>19</sup>

### 2. Necessary to obey the husband

If a husband calls his wife to bed and she refuses, causing him to sleep displeased, the angels will curse her until the morning.<sup>20</sup>

### 3. Respecting the husband

If I were to command a person to prostrate to someone, I would command a woman to prostrate to her husband.<sup>21</sup>

‘Allāmah ‘Alī Qārī رَحْمَةُ اللهِ عَلَيْهِ states:

A husband has many rights over his wife, and a woman is incapable of thanking him for all his favours. This statement is an exaggeration to show how necessary and important it is for a woman to obey her husband. It is impermissible to prostrate to anyone except Allah Almighty, but if it were

permissible, it would only be permissible to bow to the husband.<sup>22</sup>

## 4. Pleasing the husband

A woman who leaves this world in the state that her husband was pleased with her will enter Paradise.<sup>23</sup>

Imam al-Dhahabī رَحْمَةُ اللهِ عَلَيْهِ states regarding this Hadith, “It is necessary for a wife to please her husband and avoid displeasing him.”<sup>24</sup>

May Allah Almighty grant us the ability to act upon the rulings of Islam. May He grant spouses the ability to love each other wholeheartedly whilst also fulfilling each other’s rights.

اٰمِيْن بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

#### (Footnotes)

<sup>1</sup> Al-Quran, 12:111, Translation from Kanz al-‘Irfān

<sup>2</sup> Al-Quran, 2:30, Translation from Kanz al-‘Irfān

<sup>3</sup> Širāṭ al-Jinān, vol. 1, p. 97

<sup>4</sup> Al-Quran, 2:34, Translation from Kanz al-‘Irfān

<sup>5</sup> Al-Quran, 2:35, Translation from Kanz al-‘Irfān

<sup>6</sup> Širāṭ al-Jinān, vol. 1, p. 105

<sup>7</sup> Al-Quran, 20:117, Translation from Kanz al-‘Irfān

<sup>8</sup> Al-Quran, 20:123, Translation from Kanz al-‘Irfān

<sup>9</sup> Širāṭ al-Jinān, vol. 6, p. 258

<sup>10</sup> Mirāt al-Manājih, vol. 3, p. 352

<sup>11</sup> Al-Quran, 71:10, Translation from Kanz al-‘Irfān

<sup>12</sup> Majma‘ al-Zawa'id: 17575

<sup>13</sup> Sunan Ibn Mājah: 3818

<sup>14</sup> Majma‘ al-Zawa'id: 17579

<sup>15</sup> Sunan Ibn Mājah: 3819

<sup>16</sup> Šaḥīḥ al-Bukhārī: 6306

<sup>17</sup> Al-Quran, 4:34, Translation from Kanz al-‘Irfān

<sup>18</sup> Tafsir Tabari, Al-Nisā', verse 34

<sup>19</sup> Šaḥīḥ Muslim: 4824

<sup>20</sup> Šaḥīḥ Muslim: 3541

<sup>21</sup> Jāmi‘ al-Tirmidhī: 1162

<sup>22</sup> Mirqāt al-Mafātiḥ: 3255

<sup>23</sup> Jāmi‘ al-Tirmidhī: 1164

<sup>24</sup> Al-Kabā'ir li al-Dhahabī, p. 200



# Pious Deeds that Necessitate Paradise (Part 3)

Nawaz Attari Madani

Some righteous deeds which necessitate Paradise have been mentioned in preceding instalments. Let us now look at five hadith regarding said deeds.

1. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Shaddād b. Aws رَضِيَ اللهُ عَنْهُ:

Shall I not guide you to سَيِّدُ الْإِسْتِغْفَارِ (the chief supplication for forgiveness)?

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتَ وَأَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَاعْتَرِفُ بِذُنُوبِي فَأَغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Paradise becomes incumbent for the one who recites this in the evening and dies before morning, as well as for the one who recites this in the morning and dies before evening.<sup>1</sup>

2. Paradise becomes necessary for whoever calls azan for 12 years.<sup>2</sup>

A similar hadith says, “Whoever calls the azan for seven years purely seeking reward, Allah Almighty writes they are free from the Fire.”<sup>3</sup>

Muftī Aḥmad Yār Khān Na‘imī رَحِمَهُ اللهُ عَلَيْهِ explains:

Whoever calls the azan for seven years without taking a wage, Allah Almighty records for him salvation from the Fire. This ‘certification’ will be given to him on the Day of Judgement, and by means of it, he will pass by the Hellfire and

enter Paradise. Some decide to be paid for cleaning the masjid etc. but not for calling azan. They do the latter solely to please Allah Almighty and base this action of theirs upon the hadith in mention. إِنَّ شَاءَ اللهُ They will attain the blessings of this.<sup>4</sup>

3. When the muezzin says اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ and one of you says أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ and they say أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ; when he says أَشْهَدُ أَنَّكَ مُحَمَّدٌ رَسُولُ اللهِ and they say أَشْهَدُ أَنَّكَ مُحَمَّدٌ رَسُولُ اللهِ; when he says حَيٌّ عَلَى الصَّلَاةِ and they say حَيٌّ عَلَى الصَّلَاةِ; when he says حَيٌّ عَلَى الْفَلَاحِ and they say حَيٌّ عَلَى الْفَلَاحِ; when he says اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ and they say اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ; and when he says لَا إِلَهَ إِلَّا اللهُ and they say لَا إِلَهَ إِلَّا اللهُ; Paradise becomes necessary for them.<sup>5</sup>

4. Whoever offers fajr salah and then sits remembering Allah Almighty until sunrise, Paradise becomes incumbent on him.<sup>6</sup>

5. Allah Almighty writes a good deed for whoever removes something from the path of Muslims which may cause them harm. And the one for whom Allah Almighty writes a good deed, He makes Paradise necessary for him.<sup>7</sup>

#### (Footnotes)

<sup>1</sup> Jāmi‘ al-Tirmidhī: 3404

<sup>2</sup> Sunan Ibn Mājah: 728

<sup>3</sup> Ibid

<sup>4</sup> Mirāt al-Manājīh, vol. 1, p. 415

<sup>5</sup> Sunan Kubrā li al-Nasā‘i: 9868

<sup>6</sup> Musnad Abī Ya‘lā: 1485

<sup>7</sup> Makārim al-Akhlāq, vol. 1, p. 157



# Statements *of the* Pious Predecessors

Mawlana Sayyid Imran Akhtar Attari Madani

## Statements of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ

1. No other sin will cause you as much harm as disgracing a fellow Muslim.<sup>1</sup>
2. If a sinner sits in the company of righteous people, it is hoped that he will become pious. If a good person sits in the company of evil people, he will be corrupted.<sup>2</sup>
3. A disciple will experience the sweetness of obedience when he begins to attain

happiness in compliance. This is because the veils are lifted from him in that joy and the station of proximity is awarded.<sup>3</sup>

4. It is forbidden to laugh and joke in a graveyard as it is a place of admonishment and not a place of amusement.<sup>4</sup>
5. Whatever a person attained was acquired through servitude. Therefore, a disciple should not oppose his spiritual guide's instructions in the slightest. He should listen attentively and fully act upon

whatever his spiritual guide instructs him concerning prayer, glorifications, litanies, etc. It is only when he does so that he will be able to reach at a spiritual station, because a spiritual guide is like a 'beautician', beautifying his disciple through encouraging him in that which brings about perfection in his state.<sup>5</sup>

6. A spiritual wayfarer should disassociate himself from the world first, followed by his inner-self, and then embark on the path of spiritual wayfaring. Otherwise, he is untruthful.<sup>6</sup>

7. At the time of Quranic recital and remembrance of Allah Almighty, if one is preoccupied in amusement, his heart should soften, he should fear Allah Almighty, and he should increase in certainty of faith.<sup>7</sup>

### The lush garden of Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ remains today

Sayyidunā Amīr Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ is from amongst the illustrious Companions رَضُوا اللَّهَ عَلَيْهِمْ أَجْمَعِينَ. It is reported in the authentic narration of Sunan al-Tirmidhī that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated for him, saying:

اللهم اجعله هاديا مهديا واهد به

“O Allah, make him a rightly guided guide and guide [people] through him.”<sup>8</sup>

No one will call any of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ a disbeliever or heretic except one who is a disbeliever or deviant himself. Allah Almighty divided the noble Companions into two categories. The first consists of those who spent and fought in the way of Allah Almighty prior to the conquest of Makkah, and the second consists of those who did so after the

conquest. It was then mentioned that Allah Almighty has promised both groups goodness and that He is well aware of all that which you will do, yet despite this, He has promised you all goodness.<sup>9</sup> The belief of the Ahl al-Sunnah وَنَكْفُ عَنْ ذِكْرِ الصَّحَابَةِ الْإِبْخِيرِ (We desist from mentioning the Companions except with good) is obligatory.<sup>10</sup>

### The beautiful garden of Attar

The one who delivers a sermon should not just be a warrior in the arena of words, rather he should have the mindset of acting according to what he says. If only we all gained the same mindset and became those who speak for their own rectification.<sup>11</sup>

It is permissible to recite and listen to the Prophetic ode composed by every Muslim who abides by Islam's teachings. However, because not every person possesses the ability to judge poetry according to the standards stipulated in Islam, safety lies in only listening to the compositions of reliable scholars of the Ahl al-Sunnah.<sup>12</sup>

#### (Footnotes)

<sup>1</sup> *Dalīl al-Ārifīn*, p. 52

<sup>2</sup> *Dalīl al-Ārifīn*, p. 56

<sup>3</sup> *Dalīl al-Ārifīn*, p. 50

<sup>4</sup> *Dalīl al-Ārifīn*, p. 18

<sup>5</sup> *Dalīl al-Ārifīn*, p. 03

<sup>6</sup> *Dalīl al-Ārifīn*, p. 48

<sup>7</sup> *Dalīl al-Ārifīn*, p. 24

<sup>8</sup> *Jāmi' al-Tirmidhī*: 3868

<sup>9</sup> *Fatāwā al-Razawīyyah*, vol. 29, p. 279

<sup>10</sup> *Fatāwā al-Razawīyyah*, vol. 29, p. 363

<sup>11</sup> *Naik Bannay or bananay kay Tariqay*, p. 207

<sup>12</sup> *Kufriya Kalimat ke baray mai suwal jawab*, p. 237



# Praise of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ by the Righteous

Maulana Hafiz Hafeez al-Rahman  
Attari Madani

The Prophetic Companions عَلَيْهِمُ الرُّضْوَانُ were granted many blessings by the final Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one of which were the supplications he made for them. Among the Companions for whom the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated by name was Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. On a number of occasions, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated for him in the following manner:

“O Allah, make him one who guides (*hādī*) and rightly guided (*mahdī*), grant him guidance and grant others guidance through him.”<sup>1</sup>

“O Allah, grant Mu‘āwiyah knowledge of the Book and wisdom, and protect him from punishment.”<sup>2</sup>

“O Allah, protect Mu‘āwiyah from devastation, and forgive him in this world and the hereafter.”<sup>3</sup>

“O Allah, grant him knowledge and forbearance.”<sup>4</sup>

Dear readers, remember that the supplications of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are unquestionably accepted by the Lord Almighty. Imam Ibn Hajar al-Haytamī al-Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ writes that the supplication of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is undoubtedly accepted for his nation, especially in favour of his Companions.<sup>5</sup>

Indeed, the noble individual who received such wonderful supplications and for whom the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed affection in statements like, “Mu‘āwiyah, I am from you, and you are from me”<sup>6</sup> and “Allah and His Messenger love Mu‘āwiyah,”<sup>7</sup> would be fondly remembered by many. Let us consider some statements of the Companions and pious predecessors about the excellence and rank of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.

## The opinions of Companions رَضِيَ اللهُ عَنْهُمْ

The second caliph of the Muslims, Sayyidunā ‘Umar b. Khaṭṭāb رَضِيَ اللهُ عَنْهُ said:

“You speak of the dominance of Caesar and Chosroes<sup>8</sup> even though you have Mu‘āwiyah among you.”<sup>9</sup>

On his return from Şiffin, the fourth caliph of Islam, Sayyidunā Ali رَضِيَ اللهُ عَنْهُ, stated:

“Do not think Mu‘āwiyah’s governance is bad, by Allah, when he will not be here, heads will fall to the ground like the fruit of wild gourd”<sup>10,11</sup>

Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ said:

1. Mu‘āwiyah is a *faqīh* (jurist).<sup>12</sup>

2. I have not seen anyone more accomplished in state governance than Mu‘āwiyah.<sup>13</sup>
3. Do not say anything to Mu‘āwiyah; he is the companion of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>14</sup>

Sayyidunā ‘Umayr b. Sa‘d رَضِيَ اللهُ عَنْهُ said, “Only remember Mu‘āwiyah with goodness.”<sup>15</sup>

Sayyidunā ‘Abdullah b. ‘Umar رَضِيَ اللهُ عَنْهُ once said, “I have not seen a greater commander after the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than Mu‘āwiyah.”<sup>16</sup>

Sayyidunā Sa‘d b. Abi Waqqāṣ رَضِيَ اللهُ عَنْهُ stated, “After Uthman, I have not seen anyone judge in accordance with the truth more than Mu‘āwiyah.”<sup>17</sup>

Sayyidunā Abū Dardā رَضِيَ اللهُ عَنْهُ related, “I have not seen anyone whose prayer resembles that of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than Mu‘āwiyah.”<sup>18</sup>

Sayyidunā Ka‘b b. Mālik رَضِيَ اللهُ عَنْهُ said, “No individual in this nation will ever match the way Mu‘āwiyah has governed.”<sup>19</sup>

### The opinions of pious predecessors

Sayyidunā Mujāhid رَضِيَ اللهُ عَنْهُ once said, “If you saw Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, you would say that he was rightly guided (*mahdī*).”<sup>20</sup>

Someone asked Sayyidunā Mu‘āfā b. ‘Imrān رَضِيَ اللهُ عَنْهُ,

“Is Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ greater or Sayyidunā ‘Umar b. ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ?”

On hearing this question, the noble Mu‘āfā was angered.

“Do you compare a [Prophetic] Companion to a Follower (*tābi*)? [Sayyidunā] Mu‘āwiyah was a Companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his relative through marriage, his scribe, and a protector of revelation (*wahy*) from Allah Almighty,” he responded vehemently.<sup>21</sup>

Sayyidunā Qabiṣah b. Jābir رَضِيَ اللهُ عَنْهُ said:

“I have not seen anyone more forgiving, further from ignorance, and more dignified than Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ.”<sup>22</sup>

Dear readers, the honour and rank of Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ is highlighted by the statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Companions رَضِيَ اللهُ عَنْهُمْ praise of him. Therefore, it is incumbent upon every Muslim to respect Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ as well as every other Companion.

Imam ‘Abd al-Wahhāb al-Sha‘rānī رَضِيَ اللهُ عَنْهُ writes:

“He who disrespects the Companions رَضِيَ اللهُ عَنْهُمْ, endangers his faith. Therefore, preventing this is necessary, especially in relation to Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ and [Sayyidunā] Amr b. ‘Āṣ رَضِيَ اللهُ عَنْهُ.”<sup>23</sup>

May Allah Almighty enable us to truly honour all the Companions رَضِيَ اللهُ عَنْهُمْ and strengthen our love for them.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### (Footnotes)

<sup>1</sup> *Jāmi‘ al-Tirmidhī*: 3868

<sup>2</sup> *Majma‘ al-Zawa'id*: 15917

<sup>3</sup> *Al-Mu‘jam al-Awsaṭ*: 1838

<sup>4</sup> *Khasā'is Kubrā*, vol. 2, p. 293

<sup>5</sup> *Taḥḥīr al-Jinān*, p. 11

<sup>6</sup> *Tārīkh Ibn ‘Asākir*, vol. 59, p. 98

<sup>7</sup> *Tārīkh Ibn ‘Asākir*, vol. 59, p. 89

<sup>8</sup> The Roman Emperor and Persian King respectively.

<sup>9</sup> *Tārīkh Ṭabarī*, vol. 4, p. 39

<sup>10</sup> Also called bitter apple; the scientific name is *citrullus colocynthis*.

<sup>11</sup> *Dalā'il al-Nubuwwah li al-Bayhaqī*, vol. 6, p. 466

<sup>12</sup> *Ṣaḥīḥ al-Bukhārī*: 3765

<sup>13</sup> *Musannaf ‘Abd al-Razzāq*: 21151

<sup>14</sup> *Ṣaḥīḥ al-Bukhārī*: 3764

<sup>15</sup> *Jāmi‘ al-Tirmidhī*: 3869

<sup>16</sup> *Al-Mu‘jam al-Kabīr*: 13432

<sup>17</sup> *Tārīkh Dimashq*, vol. 59, p. 161

<sup>18</sup> *Majma‘ al-Zawa'id*: 15920

<sup>19</sup> *Siyar A'lām al-Nubalā'*, vol. 4, p. 308

<sup>20</sup> *Al-Sunnah li al-Khallāl*, vol. 1, p. 438, *Raḥm*: 669

<sup>21</sup> *Al-Bidāyah wa al-Nihāyah*, vol. 5, p. 643

<sup>22</sup> *Siyar A'lām al-Nubalā'*, vol. 4, p. 308

<sup>23</sup> *Al-Yawāqīt wa al-Jawāhīr*, p. 334



# Key Historical Events of Rajab

Date	Event	For Further Information
6th Rajab 633 AH	Mu‘in al-Dīn Ḥasan Chishtī Ajmayrī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH - 1441 AH editions, and The Terrible Magician.
10th Rajab 33 AH or 63 AH	The Prophet's Companion Salmān Fārsī رَضِيَ اللهُ عَنْهُ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH edition.
12th Rajab 32 AH	The Prophet's paternal uncle ‘Abbās b. ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُمَا passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1439 AH edition.
13th Rajab	The fourth Caliph of Islam ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ is born.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH - 1444 AH editions, and Miraculous Wonders of Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ
15th Rajab 148 AH	Imam J‘afar Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH edition, and Blessings of Imam J‘afar Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ
22nd Rajab 60 AH	The Prophet's Companion and scribe of divine revelation Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH - 1440 AH editions, and Faizān-e-Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ
25th Rajab 101 AH	‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH edition, and Hazrat Sayyiduna ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ ki 425 Hikāyat.
25th Rajab 183 AH	Imam Mūsā Kāzīm رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah's Rajab 1438 AH edition.
Rajab 15 AH 1375 AH	Allah Almighty grants victory to the Muslims in the battle of Yarmuk, in which 41,000 Muslims defeated 600,000-700,000 Romans.	Monthly Magazine Faizan-e-Madinah's February 2022 edition, and Faizān-e-Fārūq-e-Azam رَضِيَ اللهُ عَنْهُ
Jumādā al-Ākhirah 36 AH	Sayyidunā Ṭalḥah b. ‘Ubaidullāh and Sayyidunā al-Zubayr b. ‘Awwām رَضِيَ اللهُ عَنْهُم are martyred.	Two booklets of Al-Madina tul Ilmiyyah: Hazrat Ṭalḥah b. ‘Ubaidullāh and Hazrat Zubayr b. ‘Awwām رَضِيَ اللهُ عَنْهُم

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

اٰمِيْن يَا خَاتَمَ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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One Story One Miracle

# Blessed Shirt

Sayyid Imran Attari Madani



“Grandad! Normally, people sit and drink ordinary water, and this is the sunnah. So, why do we drink this water standing?” Uncle Ahmad and Aunt Umm Fatima had returned just last week after performing umrah. Today, they came with dates from Madinah and Zamzam water, along with some other gifts for their nephews. When Grandad made the children drink Zamzam water, Umm Habiba recited الْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ after drinking and instantly asked this question.

Grandad smiled, “The reason for standing and drinking Zamzam water is something I will explain later. First, if anyone knows about the story of the Zamzam spring, please say!”

“Yes Grandad, I know it”, Suhayb said.

By Allah Almighty's command, Prophet Ibrāhīm عَلَيْهِ السَّلَام left his son Prophet Ismā'īl عَلَيْهِ السَّلَام and his mother Lady Hājar رَضِيَ اللَّهُ عَنْهَا near the Kaaba. At that time, neither were any people there, nor was there a source of water. When the water they had, ran out, Prophet Ismā'īl's عَلَيْهِ السَّلَام throat became dry due to thirst. Lady Hājar then ran between Safa and Marwah seven times, hoping to find someone who could provide water. Finally, by the miraculous touch of an angel's wing<sup>1</sup> or due to the blessed foot of Prophet Ismā'īl عَلَيْهِ السَّلَام, a spring emerged in that dry land, and its name is Zamzam.<sup>2</sup>

“Well done, son!”, Grandad exclaimed, “You have explained it correctly, and it seems like this is the blessing of Madani Channel which you watch with great interest.”

Suhayb added, “Yes, Grandad! I heard it on Madani Channel.”

Grandad continued:

So, the reply to Umm Habiba's question is, the reason why Zamzam water is drunk standing is because it is ascribed to Prophet Ismā'īl عَلَيْهِ السَّلَام, and it is considered honourable due to originating from his blessed foot.<sup>3</sup> Our beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank Zamzam water standing,<sup>4</sup> making this action a sunnah and an act of reward for us. Regarding this blessed water, there is a hadith, “Zamzam water is a cure for every illness.”<sup>5</sup>

“Wow! Grandad, this water is like medicine; whoever drinks it will be cured”, exclaimed Khubayb, who had been silent since drinking Zamzam water, but couldn't contain his excitement any longer.

“Yes, son! That's true. Let me tell you about another account regarding a water that can heal, which is indeed a miracle of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

Suhaib beamed, “Grandad, now we're talking!”

Grandad explained:

The father of Jābir was Sinān bin Ṭalq رَضِيَ اللَّهُ عَنْهُ. He came to the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and became Muslim. He then said: “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, please grant me a part of your shirt.” The Prophet ﷺ accepted his request and gave a piece of his shirt to him. Jābir رَضِيَ اللَّهُ عَنْهُ told his own son of how the piece of this blessed shirt was still with them. They would place it in water and have the ill drink the water with the intention of cure.<sup>6</sup>

Umm Habiba asked, “Grandad, why did he request a piece of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shirt?”

Grandad smiled:

The Companions of the Prophet رَضِيَ اللَّهُ عَنْهُمْ had immense love for him. They liked to preserve and keep the relics of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to gain blessings and remember him, just as Lady Asmā' رَضِيَ اللَّهُ عَنْهَا had a thobe. She once took it out and said, “This is the blessed thobe worn by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We wash it and give the water to the sick for them to drink so that they become well.”<sup>7</sup> Similarly, Sinān b. Ṭalq رَضِيَ اللَّهُ عَنْهُ had asked for a piece of the shirt out of love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is proven by the fact that at the time of requesting it, he mentioned that he would continue to gain comfort from it.<sup>8</sup>

Khubayb exclaimed, “سُبْحَانَ اللَّهِ! How amazing is the rank of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What amazing miracles he performed!”

#### (Footnotes)

<sup>1</sup> *Mirqāt al-Mafātīh*: 3364

<sup>2</sup> *Mirqāt al-Mafātīh*: 2625

<sup>3</sup> *Mirāt al-Manājīh*, vol. 1, p. 290

<sup>4</sup> *Ṣaḥīḥ Muslim*: 5280

<sup>5</sup> *Jāma' al-Jawāmi'*: 18373

<sup>6</sup> *Al-Khaṣā'is al-Kubrā*, vol. 2, p. 147

<sup>7</sup> *Ṣaḥīḥ Muslim*: 5409

<sup>8</sup> *Al-Khaṣā'is al-Kubrā*, vol. 2, p. 147

# Wordsearch

Rajab is the seventh month of the Islamic year. Many pious people passed away during this month, including Imam Ja'far Ṣādiq رضى الله عنه. His father was Imam Muhammad Bāqir رضى الله عنه, and his mother was Umm Farwah رضى الله عنها. His grandfather was Imam Zayn al-Ābidīn رضى الله عنه, and his great grandfather is Imam Ḥusayn رضى الله عنه.

Imam Ja'far Ṣādiq رضى الله عنه was an esteemed scholar. Many famous jurists gained knowledge from him, like Imam Abū Ḥanīfah, Imam Mālik, and Imam Sufyān Thawrī رَحِمَهُمُ اللهُ. He passed away on 15th Rajab 148 AH in Madinah and is laid to rest in Al-Baqi cemetery.

Dear children, find the five names listed below.  
They can be formed from top to bottom and right to left, like how the word "Tabi" is highlighted in the table.

1 Husayn

2 Baqir

3 Umm Farwah

4 Abu Hanifah

5 Malik

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



# Honey

Ahmad Raza Attari Madani

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate honey, and it was one of his favourite foods. It is a natural food with many benefits, owing to its richness in nutrients, iron, vitamins, and antioxidants. Its sweetness and pleasant smell make it an appealing food for people of all ages. These properties are the reason why it is known as a superfood.

The Quran explains how honey is a food of Paradise:

وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى<sup>ط</sup>

“And rivers of refined honey.”<sup>1</sup>

In Arabic, honeybees are known as *nahl*. There is a chapter in the Quran with the same name, in which Allah Almighty describes the excellences of honey Himself.

The Quran says:

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ<sup>ط</sup>

“A colourful liquid comes out of their bellies; there is healing therein for people.”<sup>2</sup>

## Exegetical points

In relation to this verse, *Tafsir Hasanat* says honey has four colours: white, yellow, red and black. Its colour depends on the honeybee’s age. White honey is produced by young honeybees, yellow from the middle-aged, red is from the old, and black from honeybees that work hard during old age.<sup>3</sup>

## The nature of honey

Fresh honey is initially solid (as honeycomb) before its liquid form.<sup>4</sup>

## Hadith regarding honey

There are many hadith in which honey is mentioned. Here are some of them:

1. Lady ‘Aishah رَضِيَ اللهُ عَنْهَا narrates of how the

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to consume honey when with Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stay with her for extended periods of time.<sup>5</sup>

2. She also reports of how he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked sweet things and honey.<sup>6</sup>
3. The Companion Jābir b. ‘Abdullah رَضِيَ اللهُ عَنْهُ said, “Some honey was given as a gift to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he shared it among us equally. I took my portion and asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, can I have another?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’”<sup>7</sup>
4. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Take hold of two cures as a necessity: honey and the Quran.”<sup>8</sup>
5. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ included honey amongst things which provide cure and remedy.<sup>9</sup>
6. As narrated by the Companion Abū Hurayrah رَضِيَ اللهُ عَنْهُ, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever consumes honey in three mornings of each month will not endure any serious calamity.”<sup>10</sup>
7. The Companion Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ explained:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was approached by a person who said, “My brother has an abdominal illness.”

“Let him have honey”, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed.

The person came for the second time, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ again said, “Let him have honey.”

The person came back for a third time and said, “I have given it to him (but it did not benefit him).”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Allah Almighty is truthful, and your brother’s stomach is lying. Let him have honey!” The person gave honey to his brother again, and the latter was cured.<sup>11</sup>

### Hadith commentary

It is proven the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ consumed honey and loved it greatly. It is a source of remedy, and it can be used as part of a treatment due to its nutritional benefits.

## Health benefits of honey

Honey has many health benefits, which is why it is used as a form of treatment across the world. Here are some of its benefits:

- Clears the voice, sharpens vision, and increases appetite.
- Cleans wounds and produces fresh flesh.
- Freshens the appearance.
- Increases intelligence.
- Treats cough and runny nose.
- Reduces fat.<sup>12</sup>
- Drinking a syrup made of peeled pine nuts and honey is beneficial for a productive cough.<sup>13</sup>
- Improves cholesterol levels.
- Reduces high blood pressure.
- Eliminates dandruff.
- An effective remedy for all types of coughs.
- Reduces weight.<sup>14</sup>

**Note:** Consult a qualified doctor before consuming any food or medicine.

### (Footnotes)

<sup>1</sup> Al-Quran, 47:15, translation from Kanz al-Īmān

<sup>2</sup> Al-Quran, 16:69, translation from Kanz al-Īmān

<sup>3</sup> Tafsīr Ḥasanāt, Sūrah Naḥl, verse 69, vol. 3, p. 637

<sup>4</sup> Khazāin al-Adwiyah, vol. 3, p. 56

<sup>5</sup> Ṣaḥīḥ al-Bukhārī: 4912

<sup>6</sup> Ibid: 5682

<sup>7</sup> Sunan Ibn Mājah: 3451

<sup>8</sup> Ibid: 3452

<sup>9</sup> Ṣaḥīḥ al-Bukhārī:5681

<sup>10</sup> Sunan Ibn Mājah: 3450

<sup>11</sup> Ṣaḥīḥ al-Bukhārī: 5684

<sup>12</sup> Khazāin al-Adwiyah, vol. 3, p. 59

<sup>13</sup> Kitāb al-Mufridāt, p. 211

<sup>14</sup> Health Wire Web

Children's hadith

# The virtues and importance of azan

Muhammad Javed Attari Madani

The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِذَا نَادَى الْمُنَادِي فُتِحَتْ أَبْوَابُ السَّمَاءِ وَاسْتُجِيبَ الدُّعَاءُ

“When the muezzin calls the azan, the doors of the skies are opened, and supplications are accepted.”<sup>1</sup>

The call summoning Muslims to prayer, which involves declaration of the words *Allahu Akbar*, is called the azan. It is an act of worship. Those who deliver and listen to it receive an abundance of reward. It contains many blessings and uproots fear. Wherever it is called, mercy descends and Satan flees.

Dear children, azan has great significance, so it must be respected. When azan is called in the masjid, stop

whatever you are doing and listen to it. Repeat what the muezzin says after he says it. This is a means of gaining good deeds and pleasing Allah Almighty. Du'ās are accepted after the azan is given.

Make sure to recite the specific du'ā' to be read after azan, although other du'ās can be made too. The du'ā' to recite after the azan is delivered can be found in the booklet *Blessings of Azan*.

May Allah Almighty grant us the ability to understand the importance of the azan and gain its blessings.

أَوْيُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

<sup>1</sup> *Mustadrak li al-Hākim*: 2048



# Raise your children to be brave

Dr Zahoor Ahmad Danish

I love my family, and I am sure the reader loves theirs. This is not a strange feeling. It is in our nature to feel this way. We may express love for children in different ways, but do parents raise their children well whilst focussing on their intellectual and psychological well-being? Think for a moment. If we—the parents—pass away, will our children be left to the mercy of other people? Should they live in fear, or is it better to enhance their character and make them brave and courageous? Inculcating bravery in a child involves the growth of confidence and enhancing the skills needed to tackle and solve problems. In light of psychological studies, medical advice, and experience, here are 12 ways in which you can instil mental fortitude in a child.

## 1. Unconditional love and help

Tell your children you love them and will support them no matter what. This method creates a secure base from which children can step out into the world with confidence.

## 2. Give them responsibilities

In order to develop maturity in children, give them

tasks and responsibilities that are suitable for their age.

## 3. Teach problem-solving skills

Enhance problem-solving skills in your children by discussing challenges and brainstorming possible solutions. Teach them about critical thinking and decision making. Inspire them to be confident and unafraid of making mistakes, as failure is part of the learning process.

## 4. Share personal experiences

Educate your children on how to be brave when faced with difficulties. Talk openly about how you overcame fear and took risks.

## 5. Praise effort

Encourage your children to do their best and praise their efforts, regardless of the outcome. Pay attention to their attitude and determination, and be motivational when necessary.

## 6. Emotional regulation

Help your children understand their emotions effectively and how to express them. Inform them



how to manage their emotions by teaching them breathing and relaxation techniques. If they are stressed or suffering from low self-esteem, recommend exercise.

### 7. Provide your children with new experiences

Introduce your children to new experiences and skills. Give examples of difficult scenarios and discuss possible solutions.

### 8. Read books on bravery

Give your children books that emphasise the importance of bravery, overcoming obstacles and facing fear. Discuss stories and their characters in order to build their courage.

### 9. Celebrate success

Celebrate the accomplishments of your child whilst adhering to Islamic law. Acknowledge their

progress and efforts in order to increase their confidence and motivation to face new challenges.

### 10. Encourage independence

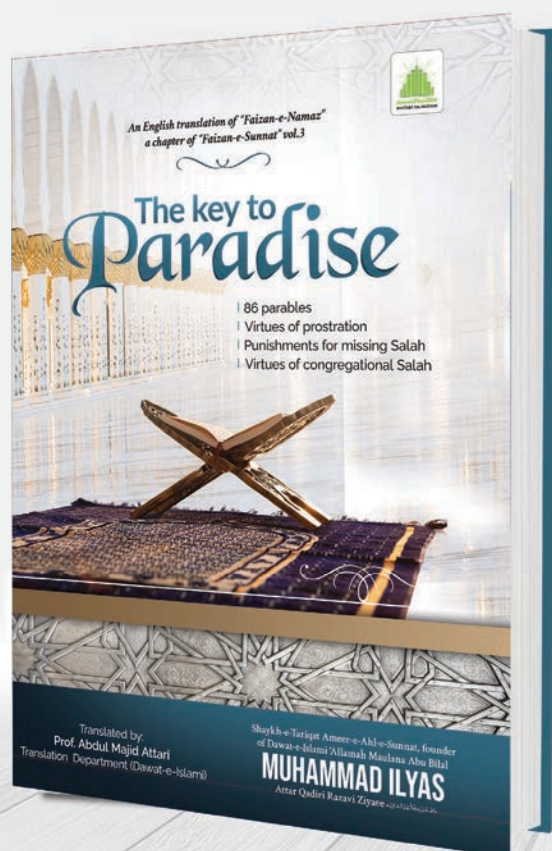
Allow your children to take responsibilities and make decisions that are suitable for their age. This helps in developing self-confidence.

### 11. Promote physical activities

Encourage your children to participate in sports and other physical activities. Physical challenges build mental resilience and bravery.

### 12. Maintain a positive environment

Create a positive and supportive environment at home in which your child feels safe to express himself.



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# THE MESSENGER'S CONDUCT WITH FEMALE COMPANIONS

(Second and final instalment)

Shehroz Ali Attari Madani



## Light-heartedness

A female Companion named Umm Ayman رَضِيَ اللهُ عَنْهَا came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mentioned that her husband was calling him. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Who? Is he the one with whiteness in his eyes?"

She replied, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! By Allah, there is no whiteness in his eyes."

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, "There certainly is whiteness in his eyes."

"By Allah!", she beamed, "There is nothing like this!"

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Is there anyone except that he naturally has whiteness in his eyes?"<sup>1</sup>

## Arranging the marriages of female Companions

Umm Ayman's رَضِيَ اللهُ عَنْهَا real name was Barakah b. Tha'labah. She was a freed maidservant of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After freeing her, he married her off to 'Ubayd b. Zayd al-Khazraj رَضِيَ اللهُ عَنْهُ. She gave birth to Ayman b. 'Ubayd رَضِيَ اللهُ عَنْهُمَا. Her husband was martyred in the Battle of Hunayn, after which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married her off to Zayd b. Hārithah رَضِيَ اللهُ عَنْهُ. From this marriage, Usāmah b. Zayd رَضِيَ اللهُ عَنْهُمَا was born.<sup>2</sup>

Dubā'ah b. al-Zubayr رَضِيَ اللهُ عَنْهَا was the daughter of the paternal uncle of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He married her off to Miqdād b. al-Aswad رَضِيَ اللهُ عَنْهُ.

Her children were 'Abdullah and Karimah رَضِيَ اللهُ عَنْهُمَا.<sup>3</sup>

## Marriages of female Companions in the Madīnan period

Umāmah bint Ḥamzah رَضِيَ اللهُ عَنْهَا was the daughter of the Prophet's uncle Ḥamzah رَضِيَ اللهُ عَنْهُ. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed her in the care of Ja'far b. Abi Ṭālib رَضِيَ اللهُ عَنْهُ and Asmā' bint 'Umayyās رَضِيَ اللهُ عَنْهَا. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also conducted her marriage with Salamah b. Abī Salamah رَضِيَ اللهُ عَنْهُمَا, the son of the Prophet's wife, Umm Salamah رَضِيَ اللهُ عَنْهَا.<sup>4</sup>

Fāṭimah b. Qays رَضِيَ اللهُ عَنْهَا was the sister of Ḍaḥḥāk b. Qays رَضِيَ اللهُ عَنْهُ. Her husband Abū Ḥafṣ b. al-Mughīrah رَضِيَ اللهُ عَنْهُ divorced her, and she subsequently received offers of marriage. She saw it necessary to take advice from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mentioned two offers had come, one from Jahm b. Hudhayfah and the other from Mu'āwīyah b. Sufyān رَضِيَ اللهُ عَنْهُمَا. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed her, "Jahm b. Ḥudhayfah is stern in temperament. As for Mu'āwīyah رَضِيَ اللهُ عَنْهُ, he has no wealth in his possession." He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then advised her to marry Usāmah b. Zayd رَضِيَ اللهُ عَنْهُمَا, which she did.<sup>5</sup>

## (Footnotes)

<sup>1</sup> *Subul al-Hudā wa al-Rashād*, vol. 7, p. 114

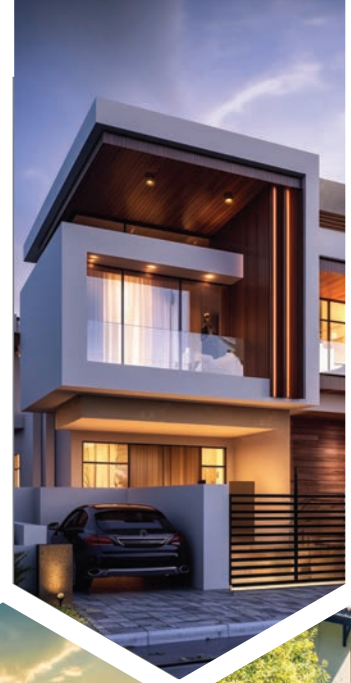
<sup>2</sup> *Ṭabaqāt Ibn Sa'd*, vol. 8, p. 179

<sup>3</sup> *Ibid*

<sup>4</sup> *Ibid*

<sup>5</sup> *Usd Al-Ghābah*, vol. 7, p. 248

# The Role of Women in Inheritance



Umm Milad Attariyyah

Disbelief, polytheism and erroneous practices were eliminated from many parts of the world through the arrival of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Detailed rulings were revealed concerning the wealth of orphans and the inheritance of females. Indeed, one of the great favours conferred upon women because of the arrival of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the establishment of their right to inherit.

Prior to Islam, not only were women deprived of the right to inheritance, but they were also treated as part of the inherited estate. Contrary to this, Islam entitled both males and females to shares in the wealth of inheritance.

Allah Almighty states:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ

الْوَالِدِينَ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٥١﴾

*For men, there is a share of inheritance from those assets that were left by parents and close relatives. For women, there is a share from that which was left by parents and close relatives, whether the inheritance is less or more; a specified share.<sup>1</sup>*

It is stated in the exegesis of this verse:

Women and children were not apportioned a share in inheritance in the age of ignorance. This norm was annulled by this verse. One also comes to know from this that giving inheritance to a son whilst depriving a daughter is a clear wrongdoing and in opposition to the Quran. Both are deserving of inheritance. From this, one can also gauge the importance of women's rights in Islam.<sup>2</sup>

It is said that the modern age is one of advancement. Yet, even in this age of progression, women do not receive inheritance according to their entitlement. Whether it be due to ignorance, negligence, or even oppression, rightful inheritors are deprived of their shares. It feels as though our lifestyle is dictated by the norms around us as opposed to Islam's teachings. Dowry is a part of tradition; perhaps that is why it is given. It is rarely heard that even the most poverty-stricken girl's wedding takes place without dowry. On the other hand, despite the obligation to distribute inheritance according to Islam's teachings, there is much negligence shown in this regard.

Sometimes, the excuse is offered that a girl's wedding was arranged with pomp, so she is not deserving of inheritance. In other instances, due to marrying again, a widow is deprived of her share of inheritance from the first husband's estate. According to Islam, a woman who is married to her husband at the time of his death, will be given her share from the inheritance. Even if she marries again after her waiting period, her right of inheritance remains.<sup>3</sup>

At times, daughters and sisters are instructed or pressured by relatives to forfeit their share and pardon it without first taking possession of it. Their share is not relinquished due to their merely pardoning of it. It is incumbent on men that they give women the share they are entitled to, and the womenfolk of the family should play a positive role in this too.

Keep in mind this hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ قَطَعَ مِيرَاثَ وَارِثِهِ قَطَعَ اللهُ مِيرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

“Whoever deprived an inheritor of his inheritance, Allah will deprive him of his inheritance of Paradise on the Day of Judgement.”<sup>4</sup>

As a woman, I request that women assist fellow women in acquiring their Islamic rights. If you are a

mother and your sons are deciding upon an unjust division, you can please Allah Almighty and prevent a family breakup by guiding them and acting justly amongst your children by avoiding favouritism. You can do this by instructing them to follow the commands of Allah Almighty and the teachings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If you are a sister-in-law, rather than encouraging your husband to usurp his sister's share, you can play a positive role in facilitating her right. Put yourself in their shoes. If you did not receive your portion from your father or mother's inheritance, or if after you, your daughter was deprived of her right, would that be acceptable to you?

When the issue of dividing inheritance presents itself, we should first contact Dar al-Ifta Ahl al-Sunnah for guidance and then split the inheritance accordingly. The division of inheritance should not be delayed at all. Every rightful inheritor should be given their share to do with it as they please. Delaying the division of inheritance causes complications with the passage of time. When inheritance is not divided, it can remain undivided for several generations, which results in it being at the disposal of and used by those that have no right to it. These individuals continue to take benefit whilst its rightful inheritors remain deprived. Goodness is in dividing inheritance according to Islamic rulings as soon as possible.

May Allah Almighty grant us the ability to act upon the advice that has been mentioned.

أُمِّينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

#### (Footnotes)

<sup>1</sup> Al-Quran, 4:7, Translation from Kanz al-Irfān

<sup>2</sup> Sirāṭ al-Jinān, vol. 2, p. 149

<sup>3</sup> Fatāwā Fayz al-Rasool, vol. 2, p. 728

<sup>4</sup> Mishkāṭ al-Maṣābiḥ: 3078

# WOMEN'S CORNER

Mufti Abu Muhammad Ali Asghar Attari Madani

## Wudu and ghusl when wearing kohl

**Question:** What do the scholars of Islam say regarding the validity of a woman's wudu or ghusl if she performs them whilst wearing kohl? Will she have to remove the kohl before wudu or ghusl?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is not *wājib* (necessary) or sunnah for water to reach the inner parts of the eye during wudu or ghusl. If a woman is wearing kohl whilst performing wudu or ghusl, both actions shall be entirely valid.

If kohl comes upon the outward corners of the eye or upon the eyelashes, this **must** be removed during wudu and ghusl, as washing the corners of the eyes and eyelashes is obligatory during wudu and ghusl.<sup>1</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Marrying a late husband's younger brother

**Question:** What do scholars of Islam say regarding the following: the husband of a woman with four children passed away. She has also completed her waiting period (*'iddah*). Can she marry her late husband's younger brother despite there only being a difference of four years in age between him and her eldest child?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is permissible for a woman to marry her late husband's younger brother provided there is no additional obstacle in doing so.

The Quran clearly explains *muḥarramāt*: women with whom marriage is perpetually disallowed and haram; the woman referred to by the questioner is

not included amongst this category. The fact that the brother of the deceased husband is younger than the woman referred to is not considered an obstacle in them getting married.<sup>2</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## When menstruation begins during a voluntary fast

**Question:** What do the scholars of Islam say about a woman who keeps a voluntary (*nafl*) fast, but begins to menstruate during it? Must she make up for this voluntary fast later or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Based on the scenario presented in the question, she must make up for this fast later.

It is stated in *Durr al-Mukhtār*, قاضتهما فحاضتهما ولو شرعت تطوعاً فيهما فحاضتهما قاضتهما – "If a woman begins menstruating whilst observing a voluntary fast or offering voluntary prayer, making up for them is compulsory upon her."<sup>3</sup>

Mufti Amjad 'Alī A'zamī رحمته الله عليه said, "If a woman begins to menstruate or her post-natal bleeding starts during a voluntary fast, said fast becomes invalid, and she must perform it again later. Making up for it is obligatory (*farḍ*) if the fast was obligatory, and necessary (*wājib*) if the fast was voluntary."<sup>4</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## (Footnotes)

<sup>1</sup> *Fatāwā 'Ālamgīrī*, vol. 1, pp.7 & 13; *Badā'ī al-Ṣanā'ī*, vol. 1, p. 19; *Fatāwā Razawiyyah*, vol. 1, p. 444

<sup>2</sup> *Fatāwā Razawiyyah*, vol. 11, p. 290 – *Fatāwā Fayz al-Rasūl*, vol. 1, p. 578

<sup>3</sup> *Durr al-Mukhtār ma'a Radd al-Muḥtār*, vol. 1, p. 533

<sup>4</sup> *Bahār-e-Sharī'at*, vol. 1, p. 382

Written whilst waiting for a flight at Dubai International Airport

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