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REMEMBERING PROPHET IBRAHIM ﷺ

(Part one)

Mufti Muhammad Qasim Attari

The Quran states:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿١١١﴾

And remember Ibrāhīm in the Book. He was an exceedingly truthful prophet.¹

Exegesis

Allah Almighty has instructed us to remember Sayyidunā Ibrāhīm عليه السلام because he is a prophet, a messenger, and amongst the close bondsmen of Allah who are beloved to Him. One wisdom behind remembering those who are accepted in the court of Allah is to acknowledge the favour of our creator. It is a blessing from Allah upon someone if He has granted them a good reputation and fame because of their good deeds. Allah places the love of that individual in the hearts of people, and they speak of such a person. Another wisdom in remembering those beloved to Allah is that by virtue of this, one can encourage people to follow in their footsteps and perform virtuous deeds; following such people leads to success. Sayyidunā Ibrāhīm عليه السلام is amongst such esteemed figures who had perfect faith. Acting upon the command of Allah, let us remember this great prophet in light of the Quran.

A true believer has many attributes, which are clear to those who have knowledge of the Quran and Hadith. Examples include possessing unblemished faith; having complete belief in the oneness of Allah; having love for Allah; establishing the truth and eradicating falsehood; calling people to Allah; facing hardships; devoting one's life, wealth and family to our Creator; having steadfastness; turning to Allah; being patient, grateful and tolerant; and showing compassion towards creation. Sayyidunā Ibrāhīm عليه السلام epitomised these traits.

Perfect faith

Allah states:

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾

He is from Our people who have the highest level of perfect faith.²

Firm belief in the oneness of Allah

The nation of Ibrāhīm عليه السلام not only worshipped idols, but they also worshipped the stars, moon and sun. Upon witnessing how they worshipped the creation of Allah, Prophet Ibrāhīm عليه السلام openly announced his belief in the oneness of Allah and disassociated himself from all

that which his people associated as partners to Allah. The Quran states:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأُولِيَيْنِ ﴿٢٠﴾
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ قَالَ لَيْسَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ
الْقَوْمِ الضَّالِّينَ ﴿٢١﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّيَ هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ
قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٢٢﴾

Then, when the night spread darkness upon him, he saw a star and said: "Do you consider this to be my Lord?" Then, when it disappeared, he said: "I do not like those that set."

Then when he saw the luminous moon, He said: "Do you call this my Lord?" When it became concealed, He said: "Had my Lord not guided me, then I would certainly be among the misguided."

Then, when he saw the shining sun, he said: "Do you call this my Lord? This is greater (than all of them)." Then, when it set, he said: "O my nation! I am free from those that you ascribe as partners to Allah".¹³

Establishing the truth and eradicating falsehood

The nation of Ibrāhīm عليه السلام were polytheists and idol worshippers. They were utterly infatuated with the idols. Illustrating his complete faith in Allah and not showing any regard for facing all sorts of criticism, he fearlessly: i) affirmed the oneness of Allah, and ii) exposed the falsehood of the idols. It is stated in the Quran:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٣﴾ إِلَّا الَّذِي فَطَرَنِي
فَأَنَا عَبْدُهُ ﴿٢٤﴾

And when Ibrāhīm said to his father (uncle) and his nation, "Indeed I am free from that which you worship.

Except He who created me, so indeed He will soon guide me."¹⁴

Prophet Ibrahim عليه السلام also said:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿٢٥﴾

I have turned my face, refraining from all falsehood, to the one Who created the heavens and the earth, and I am not of the polytheists.¹⁵

Call to Allah

One particular act that Sayyidunā Ibrāhīm عليه السلام devoted himself to throughout his entire life was

inviting his polytheistic nation and the people of faith to Allah. To this end, he preached to his people in different ways. The Quran states:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٢٦﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظُرُ لَهَا كَافِرِينَ
﴿٢٧﴾ قَالَ هَلْ يَسْمَعُونَكُم إِذْ تَدْعُونَ ﴿٢٨﴾ أَوْ يَنْفَعُونَكُم أَوْ يَضُرُّونَ ﴿٢٩﴾

When he said to his father (uncle) and his nation, "What do you worship?"

They said, "We worship idols, then we remain before them in devotion."

He said, "Do they hear you when you call upon them? Or do they benefit you or harm you?"¹⁶

Then, he described the majesty of his Lord, which is mentioned in the Quran as follows:

قَالَ أَقْرَبُ إِلَيْكُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٣٠﴾ أَنْتُمْ وَإِبَادُكُمُ الْأَقْدَمُونَ ﴿٣١﴾ فَإِنَّهُمْ عَدُوٌّ
لِيَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٣٢﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٣٣﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَ
يَسْقِينِي ﴿٣٤﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي ﴿٣٥﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِي ﴿٣٦﴾

He (Ibrāhīm) said, "Have you thought about what you worship, you and your forefathers? They all are my enemies, except the Lord of all the worlds, Who created me and guides me; Who feeds me and gives me to drink; when I fall ill, He heals me; Who will cause me to die and will then resurrect me;"¹⁷

Sayyidunā Ibrāhīm عليه السلام invited Nimrūd to monotheism with great wisdom by highlighting the power of Allah. The Quran states:

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٧﴾

Ibrāhīm said, "Allah brings out the sun from the east, so bring it out from the west." So, he who disbelieved was dumbfounded by the argument—and Allah does not guide the oppressors.¹⁸

¹ Al-Quran, part 16, Sūrah Maryam, verse 41, translation from Kanz al-'Irfān

² Al-Quran, part 23, Sūrah al-Şāffāt, verse 111, translation from Kanz al-'Irfān

³ Al-Quran, part 7, Sūrah al-An'ām, verses 76 to 78, translation from Kanz al-'Irfān

⁴ Al-Quran, part 25, Sūrah al-Zukhruf, verses 26 to 27, translation from Kanz al-'Irfān

⁵ Al-Quran, part 7, Sūrah al-An'ām, verse 79, translation from Kanz al-'Irfān

⁶ Al-Quran, part 19, Sūrah al-Shu'arā', verses 70 to 73, translation from Kanz al-'Irfān

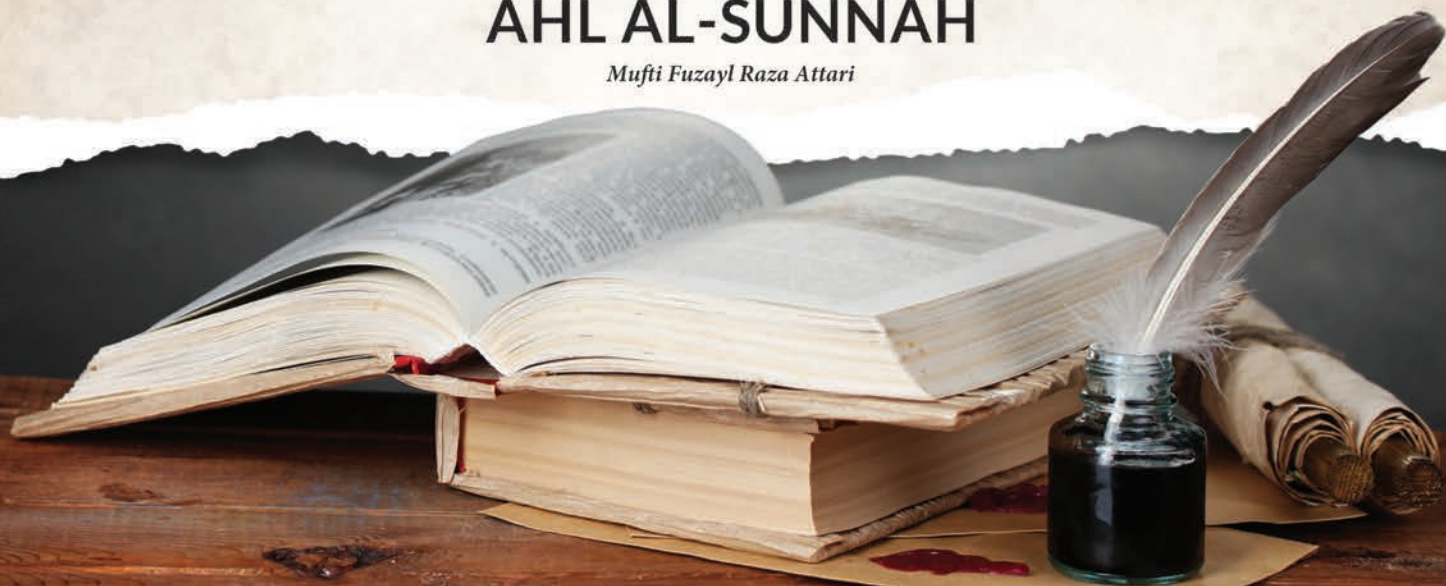
⁷ Al-Quran, part 19, Sūrah al-Shu'arā', verses 75 to 81 translation from Kanz al-'Irfān

⁸ Al-Quran, part 258, Sūrah al-Baqarah, verse 3, translation from Kanz al-'Irfān

DAR AL-IFTA

AHL AL-SUNNAH

Mufti Fuzayl Raza Attari



(1) Making a will to donate one's kidney

Q: What do the scholars of Islam say regarding the following matter: is it okay for a person to make a will to donate his kidneys? Also, what is the ruling if a person did not make such a will, but after his death, his inheritors donate his body parts, e.g. an eye or kidney?

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

A: First of all, we must keep in mind that a person can only make a will regarding those things which are i) under his ownership, and ii) their ownership is transferable (i.e. another person can be granted ownership of them). Human organs are neither a commodity nor something that can be owned. Therefore, another cannot be made the owner of them. Additionally, during life and after death, a human is to be respected. This ruling also includes all of a human's organs. Therefore, it is impermissible and haram to remove any part of a human and use it to derive any sort of benefit.

Hence, it is impermissible in the shariah for a person to make a will during his life for his kidney or any other bodily part to be donated after his death. Likewise, it is impermissible for his inheritors to enact this will. If his

inheritors carried out this will or donated his organs of their own accord without the deceased having made a will, they are major sinners.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(2) Making the intention of ihram but forgetting talbiyah

Q: What do the scholars of Islam say regarding the following matter: whilst travelling from Pakistan to Makkah al-Mukarramah, a person made the intention of ihram from *miqat* but forgot to say the talbiyah and entered *miqat*. After entering, he made the intention for ihram at Masjid 'Ā'isha, recited talbiyah and performed umrah. What is the ruling in this case?

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

A: In the scenario mentioned above, if, besides the talbiyah, he did not recite any other dhikr of Allah Almighty which involves glorifying Allah Almighty (such as *سبحن الله* etc.), it is necessary (*wajib*) for him to give *dam* (penalty). This is because to enter the state of ihram, it is necessary to make the intention of ihram as well as recite the talbiyah or any other dhikr which comprises of glorifying Allah Almighty (e.g. *سبحن الله والحمد لله*). In the above case, the individual

forgot to recite the talbiyah and he did not recite any dhikr glorifying Allah Almighty, and thus he did not become a *muḥrim* (i.e. someone in the state of ihram). Therefore, Hajj or Umrah, as well as dam, became wājib (necessary) upon him due to entering miqāt without ihram.

In this situation, prior to performing umrah, it was necessary for him to go to an *āfāqī*¹ miqāt (such as Taif or Madinah), make the intention for ihram again, enter ihram after reciting talbiyah, and then perform umrah. If he were to do this, the dam would be waived. However, he made the intention of ihram at *ḥil*, recited talbiyah, and then performed Umrah, and so dam became necessary upon him. However, by doing umrah that year, the umrah that became necessary upon him was fulfilled, even though he did not make an intention to carry out that specific umrah (that became wājib upon him). This is because the actual purpose is to honour that sacred land, which can be achieved through performing any type of hajj or umrah, even if the intention for ihram was made at *ḥil*. The violation of not entering ihram from the *āfāqī* miqāt will be made up for by giving dam.

Note: In the above-mentioned scenario, if the individual did not perform any type of hajj or umrah in the same year, it will be necessary for him in the upcoming year to perform Hajj or Umrah with the intention of carrying out that specific Hajj or Umrah (which became necessary due to crossing miqāt without ihram). This Hajj or Umrah will not be considered fulfilled by performing any other Hajj or Umrah, because once the year has ended, this Hajj or Umrah has now become necessary upon him as *qaḍā'*. In the case of making up for a *qaḍā'*, it is essential to specify the intention. Also, in this situation, to offer the *qada* hajj or umrah, if the individual in concern is in *ḥil*, it is sufficient to the make the intention from *ḥil*; if he is in Makkah al-Mukarramah, it is sufficient to enter the ihram of Umrah from *ḥil*; as for the ihram of Hajj, it will suffice to tie it from the *ḥaram*

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(3) Starting another ṭawāf without offering two units (raka'h) of salah first

Q: What do the scholars of Islam say regarding the following matter: what is the ruling regarding starting another ṭawāf before offering

two units of salah [for the first one]? If someone has done this, will *dam* or *kaffārah* be necessary upon them?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is necessary (*wājib*) to offer the two units after performing ṭawāf. If it is not a *makrūh* time, it is sunnah to offer these immediately after ṭawāf. Therefore, outside of the *makrūh* times, to start another ṭawāf without offering the two units of the first tawaf, is *makrūh* and against the sunnah, as this will entail abandoning the sunnah of offering the two units straight after ṭawāf. However, this will not result in any dam or *kaffārah* becoming binding. In any case, if it is a *makrūh* time, it will be permissible – without any element of dislike – to start a new ṭawāf without offering the two units first.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(4) A ruling on performing the prostration of forgetfulness (sajdah al-sahw) during Jumu'ah

Q: What do the scholars of Islam say regarding the following matter: it is known that we are instructed to omit the prostration of forgetfulness during Jumu'ah and Eid salah when there is a large number of people. However, what is the ruling if a person performs the prostration of forgetfulness in this case? Will the salah be valid?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: During Jumu'ah and Eid salah, when there is a large gathering of people, the preferred opinion of the later jurists is that the prostration of forgetfulness will not be performed. However, this does not mean that it is impermissible to perform the prostration, rather it means that it is better to not do it. Therefore, if there is a large crowd during Jumu'ah and Eid salah and one performs the prostration of forgetfulness, although it is not the preferred way, it will not affect the salah; it is completely valid.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ An *āfāqī* is someone who resides in a town or country outside of the *miqāt*.

Modernists or Pious Predecessors (Salaf): **WHO SHOULD WE FOLLOW?**

Mufti Muhammad Qasim Attari

In today's era, it is commonplace to see discussions on whether religion should be reinterpreted according to the needs of the modern age, or whether adherence to the research conducted by the pious predecessors of Islam should be upheld. Our response in this regard is that in terms of understanding the Holy Quran and Blessed Hadith pertaining to Islamic creed and scholarship, the last word is that of the pious predecessors. To simplify and present their understanding of Islam, the requirements of the modern age should be borne in mind.

Here, two things are combined: one is understanding what Islam is, and the second is the method of explaining and presenting the religion to others. In terms of understanding the religion, it is essential to follow the pious predecessors of Islam, but when it comes to explaining the religion, one should adopt a method that aligns with the needs of the time. Both of these matters are proven from the Holy Quran.

Quranic guidance on the requirement to follow the pious predecessors' understanding of Islam

The verses mentioned ahead reveal the Quranic guidance on following the pious predecessors' understanding of Islam. Allah Almighty has taught us this du'a' at the beginning of the Holy Quran:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Guide us onto the straight path. The path of those upon whom You have bestowed favour.¹

In another part of the Quran, the Quran itself specifies these blessed, noble individuals as follows:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ

النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءَ وَالصَّالِحِينَ

And whosoever obeys Allah and His Messenger will be with those upon whom Allah has bestowed grace: the Prophets and the exceedingly truthful and the martyrs and the righteous.²

Looking at the holistic understanding gained from both these verses, one ascertains



that following in the footsteps of the pious predecessors is a Quranic injunction. We also learn that a prelude to falsehood and misguidance is to adopt a belief or knowledge—or pursue a command or action—which opposes the unanimous understanding of the Ummah. Deviating from the way of the majority of Muslims is the first step of misguidance, for a person only begins to traverse the path of misguidance when he abandons the way of Islam’s pious predecessors, disregards their research, and attempts to invent a new understanding of Islam.

Quranic guidance on explaining religion according to the needs of the time

We have already asserted that in terms of understanding the Holy Quran and Blessed Hadith in relation to Islamic creed and scholarship, the understanding of the pious predecessors is unassailable. However, to make this understanding easier for others to grasp, one should be mindful of the needs of the modern-day. In this regard, it is stated in the Holy Quran:

أذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ
Call towards the way of your Lord with wisdom and good counsel and argue with them in the best manner.³

In this verse, wisdom, sound advice and debating in the best manner also means that when inviting towards the religion of Allah Almighty, adopt a wise manner that is best suited for the requirements of the time, place and people who are being addressed. Therefore, whilst taking the understanding of the pious predecessors as proof, a person should convey the teachings of the Quran and Hadith in the best and most modern way.

However, there remains the issue of those contemporary ‘scholars’ who oppose the research of Islam’s pious predecessors. Using their own deficient knowledge and intellect, they consider

their own flawed understanding to be the final word on a matter, thereby presenting their own explanation of the Quran and Hadith in opposition to that of the pious predecessors as definitive and accurate. By implication, they suggest that i) the countless scholars, jurists, imams, and mujtahids from the time of the Companions عَلَيْهِمُ الرِّضْوَان and their successors until today misunderstood Islam and presented it wrong; ii) and not only this, but they filled countless books with these ‘mistakes’. According to these so-called scholars of today, those who have understood Islam properly only just descended on earth. Deeming the understanding of Islam’s pious predecessors as wrong and incorrect, they consider themselves to be right.

Rejecting the interpretation of the pious predecessors is not something new, rather this has always been the way of the people of falsehood. For example, the Companions عَلَيْهِمُ الرِّضْوَان all agreed on the fundamental points of the religion, but the Khawarij appeared in that era, initiating the disunity of the ummah. Following this, many other sects appeared to further split the ummah, such as the Qadariyyah, Jabariyyah and Mutazilah. These heretics disputed those matters that the ummah unanimously agreed upon, and in opposition to the pious predecessors, presented their own understanding of the religion.

However, by the grace of Allah Almighty, these people were always relatively small in number. The majority of the ummah, considering the pious predecessors’ understanding of Islam to be proof, continued to follow the latter. This is because the illuminated teachings of the Quran and Hadith, explicit texts, and the uniform practices of the ummah continued to prove that opposing the pious predecessors is a path to misguidance. In order to instil the significance of this in our hearts, Allah Almighty instructed us to recite this du‘ā’ in every salah to remain on the path of the pious predecessors:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Well-being and safety lie in two things: 1) distancing yourself from those who seek to reform the religion, 2) and to continue to traverse the ways of old. Otherwise, the path to misguidance will open, which certainly is not the path to the truth, but rather the path of carnal desires. The Quran has mentioned this clearly; after the previous Prophets عَلَيْهِمُ السَّلْوةُ وَالسَّلَامُ departed from this world, wayward people emerged who abandoned the path of the true followers of the Prophets عَلَيْهِمُ السَّلْوةُ وَالسَّلَامُ and gave preference to their own desires. It is stated in the Holy Quran:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ
عَذَابًا ۖ

So the unworthy succeeded them who neglected the prayer and followed desires, so soon they will meet the terrifying valley of Ghay (in Hell).⁴

What is meant by the fact they followed their carnal desires instead of truly following the Prophets عَلَيْهِمُ السَّلْوةُ وَالسَّلَامُ after they left this world? In this regard, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

Before me, whenever Allah Almighty sent a prophet to a nation, that prophet would have helpers and companions from that respective nation who would remain on the way of their prophet. Then, after those companions, some unworthy people came forth who spoke against their work and acted in opposition to that which they were commanded.⁵

How is it that the people who leave the way of the pious predecessors and strive to make what they say go, follow their own carnal desires? The answer to this is that the challenge faced by those who prefer ease and obey their carnal-self, is that until they do not belittle the work of Islam's pious predecessors and present it as something insignificant in the eyes of people, nobody will be willing to accept their opinions. This is because when someone presents

some new research which opposes the opinion of thousands of Quranic commentators, hadith experts and scholars, it is somewhat natural for people to react by saying, "Why should we accept your word over that of the countless pious predecessors who were not only practising, pious people with pure hearts and pure minds, but they were people who were an ocean of knowledge?"

With the presence of such a mindset among people, it will be extremely difficult to influence them to accept your opinions and convince them to become your followers and admirers. In such circumstances, the only way to spread your views is to mislead people by telling them that although the work the pious predecessors did was good, the requirements of the modern age are different, and so the religion is in need of reinterpretation. This way, in the name of reinterpretation, they end up presenting a new religion altogether. When this deceptive manner is adopted, some people will begin to doubt the scholarship of Islam's pious predecessors, and their minds will become more inclined towards accepting the ideas presented by reformers.

Thus, the one who holds fast to the way of the pious predecessors, he will attain salvation, and the one who wanders from door to door will find himself adrift. May Allah Almighty strengthen our bond with the pious predecessors and save us from every type of misguidance.

أَمِينُ بَجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 1, al-Fātihah, verses 5-6, translation from Kanz al-'Irfān

² Al-Quran, part 4, al-Nisa', verse 69, translation from Kanz al-'Irfān

³ Al-Quran, part 14, al-Naḥl, verse 125, translation from Kanz al-'Irfān

⁴ Al-Quran, part 16, Surah Maryam, verse 59, translation from Kanz al-'Irfān

⁵ Ṣaḥīḥ Muslim, p. 49, hadith 179

The Prophet's Conduct with his Companions

Nasir Jamaal Attari Madani

The excellences of the final Prophet ﷺ are innumerable. Beholding him is what brings peace to a believer's heart. To love him is a sign of complete faith. Following his way is the path to success. In this article, we will look at his exemplary conduct towards his Companions.

Some of the Prophet's Companions

1. Anas b. Mālik رَضِيَ اللهُ عَنْهُ served the Prophet ﷺ for 10 years.
2. Asla' b. Sharik رَضِيَ اللهُ عَنْهُ used to load the Prophet's ﷺ camel.
3. Ayman b. 'Ubayd رَضِيَ اللهُ عَنْهُ was responsible for the utensils used for washing. He would bring them to the Prophet ﷺ whenever required.
4. Bilāl رَضِيَ اللهُ عَنْهُ not only called azan, but was also in charge of expenses regarding the Prophet's ﷺ family.
5. Ḥisān Aslamī رَضِيَ اللهُ عَنْهُ used to escort the Prophet's ﷺ conveyance.
6. King Najjāshī of Abyssinia رَضِيَ اللهُ عَنْهُ sent his nephew Dhū Mikhmar رَضِيَ اللهُ عَنْهُ in place of himself to serve the Prophet ﷺ.
7. Rabī'ah Aslamī رَضِيَ اللهُ عَنْهُ had the duty of looking after and presenting utensils used for wudu to the Prophet ﷺ.

8. ‘Abdullah b. Rawāḥah رَضِيَ اللهُ عَنْهُ escorted the Prophet’s camel, when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to perform qaḍā’ ‘umrah.
9. ‘Abdullah b. Mas‘ūd رَضِيَ اللهُ عَنْهُ had the honour of putting the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred shoes upon his blessed feet.
10. ‘Uqbah b. ‘Āmir رَضِيَ اللهُ عَنْهُ was an accomplished poet well-versed in Quranic sciences and obligatory rulings. Considering it an honour, he escorted the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mule during journeys.
11. Mughīrah b. Shu‘bah رَضِيَ اللهُ عَنْهُ was responsible for carrying the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ weaponry.¹

In all the tasks we have just described, it is common for people like us to display shortcomings in carrying them out. Harsh reactions are often seen in response.

May we be sacrificed upon the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who displayed the highest echelons of compassion and kindness to those around him. Here are some examples of this:

1. It is common for people to perceive those who serve them as lowly. Yet, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted greatness to those who love him by keeping them close to himself.

When his devotees in Madinah came to him after fajr salah with their utensils full of water, he would dip his hand into all containers presented before him. At times, said containers were brought forth on cold mornings, and he would still dip his hand into them.² If any young girl or maid of Madinah needed anything, they would take the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with them. No doubt, this was indicative of his perfect humility and freedom from all forms of arrogance.³

Some consider it their right to shout at or berate those working for them. Either verbally or physically, they inflict harm on others and seek to humiliate them. Our Prophet’s immaculate conduct was free from such flaws. Lady ‘Aishah

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explains, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never struck a servant or a woman.”⁴

Anas b. Mālīk رَضِيَ اللهُ عَنْهُ had the honour of serving the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from a young age. Speaking of his experience, he explained, “I always served the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He never asked, ‘Why did you do this?’, regarding anything I did. As for anything I did not do, he never asked, ‘Why did you not do this?’”⁵

Commenting on the Prophet’s manner of requesting a task, he states:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had the best character of all people. One day, he sent me to carry out a task, to which I replied, “By Allah, I will not go.” In my heart however, I was actually fully prepared to carry out any task he asked of me.

I went out to fulfil said task and came across children playing in the marketplace. Suddenly, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held me from the nape of my neck. I looked towards him and found him smiling. He stated, “Little Anas, are you going to where I have told you to?”

“Yes, Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ”, I replied, “I am heading there.”⁶

(To be continued)

¹ Subul al-Hudā wa al-Rashād, vol. 11, p. 414

² Ṣaḥīḥ Muslim, p. 977, hadith 2324

³ Ṣaḥīḥ Bukhārī, vol. 4, p. 118, hadith 6072

⁴ Sunan Abī Dāwūd, vol. 4, p. 328, hadith 4786

⁵ Ṣaḥīḥ Bukhārī, vol. 2, p. 243, hadith 2768

⁶ Ṣaḥīḥ Muslim, p. 972, hadith 6015

The Battle of the TRENCH

Bilal Husayn Attari Madani

A vast portion of the Prophet Muhammad's صلى الله عليه وآله وسلم pristine biography comprises of *ghazwāt*. This facet of his sacred life not only guides humankind regarding how to behave on the battlefield, but also how to conduct various matters of politics, welfare, and ideology.

These defensive battles that took place after the *hijrah* to Madinah concluded with the Battle of Khandaq, which was fought in Shawwāl/Dhū al-Qi'dah, 5 AH. This is also known as the Battle of the Trench.¹

Khandaq and Aḥzāb

Khandaq refers to a long and deep defensive trench dug on the battlefield to protect against enemy attack. This is a defensive stratagem of war originating in Persia. This event is referred to as the Battle of the Trench, as a long, deep trench was excavated alongside the flat, open areas adjacent to Medina. It is also called the Battle of Aḥzāb. The word *aḥzāb* connotes numerous groups. It is referred to as such because Jews allied with the polytheists of Mecca and various other Arab tribes to form a military alliance against the Muslims.²

Backdrop

When the Prophet Muhammad صلى الله عليه وآله وسلم laid siege to the Jews of the Banū Naḍīr tribe due to their cunning ploys and breach of promises, he صلى الله عليه وآله وسلم also expelled them from Medina. Some of their chiefs (Ḥuyayy b. Akḥṭab etc.) went to Khaybar, where they were shown great honour and taken as leaders of the people there. Their banishment in the Battle of Banū Naḍīr disgraced and humiliated them. They began to plan a major attack on Medina to seek revenge.

They came to Mecca and met with Qurayshī disbelievers. This ill-intentioned meeting led to mutual agreement. The Quraysh themselves sought revenge for their defeat in the Battle of Badr and

other such events. They joyously and willingly extended their hand to the Jews as partners.

Following this, Jews approached the Ghaṭafān and enticed them with a portion of wealth from Khaybar. The latter also joined their army. In short, Jews travelled within the Arabian Peninsula and prepared the Banū Ghaṭafān, Banū Sulaym, Quraysh, and various other Arab and Jewish tribes for battle against the Muslims. In this way, bringing all of them on one platform, they arranged a confederate force. This was a severe battle for the Muslims. Such a bloodthirsty army had not been witnessed in the history of the Arabs. This was the first time the disbelievers had united in an organised manner to attack Muslims. The total size of this force was 10,000 combatants.³

When news of the imminent attack of this colossal force reached Medina, the Prophet صلى الله عليه وآله وسلم gathered the Companions رضي الله عنهم and held a discussion. Salmān al-Fārisī رضي الله عنه suggested the idea of a trench by saying, "O Messenger of Allah! In Persia, when we were besieged, we would dig a trench." This was a new military tactic for the Arabs. All present showed their liking for this, and the Greatest Prophet صلى الله عليه وآله وسلم accepted this suggestion.

The Prophet صلى الله عليه وآله وسلم appointed Ibn Umm Maktūm رضي الله عنه as his representative in Medina. With a force of 3000 Anṣār and Muhājirīn, he then set up an encampment at the foot of Mount Sela. With their back to the mountain behind them, the trench was excavated quickly, a work in which the Greatest Prophet صلى الله عليه وآله وسلم himself took part in. According to one view, the trench was completed in 6 days.

Mount Sela was behind the Prophet صلى الله عليه وآله وسلم and before him was the trench. Beyond the trench lay the enemy forces.⁴

Until the confederate force of Arab polytheists and Jews attacked, the Jewish tribe of Banū Qurayzah (which lived in Medina) was adherent to the Covenant of Medina.⁵ During the attack and upon the insistence of Ḥuyayy b. Akḥṭab (the leader of Banu Naḍīr), the Banū Qurayzah then also allied themselves with opposing forces. The Muslims were betrayed right in the midst of battle. After the Battle of the Trench, the Prophet صلى الله عليه وآله وسلم addressed this treachery of theirs in what is historically referred to as the Battle of Banū Qurayzah.⁶ (A brief description of this is to follow.)

Polytheist and Jewish forces launched their attack on Medina, but the valiant faith of the Companions رضى الله عنهم and the vast trench remained a barrier to their impure offence. The disbelieving army camped near the trench and formed fortifications, trying to reach the city of Medina. Some disbelievers attempted to traverse the trench at narrower parts. A few were successful but met their end at the hands of the self-sacrificing Companions of the Holy Prophet صلى الله عليه وآله وسلم.⁷ During the siege, apart from the volleying of arrows from both sides and minor skirmishes, there was no all-out fighting.⁸

Intense weather, a lengthening siege, depleting provisions, and news of the Jews treachery worried the disbelievers greatly. Allah Almighty then sent an intense storm in support of the Muslims; strong enough to overturn the cauldrons of the disbelievers upon their stoves, uproot their tents, and scare them to the extent they sought to flee.

The leader of the disbelievers announced retreat with the words, "By God! Our animals are perishing and Jews have deceived us. Look at this storm; neither are our cauldrons staying on their stoves, nor can we ignite fires, and we are unable to set up any tents. Our siege is nothing apart from futile over exertion."

With cries of الرّحيل الرّحيل (Depart! Depart!), the polytheists fled in shameful defeat and the Jews retreated into their fortresses.⁹

Now the sacred land of Allah's Messenger was rid of this impure force, the Muslim army returned to Medina. The Muslims did not suffer great casualties in this battle. In total, 6 were martyred. Yet, a great personality of the Anṣār, the leaders of the Aws, Sa'd b. Mu'adh رضى الله عنه was injured by an arrow and did not recover.¹⁰

Holding Banū Qurayzah to account

After Medina was successfully defended and the confederate force fled, time arrived for holding the Banū Qurayzah to account for their violation of the Covenant of Medina, that too during wartime.

After the Battle of the Trench, the Greatest Prophet صلى الله عليه وآله وسلم announced for people to not lay down their weapons and head towards the Banū Qurayzah. The Prophet صلى الله عليه وآله وسلم laid siege to their fortresses for 25 days. Finally, the recalcitrant forces of Banū Qurayzah were killed along with their leaders (i.e., the central antagonist of the confederate force, Ḥuyayy b. Akḥṭab, as well as he who breached the Covenant of Medina, Ka'b b. Asad). Their bodies were cast into pits. In this way, the pure land of Medina was rid of these mischievous disbelievers.¹¹

Why the polytheists and Jews were defeated

A study of this battle reveals three main reasons for the defeat of the confederate army.

1. Intense storm: Allah Almighty mentions regarding this:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١١﴾

*O you who believe! Remember the favour of Allah upon you when some armies confronted you, so We sent upon them a strong wind and armies that you could not see. And Allah sees your actions.*¹²

Note: Angels frightened the disbelievers in this battle but did not participate in direct combat.¹³

2. The state of Medina's newfound battle strategy

Digging a trench was a Persian defensive war stratagem. This was an unheard of and newfound tactic for Arab tribes, as the latter had not experienced the vicious battles of Rome and Persia. For this reason, they were completely unprepared for it. Coming face to face with this formidable obstacle left them with no answer.¹⁴

3. Nu'aym b. Mas'ūd's gift to the Muslim army

Nu'aym b. Mas'ūd al-Ashja'i رضى الله عنه was a highly respected name in the Banū Ghaṭafān. Both the Quraysh and Jews trusted him completely. He had come to the Prophet صلى الله عليه وآله وسلم and embraced Islam, yet the enemy remained unaware of this.

To disrupt and break the disbelievers' plans, he took permission from the Greatest Prophet صلى الله عليه وآله وسلم and went to the Jews. He told them:

Take some respected individuals from the Quraysh and Banū Ghaṭafān as a surety. You seek to take up stay in Medina, but there is no guarantee the polytheists will remain loyal to you, as they are from Mecca and have no vested interest in Medina. If they leave you in the lurch, how do you expect to fight Muhammad (صلى الله عليه وآله وسلم)?

Having sown this seed amongst them, he then came to the Quraysh and Banū Ghaṭafān. He told them:

The Jews now regret betraying Muhammad (صلى الله عليه وآله وسلم). They have made a secret agreement with him to take some high-ranking names from you, which they will hand over to him to be executed. Do not give your prominent personalities to the Jews.

The Banū Qurayzah did not know he was Muslim and acted upon what he said. Trust between the confederates was shattered and they began to accuse each other of treachery. Through Nu‘aym b. Mas‘ūd al-Ashja‘ī رضي الله عنه, the alliance was fragmented.¹⁵

Note: It is permitted to lie during wartime to trick the enemy. The Greatest Prophet صلى الله عليه وآله وسلم explained, “War is ploy and strategy.”¹⁶

Further facets of the Battle of Khandaq

1. Manifestation of miracles

Many miracles of the Greatest Prophet صلى الله عليه وآله وسلم manifested in this battle.

i) Jābir hosted a dinner, comprising of just baby goat and a *ṣā‘* of barley. This satiated the entire Muslim army. After the meal, the same amount of food remained as was initially present.¹⁷

ii) Bashīr b. Sa‘d’s daughter brought some dates as breakfast for her father, as well as her uncle, ‘Abdullāh b. Rawāḥah. The Greatest Prophet صلى الله عليه وآله وسلم took them in his blessed hand, scattered them upon a cloth, and invited others to eat. They all ate to their fill, whilst the dates continued to fall from the corners of the cloth.¹⁸

iii) During the excavation of the trench, a formidable rock presented itself, which the Companions رضي الله عنهم could not break. The Greatest Prophet صلى الله عليه وآله وسلم struck it with a pickaxe, reducing it to a powdery heap.¹⁹

iv) The shin of ‘Alī b. Ḥakm رضي الله عنه broke after it collided with a wall of the trench. The Greatest Prophet صلى الله عليه وآله وسلم passed his blessed hand over

it, whereupon it was miraculously cured.²⁰

v) The Greatest Prophet صلى الله عليه وآله وسلم was unable to offer ‘aṣr salah once, due to being busy with war-related matters. The sun proceeded to set. Allah Almighty then moved the sun back and the Greatest Prophet صلى الله عليه وآله وسلم performed ‘aṣr salah.²¹

2. Codewords

In wartime and especially at night, it was especially important to develop codewords that saved one from killing an ally. Various words were employed when required for identification purposes. In the Battle of the Trench, during night raids, the codeword of the Muhājirīn was يَا خَيْلَ اللَّهِ and that of the Anṣār was حَمُّ الْيَنْصُرُونَ.²²

3. Flagbearers

In this battle, the flag of the Muhājirīn was in the hand of Zayd b. Ḥārithah رضي الله عنه, whereas that of the Anṣār was in the hand of Sa‘d b. ‘Ubādah رضي الله عنه.²³

4. The unshakeable faith of the Anṣār

Considering the severity of war, the Messenger of Allah صلى الله عليه وآله وسلم called for the leaders of the Aws and Khazraj, Sa‘d b. Mu‘ādh and Sa‘d b. ‘Ubādah رضي الله عنهما. A discussion was held regarding a potential agreement with the Banū Ghaṭafān, for the latter to leave the alliance in exchange for a third of Medina’s produce.

When these two Companions رضي الله عنهما heard this, they exhibited a display of faith similar to that witnessed in Badr by exclaiming, “O Messenger of Allah صلى الله عليه وآله وسلم! When we were in the state of disbelief, these people could not even take a single date from us. Now, we are believers and your loyal servants. We are not in need of this agreement! Our swords are the only thing we can give to them.”²⁴

5. The dangerous role of reconnaissance

During this battle, the Greatest Prophet صلى الله عليه وآله وسلم sent Ḥudhayfah b. al-Yamān رضي الله عنه to gather intelligence about the disbelievers. The Companion رضي الله عنه armed himself and set off in the intense cold.

When he came across them, a swift wind was blowing. Stones lifted by said wind were striking people. Dust flew into their eyes alongside this. The leader of the enemy forces tried to make them aware of reconnaissance by saying, “Be wary of spies. Everyone, check the person next to you.” They began to interrogate whoever was next to them.

Exhibiting great acumen and presence of mind, Ḥudhayfah b. al-Yamān رَضِيَ اللهُ عَنْهُ grabbed hold of the hand of the person next to him and asked, "Who are you?" The person replied, "I am so-and-so, son of so-and-so."²⁵

6. Actions of the hypocrites

In accordance with their previous demeanour, hypocrites left no stone unturned in their attempt to stab the Muslims in the back. For example:

i) They exhibited laziness during the excavation of the trench and would return to their homes secretly.²⁶

ii) When news of the Banū Qurayzah joining the ranks of confederate forces was confirmed, fear began to spread. In these serious circumstances, the hypocrites spoke harshly amongst people, saying, "Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) promised us we would own the treasures of Caesar and Chosroes, whereas the situation here is that one of us cannot even relieve himself in peace."²⁷ (نَعُوذُ بِاللَّهِ)

iii) When enemy forces launched their attack, hypocrites succumbed to fear. Some of them began sighing words of defeat, whilst others offered excuses and began to seek permission to return home.²⁸

Consequences of the Battle of the Trench

This combined assault of the polytheist Arabs and Jews failed so comprehensively, their collective will and strength then dwindled to nothing. Awe of the state of Medina became imprinted in their hearts. Audacity to attack the blessed city was never found in them again. In this way, this was the final defensive battle fought by the Muslims. Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Now we shall attack them, whilst they will not do this to us. We will march towards them."²⁹

If the political situation of the Arabian Peninsula is considered, Medina had two battlefields to contest in. One was from the secret plots of the Jews, and the second from the opportunistic polytheists of Mecca, who remained ever eager to avenge Badr, etc. Due to this victory, Medina was completely freed from these malevolent disbelievers and salvation was attained from secretive plots.³⁰ Afterwards, the far-sighted and strategic Treaty of Ḥudaybiya was agreed, which provided respite from the attacks of Meccan polytheists.

When the dangers posed from both these fronts were removed, great opportunities presented themselves

for the propagation of Islam. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to dispatch ambassadors to invite other nations to Islam, and the circle of delegations arriving to Medina widened and grew in number. In short, the Medinan state advanced in leaps and bounds after the Battle of the Trench.

With the Treaty of Ḥudaybiyah, the frequenting of delegations, and various military expeditions, the Medinan state then undertook the Conquest of Makkah. A time then arrived, when let alone Arab polytheists and Jews, not even Roman forces governed by Caesar could stand against it.

¹ Ṣaḥīḥ Bukhārī, vol. 3, p. 54, hadith 4110; Sirat Ibn Ḥāsshām, p. 387; Ṭabaqāt Ibn Sa'd, vol. 2, p. 50

² Mawāhib Laduniyya, vol. 1, p. 238

³ Ṭabaqāt Ibn Sa'd, vol. 2, pp. 50-51

⁴ Al-Maghāzī, vol. 2, p. 445; Ṭabaqāt Ibn Sa'd, vol. 2, p. 51; Sirat Ibn Ḥāsshām, p. 390

⁵ After the emigration to Madinah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arranged a covenant with the Jews which bound the latter to avoid harbouring the disbelievers of Quraysh and their supporters, and to support Muslims in the event of an attack on Madinah. (Sirat Muṣṭafā, pp. 189-190)

⁶ Sirat Ibn Ḥāsshām, p. 390

⁷ This is a title of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which means, "The Prophet of battles." A hadith mentions, أَتَانِي مِنَ الْمَلَكِ. (Musnad Imam Aḥmad, vol. 38, p. 436, hadith 23445)

⁸ Ṭabaqāt Ibn Sa'd, vol. 2, p. 52

⁹ Sirat Ibn Ḥāsshām, p. 395; Al-Khaṣā'ish al-Kubrā, vol. 1, p. 574

¹⁰ Sirat Ibn Ḥāsshām, p. 403

¹¹ Ṭabaqāt Ibn Sa'd, vol. 3, p. 323

¹² Al-Quran, part 21, Al-Aḥzāb, verse 9; translation from Kanz al-'Irfān

¹³ Tafsīr Khazā'in al-'Irfān, p. 774

¹⁴ Ṭabaqāt Ibn Sa'd, vol. 2, p. 52

¹⁵ Sirat Ibn Ḥāsshām, p. 394

¹⁶ Ṣaḥīḥ Bukhārī, vol. 2, p. 318, hadith 3030; Bahār-i-Sharīat, vol. 3, p. 517

¹⁷ Ṣaḥīḥ Bukhārī, vol. 3, p. 52, hadith 4102

¹⁸ Sirat Ibn Ḥāsshām, p. 389

¹⁹ Ṣaḥīḥ Bukhārī, vol. 3, p. 51, hadith 4101

²⁰ Ma'rifat al-Ṣaḥāba, vol. 3, p. 379

²¹ Mirqat al-Mafātiḥ, vol. 7, p. 600, under hadith 4033

²² Ibid, vol. 7, p. 494-495, under hadith 3948

²³ Ṭabaqāt Ibn Sa'd, vol. 2, p. 51

²⁴ Sirat Ibn Ḥāsshām, p. 391

²⁵ Sirat Ibn Ḥāsshām, p. 395

²⁶ Ibid, p. 388

²⁷ Ibid, p. 391

²⁸ Ṣiraṭ al-Jinān, part 21, Al-Aḥzāb

²⁹ Ṣaḥīḥ Bukhārī, vol. 3, p. 54, hadith 4110

³⁰ Three large tribes of Jews resided in Medina; the Banū Qaynuqā', Banū Naḍir, and Banū Qurayzah. They were very treacherous and had evil intentions. Banū Qaynuqā' were banished for disgracing a Muslim woman in 2 AH. Banū Naḍir were expelled for breaking the Covenant in 4 AH, whilst the Banū Qurayzah were eliminated after the Battle of the Trench. In this way, Jews ceased to reside in the blessed city of Medina.

ISLAMIC RULINGS FOR SISTERS

Mufti Fuzail Raza Attari

Does a revocable (*raj'ī*) divorce change into three divorces after the waiting period (*'iddah*)?

What do the scholars of Islam say regarding the following:

1. Must a woman observe the waiting period (*'iddah*) after she is divorced once? The married couple in question have children.

Also, due to having an argument with her husband, the wife had been staying at her parent's home for quite some time even before being divorced. In such circumstances, is she entitled to maintenance costs?

2. If a woman is issued one revocable (*raj'ī*) divorce, her husband does not revoke this through his words or actions, and the waiting period ends; will the singular divorce become three divorces after the waiting period ends, or will it still count as one?

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

1. If a husband issues one divorce to his wife with whom he has had intercourse, she must observe the waiting period. This is because after a *nikāh* ends or after a *shabīh nikāh*, a woman waiting for a specific period in which she cannot marry is referred to as the waiting period. This is applicable even in the case of being issued one divorce.

In relation to maintenance entitlement: if the woman in question stays at her parent's home without her husband's satisfaction with this, or she is not content with spending her waiting period in her husband's home in accordance with Islamic law, she will be considered rebellious and disobedient by Islamic law itself. A husband is not responsible to cover the maintenance costs of such a woman. Yet, if she returns to her husband's home to observe the rest of

her waiting period, it is binding upon the husband to cover her maintenance costs for the remainder of the waiting period.

If a divorced woman wants to observe her waiting period at her husband's home but he does not permit her to do so, he is liable to cover her maintenance costs for the waiting period. He will be sinful if he does not.

2. After one revocable divorce is issued, if the husband does not verbally or physically revoke this divorce during the waiting period, it changes into an irrevocable (*bā' inah*) divorce upon the waiting period ending. In such circumstances, the woman no longer remains under the *nikāh* of her husband. The divorce will nonetheless be regarded as one and not change into three. If the husband marries the same woman with her approval and new bridal-money (*mahr*), he will now only have two divorces at his disposal.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Vowing to recite *يا رَحْمَنُ* 10,000 times

What do the scholars of Islam say regarding the following:

My son was ill and I vowed to recite *يا رَحْمَنُ* 10,000 times if he regained his health. *لَهُ الْكَفْدُ لِلَّهِ* He has now recovered. Is it now necessary upon me to fulfil this vow?

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

One of the conditions required to make a vow binding is for there to be something necessary (*wājib*) or obligatory (*fard*) from the category (*jins*) of the act one has vowed to do. Reciting *يا رَحْمَنُ* is not something from whose category there is something necessary or obligatory. In the given scenario, it is not necessary upon you to recite *يا رَحْمَنُ* 10,000 times. You will not be sinful for leaving this act out, although it is good to recite the litany as it shall earn you reward.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Tears of Sayyidunā 'Uthmān b. 'Affān

Mawlana Adnan Ahmad Attari Madani



Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ once asked Sayyidunā 'Abdullāh b. 'Abbas رَضِيَ اللهُ عَنْهُمَا, "What do you say regarding Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللهُ عَنْهُ?"

He رَضِيَ اللهُ عَنْهُ replied, "May Allah Almighty have mercy upon Abū 'Amr (i.e. Sayyidunā 'Uthmān). He was foremost from among the people and the most determined from the reciters of the Quran. He would wake up at the time of pre-dawn and engage in worship, and would shed tears profusely when performing the *dhikr* of Allah Almighty. Whosoever speaks ill of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ, Allah Almighty will cause regret to follow him till the Day of Judgement (meaning, the Muslims will ridicule such a person until the Day of Judgement)."¹

Dear Islamic brothers! The third Caliph of Islam, Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللهُ عَنْهُ had many lofty qualities. One from among them was his intense weeping whilst remembering Allah Almighty. This exalted quality of his, however, was not only seen at the time of remembering Allah Almighty, rather his eyes would become full of tears on other occasions too. The following are some accounts in this regard.

Tearfully recounting an event

Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللهُ عَنْهُ once told his son, Sayyidunā 'Amr b. 'Uthmān رَضِيَ اللهُ عَنْهُ, of the difficulties they faced during the early days of Islam:

Once, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was performing *ṭawāf* of the Ka'bah claspings the hand of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. Three disbelievers, Abū Jahl, 'Uqbah b. Abī Muḥṭib and Umayyah b. Khalaf, were sitting near the Black Stone. When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by the Black Stone, the three of them uttered some disparaging words regarding him (which pained the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), and the painful signs of this were visible on his blessed face. Seeing this, I went to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and now he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was between me and Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ interlaced his fingers in mine, and all three of us proceeded to perform *ṭawāf*.

Whilst doing the second round [of *ṭawāf*], we neared those disbelievers, whereupon Abū Jahl said, "We will never reconcile with you as long as the oceans contain such an amount of water that can moisten a piece of wool. You prevent us from worshipping that which our forefathers worshipped."

During the third round, they said similar words. On the fourth round, all three disbelievers stood quickly and Abū Jahl sprang forward, intending to grasp the collar of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but I struck him on his chest and pushed him away, causing him to fall on his back. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ shoved Ubayy b. Khalaf, and the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صلى الله عليه وآله وسلم stopped ‘Uqbah b. Abī Mu‘īṭ. Then the three of them separated. By Allah! All three of the disbelievers were overcome with terror, and they began to shake. The noble Prophet صلى الله عليه وآله وسلم then revealed, “By Allah! If you did not stop these disbelievers, the punishment of Allah Almighty would have swiftly seized them.”

Tears flowed from the eyes of Sayyidunā ‘Uthmān رضي الله عنه as he narrated this account.²

Shedding tears when observing the state of the Ahl al-Bayt

One time, the Prophetic Household did not eat for four days, such that the children began to cry due to hunger. The noble Prophet صلى الله عليه وآله وسلم performed ablution and went to the masjid, where he صلى الله عليه وآله وسلم offered prayer in one spot and then supplicated in another (not informing his noble Companions about anything). In the last portion of the day, Sayyidunā ‘Uthmān رضي الله عنه came and sought permission, so Sayyidah ‘Ā’ishah رضي الله عنها granted him permission. He asked, “O mother of the believers! Where is the Messenger of Allah صلى الله عليه وآله وسلم?”

Sayyidah ‘Ā’ishah رضي الله عنها informed him about the situation, causing him to become tearful. He said, “May the world be ruined! Why did you not inform me, ‘Abd al-Raḥmān b. ‘Awf, Thābit b. Qays or any other wealthy Muslim about this?” He then left and returned with a large number of supplies, which included flour, wheat, dates, a (slaughtered and) skinned goat, and a bag full of 300 dirhams. He said, “It will take time (to cook and eat) from these supplies.” So, he brought some bread and a large amount of cooked meat, and said, “Eat from this and save some for the Messenger of Allah صلى الله عليه وآله وسلم.” He then took an oath and said to Sayyidah ‘Ā’ishah رضي الله عنها, “If this ever occurs again, you must inform me.”³

A stream of tears

Whenever Sayyidunā ‘Uthmān رضي الله عنه would visit a grave, he would cry so much that his beard would become moist with tears. Someone remarked, “You do not cry as much when Paradise and Hell are mentioned as you do when visiting a grave.”

He replied, “Indeed the Messenger of Allah صلى الله عليه وآله وسلم said, ‘The grave is the first stage of the Hereafter; if the dweller of the grave attains salvation here, what follows will be easy, and if he does not attain salvation, that which follows will be more severe.’”⁴

Weeping at the loss of his blessed wife

When Sayyidah Ruqayyah رضي الله عنها passed away on 19 Ramadan 2 AH, Sayyidunā ‘Uthmān رضي الله عنه wept a lot. The beloved Prophet صلى الله عليه وآله وسلم asked him, “Why are you crying?”

“I have been deprived of being your son-in-law,” he replied.

The beloved Prophet صلى الله عليه وآله وسلم declared, “Jibrīl has informed me that Allah Almighty has commanded me to give my other daughter, Umm Kulthūm, in marriage to you, with the condition that her dowry is the same as that of Ruqayya’s.” Thus, the marriage of Sayyidah Umm Kulthūm رضي الله عنها was conducted with him.⁵

Sayyidah Umm Kulthūm رضي الله عنها passed away in the 9th Hijri year, causing Sayyidunā ‘Uthmān رضي الله عنه to weep. The beloved Prophet صلى الله عليه وآله وسلم said to him, “If I had another daughter, I would give her hand in marriage to you.”⁶

Crying upon the passing of Sayyidunā Miqdād

Sayyidunā Miqdād b. Aswad al-Kindī رضي الله عنه passed away at the age of 72, in 33 AH, in an area 3 miles outside of Madinah al-Munawwarah known as al-Jurf. His blessed body was brought to Madinah al-Munawwarah on the shoulders of people. Sayyidunā ‘Uthmān رضي الله عنه shed many tears in pain over his departure.⁷

The people of devotion wept

On 19 Dhū al-Ḥijjah 35 AH, whilst in a state of fasting, Sayyidunā ‘Uthmān رضي الله عنه attained martyrdom. The entire Ummah was struck with grief at his passing, and his admirers shed profuse tears.

¹ Al-Mu‘jam al-Kabīr, vol. 10, p. 238, Hadith 10589 selected

² Al-Wafā’ li Ibn al-Jawzī, vol. 1, p. 151, selected

³ Tārīkh Ibn ‘Asākir, vol. 39, p. 53; Faḍā’il al-Khulafā’ al-Rāshidīn li Abī Nu‘aym, p. 51, Summarized

⁴ Sunan al-Tirmidhī, vol. 4, p. 138, Hadith 2315

⁵ Mirqāt Al-Mafāṭīḥ, vol. 10, p. 445, under Hadith 6080

⁶ Ansāb Al-Ashraf li al-Balādhurī, vol. 1, p. 401, number 864

⁷ Tārīkh Ibn ‘Asākir, vol. 60, p. 153-182

A Heavenly Animal

Mawlana Muhammad Jawaid Attari Madani

The final Prophet of Allah, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

﴿ اَكْرِمُوا الْمَعْزَى وَأَمْسَحُوا رِغَامَهَا عَنْهَا فَإِنَّهَا مِنْ دَوَابِّ الْجَنَّةِ ﴾

Respect the goat and brush away dust from it, as it is a heavenly animal.¹

Goat here means every type of animal in this category (male goat, female goat, sheep, ram, etc). They were described as heavenly animals, due to the fact they came to Earth from Paradise, or they shall enter the latter on the Day of Judgement.²

Allah Almighty has created many things, and each of them has their own importance and reason for existing. The goat is one of these things and is universally loved by people from all walks of life.

On Eid al-Adha, Allah commands us to sacrifice an animal. Just as other animals are sacrificed, goats are also sacrificed for His sake. Many children are seen to be taking animals for walks during this occasion. Some children sadly cause harm to them, however. They make them run too much and keep pulling on the ring big animals have in their noses. They also do other things that cause these poor creatures pain.

Dear children! Whether it is a goat or any other animal, we must not cause them any harm. We should try to make them as comfortable as possible, just as the hadith mentioned in the beginning instructs us to treat goats well. Make intention to act upon this hadith by respecting goats and protecting them from harm. By doing this, you will gain the blessings of this hadith.

May Allah Almighty grant us ability to act upon hadith after reading them. آمين.

¹ Majma' al-Zawā'id, vol. 4, p. 113, hadith 6253

² Al-Taysir bi Sharh Jami' al-Şaghīr, vol. 1, p. 203



When the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, the first Caliph of Islām, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ came and recited *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*. Whilst reciting ṣalāt, he began to extol the virtues of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Members of the Household began to cry at a volume audible to worshippers outside.

The more he described the excellences of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the more tears they shed, their voices raising in volume. Amidst their lamenting, a valourous individual came to the door, and began to exclaim:

اَللّٰهُمَّ عَلَيْنَا O people of the Household! Allah Almighty declares, *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* - "Every soul will taste death."¹ Everybody will surely stand before Allah Almighty. In His court, there is requital for every

good thing. You will be granted complete reward on the Day of Judgement and given salvation from every fear, so hope in Allah Almighty and rely upon Him."

The people of the Household listened to this voice attentively but could not determine who it belonged to. They all fell silent. When this happened, the voice stopped speaking. They looked outside to see nobody there.

After some time they began to cry again, when another unfamiliar voice said:

O people of the Household! Always remember Allah Almighty and praise Him, so you may be included amongst

PROPHET ILYĀS عَلَيْهِ السَّلَامُ

Mawlana Abu Ubayd Attari Madani

the sincere. Remembering Him makes one patient during tests, and earns one reward when something beloved is taken away. You are to obey Him and act upon His commands.

Sayyiduna Abū Bakr رَضِيَ اللهُ عَنْهُ explained, "These two voices belong to Khidr and Ilyās عَلَيْهِمَا السَّلَامُ. They have come to visit the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."²

Dear readers! Let us discuss Prophet Ilyās عَلَيْهِ السَّلَامُ and some aspects of his sacred life.

Brief biography

A beloved prophet of Allah, his name is a Hebrew word³ which means, "He unconcerned with everyone except Allah."⁴ It can also mean, "The

brave individual who does not run away."⁵ His names, Ilyās and Ilyāsīn, are both mentioned in the noble Quran.

His father's name is Sabāsabā, whereas his mother's name is Ṣaffūriyya. His paternal grandmother is the daughter of Prophet Mūsā عَلَيْهِ السَّلَامُ, whereas his paternal grandfather is the son of Prophet Hārūn عَلَيْهِ السَّلَامُ. According to one view, his lineage is somewhat like this: Ilyās b. Sabāsabā b. 'Ayzār b. Hārūn.⁶

Appearance

He is tall, his head proportionally and elegantly large, his body slim, and legs slender. His skin is beautifully rugged. A red beauty spot adorns his head.⁷ He is from the elect servants of Allah that possess perfect

faith. He has been granted the strength of 70 Prophets عَلَيْهِ السَّلَام and was created like Prophet Mūsā عَلَيْهِ السَّلَام with regards to anger, awe, and strength.⁸ In fact, he also resembles Prophet Mūsā عَلَيْهِ السَّلَام in appearance.⁹ Fire, mountains, and lions obeyed his commands.¹⁰

Messengership

At one point, the Banī Isrā'īl resided in different cities across the Sham region. He was sent to the city of Baalbek as a messenger and proceeded to call them to Allah Almighty and offer good counsel. Allah Almighty then protected him from a tyrannical king by veiling him from people's eyes.¹¹

Four prophets that are still alive

There are four prophets upon whom death has not come even for a moment: two in the skies and two on Earth. The former are Idrīs and 'Īsā, and the latter Khidr and Ilyās عَلَيْهِمَا السَّلَام.¹² Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being the final prophet means no other prophet was born in his era, nor will one be born after him. If a prophet from an earlier period is still alive now, this does not affect the finality of our master Muhammad's prophethood.¹³

A meeting of messengers

The army of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found Prophet Ilyās عَلَيْهِ السَّلَام in a cave. The latter was making the following prayer, اَللّٰهُمَّ اجْعَلْنِيْ مِنْ اُمَّةِ اَحْمَدَ - "O Allah, make me from the nation of Aḥmad, which is forgiven, sanctified, and whose prayers are readily answered."¹⁴

He told the army to convey his salam to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following manner, "Your brother Ilyās sends you his salam." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself then came to the cave and embraced Ilyās عَلَيْهِ السَّلَام. Both eminent personalities sat and spoke for some time.¹⁵

Khidr and Ilyās عَلَيْهِمَا السَّلَام also both partook in the Bay'at al-Riḍwān, during the Treaty of Ḥudaybiyah.¹⁶

When Khidr and Ilyās met

Khidr and Ilyās come to Bayt al-Maqdas during Ramadan and proceed to fast. They perform ḥajj annually and drink Zamzam water upon its completion, which suffices them as sustenance for the entire year.¹⁷

According to a narration, they meet at Mina during ḥajj season, shave one another's hair, and conclude their meeting upon these words: سُبْحَانَ اللهِ مَا شَاءَ اللهُ لَا يَسُوْفُ الْخَيْرُ اِلَّا اللهُ مَا شَاءَ اللهُ لَا يُضْلِحُ السُّوءُ اِلَّا اللهُ مَا شَاءَ اللهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ - "Allah is most glorified. Whatever Allah wills 'comes to pass'. None brings good except Allah. Whatever Allah wills 'comes to pass'. Allah alone repels evil. Whatever Allah wills 'comes to pass'. Power to do good is only from Allah."¹⁸

The Companion 'Abdullāh b. 'Abbās رَضِيَ اللهُ عَنْهُمَا explained, "Whoever recites these words three times in the morning and evening is protected by Allah Almighty from drowning, burning, theft, Satan, oppressive rulers, snakes, and scorpions."¹⁹

Passing away

For the remainder of the year, Prophet Ilyās عَلَيْهِ السَّلَام traverses jungles and plains. He worships Allah Almighty in solitude in the mountains and wilderness. Prophet Khidr عَلَيْهِ السَّلَام perambulates the rivers and seas, engaged in the worship of his Lord. Both lofty personalities follow the rulings of the divine law brought by the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and will pass away in the end times.²⁰

¹ Al-Quran, part 21, Al-Ankabūt, verse 57; translation from Kanz al-Irfān

² Ittihāf al-Sādat al-Muttaqīn, vol. 14, p. 153

³ Zurqānī 'alā Mawāhib, vol. 7, p. 402

⁴ Mahnama Faizan-e-Madina, Jumādā al-Ākhirah 1440 AH

⁵ Nām Rakhnē Kē Ahkām, p. 131

⁶ Nihāyat Al-Arab fī Funūn al-Adab, vol. 14, p. 10

⁷ Mustadrak, vol. 3, p. 470, hadith 4175

⁸ Sīrat al-Anbiyā', p. 722

⁹ Nihāyat Al-Arab fī Funūn al-Adab, vol. 14, p. 10

¹⁰ Ibid, p. 11

¹¹ Sīrat al-Anbiyā', p. 722

¹² Malfuzāt-i-Ālā Hazrat, p. 505

¹³ Mira'āt al-Manājiḥ, vol. 8, p. 8, selected

¹⁴ Tarikh Ibn 'Asākir, vol. 9, p. 213

¹⁵ Fayḍ al-Qadīr, vol. 3, p. 672, under hadith 4133

¹⁶ Mira'āt al-Manājiḥ, vol. 8, p. 274, summarised

¹⁷ Tafsiṣ Qurtubi, vol. 8, p. 86

¹⁸ Tarikh Ibn 'Asākir, vol. 9, p. 211

¹⁹ Sīrat Ḥalabiyya, vol. 3, p. 212

²⁰ 'Ajā'ib al-Quran, p. 294

THE HISTORY OF MEDINA

Mawlana Muhammad Asif Iqbal Attari Madani

What differentiates one city from another is their select specialities. When it comes to Medina, Allah Almighty bestowed upon it excellences given to no other city on Earth. It stands unique amongst all others. Some of these distinguishing excellences shall be discussed herein.

1) The sanctified earth of Medina has the honour of being that from which the best of creation, the Prophet Muhammad ﷺ was created. Abū Bakr al-Ṣiddīq, the best of people after the prophets; ‘Umar b. al-Khaṭṭāb, and Companions رَضِيَ اللهُ عَنْهُمْ were also created from this earth, as were a host of Ṭābi‘īn. It also bears the honour of being the city in which the Greatest Prophet ﷺ is laid to rest.

The Messenger of Allah ﷺ once passed by a funeral bier placed adjacent to a grave and asked, “Whose grave is this?” The Companions رَضِيَ اللهُ عَنْهُمْ replied, “O Messenger of Allah ﷺ, it is the grave of a Ḥabashī.”

The Prophet ﷺ then said:

لَا إِلَهَ إِلَّا اللَّهُ سَمِعَ مِنْ أَرْضِهِ وَسَّابِهٍ إِلَيَّ تُرْبَتِهِ الَّتِي خُلِقَ مِنْهَا

There is none worthy of worship except Allah! This (Ḥabashī) person has been brought from his earth and his sky to his soil from which he was created.¹

The Companion ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا explained:

يُذَقُّ كُلُّ إِنْسَانٍ فِي التُّرْبَةِ الَّتِي خُلِقَ مِنْهَا

Every person is buried in the soil he was created from.²

2) Medina is the city to which the Prophet ﷺ made hijrah. It is also where he passed away. He says in a hadith:

الْمَدِينَةُ مَهْجَرِي وَمَوْجِعِي فِي الْأَرْضِ

Al-Madinah is where I made hijrah to and my resting place in the earth.³

3) Medina is the favourite place of the Greatest Prophet ﷺ.

لَا يَفْقِضُ النَّبِيُّ إِلَّا فِي أَحَبِّ الْأَمْكِنَةِ إِلَيْهِ

A Prophet does not pass away except in the most beloved of places to him.⁴



4) The earth of Medina will be cleft open first on the Day of Judgement. As per hadith, the Prophet ﷺ will come forth from it first, then Sayyiduna Abū Bakr, followed by Sayyiduna ‘Umar رَضِيَ اللهُ عَنْهُم. The inhabitants of Al-Baqī‘ shall follow, and subsequently the people of Mecca.⁵

When did Medina become inhabited?

According to the research of the scholar Samhūdī رَضِيَ اللهُ عَنْهُ, Medina was first inhabited following the flooding at the time of Sayyiduna Nūḥ عَلَيْهِ السَّلَام. The first nation to reside in it were the عَمَالِيق (Amalekites), the descendants of ‘Amlāq b. Arfakhshad b. Sām b. Nūḥ. They were inspired by Allah Almighty to develop the Arabic language. They were the first to cultivate its land and plant date palm trees in it.⁷

After them, a group of the Banī Isrā’īl took up residence in it.⁸ These were descendants of Sayyiduna Hārūn عَلَيْهِ السَّلَام. Jews then began to reside around it; in Khaybar and other places. Mostly Jewish tribes took up residence on the outskirts of Medina. They also resided towards the north of where Masjid Qubā currently is, as well as in its surroundings.⁹

An individual called ‘Amr b. ‘Āmir departed with his progeny from the land of Sabā (Yemen). His 13 sons took up residence in different cities. From amongst them, Tha‘labah b. ‘Amr preferred the land of Ḥijāz. This individual is the progenitor of the Anṣārī tribes, Aws, and Khazraj. His offspring were numerous. They turned to Medina and took up residence there.¹⁰ The Jewish tribes of Banū Naḍīr and Banū Qurayẓah oppressed them, and later, through their scheming, a historical war was ignited between the Aws and Khazraj that lasted 120 years. By the blessings of the Prophet ﷺ and Islam, Allah Almighty brought this war to a close. This has been mentioned in Surah Āl ‘Imrān, verse 103.¹¹

The names of Medina

If a person, place, or thing has many names, this highlights its importance and virtuosity. One can look at the multiplicity of the beautiful Names of Allah Almighty, the virtuous names of the Prophet ﷺ and the blessed names of the Holy Quran. Likewise, Medina has numerous delightful

names and titles, which total around 100. No other city on the face of the earth has so many appellations. Some are mentioned below:

1. طَابَهُ 2. طَيَّبَهُ 3. طَيَّبَهُ 4. طَابِيَهُ

These names are dear to the Beloved Prophet ﷺ. Their meanings are: pure, cleansed, and fragrant. The Messenger of Allah ﷺ also stated:

إِنَّ اللَّهَ أَمَرَنِي أَنْ أَسْمِيَ الْمَدِينَةَ طَيِّبَةً

Indeed, Allah commanded me to name Madinah “Ṭaybah”.¹²

In another hadith:

إِنَّ اللَّهَ تَعَالَى سَمِيَ الْمَدِينَةَ طَابَةً

Indeed, Allah named Madinah “Ṭābah”.¹³

These names are also mentioned in the Torah.¹⁴

5. اَرْضُ اللَّهِ 6. اَرْضُ الْهَجْرَةِ

These names are mentioned in verse 97 of Surat al-Nisā’.

7. اِيَّانَ

It has been referred to as اِيَّانَ in verse 9 of Surat al-Ḥaṣhr. This city makes evident the rulings of faith and is its fountainhead.¹⁵

8. بَيْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

This name is due to this city’s beautiful ascription to the Greatest Prophet ﷺ.

9. حَبِيبَةٌ and مَحْبُوبَةٌ

These are further beautiful appellations. The Messenger of Allah ﷺ once made dua:

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّبْنَا مَكَّةَ أَوْ أَشَدَّ

O Allah! Make Medina as beloved to us as Mecca, or even more!¹⁶

10. حَرَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

This name has been mentioned in hadith. The Prophet ﷺ stated, حَرَمُ الْمَدِينَةِ حَرَمٌ – “Medina is a sanctuary.”¹⁷

11. حسنه

It is referred to as such due to the perfect inward and outward beauty found in it. Its inward beauty is through the presence of the Prophet ﷺ, the Ahl al-Bayt, and Companions عَلَيْهِمُ السَّلَام. Its outward beauty is displayed by its orchards, springs, wells, lofty mountains, vast plains, domes, and noble resting places found therein.¹⁸

12. خير وخيره

This city brings together the good of the world and Hereafter. A hadith explains:

الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ

*Medina is better for them, if they knew.*¹⁹

Apart from these, al-Madinah al-Munawwarah has many other names, such as:

أكالة القرى، البارة، البحرة، البلاط، الجابرة، دار البرار، دار السنة، دار السلام، ذات الحجر، ذات النخل، سيد البدان، الشافية، طاب، البطيية، ظباب، العاصيه، العذراء، الغراء، غلبه، القاضيه، القاصيه، قبة السلام، قرية الانصار، قلب البيان، الهمته، البياركة، مبيين الحلال والحرام، المحرمه، المحفوظه، المدينة، المختاره، البرزوقه، المقدسه، الناجيه

Each name carries a beautiful meaning. For further details, refer to *Jadhb al-Qulūb* of Shaykh ‘Abd al-Haqq al-Dihlawī رحمه الله عليه and Mufti Faiz Ahmad Uwaysī’s رحمه الله عليه translation of *Mahbūb-i-Madinah*.

(to be continued in the next edition)

¹ Mustadrak, vol. 1, p. 696, hadith 1396

² Muṣannaf ‘Abd al-Razzāq, vol. 3, p. 515, hadith 6531

³ Al-Mu‘jam al-Kabīr, vol. 20, p. 205, hadith 470

⁴ Musnad Abī Ya‘lā, vol. 1, p. 39, hadith 41

⁵ Sunan al-Tirmidhī, vol. 5, p. 388, hadith 3712

⁶ Madīnah al-Rasūl, p. 52

⁷ Wafā’ al-Wafā’, vol. 1, pp. 156-157

⁸ Wafā’ al-Wafā’, vol. 1, p. 157

⁹ Khulāṣat al-Wafā’, vol. 1, p. 523

¹⁰ Wafā’ al-Wafā’, vol. 1, p. 172

¹¹ Khulāṣat al-Wafā’, vol. 1, pp. 576-580

¹² Al-Mu‘jam al-Kabīr, vol. 2, p. 236, hadith 1987

¹³ Saḥīḥ Muslim, p. 550, hadith 3357

¹⁴ Jadhb al-Qulūb, translated, p. 6

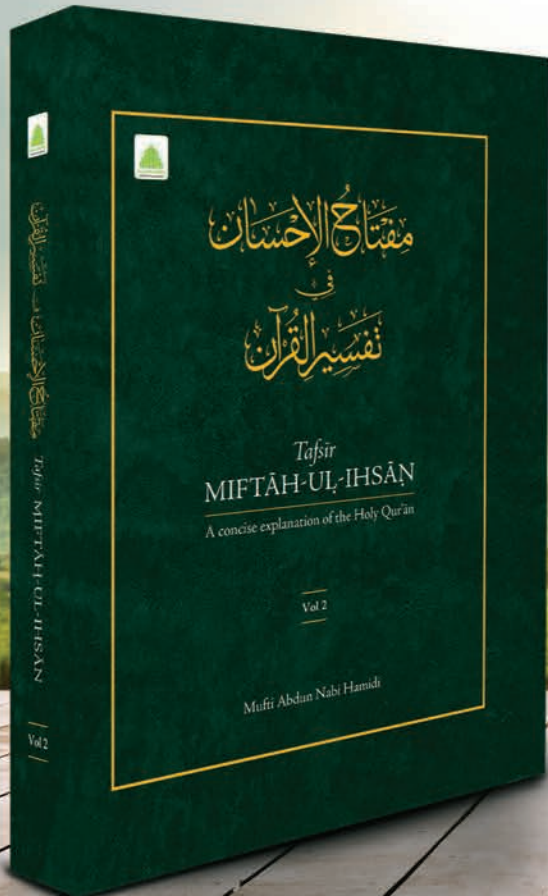
¹⁵ Ibid, p. 8

¹⁶ Saḥīḥ al-Bukhārī, vol. 1, p. 621, hadith 1890

¹⁷ Saḥīḥ Bukhari vol. 1, p. 616, hadith 1870

¹⁸ Jadhb al-Qulūb Translated, p. 9

¹⁹ Saḥīḥ al-Bukhārī, vol. 1, p. 618, hadith 1875



مِفْتَاحُ الْإِحْسَانِ فِي تَفْسِيرِ الْقُرْآنِ

Tafsīr

MIFTĀH-UL-IHSĀN

A concise explanation of the Holy Qur’ān

WHAT SHOULD OUR CHILDREN DO IN THE **SUMMER** HOLIDAYS?

Allah Almighty's creation consists of different types. Amongst them, there are some things that do not need to undergo a particular process to attain perfection, such as the earth and the heavens. On the other hand, there are forms of creation that must undergo a complete process to attain excellence. Human beings belong to this latter category; in order to attain excellence, humans must undergo training (*tarbiyyah*). This begins from childhood and continues until one's final breath. The summer holidays provide an excellent opportunity for parents to enhance their child's development. Below are some points parents can refer to for maximising benefit in the summer holidays.

MAKE A TIMETABLE FOR THE ENTIRE DAY

Use the holidays to make children realise and internalise that every individual has 24 hours in a day. Effective management of this time can bring about success, whilst poor use of this time leads to failure, which can result in shifting blame to others. Having instilled in your child's mind the importance of the 24 hours which a day consists of, make a timetable revolving around their interests which is i) easy to act upon ii) and free of complexities.

TEACH YOUR CHILD HOW TO FOCUS

We know well that tasks require complete focus, and a lack thereof can lead to both failure and harm. Hence, there is a need to educate your child about the importance of focusing. To accomplish this, teach them the following benefits of focusing:

1. It prevents our thoughts from disarray. Continuously practising to focus will help remove anything that causes disorder in our thinking.
2. Solving problems becomes easier.
3. Tasks are completed quicker.

4. The probability of making mistakes is significantly reduced.

Skills are developed and better experiences are gained.

FACILITATE READING CIRCLES

During the summer holidays, also be mindful of looking after your child's mental health. An effective way of doing this is to get your child to form an attachment to books. To achieve this, facilitate for reading circles within your home. One way of doing this would be for



a family member to read out a few pages of a book to the rest of the family throughout various times of the day.

For example, the articles on Quranic exegesis published in previous editions of the *Monthly Faizan e Madinah Magazine* can be read after Fajr prayer. Doing so will create an opportunity daily to read one verse of the Quran with translation, understand it, act upon it, and strengthen one's link with the Quran. If implemented, it will not be long before the day arrives when your child reads the likes of *Tafsīr Shirāṭ al-Jinān*, *Iḥiām al-Qurān* or *Tafsīr Ta'īm al-Qurān*.

A Hadith with its commentary can also be included in this activity. Reading out the article on Hadith from the *Monthly Faizan e Madinah Magazine* will prove very beneficial in this regard. Again, it is not far-fetched to envisage that such a routine will lead to your child reading Hadith-related books such as:

- *Nuzhat al-Qārī* (a commentary of Ṣaḥīḥ al-Bukhārī),
- *Mir'āt al-Manājīḥ* (famous Urdu commentary of Mishkāt al-Maṣābiḥ),
- *Faizān Riyāḍ al-Ṣāliḥīn* (Urdu commentary on the renowned Hadith book: *Riyāḍ al-Ṣāliḥīn*),
- *Maktaba-tul-Madinah's* upcoming publication: a commentary on *Tajrīd al-Bukhārī* called *Ḍiyā' al-Qārī*.

After one prayer, also incorporate reading any of the works authored by the Amir of Ahl al-Sunnah, such as *Laws of Salah*, *Backbiting: a Cancer in our Society*, *Call to Righteousness*, etc. By virtue of the honourable sheikh's written works, countless people have changed for the better. Making the weekly booklet assigned by Dawat e Islami a part of these reading circles will also be beneficial. It is worth noting that the written works of Dawat e Islami often comprise of stories, creating an emotional attachment between the book and readers of all ages. This strategy helps the reader become a better person and do away with wrong. The participation of parents in these reading

circles who take this seriously is instrumental for producing positive results.

ARRANGE FOR PHYSICAL ACTIVITIES

Children today are addicted to devices such as mobile phones and tablets, which adversely impacts both their mental and physical health. Consequently, instead of being active, children are becoming lazy and accustomed to procrastinating. Proof of this can be seen in the oft-heard response, "I will do it later" when instructing a child to carry out a task, which is in stark contrast to the desired response: "I will do so right away."

If you wish to stop your child from developing such bad habits, ensure they are involved in some form of physical activity, helping them to realise the importance of completing tasks in a timely manner. Instil in them the attitude of 'now or never'. Taking part in Dawat e Islami's religious works and encouraging your child to do the same is an excellent way to remain active. These works take place daily, weekly and monthly and are great physical activity.

DISTINGUISH BETWEEN "I DO NOT KNOW HOW TO" AND "I WILL LEARN HOW TO"

Make use of the upcoming holidays to educate your child about what they must learn, why it is important, and the disadvantages of not doing so. Providing your child continuous stimuli to develop skills will help tackle a harmful misconception children have: "I already know everything." Getting your child to realise they do not know everything instils humility. Repeating the mantras, "I will learn" and "I have so much to learn" will boost a child's resolve.

Dear parents, your child is a trust given to you by Allah Almighty. Protecting them and caring for them are part of your duties. Reflecting upon this, take advantage of the upcoming holidays to develop praiseworthy habits and do away with any undesirable ones.

REMEMBERING OUR Pious Predecessors

Dhū al-Ḥijjah is the twelfth month of the Islamic year. Of the honourable Companions عَلَيْهِمُ الرُّضْوَان, saints and scholars رَحِمَهُمُ اللَّهُ who passed away or are commemorated in this month, 94 have been mentioned in the Faizan-e-Madinah Monthly Magazine (editions 1438 AH - 1444). A further 11 are mentioned herein.

Honourable Companions عَلَيْهِمُ الرُّضْوَان

Martyrs of Yawm al-Dār: In Dhū al-Qa‘dah 35 AH, insurgents from Egypt besieged the house of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. This lasted for 40 days. Many Companions were martyred on this occasion, such as Ziyād b. Nu‘aym, ‘Abdullah b. Zam‘ah, ‘Abdullah b. Abī Murrah, and ‘Abdullah Akbar b. Wahb. On 17th or 18th Dhū al-Ḥijjah, the siege ended with the unjust assassination of Sayyiduna Uthmān.¹

1. Sayyidunā Sa‘d b. Mu‘adh al-Anṣārī رَضِيَ اللَّهُ عَنْهُ was the leader of Banu Abd al-Ashhal (Aws). He was very handsome, courageous, and amongst the first in Madinah to accept Islam. He participated

in the battles of Badr, Uḥud and Khandaq. Having sustained an injury in the Battle of Khandaq in Dhū al-Qa‘dah 5 AH, he passed away a month later aged 37 in Dhū al-Ḥijjah 5 AH. The Throne (‘Arsh) shook upon his passing, the doors to the heavens opened, and 70,000 angels also participated in his funeral.²

Noble saints رَحِمَهُمُ اللَّهُ

2. Sayyidunā Bābā Tāj al-Dīn Sarwar Shahīd رَحِمَهُ اللَّهُ عَلَيْهِ was born in 643 AH in Pakpattan. He founded the city Chishtian and made it a centre point of guidance. Many accepted Islam because of his efforts, which ultimately led to non-Muslims martyring him on 4 Dhū al-Ḥijjah. His resting place—a fountainhead of blessings—is located in Purani Chishtian.³
3. Sayyid Shāh Shihāb al-Dīn Nahrah Bukhārī رَحِمَهُ اللَّهُ عَلَيْهِ was born to Sayyid Mawj Daryā Soharwardī in 964 AH. In addition to being an expert in Islamic sciences, he was an accomplished

saint, manifested miracles, and was an esteemed sheikh of the Soharwardi spiritual order. He passed away on 11 Dhū al-Ḥijjah 1041 AH, and his resting place is situated in Islampura, Bhogiwal, Kot Khawaja Saeed, Lahore.⁴

4. Sayyidunā Khawājah Nūr-Allah Tawghīrī رَحْمَةُ اللهِ عَلَيْهِ was a true saint who performed miracles. He was the third custodian of the Tawghiriyyah spiritual order. The sheikh passed away on 15 Dhū al-Ḥijjah 1298 AH and was buried at the spiritual lodge.⁵
5. Sayyid Muhammad Āghā Kābulī رَحْمَةُ اللهِ عَلَيْهِ was a spiritual disciple of Khalifah Sayyid Mīrjān Kābulī and his successor. He was an erudite scholar, an accomplished spiritual guide who exhibited saintly marvels and also a poet. He passed away on 11 Dhū al-Ḥijjah 1299 AH. The sheikh was buried in the vicinity of Sheikh Īshān's resting place in Begampura, Lahore.⁶
6. Sayyid Muhammad Shāh Naqshbandī Amritsari رَحْمَةُ اللهِ عَلَيْهِ was a spiritual disciple of Sheikh Sayyid Ismā'īl Ḥasan Ludhyānwī and served to guide others. He passed away on 9 Dhū al-Ḥijjah 1339 AH and was buried opposite Buddhu Ka Aawa Graveyard near Engineering University, GT Road, Lahore.⁷
7. Khawājah Muhammad 'Umar Dīn Aṣghar Chishtī Ṣābrī رَحْمَةُ اللهِ عَلَيْهِ was a spiritual disciple of Sufi Muhammad Ṣiddīq Chishtī of Kaleke Mandi (Hafizabad) and his successor. He founded Sabri Masjid in Baddomalhi, Narowal and was the sheikh of a spiritual order. He passed away on 28 Dhū al-Ḥijjah 1388 AH and is buried in Araian Cemetery, Hanif Road, Kot Khawajah Saeed, Lahore.⁸

Scholars of Islam رَحْمَةُ اللهِ عَلَيْهِم

8. Sheikh 'Alāu al-Dīn Ibn Jazarī Abū al-Ḥasan 'Alī Qarashī Dimishqī رَحْمَةُ اللهِ عَلَيْهِ was born in either 748 AH or 749 AH and passed away in the year 813 AH in Damascus, Syria. Having benefitted from the Hadith and Fiqh experts of Syria and Arabia, he spent his entire life teaching, producing many students as a result.⁹
 9. Mawlānā Sayyid Fayḍ al-Ḥasan Tanwīr Shāh رَحْمَةُ اللهِ عَلَيْهِ was born in Shamsabad, Attock, in 1345 AH. Subsequent to studying his foundational
- years in his local area, he studied the syllabus at Dār al-'Ulūm Ḥizb al-Aḥnāf, Lahore. Thereafter, he studied his Dawrah al-Hadith at Dār al-'Ulūm Mazhar al-Islām, Bareilly. The sheikh also pledged allegiance to Sheikh Sayyid Bashīr al-Dīn Shāh Qādirī Barelwī and became his spiritual successor. Maulana Sayyid Fayḍ al-Ḥasan was an excellent orator, the founder of Madrasah 'Arabiyyah Fayḍ al-'Ulūm (Faqrwali), and a central figure in the community. The sheikh passed away on 17 Dhū al-Ḥijjah 1405 AH and is buried in Bahawalnagar.¹⁰
 10. Maulana Ghulām Rasūl Naqshbandī رَحْمَةُ اللهِ عَلَيْهِ was born on 2 Dhū al-Ḥijjah 1359 AH in Fattuwalla, Sharaqpur, Sheikhpura. It is also here that he passed away on 10 Dhū al-Ḥijjah 1437 AH. The sheikh was a graduate of Dār al-'Ulūm Ḥizb al-Aḥnāf (Lahore), a sufi, well read, and self-sufficing. For approximately 27 and a half years, he served as the muezzin and deputy imam at Data Sahib's Masjid, Lahore.¹¹
 11. Baba Ji Mawlānā Ḥāfiẓ Meharjān 'Alī Gholrawī رَحْمَةُ اللهِ عَلَيْهِ was a ḥāfiẓ, erudite scholar, sufi, teacher of Dars-e-Nizāmī, prolific teacher, teacher of Arabic in a school, and the founder of Madrasah Qādiriyyah Ghawthiyyah, Minchinabad. He was the brother of the renowned scholar 'Allāmah Ghulam Mehar Ali Chishtiyanī. The sheikh was born in 1378 AH and passed away on 12 Dhū al-Ḥijjah 1440 AH. His resting place is located in Kabutri Banurah Wala Cemetery near Minchinabad Road, Bahawalnagar.¹²

¹ Al-Iṣābah fī Tamyīz al-Ṣaḥābah, vol. 2, p. 486, vol. 4, pp. 83, 195, 225, 379; al-Bidāyah wa al-Nihāyah, vol. 5, pp. 254-280

² Ṭabaqāt Ibn Sa'd, vol. 3, pp.320-332; Ma'rifat al-Ṣaḥābah fī Tamyīz al-Ṣaḥābah, vol. 3 p. 70

³ Tāj al-'Ārifīn, pp. 41, 48, 51, 72, 103

⁴ Ṭahqīqāt-e-Chishtī, pp. 227-230

⁵ Tadhkirah Mashaik Tawghīrah Sharīf, pp. 356-359

⁶ Tadhkirah Khanwādah Hazrat Īshan, pp. 332-337

⁷ Madīnat Al-Awliyā', pp. 448, 449

⁸ Encyclopaedia Awliya-e-Kirām, vol. 3, pp. 582-585

⁹ Al-Ḍaw' al-Lāmi' li Ahl al-Qarn al-Tāsi', vol. 5, p. 157, number 543

¹⁰ Al-Tanwīr, pp. 7, 16, 19, 24, 27, 32

¹¹ Zilah Bahawalnagar Ka Ta'aruf wa Asfār, p. 25

¹² Zila Bahawalnagar Ka Ta'aruf wa Asfār, p. 47

LIGHT-GIVING DEEDS

(part 2)

Mawlana Muhammad Nawaz Attari Madani

The beloved Prophet ﷺ stated:

“[On the Day of Judgement] Allah will grant the believers light according to their deeds. From them will be those that are granted light like a great mountain that will run in front of them. Others from them will be granted less light than them. Some from them will be granted light like a date-palm tree in their right hand. Others from them will be granted less than that. Amongst them will be an individual who will be given light upon his big toe. At times it will illuminate, and at times it will not. When it illuminates, he will put his foot forward and walk, and when it will not, he will stand still.”

He ﷺ also stated in this narration:

They will cross [the Bridge of *Ṣirāt*] according to their light. From them will be those who pass like the blinking of an eye. Others from them will cross like lightning. Some from amongst them will pass like a cloud. Others from them will traverse like the swooping of comets. Some from them will pass like the wind. Others from them will cross like the galloping of a horse. Some of them will traverse like a person running. Even the one who is given light on his big toe will crawl on his face, hands and feet. One of his legs will fall and the other will cling, and the fire will surround his sides. He will continue like that until he attains salvation.¹

O devotees of the Messenger of Allah! In order to attain illumination on the Day of Judgement, act upon the pious deeds mentioned below with the intention of gaining reward.

Ten Prophetic ﷺ statements:

1. LIGHT FOR EVERY STONE

Stoning the pillars [in Mina representing Satan] will be light for you on the Day of Judgement.²



2. LIGHT FOR EVERY HAIR

For every hair that falls when the Hajj pilgrim shaves his head, there will be a light for him on the Day of Judgement.³

May Allah Almighty grant every Prophetic devotee the honour of performing of Hajj repeatedly and the ability to act on the two preceding pious deeds with the intention of reward.



3. LIGHT UPON LIMBS DUE TO ABLUTION

“Indeed, my ummah will be called on the Day of Judgement, and their faces, hands and feet will be white and radiant from the effects of ablution. So, whoever from you can increase his radiance, he should do so.”⁴

Elaborating on this hadith, the reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رحمه الله عليه writes:

Meaning, due to the light of ablution, the faces, hands and feet of the ummah will be illuminated on the Day of Judgement. Therefore, whichever of you can do so, he should increase this light, i.e. he should wash somewhat beyond the edges of the face stipulated by the shariah, and he should wash halfway up to the upper arm and wash his feet up to mid-shin.⁵



4. LIGHT FOR REMOVING DIFFICULTY FROM A MUSLIM

Whoever removes a difficulty from a believer, Allah Almighty will grant him two branches of light upon the Ṣirāṭ through which so much of creation will be illuminated that none can enumerate except Allah Almighty.⁶

Dear readers, whoever removes the anxiety of someone in this world, Allah Almighty will remove one of his anxieties on the Day of Judgement. Allah Almighty will grant salvation from the anxieties of the Day of Judgement to i) the one who grants further respite to an anxious, poor, debtor, and ii) the one who reduces the debt of a debtor. Furthermore, Allah Almighty will grant the one who pardons a debt a place in the shade of His ‘Arsh.⁷

5. LIGHT FOR EVERY TURN OF THE ‘IMĀMAH

For every turn of the ‘imāmah that a Muslim ties around his head, he will be granted a light on the Day of Judgement.⁸

O devotees of the Messenger of Allah! Two units offered wearing an ‘imāmah are better than 70 offered without it.⁹ The prayer offered wearing an ‘imāmah is equal to 10,000 virtuous deeds.¹⁰ The chest is expanded by wearing the ‘imāmah and forbearance is attained.¹¹ ‘Imāmahs are not only the crowns of the Arabs, but they are also the crowns of all Muslims. Therefore, we should all consider tying the ‘imāmah as an honour and always tie one.¹²



6. LIGHT DUE TO GROWING OLD WITHIN ISLAM

The person who becomes white-haired in Islam, it will be light for him on the Day of Judgement.¹³ Meaning, a white-bearded Muslim will have light on the Day of Judgement because his white beard will be refulgent or will be a cause of light. On that Day, none other than Sayyidunā Ibrāhīm عليه السلام will have a beard, but a white beard will be a cause of light.¹⁴

7. LIGHT DUE TO GROWING OLD IN THE WAY OF ALLAH ALMIGHTY

The one who becomes white haired in Allah's way, it will be light for him on the Day of Judgement.¹⁵ Sayyidunā 'Alī, Sayyidunā Salamah b. Akwa', Sayyidunā Ubayy b. Ka'b and many other noble Companions عَلَيْهِمُ الرِّضْوَان never used dye; they kept their beard and head hair white. They would say that a white beard is light and a cause for increase in rank.¹⁶



8. LIGHT UPON RECITING ṢALAWĀT

Beautify your gatherings through reciting ṣalāt upon me because indeed, your recitation of ṣalāt upon me will be light for you on the Day of Judgement.¹⁷

9. LIGHT FOR WHOEVER RECITES 100 SALAWĀT

Whoever recites 100 ṣalawāt upon me on Friday will come on the Day of Judgement with such a light that if it were divided amongst all creation, it would suffice them.¹⁸



10. LIGHT FOR THE ONE WHO RECITES ṢALAWĀT

Reciting ṣalāt upon me will be light on the Day of Judgement at the time of darkness on the Ṣirāt¹⁹

O devotees of the Messenger of Allah! By reciting ṣalawāt, one acts upon the command of Allah Almighty, accumulates righteous deeds, mercies descend upon him, his sins are forgiven, and his station is raised. It will be a cause of attaining the intercession of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement, as well as steadiness and safe passageway across the Ṣirāt. Ṣalawāt extinguishes sins quicker than water extinguishes fire and is a cause of attaining the distinction of having one's name and one's father's name being presented before the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, continue to recite ṣalawāt upon him in abundance.

May Allah Almighty grant us the ability to perform all of these pious deeds and reward us with light on the Day of Judgement.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Mu'jam al-Kabīr, vol. 9, p. 358, hadith 9,763 selected

² Majma' al-Zawā'id, vol. 3, p. 575, hadith 5,588

³ Ṣaḥīḥ Ibn Ḥabbān, vol. 3, p. 181, hadith 1,884

⁴ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 71, hadith 136; Nuzhat al-Qārī, vol. 1, p. 501

⁵ Fatawa Ridawīyyah, vol. 1, p. 848

⁶ Al-Mu'jam al-Awsaṭ, vol. 3, p. 254, hadith 4,504

⁷ Sunan al-Tirmidhī, vol. 3, pp. 52-373, hadith 1310-1937

⁸ Kanz al-Ummāl, vol. 8, p. 132, hadith 41,126

⁹ Al-Jāmi' al-Ṣaghīr, p. 273, hadith 4,468

¹⁰ Firdaws al-Akḥbār, vol. 2, p. 31, hadith 3,621

¹¹ Fayḍ al-Qadir, vol. 1, p. 709, hadith 1,142

¹² A'mama kay Fazail, p. 81

¹³ Sunan al-Tirmidhī, vol. 3, p. 237, hadith 1,640

¹⁴ Mir'āt al-Manājīḥ, vol. 6, p. 169

¹⁵ Sunan al-Tirmidhī, vol. 3, p. 237, hadith 1,641

¹⁶ Mir'āt al-Manājīḥ, vol. 6, p. 169

¹⁷ Al-Jāmi' al-Ṣaghīr, p. 280, hadith 4,580

¹⁸ Hilyat al-Awliya', vol. 8, p. 49, hadith 11,341

¹⁹ Afḍal al-Ṣalawāt, 'alā Sayyid al-Sādāt, p. 27

Owais Yameen Attari Madani

SAYYIDUNĀ MISWAR B.

MAKHARAMAH

Dear readers, Sayyidunā Miswar b. Makhramah رَضِيَ اللهُ عَنْهُ is amongst those who were blessed with being a Companion at a young age. He was the son of Sayyidunā Makhramah رَضِيَ اللهُ عَنْهُ and the nephew of Sayyidunā ‘Abd al-Raḥmān b. ‘Awf رَضِيَ اللهُ عَنْهُ. Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ was born in 2 AH in Makkah al-Mukarramah, and in 8 AH at just 6 years of age, he emigrated with his father to Madinah al-Munawwarah. He was also present during the Conquest of Makkah.¹

The Prophet ﷺ sprinkled water on his face

Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ mentioned a memorable account from his childhood. He stated that on one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was performing wudu and he رَضِيَ اللهُ عَنْهُ was stood behind him. Meanwhile, a Jew walked by. The previous heavenly scriptures spoke about the qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and so the Jews would search for those qualities in the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hence, the Jew said to Sayyidunā Miswar, “Move the clothing from your Prophet’s back.” So, he moved forward and moved the cloth, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sprinkled water on his face.²

The Prophet ﷺ gave him a tray of dates

Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ said, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once gave me a tray of dates to eat.”³

Visting the noble Prophet ﷺ with his father

Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ mentioned the following:

My father said to me, “Son, I have heard

that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has received some cloaks which he is distributing, so take me to him.”

Therefore, we went to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he was in his home at that time. My father said to me, “Son, call the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for me.”

This weighed heavily upon me, so I said, “Should I call the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for you?”

My father replied, “Son, he is not a tyrant.”

So, I called the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he came out. He was holding a silk garment which had gold buttons. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O Makhramah, we had hidden this for you,” and then gave it to my father.⁴

Narration of hadith

Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ narrated 22 hadith.⁵

His passing

At the time of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departure from the world, Sayyidunā Miswar رَضِيَ اللهُ عَنْهُ was 8 years old. In Rabi al-Awwal 64 AH, he gained martyrdom aged 62 years in Makkah al-Mukarramah.⁶

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

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Mu‘jam al-Kabir, vol. 20, p. 6; al-Isti‘ab fi Ma‘rifah al-Ash‘hab, vol. 3, p. 455

² Musnad Ahmad, vol. 6, p. 487, hadith 18,930

³ Mustadrak li al-Hakim, vol. 4, p. 671, hadith 6,284

⁴ Sahih al-Bukhari, vol. 4, p. 67, hadith 5,862

⁵ Tahdhib al-Asma’ wa al-Lughāt, vol. 2, p. 94

⁶ Al-Mu‘jam al-Kabir, vol. 20, p. 6

The Miraculous Voice

Dear children, when we read about or listen to the miracles of the beloved Prophet ﷺ, we not only strengthen our faith and experience spiritual enjoyment and tranquillity, but we also learn beautiful aspects of the religion through them. Let us listen to a miracle about the blessed voice of the Prophet ﷺ. Sayyidunā Barā' r.ḥ.ḥ. 'رضي الله عنه' relates:

The Prophet ﷺ delivered a sermon to us whereby his voice reached the womenfolk in their homes. He said at the top of his voice, "O those who have verbally accepted faith but do not have sincere faith in their hearts, do not backbite the Muslims and do not seek out their faults. For indeed, whoever pursues the fault of his brother, Allah Almighty will expose his fault, and whoever's fault Allah Almighty unveils, He humiliates him in his very own home."¹

Dear children, it was a miracle of our Prophet ﷺ that his voice travelled a distance a normal human's voice cannot without technology. Once, on a Friday whilst on the pulpit, he addressed the people saying, "Sit down." So, Sayyidunā 'Abdullāh b. Rawāḥah r.ḥ.ḥ. 'رضي الله عنه' heard him in [the

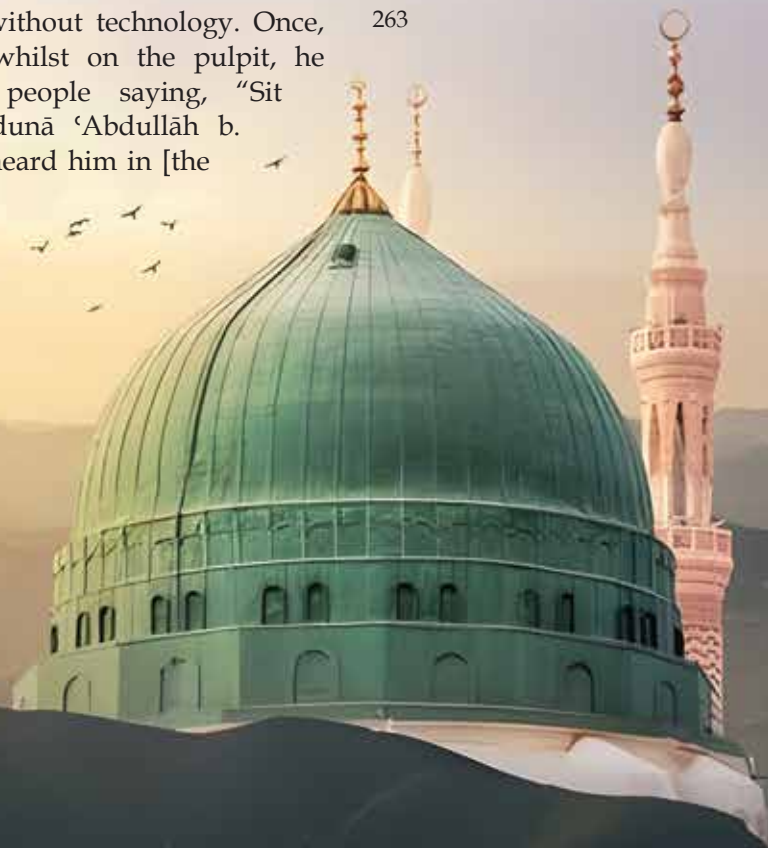
locality of] Banī Ghanm and sat down at once.²

Here, we learn a number of things:

- Allah Almighty has granted His special people extraordinary capabilities.
- Backbiting one's Muslim brother and searching out his errors are bad deeds, which are forbidden.
- One should continually try to rectify other Muslims with good intentions and sincerity.
- One method of rectifying an individual is to address people collectively, rather than singling him out amongst them and thus revealing him.
- It is very helpful to mention the benefits of an act to people when encouraging them to do it. Likewise, it is beneficial to point out the harms of an action when stopping people from doing it.

¹ Dalā'il al-Nubuwwah li Abi Nu'aym, vol. 2, p. 262

² Dalā'il al-Nubuwwah li Abi Nu'aym, vol. 2, p. 263



Major Events Of DHŪ AL-HIJJAH

4 Dhū al-Ḥijjah 1401 AH

The spiritual representative of Imām Aḥmad Razā Khan, Mawlānā Ḍiyā' al-Dīn Aḥmad al-Madanī رَحْمَةُ اللهِ عَلَيْهِ passed away on this day.

To learn more, read the Dhū al-Ḥijjah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah, and the booklet *Sayyidī Qutb-e-Madinah*.

7 Dhū al-Ḥijjah 1114 AH

Passing away of the *Tābiʿī*, Imām Muhammad Bāqir رَحْمَةُ اللهِ عَلَيْهِ.

To learn more, read the Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah and the booklet *Blessings of Imām Bāqir*.

14 Dhū al-Ḥijjah 1370 AH

The father of Mawlana Ilyas Attar al-Qadiri, Haji ʿAbd al-Raḥmān al-Qādiri رَحْمَةُ اللهِ عَلَيْهِ passed away on this day.

To learn more, read the Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah and the book *Introduction to Ameer e Ahlesunnat*.



18 Dhū al-Ḥijjah 35 AH

This date marks the martyrdom of Islam's third Caliph, Sayyidunā 'Uthmān b. 'Affān رَضِيَ اللهُ عَنْهُ.

To learn more, read the Dhū al-Ḥijjah 1438 - 1444 AH editions of Monthly Magazine Faizan-e-Madinah and the booklet *Miraculous Wonders of Usman-e-Ghani*.

18 Dhū al-Ḥijjah 1296 AH

The spiritual guide of Imām Aḥmad Razā Khān, Mawlānā Shāh Āle-Rasūl al-Māriḥrawī رَضِيَ اللهُ عَنْهُ passed away on this day.

To learn more, read the Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah and page 116 of the book *Sharḥ Shajarah Qādiriyah Razawiyah*.

19 Dhū al-Ḥijjah 1368 AH

The spiritual representative of Imām Aḥmad Razā Khān, Mawlānā Sayyid Muhammad Na'im al-Dīn al-Murādābādī رَضِيَ اللهُ عَنْهُ passed away on this day.

To learn more, read the Dhū al-Ḥijjah 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah, and the booklet "*Tazkirah-e-Sadr-ul-Afazil*".

20, 21, 22 Dhū al-Ḥijjah

The death-day anniversary (*urs*) of Sayyid 'Abdullāh Shāh Ghāzī al-Ḥasanī رَضِيَ اللهُ عَنْهُ is commemorated on these dates.

To learn more, read the Dhū al-Ḥijjah 1438 AH edition of Monthly Magazine Faizan-e-Madinah.

Dhū al-Ḥijjah 6 AH

Passing away of Sayyidah Umm Rūmān رَضِيَ اللهُ عَنْهَا.

To learn more, read the Dhū al-Ḥijjah 1439 and 1440 AH editions of Monthly Magazine Faizan-e-Madinah.

Dhū al-Ḥijjah 10 AH

The Farewell Pilgrimage: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the obligatory Hajj with more than 100,000 Companions.

To learn more, read pages 526 to 533 of the book *Seerat-e-Mustafa*.

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

أَمِينٌ بِجَاوِخَاتِهِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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WORD SEARCH

The last month of the Islamic year is Dhū al-Ḥijjah. There are many hadith which explain the virtues of this month. Hajj is the fifth pillar of Islam, and it is performed during this month. The beloved Prophet ﷺ said, "There are no days more beloved to Allah that He be worshipped in them than the first ten days of Dhū al-Ḥijjah."¹ The blessed day of ‘Arafah occurs on the 9th of Dhū al-Ḥijjah. The beloved Prophet ﷺ said, "There is no day in which Allah sets free more souls from the fire of Hell than on the day of ‘Arafah."²

All Muslims should spend this month seeking forgiveness, repenting and praising Allah Almighty.

Dear children! Find the following five words related to this month. They can be formed from top to bottom and right to left, like the way the word Hajj is highlighted in the table.

HAJJ

ARAFAH

MUZDALIFAH

ISTIGHFAR

TASBIH

I	K	A	X	A	F	R	G	A	D	T
T	J	Z	H	R	A	J	B	R	T	A
M	U	Z	D	A	L	I	F	A	H	S
D	D	U	A	F	H	D	S	F	K	B
F	A	O	H	A	J	F	F	A	A	I
T	L	M	V	H	A	J	J	H	X	H
I	S	T	I	G	H	F	A	R	N	N

¹ Sunan al-Tirmidhī, vol. 2, p. 191, Hadith 758

² Ṣaḥīḥ Muslim, p. 540, Hadith 3288

Virtues of the first 10 days of Dhul-Hijjah

Dhul-Hijja-til-Haraam is the month of mercy, blessings and virtues. The reward for worship is increased many times during the first ten days of this month. We have been persuaded to perform righteous deeds during these days in blessed Ahadees. The Beloved Rasool ﷺ has said: Amongst the days on which the worship of Allah Almighty is performed, there are no days more beloved to Allah Almighty than the ten days of Dhul-Hijjah; the Sawm (fasting) of every day out of these days (excluding 10 Dhul-Hijjah) is equal to the Siyam of one year and the Qiyam (standing in prayers) of every night is equal to the Qiyam of Layla-tul-Qadr. (Sunan-ut-Tirmizi, vol. 2, pp. 192, Hadees 758)

Few virtuous acts, which are performed during this blessed month, are being mentioned below, we can earn abundant rewards by acting upon them:

1. Observe Sawm on the day of 'Arafah

If possible, observe Sawm on the day of 'Arafah (9th Dhul-Hijjah) as by observing Sawm on this day gets the sins forgiven. The Beloved Rasool ﷺ has said: I expect from Allah Almighty that Sawm (fasting) on the day of 'Arafah may remove the sins of the preceding and the coming year (1 year before and 1 year after). (Sahih Muslim, pp. 454, Hadees 2746)

2. Perform worship on Eid-ul-Adha night

Many people spend the nights of Eids playing sports and doing frolics though there are glad tidings of reward for performing worship during these nights. The Beloved Rasool ﷺ has said: Allah Almighty opens the door of goodness during four nights; one of them is also the night of Eid-ul-Adha. (Durr-e-Mansoor, vol. 7, pp. 402; summarized)

It is stated in another narration: There are five such nights in which Du'a is not rejected; one of them is the night of Eid-ul-Adha. (Shu'ab-ul-Iman, vol. 3, pp. 342, Hadees 3713; summarized)

In Ghunya-tul-Talibeen, it is stated: There are five such nights throughout the year which if someone testifies and spends them in worshipping with the intention to earn reward, Allah Almighty will make him enter Paradise. These nights include the nights of Eid-ul-Fitr and Eid-ul-Adha; one should worship during these nights and should not observe Sawm during its days (as observing Sawm on both Eids is not permissible). (Ghunya-tul-Talibeen, vol. 1, pp. 327; summarized)



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