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## Faizan-e-Madinah

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#### **Quranic Commentary**

PMufti Muhammad Qasim Attari

Continued – second and final instalment

#### The fifth style of encouragement

There is always some form of obstacle in us performing a good deed. Said obstacle can be internal or external. Allah has taught us what can become hindrances in spending in His way. Refuting external impediments and encouraging us to spend in His way, He declares:

#### ؖ ٱلشَّيْطنُ يَعِدُّكُمُ الْفَقُرَوَيَاْمُرُكُمْ بِالْفَحْشَاَءِ ۚ وَاللَّهُ يَعِدُّكُمْ مَّغْفِرَةً مِّندُهُ وَفَضْلًا <sup>\*</sup> وَاللَّهُ وَاسِعٌ حَلِيُحٌ (٢٢٨

Satan makes you fear poverty and commands indecency, and Allah promises you forgiveness from Him and grace; and Allah is Most-Bestowing, All-Knowing.<sup>1</sup>

The external obstacle to spending in the way of Allah is Satan. His Satanic whispers are to the tune of, "If you give charity, you will become poor yourself. Don't spend a penny." Allah warns us that Satan calls them towards miserliness, and He promises that if we spend in His way, He will bestow His grace and forgiveness upon us. We should also be aware He is endlessly generous. He will not let our wealth diminish due to our



charity, but instead bring about even more blessing in it.

have to bear the harms that come with miserliness.

#### The sixth style

The same way that Allah refutes the external obstacle in spending in His way, (the misgivings of Satan), He also mentions the internal causes and guides us in how to avoid it. The greed and miserliness of the carnal self (*nafs*) are these internal causes. Allah alerts to this blameworthy trait and announces glad tidings upon attaining salvation from it.

وَٱحْضِرَتِ الْأَنْفُسُ الشُّحَ

Humans are inclined to selfishness

As for whoever frees himself from this greed:

ؖۅؘڡٙڹؙ ؾؙ۠ۅ۫ٯٛٙۺؘۘڿۜ نَفۡسِهٖ فَأُولَ عِكَ هُمُ الْمُفۡلِحُوۡنَ ٢

And whosoever was saved from the greed of his soul, then it is they who are successful.<sup>2</sup>

The final Prophet حَلَّى اللَّهُ عَلَيهِ وَالبَهِ مَسَلَّمَ states about this blameworthy trait, "Avoid شُتَ (greed), as this certaintly destroyed those before you. It incited them to kill unlawfully and commit *harām* actions."

Miserliness is a huge obstacle in a person's path when they set out to give charity to please Allah.

ۿٙٱڹؙؾؙۿ؇۪ؖۅؙٛڵٵؚؾؙٮٛۼۅؙڹ*ڵؚؾ*ؙٮ۫ڣڠؙۅٛٵڣؽڛؘۑڽڶٵڵڵ۠؋<sup>3</sup>ڣؘؠٮ۬ػؙۿۯڡۜڹ يَّبُخَلُ ۚ وَمَنْ يَّبُخَلُ فَإِنَّمَا يَبُخَلُ عَنْ نَّفْسِهِ لْ

Yes, it is you who are called upon to spend in the way of Allah. So, some among you are miserly and whosoever is miserly is only miserly, against himself.<sup>4</sup>

Miserly people deprive themselves of the reward that comes with spending in charity; they deprive themselves of being prayed for by the poor, being loved by them, being recorded amongst the pious and generous, gaining closeness to Allah and residing in lofty stations of Paradise. They will also

#### The seventh style

There is also a cause behind the greediness and miserliness of the carnal self, which prevents a person spending in the way of Allah, and that is love of wealth. This is the root of many evils, and if removed from the heart, a person finds spending in the way of Allah becoming easy. For this reason, Allah condemns love of wealth and people's succumbing to this lowly characteristic in a manner befitting His divine wisdom, stating:

#### وَّ تُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿ ثَي

And you love wealth excessively.5

In accordance with the context of the verse, a characteristic of the disbelievers is being explained, in that they love wealth so intensely they do not wish to spend it. For this reason they do not respect orphans, feed the poor, or encourage others to give in charity. On the contrary, they take the wealth of others and usurp their lands, inheritance, and ownership; they even kill others for this purpose. Due to love of wealth, which is the root of corruption, they give rise to all types of discord.

Mentioning the heedlessness that comes due to chasing wealth, the latter's fleeting nature, as well as making us reflect upon the grave and Hereafter, Allah states:

The desire of amassing wealth has made you heedless. Until you saw the graves. Certainly, soon you will come to know. Then certainly, soon you will come to know<sup>6</sup>

لمبتحان الله ويحتريع سيتحان الله العظيم - Look at the benevolence, mercy, and grace of Allah! He explains the same ruling in differing ways for the rectification, success, and betterment of creation. This is that Quranic style regarding which Allah declares:

#### وَلَقَدُ صَرَّفُنَا فِيُ هٰذَا الْقُرْأَنِ لِيَذَّكُوُوْا

And we have certainly stated matters in this Quran in various ways that they may understand.<sup>7</sup>

Allah mentions words of counsel in differing styles in the Quran. At some places they come with proofs, at others with examples; sometimes with wisdom, sometimes with admonition. The foundational purpose of explaining in these varied styles is so mankind can find guidance and understand the truth.

This Quranic style is in concordance with the human psyche, as it speaks to people according to their understandings. Some people accept through evidence, some out of fear, and other by way of similitudes. Sometimes, the same person experiences different states, so it is beneficial to explain to him by causing him to become fearful at times and being gentle at other.

At the end of the verse cited in the opening, Allah declares:

وَاللَّهُ يَقْبِضُ وَيَب<u>ُصُ</u>طُ

#### And Allah lessens and makes abundant;8

This is because whisperings arise about the depletion of wealth through spending in the way of Allah, so to dispel this doubt, Allah mentions that He constricts provision for whomever He wills and expands it for whomever He wills. Increase and decrease are controlled by His power, and He has promised expanse for whoever spends in His way, so do not fear doing so. The One in whose path you are spending is benevolent as befits His glory and His treasures are endless.

The Companion Abū Hurayra جى الله عنه narrates that the final Prophet حَلَّ اللهُ عَلَيْهِ وَالهِ مَتَلَّه stated:

The treasures of Al-Raḥmān (Allah) are replete. He gives limitless mercies and bounties, such that 'giving throughout the' day and night has not reduced them in the slightest. Observe how much He has given since the beginning of the skies and earth. Yet, His treasures have not decreased.<sup>9</sup> May Allah remove greed, miserliness, and the love of wealth from our hearts! May He grant us His love, motivation for preparing for the Hereafter, and the ability to spend in His way.



- <sup>1</sup> Kanz al- 'Irfān, part 3, Al-Baqarah, verse 268
- <sup>2</sup> Kanz al- 'Irfān, part 28, Al-Hashr, verse 9
- <sup>3</sup> Saḥīḥ Muslim, p. 1069, hadith 6576
- <sup>4</sup> Kanz al- 'Irfān, part 26, Muḥammad, verse 38
- <sup>5</sup> Kanz al- Irfān, part 30, Al-Fajr, verse 20
- <sup>6</sup> Ibid, Al-Takāthur, verses 1-4
- <sup>7</sup> Ibid, part 15, Banī Isrā'īl, verse 41
- <sup>8</sup> Kanz al- Irfān, part 2, Al-Baqarah, verse 245 <sup>9</sup> Sunan Tirmidhi, vol. 5, p. 34, hadith 3056



## DAR AL-IFTA AHLAL-SUNNAH

## 1. Not raising the hands for the opening takbīr and sujūd al-sahw (the prostration of forgetfulness)

#### يَسْرِبُ الْمَدَيْنِ الْمَدَلِكِ الْوُهَابِ اللَّهُمَ هِدَايَةَ الْحَقَّ وَالصَّوَابِ

A: According to the principles of Islamic law, sujūd al-sahw is necessary when a *wājib* act of the prayer is left out forgetfully, and not when a sunnah or *mustaḥab* act is forgotten. Raising both hands for the opening takbīr is an emphasised sunnah and not wājib. Therefore, missing it forgetfully will neither necessitate sujūd al-sahw, nor will it be a sin. However, according to the ruling on emphasised sunnahs, although intentionally leaving out raising of the hands for the opening takbīr once or twice is not a sin, it is certainly censurable, and to make a habit of this without an excuse is a sin.

وَاللهُ أَعْلَمُ عَتَدَجَلٌ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

Answered by Mufti Fuzayl Raza Attari

### 2. Forgetfully reciting a sūrah in place of al-Fātiḥah

Q: What do the noble scholars of Islam say concerning the following: what will be the ruling if someone forgetfully began reciting another surah in place of al-Fātiḥah and then remembered?

#### يسم الله الرَّحنُنِ الرَّحيمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ دَالصَّوَابِ

A: If someone forgetfully began reciting another sūrah in place of al-Fātiḥah in the first two units  $(rak^{c}ah)$  of a *fard* prayer or in any unit of any other prayer, then the detail concerning this is as follows:

- If the worshipper remembers before reciting equal to the amount of time taken to offer a pillar of the prayer (which according to the precautious opinion is such a verse which comprises of at least six letters and not just one word) that he has not recited al-Fātiḥah, he should immediately begin reciting al-Fātiḥah and then recite a sūrah after it. In this case, the sujūd al-sahw will not be necessary.
- 2. If he remembers after reciting equal to or more than the amount of time taken to offer a pillar but before the  $ruk\bar{u}^{c}$  (bowing), he should recite al-Fātiḥah and then add a sūrah after it. In this case, he should perform sujūd al-sahw at the end of the prayer.
- If he recalls in rukū<sup>c</sup>, or after standing up from rukū<sup>c</sup> but before the sajdah, he should return, recite al-Fātiḥah, add a sūrah after it and repeat the rukū<sup>c</sup>. He should then perform the sujūd al-sahw at the end of the prayer.
- 4. If he does not remember before performing

Note that in the scenario of remembering before sajdah, if the recitation ( $qir\bar{a}^{\dagger}ah$ ) is not completed (i.e. al-Fātiḥah and a sūrah were not recited), this will be the intentional leaving of a wājib. Therefore, it will be necessary to repeat the prayer.

If the worshipper recalled in rukū (or after it) and completed the recitation standing, then the recital prior to the bowing will connect with that which is after it, and all this recital will be fard; the first bowing will not be considered. For this reason, if the rukū is not repeated, the prayer will become invalid (*fāsid*) due to leaving a fard. Therefore, if sujūd al-sahw is not performed where it is necessary, it will become wājib to repeat the prayer.

وَاللهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُوْلُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

Answered by Mawlana Muhammad Sarfaraz Akhtar Attari

Verified by Mufti Fuzayl Raza Attari

#### 3. Giving 'aqīqah after a child has passed away

**Q:** What do the noble scholars of Islam say concerning the following: can the 'aqīqah of a child be performed after he has passed away?

يسْمِ الله الرَّحَلُنِ الرَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِ مَايَةَ الْحَقَّ وَالطَّوَابِ

A: 'Aqīqah is performed upon the birth of a child as gratitude for this blessing granted by Allah. As this blessing is removed upon the child passing away—and alongside it the occasion of gratitude too—an 'aqīqah can only be performed during a child's life and not after his death.

والله أعْلَمُ عَزَوجَنَّ وَرُسُولُهُ أَعْلَم صلَّى الله عليه والموسلَّم

Answered by Mufti Fuzayl Raza Attari

## 4. Vowing to contribute to the building of a masjid

**Q:** What do the noble scholars of Islam say concerning the following: my friend took a loan from me some years ago. Despite many attempts,

I was unsuccessful in receiving the money. So, I took a vow that if I received the money, I would donate 10,000 rupees towards the construction of the central masjid in my city. Now that I have received the money, does shariah stipulate that it is necessary for me to fulfil the vow?

#### يسم الله الرحمن الرحيم ٱلجوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَ هِدَايَةَ الْحَقِّ وَالطَّوَابِ

A: From the conditions that make a vow binding is that the thing which was vowed should be *'ibādah* maqşūdah, and from its genus there should be a farḍ or wājib. Giving money for the construction of a masjid is neither 'ibādah maqşūdah, nor is there any farḍ or wājib from its genus, rather it is a recommended act. Therefore, in the scenario described in the question, shariah does not render it necessary for you to give money for the construction of the central masjid in your city. However, it is commendable if you do donate, for participating in the construction of a masjid is a rewardable deed.

والله أغلم عادة جَلاء كرسُولُهُ أعْلَم صلَّى الله عليه واله وسلَّم

Answered by Mawlana Muḥammad Sarfaraz Akhtar Attari

Verified by Mufti Fuzayl Raza Attari

#### 5. Conveying another person's salaam

**Q:** What do the noble scholars of Islam say concerning the following: if someone says to another person, "Convey my salaam to so and so," will it become necessary for him to convey this salaam?

بِسْمِ اللهِ الرَّحْلِنِ الرَّحِيْمِ ٱلْجَوَابُ بِعَوْنِ الْمَدِلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If someone says to another person, "Convey my salaam to so and so," it will become necessary for him to convey this salaam if he takes it upon himself to do so, i.e. he says, "Yes, I will convey your salaam." If he does not take it upon himself to do so, it will not be wājib upon him.

وَاللهُ أَعْلَمُ عَزْدَجَلَ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

Answered by Mufti Fuzayl Raza Attari

Lives of the prophets

## PROPHET SHU'AYB

#### Adnan Ahmad Attari

Select points regarding Prophet Shu 'ayb عليوالشلاء were described in the first instalment. Let us now discuss some facets of it in detail.

#### Childhood

His father was a scholar of Madyan who married a pious lady from the Amalekites. She went on to give birth to Prophet Shu'ayb. He was exceedingly beautiful in appearance and was granted profound intellect, spiritual insight, and immense knowledge. He would converse little, and mostly remained absorbed in contemplation.

#### His father's prayers

His father once saw his delicate body and said, "O Allah! You have increased the numbers of tribes and small groups in Madyan. Grant blessings in this small group of mine (i.e., in this son of mine)." The father then had a dream in which he heard someone saying, "Allah has placed blessing in your small group (i.e., your son) and made him the prophet of the people of Madyan."

#### The meaning of "Shu 'ayb"

In Arabic, the word شعيب means a small group.<sup>1</sup>

#### Worship and spiritual endeavour

After the passing of his father, he took his place and preoccupied himself in worship and spiritual endeavour. He attained superiority over the people of his era in ascetism and piety.<sup>2</sup>

#### Shepherding

He received a flock of sheep from his father in inheritance, from which he obtained many benefits.<sup>3</sup> He would shepherd them himself.<sup>4</sup>

#### Madyan and it's people

The people of Madyan traded in wheat, barley, and other foodstuffs.<sup>5</sup> They had two types of scales. When they purchased something, they would use functional scales and weights. Yet, when they would sell, they would use ones which were deficient, thereby deceiving people. Prophet Shu 'ayb grew up amongst them but stayed away from these injustices.<sup>6</sup>

#### His messengership

He once sat at the door of his home, making remembrance of Allah. A traveller came along and vented, "This nation oppresses people. I bought 100 dinars worth of goods from them. They took 100 dinars and more money on top, but when I later weighed what I had purchased, it was only worth 80."

Prophet Shu'ayb consoled, "Perhaps they made a mistake. Go back to them." The traveller revealed, "I did. They beat me up, swore at me, and shouted, 'In our city, this is our way." He then asked Prophet Shu'ayb for help. They went to the market and Prophet Shu'ayb questioned the people. They said, "This is the way of our ancestors." He declared, "This is not their way." He continued to admonish them, but they did not give the traveller his remaining goods. They then struck the traveller to the extent he began to bleed. Seeing all of this, Prophet Shu'ayb returned to his home.<sup>7</sup>

Angel Jibrīl then came to Prophet Shu'ayb and said, "Allah has made you a messenger for the people of Madyan and Aykah. He orders for you to call towards worshipping and obeying Him, and to forbid them from lessening in measuring and weighing."<sup>8</sup>

Prophet Shuʿayb would prohibit them from this and instruct them to believe in Allah, but they did not do so. They instead sat at pathways and said to passers-by, " Shuʿayb is a liar, and he will distance you from your religion."<sup>9</sup>

Repeatedly explained to the people

He declared to his people:

O my nation! Worship Allah! You have no god other than Him. Indeed, there has come to you a clear proof from your Lord. Measure and weigh fully, do not give people their things reduced, and do not spread discord in the earth after its reformation. That is better for you if you believe.<sup>10</sup>

The arrogant chiefs of his nation said, "O Shu'ayb! We shall most definitely banish you and the believers with you from our village or you will have to adopt our religion."<sup>11</sup> Prophet Shu'ayb replied, "Even though we detest it?" They said, "Yes, even so, enter into it." Prophet Shu'ayb responded, "Indeed, we would definitely 'be' ascribing a lie to Allah if we (the believers) adopt your religion after Allah saved us from it. And it is not for us that we accept your creed except that Allah, our Lord, wills."<sup>12</sup>

#### Warning against punishment

He also warned his nation in the following manner:

O my nation! Worship Allah. There is none worthy of worship for you other than Him. And Do not lessen in measure and weight. Indeed, I see you as affluent, and indeed I fear for you the punishment of the Day.13 Encompassing My nation! Complete the tasks of weighing and measuring with justice, and do not lessen the items of the people, and do not roam around the earth spreading discord.<sup>14</sup> That which remains from what Allah granted is better for you if you believe; and I am not a protector over you.15

<sup>8</sup> Ibid, p. 146

<sup>&</sup>lt;sup>1</sup> Nihayat al-Arab, vol. 13, p. 145

<sup>&</sup>lt;sup>2</sup> Ibid

<sup>&</sup>lt;sup>3</sup> Ibid

<sup>&</sup>lt;sup>4</sup> Al-Muntazam fī Tarīkh al-Mulūk wa al-Umam, vol. 1, p. 326

<sup>&</sup>lt;sup>5</sup> Nihayat al-Arab, vol. 13, p. 145

<sup>&</sup>lt;sup>6</sup> Ibid

<sup>7</sup> Ibid

<sup>&</sup>lt;sup>9</sup> Tafsīr Țabarī, vol. 5, p. 544, Al-A rāf

<sup>&</sup>lt;sup>10</sup> Al-Quran, part 8, Al-A 'rāf, verse 85

<sup>&</sup>lt;sup>11</sup> Al-Quran, part 8, Al-A 'rāf, verse 88

<sup>&</sup>lt;sup>12</sup> Şirāț al-Jinān, vol. 3, p. 376, amended

<sup>&</sup>lt;sup>13</sup> Al-Quran, part 12, Hūd, verse 84

<sup>&</sup>lt;sup>14</sup> Ibid, verse 85

<sup>&</sup>lt;sup>15</sup> Ibid, verse 86

## Remembering Our Pious Elders

Sha'bān is the eighth month of the Islamic calendar. From amongst the Companions, saints, and scholars that passed away in this month, 88 have been mentioned briefly in the Sha'bān editions of Monthly Magazine Faizan-e-Madīnah from 1438 AH - 1444 AH. A further 12 are mentioned hereupon.

#### THE COMPANIONS 🦇

Abū Mūsā Suhayl b. Baydā<sup>1</sup> Fihrī Qurashī was one of the first Companions. He initially migrated to Abyssinia before settling in Madina, and participated in all ghazwāt including the Battle of Badr. He passed away at the age of 40 whilst returning from the Expedition of Tabuk, in Ramadan 9 AH. The final Prophet مَلَى اللهُ عَلَيْهِ وَالهِ وَسَلَم performed his funeral salah.<sup>1</sup>

Abū Zayd Qays b. Sakan al-Ansārī hailed from the Banū 'Adī b. Najjār branch of the Khazraj tribe. Widely known as Abū Zayd, he was one of the Companions honoured with compiling the Quran during the worldly life of the Prophet إَصَلَى اللَّهُ عَلَيْهِ وَأَيهِ وَسَلَّم He also participated in the Battle of Badr and was martyred on the Day of Jisr Abī 'Ubayd (13th Sha'bān). He fathered no children.<sup>2</sup>

#### SAINTS OF ALLAH 🦇

3. Sayyid 'Abd al-Wahhāb Hassanī Yanbūï hailed from a family descending from the final Prophet (evidenced by his title of sayyid). He was born in Iran's city of Isfahan, on the 14th of Rabī al-Awwal 557 AH. He passed away on the 18th of Shaʿbān 699 AH in the coastal city of Yanbu, around 250km to the west of Madina. He was a scholar, shaykh, and devoted worshipper



who engaged significantly in calling to Islam and reformatory works. After the passing of his spiritual guide, he was the custodian of a Qādirī khānqah for 80 years. He was also a renowned saint who displayed saintly miracles and possessed spiritual insight.<sup>3</sup>

- Sayyid Bilāwal Shāh Qādirī Lahori was born in 976 AH in Sheikhupura, Pakistan, and passed away on the 28<sup>th</sup> of Sha'bān 1046 AH. His shrine is in Ghore Shah Sultan Pura Road, Lahore. He was a scholar of Islam, as well as a murid and spiritual successor Sayyid Shams al-Din of Qādirī. Founding an institute of Islamic study is one of his many achievements. He was also a saint reputed for his abundant recitation of the Quran and numerous saintly miracles.4
- 5. Sayyid Shāh Muşţafā Qādirī Bījāpurī was related to Shaykh 'Abd al-Qādir al-Jilānī. He was a leading saint in his time, a guide for all, and a possessor

of excellent character. Thousands of people attained recognition of Allah by his teachings. He passed away on the 13<sup>th</sup> of Sha'bān 1054 AH, and is buried in Bijapur, Karnataka, India.<sup>5</sup>

- 6. The saintly son of a saintly father, Shaykh Bahrām Chishtī Şābrī was born to the family of the grand shaykh, Jalāl al-Dīn Muhammad Pānipatī. He was a comprehensive scholar of both inner and outer sciences, his prayers were known to be accepted, and he manifested many saintly miracles. Upon the order of his father, he moved from the banks of the Jumna River to Bedoli in eastern Punjab, India, and spent the rest of his life there. He passed away on the 27<sup>th</sup> of Sha'bān 854 AH.<sup>6</sup>
- 7. Tāj al-Dīn, Sayyid Muhammad Shāh Jilānī Qādīrī was born in 1252 AH in the Paklara district of Rahim Yar Khan, and passed away on the 28th of Sha'bān 1318 AH. His shrine is in the chamber behind the Luni Sharif Dargah (Modhera, Kutch, Gujarat, India). He was an ancestor of the saints of Luni Sharif, a practising scholar, saint, and spiritual successor of Baghdad's naqīb al-ashraf.<sup>7</sup>

#### ISLAMIC SCHOLARS 🦀

8. Shaykh al-Islam, Abu Rajā<sup>I</sup> Qutaybah b. Saʿīd Thaqafī Baghlānī was born in 149 AH. Although he was initially a slave in the Banū Thaqīf tribe, obtaining knowledge of Islam and hadith made him an imam of his time. He studied hadith from the esteemed likes of Imam Mālik, Imam Layth, and Sufyān b. 'Uyayna.

He was a truthful and prolific narrator of hadith. He spread the knowledge of hadith in the sacred regions of Hijaz, Kufa, and Baghdad. Scholars the calibre of Imams Bukhari and Muslim studied this subject under his supervision. Allah blessed him with both internal and external beauty. He passed away on the 2nd of Shaʿbān 240 AH.<sup>8</sup> He was a reliable narrator who passed away on the 4th of Sha'bān 245 AH.<sup>9</sup>

- 10. Sayyid Muhammad Charāgh Shāh Bukhārī was born in the Bokan district and division of Gujarat and passed away in Sha'bān 1304 AH. He was buried at his birthplace. A student of Şadr al-Dīn Āzurdah Dihlawī, he was also prominent scholar, and imam of a masjid in Gujarat.<sup>10</sup>
- II. Mufti Ghulām Muhammad Mahesar Qādirī was born to a scholarly household in 1248 AH, in Goth Kamal Dero, district Khairpur Mirs, Sindh. He passed away on the 10th of Sha'bān 1358 AH and was buried in his birthplace. He was a distinguished scholar, teacher, mufti, spiritual guide, and owner of a vast library. He was also a murīd, student, and successor of Ghulām Şiddīq Shahdād Kotī.<sup>11</sup> (Anwaar-e-Ulama-e-Ahlesunnat Sindh,p.584-588)
- 12. Shaykh al-Quran, 'Abd al-Ghafūr Hazārvī was born on the 9th of Dhū al-Hijjah 1329 AH in Chhamba Pand, Haripur, Hazara, Pakistan. He passed away on the 7th of Sha'bān 1390 AH in Wazirabad, Gujranwala, Punjab.

He was a scholar of the intellectual and transmitted sciences, a graduate of Dar al-Uloom Manzar-i-Islam (in Bareilly), a student and murīd of Pir Mehr 'Alī Shāh, and successor of Mufti Hāmid Razā Khān. He was also an erudite scholar, a mesmerising speaker, an accomplished poet, profound thinker, leader of Tahrīk-i-Pakistan and Tahrīk Khatm-i-Nubuwwat, and amongst the notable elders of the Ahl al-Sunnah.<sup>12</sup>

<sup>9.</sup> The hadith narrator, Abū Ishāq Ismā'īl b. Mūsā Kūfī Fazārī was a resident of Kufa. After acquiring knowledge of hadith from the scholars of Iraq, he travelled to Damascus, Syria. After returning, he settled in Kufa and began teaching hadith. Illustrious scholars such as Imam Tirmidhī, Abū Dāwūd, and Ibn Mājah Qazwīnī learnt from him.

<sup>&</sup>lt;sup>1</sup> Al-Ṭabaqāt al-Kabīr, vol. 3, p. 384; Sharḥ Zurqānī 'alā al-Mawāhib, vol. 11, p. 133

<sup>&</sup>lt;sup>2</sup> Al-Istīʿāb, vol. 3, p. 353; Tarīkh Ṭabarī, vol. 3, p. 152

<sup>&</sup>lt;sup>3</sup> Tadhkirah Mashā'ikh Qādiriyyah Fādiliyyah, pp. 100-101

<sup>&</sup>lt;sup>4</sup> Encyclopedia Awliyā-i-Kirām, vol. 1, pp. 184-187

<sup>&</sup>lt;sup>5</sup> Tadhkirat al-Ansāb, p. 102

<sup>&</sup>lt;sup>6</sup> Encyclopedia Awliyā-i-Kirām, vol. 3, p. 70

<sup>7</sup> Tadhkirah Sādāt-i-Lūnī Sharīf o Sūjā Sharīf, pp. 258-259, 273

<sup>&</sup>lt;sup>8</sup> Siyar A'lām al-Nubalā', vol. 9, pp. 321-327; Al-A'lām by Zurkānī, vol. 5, p. 185

<sup>&</sup>lt;sup>9</sup> Siyar A'lām al-Nubalā', vol. 9, p. 432; Bughyat al-Ṭalab fī Tarīkh Ḥalab, vol. 4, p. 1831; Kitab al-Thaqāt by Ibn Hibbān, vol. 5, p. 63

<sup>&</sup>lt;sup>10</sup> Adīb Gohar Afshān Sayyid Nūr Muhammad Qādirī, p. 15

<sup>&</sup>lt;sup>11</sup> Anwār-i-Ulamā-i-Ahl-i-Sunnat Sindh, pp. 584-588

Faizān-i-Shaykh al-Qurān, pp. 126, 142, 643

#### Young Companions

Dear readers, the Prophet سَنَاللَه عَلَيَه وَالبَه وَسَنَام said, سَنَوْنُ "Sha'bān is my month." (*Jāmi' al- Ṣaghīr, p.301, Hadith 4,889*) Not only is this blessed month of Sha'bān connected to the noble Prophet صَلَى اللَه عَلَيه وَاللَّه عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ by reading about Imam Husayn's childhood.

#### **Brief Introduction**

He is the son of *Sayyidatunā* Fāṭimah and *Sayyidunā* 'Alī رَضِىَ اللَّهُ عَنْهُمَا, the brother of Imam Ḥasan, and the grandson of the Prophet حَلَّى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمُ . He was born on the 5<sup>th</sup> of Sha 'bān, 4 AH, in the city of Madinah. (*Mu'jam al-Ṣaḥābah li al-Baghawī, vol.2, p.14*)

#### Honoured after Birth

Sayyidunā Abū Rāfi<sup>6</sup> توني الله عنه narrates that when Imam Husayn توني الله عنه was born, the Prophet منه recited the adhan in his ears. (Mu<sup>c</sup>jam al-Kabīr, vol.1, p.313, Hadith 926)

Smam, Owais Yameen Attari

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#### The Prophet's Grandson

#### Taḥnīk and Naming

The Prophet حَقَّ اللَّهُ عَلَى مِوَاللَّهُ مَعَلَى performed his taḥnīk, named him Ḥusayn and affectionately referred to him as his son. (Musnad al-Bazzār, vol.2, p.315, Hadith 743, Mustadrak, vol.4, p.154-155, Hadith 4,826-4,829)

#### 'Aqīqah

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم performed the 'aqīqah for Imam Ḥusayn مَلَّى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّم instructed Sayyidatunā Fāṭimah رَضِى اللَّهُ عَنْهُ to shave his head and give silver equal to the weight of his hair in charity. (al-Nasā'ī, p.688, Hadith 4,225, al-Tabaqāt al-Kabīr by Ibn Sa<sup>c</sup>d, vol.6, p.355)

### Being Carried on the Prophet's Shoulders

Sayyiduna Abū Hurayrah رَضَى اللَّهُ عَنَّهُ prophet رَضَى اللَّهُ عَلَيَهِ وَالِهِ وَسَلَّم of the house with Imam Hasan and Imam Husayn; he عَلَيْهِ وَالِهِ was carrying Imam Hasan on one shoulder and Imam Husayn on the other, taking turns to kiss each one until they reached us. (*Mustadrak*, vol.4, p.156, Hadith 4,830)

#### Compassion and Love of the Prophet

Sayyiduna Abū بوی الله narrates, "We were offering 'Ishā' prayer with the Prophet المنابع. When he went into prostration, Imam Ḥasan and Imam Ḥusayn climbed onto his back. Upon raising

his head from prostration, the Prophet gently removed them with his hands. When he prostrated again, they did the same. The Prophet completed the prayer and placed them on his thighs. I came to the Prophet and said, 'O Messenger of Allah! Shall I take them to their mother?' 'No', replied the Prophet. Then, a flash of light appeared, and he instructed them to go to their mother. The light remained until Imam Hasan and Imam Husayn entered the house." (Musnad Ahmad, vol.3, p.592, Hadith 10,664, Mustadrak, vol.4, p.158, Hadith 4,835)

#### Virtues and Merits

The beloved Prophet ملى الله عليه واله وتدام placed Imam Husayn رضي الله عليه واله وتدام in his lap, smelt him, embraced him, wrapped him in his blessed cloak, declared him the leader of the youth of Paradise and referred to him as "my flower in this world." (Musnad Ahmad, vol.10, p.184, Hadith 26,602, al-Tirmidhī, vol.5, p.426-433, Hadith 3793-3812)

The Prophet مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said, "Husayn is from me, and I am from Husayn. Allah loves the one who loves Husayn." (al-Tirmidhī, vol.5, p.429, hadith 3,800) Upon the request of Sayyidatunā Fāṭimah وَضِي اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَالَهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَهُ عَلَيْهُ وَاللَهُ عَلَيْهُ وَالَهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَالَهُ وَالَهُ وَالَهُ وَالَهُ وَ

#### Leave useless talk

There are many Hadith reported by Imam Husayn (مَضِيَ اللَّهُ عَنْهُ اللَّهُ عَنْهُ (al-Işābah fi Tamyīz al-Ṣahābah, vol.2, p.68) In one Hadith, he narrates that the Prophet said, "The beauty of a person's Islam is to leave futile and unbeneficial speech." (Musnad Aḥmad, vol.1, p.429, Hadith 1,737)

#### Martyrdom

At the time of the Prophet's passing away, Imam Ḥusayn رَفِيَ اللَّهُ عَنَهُ was approximately 6 years and 6 months old. He رَفِيَ اللَّهُ عَنَهُ was martyred at the age of 56 years and 5 months on the 10th of Muharram, 61 AH. (*Mustadrak, vol.4, p.172, Sawaneh-e-Karbala, p.170*)

May Allah's mercy be upon him, and may we receive forgiveness without accountability for his sake.

امِين بِجَالِا حَاتَم النَّبِين صلى الله عَلَيْه وَالهِ وَسَلَم

Note:

To learn more about the biography of Imam Ḥusayn زَضَ اللَّهُ عَنَّهُ;

- read Maktaba-tul-Madinah's 41-page booklet named, The
- Miraculous Wonders of Imam Husayn".



Head of the Dawat-e-Islami's Central Executive Committee, Muhammad Imran Attari

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The only religion loved and accepted by Allah is Islam. It greatly honours the sanctity of human life and considers the unjust killing of an innocent person as a gravely severe sin. Just as Islam prevents other vices, it also strictly forbids its adherents from killing anyone unjustly.

#### Allah states in His Quran:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ \*

And do not kill the life Allah has forbidden except with justice.<sup>1</sup>

Islam teaches us that taking the life of someone without sanction of Islamic law is tantamount to the murder of all humanity. A murderer disregards the rights of Allah and mankind, and breaches the boundaries of Islamic law. If someone saves a life instead, by stopping another being killed or dying from drowning, burning, hunger, or anything else; the person who saves one life is considered to have saved the lives of all humanity. Allah announces:

#### ػؖؾٞڹؙٮٙٵؘؘۜۛۛۛۛۛؾڵۑڹٙؽٙٳۺؙڗۜٳٙٷؚؽڶٲڹۧٛڶؙڡٙڹ۠ڨؘؾۜڶٮؘؘڣ۠ۺؖٵؠؚۼؘؽڔٮؘڣ۠ڛٟٲۅ۫ ڣؘ؊ٳۅڣۣٵڵٲۯۻؚڣؘػٲڹۜٛؠؘٵۊؘؾؘڶٵڶڹۜٛٵڛؘڿؠؽؙؚۼٵؗٝۅٙڡؘڹ۫ٲڂؽٵۿٵ ڣؘػٲڹۜٛؠٙٲٲڂؽٵٵڵڹٞٵڛؘڿؠؽؚ۫ۼٵ

We prescribed for the Children of Israel that whosoever killed a life without it being for a life (taken) or discord within the earth, then it is as if he killed humanity. And whosoever saved a life, it is as if he saved mankind.<sup>2</sup>

This applies to Muslims just as it did to Banī Isrā'īl, as rulings ordained upon preceding nations which have reached us without abrogation are also applicable to us. This verse exemplifies the foundational teachings of Islam concerning value of human life. It also makes apparent the extent to which Islam is a way of life that embodies peace and security. In this is admonition for those who conceal the original teachings

> of Islam and attempt to mar it with the false notion of 'supporting plunder and killing'.<sup>3</sup>

Explaining the punishment reserved in the Hereafter for whoever unjustly kills a Muslim, Allah declares:

12

#### وَمَنُ يَتَقْتُلُ مُؤْمِنًا مُتَعَبِّدًا فَجَزَآ وُلاَجَهَنَّمُ خَلِدًا فِيهَا وَ غَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَاعَدَ أَعَدَّ لَهُ عَذَابًا عَظِيْمًا (٥٣)

And whosoever kills a Muslim intentionally, then his retribution is Hell; he will reside therein for a lasting phase, and Allah has placed His wrath upon him, and deprived him of mercy; and He has prepared severe punishment for him.<sup>4</sup>

The extent of the importance and sanctity of human life in Islam can also be gauged from the fact that when the Prophet of Islam حَلَّ اللَّهُ عَلَى وَاللَّهُ وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ وَاللَّهُ عَلَى وَاللَّهُ وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ وَاللَّ

The Prophet Muhammad حَلَّى اللَّهُ عَلَيهِ وَاللَّهِ وَسَلَّمُ also forbade people from this vice by conveying various warnings of punishment concerning it. Enclosed are three hadith relating to this.

- "Avoid the seven things that bring ruin." The Companions مهي الله عنهه enquired, "O Allah's Messenger! What are they?" He explained 'during the process of mentioning them', "...to unlawfully take a life Allah has made forbidden to kill..."6
  - If those of the sky and earth gathered to kill a Muslim, Allah would cast them into Hellfire upon their faces.<sup>7</sup>
- 3. The killed will come forth on the Day of Judgement with their head in one hand and whilst holding the neck of their killer in the other. Blood will be flowing from their veins. He will come to the 'Arsh and say to Allah, Lord of all worlds, "This is the person who killed me." Allah will say, "You are destroyed," to the killer, who will then be taken to Hell.<sup>8</sup>

A person sometimes directly helps a murderer in an unjust killing, whilst on other occasions, someone arranges for another to carry it out. Both types of people should learn a lesson from the following two hadith of the beloved Prophet حَلَى اللَهُ عَلَيُهِ وَالهِ وَسَلَّمَ.

Whoever assists in the killing of a believer even with half a word, shall meet Allah on the Day of Judgement with ایٹ ٹِنْ زَعْمَةِ الله "Hopeless of Allah's mercy" written between his eyes.<sup>9</sup>

2. The fire 'of Hell' has been divided into seventy parts. Sixty-nine of them are for those who order killing, whilst one is for the killer.<sup>10</sup>

The Companion Abū Dardā' موى الله عنه said:

On the Day of Judgement, the killed shall be sitting. He will seize his killer when the former passes by and then request to Allah, "O Lord, ask him why he killed me." Allah will declare, "For what reason did you kill him?" The killer will say, "So-and-so ordered me to." Both the killer and he who ordered him will then be punished.<sup>11</sup>

My heartfelt plea to every person who values human rights and explains them to others, as well as to those who are responsible for upholding said rights, is that we should endeavour to prevent the unjust killing of people. As human beings, we should respect and protect others.

May Allah grant us all the ability to act upon this message and convey it to others.

امِين بِجَاوِ خَاتَمِ النَّبِين صَلَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم

- <sup>1</sup> Kanz al-'Irfān, part 8, Al-An'ām, verse 151
- <sup>2</sup> Ibid, part 6, Al-Mā'idah, verse 32
- <sup>3</sup> Şirāț al-Jinān, vol. 2, p.420
- <sup>4</sup> Kanz al-'Irfān, part 5, Al-Nisā', verse 93
- <sup>5</sup> Al-Quran, part 30, Al- Mumtahanah, verse 12; Şahih Bukhāri, vol. 4, p. 359,
- hadith 6873; Şaḥīḥ Muslim, p. 726, hadith 4461
- <sup>6</sup> Şaḥīḥ Bukhārī, vol. 2, p. 242, hadith 2766
- <sup>7</sup> Mu'jam al-Şaghīr, vol. 1, p. 205
- <sup>8</sup> Mu'jam al-Awsaţ, vol. 3, p. 170, hadith 4217
- <sup>9</sup> Sunan Ibn Mājah, vol. 3, p. 262, hadith 2620
- <sup>10</sup> Musnad Aḥmad, vol. 38, p. 165, hadith 23066
- <sup>11</sup> Shu'ab al-Īmān, vol. 4, p. 341, hadith 5329

## REASONS FOR THE RANK AND NOBILITY OF SCHOLARS

Mufti Muhammad Qasim Attari

A nyone with an interest in academia is aware that both Quran and hadith profoundly describe the honour of the people of knowledge.

What is Right After All?

عليه الستلام Angels prostrated to Prophet Adam when the extent of his knowledge was made journeyed to عليه السقلام journeyed to Prophet Khidr عليه السقلام to seek knowledge. The people of knowledge offered advice to those impressed by Qārūn's worldly status and booming wealth. Lugman the Wise sea exhibited immense wisdom and mental اللهعنه acumen. Āsif b. Barkhiyā مَضِيَاللَّهُ عَنْهُ performed a saintly miracle through his knowledge of the Book. Above all, the most knowledgeable of صلَّى اللهُ عَلَيْهِ وَالهِ creation, the Prophet Muhammad was instructed by Allah to make du'ā' for وَسَلَّم an increase in knowledge. This alone suffices in highlighting the immense status afforded to knowledge and the knowledgeable.

As is clear, scholars of Islam harbour high ranks in the court of Allah. It is also clear every rank has a reason. For example, the rank of martyrs are due to them sacrificing their lives for Allah's sake. The rank of worshippers is because they sacrifice their sleep and rest. In the same vein, there are reasons for the rank held by people of knowledge. One is the nobility of knowledge itself, which confers honour upon whoever possesses it. Another is the fact they spend their lives in teaching, propagating, and preserving Islam. Anyone who makes effort for this religion is beloved by Allah.

Consider a teacher instructing his students to complete a task, yet they remain heedless in their distractions. If a student stands up and tries to instil in them the mindset that they should obey their teacher, study with effort, and fulfil their academic tasks, etc., their teacher will be very pleased with his endeavour. Another example of this is those who bring peace and harmony to a nation, eliminating tribulations and conspiracies in the process. They also earn repute to the nation by their virtuous actions. Such people are declared heroes and shown great respect.

Scholars fit the description of both previous scenarios. Moving the discussion along, we also find Allah has decreed many rulings for His creation regarding belief, worship, character, and daily affairs. He ordained for us to believe He alone is worthy of worship, as well as to believe in all His prophets, books, and angels, etc. We are to worship Him, offer salah, fast, perform hajj, pay zakat, and to recite, understand, and act upon the Quran.

We must fulfil the rights of creation and show good conduct to our parents, siblings, wives, husband, children, neighbours, people in general, and even animals. We are told to purify our heart from arrogance, envy, hatred, ostentation and love of the world, and adorn it with qualities such as sincerity, *tawakkul*, abstinence, contentment, patience, gratitude, love of Allah, etc. These divine rulings are for all humans on Earth.

Yet, the state of humanity is before everyone. Billions of people adhere to one corrupt creed or another; some are atheists, others polytheists, etc. This is the same state with regard to worship. The waywardness of those who disbelieve is visible, but how many pious people are there amongst the believers? This is not hidden either. There is severe negligence regarding the rights of people, and widespread murder, oppression, persecution, bribery and other forbidden acts. Many suffer from spiritual ailments like arrogance, envy, love of wealth and longing for worldly desires. If you search for sincerity, reliance on Allah, patience, and gratitude, it is only the names of saints that present themselves. Ostentation, total reliance on outward means, impatience, and ingratitude are rife otherwise.

In short, on one side we have the rulings of Allah, and on the other we have the heedlessness and misdeeds of creation. In such a state, it is the scholars of religion that call people towards Allah, encourage them to act upon His commands, study and teach sacred knowledge, and recite the Quran. They also teach others how to do this. It is they who explain legal rulings, clarify the difference between *halāl* and *harām*, elucidate creedal points, save from deviance, remind of death, the grave, and the Hereafter, and direct people towards rectifying their actions.

In a nutshell, they are able bodied humans like other people. If they wished, they could amass wealth, engage in frivolity, abandon Islamic law, and chase fleeting desires. Instead, they are busy in learning Islam, teach it to others, and work for this religion. When scholars of Islam have sacrificed their lives for the sake of Allah, He in turn has raised their ranks.

#### يَرْفَعِ اللَّهُ الَّذِيْنَ أَمَنُوا مِنْكُمْ وَالَّذِيْنَ أُوْتُوا الْعِلْمَ دَرَجْتٍ

you and those who were granted knowledge.<sup>1</sup>

This is why Satan and his cohorts dislike scholars; simply because Allah loves them. The final Prophet عَلَى اللَّهُ عَلَيه والموتسلَّه stated, "A scholar and jurist is weightier upon Satan than a thousand worshippers."<sup>2</sup>

This means Satan is not harmed by one thousand worshippers the way he is by a single scholar. A worshipper strives for his personal salvation through worship, whereas a scholar strives for the salvation of hundreds, thousands, and sometimes millions. A scholar not only saves himself from the attack of Satan, he also struggles to save others and stands up against Satanic plots. This is why Satan is troubled even more by him.

As hadith tell us, Satan is hurt more due to one scholar a thousand fold. This is something we know and believe in with absolute certainty, yet we are not able to see it. If we wish to see the complete truth of this hadith, we only need to observe devils in human form, like those who propagate atheism, spread indecency, and defend so-called "enlightened thinking." Such people fulfil the objectives of Satan, so the scholars refute them verbally and in writing. Due to this, these representatives of Satan spew their vitriol against scholars and retort. If someone tries to draw a person away from obeying Allah, scholars become angry as they are servants of Allah Himself. At the same time, when scholars take people away from following Satan, the latter's followers begin to dislike them.

In any case, we will say, "To you belong your actions and to us ours." On the Day of Judgement, we will see who shall be given honour by being kept close to the truthful prophets and messengers متيه (, and who is humiliated alongside Satan, the enemy of Islam.

Allah will raise the ranks of those who believe among

 <sup>[</sup>Kanz-ul-'Irfan (translation of Quran)] (Part 28, Surah Al-Mujadilah, Verse 11)
 <sup>2</sup> Sunan Ibn Mājah, vol. 4, p. 312, hadith 2690



Shahroz Ali Attari Madani (Part 1)

When the light of Islam spread from Mecca to Madina and beyond, not only did people from Arabia and non-Arab regions individually start to visit the Prophet and the prophet and the prophet also came in the form of delegations. Some were coming to embrace Islam, some to learn about the religion, some to seek solutions to their problems, some to cool their eyes by beholding the Prophetic countenance, some to attain the blessings of  $du^c\bar{a}^i$ , and others to immerse themselves in a plethora of bounties.

Our beloved Prophet ملى الله عليه وَاله وَسَلَم showed compassion, blessings, kindness, and mercy to those who came to him. Let us observe the various approaches adopted by the Prophet other meeting with delegations.

#### Unique manner of rectifying

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The Messenger of Allah ملى الله عليه والبه وتسلم was very conscientious about rectifying the arriving delegations. His manner of reformation was so gentle that the addressees would be ready to accept his words without any objections, as was the case with

a delegation of 80 people from the who visited him. The leader of this Ash'ath b. Qays, who was renowned M'adī Karib زيني الله عنه. He was a ruler Banu Kindah tribe delegation was by the title of of his area, and his

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companions were influential people too. Although all of them had accepted Islam, they were wearing silk. Thus, they entered Madina with all of them having wrapped shawls on their shoulders with edges embroidered with silk. The Prophet من الله عليه والله وسلّم asked, "Have you not accepted Islam?" They replied, "O Messenger of Allah ! هل الله عليه والله عليه والله والله

#### **Prophetic instruction**

After the conquest of Mecca, a group from the tribe of Ṣadif came to the Prophet مَلْ اللهُ عَلَيْهِ وَالِهِ وَسَلَّمُ These people had embraced Islam. When the Prophet مَلْ اللهُ عَلَيْهِ وَالِهِ وَسَلَّمُ was delivering a sermon, they suddenly appeared, and without saying salaam, they sat down. The Prophet asked them, "Are you Muslims?" They replied, "O Messenger of Allah! We are Muslims." The Prophet asked them immediately stood up and said, "Then why didn't you say salaam?" Hearing this, they felt much remorse, and all of them immediately stood up and said, "uppeared mith, "وَعَلَيْهُ اللّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ The Prophet مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ The Prophet asked them immediately stood up and said, is they felt much remorse, and all of them immediately stood up and said, "It you say salaam?" The Prophet مَلْ اللهُ عَلَيْهِ وَالِهِ وَسَلَّمُ The Prophet asked them the instructed them to sit down. They sat and began asking him about the timings of prayer, so he taught them this. (*al-Sīrah al-Nabī li Ibn Kathīr, vol.4, p.181, Tabaqāt Ibn S'ad, vol.1, p.248*)

#### Changing the name of a delegation

Prior to the conquest of Mecca, a delegation of Juhaynah came to visit the Prophet This delegation visited under . صَلَى اللَّهُ عَلَيْهِ وَأَلِه وَسَلَّم the command of 'Abd al-'Uzza b. Badr and his half-brother Abū Raw'ah. As the Prophet greatly disliked the names from صَلَى اللَّهُ عَلَيْهِ وَأَلِه وَسَلَّم the pre-Islamic era, he addressed 'Abd al-'Uzzā saying, "From now on, you are 'Abdullah." The Juhayna tribe was a branch of the Banū Ghayyān, and as Ghayyan meant transgression, he changed the name and said, "From today, the name of your tribe is Banū Rashdān (i.e. guided people)." The valley in which they resided was called Ghawā (misguidance), so the Prophet صلى الله عَلَيْهِ وَاليه وَسَلَّم changed it to Rushd (guidance). The Prophet marked a place for their masjid. (Tabagāt Ibn S'ad, vol.1, p.251)

Once, a delegation of 250 individuals from the Ahmas tribe came to the Prophet مَلْى اللَّهُ عَلَيْهِ وَالِهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ asked them, "Who are you?" They replied, "We are asked them, "Who are you?" They replied, "We are "أَحْمَسُ اللَّهُ In the pre-Islamic era, they were called by a similar name. So, the Prophet مَلْى اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَيْهُ وَاللَّهُ (meaning those who are incited by Allah). In the pre-Islamic era, they were called by a similar name. So, the Prophet مَلْى اللَّهُ عَلَيْهِ وَاللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَ

#### Offering du'ā'

When the tribes of Aslam and Ghifār were also honoured to embrace Islam and visited the Prophet متلى الله عليه واله وسلم, they said, "O Messenger of Allah متلى الله عليه واله وسلم We have wholeheartedly chosen obeying Allah Almighty and you, so grant us something that would enable us to raise our heads with dignity in front of other tribes." In response to their request, the Prophet من الله عليه واله وسلم raised his hands in prayer and said,

"السَّلَّمُ سَالَعَهَا اللَّهُ وَعَفَارُ عَفَرَ اللَّهُ لَهَا", "meaning, "O Allah! Preserve Aslam and forgive Ghifār." (*Tabaqāt Ibn S<sup>c</sup> ad, vol.1, p.265*) This prayer was such an honour for the delegations that they could not contain their joy.

Similarly, not only did the beloved Prophet ملك الله عليه واليه وتسلم honour the tribe of Banū Ahmas, but he also prayed for their well-being. It is mentioned in Musnad Ahmad: "O Lord! Bless the infantry and cavalry of Ahmas." The beloved Prophet ملك عليه واله وتسلم repeated this prayer seven times. (Musnad Ahmed, vol.31, p.129, Hadith 18,834)

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(Continued in next month's issue)

#### Being judicious when gifting

When the delegation of Banū Aḥmas arrived, the delegation of Banū Bajīlah was also present. The Messenger of Allah was also present. The Messenger of Allah albertic between a ab market of Ahmas delegation and instructed Sayyidunā Bilāl delegation and instructed Sayyidunā Bilāl , and start with the delegation of Bajīlah, and start with the delegation of Aḥmas." His instructions were followed. (Subul al-Hudā wa al-Rashād, vol.6, p.261, Tārīkh Madina Dimashq, vol.24, p.422) On this occasion, the Prophet albertic between albertic between a albertic between and rank of the Aḥmas tribe, which is why they were given gifts first.



Dream: I saw Madinah in the sky.

**Interpretation:** It is a good dream and a sign of love for Madinah.

**Dream:** I saw myself travelling in a car, and the car becomes an animal as though magic has taken place. I started reciting something and I am saved from that animal.

Interpretation: The dream seems to be random; do not be disturbed by it. However, it will definitely be beneficial to introduce daily litanies into your life. If you are already a disciple of a qualified spiritual guide, make a habit of reciting at least some of the litanies he has prescribed. اِنْ سَالِ You will receive the blessings of this.

**Dream:** I saw my mother-in-law wearing white clothes and saw that she had passed away. We all began crying. At that moment, my husband shook her and we saw she was alive suddenly. The second dream is that of my mother, who saw two funeral biers in her home, both of which are covered in a black cloth and surrounded by dirt. Please inform me of the interpretation of these two dreams.

**Interpretation:** There is no interpretation of these dreams. Do not worry. If your mother-in-law is alive, make du<sup>c</sup>ā' she is granted a long life of goodness.

**Dream:** I see that there are black marks on my face. Please mention the meaning of this. Thank you.

**Interpretation:** Having marks on the face is a sign of corruption in financial matters. The one who sees such a dream should reflect on their situation in this regard. If there is some shortcoming, they should resolve it. If they uncover some sinful act, they must repent in the court of Allah.

> Dream: My father has dreamed many times of his shoes vanishing, or not being able to find the path. If he does find a path, it is to the graveyard. The path he usually takes whilst out goes past a graveyard. He states he has had dreams of this nature many times. Please mention the interpretation of this dream.

Interpretation: One sees such dreams due to disorderly thoughts, but do not worry! Make du<sup>c</sup>ā' for well-being in the court of Allah.

# Events of Shaban

DATE	NAME / EVENT	FOR MORE DETAILS, REFER TO
1st Shaʿbān 1382 AH	Passing of the hadith expert of Pakistan, Mawlana Sardār Aḥmad Chishtī كَمْ اللَّهِ عَلَيْه	Monthly Magazine Faizan-e-Madina Shaʻbân1438 AH edition, and <i>Faizân-i</i> <i>Muhaddith-i-Āzam Pakistan</i>
2 <sup>nd</sup> Sha'bān 150 AH	The leading jurist, Imām Abū Ḥanīfa جَحُةُاللَّهِ عَلَيْهِ left this world	Monthly Magazine Faizan-e-Madina Shaʿbān 1438 AH to 1442 editions, and <i>Flood of Tears</i>
5 <sup>th</sup> Shaʿbān 4 AH	The Prophet Muhammad's صَلَّى اللَّهُ عَلَيْهِ وَأَيْهِ وَسَلَّم grandson, Imām Ḥusayn تخين اللَّهُ عَنْهُ	Monthly Magazine Faizan-e-Madina Muharram 1439 AH to 1443 editions, and Miraculous Wonders of Imam Husayn تخين الألمُ عَنْهُ
15 <sup>th</sup> Shaʿbān 261 AH	The renowned gnostic, Bāyazīd Bisṭāmī محمداللوعاتيه passed away	Monthly Magazine Faizan-e-Madina Muḥarram 1438 AH edition
21 <sup>st</sup> Sha'bān 673 AH	The passing of Lal Shahbāz Qalandar, Muhammad 'Uthmān Marwandī محمداللوعكيه	Monthly Magazine Faizan-e-Madina Shaʿbān 1438 AH edition, and <i>Faizān</i> -i-Uthmān Marwandī مخمةاللوعليه.
صلى اللهُ عَلَيْهِ وَأَنِهِ وَسَلَّمَ The Prophet's صلى اللهُ عَلَيْهِ وَأَنِهِ وَسَلَّم Sha 'bān 9 esteemed daughter, AH Umm Kulthūm رضي اللهُ عنها left this world		Monthly Magazine Faizan-e-Madina Sha'bān and Ramadan 1438 AH editions as well as the Rabī' al-Awwal 1439 AH edition
Sha'bān 45 AH	The Mother of the Believers, Lady Hafsah تخبى اللله عنها passed away	Monthly Magazine Faizan-e-Madina Shaʿbān 1438 AH edition, and <i>Faizān</i> -i-Ummahāt al-Muʾminīn زمِن اللهُ عَنْهُم

without accountability for their sakes!

امِيْن بِجَاءِ خَاتَمِ النَّبِين صَلَى اللهُ عَلَيْهِ وَالهِ وَسَلَم

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#### Muhammad Nawaz Attari Madani

O those who love Allah's Messenger إَصَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم Some good deeds which can take one to Paradise have been described in previous instalments. The following five hadith of the final Prophet حَلَّ اللَّهُ عَلَيْهِ وَاللهِ فَاللَّهُ عَلَيْهِ وَاللهِ



Whoever gives salam to twenty Muslims in a day, altogether or one by one, and dies that day; Paradise will become necessary for him. If he gives salam in the night and passes away the same night, the same is likened for him.<sup>1</sup>



Paradise is guaranteed for the one upon whose hand someone accepts Islam.<sup>2</sup>



From Masjid al-Aqṣā, whoever dons iḥrām for ḥajj or 'umrah at Masjid al-Ḥarām<sup>3</sup>, his former and latter sins will be forgiven or he will be guaranteed Paradise.<sup>4</sup> The narrator of hadith was unsure whether the Prophet ملی الله علیه واله وسلم promised forgiveness or the bestowal of Jannah. From this, it is apparent that the further away from which the iḥrām state is entered, the greater the amount of reward is received.<sup>5</sup>



The final Prophet حَلَّى اللَّهُ عَلَيْهِ وَالَّهِ وَسَلَّم passed by some of his Companions رَضِىَ اللَّهُ تَعَالَى عَنَّهُم and said, "I shall recite to you verses from the end of Sūrat al-Zumar. Whoever amongst you cries, Paradise will become necessary for him." He recited from وَ مَا قَدَرُوا اللهُ حَقَّ قَدْرِهِ until the end of the chapter.

The Companions رَضِيَ اللهُ عَنْهُم recall how some of them cried whilst others did not. Those who did not said, "We tried to cry, but we were not able to." The Prophet مَلَى اللهُ عَلَيْهِ وَاللهِ وَسَلَّم said, "I shall recite these verses to you again. Whoever does not cry should make an expression as though he is."<sup>6</sup>



Whoever recites the final 'three' verses of Surat al-Ḥashr in the night or day and passes away that day, he has made Paradise necessary 'for himself'.<sup>7</sup>

Dear readers! Seeking to please Allah Almighty and to attain Paradise from Him, try your best to carry out the good deeds described in this article. Yet, bear in mind this point mentioned by Muftī Aḥmad Yār Khān Na'īmī مَحْيَةُ اللَّهِ عَالَهِ مَالَة ("Good deeds are not a categorically definitive cause of attaining Paradise. Many great names fall short in this endeavour."<sup>8</sup>

May Allah Almighty allow us all to pass away as Muslims! May He grant us entry into Paradise without accountability!

امِيْن بِجَاءِ خَاتَمِ النَّبِيَّن صَلَّى اللهُ عَلَيْهِ وَالله وَسَلَّم

- 1 Mu jam al-Kabīr, vol.13, p.321, hadith 14117
- 2 Musnad Shihāb, vol.1, p.288, hadith 472

3 The person does this by first beholding Masjid

al-Aq**\$**ā, then whilst travelling to Makkah from there, wears the iḥrām of ḥajj or 'umrah.

- 6 Mu 'jam al-Kabīr, vol.2, p.348, hadith 2459
- 7 Shu 'ab al-Īmān, vol.2, p.492, hadith 2501
  - 8 Mirāt al-Ma nājīh, vol.3, p.385

<sup>4</sup> Abū Dāwūd, vol.2, p.201, hadith 1741

<sup>5</sup> Mirāt al-Manājīh, vol.4, p.99

## LAWS OF TRADE

#### Mufti Abu Muhammad Ali Asghar Attari Madani

### (1) Plots of land purchased to be sold for a wedding are also considered trade goods

**Q:** What do the scholars of Islam say about the following matter: a person purchased some plots of land with the intention of selling them when his children grow older so that he can use the money to fund their weddings. Must zakat be paid on these plots? If yes, then how much must be given?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The plots of land which are purchased with the intention to sell at the time of a child's wedding, as mentioned in the scenario above, are considered trade goods, because they were purchased with the intention to sell. Therefore, in the case of becoming a possessor of  $nis\bar{a}b$  (the threshold for paying zakat) and a full year passing by whilst remaining in possession of  $nis\bar{a}b$ , it will also be necessary to give 2.5% of the market value of the plots as zakat along with the other zakatable assets.

It is stated in al-Durr al-Mukhtār:

#### روما اشترادلها، اى للتجارة (كان لها) لمقارنة النية لعقد التجارة

"Whatever is purchased to trade becomes a trade good due to being linked to the intention of trading." (*Durr Mukhtār, vol.3, p.272*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

#### (2) Tailor preparing clothes by way of istișnă<sup>c</sup>

**Q:** What do the scholars of Islam say about the following matter: usually, tailors only sew clothes and take payment for this. However, there are some tailors who also keep fabric at their shop. They show this fabric to their customers, and if they like it and wish to get it sewn by them too, the tailor will give them the option to not have the fabric cut from the roll, but to place an order to make clothes from that fabric. The tailor will tell them that he will prepare the clothes in accordance to their specifications and charge them such-and-such amount. According to shariah, is this type of deal between the tailor and customer valid?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالضَوَابِ

A: Normally, the person who wishes to have some clothes sewn brings the fabric to the tailor, which is then sewn by him, and the payment is made. However, if somebody wishes to make an agreement in accordance with the details mentioned in the question, this can be valid as a transaction of istişnā<sup>c</sup> (order sale). This is because in a transaction of istişnā<sup>c</sup>, the responsibility of making the product and the materials used for it is that of the maker. Therefore, if the type of fabric, the style of sewing, the design, the total cost and anything else that can become a point of dispute for either party, are clearly stipulated, then this will be valid by way of a transaction of istiṣnā<sup>c</sup>.

#### It is stated in Durar al-Hukkām:

أن يكون العمل والعين من الصانع وإلا فإذا كانت العين من المستصنع فه و عقد إجارة مثال: إذا قاول شخص خياطا على صنع جبة، وقماشها وكل لوازمها من الخياط فيكون قد استصنعه تلك الجبة وذلك هو الذي يدعى بالاستصناع أما لو كان القماش من المستصنع و قاوله على صنعها فقط فيكون قد استأجره والعقد حينئذ عقد إجارة لا عقد استصناع

"If the work and the materials are provided by the maker, [then this is a transaction of istiṣnā<sup>c</sup>,] and if the materials are provided by the one who requests something to be made [i.e. the customer], then this is an agreement of *ijārah*. For example, if a person makes an agreement with a tailor to have a thobe sewn, in which the fabric and all other necessary things are the responsibility of the tailor, then this is a form of istiṣnā<sup>c</sup>. However, if the cloth is provided by the customer, and the agreement is only for him [the tailor] to sew it, then this is *ijārah*, not istiṣnā<sup>c</sup>. (*Durar al-Ḥukkām Sharḥ Majjalat al-Aḥkām, vol.1, p.115*)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوُلُهُ أَعْلَم صلَّى الله عليه واله وسلَّم

(3) Which things should be considered when buying a plot of land in instalments?

**Q:** What do the scholars of Islam say about the following matter: can plots be purchased on instalments, and can the condition of incurring a penalty fee be stipulated for late payments?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Buying and selling a plot of land in instalments is permissible, so long as the price of the plot and the duration for payment are mentioned. In addition, there should be no condition stipulated which opposes the rules and principles of trading and results in the transaction becoming impermissible. It is also agreed that it is only permissible to buy or sell a plot which is present and is in such a place where it can be pointed out to the buyer that this is your plot; it should not merely be a file.

Usually, those who sell plots in instalments prepare a chart displaying the price and payment schedule for the plot, which details the initial payment and the subsequent monthly payments. This is a good method, as no ambiguity remains regarding the price and the duration of payment.

If, instead of the price and the duration of payment, various packages with prices are mentioned without specifying a single package, then such a transaction is not permissible. An example of this would be if it is said that if you pay all the instalments in one year, it will be such-and-such amount; if you pay all instalments in two years, it will be such-and-such amount; if you pay all instalments in three years, it will be such-and-such amount.

It is not permissible to make a deal stipulating that the longer it takes to pay, the payment must then be made according to the package commensurate with delayed payments. This is because in such a deal, neither is the price of the plot specified, nor is the duration of payment, whereas for the transaction to be valid, both the price of the plot and the duration of the payment must be specified.

In order for this deal to be valid according to shariah, it is also necessary that incurring a penalty (involving wealth) for making a late payment is not stipulated. This is because taking a penalty fee due to late payment of an instalment is a form of usury, which is haram.

It should be clear that finalising a deal without stipulating the price of the plot or the duration of payment, or by stipulating the condition of a penalty for late payment, is impermissible and a sin; it is necessary to nullify such an agreement and form a new one.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَم صلَّ الله عليه واله وسلَّم



خسَن connotes a strongly established habit by which all tasks are easily accomplished. This is known as خُلُق – good character. Another meaning of this is to greet others with a smile, removing a harmful thing, and spending on acts of piety. Additional commenataries also show this means to treat others the way one would like to be treated.<sup>2</sup>

From this clarification, it is apparent that an occasional good act, such as occasionally suppressing unwarranted anger; despite this being a virtuous action, it is not considered good character until it becomes a facet of one's nature.

#### Mawlana Ilyas Attar al-Qadiri دَمَتْ بَرَكَاتُهُمُ الْعَالِيَة writes:

A person is commonly termed to have good character if he smiles and meets people warmly. Although this is part of good character, it also includes good social conduct, benefiting others, saving them from harm, etc. There are many who smile and greet with enthusiasm, but at the same time they harm others. If something opposes their temperament, they fly into a rage.

For example, someone greeted you cordially and presented you a plate of biryani. At this point, you say something he did not like, causing him to throw the plate in your face. We will not term this as good manners, but bad behaviour instead.

You will even find some businesspeople who seem to exhibit good character. They smile and courteously present tea and cold drinks to customers, welcoming them. Yet, if they do not make a sale or when a price is suggested which does not appeal to their disposition, they become hot tempered. Such people are not good charactered either; in fact, they are driven by benefit. Their 'good manners' are not to please Allah Almighty, but to entrap a customer.

One will be rewarded for smiling and greeting others warmly when these actions are done to please Allah Almighty. Said actions must be free from personal benefit, such as gaining a sale, wanting people to be impressed by oneself, or seeking praise etc.<sup>3</sup>

Just as small holes in a boat sailing in deep waters make its sinking certain, the ship of life is sunk by bad character. Adopting beautiful character is most beneficial in attaining salvation in life.

Good character has a foundational role in making one's conduct shine, as a person is recognised as good or bad according to his character. If a person's character is good, there is always hope of his mistakes being rectified. If their character is bad, the possibility of his other virtues coming to an end is increased. An individual's conduct with others is as good as his character.

Everyone respects a good as inscharacter. Everyone respects a good charactered person and he is valued everywhere. Conversely, a bad charactered person is neither afforded respect in people's hearts nor appreciated; rather, people strive to avoid him.

Our beloved Prophet Muhammad المعنية possesses the finest character in this world and the Hereafter. Allah Almighty has praised his character in the Quran and sent him into the world to perfect good character. The Prophet المعنية المحاصي الأفعال - "Indeed, Allah sent me to complete noble character and perfect beautiful action."<sup>4</sup>

#### Virtues of good character

The Messenger of Allah مَلْ اللَّهُ عَلَيْهِ وَالمِوَعَلَمُ mentioned the following merits of good character.

- 1. Indeed, by his beautiful character, the believer attains the station of he who fasts in the day and stands 'in prayer' at night.<sup>5</sup>
- The Prophet مَلْ اللَّعَاتِيوالموتاً. was asked, "What is the best thing a Muslim is given?" He replied, "Good character."
- 3. There is nothing heavier in the scale of deeds than good character.<sup>7</sup>
- 4. The Prophet مَنَّى الله عَتَهِ وَالتَّفَاقِ وَالتَّقَاقِ وَالتَعَاقِ وَالتَعَاقَاقِ وَالتَّقَاقَ وَالتَعَاقَ وَ التَعَاقَ وَ التَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالَّقَاقَ وَالتَعَاقَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالَعَاقَ وَالَّقَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالتَعَاقَ وَالَّقَاقَ وَالَّعَاقَ وَالَّعَاقَ وَالَّعَاقَ وَالَّعَاقَ وَ اللَّعَاقَ وَ اللَّعَاقَ وَ اللَّعَاقَ وَالَّقَاقَ وَ اللَّعَاقَ وَ الَّاقَاقَ وَ الَعَاقَ وَ الَّقَاقَ وَ الَعَاقَ وَ وَالَّقَاقَ وَ وَالَّقَاقَ وَ وَالَعَاقَ وَ وَالَّ وَالَعَاقَ وَ وَالَّقَاقَ وَ وَالَّقَاقَ وَ وَالَّقَاقَ وَ وَالَعَاقَ وَ وَالَعَاقَ وَ وَالَعَاقَ وَ وَالَّقَاقَ وَ الَّقَاقَ وَ وَالَعَاقَ وَ وَ وَالَعَاقَ وَ وَ وَ إِنَّا وَ وَ وَ الَعَاقَ وَ وَ الَعَاقَ وَ وَ وَ إَنَّا لَعَاقَ وَ وَ إِنَّا وَ إِنَّا وَ وَ إِنَّا وَ وَ إِنَا إِ إَنَّ إِنَا وَ وَ إَنَا وَ وَ إَنَا وَ وَ وَ إَنَا وَ وَ إَنَّ و
- 5. The Prophet مَلْ الله عَلَى وَالله وَالله عَلَى و مُعْلَى وَالله عَلَى وَالمَا عَلَى وَالله عَلَى وَالله عَلَى وَال

#### Come! Let us analyse our good character

There is no doubt good character is an excellent means of bettering our life in this world and the Hereafter. If someone errs, rather than causing him pain by scolding and disheartening him, we should make a habit of showing forbearance and mercy. We should pardon his mistake. Where it is necessary to speak out, cease the habit of remaining silent. Where it is necessary to remain silent, break the habit of speaking.

Issues are sometimes resolved by speaking. Other times one must remain silent, so problems do not arise. The attraction of a smile is greater than a magnet, so try to keep smiling. Pick up the downtrodden, and be humble instead of arrogant. Be compassionate to children and respectful to elders. If you are experiencing the heat of trials and tribulations, immediately take refuge in the shade of patience. You will be saved from impatience and attain relief. You will find the teachings of good character in the Quran, hadith, and writings of the pious elders. There is untold blessings in reading them.

However, observing pious people's character is most effective in learning beautiful character. In this regard, Dawat-e-Islami provides many opportunities in the form of Islamic Activities, such as the weekly gathering, Madani Muzakaras, and training courses etc. Affiliate yourselves with the Islamic environment of Dawat-e-Islami to acquire beautiful character. You will attain countless benefits in this world and the Hereafter.

- <sup>1</sup> Sunan Tirmidhī, vol. 3, p. 398, hadith 1994
- <sup>2</sup> Al-Futūḥat al-Rabbāniyyah, vol. 7, p. 240
- <sup>3</sup> Chehra Khūbsūrat Banānē kā Amal, pp. 1-2
- <sup>4</sup> Majma' al-Zawā'id, vol. 8, p. 343, hadith 13684

<sup>&</sup>lt;sup>5</sup> Abū Dāwūd, vol. 4, p. 332, hadith 4798

<sup>&</sup>lt;sup>6</sup> Shu'ab al-Īmān, vol. 6, p. 235, hadith 7992

<sup>&</sup>lt;sup>7</sup> Abū Dāwūd, vol. 4, p. 332, hadith 4799

<sup>&</sup>lt;sup>8</sup> Ibid, vol. 2, p. 130, hadith 1546

<sup>&</sup>lt;sup>9</sup> Sunan Tirmidhī, vol. 3, p. 404, hadith 2011

## Madani Muzakarah

Offering the six nafl units of 15<sup>th</sup> Shaʿbān at home
 Q: Can we offer the six nafl units of the 15<sup>th</sup> of Shaʿbān at home?

A: Yes. To learn the virtues the 15<sup>th</sup> of Sha'bān and the method of offering these six units, read Maktaba-tul-Madinah's 35-page booklet *The Month of My Prophet* آ.مَلْى اللَّهُ عَلَيْهِ وَالَهِ وَسَلَّم





#### 2. Paying zakat on behalf of one's son

**Q:** My son has not paid zakat this year; can I pay his zakat on his behalf?

A: If a son has not paid his zakat and his father wishes to pay it on his behalf, the latter should take his permission. Without taking permission, zakat will not be considered given in this regard. If the son gives permission, the money paid by the father will be zakat on behalf of the son.<sup>2</sup>

#### 3. Mosquito blood on hand and clothing during salah

**Q**: Whilst I was offering prayer, a mosquito landed on my cheek. I struck it with my hand and killed it, but its blood came onto my cheek and hand. Was my salah valid?

A: The amount of blood in a mosquito is relatively little and its blood is not impure.<sup>3</sup> The blood of a mosquito spreading on your hand etc., during the salah, has no effect on its validity.<sup>4</sup>

#### 4. Kalimah tayyibah in the Quran

Q: Is the kalimah tayyibah mentioned in the Quran?

**A:** It is not mentioned altogether in one place in the Quran. Yet, it is mentioned in separate places. In one verse:







اللهُ اللهُ: There is no God except Allah<sup>s</sup> In another verse:

ن مَحَمَّدٌ وَسُولُ اللَّهِ ' *Muhammad is the Messenger of Allah*<sup>6</sup> It is however mentioned together in hadith.<sup>7</sup>

#### 5. Sounds of music from neighbours

**Q**: If there are sounds of drums and music because of a neighbour's wedding, what should we do?

**A:** If you are unable to prevent the music and drums, you should consider it wrong in your heart and avoid the sound as much as possible by closing windows etc. What more can a person do? Those who do such things should reflect. First of all, these are sinful acts, and secondly these sins are causing harm to neighbours, which is another sin itself.<sup>8</sup>



#### 6. Putting seeds for birds in place of charity

**Q:** How is it for a Muslim to buy seeds and put them for birds in place of giving charity?

A: If charity here refers to *şadaqah wājibah*, such as zakat for example, and seeds are purchased from that zakat money and fed to birds, then zakat will not be performed. Seeds should still be fed to birds as voluntary charity, as this is a virtuous act which earns reward.<sup>9</sup>

## 6

### 7. Beginning of the funeral salahQ: When did the funeral salah become obligatory?

A: Funeral salah began taking place during the time of Prophet Ādam بَعَلَيْهِ السُلاَم, as angels recited four takbīrs upon his funeral. The obligation of the funeral salah was revealed in Madinah. The Companion Asʿad b. Zurārah رَضِ اللهُ عَنَهُ passed away at the end of the ninth month after hijrah. He was the very first Companion whose funeral salah was led by the final Prophet of Allah مَنَا اللهُ عَنَيْهِ وَاله وَسَلَّم





#### 8. Preparing one's own grave

Q: Can a person prepare his own grave during his lifetime?

A: Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ states, "Preparing a grave is futile as no one knows where they will die."<sup>11</sup> For example, a person has a grave dug in Pakistan, yet he passes away in Madinah and is destined to be interred in Jannat al-Baqī'. Every believer should desire to be buried there.<sup>12</sup>

#### 9. Living apart prior to rukhṣatī

Q: If a couple have performed their nikāḥ ceremony, but rukhṣatī (the woman leaving her home officially) has not yet taken place; are they non-maḥrams to one another?

**A:** If nikāḥ has taken place in accordance with Islamic law, it is not a sin to see each other. Yet, one should act in accordance with societal norms, and stay separate from one another as long as rukhṣatī has not taken place. This will keep families happy and avoid problems from arising.<sup>13</sup>



#### 10. Wife ridiculing her husband

**Q:** What is the ruling regarding a woman who ridicules her husband repeatedly?

A: Such a woman is sinful. It is necessary upon her to repent and ask her husband for forgiveness. A woman should listen to her husband.<sup>14</sup>

#### 11. Not marrying due to fearing expenditure

**Q**: What do you say concerning a person who avoids marriage, because he thinks that running a household is not easy and rights increase a lot after marriage?

A: If a suitable match is found and he can burden the expenditure of marriage, provide accommodation and the necessary maintenance, i.e., food, water, etc., he should marry. His wife will bring her own decreed provision and if children are born, they too will bring their ordained sustenance. It is mentioned in the Quran:

وَلا تَقْتُلُوا اوْلادَكُمْ خَشْيَةَ إمْلاقٍ تَحْنُ نَرْزُقُهُمْ وَ إِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْأً كبِيْرًا ﴿٢

Do not kill your children for fear of poverty. We shall provide them with sustenance and you too. Indeed, killing them is a major sin.<sup>15</sup>

Remember! Allah Almighty is the One Who provides all sustenance.<sup>16</sup>



- <sup>1</sup> Madani Muzakara, 11th Sha'bān 1441 Ah
- <sup>2</sup> Madani Muzakara, after tarāwih salah, 11<sup>th</sup> Ramadan 1441 AH
   <sup>3</sup> Bahār-i-Sharī'at, vol. 1, p. 392
- <sup>4</sup> Madani Muzakara, after tarāwīḥ salah, 19<sup>th</sup> Ramadan 1441 AH
- <sup>5</sup> Al-Quran, part 23, Al- Şaffāt, verse 35; translation from Kanz al-'Irfān
- <sup>6</sup> Al-Quran, part 26, Al-Fath, verse 29; translation from Kanz al-'Irfān
  <sup>7</sup> Şahīh Bukhārī, vol. 1, p. 14, hadith 8; Madani Muzakara, after tarāwīh salah, 17<sup>th</sup> Ramadan 1441 AH
- <sup>8</sup> Madani Muzakara, after tarāwīh salah, 15<sup>th</sup> Ramadan 1441 AH
  <sup>9</sup> Madani Muzakara, after 'aşr salah, 13<sup>th</sup> Ramadan 1441 AH
- <sup>10</sup> Fatāwā Ridawiyya, vol. 5, pp. 375-376; Madani Muzakara, after tarāwīņ salah, 16<sup>th</sup> Ramadan 1441 AH
- <sup>11</sup> Fatāwā Ridawiyya, vol. 9, p. 265
- <sup>12</sup> Madani Muzakara, after tarāwīh salah, 17<sup>th</sup> Ramadan 1441 AH
- <sup>13</sup> Madani Muzakara, after 'aşr salah, 14<sup>th</sup> Ramadan 1441 AH
- <sup>14</sup> Madani Muzakara, after tarāwīḥ salah, 14<sup>th</sup> Ramadan 1441 AH
  <sup>15</sup> Al-Quran, part 15, Banī Isrāīl, verse 31; translation from Kanz al-'Irfān
- <sup>16</sup> Madani Muzakara, after tarāwīķ salah, 11<sup>th</sup> Ramadan 1441 AH

## The Role of Sisters Umm Milad Attariyya

Familial blood ties are one of Allah's prized bounties. In the Quran, Allah ordains for these ties to be respected and maintained, highlighting their importance. Blood relations must be honoured, and those who do so are praised by Allah Himself:

## ۅٙالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللَّهُ بِهَ اَنُ يُّوْصَلَ وَ يَخْشَوْنَ رَبَّهُ مُوَ

Translation: And those who join what Allah has commanded to be joined, and fear their Lord, and dread severe accountability.<sup>1</sup>

Acting on Islam's teachings on strenghtening blood relations not only strengthens familial ties, but it complements societal values too. And this is because families are foundational roots of society; consolidating them consolidates society. After parental ties, the strongest and most prolonged relationship is that of a brother and sister.

Brothers and sisters live, eat, speak, and experience life together. Their bond offers support to the other. Alongside being a perfect religion, as Islam is also a religion that conforms to the natural predisposition of mankind, it details how brothers and sisters can maintain their ties and exhorts for these ties to be consistently upheld.

A hadith states, "Whoever has three daughters or sisters, or two daughters or sisters, and he treated them graciously and feared Allah regarding them, Paradise is for him." (Sunan al-Tirmidhī, vol. 3, p. 367, hadith 1,923)

Just as brothers are tasked with behaving well towards their sisters, the same applies regarding sisters behaving well towards their brothers. They must act as relief for one another in times of hardship and a helping hand during difficulties. However, at times, brothers and sisters oppose one other, which leads to hurtful words being exchanged.

Some sisters think that their brother's wife should serve them and carry out their duties for them. When their brother's wife comes home, they believe she should do everything. This has no base in Islamic law. The brother's wife is a part of the family. She is not only part of the brother's life but holds her own importance as a Muslim and servant of Allah, which makes her deserve respect.

If a married sister visits her parents' home, she must not have the mindset that her brother's wife is to serve her, look after her children for her, and cook her favourite dishes; it is not befitting to think this way. Also, she should not stay there for too long, and during her duration there, she should carry out her personal tasks herself and also help her brother's wife.

Some sisters develop a negative mindset towards their brother's wife. For instance, they may say, "Your wife does not clean the home", "Whenever I come, she doesn't give me any importance", or "She doesn't look after our mother." This can lead to the brother thinking ill of his wife and having a negative attitude towards her, resulting in an unpleasant vibe pervading the home.

Some sisters even push their own sisters to think bad of their husbands or in-laws. This is abhorrent. The final Prophet مَنَّ اللهُ عَلَيْهِ وَالهِ وَسَلَّمُ declared, "Whoever pits a wife against her husband is not from us." (*Musnad Aḥmad, vol. 9, p. 16, hadith 23,041*) If what these sisters say is false, this can lead to them incurring the punishment for slandering. The final Prophet متل الله عقيه والبه وسلّم mnounced, "Whoever accuses a Muslim with the intention to disgrace him, Allah shall restrain him on the bridge of Hell until he is acquitted of what he said by pleasing that person or incurring punishment commensurate with his sin." (Sunan Abī Dāwūd, vol. 4, p. 354, hadith 4,883) Islam prohibits sisters from acting in such a manner, and thus they should refrain from such conduct.

Some sisters believe they should always be given things by their brothers, be it due to the norm on occasions of happiness and festivals. At times, some demand that when their brother has a child, they should give their sisters expensive gifts, money, or gold. Many a time has this been the case. However, one should refrain from making such demands. Given the current rising cost of living, it is inappropriate to financially burden one's brother without a need. If someone's brother is financially capable and gives out of his own accord, there is no issue in this, as family members normally exchange gifts with one another. Pray to Allah to grant your brothers more blessings when you see them happy. It has been observed that in matters pertaining to distributing inheritance, despite having been brought up by the same parents under one roof, brothers and sisters are seen ardently opposing one another in pursuit of this transient worldly wealth. Islamic law stipulates the exact amount of inheritance sisters are to receive, yet some are seen wanting more than their share. This leads to lifelong grudges, breaking of familial ties, and a host of other problems. At times, this brings into disrepute the honour and respect of some families. Islam comprehensively covers the laws of inheritance. Whatever Islam specifies for someone in this regard should be accepted wholeheartedly. Doing so prevents numerous problems from arising.

To conclude, sisters should realise the many ways in which they can positively contribute to the happiness of families. We should all strive to create a happy and pleasant environment in our homes.

<sup>1</sup> [Kanz-ul-Irfān (translation of Quran)] (Part 13, Surah al-Ra<sup>•</sup>d, verse 21)

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## The Practice of the Righteous on Laylat al-Barā'ah

(Mid-Sha'ban)

Mawlana Rashid Ali Attari Madani

Sha'bān is the eighth month of the Islamic calendar, particularly noted for the significance of its 15<sup>th</sup> night: Laylat al-Barā'ah (Mid-Sha'bān). On this night, Allah's mercy and blessings descend. Prayers are accepted on this night, so one should ask Allah Almighty for the best of this world and the Hereafter. This is evidenced by a hadith of Prophet Muhammad ضلّ الله عقيو الهوسلّ, in which he صلّ الله عقيو الهوسلّ explained *du'ā'* is not rejected on five nights, one of which is the 15<sup>th</sup> of Sha'bān (otherwise known as Laylat al-Barā'ah or Mid-Sha'bān).<sup>1</sup>

The virtues of this night are described in hadith and the statements of the Companions رضي الله تعالى عنهم and saints درجيته الله تعالى عنهم. The Messenger of Allah حَلَّ اللَّهُ عليه واله وسلَّم and pious predecessors spent this night in worship and encouraged the same.

#### The night in which doors of goodness are opened

The Prophet مَنَّ اللَّهُ عَلَيُو الموسَلَّمُ mentioned the doors of goodness opening on four nights, one of which is the 15<sup>th</sup> of Sha'bān. During it, the names of those who shall die, people's sustenance, and those who shall perform hajj are written.<sup>2</sup>



#### The Prophet's lengthy prostrations (sujūd)

During Laylat al-Barā'ah, the Messenger of Allah صَلَى اللَّه عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى

"One night, the Prophet حَلَّى اللَّه عَلَيو دَالهِ دَسَلَّم stood to offer salah. He حَلَّى اللَّهُ عَلَيو دَالهِ وَسَلَّم prostrated for so long that I thought his soul had left his body. Seeing this, I stood, took hold of his thumb and moved it; his thumb then showed sign of movement.

I returned. Then, he حَلَّ اللَّهُ عَلَيْهِ وَالْهِ وَصَلَّى raised his head from prostration and completed his salah. 'O 'Ā'ishah!' he asked, 'Did you presume that the Prophet would be disloyal to you?' I replied, 'O Messenger of Allah مَنَّ By Allah, this is not the case! However, seeing your long prostration, I assumed your soul had left your body.'

He مَنَ الله عَتَمَواله وَسَلَّ asked, 'Do you know what night this is?' 'Allah (Almighty) and His Messenger know best', I replied. 'This is the night of mid-Sha'bān. During it, Allah has mercy upon His servants. He forgives those who ask for forgiveness and has mercy upon those who seek it. He leaves the spiteful in the state they are in.'"<sup>3</sup>

#### Visiting graveyards on Laylat al-Barā'ah

On this night, the Prophet حَلَّ الله عليه والمه وتسلّم visited the graveyard and prayed to Allah Almighty for the people buried there.

Lady 'Ā'ishah معنى الله عنها relates, "I found the Prophet معنى الله عنها in Jannat al-Baqī' on the 15<sup>th</sup> night of Sha'bān praying for the forgiveness of Muslim men, women, and martyrs."<sup>4</sup> We too should ensure to stay awake during this night of mercy and forgiveness, busying ourselves with prayer, dhikr, and du'ā'. In addition to asking for our own forgiveness, we should visit graveyards and pray for the Muslims buried there.

Imam Hasan's معن الله المعنه routine worship on 15th Shaʿbān Sayyidunā Ṭāʿūs Yamānī معن الله عنه narrates: "I inquired from Imam Hasan معن الله عنه regarding worshipping on the 15<sup>th</sup> night of Shaʿbān, to which he replied, 'I divide the night into three parts: I recite ṣalāt upon my grandfather حَلَّ اللَّه عَلَيُووَالهِ وَعَلَهُ in one part, repent to Allah Almighty in another, and spend the final part acting upon Allah's command by bowing and prostrating.' "What reward is there for someone who does this?" I asked. He جمن الله عنه replied, 'I heard from my father ('Alī b. Abī Ṭālib من الله عنه) that the Prophet من الله عنه declared, "Whoever worships on the night of mid-Sha'bān shall be written amongst the *muqarrabīn*.""<sup>5</sup>

#### Preparing for this sacred night

On the 15<sup>th</sup> night of Sha'bān, Sayyidunā Khālid b. Ma'dān, Luqmān b. 'Āmir, and other pious predeccesors منحفاتلي عليها would wear fine clothes, use perfume, apply kohl to their eyes, gather in the masjid and spend it worshipping Allah Almighty.

Endorsing this and the custom of gathering in masjids to offer voluntary (*nafl*) worship, Sayyidunā Isḥāq b. Rāhawayh لافتي said, "This is not an innovation (*bidʿah*)." Sayyidunā Ḥarb al-Kirmānī مختاللوعليه narrated this statement from him.<sup>6</sup>

#### The Practice of the people of Mecca

Abū 'Abdullah Muhammad b. Isḥāq al-Makkī al-Fākihī مَحْمَاللَه عَلَى , who was a noble figure from the third century AH, said: "When it was Laylat al-Barā'ah, the people of Mecca would come to Masjid al-Ḥarām, offer salah, and circumambulate the Ka'ba. They remained engaged in worship and reciting the Quran until morning. Some of them would offer 100 units of voluntary salah whereby they recited Sūrah al-Ikhlāş 10 times after Sūrah al-Fātiḥah in each unit (*rak'ah*). They also drank Zamzam water, performed ghusl with it, and put some aside for those who were unwell. In this manner, they enjoyed the blessings of that night."<sup>7</sup>

<sup>&</sup>lt;sup>1</sup> Al-Jāmi<sup>6</sup> al-Ṣaghīr, p. 241, hadith 3,952, summarised; Ibn <sup>6</sup>Asākir, vol. 10, p. 408

<sup>&</sup>lt;sup>2</sup> Al-Durr al-Manthūr, al-Dukhān, verses 1-5, vol. 7, p. 402

<sup>&</sup>lt;sup>3</sup> Shu'ab al-Īmān, vol. 3, p. 382, hadith 3,835

<sup>&</sup>lt;sup>4</sup> Shu'ab al-Īmān, vol. 3, p. 384, hadith 3,837

<sup>&</sup>lt;sup>5</sup> Al-Qawl al-Badī<sup>c</sup>, p. 396

<sup>&</sup>lt;sup>6</sup> Mā Dhā fi Shaʿbān, p. 75

<sup>&</sup>lt;sup>7</sup> Akhbār Makkah li al-Fākihī, part 3, vol. 2, p. 84

# The Historic and Religious Significance of **PALESTINE**

Palestine is a land distinguished by its historic and religious significance. It bears memorable points of interest and epoch-making landmarks, such as the blessed graves of Allah's prophets. After Prophet Muhammad ملك الله عليه واليه وسلم passed away, Palestine was conquered by Islam's second caliph, 'Umar b. al-Khaṭṭāb ترض الله عنه ما636 (15 AH).<sup>1</sup> Although Palestine has geographically changed, this article shall delve into the ancient history of the region, including Bayt al-Muqaddas (Jerusalem), its great significance and virtues.

There was once in a time where circumstances meant people had to migrate frequently. In 2500 BC, the people of Canaan came to Palestine and settled there. Prophet Ibrāhīm معنية then took up stay there in 2000 BC. Imam al-Bayḍāwī رفته الله بقله الشارة, along with his wife Lady Sārah رفي الله عنه mentions that Prophet Ibrāhīm معنية, along with his wife Lady Sārah رفي الله عنه in Palestine. (*Tafseer al-Baydāwī*, *Surah al- <sup>C</sup>Ankabūt, verse 26, p.399*)

Prophet Ibrāhīm's two sons, Ismā'il مَنَيَهِ السُلَامَ and Ishāq مَنَيهِ السُلَام, settled in Makkah and Bayt al-Muqaddas respectively. Prophet Ishāq مَنَيه السُلَام passed away there too. Imam al-Qurṭubī writes, "Ishāq عَلَيُوالسَلام passed away in Palestine and was laid to rest near his father Ibrāhīm مُنَدِّ."<sup>2</sup>

A host of prophets hailing from Isḥāq's متقبه السندة، progeny lived in Palestine, leading it to become known as the land of the prophets متقبه السندة. On the night of Mi'rāj, the final Prophet of Allah متل الله عقبه واله came to Palestine and enhanced its importance even further with his sanctified presence. When Prophet Yaʿqūb عقبه السندة passed away, his blessed body was brought from Egypt to Palestine and interred near his father Ishāq 0)

Places gain repute due to i) the people who lived there, ii) historic landmarks, and iii) their association with something. Palestine is no different; the connection it bears to the sheer number of prophets علَيْهِمَا السَلَام and the landmarks relating to them render it widely famous.

Here, we will mention some of these places.





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#### (1) Al-Quds

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Also known as Bayt al-Maqdis and Jerusalem, this is Palestine's most famous city. Imam Qazwīnī has detailed many virtues of this city, for it is the famous city founded and lived in by the Prophets detailed many virtues of Allah Almighty. They permanently resided here and even had revelation sent to them. The Companion 'Abdullah b. 'Abbās رَضِ اللَّهُ عَنْهُمَا explained, "Jerusalem was founded by prophets who then lived there. Every handspan of the area is either where a prophet offered salah or lived."

In Prophet Sulayman's عليه السناد، era, Jerusalem was known as one of the beautiful cities of its time, because he عليه السناد had wondrous buildings constructed. Al-Masjid al-Aqsa, which Allah Almighty has granted unique prestige, and the Dome of the Rock (Qubbah al-Ṣahrah), a landmark of steep Islamic significance, are both found there.

Unjust kings ruled this land and caused much damage. The incident concerning Prophet 'Uzayr معتب السندة mentioned in the Quran also occurred here. Its weather is moderate, architecture beautiful, and masjids very clean. The Burāq of the Prophet متليه والبه وسلم was tied here, the chamber of Lady Maryam رضي الله عنه والبه وسلم where she was granted out-of-season fruits is located here, and it was here that Prophet Zakariyyā عتيه والسلام was given glad tidings of a son: Prophet Yaḥyā

This is also the place where all of mankind will assemble on the day of resurrection. Sayyidunā Samurah b.

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Jundub توني الله عنه states that the Messenger of Allah توني الله عليه واليه وتسلم said, "Your resurrection will take place in Jerusalem, and you shall then be gathered on the Day of Judgement."5

#### (2) Al-Khalil (Hebron)

The second holiest site in Palestine, due to the graves of Prophet Ibrāhīm and his family (including Prophet Isḥāq (قَالَتُهُمْ السُلَّامُ) being located there, is al-Khalil.<sup>6</sup> Initially, there was a cave located here, which Prophet Ibrāhīm عَلَيْهُ السُلَّامُ and said to rest here first, and then Prophet Ibrāhīm اللَّهُ عَلَيْهُ السُلَّامُ bis located here is alaid to rest here first, and then Prophet Ibrāhīm مَلَيُهُ السُلَّامُ bis located bis اللَّهُ عَلَيْهُ اللَهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَهُ عَلَيْهُ اللَيْهُ اللَهُ عَلَيْهُ الللَهُ عَلَيْهُ اللَهُ عَلَيْهُ اللْهُ

#### (3) Bayt Lahm (Bethlehem)

This is the region in Palestine where Prophet 'Īsā عَلَيْهِ السَّلَامَ was born. On the night of Mi'rāj, the Messenger of Allah عَلَيْهِ وَالِهِ مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم was told to stop at a certain place by Archangel Jibrī مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم and offer salah. The Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم offered salah there, after which Jibrī مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم asked, "Do you know where you have just offered salah? You have prayed at Bayt Laḥm, where 'Īsā عَلَيْهِ السَّلَامَ salah."

Muftī Aḥmad Yār Khān Naʿimī وَحَمَّةُ اللَّهِ عَلَيَّهِ السَّلَامِ "When the time of Prophet 'Īsā's مَنَيَهِ السَّلَامِ فَنَيَهِ birth drew near, Lady Maryam وَحَمَّةُ اللَّهِ عَلَيْهِا was six miles from Bayt al-Muqaddas. She رَحْمَةُ اللَّهِ عَلَيْها went to the forested area of Bayt Laḥm."<sup>9</sup> She then came across a dry date palm tree, its leaves and branches all having withered, with only the trunk remaining. The weather was cold, and she sat leaning against the tree, where she gave birth to Prophet 'Īsā عَلَيْهِ المُ

#### (4) Ghazzah (Gaza)

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This Palestenian city is situated to the west of Asqalan, and it is where one of Prophet Muhammad's حقن الله علته والبه وسلّم ancestors Hāshim b. 'Abd Manāf رضي الله عليه الله عليه الله عليه الله عليه الله عليه والمعالية عليه مع الله عليه والمعالية عليه الله عليه والمعالية عليه الله عليه والمعالية عليه والمعالية عليه والمعالية والمعالية عليه والمعالية والمعا

The Messenger of Allah مَلْى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم declared this



region to be a 'bride' and issued glad tidings to those who live there. He مَلَى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّمَ explained, طُوبِ لِمَنْ ٱلسَكَنَّهُ اللَّهُ تَتَعَالَى اِحِدَى العُرُوسَيِنِ عَسقَلانِ ٱوْغَـزَة "Good news for those whom Allah made to live in one of the two brides: Asqalan or Ghazzah."<sup>12</sup>

During the caliphate of 'Umar b. al-Khaṭṭāb, the Companion Sayyidunā Muʿāwiyah زَفِيَ اللَّــهُ عَـــة conquered Ghazzah. It is a city loved by everyone in the Islamic world. One of the four *mujtahid* imams, Imam Muhammad b. Idrīs al-Shāfiʿī زَفِيَةُ اللَّـهِ , was born here in 150 AH.<sup>13</sup>

- <sup>1</sup> Faizān-e-Fārūq-e-Āzam, vol. 2, p. 810
- <sup>2</sup> Tafsīr al-Qurțubī, Sūrah al-Baqarah, verse 132, vol. 1, p. 104
- <sup>3</sup> Tafsīr al-Khāzin, Sūrah Yūsuf, verse 100, vol. 3, p. 46
- <sup>4</sup> Āthār al-Bilād wa Akhbār al-<sup>6</sup> Ibād, pp. 159-163
- <sup>5</sup> al-Mu<sup>'</sup> jam al-Kabīr, vol. 7, p. 264, hadith 7076
- <sup>6</sup> Tarīkh al-Islām li al-Dhahabī, vol. 35, p. 280
- <sup>7</sup> Qaşaş al-Anbiyā', pp. 236-237
- <sup>8</sup> Sunan al-Kubrā li al-Nasā'ī, p. 81, hadith 448
- <sup>9</sup> Nūr al-<sup>C</sup>Irfān, part 16, Surah Maryam, verse 22, p. 802
- <sup>10</sup> Hāshiyah al-Jamal, Surah Maryam, verse 23, vol 5. p. 14
- <sup>11</sup> Mu<sup>°</sup> jam al-Buldān, vol. 4, p. 202
- <sup>12</sup> Al-Firdaws bi Ma' thūr al-Khitāb, vol. 2, p. 450, hadith
- 3,940; Kanz al- 'Ummāl, vol. 12, p. 289, hadith 35,077
- <sup>13</sup> Āthār al-Bilād wa Akhbār al-<sup>6</sup> Ibād, p. 227; Wafayāt al-A<sup>6</sup> yān, vol. 4, p. 23

The eighth month of the Islamic year is Shaʿbān al-Muʿazzam. The 15<sup>th</sup> night of this month is called the "Night of Salvation." Allah Almighty reveals His special mercy and blessings on this night, and opens the doors of goodness. According to a Hadith, Allah Almighty announces on this night, "Is there anyone who seeks forgiveness, so that I may forgive him? Is there anyone who asks for sustenance, so that I may grant him it? Is there anyone who is afflicted by a calamity, so that I may bless him with well-being? Is there anyone as such? Is there anyone as such?" to the extent that Fajr time starts.

#### (Ibn Mājah, vol.2, p.160, Hadith 1,388)

Dear children, you have to find the following five words by combining the letters from top to bottom, left to right, just as the word 'mercy' has been found for you in the table.





The Messenger of Allah صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said: "The very first gift that a person gives to his child is a name. Therefore, he should choose a good name." (Jam' al-Jawāmi', vol.3, p.285, Hadith 8,875)

#### **BOYS' NAMES**

OFFICIAL NAME	NAME FOR ADDRESSING	MEANING	ASSOCIATION
Muhammad	Abdul Qudoos	The servant of the One Who is flawless.	The word 'Abd' is joined with an attributive name of Allah Almighty.
2 Muhammad	Idris	The one who teaches.	The blessed name of a prophet عَلَيْهِ السَّلَام.
B Muhammad	Usman	The one who strives.	The blessed name of the third caliph of the Muslims.

#### **GIRLS' NAMES**

	NAME	MEANING	ASSOCIATION
1	Hafsah	Beautiful	The blessed name of one of the Mothers of the believers رَضِيَ اللَّهُ عَنْها.
2	Azbah	Sweet river or clean water.	The blessed name of a companion of the Prophet صَلَى الـلْـهُ عَلَيْهِ وَالِهِ وَسَلَم.
3	Hafsah	A type of dark red grape from Taif	The blessed name of a companion of the Prophet صَلَى الـلُـهُ عَلَيْهِ وَالِهِ وَسَلَم

(Parents who are blessed with a son or daughter may choose one name from these suggested six names.)



#### [Sha'ban] شَعْبَان Blessings of the 5 letters of

What a great honour the month of Sha'ban-ul-Mu'azzam bears. Above all, this is more than enough to demonstrate its excellence that our Beloved and Blessed Prophet حَدَّ الله عَلَهِ وَالهِ وَسَلَّهُ اللهُ عَلَهُ وَالهُ وَسَلَّهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ عَلَهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ عَلَهُ وَاللهُ وَا وَاللهُ وَ وَاللهُ وَا وَاللهُ و

In this month, doors of good deeds are opened, blessings are showered, wrongdoings are forgiven, expiation is paid for sins and Salat is invoked extensively upon the Beloved and Blessed Prophet حَلَّ الله عَلَيَّهِ وَالَّهِ وَعَلَى الله عَلَيْهِ وَالَّهُ وَعَلَيْهُ عَلَيْهِ وَالْهُ وَعَلَيْهُ عَلَيْهُ وَالْهُ عَلَيْهُ عَلَيْهُ وَالْهُ عَلَيْهُ عَلَيْهُ وَالْهُ عَلَيْهُ وَالْعُوالْهُ وَالْحُولَةُ وَالْحُولَةُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَالْعُوالْهُ وَالْحُولَةُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَالْحُولَةُ وَعَلَيْهُ وَاللَّهُ عَلَيْهُ وَالْحُولَةُ وَالْحُولُهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَالْحُولَةُ وَالْحُولُولُ وَاللَّعَالَيْهُ وَالْحُولُهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَالْحُولَةُ وَالْحُولُولُ وَالْ

(Ghunya-tut-Talibeen, vol. 1, pp. 341-342)





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