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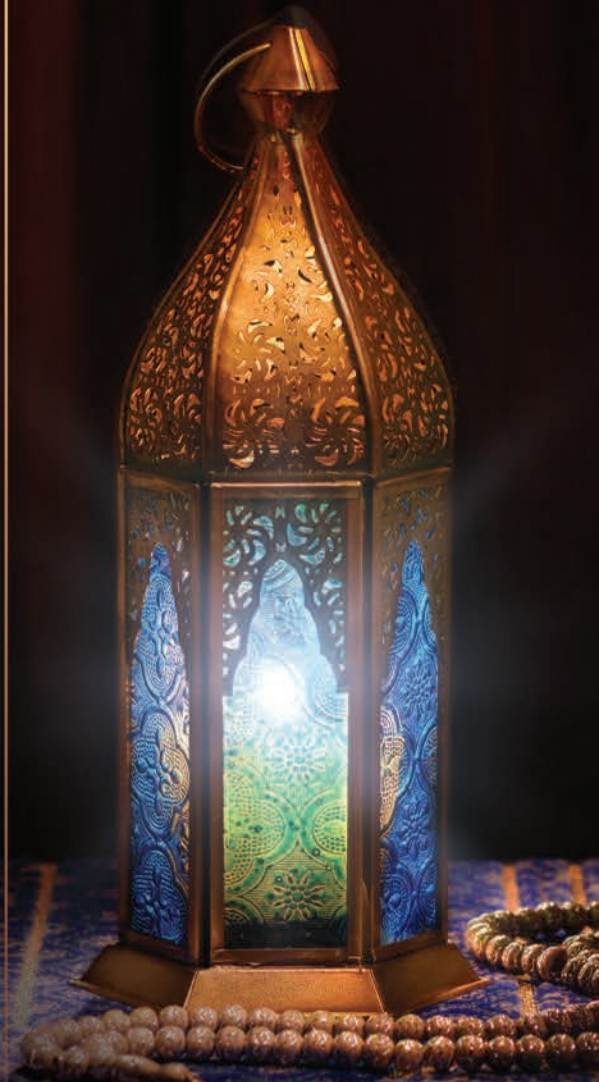


Ramadan Kareem

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Allah Almighty has said:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٤٠﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٤١﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٤٢﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿٤٣﴾

“And by the soul and by Him Who made it proper. And instilled in it (i.e. in the human soul, the understanding of) its sins and its piety. Indeed, successful is the one who made it (i.e. his soul) pure. And unsuccessful is the one who covered it in sins.”¹

Exegesis: Allah Almighty created human beings, made them a combination of body and soul, granted them both inner and outer qualities, gave them the ability to accept truth and falsehood, placed both goodness and evil in their being, and granted them the faculty of understanding good and bad and the choice to pursue them.

The above-mentioned verses convey this reality, which, in summary, illustrate how an oath is taken by the self and by the Lord Who perfected His creation and granted it numerous abilities – such as the ability to speak, hear, and see – as well as the ability to contemplate and comprehend. He then created in its heart the ability to obey and disobey alongside informing it about good and evil, and virtue and vice. After gaining this ability and being given this choice, the human being who purified himself from evil became successful, whereas the one who occupied himself in transgressions, thus covering himself in sins, became unsuccessful.

THE DETRIMENTAL EFFECTS OF THE CARNAL-SELF (NAFS)



Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would reach these verses (when reciting), he would pause and then make this du‘ā’:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَرَبُّهَا وَمَوْلَاهَا

“O Allah! Grant my nafs piety and purify it. You are the best of purifiers. You are its Guardian and Master.”²

The carnal-self (*nafs*) is such an enemy whose harm is greater than that of Satan. In fact, it is the carnal-self which misled Satan. The desires and wishes of the carnal-self are limitless and uncontrollable. These desires increase until they reach a point where people who are slaves to their nafs begin to take their desires as their gods. They fulfil every desire of the carnal-self and fall into ruin. The outcome of such people is that their ears and hearts are sealed, and their eyes are veiled, due to which they neither hear guidance and counsel, nor do they see the true path. This exact state has been mentioned in the Quran as follows:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

“Just look at him who made his desire as his god, and Allah caused him to go astray despite his knowledge, and set a seal upon his ears and his heart, and a covering upon his eyes; so, who would guide him after Allah? So, do you not ponder?”³

Owing to these devastating effects of the carnal-self, Allah Almighty warns of it time and time again. Hence, this message is conveyed through Prophet Yūsuf عَلَيْهِ السَّلَام as follows:

وَمَا أَدْرِي أَنفُسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَرَجِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

“And I do not describe my own self free from blame; undoubtedly, the baser-self commands evil excessively except upon whom my Lord has mercy; indeed, my Lord is Most Forgiving, Ever Merciful.”⁴

The carnal-self that invites towards evil is referred to

as "*al-nafs al-ammārah*", and its most powerful weapon is the "net of desires," entangling individuals to the point where they become captives of their desires and do not even strive to escape. Such individuals neither remember Allah Almighty nor the Hereafter. This is why Allah Almighty repeatedly mentions the destructiveness of the carnal-self's desires and warns against following it, just as He declared in Sūrat Ṣād:

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَفْلُتُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

“And do not follow desires which will lead you astray from Allah's path. Indeed, those who go astray from Allah's path, for them is a severe punishment for the reason that they forgot the Day of reckoning.”⁵

In fact, we have been commanded to avoid those people who follow the desires of the ego and have forgotten their Lord. The Almighty said:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

“And do not follow him whose heart We have caused to become neglectful of Our remembrance, and who followed his own desires and his action has crossed the limit.”⁶

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ included the carnal-self amongst those things which lead to harm. He stated, “Three things cause one to fall into ruin:

1. Stinginess which is pursued.
2. Desires of the carnal-self which are followed.
3. For a person to consider himself as good.”⁷

In one narration, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke so extensively about base desires and human states. This one hadith by itself suffices in making a wise person protect himself from the evils of the carnal-self.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When Allah Almighty created Paradise, He said to Jibril عَلَيْهِ السَّلَام, “Go and observe it.” So, he went and saw Paradise, as well as the blessings that Allah Almighty has prepared for the dwellers of Paradise. He returned and said, “O Lord! By Your Honour, whoever hears (about it) will enter

it [i.e. he will certainly make effort to enter it].” Then, Allah Almighty covered Paradise with hardships [i.e. in order to enter Paradise, one must endure the trials brought about by Islamic rulings,] and said, “O Jibril! Go and observe it.” So, he went and saw it. Upon returning, he said, “O Lord! By Your Honour, I fear that no one will be able to enter paradise.”

Then, when Allah Almighty created Hell, He said, “O Jibril! Go and observe it.” He went and saw it, and returned and said, “O Lord! By Your Honour, whoever hears about it will not enter it [i.e. he will make great effort to avoid it].” Allah Almighty then adorned it with desires [i.e. whoever falls prey to forbidden desires will enter Hell]. He then said, “O Jibril! Go and observe it.” He went and saw it, and upon returning, he said, “O Lord! By Your Honour, I fear that no one will be saved from entering it.”⁸

The lesson derived from this hadith is that Allah Almighty has made entering a grand place like Paradise contingent upon saving oneself from the desires of the carnal-self. The same applies for avoiding entering Hell; one must avoid the desires of the carnal-self. Therefore, attaining success in the court of Allah Almighty lies in purifying the carnal-self from evil, whereas covering it in sin and unleashing it to pursue its desires is the path to destruction and failure. Allah Almighty has mentioned this in the Quran as follows:

فَأَمَّا مَنْ طَغَى ﴿٣٨﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ
الْبَأْوَى ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى
﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْبَأْوَى ﴿٤٠﴾

“So, the one who rebelled. And gave preference to the worldly life. So indeed, only Hell is his abode. And as for the one who feared standing in the majestic court of his Lord and restricted his soul from (illicit) desire. So indeed, only Paradise is (his) abode.”⁹

The one who transgressed, crossed the limits through disobedience, gave preference to the world over the Hereafter, and became a slave of his own desires, his abode is Hell. On the other hand, the one who feared giving accountability in the court of his Lord on the

Day of Judgement, and saved himself from forbidden desires, his abode is certainly Paradise.

Method of purifying the carnal-self from evil

Another thing we learn from the above verse is that there is only one method to purify the carnal-self, which is spiritual struggle (*mujāhadah*), i.e. opposing the will of the carnal-self. Most of the desires of the carnal-self are evil. Therefore, safeguarding it from them to the extent that the carnal-self becomes habitual in refraining from sin and following the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ becomes a top priority in life, is what perfects faith and leads to success in the Hereafter. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “None from you can become a true believer until his desires do not conform to what I have brought (i.e. religion).”¹⁰

And Allah Almighty said:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

“And whosoever obeys the command of Allah and His Messenger, and fears Allah, and observes piety; so, it is these (people) who are successful.”¹¹

Being consistent in acts of worship is an effective way of suppressing the carnal-self and overpowering it, as it dislikes engaging in salah, fasting, zakat, etc. When willpower is utilised in order to be steadfast in worship, the carnal-self is subdued and begins to show obedience. Therefore, one beneficial method of controlling it is to worship in abundance.

May Allah Almighty grant us the ability to refrain from obeying the desires of the carnal-self and to act upon the rulings of the noble Quran and blessed Hadith.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Part 30, Sūrah al-Shams, verses 7 to 10

² Al-Mu’jam al-Kabir, vol. 11, p. 87, hadith 11,191; Musnad al-Shahāb, vol. 2, p. 338, hadith 1,481

³ Part 25, Sūrah al-Jāthiyah, verse 23

⁴ Part 13, Sūrah Yūsuf, verse 53

⁵ Part 23, Sūrah Šād, verse 26

⁶ Part 15, Sūrah al-Kahf, verse 28

⁷ Shu’ab al-Imān, vol. 1, p. 471, hadith 745

⁸ Abū Dāwūd, vol. 4, p. 312, hadith 4,744

⁹ Part 30, Sūrah al-Nāzi’āt, verses 37 to 41

¹⁰ Sharah Al-Sunnah, vol. 1, p. 85, Hadith 104

¹¹ Part 18, Sūrah al-Nūr, verse 52

DAR AL-IFTA

AHL AL-SUNNAH

Mufti Muhammad Hashim Khan Attari Madani

Fasting intermittently after vowing to fast consecutively

Q: What do the noble scholars say concerning the following matter: I vowed to consecutively observe 11 fasts if my father regained good health. **أَلْحَمْدُ لِلَّهِ** My father has now regained good health, and I wish to observe these fasts intermittently, separate from one another. Is it permissible for me to do this?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In light of Islamic law, if one vows to fast consecutively, offering them with gaps in between is not sufficient for the fulfilment of the vow. This is because fulfilling the vow in this manner is deficient. Therefore, in the given scenario, as you have vowed to observe the fasts consecutively, it is not correct for you to observe them intermittently.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْرَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Earning from liking videos on social media platforms

Q: What do the noble scholars say concerning the following matter: some companies/online websites sell various packages. Each package has a different price and offers a different earning. After purchasing the package, the company sets some kind of activity on a social media app, such as liking a YouTube video, Facebook post, Instagram post, etc. In return for completing these activities, they give daily earnings. They also grant bonuses for getting others to join. Is this manner of earning online permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Due to entailing things that are impermissible and many matters being problematic according to Islamic law, the earnings mentioned in the given scenario are unlawful. The details to this are as follows.

Bribery

The money given for the package is bribery, because nothing is received in exchange for the paid amount except the right to work with the online company. In other words, the person only pays the amount to obtain employment in the company. According to Islamic law, giving some money to a person in authority in order to get a job done for yourself is bribery, and bribing someone is impermissible.

Ijārah Fāsīdah (impermissible employment)

According to Islamic law, liking videos and posts is not an activity for which employment (i.e. working in return for payment) is valid, rather it is impermissible. This is because employment is only correct in relation to such an intended benefit and activity for which

there is a practice amongst people of doing that thing in exchange for money. However, there is not the practice of liking videos and posts as employment, because according to Islamic law, practice is only established when large numbers of people in many cities are involved in that particular thing.

Encouragement of impermissible acts

Given that this activity is unlawful, getting others to participate in it and acquiring a bonus for that is also impermissible. This is because encouraging someone to do something unlawful and guiding him towards it is impermissible and a sin, and taking a wage for a sinful act in the name of bonus is also unlawful. In fact, even if it were permissible to work in this company, it would still not be permissible to take this wage for merely getting people to join, as a wage is permissible in exchange for work requiring effort, not merely in exchange for giving advice and encouragement.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Giving the food of expiation (kaffārah) for breaking a fast to a madrasah

Q: What do the noble scholars say concerning the following matter: if food is given as expiation (kaffārah) for a broken fast, is it necessary to feed it to 60 *shar'ī faqīrs* (people regarded as poor by Islamic law), or can the food also be given to a Sunni madrasah?

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

A: When food is given as an expiation for a broken fast, it is necessary to feed 60 *miskīn* (*shar'ī faqīrs*) twice to their fill. Now, whether that food is fed to 60 *shar'ī faqīrs* in a madrasah or elsewhere, in both cases the expiation will be discharged. Nonetheless, note that as opposed to zakat and *ṣadaqat al-fiṭr*, it is not necessary for the poor person to obtain ownership of the food. Therefore, there is no need for a stratagem (*hīlah*) either. Also, if food is given to a madrasah and 60 *shar'ī faqīrs* become satiated by consuming it, the expiation will be discharged.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Pardoning a loan with the intention of offering zakat

Q: What do the noble scholars say concerning the

following matter: Zayd loaned Amr £2,000, but Amr is unable to repay it and is considered poor (a *shar'ī faqīr*) according to Islamic law. He is neither a *Sayyid* nor *Hashimi*. If Zayd pardons the debt owed to him, will his zakat be discharged?

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

A: If Zayd pardons the loan, the pardoning will be valid, but this will not mean that the zakat of his other wealth has been offered. This is because the pardoning of a loan is considered as waiving one's right (*isqāt*) from one perspective and transferring of ownership (*tamlīk*) from another. However, to offer zakat, absolute transfer of ownership to a *shar'ī faqīr* is a condition.

In the case of Zayd wanting to discharge his zakat and also pardon Amr's debt, if Amr is a *shar'ī faqīr*, then the proper way is for Zayd to give Amr money with the intention of discharging his zakat and then take back money from him as the debt owed to him.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Minors and the fasts of Ramadan

Q: What do the noble scholars say concerning the following matter: What is the Islamic ruling concerning getting children that have not yet reached puberty to observe the fasts of Ramadan?

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

A: Fasting is not obligatory (*fard*) for minors. However, if a child reaches the age of seven, has the ability to fast and is not harmed by doing so, it is necessary upon their guardian to make them observe the fast. And when a child reaches the age of ten and has the strength to fast, it is necessary (*wājib*) on the guardian to be firm in ensuring the child observes the fast and discipline them if they do not.

Ordering a seven-year-old to pray, being firm concerning the prayer upon them reaching the age of ten, and disciplining them in the event of not praying, is *wājib* on the guardian. The same ruling also applies to fasting, because according to the sound (*ṣahīh*) view, the ruling of fasting is also the same as prayer.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Lives of the Prophets

Prophet Shu‘ayb

عَلَيْهِ السَّلَام

Part 3

Adnan Ahmad 'Attari

THE NATION'S SARCASM

The Quran refers to how the people addressed Prophet Shu‘ayb عَلَيْهِ السَّلَام:

“They said, ‘O Shu‘ayb, does your salah command you that we should forsake the deities of our forefathers or that we should not do as we desire with our own wealth? (They said sarcastically) Oh yes! Only you are intelligent, righteous.’”¹

Prophet Shu‘ayb’s people made reference to his intelligence and righteousness, and thus, they asked how it was possible for him to instruct them to stop worshipping the false gods they had been worshipping for generations.

In response, Prophet Shu‘ayb عَلَيْهِ السَّلَام declared:

My nation, tell me! If my Lord has blessed me with knowledge, guidance, faith, prophethood and has granted me a huge portion of halal wealth from Himself, would it then be permissible for me to lie about His revelation and not convey His message to you? How is it befitting for me to disobey His command whereas He has granted me so many blessings?²

PUNISHMENT DESCENDS UPON THE PEOPLE OF MADYAN

Despite showing miracles and repetitively advising his nation, Prophet Shu‘ayb عَلَيْهِ السَّلَام only saw their obstinance and disobedience increase. Because this disappointed him deeply as he realised they would

never reform themselves or come towards guidance, he prayed to Allah Almighty against them.³

“O our Lord, make a true decision between us and our people; and Your decision is the best.”⁴

Eventually, punishment came upon the people of Madyan in the form of a destructive earthquake. By morning, their lifeless bodies were found in their homes.⁵

ADDRESSING THE DECEASED

After the nation was destroyed, Prophet Shu‘ayb عَلَيْهِ السَّلَام passed by their bodies and exclaimed, “My nation! Without doubt, I conveyed to you the messages of my Lord. I sought good for you, yet none of you became believers no matter what.”⁶

THE PEOPLE OF AYKA

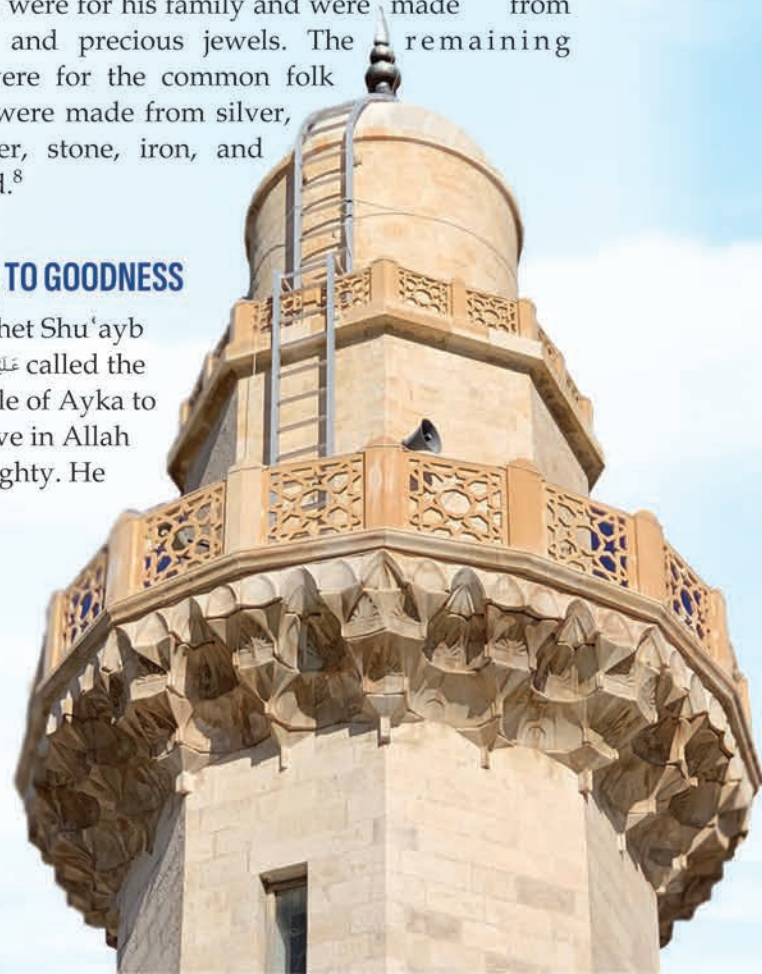
The second nation Prophet Shu‘ayb عَلَيْهِ السَّلَام was sent to was Ayka. The literal meaning of ayka is thicket. They were given this name because their city was surrounded by lush forests and trees.⁷

FALSE GODS

Ayka was ruled by a king named Abū Jād, who made 30 false gods for his people to worship. Ten of these were for his family and were made from gold and precious jewels. The remaining 20 were for the common folk and were made from silver, copper, stone, iron, and wood.⁸

CALL TO GOODNESS

Prophet Shu‘ayb عَلَيْهِ السَّلَام called the people of Ayka to believe in Allah Almighty. He said:



“When Shu‘ayb said to them, ‘Do you not fear? I am indeed a trustworthy messenger of Allah for you. Therefore, fear Allah, and obey me. And I do not ask from you any recompense (for propagating Islam); my reward is upon (the generosity of) only He Who is the Lord of all the worlds. Measure in full, and do not be of those who short-change. And weigh with a properly calibrated scale. And do not give the people their goods by short-changing it, and do not roam the earth causing turmoil. And fear Him Who created you and the earlier creations.’”⁹

ABŪ JĀD’S REJECTION

In response, Abū Jād said, “You have conveyed your message, and I have heard it. Now, you must not come here again.”

Prophet Shu‘ayb عَلَيْهِ السَّلَام declared, “I am a messenger of Allah Almighty. I shall return time and time again to call towards religion until you begin obeying Allah Almighty.”

The king was enraged by this response. Seeing his reaction, Prophet Shu‘ayb عَلَيْهِ السَّلَام returned and continued encouraging the people of Ayka to worship Allah Almighty alone and offered various forms of advice. Yet, none of them heeded his advice besides a singular minister of the king. The latter asked for this to be kept hidden, which Prophet Shu‘ayb عَلَيْهِ السَّلَام allowed.¹⁰

THE NATION’S DISRESPECTFUL CONDUCT

Ultimately, the people of Ayka said, “Shu‘ayb, magic has been cast upon you. And you are not an angel, but an ordinary human like us. As for your claim to prophethood, we certainly think you are lying about this. If you are a true prophet, pray to Allah Almighty and ask Him to make a piece of the sky fall upon us as punishment.”¹¹

(We ask Allah Almighty to make us amongst those respectful towards the prophets and saints and keep

us safe from being disrespectful towards them—(المؤمنين)

PUNISHMENT IN AYKA

Prophet Shu‘ayb عَلَيْهِ السَّلَام listened to what they said and then declared, “My Lord knows well of your deeds and what punishment you are deserving of. If He wants a portion of the sky to fall upon you, He shall cause this to happen. And if He wills to inflict another punishment upon you, He shall cause that to occur instead.”¹²

Then, one day, they were struck by the punishment. It was extremely hot for seven days without even a single gust of wind passing by. When they sought shelter from the heat by going indoors, they found it hotter inside than outside. A cloud then appeared overhead, under which the entire nation gathered. Upon this, the cloud began raining fire, burning all of them.¹³

THE BELIEVERS WERE KEPT SAFE

Most people of Ayka did not accept faith. As for the believers and Prophet Shu‘ayb عَلَيْهِ السَّلَام himself, they saw the punishment befall the disbelievers, but by the mercy of Allah Almighty, they were not affected in the slightest.

Prophet Shu‘ayb عَلَيْهِ السَّلَام then distributed their wealth amongst the Muslims, married a believing woman, and settled in Madyan.¹⁴

(To be continued in the next instalment)

¹ Al-Quran, part 12, Hūd, verse 87

² Širāṭ al-Jinān, vol. 4, pp. 483-484

³ Sharḥ al-Shifā’ li ‘Alī al-Qārī, vol.1, p. 335

⁴ Al-Quran, part 9, al-A‘rāf, verse 89

⁵ Al-Quran, Part 9, al-A‘rāf, verse 91

⁶ Širāṭ al-Jinān, vol. 3, p. 382

⁷ Širāṭ al-Jinān, vol. 5, p. 257

⁸ Nihāyat al-Arab, vol. 13, p. 145

⁹ Al-Quran, part 19, al-Shu‘arā’, verses 177 to 184

¹⁰ Nihāyat al-Arab, vol. 13, p. 147

¹¹ Širāṭ al-Jinān, vol. 7, p. 153

¹² Širāṭ al-Jinān, vol. 7, p. 154

¹³ ibid

¹⁴ Nihāyat al-Arab, vol. 13, p. 149

Our Pious Predecessors

Maulana Abu Majid Shahid Attari Madani

Ramadan is the ninth month of the Islamic calendar. Ninety-five noble Companions رَضِيَ اللهُ عَنْهُمْ, saints and Islamic scholars رَحِمَهُمُ اللهُ who passed away in this month have already been mentioned in the Ramadan 1438-1444 AH editions of the Monthly Magazine Faizan-e-Madinah. A further 11 are mentioned in this edition.

Noble Prophetic Companions رَضِيَ اللهُ عَنْهُمْ

Martyrs of Buwayb: This battle occurred in 13 AH under the command of Sayyidunā Muthannā bin Hārithah رَضِيَ اللهُ عَنْهُ on the banks of the Euphrates at Buwayb near Kufa. Mihrān Hamdānī, the leader of the disbelievers, was killed, and the Muslims attained a glorious victory. Many leaders from amongst the Muslims were martyred in this battle.¹

1. Sayyidunā Mas‘ūd bin Hārithah al-Shaybānī رَضِيَ اللهُ عَنْهُ was the brother of the renowned warrior, the conqueror of Persia: Sayyidunā Muthannā bin Hārithah رَضِيَ اللهُ عَنْهُ. Even prior to embracing Islam, he was considered amongst the brave warriors of Arabia. He took up residence with his brother in Hirah, Iraq, during the caliphate of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. Then, he moved to Babel, participating in jihad alongside his brother. He was martyred in Ramadan 13 AH in the battle of Buwayb.²

Honourable Saints رَحِمَهُمُ اللهُ

2. Sayyid ‘Aqīl Shāh al-Samarqandī al-Qowqandī رَحِمَهُ اللهُ عَلَيْهِ was born in Shaban 659 AH into a family from the Prophetic household in Samarqand and passed away at his birthplace on 16 Ramadan 711 AH. His resting place is widely frequented by visitors. He was a practising scholar, an accomplished

saint and the spiritual guide of his age. He established a spiritual lodge in Kokand city, Uzbekistan, where both leaders and the general public benefited.³

3. Sayyidunā Quṭb al-‘Ālam Gilānī, famously known as Dādā Miyān رَحِمَهُ اللهُ عَلَيْهِ, was born in 1327 AH in the spiritual lodge of Suja Sharīf, Rajasthan, India. His supplications were readily accepted, and he held a lofty spiritual station and was the custodian of this spiritual centre. He passed away on 17 Ramadan 1382 AH.⁴

4. Bābā Jī Sarkār Pir Khalīfah Jalāl al-Dīn al-Qādirī رَحِمَهُ اللهُ عَلَيْهِ was born in Birampur, Hoshiarpur province, East Punjab, India. He passed away on 21 Ramadan 1391 AH and is laid to rest in Chak 297 JB, Jhang Road, Gojra subdistrict, Tobah Dar al-Salam Province. He was a shaykh of the Qādirīyyah Qalandariyyah spiritual order and a true devotee of the Prophetic Companions, the Prophetic Household and the Crown of the Saints: Shaykh ‘Abd al-Qādir al-Jilānī رَحِمَهُ اللهُ عَلَيْهِ.

Eminent Scholars رَحِمَهُمُ اللهُ

5. Shaykh Abū Bakr Muḥammad bin ‘Abbās al-Khwārizmī رَحِمَهُ اللهُ عَلَيْهِ was the nephew of the famous Quranic exegete Imam Ibn Jarīr al-Ṭabarī رَحِمَهُ اللهُ عَلَيْهِ. He memorised 20,000 lines of poetry. He lived in Aleppo, Syria, for a long time and then

moved to Nishapur. *Dīwān Abī Bakr al-Khwārizmī* and *Rasā'il Khwārizmī* are from his memorable writings. He passed away in Ramadan 383 AH in Nishapur, Iran.⁵

6. Sayyid Muhammad Sharīf al-Sanūsī رَحْمَةُ اللهِ عَلَيْهِ was born in 1262 AH and passed away in 1313 or 1314 AH in Jaghbub, Barqah Province, Libya. He was laid to rest there alongside his noble father, al-Shaykh al-Kabīr Muḥammad bin 'Alī al-Sanūsī رَحْمَةُ اللهِ عَلَيْهِ. He was a religious scholar, an advisor to the Sanūsī movement, head of the education department and seminary, and an accomplished teacher. He had 8,000 books in his library. His death anniversary is commemorated on 27 Ramadan.⁶

7. Qādī Miyān Muḥammad Chishtī Sabhralwī رَحْمَةُ اللهِ عَلَيْهِ was born in 1230 AH into a scholarly family in Sabhral, Soon Valley Sakesar, Khushab province. He passed away on 25 Ramadan 1329 AH. His resting place is in the Muhammadiyyah Siyalwiyyah Sabhral Sharif spiritual centre. Not only was he an erudite scholar, but a teacher of scholars, a student of 'Allāmah Muḥammad 'Alī Makhdawī رَحْمَةُ اللهِ عَلَيْهِ, and a disciple and spiritual successor to Shams al-Ārifīn al-Siyālwi رَحْمَةُ اللهِ عَلَيْهِ.⁷

8. Shaykh al-Qurrā' Mawlānā Abū al-Fayḍ Ghulām Muḥammad Khān Qādirī رَحْمَةُ اللهِ عَلَيْهِ was born in 1373 AH in Langar, Jand, Attock Province. He passed away on 5 Ramadan, 1419 AH. He was a hafiz, a graduate of Jamiah Razawiyyah Mazhar al-Islam (Faisalabad), a fine reciter of the noble Quran, a motivational speaker, an author, and a teacher of Dars-e-Nizami and Quranic recital and memorisation. He was a disciple of the Qādiriyah spiritual order and spiritual successor to his elder brother Mufti Riyāḍ al-Dīn al-Riḍawī رَحْمَةُ اللهِ عَلَيْهِ.⁸

9. Khawājah Akbar Wārithī Mīruthī رَحْمَةُ اللهِ عَلَيْهِ was born in Bajoli, Meerut Province, India. He had mastery in Arabic, Persian and Urdu and was an excellent poet. He gave oath of spiritual allegiance to Haji Wārith 'Alī Shāh, Dewa Sharif and gained spiritual successorship from Shāh 'Alī Ḥusayn Ashrafi رَحْمَةُ اللهِ عَلَيْهِ. From amongst his 12 divans, *Milād-e-Akbar* received immense fame. Hafiz

Jālandharī is renowned amongst his students. He passed away on 6 Ramadan 1372 AH in Karachi. He was laid to rest in Mewah Shah cemetery.⁹

10. 'Allāmah Faṭḥ Muḥammad Muḥaddith Bahāwalnagarī رَحْمَةُ اللهِ عَلَيْهِ was born in 1304 AH into a family of landowners from the Wattoo tribe in Habeeb, Bahawalnagar Province. He passed away on 29 Ramadan, 1389 AH and was laid to rest on the eastern side of Jami Masjid Faruq-e-Azam, Faisal Colony, Bahawalnagar. He was an erudite scholar, an expert in the rational and transmitted sciences, a teacher of Dars-e-Nizami, an author and a shaykh of the Chishtiyyah Nizamiyyah spiritual order. He was also a poet in Arabic, Persian and Punjabi. He taught for over 55 years; many leading scholars of the Ahl al-Sunnah were his students.¹⁰

11. 'Allāmah Ghulām Muḥammad Townswī رَحْمَةُ اللهِ عَلَيْهِ was born in approximately 1355 AH in Sanjar Sadan near Tonsah Sharīf, Dera Ghazi Khan and passed away on 6 Ramadan, 1435 AH. He was from the talented students of 'Allāmah 'Aṭā' Muḥammad Bandiyālwi رَحْمَةُ اللهِ عَلَيْهِ. His fields of speciality were Logic and Philosophy. He was naturally inclined towards teaching and would ensure to prepare thoroughly before lessons. Leading scholars of the Ahl al-Sunnah are from his students. Assuming the positions of a teacher, lead teacher and Shaykh al-Hadith at various seminaries, he taught over 100 books in over 30 sciences over a span of approximately 65 years.¹¹

¹ *Al-Bidaya wa Nihaya*, vol. 5, p. 96

² *Ae'lam Lizzurqani*, vol. 7, P. 217

³ *Tazkirah Mashaikhe Qadiryah Faziliyyah*, p. 102 to 104

⁴ *Tazkirah Sadat Ioni Shareef Wa soja Shareef*, pp.506-573

⁵ *Siyar-e-Ae'laam Al-Nubala*, vol. 12, p. 536

⁶ *Tazkirah Sanosi Shareef*, p. 91

⁷ *Fouz Al-Maqal*, vol. 1, p. 380 to 385

⁸ *Tazkirah Ulama Ahle Sunnat Zila Atak*, p. 477 to 479

⁹ *Anwaar Ulama Ahle Sunnat Sindh*, p. 100 to 104

¹⁰ *Tazkirah Akabireen-e-Ahle Sunnat*, pp. 371-372

¹¹ *Qurrat Uyoon Al-Aqyaal Fi Tazkirah Fazlal Bandiyal*, p. 255

IMAM ḤASAN رضي الله عنه

the Prophet's صلى الله عليه وآله وسلم Grandson

Dear readers, Imam Ḥasan رضي الله عنه – the grandson of the Prophet صلى الله عليه وآله وسلم – is amongst the noble personalities who were born in the month of Ramadan. Let us illuminate our hearts with the love of the Ahl al-Bayt and the Companions رضي الله عنهم by reading about the childhood of Imam Ḥasan رضي الله عنه.

Brief Introduction

He is the grandson of the Prophet صلى الله عليه وآله وسلم, son of Sayyidatunā Fāṭimah and Sayyidunā ‘Alī رضي الله عنهما, and the elder brother of Imam Ḥusayn رضي الله عنه. He was born on the 15 Ramadan, 3 AH, in the city of Madinah.¹

Honoured after birth

Sayyidunā Abū Rāfi‘ رضي الله عنه narrates that when Imam Ḥasan رضي الله عنه was born, the Prophet صلى الله عليه وآله وسلم recited the adhan in his ears.²

Taḥnīk and naming

The Prophet صلى الله عليه وآله وسلم performed his taḥnīk, named him Ḥasan and referred to him as his son.³

‘Aqīqah

The Prophet صلى الله عليه وآله وسلم performed the ‘aqīqah for Imam Ḥasan رضي الله عنه with two sheep and instructed Sayyidatunā Fāṭimah رضي الله عنها to shave his head and give silver in charity equal to the weight of his hair.⁴

Prophetic display of affection

Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Prophet صلى الله عليه وآله وسلم kissed Imam Ḥasan رضي الله عنه whilst al-Aqra‘ bin Hābis Tamīmī رضي الله عنه was sitting with him. The latter mentioned that he had 10 sons, but never kissed any of them. The Prophet صلى الله عليه وآله وسلم replied, “The one who does not show

mercy will not be shown mercy.”⁵

Carried on the Prophet's صلى الله عليه وآله وسلم shoulders

Sayyidunā Barrā bin ‘Āzib رضي الله عنه states, “I saw that the Prophet صلى الله عليه وآله وسلم was carrying Ḥasan رضي الله عنه on his blessed shoulders whilst saying, ‘O Allah! I love him. You love him too, and also love the one who loves him.’”⁶

The Prophet's صلى الله عليه وآله وسلم compassion and love

Sayyidunā Abū Bakrah رضي الله عنه narrates, “The Prophet صلى الله عليه وآله وسلم was leading us in prayer. When he صلى الله عليه وآله وسلم went into prostration, Ḥasan رضي الله عنه, who was still a young child, came and sat on the back and neck of the Prophet صلى الله عليه وآله وسلم. The Prophet صلى الله عليه وآله وسلم raised his blessed head from prostration so gently that Ḥasan رضي الله عنه got down. (After the completion of the prayer,) The noble Companions رضي الله عنهم stated, ‘O Messenger of Allah صلى الله عليه وآله وسلم! You treat Ḥasan رضي الله عنه in a manner that you do not treat anyone else’. Upon this, the Holy Prophet صلى الله عليه وآله وسلم replied, ‘He is my flower in the world.’”⁷

Maulana Uwais Yamin Attari Madani

Virtues and merits

- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed Imam Ḥasan رَضِيَ اللهُ عَنْهُ in his lap, smelt him, embraced him, took him in his blessed cloak, and declared him the leader of the youth in Paradise.⁸
- Sayyidunā Abū Bakrah رَضِيَ اللهُ عَنْهُ said, "I saw the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sitting on the pulpit, and Ḥasan bin 'Alī رَضِيَ اللهُ عَنْهُمَا was sitting beside him. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ alternated in looking at the people and at Ḥasan رَضِيَ اللهُ عَنْهُ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "This son of mine is a leader; Allah (Almighty) will reconcile between two great groups of Muslims through him."⁹
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded to Sayyidatuna Fatima's رَضِيَ اللهُ عَنْهَا request by granting Imam Ḥasan رَضِيَ اللهُ عَنْهُ awe and leadership from his inheritance.¹⁰

Leave doubtful things

Hadith have also been narrated from Imam Ḥasan رَضِيَ اللهُ عَنْهُ. In one narration he رَضِيَ اللهُ عَنْهُ states, "I learnt from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to leave that which causes doubt and do that which does not cause doubt. Verily, truth brings tranquillity, and falsehood leads to doubt."¹²

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ states, "Meaning, the act or speech which makes your heart uneasy because you do not know whether it is halal or haram should be left. As for that which the heart testifies to as being good, it should be pursued. This is applicable to individuals like Imam Ḥasan رَضِيَ اللهُ عَنْهُ who are bestowed with spiritual faculty and inspired knowledge; their heart's judgement is in accordance with the Quran and sunnah. Hence, this

is not applicable to ordinary people or those entangled in egoistic and satanic delusions." He further adds, "A true believer finds contentment in righteous deeds and truthful words, while he naturally is indecisive about doubtful things."¹³

Passing

When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, Imam Ḥasan رَضِيَ اللهُ عَنْهُ was seven years and six months old. He رَضِيَ اللهُ عَنْهُ passed away at the age of 47 on 5 Rabi al-Awwal 50 AH and was laid to rest in Jannat al-Baqi.¹⁴ May Allah Almighty shower His mercy upon him, and for his sake, may we be granted forgiveness without accountability.

امین بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(To learn more about the biography of Imam Ḥasan رَضِيَ اللهُ عَنْهُ, download and read Maktaba-tul-Madinah's 28-page booklet called "30 Parables of Imam Hasan رَضِيَ اللهُ عَنْهُ" from www.dawateislami.net or scan this QR code to download it.)



¹ Al-Ṭabaqāt al-Kabīr li Ibn Sa'd, vol. 6, p. 352

² Al-Mu'jam al-Kabīr, vol. 1, p. 313, hadith 926

³ Musnad al-Bazzār, vol. 2, p. 315, hadith 743; Mustadrak, vol. 4, pp. 154-155, hadith 4 826, 4,829

⁴ Al-Nasā'ī, p. 688, hadith 4,225; al-Tirmidhī, vol. 3, p. 175, hadith 1,524

⁵ Al-Bukhārī, vol. 4, p. 100, hadith 5,997

⁶ Al-Bukhārī, vol. 2, p. 547, hadith 3,749; Muslim, p. 1,013, hadith 6,256

⁷ Musnad al-Bazzār, vol. 9, p. 111, hadith 3,657

⁸ Musnad Aḥmad, vol. 10, p. 184, hadith 26,602; al-Tirmidhī, vol. 5, pp. 426, 428, 433, hadith 3,793, 3,797, 3,812

⁹ Al-Bukhārī, vol. 2, p. 214, hadith 2,704

¹⁰ Al-Mu'jam al-Kabīr, vol. 22, p. 423, hadith 1,041

¹¹ Tehzib al-Asmā' wa al-Lughāt, vol. 1, p. 162

¹² Al-Tirmidhī, vol. 2, p. 232, hadith 2,526

¹³ Mirāt al-Manājih, vol. 4, pp. 234-235

¹⁴ Ṣifat al-Ṣafwah, vol. 1, p. 386



DO NOT MAKE FUN OF PEOPLE

Chairman of Dawat-e-Islami's Central Executive Committee, Mawlana Muhammad Imran Attari

There are many people across the world who debate over how to make society peaceful based on their own views. Many speeches are delivered on this topic and numerous articles are published. However, Islam's teachings on how to make society harmonious are matchless. Therefore, if you wish to eliminate enmity, avoid argumentation, see a peaceful environment in your home and in the wider community and develop a caring society, wholeheartedly act upon Islam's teachings relating to good conduct.

One of the issues we see in our society is where people make fun of others. Forbidding this reprehensive act, Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ^١

O believers! Men must not ridicule other men, it is likely that the ridiculed are better than the mockers; nor must the

women ridicule other women, it is likely that the ridiculed women may be better than the mockers,¹

Meaning, the wealthy should not poke fun at the poor, people of noble lineage should not ridicule those from different backgrounds, the healthy should not make fun of the ill, and those with healthy eyes should not mock those who have a problem related to their eye. It is possible that those laughed at are more truthful and sincere than those who ridicule them.²

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also forbade joking which involves upsetting another. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, لَا تَمَارِ أَحَاكَ وَلَا تَمَارِخُهُ "Neither argue with your brother nor ridicule him."³ Mufti Ahmad Yār Khan Na'imī رَحِمَهُ اللهُ عَلَيْهِ states, "Poking fun at someone whereby it causes hurt is haram in every state. This is what is meant here, as causing harm to a Muslim is haram."⁴

Greatest sin after polytheism

Note that just as wrongful killing, fornication and drinking alcohol have been deemed as the greatest

sins after associating partners with Allah Almighty,⁵ so too has making fun of people been declared the same. Sayyidunā Wahb b. Munabbih رَضِيَ اللهُ عَنْهُ states, “According to Allah Almighty, the greatest sin after shirk is making fun of people.”⁶

Islam’s ruling on ridiculing others

Detailing the ruling on making fun of people, ‘Allāmah ‘Abd al-Muṣṭafā رَضِيَ اللهُ عَنْهُ states, “To insult or humiliate a Muslim using words, gestures or any other method is haram and a sin, as it results in disparagement of a Muslim and is hurtful. Humiliating a Muslim and hurting him is severely haram and leads to the Hellfire.”⁷

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ states:

It is permitted to joke without transgressing the limits stipulated in Islam. Joking should not involve hurting a person’s feelings, causing someone harm or lying. Some people hurt the feelings of the person in front of them by making fun of them, and that person may hide his shame by laughing it off. Remember, being light-hearted is proven from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; however, this did not involve hurting people’s feelings, causing harm or lying. Saving oneself from these matters whilst joking is very difficult. Therefore, it is better for us to avoid this. Moreover, a religious person should avoid excessive joking, especially before the general public, as it will deter people, and they will not be able to benefit from his knowledge.⁸

The following habits are condemnable, because they hurt people’s feelings, sow the seed of hatred instead of love, turn people against one another, distance people from one another and do away with respect:

- Poking fun at someone due to something that is passing (e.g. odd hairstyle or clothing).
- Making fun of someone due to something that is perceived as a temporary imperfection (e.g. poverty).
- Humiliating someone due to a permanent description, natural weakness or disability, which is not in the person’s control (e.g. to say, “He is deaf/hard of hearing/blind/cross-eyed, dark skinned, short/limps/speaks with a lisp”).

A person we ridicule is either of a lower status than us, the same status, or of a higher status. If he is of a lower status than us or subordinate to us, he will neither be able to speak in front of us whilst we make fun of him, nor will he be able to do anything. In fact, ostensibly, he continues to maintain outward respect for us. When such a person is unable to tolerate any more, he ends up doing something unimaginable. Maulana Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ states:

A resident of Kharadar, Karachi, informed me of an account from his area whereby a local reprobate used to make fun of a boy in front of others. The boy was unable to say anything out of fear. This was eating him away from within. Once, when that scoundrel made fun of the boy’s name or poked fun at him, the boy flipped out and took his words to heart, thinking, “How long will this wretched man torture me?” And so that boy acquired a gun from somewhere, took an opportunity, killed that scoundrel, and went on the run.⁹

If the person we made fun of is of an equal worldly status to us, then seizing an opportunity, that person will ridicule us. And at times, he may completely embarrass us in front of our subordinates or in a big gathering, causing us to lose our respect.

As for poking fun at our superiors, this is usually done behind their backs and is thus considered backbiting. If this person later finds out that we have said something about them, then in this case, the sin of backbiting and the sin of breaking his heart is also recorded in our book of deeds. Furthermore, such an action also brings harm to our worldly life.

My heartfelt plea to all is that in order to better our worldly life and Hereafter, avoid ridiculing anyone using words, signs or any other method. May Allah Almighty grant us the ability to act upon the teachings of Islam.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Part. 26, Surat al-Hujurat, verse 11

² Şirāṭ al-Jinān, vol. 9, p. 425

³ Al-Tirmidhī, vol. 3, p. 400, hadith 2,002

⁴ Mir’āt al-Manājīh, vol. 6, p. 501

⁵ Al-Zawājir, vol. 2, p. 188; Fayḍ al-Qadir, vol. 6, p. 524, hadith 9803

⁶ Ḥilyat al-Awliyā’, vol. 4, p. 54, hadith 4721

⁷ Jahannam Kay Khatrat, p. 173

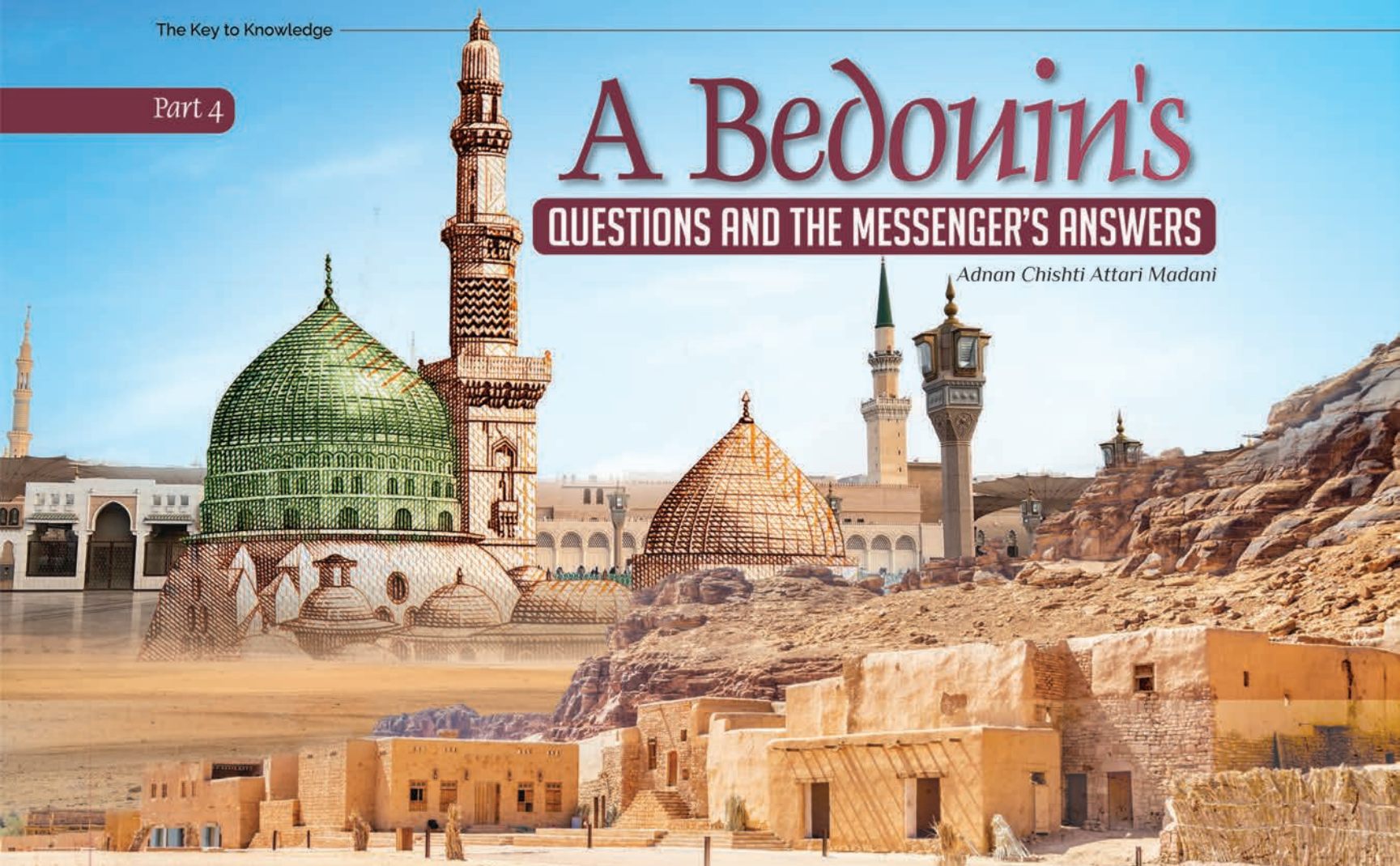
⁸ Madani Muzakrah 10 Rabi al-Awwal 1442 AH (27 October 2020)

⁹ Madani Muzakrah, 2 Ramadhan 1441 AH (25 April 2020), Ba’ad Namz-e-Isha

A Bedouin's

QUESTIONS AND THE MESSENGER'S ANSWERS

Adnan Chishti Attari Madani



Questions were asked to the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by his Bedouin Companions رَضِيَ اللهُ عَنْهُمْ, who hailed from the villages and country sides of Arabia. 12 such questions have been discussed in the previous 3 instalments, along with their respective answers.

3 more are hereby mentioned.

1. WHAT KINDS OF FRUIT ARE IN PARADISE?

‘Utbah b. ‘Abd Sulamī رَضِيَ اللهُ عَنْهُ explains:

Once, a Bedouin came to Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked the following question, مَا عَوْضُكَ هَذَا الَّذِي تَحَدَّثُ عَنْهُ - “The Pond you mention; what is it like?”

He explained, “It is like the distance from Bayda to Busra. For me, Allah عَزَّوَجَلَّ shall cause it to extend to Kurā’. No human knows where its ends are.

‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ called the takbīr (i.e said *Allahu akbar*). The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “The poor who fought in the way of Allah shall

come to me at the Pond of Kawthar. I have certainty that Allah will make me reach the kura and I will drink from it.”

Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued:

إِنَّ رَبِّي وَعَدَنِي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا يَغْيِرُ حِسَابٍ

As promised to me by Allah, 70,000 of my nation shall enter Paradise without accountability. ثُمَّ يَشْفَعُ كُلُّ أَلْفٍ ثَمَّ لِسَبْعِينَ أَلْفًا Then, every 1000 shall intercede for 70,000, and Allah shall place three more groups therein.

Umar b. al-Khaṭṭāb called takbīr again and said, “Allah shall certainly accept the intercession of the first 70,000 for their ancestors and families. I hope for Allah to include me amongst one of the three groups at the end.”

The Bedouin then asked ‘regarding Paradise’, يَا رَسُولَ اللَّهِ، فِيهَا فَاكِهَةٌ - “O Messenger of Allah, does it have fruit in it?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

نَعَمْ وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى هِيَ تُطَابِقُ الْفِرْدَوْسَ

Yes, and it has a tree within called *Tūbā*, which encompasses *Firdaws*.

The Bedouin then asked, أَيُّ شَجَرٍ أَرْضَنَا تُشْبِهُ - "What tree of our land does it resemble?"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, لَيْسَ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ - "It is not like any tree of your land. Yet, have you ever been to Syria?" The latter said, "I have not, O Messenger of Allah."

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

فَإِنَّهَا تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةَ تَنْبُتُ عَلَى سَاقٍ وَاحِدٍ، ثُمَّ يَنْتَشِرُ أَعْلَاهَا

It resembles a tree in Syria known as the *jawzah* (walnut tree). It grows with a single trunk whilst its branches spread.

فَمَا عَظْمُ أَصْلِهَا - "How long are its roots?", the Bedouin asked regarding *Tūbā*. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, "If a camel you brought up began walking at the age of four, it shall not reach the trees end until its ribs break from old age."

The Bedouin then asked, فِيهَا عِنَبٌ - "Does it have grapes in it?" The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Yes."

فَمَا عَظْمُ الْعُنُقُودِ مِنْهَا - "How big is a cluster of its grapes?", the Bedouin inquired.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, "It is as large as the distance covered by *gharāb abqa*¹ flying for a month without falling, stopping, or tiring."

The Bedouin asked, وَمَا عَظْمُ الْحَبَةِ مِنْهُ - "And how big are the grapes of Paradise?"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked in return, هَلْ دَبَّحَ أَبُوكَ - "Has your father ever slaughtered a large wild sheep from his flock?" The Bedouin replied, "Yes". He further asked, "Did he remove its skin, give this to your mother, and say, 'Clean and make leather from this. Then make from this a large waterskin so we may let our animals drink as we please?'"

The Bedouin said, "Yes."

فَإِنَّهُ كَذَلِكَ - "The seeds of those grapes are like this", the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared.

فَإِنْ ذَلِكَ يَسَعُنِي وَيَسَعُ أَهْلَ بَيْتِي - "Will that seed suffice me and my household?", the Bedouin ended with. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, - وَعَامَّةَ عَشِيرَتِكَ - "In fact, the entirety of your family."²

2. ARE DISEASES CONTAGIOUS?

Narrated by the Companion Abu Hurayra رَضِيَ اللهُ عَنْهُ

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا عَدْوَى وَلَا صَقَرَ وَلَا - "No disease is contagious. Safar is nothing, and *hāmma* is nothing."

A Bedouin exclaimed, "O Messenger of Allah!"

فَمَا بَالُ إِبِلِي، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ، فَيَأْتِي الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيَجْرِبُهَا

"Then what of my camels, which are like deer upon sand? They come across a camel with mange and all become infected."

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, فَمَنْ أَعْدَى - "Then who conveyed disease to the first 'camel'?"³

COMMENTARY

Arabians once believed in *'adwā*, which was the transmission of disease from the sick to the healthy. They also believed this to be true about mange/rashes. This was the reason behind the Bedouin's questions, as healthy camels became infected after being around a camel with mange, and he considered there to be a link between the two.

This was clarified by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He asked, "Then who conveyed disease to the first?" He clarified that the first was not infected by another camel, but instead became unwell because Allah Almighty willed it to be. The other camels also contracted mange due to this, not from being around one another.

3. WHAT ARE THE MAJOR SINS?

The Companion Abdullah b. Umar رَضِيَ اللهُ عَنْهُ narrates:

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - "A Bedouin came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ - "O Messenger of Allah, what are the major sins?" He replied, الإِشْرَاقُ بِاللَّهِ - "To associate partners with Allah."

ثُمَّ مَاذَا - "And after that?", the Bedouin asked.

ثُمَّ عُقُوقُ الْوَالِدَيْنِ - "Disobeying one's parents."

The Bedouin then asked of the gravest sin after these two, to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, الِيمِينُ الْعَمُوسُ - "To take false oaths."⁴

¹ Black and white crows that scavenge carcasses for food

² Mu'jam Kabir, vol. 17, p. 127, hadith 312; Mu'jam Awsat, vol. 1, p. 146, hadith 402; Şifat al-Jannah, vol. 2 p. 186

³ Şahih Bukhārī, vol. 4, p. 26, hadith 5717

⁴ Ibid, vol. 4, p. 377, hadith 6920

THE PROPHET'S صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ CONDUCT TOWARDS DELEGATIONS (PART 2)

Shahroz Ali Attari Madani

In the previous edition, you read about several delegations who presented themselves before the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In this article, we will look at other interactions the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had with various delegations.

MEETING WITH GOOD MANNERS

In the year of the Battle of the Trench, a delegation from the Ashja' tribe came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to make a peace treaty. They resided in an area of Madina called Sela. When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received news of their arrival, he personally went to meet them. After a lengthy conversation, he advised the noble Companions رَضِيَ اللهُ عَنْهُمْ to be courteous to the guests by providing them with dates. When they finished eating, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ invited them with utmost gentleness to accept Islam. They responded, "We have not come to embrace Islam but to make a treaty of peace and security, because the ongoing battles between your tribe and your group has caused us great distress." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Whatever you say is acceptable to us," and thus, a treaty of peace and security was written and accepted by both parties. During this time, the delegation was so impressed by the noble character of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that immediately after the peace treaty was drafted, they exclaimed, "O Muhammad, you are the truthful Messenger of Allah and your religion is true."¹

WELCOMING THE DELEGATION AND CONVEYING GOOD NEWS

In the year 9 AH, a delegation from the Udhrah tribe came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The Prophet asked them, "Who are you?" to which they replied, "We are from the Banū Udhrah, the brothers of Qusay [from their maternal side]. We supported Qusay against the Khuza'ah and Banī Bakr tribes and ousted them from Makkah; hence, we are your kinsmen too." In reply, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, مَرْحَباً بِكُمْ وَأَهلاً and then gave them the glad tidings that their region would soon be liberated from the clutches of Hercules

أُرْسِلَ إِلَيْهِ

The delegation then asked the Prophet ﷺ some questions, and upon receiving satisfying answers, they all embraced Islam. The Prophet advised them to refrain from asking soothsayers questions and informed them that all their sacrifices were abrogated, and only the sacrifice of Eid al-Adha remained, which should be performed if one is capable of doing so. They remained as the Prophet's guests for a few days. After receiving honour and reward, they then departed.²

WELCOMING DELEGATIONS WITH GIFTS

Banī Hārith b. K'ab was a greatly respected tribe from Najran consisting of warriors. They were renowned in all of Arabia for never tasting defeat at the hands of their enemy. Sayyidunā Khālid b. Walīd رَضِيَ اللهُ عَنْهُ was sent to this tribe by the Prophet ﷺ to convey the message of Islam. Through his efforts, the tribe embraced Islam, and a delegation from them accompanied him to visit the Prophet ﷺ. He ﷺ asked them about their previous conflicts during the pre-Islamic era and the reason for their consistent victories. They explained that they refrained from oppressing anyone; never attacked anyone themselves; and when compelled by the enemy to engage in war, they stood strong like an unbreakable wall in the battlefield and never dispersed. The Prophet ﷺ declared, "Indeed, what you say is true. Whichever army or group that adheres to such principles will always prevail." As the delegation was leaving, the Prophet ﷺ granted 10 uqiyah to each member and 12 and a half uqiyah of silver to their leader: Qays bin Ḥuṣayn.³

GIVING ADVICE

In the month of Shaban 10 AH, Muslims from the tribe of Khawlān visited the Prophet ﷺ. They stated that they are obedient to Allah Almighty and the Messenger ﷺ and had undertaken a long journey solely to behold him. The Prophet ﷺ said: "مَنْ زَارَنِي بِالدِّيْنَةِ كَانَ فِي جَوَارِي يَوْمِ الْقِيَامَةِ" "Whoever visits me in Madinah will be my neighbour on the Day of Resurrection."

The people of this tribe would worship an

idol called "‘Amm Anas." The Prophet ﷺ asked them, "What have you done about ‘Amm Anas?" They replied, "O Messenger of Allah ﷺ, we have believed in you and abandoned its worship, but some elderly people among us still worship it." They then narrated how they used to make offerings to ‘Amm Anas and separate a portion of everything for it whilst remaining hungry themselves. The Prophet ﷺ taught them the obligations of Islam and gave them the following specific advice:

1. Fulfil your promises.
2. Do not betray in matters of trust.
3. Treat your neighbours well.
4. Do not oppress anyone, because oppression will appear as a dark night for the oppressor on the Day of Judgement.⁴

INFORMING ABOUT THE DELEGATION BEFORE ITS ARRIVAL

Banū Ash‘ar was a respectable tribe from Yemen. Due to Sayyidunā Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ inviting them towards Islam, 50 people from this tribe became Muslim. He was bringing these Muslims to the Prophet ﷺ, and whilst they were still on the way, the Prophet ﷺ informed of their arrival and said, "The people of Yemen, who possess very soft hearts, are coming to you." When the delegation neared Madinah, they began reciting the following couplets with utmost devotion and love:

مُحَمَّدًا وَجُزَيْئَهُ

عَدَا تَلَقَى الْأَجْبَةَ

Tomorrow, we will meet the beloved people: Muhammad and his Companions.⁵

(More to follow in the next instalment إن شاء الله)

1 *Ṭabaqāt Ibn S‘ad*, vol. 1, p. 233, summarised

2 *Sharḥ al-Zurqānī*, vol. 5, p. 215, summarised

3 *Ṭabaqāt Ibn S‘ad*, vol. 1, p. 256, *Sharḥ al-Zurqānī*, vol. 5, p. 173, summarised

4 *Sharḥ al-Zurqānī*, vol. 5, p. 218

5 *Musnad Ahmad*, vol. 19, p. 83, *Hadīth 12,026*, *Tārīkh Islām*, vol. 4, p. 139, selective

Is Islam a complete code of life?

Islam is a complete code of life; this is our faith as well as our claim. The term code of life refers to a comprehensive set of laws and guidelines for living. Islam being a complete code of life entails that whenever life exists, the rules of Islam will be present, and wherever there is life, the commands of Islam will be found. The beginning of human life starts with birth. When a child is born, the duration of its life begins. From that time until death, life in this world continues, and throughout this entire period, the guidance of Islam accompanies that individual step by step.

The relevance of Islam's principles even before birth

The guidance of Islam begins not with the birth of a child but much earlier, even before the marriage of the child's parents. For example, Islam informs us about the qualities to consider when choosing a life partner. One must consider the family background, the manners, character, and beauty of the girl. The character should be the most important aspect. Furthermore, Islam teaches that marriage should take place in families who are known for their dignity and have good manners and habits.

All of this is important, because when a child is born, undoubtedly, it will be in close contact with maternal relatives, and the qualities of the maternal family will be adopted by the child. The same applies for the bride-to-be; she should investigate into the boy and his family to see if the mentioned qualities are present. This is because when a child is born, it will inevitably spend more time with the paternal family. Note how Islamic guidance points out well in advance to think about the qualities and manners a child will adopt many years later.

The Islamic code of life provides guidance from birth to adolescence

When a child is born, the first directive is to have a virtuous and good-mannered person perform the *tahnik* and recite the *azan* in the child's ear. Then, on the seventh day, perform the *'aqiqah* ceremony and give the child a good name. Thereafter is the ruling for a child to be circumcised. Along with this, there are guidelines



pertaining to i) breastfeeding, specifying how long the mother should breastfeed; ii) who is responsible for the child's maintenance; iii) if the parents separate, how long the child will remain with the mother before the father gains custody.

Similarly, when children start to learn words and speak, the word "Allah" is to be repeatedly said in front of them so that the first word a child learns to utter is the blessed name of their Creator and Sustainer: Allah.

When the child is around five years of age, attention should be paid towards teaching fundamental Islamic beliefs. Salah should be encouraged at the age of seven. And by the age of 10, there should be strictness in ensuring the child is punctual in offering salah. During this age, along with worship, emphasis should also be placed on instilling good manners in the child, as well as the attributes of generosity, kindness, smiling, respecting elders, showing compassion to the young, displaying good conduct towards creation, and treating neighbours well. Islam declares that the greatest gift parents can give to their children is a good upbringing and teaching them good manners, as a well-raised child will become a better Muslim and an upright member of society.

Islamic code of conduct pertaining to various aspects of life

Once children reach puberty, all of Islam's rulings and its detailed teachings come into effect. Hence, they are applicable to all aspects of their lives, and they as

individuals now have a responsibility towards them.

Islamic code of conduct relating to life's social aspects

A man is a son for his parents, a brother for siblings, and a grandson for grandparents. In every relationship, there are separate teachings of Islam, taking into account the nature and proximity of relationships; the closer the relationship, the more the rules. Therefore, there are different rulings in relation to parents, siblings, uncles, aunts, and distinct rulings based on whether a person is a *mahram* or not. In short, there are completely rational and comprehensive details regarding this.

Apart from familial relationships, there are many other relationships that are a part of social life, such as one's relationship with neighbours. The rights afforded to neighbours are also covered in detail by Islam's code of life. Likewise, entire books have been written covering Islam's teachings on one of the most crucial relationships of life, i.e. that of the husband and wife. They cover details surrounding the rights, duties, justice, and kindness between husband and wife.

Islamic principles concerning finance

Human life demands various needs to be fulfilled, and to meet these needs, a person adopts a means of livelihood. Generally, there are two avenues for earning: employment or business. In relation to employment, Islam has provided a comprehensive set of rules by detailing matters related to words such as job, employment, wage, employer, employee, etc. For example, determining the wage, specifying the nature of work, and stipulating its duration are all a part of this. Similar rules exist for employees regarding their relationships with seniors and juniors.

On the other hand, if a business is someone's livelihood, then the rulings are more detailed than they are for other fields of life. This is because businesses are of many types—involving textiles, gold, wheat, and animals, for example—each with their own respective rules. The details of business-related regulations are diversely explained in the Holy Quran and blessed Hadith.

Islamic principles in relation to death and the afterlife

Islam provides comprehensive guidance regarding death, such as instructing the dying person to recite the

declaration of faith and ensuring that a person's end is upon faith. There are rules regarding what to do after someone's death. These range from bathing and shrouding the deceased, the burial process, the funeral itself, and digging the grave according to the prescribed length and width. Additionally, there are guidelines on acts that are prohibited, such as reopening the grave, revealing the state of the deceased, walking or sitting on the grave, and showing any disrespect to the grave and deceased. Other pertinent matters are also explained, be they in relation to the deceased's estate, repaying the deceased's debts, carrying out their will, or dividing the inheritance among heirs.

Islamic principles on modern aspects of Life

Life is constantly evolving with developments, new inventions, and discoveries. Both beneficial and harmful things are being invented every day. Despite the advancements, life is full of hardships. The climate is that of a race in which materialism is in pole position. In such circumstances, Islam's comprehensiveness reveals itself, as explicit guidance is provided on a vast array of issues. Complementing this are the broad principles which aid our understanding of how we should act in novel matters in light of the spirit and essence of Islam.

Many of these principles are related to *ijtihad* and *tadabbur*, and many others can be easily implemented by a common person. For instance, one fundamental teaching is to avoid using anything to harm Allah's creation; using any instruments that are invented to cause harm falls under this principle. Likewise, a basic teaching is to prioritise the wellbeing of others. Thus, whether one is a doctor, engineer, ruler, or officer, everyone should adhere to these principles.

A doctor should remain dedicated to treating people in a conscionable manner instead of falling prey to greed by helping hospitals exploit people. An engineer should focus on serving humanity instead of taking part in the creation of harmful inventions. And a ruler is to lift the burden off people and spend on them rather than burden them, hoard wealth and be involved in corruption.

In short, there are Islamic teachings which exist that are linked to every aspect of human life, be it in relation to one individual, groups, the body, the soul, wealth, or domestic and community matters. All of this demonstrates that Islam is a complete way of life.

THE MULTIFACETED MESSAGE OF FASTING

Nasir Jamal Attari Madani

As explained in Hadith, Ramadan is the foremost of all months.¹ Four divine books (the Quran, Zabūr, Injīl, and Tawrah) were revealed during it.²

What can be said of the immense blessings, mercies, and grace bestowed by Allah Almighty during Ramadan? Alongside this, Ramadan encompasses a treasure trove of divine messages.

As mentioned in verse 183 of Surah al-Baqarah, fasting was made obligatory upon this ummah, as it was upon those preceding it. Like other forms of worship, fasting has many dimensions to it relating to knowledge, practice and thought. If one were to reflect upon said dimensions, they come together to form a message, and after an individual understands it, he strives to try and fast with greater passion.

We have been blessed with many messages through the practice of fasting. Let us delve into the treasure trove of messages present in Ramadan. This will allow us to fast in this blessed month with even more burgeoning sincerity, and encourage us to keep voluntary fasts along the obligatory, to the extent that any false obstacles suggested by the Devil will not divert us from this.

01 Time management

Fasting has specific rules attached to it. One of these is time management. For example, we have to wake up at a specific time for *suhūr*, and *iftār* must also be performed at its specific time. In terms of rules, one must abstain from eating and sexual intercourse with one's spouse. To take the fast to perfection, one must also carry out all obligatory acts of worship at their appointed times and avoid sin.

Spending an entire month adhering to these prescribed rulings delivers the message that we must spend established timings according to appointed rules. It is apparent from this that time management and adhering to divine law is easier for a practicing Muslim. If we carry this message over into every aspect of life, we will find ourselves completing every task on time. If we ignore the rulings ordained upon us, we find that our lives become difficult. Acting upon them will facilitate all our affairs.



02 Purifying intentions

Fasting teaches us to focus on pleasing Allah Almighty instead of being ostentatious. The erudite scholar, Sayyidunā Sharif al-Ḥaqq al-Amjadī رَحْمَةُ اللَّهِ عَلَيْهِ, writes:

Prayer is the name given to the performance of specific integrals with a specific outward form according to specific conditions, whereby any onlooker is able to discern that the one performing this act is praying. Ḥajj is the same. With a person leaving his home, travelling, and spending time amongst other Muslims at specific places at a specific time, an onlooker can clearly tell he is performing Hajj. Zakat is given to the poor, which necessitates that others also become aware of it.

Yet fasting has no outward action like this by which people can come to know about it. A fasting person could eat in private, and nobody would know. In comparison with other acts of worship, fasting has no scope for ostentation. When a person truly fasts, he does so purely for the sake of Allah Almighty. For this, Allah Almighty declares, “Fasting is for Me, and I shall issue reward for it.”

When Allah Almighty gives, He does so according to His infinite grandeur and majesty. Yet, when His servant does a beloved deed pleasing Him and He grants reward for this, who can imagine how immense said reward will be?³

This message of fasting is that we must do everything only to please Allah Almighty. We must act upon the divine commands given to us by Him. If we focus on this, then even a mountain of difficulties will appear like an insignificant speck of dust in our path.

03 Patience

The timetable of fasting teaches us patience in its entirety. If we take a close look at ourselves, we shall find impatience being a central facet behind many problems we face. If we take the message of patience we acquire from fasting, bear it in mind, and learn

to be patient at every step, our lives can be eased greatly.

04 Piety

Fasting offers us great opportunities to adopt piety. The accomplished scholar, Sayyidunā Maḥmūd Aḥmad Riḍawī رَحْمَةُ اللَّهِ عَلَيْهِ, writes:

In Ramadan al-Mubārak, it is incumbent on every fasting person that he does not just refrain from eating, drinking, and sexual relations with his spouse. Rather, he should also adopt piety in his actions, speech, and all his transactions, as is apparent from لعلكم تتقون.

When fasting, one must not utilise his bodily limbs in anything evil. He must neither engage his tongue in vices such as backbiting, swearing, or speaking ill, nor listen to such. His eyes should not look at anything declared impermissible by Islamic law. In other words, a fasting person must become a manifestation of piety.

If a person fasts all of Ramadan with all these conditions in mind, the development of piety by the end of the month is certain.⁴

05 Controlling desires

Commonly, people sin for the attainment of pleasure. Through fasting, we are trained to abstain from permissible and impermissible pleasures. If we adopt this principle wholeheartedly, we shall find a way out of our sinful ways for good.

If we want to attain the virtues discussed in this article, we must learn the rulings, benefits, and consequences of fasting. May Allah Almighty grant us the blessings of fasting.

أَمِينِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Al-Muʿjam Al-Kabir*, vol. 9, p. 205, Hadith 9000

² *Musnad Aḥmad*, vol. 6, p. 44, Hadith 16981; *Muṣannaf Ibn Abi Shaybah*, vol. 15, p. 528, Hadith 30817

³ *Nuzhat al-Qārī*, vol. 3, p. 284

⁴ *Dīn-ī-Muṣṭafā*, p. 311

ISLAMIC RULINGS RELATING TO WOMEN

Mufti Muhammad Hashim Khan Attari Madani

For a woman experiencing abnormal bleeding (*istihādah*) to pray salah whilst seated

Q: What do the noble scholars say about the following: a sister is experienced abnormal bleeding. She bleeds when she offers salah standing, goes into the bowing position (*rukūʿ*) and prostrates (performs *sajdah*). However, if she offers salah seated using gestures, she does not bleed. What is the ruling for her in this situation?

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

A: It is necessary (*wājib*) for a person who is excused (*ma'dhūr*) according to Islamic law to do whatever results in their excuse being removed or diminished. Therefore, in the given situation, it is necessary for her to sit and offer salah using gestures. By doing so, the ruling of an excused person will not apply to her. The jurisprudential reasoning behind this is that just as salah is impermissible if standing (*qiyām*), bowing or prostration are

left without a valid Islamic reason, so too is salah impermissible without wudu in the absence of a valid Islamic reason.

However, in some circumstances, Islamic law makes concession in forgoing prostration and standing despite having the ability to carry them out. For example, permission has been given for a person to offer voluntary (*nafl*) salah whilst seated or using gestures whilst on a conveyance. On the other hand, Islamic law has not permitted the performance of salah without wudu in any scenario if one has the ability to perform wudu. This reveals how leaving out standing and prostrating is of lesser magnitude than offering salah without ablution. The principle of Islamic jurisprudence is that when a person is facing two difficulties, the lesser of them should be pursued.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wearing ivory jewellery

Q: What do the noble scholars state about the following: what is the ruling on women wearing ivory jewellery?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْجَوَابُ یَعُوْنُ الْمَلِیْكَ الْوَقَابِ اللّٰهُمَّ هَذَا یَا اَحَقُّ وَالصَّوَابُ

A: It is permissible for women to wear ivory jewellery. The use of an ivory comb by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is proven from hadith. It is also established from many books of hadith that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered his freed slave Sayyidunā Thawbān رَضِيَ اللهُ عَنْهُ to purchase an ivory bracelet for his daughter Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا.

To understand the jurisprudential reasoning for this, know that Islamic law has declared carrion

to be unlawful and impure. Carrion refers to that which had life in it at first. As those parts of animals in which blood does not flow (e.g. teeth, bones, tusks) did not contain life, they cannot be termed carrion. Furthermore, Islamic law declared carrion to be impure on the basis of the flowing blood and impure fluids therein, and not in and of itself. Something like teeth and bones do not contain these substances, so they do not come under the ruling of carrion.

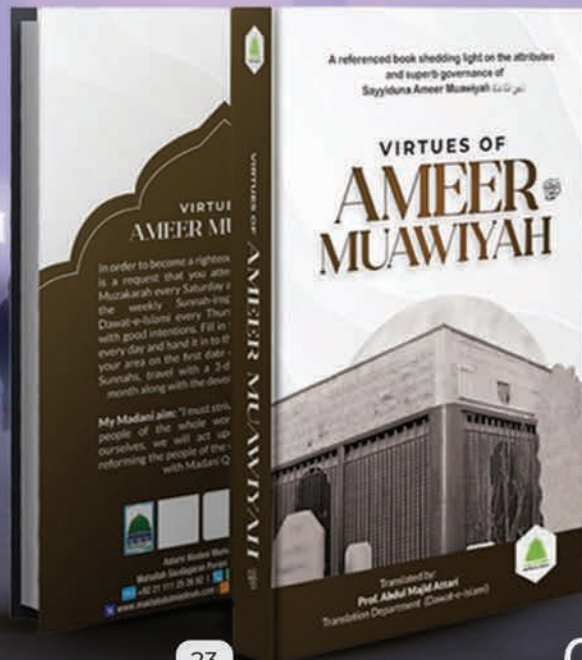
وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

TRANSLATION
DEPARTMENT
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A Poem Contest

Maulana Haydar Ali Madani 

“Brother, look! I have a book of poetry on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ” said Khubayb whilst extending a book towards Suhayb. The latter took hold of it carefully and got off his seat. It was a day off from school, and so the brothers were asked to clean the bookshelf by their Grandad. This is where Khubayb found the book. It looked very old. The front page had *Zawq-e-N'at* written on it in large letters. On the inside of the front page, the following was written in blue ink: “This is the prize given by the principal for 1st place.” Because of how old it was, the writing was wearing away and difficult to read.

Both brothers looked at one another with an inquisitive look on their faces. They could not figure out what this was all about. “Let’s go to Grandad and ask him!”, said Khubayb.

Grandad was sitting outside on the lawn flickering through a book. Suhayb, along with his brother, came up to him and opened the book. They showed him the inside of the front page where “This is the prize given by the principal for 1st place” was written. A huge smile appeared on Grandad’s face when he saw this. It was

as though he remembered something very pleasing.

Grandad explained:

When I was in school, we used to have many different competitions every year. One competition was based on poetry about the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I took part in this as my father told me to. He also helped me prepare. We prepared so well that I won a prize for coming first.

“Wow!” both brothers exclaimed together.

“But Grandad”, Khubayb responded, “How do you have a competition for poetry?”

“This is when two people compete. One competitor comes forward and reads a couplet. Then, the other reads a couplet. However, there is one condition: the other person has to start with the same letter the first person ended with.”

Grandad asked the brothers to have a go at this. They went back and forth with one another, mentioning poetry in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst



following the rules.

Suhayb exclaimed, "This seems fun! If I get the chance to compete in a competition like this in high school, I will come first!"

"Yeh, yeh, I will come first", said Khubayb mocking Suhayb.

"Khubayb, stop this!", Grandad said immediately, "Making fun of people is not acceptable. One, you will offend and hurt your fellow Muslim. And two, you will poke fun at him. Our beautiful religion of Islam does not allow both."

Ashamed, Khubayb apologised.

Seeing Khubayb was embarrassed, Grandad changed the subject to something positive:

Let me tell you a story. When returning from the Battle of Hunayn, the Prophet ﷺ stopped somewhere to offer salah. You already know how much he loved salah. Whether at home, travelling, or anywhere else, he never missed salah. So, he stopped along with everyone accompanying him. The muezzin called azan. Some boys were nearby, and they began copying the muezzin to make fun of him.

The Prophet ﷺ also heard them. One of the boys had a voice which the Prophet ﷺ liked a lot. He called them over and asked which one had just given azan in the best voice. They all pointed to one boy.

The same boy explains the rest of the story by saying: "When the Prophet ﷺ first called us to him, I disliked him the most. But when my friends pointed me out, he left all the other boys and made me stand in front of him. He taught me how to give the azan and had me recite it again. He passed his blessed hand over my forehead and chest. The dislike I had for him previously disappeared, and my heart became full of love for him."¹

Grandad concluded by saying, "Dear children, this was also a miracle of our Prophet ﷺ: in just one moment, he turned all of the boy's hate into love. Now, let's get back to sorting out the bookshelf."

Grandad stood up and walked with Suhayb and Khubayb back inside.

¹ Ibn Mājah, vol. 1, p. 392, hadith 708

QUESTIONS & ANSWERS FROM THE MADANI MUZAKARAH

Fasting and *tarāwīḥ*

Q: Will the person who does not fast offer *tarāwīḥ* prayer?

A: Yes, *tarāwīḥ* prayer is an emphasised sunnah for every Muslim man and woman.¹ However, fasting is obligatory. If someone intentionally does not keep a fast, he will be very sinful, but *tarāwīḥ* prayer will still remain an emphasised sunnah for him. Similarly, if someone is unable to fast due to a reason validated by shariah, offering *tarāwīḥ* will still be an emphasised sunnah for him.²

2. The intention for *tarāwīḥ* prayer

Q: Should the intention for *tarāwīḥ* be that of a sunnah prayer or a nafl prayer?

A: *Tarāwīḥ* prayer is an emphasised sunnah³. Therefore, make the intention of sunnah for it.⁴

3. What to recite if one does not know *tasbīḥ al-tarāwīḥ*

Q: Is it necessary to recite *tasbīḥ al-tarāwīḥ* after every four units (*rak'ah*) of *tarāwīḥ*? If one has not memorised it, can any other supplication be recited?

A: Reciting this exact *tasbīḥ* is not necessary. The testimony of faith (*kalimah*) or *ṣalawāt* may also be recited. Even if one remains silent, there is no sin. Sitting after every four units of *tarāwīḥ* is recommended (*mustaḥabb*). It is not a sin if someone does not do so.⁵

4. Ruling on praying *tarāwīḥ* before the obligatory (*fard*) units of 'ishā' salah

Q: If someone arrived whilst *tarāwīḥ* was taking place, should he offer the obligatory units (*fard*) of 'ishā' first or immediately join the *tarāwīḥ* congregation?

A: He should first offer the obligatory units of 'ishā', the two sunnah units after them, etc., and then offer *tarāwīḥ*. One cannot offer *tarāwīḥ* prior to offering the obligatory units of 'ishā'.⁶

5. Ruling on women praying 8 or 10 units of tarāwih

Q: Can women offer 8 or 10 units of tarāwih?

A: Both men and women are to offer 20 units of tarāwih.⁷

6. Paying ṣadaqat al-fiṭr to one's daughter

Q: Can a father give ṣadaqat al-fiṭr to his daughter?

A: No, he cannot.⁸

7. I'tikāf of a disabled male in masjid al-bayt

Q: Can a disabled man perform i'tikāf in masjid al-bayt?

A: No, he cannot. Only women may perform i'tikāf in masjid al-bayt.⁹

8. Purdah between a mother-in-law and son-in-law

Q: Must purdah be observed between a mother-in-law and son-in-law?

A: It is not necessary for purdah to be observed between a son-in-law and his mother-in-law, and similarly between a daughter-in-law and her father-in-law. However, it is better if a mother-in-law observes purdah before her son-in-law and a daughter-in-law before her father-in-law, as there is goodness in doing so.¹⁰

9. Saying āmīn in a quiet prayer (salah sirriyyah) behind the imam

Q: Sometimes, in quiet prayers (i.e. those in which the imam does not recite the Quran aloud), the microphone is close to the imam's mouth, and it is possible to hear him reciting Sūrat al-Fātiḥah. Can the follower (muqtaḍī) say āmīn when the imam concludes Sūrat al-Fātiḥah or not?

A: It is stated in *Bahār-e-Sharī'at* that if the imam says āmīn in a quiet prayer and the follower is close to him, such that he hears him, the follower should also utter āmīn.¹⁰ It is not a condition for the sound of āmīn to reach the follower via a microphone. Regardless of whether there is a microphone, if the sound of āmīn reaches the follower, it is sunnah for him to utter āmīn.¹¹

10. Question about a Prophetic ode

Q: You composed the following Prophetic ode:

*Likh raha hoon naat-e-Sarwar, Sabz Gumbad dekh kar
Kayf taari hai qalam par, Sabz Gumbad dekh kar*

When did you compose this? Was the Green Dome before you at the time?

A: Many years ago, in Madinah, the successor of Sayyidī Quṭb al-Madinah رَحْمَةُ اللهِ عَلَيْهِ: Mawlānā Faḍl al-Raḥmān رَحْمَةُ اللهِ عَلَيْهِ, recited a couplet whose *radīf*¹² was *Sabz Gumbad dekh kar*, and he said, "I used to have so-and-so's¹³ poetry, but it is lost now. Write a new Prophetic ode with this line." I attempted to compose this Prophetic ode on this poetic meter (*bahr*) whilst seated in al-Masjid al-Nabawi. I do not remember the month and year. Then, I took the lines I had composed to the shaykh. An interesting anecdote related to this occasion was that an Islamic brother accompanying me was asking me to give him the ode I had composed. I informed the shaykh that the brother wanted this ode. "Why shall I give it?" said the Shaykh, and he refused to give it.¹⁴

11. The time for ṣalāt al-layl

Q: When should the voluntary units of ṣalāt al-layl be offered?

A: The time for ṣalāt al-layl is after 'ishā'. It is stated in *Bahār-e-Sharī'at*, "Whatever voluntary salah is offered after 'ishā' at night is called ṣalāt al-layl."¹⁵

12. Praying missed (qaḍā') salah whilst seated

Q: Can missed salah be offered seated?

A: Missed fard and *witr* salah cannot be offered seated. However, if there is a reason validated by shariah, one may offer them seated.¹⁶

¹ *Bahār-e-Sharī'at*, vol. 1, p. 688

² *Madani Muzakarah ba'd namaz-e-tarawih*, 7 Ramzan 1444 AH

³ *Bahār-e-Sharī'at*, vol. 1, p. 688

⁴ *Madani Muzakarah ba'd namaz-e-tarawih*, 7 Ramzan 1444 AH

⁵ *Bahār-e-Sharī'at*, vol. 1, p. 690 summarised; *Madani Muzakarah ba'd namaz-e-tarawih*, 4 Ramzan 1444 AH

⁶ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

⁷ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

⁸ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

⁹ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

¹⁰ *Bahār-e-Sharī'at*, vol. 1, p. 525

¹¹ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

¹² That word which appears repeatedly after the rhyming syllable (qāfiyah) at the end of the hemistichs or distichs of ghazals and odes. (*Firawz al-Lugāt*, Urdu, p. 748)

¹³ Sadly, I have forgotten the name of that poet.

¹⁴ *Madani Muzakarah ba'd namaz-e-tarawih*, 6 Ramzan 1444 AH

¹⁵ *Bahār-e-Sharī'at*, vol. 1, p. 677; *Madani Muzakarah*, 16 Shawwal 1444 AH

¹⁶ *Bahār-e-Sharī'at*, vol. 1, p. 510, 703; *Madani Muzakarah*, 9 Shawwal 1444 AH

Reading was once something only afforded to the sighted. The blind had no such way to go about this. However, with the invention of Braille came the opportunity for them to read and write. This consists of six dots embossed onto paper in various ways, enabling the blind to easily read and write. Louis Braille, a blind Frenchman, presented this to the world in 1835, which is why this system was named after him.

Having said this, Muslim scientists and thinkers have had a wide host of their inventions and discoveries falsely attributed to others by the West. The latter then presented them as their own. Similarly, the impression given is that Braille was invented by Louis Braille in 1835, yet it was actually invented by a Ḥanbalī scholar named Zayn al-Dīn al-Āmidī رَحْمَةُ اللهِ عَلَيْهِ.

The famous Egyptian philologist Aḥmad Zakī Pāshā writes, "The first to pioneer a Braille-like system for writing was Zayn al-Dīn Āmidī. He invented this in 7 AH [13 CE]. Louis Braille merely took this system and presented it to the world in the 19th century."¹ Hence, we come to know that this system was invented by a Muslim scholar, with the modern-day Braille being an advanced form of it.

Here we shall detail further information about the inventor, enhancing the reader's knowledge pertaining to his life. His full name was 'Alī Bin Aḥmad Bin Yusuf

Bin Khidr, whereas "Zayn al-Dīn" was his agnomen. His family hailed from the city of Diyarbakir, formerly known as Amid, which is where he got the demonym "Āmidī" from. He spent a large portion of his life in Baghdad; it is also here that he passed away.

Khayr al-Dīn al-Zirikli said, "He was the first to develop a reading system based upon embossed letters." Zayn al-Dīn was a veracious and renowned Ḥanbalī scholar and reformer. He lost his eyesight at a young age, yet he was intelligent and astute. He was expertly skilled in dream interpretation and spoke Farsi, Turkish, Italian, and many other languages. By profession, he was a bookseller and gathered a large collection of them.

Because he was blind, he would wrap a book in paper whenever he bought one. He would then formulate some letters from it, determining its price through the Abjad numerals (*ḥisāb al-jummal*). He would then stick these letters to the book's title page, followed by

sticking another paper upon the letters with the intention of preserving them. In case of forgetting the price of a book, he would scroll his hand over the letters formed using said paper and know of its price. He also penned many works, such as "جَوَابُ التَّبْصِيرِ فِي عِلْمِ التَّعْبِيرِ".²

¹ Al-Mujallad al-Sādis min Majallat al-Muqtabas, Baḥth Aḥmad Zakī Pāshā

² Al-Durar al-Kāminah, vol. 3, p. 21; al-A'lām li al-Zirikli, vol. 4, p. 257

WHO INVENTED BRAILLE?

Maulana Gulfaraz Attari Madani //



5. NABLUS

This is Palestine's biggest city in terms of population and harbours steep historical significance. It serves as headquarters for all of Palestine's university-related affairs, and is located centrally between both western and eastern borders. It is also named Jabal al-Nar, Damishq Sughra, the house of scholars, and Palestine's crownless queen.

This city was conquered during the caliphate of Sayyiduna 'Umar b. al-Khaṭṭāb. After hearing Caesarea was conquered, people of the surrounding areas (such as Ramla, Akka, Asqalan, Gaza, Nablus, Tiberias, Beirut, Jabla, and Latakia) came to Sayyiduna 'Amr b. Āṣ رَضِيَ اللهُ عَنْهُ. They negotiated a treaty upon the condition of paying tax (*jizya*). In this manner, the entire region was conquered in an instant.¹

Masjid Sakina can be found in Silon, in Nablus' southern region. It is said Prophet Ya'qūb عَلَيْهِ السَّلَام lived here, and is also the place from which Prophet Yūsuf عَلَيْهِ السَّلَام was taken by his brothers before they cast him into the well, which itself is in Sinjil. The said well has been looked after by locals for visitors to behold.²

Most scholars also say the tablespread mentioned in Sūrah al-Mā'idah descended here.³

Nablus is also renowned for being the birthplace of many notable Islamic personalities, such as the world-renowned gnostic, 'Abd al-Ghanī Nablūsī Ḥanafī رَضِيَ اللهُ عَنْهُ.

6. RAMLA

This is an illustrious fortified settlement consisting of many small villages and distinct for its architecture and for being a city of trade. Its weather and living conditions are pleasant, its homes large, masjids beautiful, and roads wide. It is located near both the sea and a mountain range.⁴ Another place steeped in history, it was conquered during the caliphate of 'Sayyiduna Umar b. al-Khaṭṭāb, by Sayyiduna 'Amr b. Āṣ.

Aḥmad b. Ḥusayn b. Ḥasan Shāfi'ī رَضِيَ اللهُ عَنْهُ, commonly known as Ibn Raslan, was born here.⁵ His shrine is known to be a place at which duas to Allah Almighty are accepted.⁶

The Ḥanafī shaykh, author of fatawa khayriyyah (الفتاوى الخيرية لنفع البرية), imam, hadith expert, Quranic exegete, and scholar; Khayr al-Dīn Aḥmad b. 'Alī Ramlī was also born here (d. 1081 AH).⁷

7. ASQALAN

This is a city bordering Syria and renowned for its beauty. Its name 'urūs al-Shām (Syria's bride) stems from the latter. At the time of writing, it is a residential area. It was also conquered during the caliphate of Sayyiduna 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ by Sayyiduna

Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ.

In 548 AH, the city was overtaken by European forces.⁸

The excellences of this city are described in a hadith, in which the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, عسقلان احدى العروسين يبعث منها يوم القيمة -سبعون الفاحساب عليهم "Asqalan is one of two brides. On the Day of Judgement, 70,000 (such people) shall raise from here upon whom there is no accountability."⁹

A huge number of Companions رَضِيَ اللهُ عَنْهُم, their successors, and hadith experts came and spread their knowledge here. Sultan Ṣalāḥ al-Dīn Ayyūbī رَضِيَ اللهُ عَنْهُ took it back from the hands of

Christian crusaders in 583 AH.¹⁰

PALESTINE

Asad Khan Attari Madani



¹ Futūḥ al-Shām, vol. 2, p. 32

² Āthār al-Bilād wa Akhbār al-'Ibād, p. 205

³ Mu'jam al-Buldān, vol. 3, p. 107

⁴ Aḥsan al-Taqaṣim fi Ma'rifat al-Aqālim, p. 164, Derived From

⁵ Sharḥ al-Mawāhib, vol. 9, p. 66

⁶ Mu'jam al-Mu'allifin, vol. 1, p. 128

⁷ Mu'jam al-Maṭbū'āt al-'Arabiyyah wa al-Mu'arrabah, vol. 2, p. 951

⁸ Āthār al-Bilād wa Akhbār al-'Ibād, p. 222

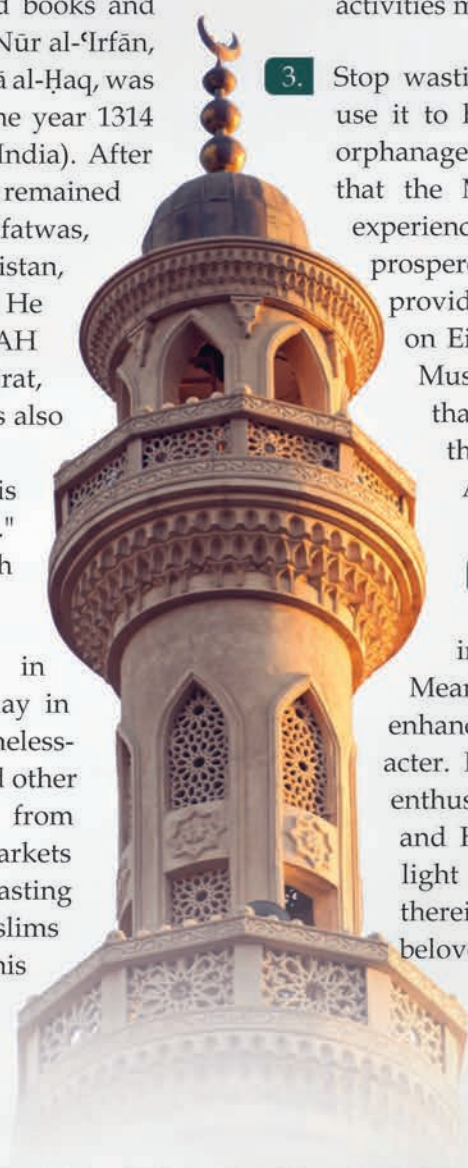
⁹ Musnad Aḥmad, vol. 21, p. 65, hadith 13356

¹⁰ Mu'jam al-Buldān, vol. 3, p. 327

Mufti Ahmad Yār Khān Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ، the author of acclaimed books and masterpieces such as Tafsir Nūr al-‘Irfān, Tafsir Na‘īmī, Mirāt al-Manājih, and Jā al-Ḥaq, was born in the month of Shawwal in the year 1314 AH, in the district of Budaun (UP, India). After completing his education, he initially remained in India engaged in teaching, issuing fatwas, and writing, and then later in Pakistan, spending his whole life serving Islam. He passed away on 3 Ramadan, 1391 AH (24 October, 1971) in the region of Gujrat, Pakistan, which is where his shrine is also located.

In this article, a selection of advice is taken from his book "Islamic Life." Read it yourself and share it with others too.

1. Eating and drinking openly in front of everyone during the day in Ramadan is a severe sin and shamelessness. In earlier times, Hindus and other disbelievers would also refrain from eating and drinking in the markets during Ramadan to respect the fasting Muslims. However, when Muslims themselves stopped respecting this month, what complaint can we have regarding others.
2. Eid al-Fitr and Eid al-Adha are also days of worship. Alas, Muslims commit sins and be immodest even during these occasions. If the Muslim community were to review their spending, thousands of rupees are spent daily on cinemas, theatres, and other indulgences in India. If this money is saved and spent on some national work, the destitute of the nation would benefit, and the circumstances of Muslims would change.



SAYINGS OF MUFTI AHMAD YĀR KHĀN NA‘ĪMĪ

BILAL HUSAYN ATTARI

In short, during these days, engaging in the activities mentioned earlier is a severe sin.

3. Stop wasting money. Instead, save it and use it to help your relatives, neighbours, orphanages, and Islamic institutes. Know that the Muslim nation will only truly experience joy when the entire nation is prosperous, skilful, and righteous. If you provide new clothes to your children on Eid but the poor children of your Muslim community are begging on that day, understand that it is not the Eid of the nation. May Allah Almighty grant the Muslim nation a true Eid. آمين
4. A Muslim can only be a true believer when Islam is visible in his appearance and in his heart. Meaning, Islam’s impact should enhance both his appearance and character. His heart should overflow with enthusiasm to obey Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، the light of faith should be illuminating therein, and his appearance should be beloved to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
5. Big moustaches were disliked by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thousands of prophets came to the world, but none of them shaved their beards or grew their moustaches. Therefore, keeping a beard is a natural practice, meaning, a sunnah of the prophets.
6. Food and clothing have an impact on the heart. If you dress like disbelievers or imitate their appearance, it will undoubtedly create love in your heart for them and an aversion for Muslims. In turn, this will prove to be destructive, and this is why the

hadith mentions, *مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ* "Whoever resembles a nation is from them."

7. We are also servants of the Islamic Court, the Muhammadan Sultanate, and divine governance. We have been assigned a distinguished appearance, such that even if we were standing in between thousands of disbelievers, we would still stand out and be recognised as a servant of the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*.
8. The beard has many benefits. First and foremost, the beard is the beauty of a man's face, just as hair is for women or eyelashes and eyebrows are for humans. If a woman shaves her head, she will look unappealing, or if a person removes their eyebrows or eyelashes, they will look strange. Likewise, a man who shaves his beard looks unattractive.
9. A man's honour is not acquired from clothes; the reality is contrary to this. If you have some gem inside you or if you are an individual of a respected and progressive nation, you will be honoured in every way, regardless of what clothes you wear. If you are void of these things, no respect will be given, no matter what clothes you wear.
10. Just as the heart governs the body, and each limb moves according to its will, similarly, one should make the Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* a sovereign over the heart. Whatever movement takes places will be as per his will; this is the definition of *tasawwuf* and the essence of *ḥaqīqah*, *ma'rifah* and *ṭarīqah*.
11. Reading voluntary (*nafl*) salah and giving charity in celebration of the birth of a son is a rewarding act. However, distributing sweets out of fear of relatives and to avoid embarrassment is entirely useless.
12. It is impermissible to give charity to those who earn through playing musical instruments, because in reality, showing sympathy to them

encourages them to continue their sinful activities.

13. A great cause for the downfall of Muslims is for their youth to be unemployed and idly wander around. Muslims in Pakistan are facing high expenses and limited opportunities. Unemployment certainly causes poverty. The consequence of poverty is debt, leading to disgrace and humiliation. In reality, poverty is the root of hundreds of problems. Theft, robbery, begging, fraud and forgery are all its branches, and the outcome is imprisonment and being sentenced to death. No weight is given to the word of a pauper.
14. Muslims should i) strive to avoid unemployment, ii) not let their children become vagrants, and iii) engage the youth in work. Learn from other nations. The young children of Hindus are either seen in schools and colleges or selling goods. Muslim children may be seen flying kites or playing cricket, while the youth of other nations may be seen working in courts, offices, holding high posts and running businesses. However, Muslim youth are either indulged in fashion, luxury, begging, or illicit activities.
15. The companions *رَضِيَ اللهُ عَنْهُمْ* were not only people who offered salah in the masjid, but also brave warriors on the battlefield, judges in courts, and elite traders in the market. The teachings conveyed to them in the Prophetic madrasah made them examples of esteemed angelic beings in the masjid and role models on how to conduct affairs outside the masjid.
16. Every person should engage in a trade suitable for them. Allah Almighty has created everyone for specific work. Some prosper in selling grains, some in textiles, some in timber and some in books. In short, before venturing into any trade, it is essential to determine the type of business you can be successful in.

BE CONSIDERATE TO EMPLOYEES IN Ramadan

Maulana Sayyid Imran Akhtar Attari

Once, on the last day of Shaban, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the people, first highlighting the greatness and blessings of the upcoming month of Ramadan. He then mentioned that Allah Almighty has made fasting obligatory during this month and declared the night prayers as voluntary (nafl). Furthermore, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated that the reward for performing a voluntary act of worship in the month of Ramadan is equivalent to the reward for fulfilling an obligatory (farḍ) act, and the reward for obligatory acts is multiplied 70 times. In the same address, he referred to Ramadan as the month of patience and empathy. Towards the end, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged owners to be lenient to their slaves and create ease for them, stating that whoever is lenient to their slaves, Allah Almighty will forgive them and grant freedom from Hell.¹

In light of the advice mentioned in this hadith, it is crucial for both employees and employers to understand a few points:

1. Fasting during the month of Ramadan is obligatory for every sane and mature Muslim.² Hence, if someone is weak, a servant or labourer, they should not let their faith and enthusiasm to practise diminish. They should remember that a true believer is neither lazy nor inactive; rather, a believer becomes spiritually and physically more active during Ramadan compared to other times. A believer neither sees fasting, salah and other acts of worship as an obstacle in the way of his worldly commitments, nor does he forgo worship due to pursuing a livelihood. Therefore, despite any fatigue experienced because of work, he remains committed to fasting, keeping in mind the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ statement that Ramadan is a month of patience and the rewards for acts of worship in this month are immense. Hence, even if fasting is difficult for such a person due to weakness or strenuous work, he fasts due to the reward being great too.
2. The general advice from this hadith is for everyone, but particularly for employers, where-by Ramadan is referred to as a month of empathy. According to the hadith, one great way of demonstrating empathy in this month of Ramadan is for employers to show leniency to their slaves. Although

there are no slaves in this era, labourers, employees, workers, drivers, and others do exist today who work for someone else. Be it summer, winter, autumn, spring; a state of sadness, happiness, illness, good health; or the state of fasting in Ramadan; these people endure the toilsome challenges at work. Do they not suffer fatigue and want to rest? Of course, they do. They feel tired and wish for ease, but their household and financial needs compel them to be tolerant regardless of whether it is Ramadan or not, and regardless of whether they are healthy or sick. Hence, based on the teachings of Islam and humanity, employers, seniors and managers should consider the challenges faced by employees on normal days and even more so when they are fasting in Ramadan. In Ramadan, they should show kindness, gentleness, and be empathetic to them in this month of empathy. They should fast themselves and also be mindful of the workers who are fasting. They should earn their du'ā's by reducing their workload or overall working hours. By offering

such provisions, they can make themselves from those who are beloved to Allah Almighty and also become worthy of the glad tidings given by the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about forgiveness and freedom from hellfire. A Hadith states, "All of creation are dependents of Allah Almighty, and the person most beloved to Allah Almighty is the one who benefits His dependents the most."³

Parents should be mindful of these things and make concessions when assigning work to their sons, as should husbands in relation to their wives, as well as family members in relation to their mothers and sisters.

May Allah Almighty enrich us with the blessings of Ramadan and grant us the ability to create ease for our employees and subordinates.

أُمِّيْنٌ بِجَاوِزَاتِهِمُ النَّيْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ Ibn Khuzaymah, vol. 3, p. 191, hadith 1,887

² Durr Mukhtār wa Radd al-Mukhtār, vol. 3, p. 383

³ Al-Mu'jam al-Kabīr, vol. 10, p. 86, hadith 10,033

WELCOMING A SPECIAL GUEST

Adnan Ahmad_ /

It was Sunday, so after offering Fajr salah, Little Zayd slept till late. When his eyes opened, there appeared to be some commotion in the house and faint voices of a conversation could also be heard. Worried, he came out of his room and found Mother moving the sofa and cleaning behind it. Little Zayd looked closely and noticed other things had also been moved from their places. He now realised that the disturbance that caused him to wake up was the sound of furniture being moved here and there.

After having breakfast, Little Zayd went straight to Grandmother's room.

"Grandmother, what is happening in the house this morning?" enquired Little Zayd.

Grandmother replied, "Cleaning is taking place, my dear, which is a good thing."

"But Grandmother", quizzed Little Zayd, "Cleaning

is done daily. So, why is there so much of it today? Is a guest arriving?"

Grandmother responded, "Yes, it is as you said. A guest is coming, and preparations are underway to welcome him."

Little Zayd asked, "Who is it? No one told me anything."

Grandmother informed him, "Little Zayd, some guests are special; we have to pay attention to when that guest will be arriving at our home."

"But please, Grandmother", pressed Little Zayd, "At least tell me now who that guest is? I am getting impatient."

Grandmother responded, "My dear Little Zayd, that special guest is the blessed month of Ramadan, which is arriving after two or three days."

Hearing the name of Ramadan, Little Zayd jumped for joy. "Oh yes!" he exclaimed, "Now, I will really enjoy myself. There will be so much joy in the house at suhoor and iftar, and we will have tasty food. But

Grandmother, please tell me, why are we cleaning our house for the arrival of Ramadan?"

Answering his question, Grandmother replied, "The second Caliph of the Muslims Sayyidunā 'Umar bin al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ would say, 'Welcome to the month which cleanses us.'¹ Because this month purifies us, we clean our house before





its arrival. This is so that we can worship and recite the noble Quran in it with full concentration, and keep the fasts with enthusiasm. And oh, look at which book I have in my hand. This is the book *Blessings of Ramadan* written by our spiritual guide, the leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. I was just reading a hadith in it. I will read it to you as well. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Ramadan—a blessed month—has come to you. Allah Almighty has made its fasts necessary for you. In it, the gates of heavens are opened, and the gates of Hell are closed. And in it, the disobedient devils are chained. Allah (Almighty) has a night in it which is better than a thousand months. Whoever is deprived of its goodness is truly deprived.’²

In another place, the following hadith is mentioned: ‘Indeed, Paradise is decorated for Ramadan from the beginning of the year until the next year.’³

Surprised, Little Zayd asked, “Is Paradise decorated as well?”

“Yes, Little Zayd”, replied Grandmother, “It is. Upon the sighting of the moon for Eid al-Fiṭr, the decoration of Paradise for the next Ramadan begins. The angels decorate it all year. Paradise is already adorned. It is then decorated even more, and by whom? The angels. How wonderful must its decoration be! We cannot even imagine.”

After Grandmother finished her sentence, Little Zayd spoke. “Ok, Grandmother. In that case, I will help mother right now, and together we will give a warm welcome to this amazing guest.”

Grandmother lovingly hugged Little Zayd tightly and said, “Go ahead my son. That would be great!”

As Little Zayd went off, he began to recite poetic words welcoming Ramadan in his beautiful voice.

¹ Faizan-e-Ramzan, p. 35

² Al-Nasā’i, p. 355, hadith 2,103; Faizan-e-Ramzan, p. 56

³ Shu’ab al-Īmān, vol. 3, p. 312, hadith 3,633; Faizan-e-Ramzan, p. 31



PALACE WITH PORTAL OF GOLD

Sayyiduna Abu Sa'id Khudri رضي الله عنه has narrated that the Greatest and Final Prophet صلی الله علیه وآله وسلم has said, 'On the first night of Ramadan, the portals of the skies and Paradise are opened which remain open until the last night (of the month). So, if anyone offers *Ṣalāh* in any night of this month, Allah Almighty will reward him with 1,500 virtues for every *Sajdah* (prostration) and make a palace of red rubies for him that will have 60,000 gates. The gates will have hinges of gold that will be embroidered with red rubies. Thus, the one who fasts on the first day of Ramadan will be forgiven for his sins until the last day of the month and 70,000 angels will ask for his forgiveness from morning till evening. Each time he prostrates during the day or at night, he will be granted a tree in Heaven and each tree is so huge that a horse rider can ride under its shadow for 500 years.' (Shu'ab-ul-Imān, pp. 314, vol. 3, Hadīth 3635)

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