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(Dawat-e-Islami)

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Allah Almighty has said:


  
**إِنَّ اللَّهَ مَعَ الصَّابِرِينَ**  
*Indeed, Allah is with the patient.<sup>1</sup>*

### Prophet Yūsuf's patience

Among the patient servants of Allah, the status of Prophet Yūsuf عَلَيْهِ السَّلَام is uniquely distinguished. His own brothers conspired to kill him and he was thrown into a well. Later, he was taken out and sold as a servant in the market, as mentioned in the Noble Quran:

اقْتُلُوا يُوسُفَ أَوْ اطْرُقُوهُ أَرْضًا بَعِيدًا  
 لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ  
 قَوْمًا صَالِحِينَ ﴿١٢٠﴾ قَالَ قَائِلٌ مِنْهُمْ  
 لَا تَقْتُلُوا يُوسُفَ وَالْقَوْلُ فِي عَيْبَتِ  
 الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ  
 كُنْتُمْ فَعَالِينَ ﴿١٢١﴾

“Kill Yūsuf, or banish him to some faraway land, your father will then ‘only’ focus on you. After that, become righteous people.”

A speaker among them said, “Do not kill Yūsuf; rather cast him into the darkness of a well, a traveller will pick him up if you are to do something.”<sup>2</sup>

With the passing of time, he reached the palace of a king, whereupon he encountered conspiracies. He then endured the hardships of imprisonment, and by the grace of Allah, then became governor of Egypt. Even during his rule, a prolonged famine set in. From his childhood to governance of Egypt, he continuously faced tests. Despite these, he remained patient and content with the will of Allah, stating:

قَالَ نَاثِرِيْبٌ عَلَيْكُمْ الْيَوْمَ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٢٦﴾

He said, “This day there is no blame upon you—may Allah forgive you; He is the most Merciful of the merciful ones.”<sup>3</sup> Praising his patience and righteousness, Allah Almighty announced:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا  
 مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٧﴾

And thus, We granted authority to Yūsuf in the earth to settle wherever he pleased. We bestow Our mercy upon whomsoever We will, and We do not annul the reward of the virtuous.<sup>4</sup>

### Prophet Ayyūb's patience

Prophet Ayyūb عَلَيْهِ السَّلَام was blessed with abundant wealth, land, livestock, servants, and children. When trials came his way, all of this was taken away. Due to the collapse of his house, his children were crushed and passed away.

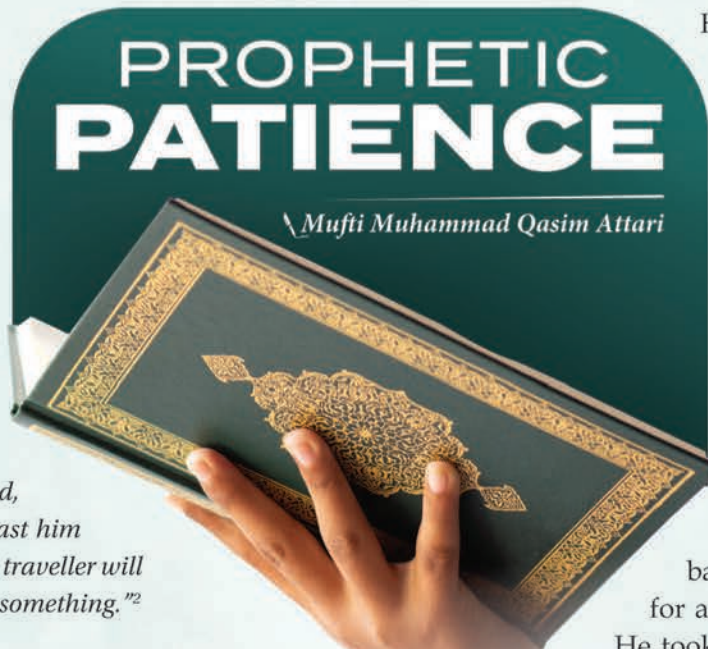
His servants disappeared, whilst all his animals died, including thousands of camels and goats. His fields and gardens were destroyed to the extent nothing remained.

Despite these severe tests, whenever he was informed of their loss, he would praise Allah and say, “What is mine? The Owner has taken back what is His; I had it for as long as He wanted, and He took it back when He willed. I cannot fulfil the right of gratitude towards Him and I am content with His will.” Following this, he was tested with physical illness, with the entirety of his sacred body being covered in sores. He continued to be patient and thank Allah.

Allah beautifully praised this quality of his as follows:

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿١٢٨﴾

We found him to be patient. What an excellent individual he is! He is one who often returns to Us.<sup>5</sup>





Prophet Ayyūb’s virtue of turning to Allah in testing times is mentioned in the following manner:

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿١١١﴾

And ‘remember’ Ayyūb when he called out to his Lord, “Indeed affliction has befallen me and You are the most Merciful of the merciful.”<sup>6</sup>

### Prophet Mūsā’s patience

The miraculous life of Prophet Mūsā عَلَيْهِ السَّلَام is evidence of his patience and resolve. He tended to the sheep of Prophet Shu‘ayb عَلَيْهِ السَّلَام for many years, due to a promise he made. After receiving prophethood, he confronted Fir‘awn and challenged the latter’s tyranny and claim of godship. He delivered the message of Allah’s oneness despite Fir‘awn’s oppression and cruelty being well known. He persevered through dangerous circumstances, when Fir‘awn and his people sought to take his life.

The Quran mentions this as follows:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦٦﴾

And Pharaoh said, “Leave me to kill Mūsā, and let him call upon his Lord. Indeed I fear that he will change your religion or that he will cause discord to emerge in the earth.”<sup>7</sup>

After these hardships, he then faced the challenges of dealing with his nation, yet his patience did not waiver. The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ eulogized him by saying, بِرَحْمَةِ اللَّهِ مَوْسَى قَدْ أُوذِيَ بِكَأَثَرٍ - “May Allah have mercy upon Mūsā. He was tested with greater than this and remained patient.”<sup>8</sup>

### Prophet Muhammad’s patience

When looking at the blessed life of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one shall find it brimful with trials and hardships, which he himself described when saying, “Nobody was threatened or accosted more in the path of Allah than I.”<sup>9</sup>

Consider the continuous hostility shown by the disbelievers in Mecca, the accusations of sorcery,

soothsaying, and insanity, the three-year boycott in the valley of Abū Ṭālib, the pain inflicted by the leaders and vagabonds of Ṭā’if, his Companions being ill-treated, animal entrails being thrown upon him whilst in prostration, his relocation to Madina, consistently engaging in battle with disbelievers and confronting the evil schemes of the hypocrites.

These were faced with immovable patience, profound strength, unshakable resolve, and unprecedented determination. He discussed the secret to his patience as thus:

O ‘Āishah! Indeed, Allah likes for the Highly Resolute (Uḥl al-‘Azīm) Messengers to remain patient upon worldly calamities and refrain from what is liked by the world. He then willed to oblige me with the same, which He did by declaring فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ - So, ‘dear Beloved Prophet,’ be patient just as the resolute Messengers were patient<sup>10</sup>

By Allah! It is necessary for me to obey Him. By Allah! It is necessary for me to obey Him! By Allah! I will show patience just as the Highly Resolute Messengers did, and strength is bestowed by Allah alone.<sup>11</sup>

As humankind grew in number, Allah initiated their reformation and the purification of their souls. For this purpose, He began sending His prophets عَلَيْهِمُ السَّلَام. The primary objective of their mission was to guide humankind away from the worship of false deities and call them to bow to the one true God, who is free from any partners. Throughout the course of this propagation, they encountered mountains of difficulties, but displayed distinct qualities like forbearance, patience, perseverance, tolerance, and forgiveness towards others.

This is evidenced by these examples of the prophets:

- The long-term efforts of Prophet Nūḥ عَلَيْهِ السَّلَام to convey the message of Islam despite most people not accepting it.
- The casting of Prophet Ibrāhīm عَلَيْهِ السَّلَام into the fire, presenting his son as a sacrifice, and



migrating hundreds of kilometres from Iraq to Palestine with his spouse and nephew.

- Prophet Ayyūb عَلَيْهِ السَّلَام facing various calamities, such as losing his children and wealth.
- Prophet Mūsā عَلَيْهِ السَّلَام enduring various trials and migrating to Egypt and Madyan.
- The troubles faced by Prophet 'Īsā عَلَيْهِ السَّلَام and the martyrdom of numerous other prophets عَلَيْهِمُ السَّلَام.

These are all timeless and remarkable examples of patience. May Allah Almighty grant us a life of faith and well-being, and if any difficulty arises, may He bless us with the ability to show patience.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ عَلَى اللَّهِ عَلَيْهِ وَآلِهِ وَسَلَّمَ

#### Footnotes

<sup>1</sup> Al-Quran, part 2, Baqarah, verse 153; translation from Kanz al-'Irfān

<sup>2</sup> Ibid, part 12, Yusuf, verses 9-10

<sup>3</sup> Ibid, part 13, Yusuf, verse 92

<sup>4</sup> Al-Quran, part 13, Yūsuf, verse 56; translation from Kanz al-'Irfān

<sup>5</sup> Ibid, part 23, Šād, verse 44

<sup>6</sup> Ibid, part 17, Al-Anbiyā', verse 83

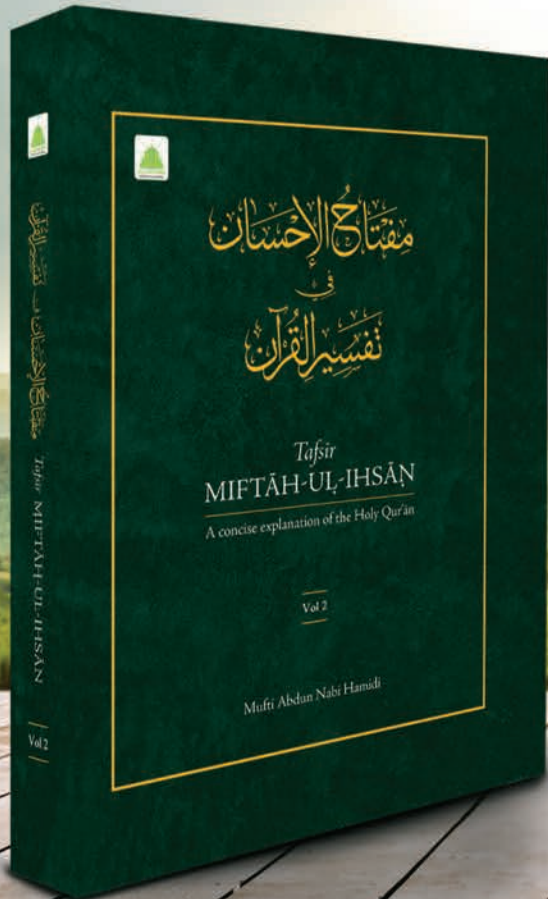
<sup>7</sup> Al-Quran, part 24, Ghāfir, verse 26; translation from Kanz al-'Irfān

<sup>8</sup> Šaḥīḥ Bukhārī, vol. 2, p. 442, hadith 3405

<sup>9</sup> Sunan Tirmidhī, vol. 4, p. 213, hadith 2480

<sup>10</sup> Al-Quran, part 26, Surah al-Aḥqāf, verse 35; translation from Kanz al-'Irfān

<sup>11</sup> Akhlāq al-Nabī, p. 154, hadith 806



## مِفْتَاحُ الْإِحْسَانِ فِي تَفْسِيرِ الْقُرْآنِ

Tafsīr

## MIFTĀH-UL-IHSĀN

A concise explanation of the Holy Qur'ān



# DAR AL-IFTA

## AHL AL-SUNNAH

Mufti Qasim Attari

"comparable wage" means the salary should be paid according to usual rate, even if the agreed amount is greater.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 1. Not giving wages to one who leaves a job without informing in advance

Question: What do the scholars of Islam say about this issue: men are employed as staff in most shops, and it is mutually agreed that if they intend to leave the job, they should inform before leaving. Otherwise, if they leave during the month without informing, they will not receive the salary for the days worked in said month. This agreement is generally established in shops when staff begin their employment. Is this method correct according to Islamic law? Please provide guidance.

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

Answer: To stipulate at the time of agreeing the employment contract, that if a person leaves the job without informing, then he will not be paid the wages for the days worked in the month; this is an invalid condition, and implementing this is prohibited.

The employer and employee who have entered into this invalid employment contract will both be sinful, and repentance is necessary. If a contract has been made according to the question, and the employee leaves without informing within a month, the employer does not have right to withhold their wages based on this invalid condition. Instead, the employer is obligated to calculate the salary for the number of days the employee worked during that month and pay a comparable wage. The concept of

### 2. Putting horseshoes or horns outside houses

Question: What do the scholars of Islam say about the following issue: some people place a horseshoe or an animal's horn outside of their homes to avoid evil eye. We have heard that this is prohibited. Is this correct?

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

Answer: Being afflicted with the evil eye is real, and there is clear evidence for this from hadith and narrations. For this reason, Islamic law has taught prayers for protection against this. At the same time, taking measures to protect oneself from it is also permitted, as long as they benefit one and do not contradict the requirements of Islamic law.

In this context, putting horseshoes on houses or attaching an animal's horn is not considered prohibited, as examples of such measures for protection are found in Islamic law. The third Caliph of Islam, 'Uthmān b. 'Affān رَضِيَ اللَّهُ عَنْهُ once saw a beautiful child, and asked for a small black spot to be placed upon them, so evil eye has no effect.

In light of hadith, scholars have also allowed wrapping items like wood with cloth and placing this in fields, for protection from evil eye. The wisdom behind these mentioned examples is: when people look at a beautiful child or a field, they will first glance towards the black spot and covered piece of wood. Only after that will they look towards the face of the child and the field, which will protect from evil eye. This is the exact purpose of placing a horseshoe or the horn of an animal, so



the onlooker firstly glances upon them and then the house, protecting it from evil eye.

However, it is essential to establish the habit of reciting transmitted supplications for protection, as this is better and superior to the above-mentioned. The following is a beautiful supplication found in a hadith for protection from the evil eye.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ،  
وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ

I seek refuge in the complete words of Allah from every devil, poisonous animal, and from every afflicting eye.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 3. Who must pay the *ṣadaqat al-Fiṭr* of Eid guests?

Question: What do the scholars of Islam say about the following issue: some people say when guests arrive near Eid, the host is obligated to give *ṣadaqat al-Fiṭr* on behalf of the guests. Is this statement correct?

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

Answer: **Ṣadaqat al-Fiṭr** is obligatory on every free Muslim who is the owner of *niṣāb* (one who possesses approximately 87.5 grams of gold or 612 grams of silver, its monetary amount in silver, or any items beyond essential needs and debts) at the time of true dawn on the day of Eid al-Fiṭr.

Every owner of *niṣāb* is obligated to give his own *ṣadaqat al-Fiṭr*, and it is not obligatory to pay for others. To the extent, even if the person is a pre-pubescent child but owns *niṣāb*, *ṣadaqat al-Fiṭr* will be paid from his wealth. Likewise, if a guest is an owner of *niṣāb*, he is obligated to pay this himself, not the host. Yet, if the host is willing to pay on behalf of the guest, he is permitted to do so provided the guest gives permission.

Note: if a pre-pubescent child is an owner of *niṣāb*,

*ṣadaqat al-Fiṭr* will be given from his wealth. If he is not the owner of *niṣāb*, his financially-capable father will give *ṣadaqat al-Fiṭr* on his behalf.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 4. Performing ablution (wudu) while standing at a basin

Question: What do the scholars of Islam say about the following issue: is it permissible to perform ablution (wudu) while standing on a basin?

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

Answer: It is permissible to perform ablution (wudu) while standing at a basin. However, to perform wudu like this is against the *mustahabb* (recommended) practice, as one of the recommended manners of ablution is to sit in an elevated place facing the qibla.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Islamic Rulings for Sisters

Mufti Muhammad Qasim Attari

## (1). Ruling on hair separated from a woman's head

**Question:** What do the scholars and Islamic jurists say about following issue: what is the ruling of Shari'ah concerning women's hair that separates from the head while combing or washing?

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

**Answer:** The ruling according to the sacred Shari'ah regarding a woman's hair that becomes separated while combing or washing is that she should conceal or bury such hair to prevent it from being seen by anyone who is a non-mahram. This is because a woman's hair is considered part of her 'awrah, and looking at it is impermissible. The ruling on such a part is that, even after it has become separated from her body, it is not permissible to look at it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## (2). Ruling on raḍā'ah when the child consumes breastmilk produced due to medicine

**Question:** What do the scholars and Islamic jurists say about the following issues: (1) If a woman who is not a mother takes medicine, and milk is produced as a result of consuming that medicine, will raḍā'ah (relationship via suckling) be established? (2) If a child is to be fostered, to ensure there is no issue of having to veil before him in the future, how can witnesses be established to prove a breastfeeding relationship?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** (1) If milk is produced as a result of taking medicine, a breastfeeding relationship between the woman and the child will be established upon feeding milk. However, if the woman is married, her husband will not be considered the raḍā'i father of that child, even though the female child will be unlawful (Haram) upon him due to marital relations with the breastfeeding woman. Therefore, the female child will veil herself before the relatives of the breastfeeding woman's husband just as she would before any other non-mahram.


If milk is actually produced due to medicine, then since the essence of prohibition is milk, the prohibition will be established wherever milk can be perceived and is possible. This is the case even if the woman has never had children or even if she is a virgin, as long as what comes out is milk and not white fluid, otherwise the prohibition will not be established.

(2) The husband and two women can be witnesses when breastfeeding is taking place, but this is not necessary. At the least, they should make it public once the milk has been fed.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# OUR PIOUS PREDECESSORS

Maulana Abu Majid Shahid Attari Madani 

Shawwāl is the 10<sup>th</sup> month of the Islamic lunar calendar. Ninety-seven saints and scholars of Islam who passed away in this month have been mentioned in previous Shawwāl editions of the Monthly Magazine Faizan-e-Madinah (from 1438AH to 1444AH). Below, a further 12 are mentioned:

## The Companions عَلَيْهِمُ الرِّضْوَان

### • Martyrs of the Battle of Ḥunayn

After the conquest of Makkah on the 10<sup>th</sup> of Shawwāl 8 AH, 12,000 Companions engaged in battle with 25,000 disbelievers from the tribes of Thaḳīf and Hawāzin in Ḥunayn, a location 30km away from Ṭā'if. The Companions were victorious, whilst four of them were martyred.<sup>1</sup>

### Yasār Rā'ī رَضِيَ اللَّهُ عَنْهُ

He became a slave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the Battle of Banū Maḥarib and Th'alabah<sup>2</sup>. He was freed by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ due to his upstanding method of performing salah, and then issued responsibility of herding the Prophet's camels. He was martyred by apostates from the Banū 'Arinah

and 'Akl in Shawwal 6AH, and laid to rest in Quba (near Madinah). Surayyah became Kurz b. Jābir because of this incident.<sup>3</sup>

## The Awliya رَحْمَةُ اللَّهِ

### 2. Sadīd al-Dīn Ḥudhayfah b. Qatādah Mar' ashī رَحْمَةُ اللَّهِ عَلَيْهِ

He was born in Marash (Karaman, Turkey) and passed away in this city on the 24<sup>th</sup> of Shawwāl 252 AH. He was a Ṭābi'ī, scholar, jurist, academic, and a saint. He spent time with Sufyān Thawrī and Ibrāhīm b. Adham, becoming successor of the latter. Yūsuf b. Asbāṭ was his renowned friend and Abū Hurayrah Baṣrī his successor.<sup>4</sup>

### 3. Abū Hurayrah Amīn al-Dīn Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ

A saint born in Basrah 167 AH, he passed away on the 7<sup>th</sup> of Shawwāl 287 AH at the age of 120. He was a memoriser of the Quran, scholar, Ṣufī, and an ardently motivated individual. He was also extremely passionate about reciting the Quran and keeping optional fasts.<sup>5</sup>



#### 4. Khāja 'Ārif Riwgarī رَحْمَةُ اللَّهِ عَلَيْهِ

Famous for his knowledge, piety, sainthood, and devoutness, he was born on the 27<sup>th</sup> of Rajab in Riwgar (Bukhara; Uzbekistan) and passed away in Shawwāl 715 AH.<sup>6</sup>

#### 5. Muhammad Ismā'īl Suharwardī رَحْمَةُ اللَّهِ عَلَيْهِ

Born to the prestigious Khokhar family in Pothwar 995 AH, he passed away on the 5<sup>th</sup> of Shawwāl 1085 AH and was laid to rest in Mughalpura, Lahore. He was a memoriser of the Quran and saint reputed for his expertise in various sciences and performing of saintly miracles.<sup>7</sup>

#### 6. Mujāhid Shāh Ghulām Jilānī Siddiqī Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ

The son of Badr al-Dīn Awḥad was a scholar and saint rich with spiritual beauty. Born in 1163 AH, he passed away on the 17<sup>th</sup> of Shawwāl 1235 AH and was laid to rest in Rohtak.<sup>8</sup>

#### 7. Sayyid Nithār 'Alī Mashhadī Qādirī Chishtī رَحْمَةُ اللَّهِ عَلَيْهِ

An erudite scholar beloved to the people of Allur, and a shaykh of the Qādiriyyah Rājshāhiyyah and Chishtiyyah Ṣābiriyyah spiritual orders. He was born around 1245 AH and passed away on the 6<sup>th</sup> of Shawwāl 1328 AH. The hadith expert, Sayyid Didār 'Alī was his nephew and successor.<sup>9</sup>

#### Islamic Scholars رَحْمَتُهُمُ اللَّهُ

#### 8. Abū Muhammad 'Abdullah b. Muhammad Hārithī Sabdhamūnī Bukhārī رَحْمَةُ اللَّهِ عَلَيْهِ

Born in the year 258 AH and passing away in Shawwāl 340 AH, he was the greatest scholar of hadith and jurist of his time. He penned *Kashf al-Āthār fī Manāqib Abī Ḥanīfah*.<sup>10</sup>

#### 9. Fayḍ Aḥmad Badāyūnī رَحْمَةُ اللَّهِ عَلَيْهِ

The student and nephew of Faḍl Badāyūnī was born in Budaun (Uttar Pradesh; India) and was martyred in Shawwāl 1274 AH. He was a murīd of his grandfather ('Abd al-Majīd Badāyūnī), and a master of logical and transmitted sciences. He fought in the Indian freedom war of 1857 AD and was martyred.<sup>11</sup>

#### 10. Faṭḥ Muhammad Icharvī رَحْمَةُ اللَّهِ عَلَيْهِ

An accomplished scholar, teacher of contemporaries, and murīd of 'Abd al-Rasūl Qaṣūrī b. Dā'im al-Ḥuḍūrī. He is also the author of *Ṣalāt al-Qurān bi-mutāba'at Ḥabīb al-Raḥman*. This saint passed away on the 29<sup>th</sup> of Shawwāl 1335 AH and is laid to rest in the Ichrah cemetery.<sup>12</sup>

#### 11. Muhammad Din Badhawi رَحْمَةُ اللَّهِ عَلَيْهِ

Born in Badhu (Rawalpindi) around 1301 AH, he was a student of Faḍl Ḥaq Rāmpurī, a murīd of Sayyid Mehr 'Alī Shāh, an expert in a multitude of sciences, and a teacher with many students. He was also fluent in Punjabi, Pushto, Persian, and more. He passed away in his hometown on the 11<sup>th</sup> of Shawwāl 1383 AH.<sup>13</sup>

#### 12. Ghulām Qādir Ashrafi رَحْمَةُ اللَّهِ عَلَيْهِ

This preacher of Islam was born on the 14<sup>th</sup> of Muḥarram 1323 AH in Faridkot State (Ferozpur District, East Punjab, India). He passed away on the 2<sup>nd</sup> of Shawwāl 1399 AH and is laid to rest in Lala Musa District, Gujarat. He supervised scholarly studies at Jāmi'a Na'imīyyah in Moradabad, and was a prolific speaker, an author of 17 books, and a star of guidance for people. He was fluent in Urdu, Hindi, Basha, Gurmukhi, Gyani and Sanskrit. He was a successor of Shaykh Ḍia' al-Dīn Aḥmad Madanī and Sayyid 'Alī Ḥusayn Ashrafi, and an activist of the Pakistan movement.<sup>14</sup>

<sup>1</sup> Muṣawwar Ghazwāt al-Nabī, p. 56

<sup>2</sup> Also known as the Battle of Ghaṭafān and Dhī Amr - which occurred during Rabi' al-Awwal 3 AH in Najd.

<sup>3</sup> Ma'rifat al-Ṣaḥāba, vol. 4, p. 422; Kitāb al-Maghāzī, foreword, vol. 1, p. 33, vol. 2, p. 568; Subul al-Hudā wa al-Rashād, vol. 6, p. 115

<sup>4</sup> Ḥilyat al-Awliyā', vol. 8, p. 295; Tuḥfat al-Abrār, p. 43

<sup>5</sup> Tuḥfat al-Abrār, p. 44, Iqṭibas-e-Anwaar, p. 258

<sup>6</sup> Hazrāt al-Qudus, translated, vol. 1, p. 136; Tarikh Mashā'ikh Naqshband, p. 130

<sup>7</sup> Taḥqiqāt-e-Chishtī, pp. 387 - 397

<sup>8</sup> Millat Rājshāhī, pp. 96-97

<sup>9</sup> Sayyidi Abū al-Barakāt, p. 117; Rōshan Tehrūrēin, p. 139

<sup>10</sup> Siyar A'lām al-Nubalā', vol. 12, p. 87; Kashf al-Āthār fī Manāqib Abī Ḥanīfah, p. 20

<sup>11</sup> Mawlānā Fayḍ Aḥmad Badāyūnī, pp. 17/33-34

<sup>12</sup> Tadhkirah Akābir Ahl al-Sunnat, pp. 369-370

<sup>13</sup> Tadhkirah Akābir Ahl al-Sunnat, pp. 466-467

<sup>14</sup> Sawānih Ashraf al-Mashā'ikh, pp. 7-13/25-27



# MADANI MUZAKARAH



01

## Effect of the name Ḥamzah

**Q.** It is said children named Ḥamzah are tempestuous and quick to anger. Is there any truth to this?

**A.** When asking such questions, it is not befitting to do so by mentioning a respectable name. But yes indeed, names do have an effect. As for the name mentioned in the question, it is associated with the Prophet's uncle who was also a Companion رَضِيَ اللهُ عَنْهُ; hence, its impact is positive, not negative.

If someone is boisterous, quarrelsome, or short-tempered, this is not because of being named Ḥamzah. Keep this name to draw blessings from its connection to a Companion رَضِيَ اللهُ عَنْهُ.

Ḥamzah itself means "lion." Many people who love the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ are named this. الحَمْدُ لِلَّهِ The issue mentioned in the question is not something that I have ever seen to be the case.<sup>1</sup>

02

## Veiling before one's uncles-in-law and their children

**Q.** Is a woman required to veil herself before her paternal or maternal uncles-in-law (i.e. her husband's paternal or maternal uncle) and their children?

**A.** Yes, a woman is required to observe a veil before her paternal and maternal uncles-in-law and their children. Veiling is to be observed before someone whom it is not perpetually haram to marry; such a person is referred to as a non-maḥram and stranger.<sup>2</sup>

03

## Not reciting the supplication (du‘ā) for the deceased in funeral prayer

**Q.** Is the funeral prayer valid if the supplication specified for the deceased is not recited?

**A.** The funeral prayer is still valid if the supplication for the deceased is not recited. Anyone who does not



04

know the supplication should either recite the du‘a‘ māthūrah:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

or

ii) رَبِّ اغْفِرْ لِي (3x).

*Sūrat al-Fātiḥah can also be recited with the intention of it being a supplication; acting upon the sunnah will be fulfilled, although one should memorise the supplication for the funeral prayer.<sup>3</sup>*

05

### Even the smallest of troubles carry reward for a Muslim

Q. Will someone who has had their limbs amputated attain any virtue or reward?

A. Yes. A Muslim’s sins are expiated even if they are pricked by a thorn. The Prophet صلى الله عليه وسلم said, “No hardship, illness, sorrow, sadness, pain, or distress afflicts a Muslim – not even the pricking of a thorn – except Allah makes that an expiation for his sins.”<sup>4</sup>

06

### Ruling on facing someone praying behind a glass partition

Q. If someone looks at another person offering salah behind a glass partition, will it be said that the person looking has his face towards the one praying?

A. No, it will not be said that the person looking has his face towards the one praying. This is because there is an obstacle between the two. There is no issue in facing towards the person that is praying.<sup>5</sup>

07

### Reciting more than one surah in one unit (rak‘ah) of a sunnah prayer

Q. Can more than one surah be recited after Surat al-Fātiḥah in one unit of a sunnah prayer?

A. Yes, this is permitted.<sup>6</sup>

08

### Sleep in Paradise

Q. Will there be sleep in Paradise?

A. No, there will not.<sup>7</sup>

09

### Ruling on women crying out loud

Q. How is it for a woman to cry out loud in remembrance of the Prophet صلى الله عليه وآله وسلم, or when remembering Madinah?

A. There is no issue in her crying out loud, if the sound of her crying does not reach any non-maḥram.<sup>8</sup>



10

**Requesting someone ill to supplicate**

Q. How is it to request someone ill to pray for you?

A. This is a commendable act. A hadith states, "Request an ill person to make du'ā', for his du'ā' is like that of the angels."<sup>9</sup>

11

**The place of Resurrection**

Q. Where will the Resurrection take place?

A. In Syria.<sup>10</sup>

12

**Ruling on leaving out *thanā'***

Q. Is it necessary to offer *sujūd al-sahw* if one forgets to recite *thanā'*?

A. No, because it is sunnah to recite *thanā'*, and missing out a sunnah does not necessitate *sujūd al-sahw*. However, one should not intentionally leave out *thanā'*.<sup>11</sup>

13

**Marrying in the month of Dhu al-Qa'dah**

Q. Is it permissible to get married in the month of Dhū al-Qa'dah?

A. Yes, it is permissible.<sup>12</sup>

14

**Wiping long hair during wudu**

Q. Can those with long hair wipe them during wudu without removing their turban?

A. On page 291 of *Bahār-i Shari'at's* first volume, it states, "Wiping the hairs that hang from the head will not fulfil the requirement of wiping."<sup>13</sup>

<sup>1</sup> Madani Muzakarah, 16<sup>th</sup> Shawwāl 1444 AH

<sup>2</sup> Madani Muzakarah, after tarāwīḥ, 7<sup>th</sup> Ramadan 1444 AH

<sup>3</sup> Bahār-i-Shari'at, vol. 1, pp. 829, 835; Madani Muzakarah, 9<sup>th</sup> Shawwāl 1444 AH

<sup>4</sup> Saḥīḥ Bukhārī, vol. 4, p. 3, Hadith 5641; Madani Muzakarah, 23<sup>rd</sup> Shawwāl 1444 AH

<sup>5</sup> Madani Muzakarah, 23<sup>rd</sup> Shawwāl, 1444 AH

<sup>6</sup> Fatāwā Amjadiyya, vol. 1, pp. 97-98; Madani Muzakarah, 16<sup>th</sup> Shawwāl 1444 AH

<sup>7</sup> Mu'jam Awsat, vol. 1, p. 266, Hadith 919; Madani Muzakarah, 23<sup>rd</sup> Ramadan 1444 AH

<sup>8</sup> Madani Muzakarah, 30<sup>th</sup> Shawwāl, 1444 AH

<sup>9</sup> Sunan Ibn Mājah, vol. 2, p. 191; Madani Muzakarah, 30<sup>th</sup> Shawwāl, 1444 AH

<sup>10</sup> Musnad Imam Aḥmad, vol. 7, pp. 235-237, Hadith 20042-20051; Madani Muzakarah, 30<sup>th</sup> Shawwāl 1444 AH

<sup>11</sup> Madani Muzakarah, 7<sup>th</sup> Dhū al-Qa'dah 1444 AH

<sup>12</sup> Fatāwā Riḍawīyah, vol. 11, p. 265; Madani Muzakarah, 16<sup>th</sup> Shawwāl 1444 AH

<sup>13</sup> Madani Muzakarah, 13<sup>th</sup> Rabi' al-Ākhir 1444 AH



# EVENTS OF SHAWWĀL

DATE	EVENT	READ THIS TO LEARN MORE
1st Shawwāl 43 AH	The Companion of the Prophet and conqueror of Egypt, Sayyidunā 'Amr b. al- 'Āṣ رَضِيَ اللهُ عَنْهُ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1439 AH edition
1st Shawwāl 256 AH	Amīr al-Mu'minīn fī al-Ḥadīth, Imam Muhammad b. Ismail al-Bukhārī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1438 AH edition Blessings of Imam Bukhārī رَحْمَةُ اللهِ عَلَيْهِ
5th Shawwāl 617 AH	The murshid of Khājah Mu'īn al-Dīn, Shaykh 'Uthmān Chishtī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1440 AH edition
6th Shawwāl 603 AH	The son of Ghawth al-A'ẓam, Shaykh 'Abd al-Razzāq al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1438 AH edition
10th Shawwāl 1272 AH	The Reviver of Islam, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ is born.	Monthly Magazine Faizan-e-Madinah – Ṣafar editions from 1439 to 1445 AH. Faizān-e-Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ
11th Shawwāl 569 AH	Layth al-Islam, Sulṭān Nūr al-Dīn Maḥmūd رَحْمَةُ اللهِ عَلَيْهِ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl editions from 1438 to 1439 AH.
15th Shawwāl 3 AH	The Battle of Uhud takes place, in which 70 Companions رَضِيَ اللهُ عَنْهُمْ of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were martyred, among whom was the Prophet's uncle, Sayyidunā Ḥamza رَضِيَ اللهُ عَنْهُ	Monthly Magazine Faizan-e-Madinah – Shawwāl editions from 1438 to 1439 AH. Sīrat-e-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, pp. 250-283
Shawwāl 8 AH	The Battle of Ḥunayn occurs, in which Companions رَضِيَ اللهُ عَنْهُمْ were martyred.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1439 AH edition Sīrat-e-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, pp. 453-457
Shawwāl 38 AH	The Companion Ṣuhayb b. Sinān al-Rūmī رَضِيَ اللهُ عَنْهُ passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1439 AH edition
15th Shawwāl 3 AH	Umm al-Mu'minīn, Lady Sawdah رَضِيَ اللهُ عَنْهَا passes away.	Monthly Magazine Faizan-e-Madinah – Shawwāl 1438 AH edition

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

أَمِينٌ بِجَاوِخَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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# PROPHET SHU'AYB ﷺ

ﷻ Mawlana Adnan Ahmad Attari Madani  
(FOURTH AND FINAL PART)

## SAYYIDUNĀ MŪSĀ ﷺ ARRIVED AT THE HOME OF SAYYIDUNĀ SHU'AYB ﷺ

Sayyidunā Shu'ayb ﷺ had grown old, so his daughters would go out to graze the goats, and upon returning they would come to a well. They would not draw near to the well as long as there were men around it. Those people would extract water from the well and pour it into a basin, allowing their animals to drink from it. When they would leave, his daughters would approach it. As they did not have the strength to draw water from the well, they would allow their goats to drink the remnant water in the basin.

When Sayyidunā Mūsā ﷺ arrived from Egypt to Madyan, he saw both daughters standing aside near the well. Upon asking them, he removed a huge, weighty rock from another well, extracted water from it and gave it to their goats to drink. When both of them reached home quickly, Sayyidunā Shu'ayb ﷺ enquired about the reason for their early arrival, so they informed him of

the entire account. Sayyidunā Shu'ayb ﷺ requested for Sayyidunā Mūsā ﷺ to be brought to him, thus one of his daughters went and brought him to their home.<sup>1</sup>

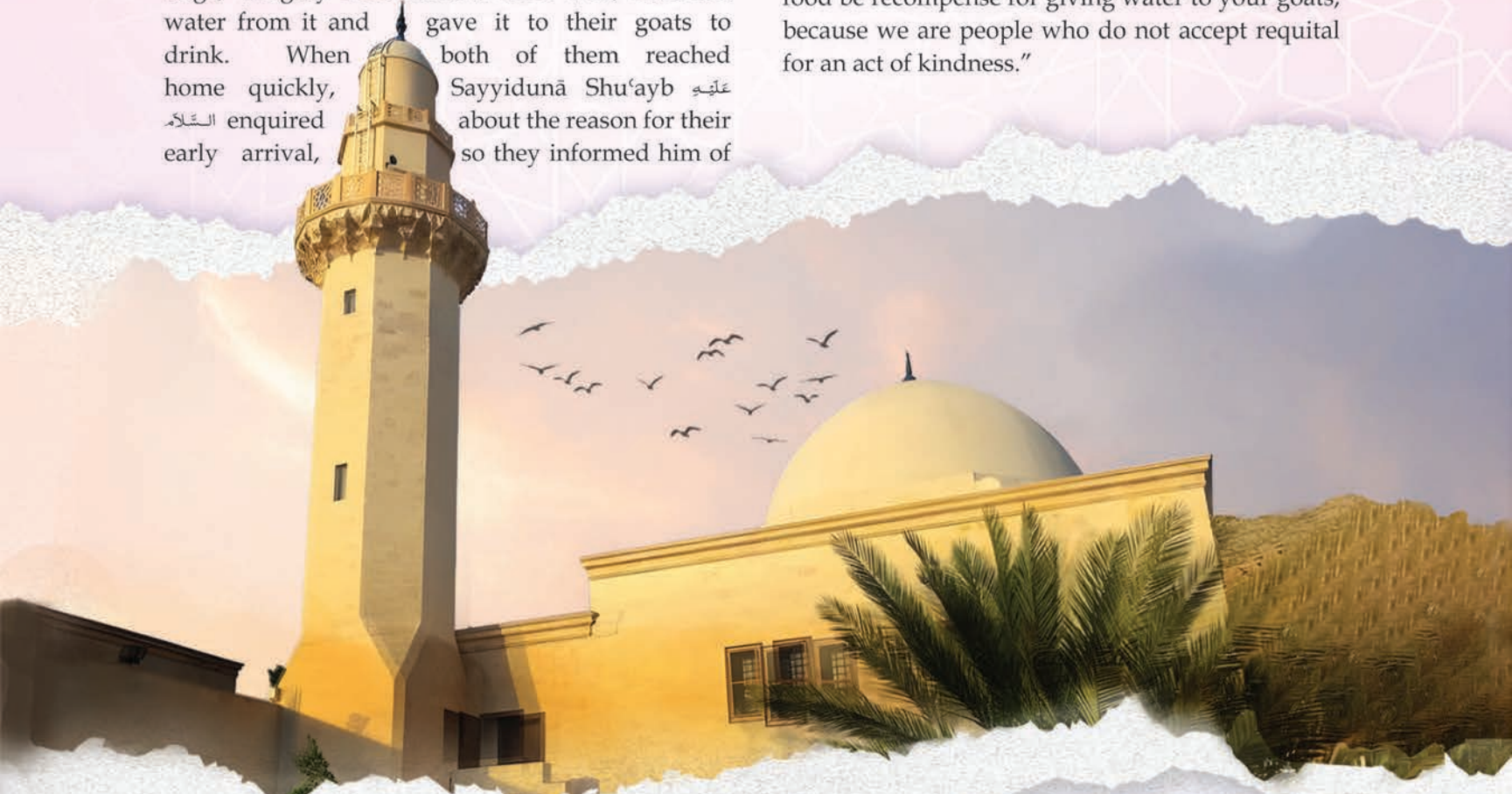
## SAYYIDUNĀ MŪSĀ ﷺ ATE WITH SAYYIDUNĀ SHU'AYB ﷺ

Sayyidunā Mūsā ﷺ had not yet been sent forth as a prophet and messenger. When he arrived, food had already been placed before Sayyidunā Shu'ayb ﷺ, and he said to him, "Sit and eat."

Sayyidunā Mūsā ﷺ did not accept this, and said, "I seek refuge in Allah Almighty."

Sayyidunā Shu'ayb ﷺ enquired, "What is the reason for not eating? Are you not hungry?"

Sayyidunā Mūsā ﷺ replied, "I fear lest this food be recompense for giving water to your goats, because we are people who do not accept requital for an act of kindness."





Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام responded, “O young man! It is not like this. This food is not a recompense for your action, rather it is my custom and that of my forefathers; we are hospitable to guests and feed them.”

Hearing this, Sayyidunā Mūsā عَلَيْهِ السَّلَام sat and ate with Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام.<sup>2</sup>

### SAYYIDUNĀ SHU‘AYB عَلَيْهِ السَّلَام KEPT SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام WITH HIM

Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام was in need of such a person who could tend to his goats properly. However, his heart had not settled upon anyone. When he heard about Sayyidunā Mūsā’s trustworthiness and strength from his daughters<sup>3</sup>, he said to him, “I wish to give you one of these two daughters of mine in marriage upon the dowry that you work for me for eight years. If you then complete ten full years, it will be a favour from your side, and not binding upon you. I do not wish to put you into hardship. إِنَّ شَاءَ اللَّهُ Soon you will find me to be amongst the righteous. From my side, I must show good conduct and fulfil my covenant.”<sup>4</sup>

### SAYYIDUNĀ SHU‘AYB عَلَيْهِ السَّلَام GRANTED SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام THE BLESSED STAFF

When the agreement had been concluded, he said to his daughter, “Bring a staff, so I can give it to him to assist him in his work.” His daughter brought him a staff, which was the same staff that Sayyidunā Ādam عَلَيْهِ السَّلَام brought down with him from Paradise, and was now in the possession of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام as a trust. He had that blessed staff returned and said, “Bring another.” His daughter entered and whichever other staff she tried to take hold of, it would fall from her hand. Finally, she returned with that same heavenly staff to Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام. Again, he had it returned. This happened repeatedly, and eventually Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام gave that same staff to Sayyidunā Mūsā عَلَيْهِ السَّلَام.<sup>5</sup>

### THE STAFF WOULD SPRING UP AND COME TO SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام

In one narration it is stated:

Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام said to Sayyidunā Mūsā عَلَيْهِ السَّلَام, “Enter, and take any staff, so that you can drive away any predators, and shake

down leaves for the goats to eat.” Sayyidunā Mūsā عَلَيْهِ السَّلَام entered and took a staff and came out. When Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام saw the staff, he said, “Place this one back, and take another.” When he did so, the same staff sprang up into his hand. He repeatedly returned it, tried to take another, but the same staff would spring into his hand. Eventually, he exited with the very same staff. When Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام saw the staff, he said, “Did I not request you to take a different staff?” Sayyidunā Mūsā عَلَيْهِ السَّلَام explained the entire account about the staff springing up into his hands. Having heard all this, Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام understood that his affair was lofty and Allah Almighty willed that the staff remain with Sayyidunā Mūsā عَلَيْهِ السَّلَام. Therefore, he granted him that staff.<sup>6</sup>

### SAYYIDUNĀ SHU‘AYB عَلَيْهِ السَّلَام’S ADVICE TO SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام

Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام advised Sayyidunā Mūsā عَلَيْهِ السَّلَام, saying, “This is a heavenly staff. It has been passed down from Sayyidunā Ādam عَلَيْهِ السَّلَام to Sayyidunā Shīth عَلَيْهِ السَّلَام, then to Sayyidunā Nūḥ عَلَيْهِ السَّلَام, subsequently to Sayyidunā Hūd عَلَيْهِ السَّلَام, thereafter to Sayyidunā Ṣāliḥ عَلَيْهِ السَّلَام, next to Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, afterwards to Sayyidunā Ismā‘īl عَلَيْهِ السَّلَام, after that to Sayyidunā Iṣḥāq عَلَيْهِ السَّلَام and later to Sayyidunā Ya‘qūb عَلَيْهِ السَّلَام. Never part with it.”<sup>7</sup>

### SAYYIDUNĀ MŪSĀ عَلَيْهِ السَّلَام KILLED A SNAKE

Then, Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام informed him, “There are envious people in my nation. When they see that you have favoured me by tending to my goats, they will envy me in regards to your affair, and they will send you to such and such valley claiming there is good pasture there. If they send you there, do not go as there is a great serpent there, which will devour the goats. I fear lest you and my goats come to harm.” Forty days passed, and Sayyidunā Mūsā عَلَيْهِ السَّلَام thought, “Killing this snake will be a very good deed.” So, he took the goats to that valley. When he arrived, that very serpent launched itself at the goats. Sayyidunā Mūsā عَلَيْهِ السَّلَام killed it and returned to inform Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام, who was overjoyed. When the people of the city heard, they were elated too and began to greatly respect Sayyidunā Mūsā عَلَيْهِ السَّلَام. In this way, he remained grazing the goats of Sayyidunā Shu‘ayb عَلَيْهِ السَّلَام and



giving them water until the agreed duration came to pass, and the sheep reached 400 in number.<sup>8</sup>

### SAYYIDUNĀ MŪSĀ ﷺ RETURNED FROM SAYYIDUNĀ SHU‘AYB ﷺ

When Sayyidunā Mūsā عليه السلام intended to part from Sayyidunā Shu‘ayb عليه السلام, he said to his wife, “Ask your father for some goats, so that provision is easy for us (enroute).”<sup>9</sup> Sayyidunā Shu‘ayb عليه السلام said, “O Mūsā! My wealth is from Allah Almighty, place your hand upon whichever you wish.”

Sayyidunā Mūsā عليه السلام replied, “A small amount of wealth upon which I can pass the days of my life is preferable to me.” Then he chose an animal as a conveyance for his wife and a second to carry his provisions.

Sayyidunā Shu‘ayb عليه السلام asked, “Do you not desire anything else?”

He replied. “This is enough.”<sup>10</sup>

### SAYYIDUNĀ SHU‘AYB’S ﷺ MIRACLE

Then, Sayyidunā Shu‘ayb عليه السلام granted Sayyidunā Mūsā عليه السلام some goats and said, “These (black or white) goats, which produce offspring (black or white) that opposes the colour of their mother, are for you.”<sup>11</sup>

### ADVICE TO HIS DAUGHTER

When Prophet Mūsā عليه السلام began to leave, Sayyidunā Shu‘ayb عليه السلام began to cry, saying, “I am advanced in age, I am weak, and those who envy me are many. Stopping you does not appeal to me either. Then, he counselled his daughter, “Never disobey your husband.”<sup>12</sup>

### ACCOUNT

It is related that Allah Almighty revealed to Sayyidunā Shu‘ayb عليه السلام: O Shu‘ayb! Lower your neck in humility to me, and develop concentration in your heart. Shed tears from your eyes, and supplicate to me for proximity.<sup>13</sup>

### SHARĪ‘AH OF SAYYIDUNĀ SHU‘AYB ﷺ

According to one view, scriptures were also revealed to Sayyidunā Shu‘ayb عليه السلام.<sup>14</sup> According to one report, he would recite the scriptures revealed to Sayyidunā Ibrāhīm عليه السلام.<sup>15</sup>

### THE GLORY OF THE BELOVED PROPHET ﷺ IN THE SCRIPTURES OF SAYYIDUNĀ SHU‘AYB ﷺ

The rank of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described in the following way in the scriptures revealed to Sayyidunā Shu‘ayb عليه السلام: “My servant is of a most dignified rank. When My revelation descends upon him, he will manifest my justice amongst creation. He will not laugh loudly. He will open blind eyes and deaf ears, and he will revive veiled hearts. Whatever I grant him, I will not grant to another.”

In another place in these scriptures, it is mentioned: “He will praise Allah Almighty in a way that no one has done. He is Allah’s light, which cannot be extinguished. His seal (of Prophethood) will be upon his shoulder.”<sup>16</sup>

### PASSING AWAY

Sayyidunā Shu‘ayb عليه السلام passed away at the age of 140 years.<sup>17</sup> According to the well-known view, his blessed grave is in Ḥiṭṭīn, Palestine. Ḥiṭṭīn is a settlement on the coast of al-Shām. There is a dome over the blessed resting place, and people travel from afar to visit it and attain blessings.<sup>18</sup>

<sup>1</sup> *Sīrat al-Anbiyā’*, pp. 545-547 summarized

<sup>2</sup> *Tafsīr al-Khāzin*, vol. 3, p. 430, Al-Qasas 25

<sup>3</sup> *Laṭā’if al-Ishārāt li al-Qushayrī*, vol. 2, p. 435

<sup>4</sup> *Ṣirāṭ al-Jinān*, vol. 7, p. 273

<sup>5</sup> *‘Arā’is al-Bayān li al-Tha‘labī*, p. 240

<sup>6</sup> *‘Arā’is al-Bayān li al-Tha‘labī*, p. 240; *Laṭā’if al-Ishārāt li al-Qushayrī*, vol. 2, p. 435

<sup>7</sup> *Nihāyat al-Arab*, vol. 33, p. 160

<sup>8</sup> *Nihāyat al-Arab*, vol. 13, p. 161

<sup>9</sup> *Al-Mu‘jam al-Kabīr*, vol. 17, p. 134

<sup>10</sup> *Tārīkh Ibn ‘Asākir*, vol. 61, p. 42

<sup>11</sup> *Gharīb al-Ḥadīth*, li Ibn al-Jawzī, vol. 2, p. 260

<sup>12</sup> *Nihāyat al-Arab*, vol. 13, p. 161

<sup>13</sup> *Al-Rawḍ al-Fā’iq*, p. 70

<sup>14</sup> *Al-Sīrat al-Ḥalabiyyah*, vol. 1, p. 314

<sup>15</sup> *Tārīkh Ibn ‘Asākir*, vol. 23, p. 78

<sup>16</sup> *Al-Sīrat al-Ḥalabiyyah*, vol. 1, p. 314 selectively

<sup>17</sup> *Al-Muntaẓim Fī Tārīkh al-Mulūk wa al-Umam*, vol. 1, p. 326

<sup>18</sup> *Tahdhīb al-Asmā’*, vol. 1, p. 234, number 254



# The Bedouin's questions and the Prophet's answers

(Part 5)

Muhammad Adnan Chishti Attari Madani

Fifteen questions of the Bedouin Companions عَلَيْهِمُ الرِّفْعَان along with their answers, have been mentioned in the previous four parts of this series. Four more are hereby enclosed.

## Will the clothing of the people in Paradise be woven?

Hanān b. Khārijah رَضِيَ اللَّهُ عَنْهُ said, **أَلَا أَحَدَيْتُكُمْ حَدِيثًا سَمِعْتُهُ أُذُنَايَ وَوَعَاةَ قَلْبِي** - "Shall I inform you of a hadith I heard with my own ears, **لَمْ أَنْسَهُ بَعْدَ** which my heart preserved and I never forgot thereafter? I once journeyed to Syria with 'Ubaydullah b. Ḥaydah. When we reached 'Abdullah b. 'Amr b. al-Āṣ, he mentioned this hadith:

A stern Bedouin from your tribe came and asked, **يَا رَسُولَ اللَّهِ، أَيْنَ الْهَجْرَةَ** - "O Messenger of Allah! To where should hijra occur?" **إِلَيْكَ حَيْثُمَا كُنْتَ** - "To wherever you are?" He then asked, "Or towards a specific land or a particular tribe? Will hijra come to an end after you pass away?"

Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent for moment. He then asked, **أَيْنَ السَّائِلُ عَنِ الْهَجْرَةِ** - "Where is he who inquired regarding hijra?"

"O Messenger of Allah! I am here!", the Bedouin replied. Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared,

**إِذَا أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ فَأَنْتَ مُهَاجِرٌ، وَإِنْ مِتَّ بِالْحَضْرَمَةِ**

- "When you punctually offer salah and pay zakat, you are then a muhājir, even if you pass away in

Ḥaḍramah."<sup>1</sup>

A man then stood and asked, "O Messenger of Allah! Will the clothing of those in Paradise be woven, or emerge from the fruits of Paradise itself?"

The people were surprised at this question and some began to laugh. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **مِمَّ تَضْحَكُونَ** - "Why are you laughing? Is it because the unknowing asked from the knowing?"

After remaining silent for some time, Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Where is he who inquired regarding the clothing worn by the people of Paradise?" "It was me," the man replied.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, **لَا بَلْ تُسْقَى عَنِ شَجَرِ الْجَنَّةِ** - "No, but they shall emerge from the fruits of Paradise." He said this three times.<sup>2</sup>

## Is it wājib to perform umrah?

Jābir b. Abdullah رَضِيَ اللَّهُ عَنْهُمَا narrated:

A Bedouin came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked,

**يَا رَسُولَ اللَّهِ أَحْبَبْتَنِي عَنِ الْعُمْرَةِ أَوْاجِبَةٌ هِيَ**



- "O Messenger of Allah! Kindly inform me about umrah; is it wājib?"

He replied, **لَا وَأَنْ تَعْتَبِرَ خَيْرٌ لَكَ** - "It is not wājib, but good for you to perform."<sup>3</sup>

### What is for me?

Muṣ'ab b. Sa'd رَحْمَةُ اللَّهِ عَلَيْهِ narrates from his father:

A Bedouin came to the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, **يَا نَبِيَّ اللَّهِ! عَلِّمْنِي كَلِمًا أَقُولُهُ** - "O Prophet of Allah! Teach me a dua I can recite."

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told him to say:

**لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَيْدًا وَالْحَمْدُ لِلَّهِ كَثِيرًا،  
سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ**

*There is none worthy of worship besides Allah. He is One without partner. Allah is the greatest, all praises belong to Allah, glory be to Allah; the Lord of the worlds. Ability to do good and strength to avoid sins is only from Allah; the Mighty, the Wise.*

The Bedouin asked, **هَوَ لَا لِزَيْ عَرَّ وَجَلَّ، فَمَا لِي** - "All of these words are to do with my Lord, the Exalted and Majestic. What is for me?"

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "You should say, **اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَأزْرِقْنِي** - "O Allah! Forgive me, have mercy upon me, guide me, and grant me sustenance."<sup>4</sup>

### Who is the best person?

‘Abdullah b. Yusr رَضِيَ اللَّهُ عَنْهُ explains:

Two Bedouins came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One of them asked, **يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ** - "O Messenger of Allah! Who is the best of people?" He replied, **مَنْ طَالَ عُمُرُهُ، وَحَسَنَ عَمَلُهُ** - "He whose life is long and deeds are virtuous."

The second Bedouin said, "O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **إِنَّ شَرَايِمَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَبَيْنِي بِأَمْرِ اتَّخَذْتُ بِهِ** - "The rulings of Islam are many. Command me with something I can hold onto firmly." He explained in reply, **لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ** - "Keep your

tongue moist with dhikr of Allah, the Exalted and Majestic."<sup>5</sup>

In another narration, a person asked, **أَيُّ النَّاسِ شَرٌّ** - "Who is the most evil of people?" The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: **مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ** - "He whose life is long and deeds are bad."<sup>6</sup>

### Commentary:

The scholar Muhammad b. ‘Allān al-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ comments:

During his long life, a person should do those actions which bring him closer to Allah Almighty and lead to Him being pleased. The meaning of deeds being virtuous is that the action be performed in full with all its conditions and pillars.<sup>7</sup>

Imam Sharīf al-Dīn al-Ṭībī رَحْمَةُ اللَّهِ عَلَيْهِ states:

The best of people is he who has a long life and performs good deeds. The example of a person in this world with good deeds is like a trader who leaves his home with merchandise so he can earn profit by selling it. He then returns to his homeland in safety and having earned a great amount, experiencing goodness as a result.

Likewise, a person's life is his investment; his breaths and the movement of his limbs are his capital, whilst good deeds are his earnings. The investment he has, i.e. the longer his lifespan, the more earnings he will have, meaning good deeds. The Hereafter is his homeland. When he returns to his homeland, he will find the full reward of his earnings, i.e. good deeds.<sup>8</sup>

<sup>1</sup> In another narration, **أَنْ تَهْجُرَ الْقَرَابِشَ مَا كَفَرَتْ بِهَا وَمَا يَنْتَنُ** - "Hijra is to leave every act of apparent and hidden indecency."

<sup>2</sup> Musnad Aḥmad, vol. 11, p. 489, Hadith 6890; vol. 11, p. 665, Hadith 7095

<sup>3</sup> Ibid, vol. 22, p. 290, Hadith 14396

<sup>4</sup> Ibid, vol. 3, p. 162, Hadith 1611

<sup>5</sup> Musnad Aḥmad, vol. 29, p. 240, Hadith 17698

<sup>6</sup> Sunan Tirmidhī, vol. 4, p. 148, Hadith 2337

<sup>7</sup> Dalil al-Fāliḥīn, vol. 1, p. 326, under Hadith 108

<sup>8</sup> Sharḥ al-Ṭībī, vol. 4, p. 406, under Hadith 2270



# Take Responsibility

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

The first Reviver of Islam, ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ was a rightly guided caliph who reigned for two years and five months. He fulfilled his duties as caliph by establishing justice and eradicating oppression across the land. He was given this responsibility without asking for it.<sup>1</sup> A difference exists between asking to rule and being given the responsibility of governance, as explained by the final Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he declared, “O ‘Abd al-Rahman, son of Samurah! Do not seek to be a ruler, for if you are given authority of ruling without you asking for it, you shall then be helped. If you are given it by your asking, you shall be held responsible (i.e. you will not be helped).”<sup>2</sup>

## Sense of responsibility

‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ began to cry after being made leader. Ḥammād رَحْمَةُ اللهِ عَلَيْهِ asked why, and he replied with, “I fear this duty.” “Do you have any love for the dirham (wealth)?”, Ḥammād further asked. After the caliph responded in the negative, the latter reassured, “Then you have nothing to fear, as Allah Almighty will help you.”<sup>3</sup>

Maktabat-ul-Madinah has a book regarding the life of the caliph, entitled, *‘Umar bin ‘Abd al-‘Azīz Kī 425 Hikāyāt*. The following is an extract from this:

Observe how ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ reacted when he received duty of becoming caliph without seeking it. His reaction was not one of elation. He was instead worried by the responsibility on his shoulders. Contrary to this, we strive for positions of power and do not halt until our desires are fulfilled. If our efforts fail to yield a favourable outcome, it ruins our mood and causes us to engage in sins like jealousy, backbiting, slander, finding faults in others, and cultivating rancour in our hearts towards them.

Ḥammād رَحْمَةُ اللهِ عَلَيْهِ reassuring the caliph serves as a testament to his religious mindset. If the heart is not corrupted by the greed of wealth, then one will be granted well-being and goodness, إِنَّ شَاءَ اللهُ. The final Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ describes how greed for wealth leads to ruin; “Two hungry wolves released among a flock of sheep do not cause as much destruction as a man’s greed for wealth and fame does to his faith.”<sup>4 5</sup>



## Virtues of a just ruler who fulfils his responsibilities

‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ was a just ruler who fulfilled his duties to the ummah. According to hadith, a just ruler will be shaded by Allah’s mercy or His throne on the Day of Judgement.<sup>6</sup> One day of a just ruler is better than sixty years of worship.<sup>7</sup> Pious and just rulers will be stationed on pulpits of light on the Day of Judgement.<sup>8</sup>

A ruler who betrays those under his supervision and does not fulfil his responsibilities, should pay heed to these warnings issued by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Here are six narrations regarding this:

## Those who fail to carry out their duties

1. If a person is entrusted by Allah to deal with the matters of people but acts dishonestly towards them and dies in this state; Allah forbids Paradise for him.<sup>9</sup>
2. A ruler who obtained control over the affairs of Muslims but does not strive for their betterment nor serves them sincerely, shall not enter Paradise with them.<sup>10</sup>
3. If a ruler does not strive for the betterment of his people as he does for himself, Allah will cast him into Hell on his face on the Day of Judgement.<sup>11</sup>
4. Whoever is responsible for any matter of the Muslims will be brought forth on the Day of Judgement and made to stand on the Bridge of Hell. He will cross the Bridge if he performed good deeds, but if he did wrong, he will fall into Hell at a distance of 70 years’ journey.<sup>12</sup>
5. Whoever becomes responsible for Muslim’s affairs but neglects the poor, oppressed and those in need, Allah will withhold His mercy from that individual when he needs it most on the Day of Judgement.<sup>13</sup>
6. “Whoever governs over matters of my ummah but leads them to difficulty, the بَيْهَاتِهِ of Allah is upon him.” The Companions رَضِيَ اللهُ عَنْهُمْ asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the بَيْهَاتِهِ of Allah?” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “It is the curse of Allah.”<sup>14</sup>

O those who love Allah’s Messenger! I entered the Islamic environment of Dawat-e-Islami in 1991, and I read the biography of ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ in 1994 or 1995.

أَلْحَمُّدُ لِلَّهِ I developed love for him ever since because of his remarkable character. If someone wishes to see the blessings of the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Rightly Guided Caliphs, and other great Companions رَضِيَ اللهُ عَنْهُمْ in one person, look no further than him.

He was enriched with the light of knowledge, ascetism, and piety. He loved the people of knowledge and consulted them regularly. The society of his time centred around fearing Allah, having piety, and acting upon Islamic law. This strengthened security and the economy in a short period, which are both invaluable components of any country or state.

I encourage everyone, especially responsible Islamic brothers and those in positions of authority, to fear Allah Almighty and remember both the grave and the Hereafter. One should fulfil their duties to people. Make intention to read the biography of ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ and follow in his footsteps. If Allah Almighty wills, it will inspire you to fulfil your responsibilities with care and passion.

May Allah Almighty grant us the ability to fulfil our responsibilities properly.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Tārikh al-Khulafā’, pp. 184-185

<sup>2</sup> Ṣaḥīḥ al-Bukhārī, vol. 4, p. 311, Hadith 6722

<sup>3</sup> Tārikh al-Khulafā’, p. 185

<sup>4</sup> Sunan al-Tirmidhī, vol. 4, p. 166, Hadith 2383

<sup>5</sup> Hazrat Sayyiduna Umar b. ‘Abd al-‘Azīz Kē 425 Hikāyāt, pp. 119-120

<sup>6</sup> Ṣaḥīḥ al-Bukhārī, vol. 1, p. 480, Hadith 1423

<sup>7</sup> Al-Mu‘jam al-Awsaṭ, vol. 3, p. 334, Hadith 4765

<sup>8</sup> Ṣaḥīḥ Muslim, p. 783, Hadith 4721

<sup>9</sup> Ṣaḥīḥ Muslim, p. 78, Hadith 363

<sup>10</sup> Ṣaḥīḥ Muslim, p. 78, Hadith 366

<sup>11</sup> Al-Mu‘jam al-Saghīr, vol. 1, p. 167

<sup>12</sup> Al-Mu‘jam al-Kabīr, vol. 2, p. 39, Hadith 1219

<sup>13</sup> Musnad Ahmad, vol. 5, p. 315, Hadith 15651

<sup>14</sup> Musnad Abi A‘wānah, vol. 4, p. 380, Hadith 7023



## PROVING MUHAMMAD'S ﷺ PROPHETHOOD

By Sayyid Imran Akhtar Attari Madani

Dear children! Allah Almighty has ordered us to obey and follow His beloved and final Prophet Muhammad ﷺ. Even animals, birds, trees, and plants listened to him.

The final Prophet ﷺ was approached by a Bedouin, who asked, "How can I know you are a Prophet?" He replied, "What do you think; if I call that branch of that date-palm tree and it comes off, will you bear witness I am a Prophet?" The Bedouin said yes.

The Prophet ﷺ called for it. The branch detached itself, came to the ground, and began hopping towards him. Some narrations even describe it as prostrating as it drew nearer. The Prophet ﷺ ordered it to return, which it promptly did.

Seeing this amazing miracle of the final Prophet ﷺ, the Bedouin took an oath by Allah, saying that he would believe everything the Prophet ﷺ told him in the future, and also accepted Islam.<sup>1</sup>

A branch or fruit detaching itself from a tree like this does not fall into the realm of human

comprehension. This is not a story about a normal person, but a miracle of the Prophet Muhammad ﷺ, and miracles cannot be understood by one's intellect.

We learn several things from this:

- If we have a misunderstanding about someone, then instead of speaking to others about it, we should speak to the person directly. This way we will find out the truth and avoid misconceptions. Disbelievers would say wrong things about the final Prophet ﷺ, but whenever people came to him themselves, they learned the truth.
- If somebody asks us for proof about what we are saying, then instead of becoming upset, we should provide it to them.
- Before providing proof to someone, it is beneficial to ask whether they will accept such-and-such type of evidence; just as the Prophet ﷺ asked the Bedouin.
- Accepting someone's word after they give correct proof is a virtue. Not accepting it and remaining stubborn on your mistake is misfortune.
- Allah Almighty granted lifeless things the ability to recognise and obey the Prophet ﷺ.
- When the power and authority of the Prophet ﷺ were shown, non-Muslims became Muslim.

Remember that our Islamic law has made it impermissible and haram for anybody to prostrate to other than Allah. Trees, stones, and animals are not bound by said law. This is why hadith prove them to have prostrated to the Prophet ﷺ 'out of respect'. Humans have been forbidden from prostrating to anyone besides Allah 'out of respect or in worship'.<sup>2</sup>

<sup>1</sup> Subul al-Hudā wa al-Rashād, vol. 9, p. 499,

<sup>2</sup> Sunan Ibn Mājah, vol. 2, p. 411, Hadith 1852-1853



Resting places of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ in

# PALESTINE

PART 3

Mawlana Muhammad Asif Iqbal Attari Madani

The land of Palestine is a most blessed and sanctified area. This region remained a centre where divine revelation descended and the abode of Prophets and Messengers عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. This land was granted honour in the noble Quran, where it is mentioned as:

بِرُكْنًا حَوْلَهُ

*Translation from Kanz ul Irfan: Around which We have placed blessing<sup>1</sup>*

It is from this area that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was taken on the Ascension, and it is the land of the Maḥshar. Numerous noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were sent forth and dwelled here. In this way, the resting places of many Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are found in this land today. It is related from Sayyidunā Ka'b al-Aḥbār رَضِيَ اللهُ عَنْهُ that in Bayt al-Maqdis, there are the resting places of 1000 noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.<sup>2</sup>

Take note of the mention of some of these noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ here:

## 01 Abū al-Bashr, Sayyidunā Ādam عَلَيْهِ السَّلَامُ

The historians differ over the location of the resting place of Sayyidunā Ādam عَلَيْهِ السَّلَامُ. The well-known opinion is that he was laid to rest besides the same mountain that he descended upon when he came from Paradise. Some say he was laid to rest in al-Makkah al-Mukarramah beside Jabal Abū Qubays.

Others say that during the great flood, Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ placed

the blessed bodies of Sayyidunā Ādam عَلَيْهِ السَّلَامُ and Sayyidah Ḥawwā' رَضِيَ اللهُ عَنْهَا in a casket and then laid them to rest in Bayt al-Maqdis.<sup>3</sup>

## 02 Sayyidunā Ibrāhīm Khalilullāh عَلَيْهِ السَّلَامُ

Sayyidah Sārah رَضِيَ اللهُ عَنْهَا passed away at the age of 127, which saddened Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. After this, he purchased a cave from a person in exchange for 400 mithqāl of gold and laid her to rest there.<sup>4</sup>

## The passing of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ and his resting place:

There are varying reports relating to his passing away. Allah Almighty knows best the reality of them. Some have said that he passed away suddenly, and the scholars of Ahl al-Kitāb say he became ill, departed this finite world in that state and was laid to rest in the same cave as Sayyidah Sārah رَضِيَ اللهُ عَنْهَا by Sayyidunā Ismā'īl عَلَيْهِ السَّلَامُ and Sayyidunā Ishāq عَلَيْهِ السَّلَامُ. According to one view, he reached the age of 175 and according to another, he reached the age of 200.<sup>5</sup>

## 03 Sayyidunā Ishāq عَلَيْهِ السَّلَامُ

Sayyidunā Ishāq عَلَيْهِ السَّلَامُ remained in this world for 180 years. He passed away in the sacred lands and was laid to rest near the blessed resting place of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ.<sup>6</sup>

## 04 Sayyidunā Ya'qūb عَلَيْهِ السَّلَامُ

Sayyidunā Ya'qūb عَلَيْهِ السَّلَامُ lived with his son Sayyidunā Yūsuf عَلَيْهِ السَّلَامُ in Egypt in a state of



happiness for 24 years. When the time of his passing approached, he presented his legacy to Sayyidunā Yūsuf عَلَيْهِ السَّلَام that his blessed body should be taken to the land of al-Shām (al-Khalīl, Palestine) and laid to rest besides his noble father Sayyidunā Ishāq عَلَيْهِ السَّلَام in the sacred lands. This legacy was carried out, and after his passing, his noble body was placed in a casket of teak wood, and taken to al-Shām. At the same time, his brother Al-ʿĪṣ passed away. They had been born together and were laid to rest together at the age of 147 years. Having laid his father and uncle to rest, Sayyidunā Yūsuf عَلَيْهِ السَّلَام returned to Egypt.<sup>7</sup>

### 05 Sayyidunā Yūsuf عَلَيْهِ السَّلَام

Great difference fell between the people of Egypt over the place of burial for Sayyidunā Yūsuf عَلَيْهِ السَّلَام. The residents of every locality were adamant upon laying him to rest in their area to seek blessings. Eventually, they came to the view that he should be laid to rest in the river Nile, so that its water would pass caressing his resting place, and all of the people of Egypt would benefit from its blessings. Thus, he was laid to rest in the river Nile in a casket of marble. He remained so for 400 years until Sayyidunā Mūsā عَلَيْهِ السَّلَام extracted his casket and laid him to rest with his noble forefathers (i.e., Sayyidunā Ibrāhīm, Sayyidunā Ishāq and Sayyidunā Yaʿqūb عَلَيْهِمُ السَّلَام) in the land of al-Shām.<sup>8</sup>

### 06 Sayyidunā Mūsā عَلَيْهِ السَّلَام

Mufti Muhammad Qasim Attari دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ mentions in his remarkable work, *Sīrat al-Anbiyā'*:

It is said that Sayyidunā Mūsā and Sayyidunā Hārūn عَلَيْهِمَا السَّلَام passed away in Tih. Forty years after the passing of Sayyidunā Mūsā عَلَيْهِ السَّلَام, Sayyidunā Yūshaʿ عَلَيْهِ السَّلَام was granted prophethood and the command for Jihād against the Jabbārīn was given. So, he took the remaining people of Banū Isrāʾīl and engaged in jihad against the Jabbārīn.<sup>9</sup>

The blessed resting place of Sayyidunā Mūsā عَلَيْهِ السَّلَام is at a place called Ghawr near the city of Ariḥā in Palestine.

### 7. Sayyidunā Dāwūd عَلَيْهِ السَّلَام and 8. Sayyidunā Sulaymān عَلَيْهِ السَّلَام

Sayyidunā Dāwūd عَلَيْهِ السَّلَام and Sayyidunā Sulaymān

عليه السَّلَام are laid to rest together in Jismāniyyah, which lies in a valley in al-Quds (Jerusalem).<sup>10</sup>

### 09 Sayyidunā Yūnus عَلَيْهِ السَّلَام

Sayyidunā Yūnus's عَلَيْهِ السَّلَام blessed grave is in a place called Ḥalḥūl (Jāmiʿ Masjid al-Nabī Yūnus) near the city of al-Khalīl.<sup>11</sup>

### 10, 11. Sayyidunā Yaḥyā and Sayyidunā Zakariyyā عَلَيْهِمَا السَّلَام

Near the blessed resting place of Sayyidah Maryam رَحْمَةُ اللَّهِ عَلَيْهَا on the inner side of the Mount of Olives, at its foot, are the resting places of Sayyidunā Yaḥyā عَلَيْهِ السَّلَام and Sayyidunā Zakariyyā عَلَيْهِ السَّلَام. (The resting place of Sayyidunā Zakariyyā عَلَيْهِ السَّلَام is in a place called Zakariyyā Salwān in the valley of Qadrūn connected to the Mount of Olives, next to al-Masjid al-Aqṣā.)<sup>12</sup>

### 12 Sayyidunā Yūshaʿ عَلَيْهِ السَّلَام

After the passing of Sayyidunā Yūshaʿ b. Nūn عَلَيْهِ السَّلَام, he was laid to rest in the village of Kifl Ḥāris near Nābulus.<sup>13</sup>

Apart from these, the blessed resting places of many other noble Prophets عَلَيْهِمُ السَّلَام and other sacred personalities are present in Palestine. May Allah Almighty grant victory to the Muslims of Palestine for the sake of these lofty personalities.

<sup>1</sup> [Kanz al-ʿIrfān (translation of Quran)] (Part 15, Surah Banī-Isrāʾīl, verse 1)

<sup>2</sup> Al-Uns al-Jalīl bi-Tārīkh al-Quds wa al-Khalīl, vol. 2, p. 138

<sup>3</sup> Qaṣaṣ al-Anbiyā', p. 73

<sup>4</sup> Qaṣaṣ al-Anbiyā', pp. 236-237

<sup>5</sup> Sīrat al-Anbiyā', p. 334, with reference to Qaṣaṣ al-Anbiyā', p. 237

<sup>6</sup> Tafsīr al-Qurṭubī, Surah Al-Baqarah, under verse 132, vol. 1, p. 104

<sup>7</sup> Khāzin, Surah Al-Yūsuf, under verse 100, vol. 3, pp. 46-47

<sup>8</sup> Tafsīr al-Madārik, Surah Al-Yūsuf, under verse 101, p. 546; Tafsīr al-Khāzin, Surah Al-Yūsuf, under verse, 101, vol. 3, p. 47

<sup>9</sup> Sīrat al-Anbiyā', p. 649

<sup>10</sup> Al-Uns al-Jalīl bi-Tārīkh al-Quds wa al-Khalīl, vol. 1, p. 267

<sup>11</sup> Al-Uns al-Jalīl bi-Tārīkh al-Quds wa al-Khalīl, vol. 1, p. 267

<sup>12</sup> Al-Uns al-Jalīl bi-Tārīkh al-Quds wa al-Khalīl, vol. 2, p. 119/ vol. 1 p. 119

<sup>13</sup> Al-Uns al-Jalīl bi-Tārīkh al-Quds wa al-Khalīl, vol. 1, p. 202



# The Prophet's ﷺ Conduct towards Delegations

## (Final Part)

*Sheroz Ali Attari Madani*

### Provisions for travel

A delegation of four hundred horse riders came and accepted Islam at the Prophet's hands. When this group now enriched with the Prophet's blessings set out to leave, their leader Nu'mān b. Muqarrin رضى الله عنه requested Allah's Messenger ﷺ to grant them provisions for the journey.

When 'Umar b. al-Khaṭṭāb رضى الله عنه was instructed to provide them with this, he replied, "O Messenger of Allah, I only have a small quantity of dates which shall not suffice four hundred people." The Prophet ﷺ said, "Go and distribute these dates amongst them."

Nu'mān b. Muqarrin narrates:

'Umar took me to his home, and I saw a pile of dates equal in size to a camel. When he began distributing them and everyone received their share. I was the last among them, and I found the pile of dates had remained the same with no decrease after distribution. <sup>1</sup>

### The mubāhala

The Messenger of Allah ﷺ had a letter to the people of Najran, inviting them to Islam. When this message arrived, priests of the city decided to send a group to meet with the Prophet ﷺ and learn more about whether he was upon the truth or not.

They sent a delegation of sixty individuals to Madinah. Tents were set up for them in the courtyard of the Prophet's masjid. During this time, the Prophet ﷺ continuously invited them to the truth and answered their varying questions, yet they did not accept Islam. They one day already claimed to be Muslim, to which the Prophet ﷺ declared, "You are cross-worshippers who consider 'Isā to be God's son. Yet, with Allah, 'Isā has the same status as Ādam. Both were created from clay. How then can he be God?"

The Najrani delegation did not accept anything the final Prophet ﷺ said



and instead debated with him. The following verse was then revealed:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ  
أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ  
نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿١١﴾

Then, O Beloved, those who dispute with you concerning 'Isā, after knowledge has come to you; say to them, 'Come! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, then do mubāhala (i.e. the supplication involving the invoking of curse upon the opponent of one's religion), hence invoking the curse of Allah upon the liars.<sup>2</sup>

To highlight his unshakeable truthfulness, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought his daughter Fāṭimah رَضِيَ اللهُ عَنْهَا, his son-in-law 'Ali رَضِيَ اللهُ عَنْهُ, and his grandsons Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا alongside himself. He was fully ready to engage in mubāhala with the Christians. The latter did not muster the courage to partake in this, and some opined, "If he is indeed a Prophet, we will be ruined forever." They refused both the mubāhala and did not become Muslim. Instead, they expressed their satisfaction with paying a jizya tax.

They asked, "Kindly send a trustworthy person to us. We will give to him whatever amount you specify." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted their offer, and a treaty was made according to this between the two sides.<sup>3</sup>

### The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the delegation of jinn

The Companion Zubayr b. 'Awwām رَضِيَ اللهُ عَنْهُ narrates:

After leading fajr salah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Tonight, who shall accompany me to the delegation of jinn?" He asked this three times, yet all remained silent. He then took me with himself. We walked for a lengthy distance, until Madinah's mountains were behind us.

We saw tall individuals, resembling spears and all wearing a lungi. I began trembling uncontrollably, until even my legs began shaking with fear. As we approached, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drew a circle for me with his blessed toe

'on the earth' and said, "Sit inside this." All my fear and hesitation immediately vanished.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ moved forward and recited Quran until daybreak. He then came back to me and said, "Come with me." I began walking with him and after covering some distance, he asked, "Look; can you see any of them?" I replied, "I see much darkness." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ picked up a bone and dung from the ground, threw this in their direction, and declared, "They inquired regarding travel provisions. I said, 'Your travel provisions are bones and dung.'"<sup>4</sup>

### Kindness to a pack of wolves

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was with his Companions after offering fajr salah. A pack of around a hundred wolves then presented themselves before him. He informed his Companions, "These representatives of the wolves have come to request you to set aside surplus food for their consumption; in return your animals will remain safe." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attended to their need. The wolves left and began howling (to show gratitude).<sup>5</sup>

This was the gracious way in which the final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dealt with incoming delegations. It was through this loving approach that various tribes entered the folds of Islam.

They were so moved by the Prophet's beautiful manners and preaching; not only did they become Muslims themselves, they also went back to their tribes and began inviting others to Islam.

May Allah Almighty grant us ability to read, understand, and act upon the various blessed practices of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Zurqāni 'alā Mawāhib, vol. 5, p. 179

<sup>2</sup> Al-Quran, part 3, Āl 'Imrān, verse 61; translation from Kanz al-'Irfān

<sup>3</sup> Subul al-Hudā wa al-Rashād, vol. 6, pp. 415 - 420

<sup>4</sup> Mu'jam Kabeer, vol. 1, p. 125, hadith 251

<sup>5</sup> Dārimī, vol. 1, p. 25, hadith 22



# Sayyidunā Nu'mān

b. Bashīr al-Ansārī رَضِيَ اللهُ عَنْهُمَا

Mawlana Owais Yameen Attari Madani

Dear readers! Sayyidunā Nu'mān b. Bashīr رَضِيَ اللهُ عَنْهُمَا was also honoured with being a Prophetic Companion at a young age. He is the son of Sayyidunā Bashīr and Sayyidatunā 'Amrah. He was born in al-Madinah al-Munawwarah in the 2<sup>nd</sup> year of Hijri. He was the first child to be born among the Ansār after the emigration.<sup>1</sup>

### Blessed after his birth

His mother took him to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed *tahnik*<sup>2</sup> and gave the glad tidings, "He (this child) will live a praiseworthy life, become a martyr, and enter Paradise."<sup>3</sup>

### Childhood account

Mentioning a memorable incident from his childhood, he رَضِيَ اللهُ عَنْهُ relates: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me two bunches of grapes and gestured to me that one is for me to eat and the other is for my mother, but I ate both. Later on, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me [about them], so I replied, "I have eaten them." Upon this, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (affectionately) took hold of my ear.<sup>4</sup>

### Narration of hadith

114 *ahādīth* have been narrated from him.<sup>5</sup> In one narration, he رَضِيَ اللهُ عَنْهُ states: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

"Dua is worship." Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ ذُخْرَيْنَ ﴿١٠٦﴾

And your Lord proclaimed, 'Supplicate to Me, I will accept (it); indeed, those who remain arrogant regarding worshipping Me will soon enter Hell humiliated.<sup>6</sup>

It is written in *Sirāṭ al-Jinān*:

Imam Fakhr al-Dīn al-Rāzī رَحِمَهُ اللهُ عَلَيْهِ states, "It is known by necessity that on the Day of Judgement, a person will only benefit by his worship of Allah Almighty. Therefore, being busy in the worship of Allah Almighty is imperative. Dua is one of the best forms of worship, which is why people have been commanded to make dua here."<sup>7</sup>

### His passing

At the time of the beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ physical departure from this world, he رَضِيَ اللهُ عَنْهُ was 8 years and 7 months old.<sup>8</sup> He رَضِيَ اللهُ عَنْهُ was martyred in Homs (Syria) at the end of 64 AH or the beginning of 65 AH.<sup>9</sup>

May Allah Almighty have mercy upon him, and may we be forgiven without accountability for his sake.

أَمِينٌ يَجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Bidāyah Wa al-Nihāyah, vol. 5, p. 760

<sup>2</sup> To rub the palate of the newborn with a softened date or honey.

<sup>3</sup> Al-Bidāyah Wa al-Nihāyah, vol. 5, p. 760

<sup>4</sup> Al-Istī'āb, vol. 4, p. 61

<sup>5</sup> Siyar A'lām al-Nubalā', vol. 4, p. 494

<sup>6</sup> Tirmidhī, vol. 5, p. 166, Hadith 3258, part 24, Surah al-Mu'min, verse. 60

<sup>7</sup> Sirāṭ al-Jinān, vol. 8, al-Tafsīr al-Kabīr, Surah al-Mu'min, under verse. 60, vol. 9, p. 527

<sup>8</sup> Ma'rifah al-Sahaba Li Abi Nu'aym, vol. 4, p. 320

<sup>9</sup> Siyar A'lām al-Nubalā', vol. 4, p. 495



# ‘ABDULLĀH B. ḤUDHĀFAH رَضِيَ اللَّهُ عَنْهُ

Adnan Ahmad Attari Madani

During his Farewell Hajj in Mina, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ to relay a message to the people. From place to place, the latter made the following announcement, “Do not fast these days,<sup>1</sup> for indeed, these are days of eating, drinking and *dhikrullāh*.”<sup>2</sup>

Sayyidunā ‘Abdullāh b. Ḥudhāfah al-Sahmī رَضِيَ اللهُ عَنْهُ is an early Companion.<sup>3</sup> He accompanied his brother Qays in the second migration to Abyssinia.<sup>4</sup> Although a difference of opinion exists regarding his participation in the Battle of Badr,<sup>5</sup> he took part in all other *ghazawāt*, such as the Battle of Uḥud and the Battle of the Trench.<sup>6</sup>

He also carried the Prophet’s blessed letter and conveyed it to the king of Persia, Khusro Pervez.<sup>7</sup> He was from amongst those who participated in the conquest of Egypt,<sup>8</sup> and Sayyidunā ‘Amr b. al-‘Āṣ رَضِيَ اللهُ عَنْهُ then appointed him as his deputy in Alexandria, Egypt.<sup>9</sup>

## LEARNING FROM THE PROPHET ﷺ

He once stood to offer prayer and began reciting the Quran aloud. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “O son of Ḥudhāfah! Recite to Allah, not to me.”<sup>10</sup>



## IMPRISONMENT IN ROME

He was imprisoned by the Romans in 19 AH.<sup>11</sup> In the events leading to this, the second Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ sent an army to Rome.<sup>12</sup> During the ensuing battle, Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ killed a Roman commander and sat atop the latter’s horse. He then came face to face with another commander who recognised the horse of his slain contemporary. He was very strong and charged towards the Companion. He grabbed hold of him tight and dragged him back towards the Roman army. Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ was then shackled.<sup>13</sup>

He was physically tortured to the point of unconsciousness and sent to the king of Constantinople (modern day Istanbul), with a message explaining he was a Companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>14</sup>

The king ordered for him to be subjected to severe hardship, upon which he remained patient. After this, he was locked in a room with alcohol and pork inside. Three days passed, yet he did not eat or drink them. When soldiers informed the king of this, he ordered, “Take him out, or he will pass away in that room.”<sup>15</sup>

Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ wrote a letter to the Roman emperor for Sayyidunā ‘Abdullāh b. Ḥudhāfah’s release. This highlighted the rank and importance of the latter, causing the emperor to call him to the royal court.

Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ himself explains:

When I arrived, I saw the emperor wearing a crown and surrounded by soldiers. I stood directly in front of him.

He asked me, “Who are you?”

I said, “I am a Muslim from the Quraysh.”

He then asked, “Do you come from the family of your Prophet?”

I replied, “No.”

“Then come to our religion, and I will marry you to one of my commanders’ daughters,” he offered.

I rejected his offer and affirmed, “By Allah, I will never leave Islam.”

“Accept our religion, and I will give you a huge amount of wealth, slave-girls, servants, and diamonds if you do,” he further pushed. He then called for some jewels and showed them to me. “These are yours if you come to our religion,” he insisted.

“Never,” I said, “even if you were to give everything you and your nation own, even if you were to give me your kingdom, I will never leave Islam no matter what.”

He threatened, “I will kill you in a despicable manner.”

I replied, “Even if you cut me to pieces or burn me alive, I still will not leave Islam.”

He was incensed by this and said, “Now, I will kill you!”

I responded, “This is all you can do.”<sup>16</sup>

The emperor had Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ taken to a platform and quietly ordered for an archer to fire arrows around him, but not directly at his body. Despite this, he showed not an inkling of fear. The emperor then tried to make Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ Christian, but when this failed, the latter was taken off the platform.<sup>17</sup>

A narration then tells of how the emperor called for a bronze bull (a torture device used in the Roman Empire). This was made from copper, filled with oil, and brought to boiling point by flame. The





emperor called for a Muslim prisoner and told him to become Christian, but he flatly denied. The Muslim was then thrown into the brazen bull, his flesh burnt away instantly, and his bones were all that remained.

“Become Christian or this will happen to you too,” the emperor said to Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ. Yet again, the Companion staunchly rejected any offer to leave Islam. The emperor ordered for him to be cast into the brazen bull. When soldiers took hold of him and brought him near, he began to cry. A soldier remarked, “Now you panic and begin to cry.” The emperor ordered for him to be taken away from the bull.

“I am not crying out of fear. I cry because I only have one soul, which shall leave my body when I sacrifice it in Allah’s way. What I want is to have a soul for each of the hairs on my body, be captured by you, and sacrifice each of them in this very manner.”

The emperor was speechless at this and suddenly felt compelled to free the Companion. He offered to free him in return for his forehead being kissed, however he refused. He then offered his daughter in marriage and half his kingdom to Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ in return for accepting Christianity. Yet again, these offers were flatly declined. Finally, the emperor said, “If you kiss my forehead, I will free you and 80 other Muslim prisoners.” The Companion agreed and did so. The emperor held true to his word and freed them.<sup>18</sup>

Select narrations say 100 or 300 prisoners were released alongside him. He was also gifted 30,000 dinars and 60 servants. He and the freed prisoners went to Sayyidunā ‘Umar b. al-Khattāb رَضِيَ اللهُ عَنْهُ and related the entire incident. The latter declared, “It is now a right upon every Muslim for them to kiss Ibn Ḥudhāfah’s forehead. I shall do this before anybody.” The second Caliph of Islam رَضِيَ اللهُ عَنْهُ then kissed the forehead of Sayyidunā ‘Abdullāh b. Ḥudhāfah رَضِيَ اللهُ عَنْهُ.<sup>19</sup> The Muslims then stood and began kissing his head.<sup>20</sup>

Some would wrongly make fun of the fact that he kissed the forehead of a disbeliever. In reply he would say, “For that one action, Allah gave freedom to 80 Muslims.”<sup>21</sup>

Observe the unshakable faith of those who accompanied Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Wealth, land, assets, resources, kingship, and beautiful women could not tempt them away from Islam in the slightest. For the sake of the Companions رَضِيَ اللهُ عَنْهُمْ, may Allah give us strong faith!

## HIS PASSING AWAY

In approximately 33 AH, he passed away during the caliphate of Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ and was laid to rest in Egypt.<sup>22</sup>

<sup>1</sup> The 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Dhū al-Ḥijjah

<sup>2</sup> *Musnad Ahmad*, vol. 3, p. 593, *Hadith* 10669; *Mu’jam al-Ṣaḥābah li al-Baghawī*, vol. 3, p. 541

<sup>3</sup> *A’lām li al-Zarkalī*, vol. 4, p. 78

<sup>4</sup> *Al-Istī’āb*, vol. 3, p. 24

<sup>5</sup> *Al-Muntaẓim*, vol. 5, p. 32

<sup>6</sup> *Al-Nujūm al-Zāhirah*, vol. 1, p. 116

<sup>7</sup> *Tārīkh Ibn ‘Asākir*, vol. 27, p. 357

<sup>8</sup> *Al-Muntaẓim*, vol. 5, p. 32

<sup>9</sup> *Futūḥ al-Buldān*, p. 310

<sup>10</sup> *Musnad al-Bazzār*, vol. 14, p. 297, *Hadith* 7906

<sup>11</sup> *Al-Istī’āb*, vol. 3, p. 26

<sup>12</sup> *Siyar A’lām al-Nubalā’*, vol. 3, p. 358

<sup>13</sup> *Futūḥ al-Shām*, vol. 2, p. 11

<sup>14</sup> *Tārīkh Ibn ‘Asākir*, vol. 27, pp. 358, 360

<sup>15</sup> *Siyar A’lām al-Nubalā’*, vol. 3, p. 359 summarized

<sup>16</sup> *Futūḥ al-Shām*, vol. 2, p. 12

<sup>17</sup> *Siyar A’lām al-Nubalā’*, vol. 3, p. 358

<sup>18</sup> *Ma’rifat al-Ṣaḥābah li Abi Nu’aym*, vol. 3, p. 121

<sup>19</sup> *Siyar A’lām al-Nubalā’*, vol. 3, pp. 358, 359 derived from

<sup>20</sup> *Jāmi‘ al-Masānīd*, vol. 5, p. 158

<sup>21</sup> *Ma’rifat al-Ṣaḥābah li Abi Nu’aym*, vol. 3, p. 122

<sup>22</sup> *Al-Muntaẓim*, vol. 5, p. 32; *A’lām li al-Ziriklī*, vol. 4, p. 78



# Is *Tasawwuf* a Separate Religion?

Mufti Muhammad Qasim Attari

The noble Sufis, who are also known as the *ṣāliḥīn* (righteous), i.e., those who have passion for performing good deeds, have always been loved by Muslims. In Islamic nomenclature, the methodology of action adopted by the noble Sufis is referred to as *taṣawwuf*, and academically it is called *ʿIlm al-Taṣawwuf*. It is evident from the lives of the Quranic commentators, Hadith masters, scholars, jurists, and revivers of Islam that they always respected the Sufis and had great love for *taṣawwuf*. It has been the custom of major Islamic scholars to refer to the books of the Sufis in their writings, quote their sayings, and relate their accounts to illustrate the high standard of practices of Islam. Despite all of this, in the modern area, some people with a weak understanding of the noble Quran and sacred Hadith reject *taṣawwuf* entirely. They claim it is not from Islam, and is a different religion altogether.

No matter how much we lament over this negative and corrupt understanding of Islam, it is not enough. Anyhow, here is some clarity for people who have sense. The reality is



that *taṣawwuf* is a discipline like the science of *tafsīr*, Hadith, jurisprudence, and so on. There was no science by the name of *tafsīr* at the time of the beloved Prophet ﷺ, only the noble Quran and the sacred Hadith of the beloved Prophet ﷺ. The noble Companions رضى الله عنهم understood the noble Quran directly from the Prophet ﷺ, not through the science of *tafsīr* and its principles.

Similarly, *Aḥādīth* were recorded and utilised at the time of the Prophet ﷺ, but the science of Hadith and its principles did not exist. Likewise, legal rulings pertaining to prayer, fasting, hajj, zakat, marriage, divorce, lawful, impermissible, etc., existed, but the science of Islamic jurisprudence and its principles did not. Whenever the Muslims had any queries regarding these matters, they asked the Prophet ﷺ or the senior Companions رضى الله عنهم.

The above-mentioned branches of knowledge were not codified or recorded at first, but after the era of the Companions رضى الله عنهم, books were written and accepted by the entire ummah. Then experts in every field arose. Among the experts of Quranic exegesis were Sayyidunā Qatādah, Sayyidunā 'Ikrimah and Sayyidunā al-Ṭabarī رضى الله عنهم. Those who specialised in the science of Hadith included Imam Bukhārī, Imam Mālik, Imam Aḥmad and Imam Muslim رضى الله عنهم. Some of the authorities in the field of jurisprudence were Imam Abū Ḥanīfah, Imam Mālik, Imam Shāfi'ī and Imam Aḥmad رضى الله عنهم.

This also applies to the discipline of *taṣawwuf*; it is a branch of knowledge linked to the noble Quran and sacred Hadith. The science in which the words and meanings of the noble Quran are discussed is known as *tafsīr*. The branch of knowledge that discusses the beloved Prophet's ﷺ actions, statements and tacit approval is called Hadith, and its principles are known as *Uṣūl al-Hadīth*. The science which explains the method of prayer, what is permissible and impermissible, and the rulings of all such matters is called *fiqh*.

Similarly, a large portion of the noble Quran and

sacred Hadith focuses on the actions and states of the heart, like sincerity, patience, gratefulness, reliance upon Allah Almighty, contentment, abstinence, concern for the Hereafter, love for Allah Almighty, giving priority to the pleasure of Allah Almighty above all else, and to accept and be content with His decree. These attributes are known to those who read the noble Quran and sacred Hadith. Contrary to this, there are vices which are condemned by the noble Quran and sacred Hadith. This includes ostentation, impatience, miserliness, ungratefulness, not relying upon Allah Almighty, love for the world, being heedless of the Hereafter, pride, jealousy, malice, and more.

Islamic law requires us to adopt the first category of actions and to refrain from the second. These issues are discussed in the books of *tafsīr* and commentaries of Hadith, but not in great detail. Therefore, just as the rulings pertaining to the outward are explained in a separate science called *fiqh*, for the convenience of Muslims, the jurisprudence of the actions and states of the heart is explained in the books of *taṣawwuf*. The primary subject matter of books of *taṣawwuf* is recognition of virtuous deeds of the heart and how to acquire them, and identification of the vices of the heart and how to refrain from them. To learn more about this, study the famous book of *taṣawwuf* like *Kīmīyā-i Sa'ādat, Iḥyā' al-'Ulūm, 'Awārif al-Ma'ārif, al-Faḥ al-Rabbānī, Futūḥ al-Ghayb, Kashf al-Maḥjūb, al-Risālah al-Qushayriyyah, Maktūbāt Mujaḍdid Alf Thānī*, etc.

If the sciences of *tafsīr*, hadith and *fiqh* are not in opposition to Islam, rather they clarify and explain it, then this also applies to *taṣawwuf*. If the disciplines of *tafsīr*, hadith and *fiqh* are not sciences outside of Islam, and acting upon them is not acting upon a different religion, then the same applies to the science of *taṣawwuf*. In fact, *taṣawwuf* is a branch of Islamic knowledge and its actions are forms of acting upon Islam. Those who would claim that dividing the commands of Allah Almighty and His Messenger ﷺ into various branches and explaining them results in them opposing one another, possess skewed thinking and distorted understanding.

There is a famous hadith in *Ṣaḥīḥ al-Bukhārī* known as Hadith Jibril or Hadith Iḥsan. In summary, Angel



Jibril صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked three questions: ما الايمان "What is faith?" ما الاسلام "What is Islam?" ما الihsan "What is ihsan?" The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Faith is that you believe in Allah, His angels, His messengers, meeting Him and in resurrection after death." He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Islam is to worship Allah, not associate partners with Him, establish prayer, pay zakat and fast in Ramadan." Regarding ihsan, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Ihsan is to worship Allah as though you see Him, but if this is not possible, then be certain that He is watching you."

Now, reflect upon this Hadith. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described Islam, faith and ihsan separately. Does this mean they contradict each other? Is Islam faith? Yes. Is ihsan Islam? Absolutely. So, we have established that Islam has many branches, and the branch of ihsan is what thousands of saints and scholars have referred to as *taṣawwuf*. *Taṣawwuf* has many names like *ihsan*, *tazkiyyat al-nafs*, *ṭarīqah*, and *mujāhadat al-nafs*. Irrespective of which of these terms one chooses to use, it cannot be denied that *taṣawwuf* is the highest form of worship which is most beloved to Allah Almighty, and it is a major part of Islam, just like prayer, fasting, Hajj, zakat, and believing in Allah Almighty and the Hereafter are.

In fact, *taṣawwuf* is the essence of the religion because it is to perform the actions of Islamic law in an excellent manner. For example, for someone to offer prayer in such a lofty manner that they become a reflection of:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
*certainly the prayer prevents evil and indecency*<sup>1</sup>

Such prayer is like the worship described in the hadith: worship Allah Almighty as if you can see Him. In other words, one can say fulfilling the *farā'id*, *wājibat* and *sunan* of the prayer is Shari'ah, and praying with such humility and presence that it prevents you from committing indecency and evil is *taṣawwuf*.

كُتِبَ عَلَيْكُمُ الصِّيَامُ  
*Fasting has been made obligatory upon you.*<sup>2</sup>

Acting upon this command is Shari'ah, and fasting in such a way that it grants you piety and control over your carnal-self, as per the verse:

لَعَلَّكُمْ تَتَّقُونَ  
*that you may attain piety.*<sup>3</sup>

is *taṣawwuf*. It is as if كُتِبَ عَلَيْكُمُ الصِّيَامُ is Shari'ah, and لَعَلَّكُمْ تَتَّقُونَ is *taṣawwuf*.

What is zakat? It is to give a certain amount in the way of Allah Almighty upon the presence of specific conditions. Giving this amount of wealth is acting upon Shari'ah, but the noble Quran states:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا  
*O Beloved, take Zakah from their wealth, by which you may cleanse them and make them pure.*<sup>4</sup>

Meaning, O beloved, through the means of collecting zakat from the people, purify their hearts by removing the love of the world and wealth from them. It is as if خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً is Shari'ah, and تُزَكِّيهِمْ and تُطَهِّرُهُمْ is *taṣawwuf*.

In summary, to say Shari'ah and *taṣawwuf* are in opposition with one another is contrary to understanding the essence of Islamic laws. Only those who do not understand what is sought by the actions of Shari'ah say such things. In reality, *taṣawwuf* is not the name of another religion conflicting with Islam, rather it is the "ihsan" described by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ along with faith and Islam. *Taṣawwuf* is that requirement of Shari'ah which is found alongside the legal rulings of Islam throughout the noble Quran.

<sup>1</sup> Al-Quran, part 21, Al-Ankabūt, verse 45; translation from *Kanz al-Irfān*

<sup>2</sup> Al-Quran, part 2, Al-Baqarah, verse 183; translation from *Kanz al-Irfān*

<sup>3</sup> Al-Quran, part 2, Al-Baqarah, verse 183; translation from *Kanz al-Irfān*

<sup>4</sup> Al-Quran, part 11, Al-Tawbah, verse 103; translation from *Kanz al-Irfān*



## WHY WAS A

## DAUGHTER BORN?

Umm Milad Attariyyah

In the Age of Ignorance, when the signs of child birth would become apparent in a woman, her husband would hide from his people until the child was born. When he would come to know that a boy was born, he would become happy and come before his people. However, if he would receive news of a girl being born, he would become sad and would hide from the people for many days out of shame. All the while he would be contemplating what he would do with the girl; would he endure “disgrace” by keeping her, or bury her alive, like the tribes of Muḏar, Khuzā‘ah and Tamīm would do.<sup>1</sup>

Manifesting sadness upon the birth of a daughter is the way of disbelievers. In this day and age, this misfortune has appeared among the Muslims too. They show sadness on the birth of a daughter; their faces display no signs of happiness. They respond rudely to those who congratulate them and feel shame in distributing sweets in happiness of their daughter’s birth. They oppress women if they give birth to only daughters and even divorce them.

There was a woman from Karachi who got married, and she gave birth to a girl 11 months later. Due to this, she was beaten and eventually thrown out of the house. Similarly, there was another girl from Lahore who was married, and her mother-in-law demanded that she give birth to a boy. She was forced to have an ultrasound scan during her pregnancy, which identified the baby as a girl. Following this, the poor woman was subjected to oppression as though she had a choice in determining the child’s gender.

To the extent that when the girl was born, she was also treated cruelly.

A bowl of ice was placed on the three-day-old girl, so that

she dies somehow. When nothing else worked, the mother-in-law, who is a woman herself, compelled her son to divorce his wife. This is despite the fact that there are many virtues of having a daughter and raising her.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

When a daughter is born to a person, Allah Almighty sends angels, who say, “O people of the household! May peace descend upon you.” Then they cover the girl with their wings, and wiping their hands over her head, they say, “A weak being has come forth from another weak being. The one who looks after her will be aided until the Day of Judgement.”<sup>2</sup>

Sayyidunā Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the Messenger of Allah ﷺ said, “Whosoever has a daughter and does not bury her alive, does not consider her lowly, and does not prefer his sons over her, Allah Almighty will admit him into Paradise.”<sup>3</sup>

A daughter is a blessing of Allah Almighty. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love for his daughter and referred to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا as the coolness of his eyes. The Mother of the Believers, Sayyidatunā ‘Ā’ishah al-Ṣiddiqah رَضِيَ اللهُ عَنْهَا states, “When Fāṭimah رَضِيَ اللهُ عَنْهَا would visit the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would stand for her, hold her hand and kiss it, and seat her in his place.”<sup>4</sup>

If only we would develop the desire to act in accordance to the biography of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If a daughter is valued, she can be very loving. If parents treat their daughter well, and



mother-in-law and father-in-law show their daughter-in-law love and respect as though she is their own daughter, then not only will the home become a centre of peace, the daughter-in-law will teach her children to love and honour them also. However, if the matter is opposite to this, and the daughter-in-law is instead mistreated and wronged, the mother-in-law should think to herself that not only is the life of another person's daughter being ruined, the lives of those associated with her are also being destroyed, and her very own family is being wrecked as well.

There are many women who cannot tolerate their son sharing his love after marriage. Seeing their son's increased attention towards the daughter-in-law, they begin to envy her. They start to turn the son against the daughter-in-law by whispering things to him. Over time, he develops a hatred for his wife, leading him to subject her to mental and physical abuse, and it eventually ends in divorce. Similarly, when the sister-in-law sees her brother's love being shared, she begins to sow seeds of discord, forgetting she will also become someone's daughter-in-law someday; if this was to happen to her, how would she feel?

We are adherents of Islam, and Islam teaches us to be peaceful, to respect fellow humans, and honour Muslims. Let alone humans, it even prohibits us from wronging animals. If only we would gain the passion to practically adopt Islam, become successful in avoiding all of these matters and in living our lives in full accordance with Islamic law.

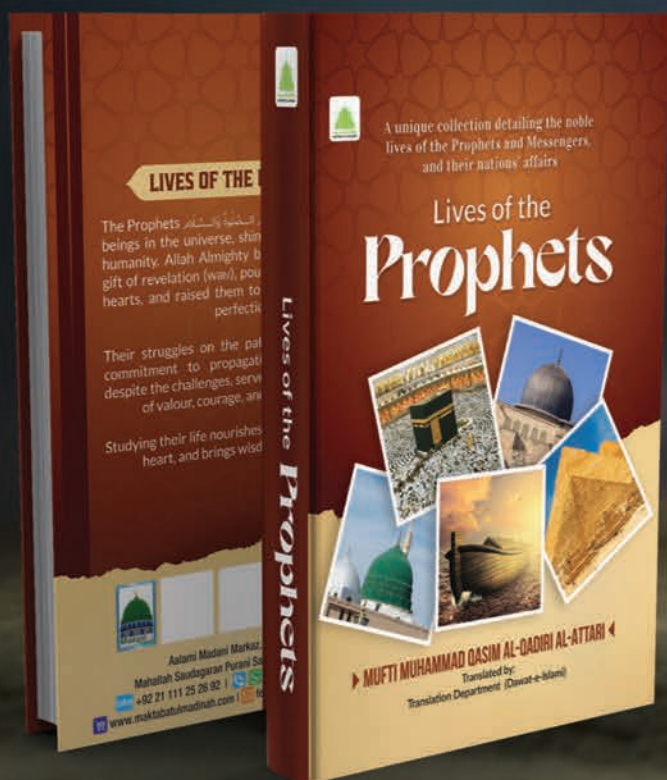
اَمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> *Tafsīr al-Khāzin*, Surah Al-Naḥal, under Verse 59, vol. 3, pp. 127, 128 summarized

<sup>2</sup> *Al-Mu'jam Al-Ṣaghīr*, vol. 1, p. 30

<sup>3</sup> *Sunan Abū Dāwūd*, vol. 4, p. 435, Hadith 5146

<sup>4</sup> *Sunan Abū Dāwūd*, vol. 4, p. 454, Hadith 5217



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# Lives of the Prophets

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"Sister! Sister! Please make me some food, I'm starving!" Little Zayd cried to his sister as he entered the kitchen. His mother, who was also in the kitchen, was not too pleased, "Zayd! I have noticed for a couple of days that whenever you come home from school, you want to eat first instead of changing out of your uniform and freshening up. Remember your manners!"

"Zayd never used to eat all his school lunch, but now he does. Does he have worms in his stomach?" His sister joked with a tinge of seriousness.

Grandmother then exclaimed, "God forbid! Why do you say such things, and why are both mother and daughter scolding my dear grandson? Go and change your clothes, Zayd. The food will be ready by the time you come back."

After a while, as the family were sitting on the dining mat eating a delicious meal, Grandmother said, "Zayd! Come to my room when you finish eating. I need to speak with you."

"Yes, Grandmother!", Little Zayd replied respectfully.

He finished his meal, performed wudu, and sat next to Grandmother.

"Son, after you left the kitchen, your mother told me a few things. She said you used to bring your lunch home in the past but now you are eating it all, even though you take more than needed. Then you come home feeling very hungry. She also told me you lose your stationery at school, and you're always upset. If you are worried or hiding something, you can tell us. Maybe we can help you."

"Grandmother, I share my lunch and stationery with my friend Hudhayfa, because he hasn't been eating lunch for a few days. Everyone eats their lunch but Hudhayfa sits there looking sad. I asked him why he

never brought any lunch, and he said his father has been looking for work for two months. His situation at home is not good, so his mother can't make him lunch and his father can't buy him stationery."

"I still do not understand why you are always sad," Grandmother softly asked.

"I am sad because Hudhayfa told me his father hasn't paid school fees for two months, so his admission could be cancelled."

"Zayd, it is good to sympathise with others and relieve their worries. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever solves the worldly worry of a believer shall have a worry of the Day of Judgement distanced

from him by Allah. Whoever

brings ease to the poor will have ease made for them in the world and Hereafter by Allah.'<sup>1</sup> My Zayd, you are a child. Instead of helping him yourself, you should have told us elders, so we can help them properly."

"Sorry, Grandmother. I will be more careful in the future إِنَّكَ حَسْبُكَ اللهُ."

"Well done! Now go. I will speak to your father about finding a solution to this."

"Thank you, Grandmother," Zayd beamed in reply.

Three days later, Dad told Little Zayd some good news; "Hudhayfa's father is now working in my company, so his school admission will not be cancelled. There is no reason for you to be upset now, but do not tell Hudhayfa or anybody else about this."

"I will not tell anyone, Dad."

<sup>1</sup> Sahih Muslim, p. 1069, Hadith 6578



## SYMPATHY

Sayyid Imran Akhtar Attari Madani



## Amazing childhood of A'la Hadrat

In every child from every family, we find some deeds. Even at the age of one or two years, they cannot read the details of any matter. But, unlike other children, the childhood of A'la Hadrat (r.a) was very extraordinary. It was an era of the cultural and social transformation in the childhood that he succeeded in completing the requirements. For example, He began to recite Surahs of the Holy Quran at the age of just 10 months. At the age of 12, he recited a total list of verses of the topic of Khatm an-Nubuwwah in a month of a very large gathering in the house of mouth of Bahar ul-Jamal and was fully appreciated by the scholars and saints.

At the age of 16, he was able to get information about the direction of Baghdad in the walled city of Ghazni at a young age of 16. He said, "When I was walking his legs in, and blessed direction came from me. He said, "I was extremely anxious about Selam and would offer the daily prayers to Masjid-e-Madina-e-Makki. If any calamity happened to someone from outside, he would immediately lower his head and bow, showing his respect to the professional of the city, and would call the people to a masjid, which was possessed by him in the city. You can let us the name of the name, Blessed Bazaar, was the name."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ

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When A'la Hadrat (r.a) was a young boy, he was found playing in a field near a river. It was a very good place for him to play. He was a very good swimmer. He was a very good swimmer. He was a very good swimmer. He was a very good swimmer.

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