

Islamic Magazine

Faizan e Madinah

VOL. 7 - EDITION 7

TRANSLATED BY
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Islamic Magazine
**FAIZAN E-
MADINAH**
Vol. 7 - Edition 7

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Translated into English by
Translation Department
(Dawat-e-Islami)

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This is the English translation of the Urdu magazine 'Faizan-e-Madinah'. Some amendments have been made. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning Sawab (reward).

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Remembering Prophet Ibrāhīm عليه السلام

(Part:02)

Mufti Muhammad Qasim Attari

Encountering difficulties when propagating the Truth

When calling people to believe in Allah Almighty's oneness and during his endeavours to destroy polytheism, Prophet Ibrāhīm عليه السلام once destroyed a series of idols. To highlight the helplessness of these statues, he عليه السلام then said to his nation, "Ask these idols who did this to them." Instead of amending their ways, the nation instead decided to try and burn the Prophet in fire.

Ibrāhīm عليه السلام remained steadfast and Allah Almighty protected him.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعَلِينَ ﴿٣٨﴾ قُلْنَا يَبْرَأ كُنْ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٣٩﴾

They said, "Burn him and help your gods, if you are going to take action." We said, "O fire! Become cool and safe for Ibrāhīm."

He then left his homeland and people for the sake of Allah Almighty. The noble Quran also describes what he said at that time:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٤٠﴾

And he said, "Indeed I am going to my Lord, so He will guide me."

His love for Allah Almighty

His indescribable love for Allah Almighty is a prominent facet of his sacred life. The greatest evidence of love is to sacrifice everything for one's beloved, and this illustrious Prophet عليه السلام provided practical example of this by presenting his very life for sacrifice.

The noble Quran states:

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعَلِينَ ﴿٣٨﴾ قُلْنَا يَبْرَأ كُنْ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٣٩﴾



They said, "Burn him and help your gods, if you are going to take action." We said, "O fire! Become cool and safe for Ibrāhīm."³

He was even prepared to sacrifice his darling son in the way of Allah Almighty.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰمُنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ
اللَّهُ مِنَ الصَّابِرِينَ ﴿١١٢﴾

When he reached the age of striving in his company, he said, "O my son! I have seen in a dream that I am sacrificing you, so consider; what is your opinion?" He said, "O my father! Do what you have been commanded to do. If Allah wills, you shall soon find me to be among the patient."⁴

Acting upon the command of Allah Almighty and out of love for Him, he then left his children in the wilderness.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحْرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ
تَهْوَىٰ إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١١٣﴾

O Lord of ours! I have made some of my progeny settle in a barren valley near Your Sacred House, O our Lord, that they establish the prayer, so make the hearts of the people inclined to them and grant them sustenance of fruits that they may be grateful.⁵

He devoted his entire life to loving Allah Almighty, becoming an example of this verse:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١٤﴾

Say, "Indeed, my prayer, and my sacrifices, and my living, and my dying are all for Allah alone; Lord of all the worlds."⁶

Another of his statements is included in the noble Quran:

وَالَّذِي أَوْفَّقَنِي لَأَرْجُوَ إِلَّا اللَّهَ ۗ وَرَبِّيَ أَحْسَنُ مِمَّا يَشْكُرُونَ ﴿١١٥﴾

and Who, I hope, will forgive my sins on the Day of Judgement.⁷

This verse teaches us that having hope in Allah

Almighty and seeking to please Him are signs of love for Him.

Successful in his tests

Prophet Ibrāhīm عَلَيْهِ السَّلَام was successful in every test he faced, such that Allah Almighty announced his triumphs in the noble Quran:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَّهَنَ ۗ

And remember when his Lord tested Ibrāhīm through some words, so he fulfilled them.⁸

وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿١١٦﴾

and Ibrāhīm who fulfilled "all obligations"?

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١١٧﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ
﴿١١٨﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَبُكَ نَجْرِي الْمُحْسِنِينَ ﴿١١٩﴾ إِنَّ
هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ﴿١٢٠﴾ وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٢١﴾ وَ
تَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٢﴾ سَلَّمَ عَلَيْنَا عَلَىٰ إِبْرَاهِيمَ ﴿١٢٣﴾ كَذَلِكَ
نَجْرِي الْمُحْسِنِينَ ﴿١٢٤﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٥﴾

So, when both submitted and he (Ibrāhīm) laid him (his son) down upon his forehead. And We called out to him, "O Ibrāhīm! You have certainly fulfilled the dream; thus We reward the virtuous." Indeed, this was a clear trial. And We ransomed him with a great sacrifice. And We maintained his praise among the later generations. Peace be upon Ibrāhīm. Thus, We recompense the virtuous. He is from Our people who have the highest level of perfect faith.¹⁰

Thankfulness

Allah Almighty explains the thankful nature of this esteemed Prophet عَلَيْهِ السَّلَام by declaring:

شَاكِرًا لِأَنْعَامِهِ ۗ

Grateful for His Favours.¹¹

Forbearance and compassion for Allah Almighty's creation

His patience is evident through all the trials he faced, whilst his compassion can be seen when he repeatedly asked for a delay in the nation of Lūt's punishment arriving. The noble Quran attests to this:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿١٢﴾

Indeed, Ibrāhīm is forbearing, very tender-hearted, and one who returns to Allah.¹²

Returning to Allah Almighty

Returning to Allah Almighty in every matter again and again, and continuously expressing humility and supplicating to Him; these are traits of those beloved to Allah Almighty. The prayers of Prophet Ibrāhīm عَلَيْهِ السَّلَام in the noble Quran prove this.

He once said regarding Allah Almighty:

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿١٣﴾

and Who, I hope, will forgive my sins on the Day of Judgement.¹³

He described Allah Almighty's favours as such:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿١٤﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿١٥﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿١٦﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿١٧﴾

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;¹⁴

He also left everything in this world and turned to Allah Almighty:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٨﴾

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

He also said:

إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدُهُدِينِ ﴿١٩﴾

Indeed, I am going to my Lord, so He will guide me.¹⁶

We have only read certain aspects of his blessed life, such as his complete faith, courage, strength, patience, gratefulness and compassion. It is necessary for us to adopt these characteristics, as his blessed life

contains excellent advice and guidance.

Allah Almighty states regarding the beauty of Prophet Ibrāhīm's عَلَيْهِ السَّلَام life:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ﴿٢٠﴾

Indeed, you had an exceptional example in Ibrāhīm and his companions.¹⁷

It is essential for us to enlighten our hearts by adopting these attributes, such as love for Allah Almighty, compassion towards creation, returning to Allah Almighty, patience when faced with difficulty, seeking to please Allah Almighty, and perfecting our faith. May Allah Almighty grant us the blessings of this renowned Prophet عَلَيْهِ السَّلَام. آمِينَ.

¹ Al-Quran, part 17, Al-Anbiyā', verses 68-69; translation from Kanz al-'Irfān

² Ibid, part 23, Al-Şaffāt, verse 99

³ Al-Quran, part 17, Al-Anbiyā', verses 68-69; translation from Kanz al-'Irfān

⁴ Ibid, part 23, Şaffāt, verse 102

⁵ Ibid, part 13, İbrāhīm, verse 37

⁶ Ibid, part 8, Al-An'ām, verse 162

⁷ Ibid, part 9, Al-Shu'arā', verse 82

⁸ Al-Quran, part 1, Al-Baqarah, verse 124; translation from Kanz al-'Irfān

⁹ Ibid, part 27, Al-Najm, verse 37

¹⁰ Ibid, part 23, Şaffāt, verses 103-111

¹¹ Ibid, part 14, Al-Naḥl, verse 121

¹² Ibid, part 12, Hūd, verse 75

¹³ Al-Quran, part 19, Al-Shu'arā', verse 82 translation from Kanz al-'Irfān

¹⁴ Ibid, part 19, Al-Shu'arā', verses 78-81

¹⁵ Ibid, part 7, Al-An'ām, verse 79

¹⁶ Ibid, part 23, Şaffāt, verse 99

¹⁷ Ibid, part 28, Al-Mumtahinah, verse 4,

DAR AL-IFTA

AHL AL-SUNNAH

Mufti Muhammad Qasim Attari

1. What is the ruling of making a card payment when online shopping?

Question: What do the scholars of Islam say regarding the following. When ordering products online from various companies, payment is taken first, and goods are then delivered to the customer in the next couple of days. Is it permissible to make a card payment before the customer receives the items?

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

Answer: In the scenario described by the questioner, it is permissible to make the card payment beforehand. There is no harm in this, because when the product's features, appearance, price, quantity etc. are known, and all the conditions of a business transaction are fulfilled, the transaction is not nullified if the customer does not take possession of the product. For the transaction to be valid, it is not necessary for the customer to take possession of the item. Instead, the contract is established simply through an offer and acceptance, or a process called bay' Taati تعاطى. It is not permissible for

the customer to sell this movable item if he does not have possession of it.

Keep in mind that this is not bay' salam, but a general transaction. The latter requires the product to be present (which is the case in this scenario), then payment is made before the customer takes possession of the goods. This does not oppose the conditions of a general transaction. Similarly, it is not necessary to immediately take possession of the money paid, whereas the situation in bay' salam is very different. This business contract has specific conditions, details of which can be found in Bahār-i-Shari'at's 11th part. One condition is to give the money to the seller immediately, after which the customer takes possession of the product. In bay' salam, the goods are not present when the contract is made.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Giving water to people on the 9th and 10th of Muḥarram

Question: What do the scholars of Islam say regarding the following. A man from my village claimed it is impermissible to give water to people on the 9th and 10th of Muḥarram. Please clarify this issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: Giving water to Muslims on the 9th or 10th of Muḥarram, to please Allah Almighty and for conveying reward to the martyrs of Karbala; this is permissible and a rewardable action. Many Hadith inform us of how giving water is the greatest charity and a means of forgiveness.

It is reported in Sunan Abī Dāwūd:

عن سعد بن عبادَةَ قال: يا رسول الله، إن امرؤ سعد ماتت، فأى الصدقة أفضل؟ قال: الماء، قال: فحفر بئراً، وقال: هذا لأم سعد

Sa'd b. 'Ubādah رَضِيَ اللَّهُ عَنْهُ reports of how he said, "O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother Umm Sa'd رَضِيَ اللَّهُ عَنْهَا passed away. What is the best charity I can give on her behalf?" He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied by saying, "Water", after which he رَضِيَ اللَّهُ عَنْهُ dug a well and declared, "This is for the mother of Sa'd."¹

Commentary on this Hadith can be found in Mir'āt al-Manājih, "Some people set up water stalls, and Muslims usually place a glass of water amongst other things when reciting Fātiḥah. These practices find their origin in this blessed Hadith, as giving water is the best charity."²

In another Hadith:

حدثنا انس بن مالك قال: قال رسول الله صلى الله عليه وسلم: إذا كثرت ذنوبك فاسق الماء على الماء تتناثر كما يتناثر الورق من الشجر في الريح العاصف

Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ reports, "The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When your sins become many, give plentiful water to people. Your sins will fall away like the leaves of a tree in the wind.'"³

An intention to convey reward to the deceased should be made when setting up a water stall. It is written in Fatāwā Riḍāwīyah:

Make intention to convey reward to the deceased and do not be ostentatious. There is no doubt in its lawfulness (i.e. in giving water). Make sweet drinks and say, "O Allah Almighty! I give this drink to others to convey comfort to the soul of Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, so convey this reward to him." Fātiḥah and

other litanies can be recited along with this. These drinks should then be given to Muslims.⁴

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. PRP therapy for hair restoration

Question: What do the scholars of Islam say about this issue: is PRP (platelet-rich plasma) therapy for hair restoration permissible? Blood is taken from the body and plasma is separated from it. The plasma then is injected into the scalp to stimulate hair growth and prevent hair loss.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: Medical treatment with human blood is not permissible. Once blood is separated from the body, it is a major impurity and haraam. It is unlawful to use something haraam and impure for treatment, and Allah Almighty has not placed a cure in such things. Likewise, it is impermissible to use human body parts for treatment, as Allah Almighty made humans a noble and respected creation. Using a human's body parts for treatment opposes this honour, even if these parts are from the patient himself.

If no alternative treatment is possible, and this is affirmed by a doctor who is not a *fāsiq mu'lin*, this form of treatment would then be permitted. This is not the case in the scenario of the questioner, as there are many other permissible ways of treating hair loss. As a result, PRP therapy will never be lawful.

A specific part of blood is utilised in PRP, and it does not change the formers nature. There are three components of blood: red blood cells, white blood cells, and plasma. Through centrifugation, the red and white blood cells fall to the bottom due to their higher density, and plasma moves to the top. It is then extracted and used as medicine.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sunan Abī Dāwūd, vol. 2, p. 130

² Mir'āt al-Manājih, vol. 3, p. 138

³ Tarikh Baghdād, vol. 6, p. 403

⁴ Fatāwā Riḍāwīyah, vol. 9, p. 601

THE MESSENGER OF ALLAH'S ﷺ CONDUCT TOWARDS THOSE WHO SERVED HIM

(2ND AND FINAL PART)

(Mawlana Nasir Jamal Attari Madani)

...continued

(3) It is common for people in our society to adopt a harsh attitude towards domestic helpers, such that these poor people consider themselves lucky if they can escape and go somewhere far. The beloved Prophet ﷺ treated those who served him in such a good manner that they considered it an honour to draw closer to him and sacrifice their life for him. An example can be seen in the form of Sayyidunā Zayd b. Ḥārithah رَضِيَ اللهُ عَنْهُ. At the age of eight, he was captured by the enemies and sold at the market, where he was purchased by Sayyidunā Ḥakīm b. Ḥizām رَضِيَ اللهُ عَنْهُ, who then gifted him to his paternal aunt: Sayyidatunā Khadijah al-Kubrā رَضِيَ اللهُ عَنْهَا.

After Sayyidatunā Khadijah al-Kubrā رَضِيَ اللهُ عَنْهَا married the Greatest Prophet ﷺ, she appointed Sayyidunā Zayd رَضِيَ اللهُ عَنْهُ to serve the Holy Prophet ﷺ. When Sayyidunā Jabalah b. Ḥāritha رَضِيَ اللهُ عَنْهُ came to know that his younger brother is a servant in the Prophetic court, he came to take him and said, "O Messenger of Allah ﷺ, send my brother Zayd with me!"

The Greatest and Final Prophet ﷺ replied, "He is here. If he wishes to go with you, I will not stop him."

Hearing this, Sayyidunā Zayd رَضِيَ اللهُ عَنْهُ declared, "O Messenger of Allah ﷺ, I will not give preference to anyone else over you."

Sayyidunā Jabalah رَضِيَ اللهُ عَنْهُ mentions, "I considered the opinion of my brother better than mine [because I advised him to leave the Messenger of Allah ﷺ, but he sought to remain close to him. Thus, his opinion was better than mine as he chose the Greatest Prophet ﷺ]."¹

(4) People desire for their servants to fulfil their needs without them having to say anything. On the other hand, they do not want to have anything to do with fulfilling even the most urgent needs

of their servants. The way of the Greatest Prophet ﷺ was to be mindful of the needs of his servants. He ﷺ would ask them if they needed anything.

Once, a servant said, "O Messenger of Allah ﷺ, I need something!"

He ﷺ asked, "What do you need?"

The servant responded, "That you intercede for me on the Day of Judgement."

He ﷺ said, "Who guided you about this matter?"

"My Lord", replied the man.

So, the Greatest Prophet ﷺ stated, "Of course! So, help me by prostrating a lot."²

(5) The Beloved Prophet ﷺ would also make du'ā' for his servants. On one such occasion, Sayyidatunā Umm Sulaym رَضِيَ اللهُ عَنْهَا requested, "O Messenger of Allah ﷺ, Anas (رَضِيَ اللهُ عَنْهُ) serves you. So, make du'ā' for him."

Thus, the Messenger of Allah ﷺ made du'ā', "O Allah Almighty, increase him in his wealth and offspring, and grant him blessings in what You have granted him."³

Sayyidunā Rabī'ah رَضِيَ اللهُ عَنْهَا mentions:

I would serve the Greatest Prophet ﷺ, and my entire day would be spent in fulfilling his needs to the point that he ﷺ would offer 'ishā' salah. After 'ishā' salah, he ﷺ would go to his home, and I would sit at his door, thinking that perhaps he might need something. I would listen to his voice for some time and hear him saying, "سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ." This would continue until I became tired and returned, or I was overcome with sleep.⁴

Sayyidunā Rabi‘ah Aslamī رَضِيَ اللهُ عَنْهُ, as per his routine, came to the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at night with water for wudu. The Prophetic mercy was at its peak, and so the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Ask!” Because Rabi‘ah Aslamī رَضِيَ اللهُ عَنْهُ was a Companion, he would witness the greatness of the Prophet’s authority with his own eyes, and he knew that this is where no plea is rejected and where no conditions are placed. Thus, he رَضِيَ اللهُ عَنْهُ said, “I ask you for your companionship in Paradise.”

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Is there anything else?”

“Just this,” he replied.

So, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed him, “Help me in your matter through prostrating abundantly.”⁵

(6) Another aspect of the Holy Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautiful conduct towards those who served him was that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited them when they fell ill. There was a Jewish boy who used to serve the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The boy once fell ill, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to visit him. Sitting by his head, the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised him to accept Islam.

The boy looked towards his father, who said, “Accept whatever Abū al-Qāsim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying.”

Thus, the boy accepted Islam. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left and came outside, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Praise be to Allah, the One who saved the boy from Hell.”⁶

Just as the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ practically taught us how to treat this often-marginalised section of society, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also mentioned their rights through his blessed words. Here are some narrations in this regard:

1. Emphasising the importance of paying wages quickly, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Give the worker his wages before his sweat dries.”⁷
2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ warned against not paying wages or not paying them in full. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that Allah Almighty states: “There are three types of people whom I

will advocate against on the Day of Judgement: (1) The one who took an oath in My name and then broke it. (2) The one who sold a free person and ate his price. (3) The one who employed someone and made him do the full job but did not pay him.”⁸

3. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged overlooking mistakes, even if they are made repeatedly. Someone once asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how many times should I forgive my servant?”

“Seventy times every day,” he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied.⁹

4. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to servants as our brothers and strongly advised that we treat them well. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Your servants are your brothers, and Allah Almighty has placed them under your supervision. So, the one who has a brother (servant) under his supervision, he should feed him from his own food and clothe him from his own clothes, and he should not burden him with a responsibility that will render him incapable. And if he gives him the responsibility of doing something that makes him incapable, he should help him.¹⁰

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ states, “The final words of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were ‘salah, salah [i.e. remain mindful of it]; fear Allah Almighty regarding those [slaves] who are in your ownership.”¹¹

May Allah Almighty grant us a share of the Beloved Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautiful character.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sunan al-Tirmidhī, vol. 5, p. 446, hadith 3,841

² Musnad Imam Aḥmad, vol. 25, p. 479, hadith 16,076

³ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 202, hadith 6,344

⁴ Musnad Imam Aḥmad, vol. 27, p. 118, hadith 16,579

⁵ Ṣaḥīḥ Muslim, p. 199, hadith 1,093

⁶ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 456, hadith 1,356

⁷ Sunan Ibn Mājah, vol. 3, p. 162, hadith 2,443

⁸ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 66, hadith 2,270

⁹ Sunan al-Tirmidhī, vol. 3, p. 381, hadith 1,956

¹⁰ Sunan al-Tirmidhī, vol. 3, p. 380, hadith 1,952

¹¹ Sunan Abī Dāwūd, vol. 4, p. 437, hadith 5,156

Imam Husayn's عليه السلام

Sermon on the Plains of Karbala

Farman Ali Attari Madani

The hearts of the people of faith are enduringly brimful with love for the Ahl al-Bayt, and in particular, for the Prophet's صلى الله عليه وآله وسلم grandson, Imam Husayn رضي الله عنه. The month of Muḥarram especially reminds people of his rank and honour. In Islamic history, many centuries ago in 61 AH, a profound battle took place between truth and falsehood. This is known as the event of Karbala.

Alongside numerous other qualities, Imam Husayn رضي الله عنه was also known for his magnanimity. In the plains of Karbala, whilst the enemy was determined to take his life, the sermon he delivered bears witness to this distinct quality of the imam. To declare the truth in Karbala, Imam Husayn رضي الله عنه mounted his horse and set off towards the army of Yazīd. He رضي الله عنه then addressed them by exclaiming:

O people! Listen to my words! Do not show hastiness until I counsel you concerning that which has become incumbent upon me and inform you why I have arrived. If you accept my cause, affirm my words, and be just concerning me, then you shall attain your goal in this matter. You will also not be questioned regarding me.

If you do not accept what I say, then hear well!

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ
عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿١٩٦﴾

*So decide your plan with your
associate-gods – let not your plan
remain secretive – and openly
proceed against me
without delay!*

إِنَّ وِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ ﴿١٩٦﴾

Indeed, Allah is my Helper who sent down the Book and He helps the righteous.²

After reciting these verses, he praised Allah Almighty and continued:

Think deeply about who I am and what my lineage is. Is killing me permissible and right for you? Am I not the grandson of your Prophet صلى الله عليه وآله وسلم? Is Ḥamzah رضي الله عنه not the uncle of my father?

Is Ja'far al-Ṭayyār رضي الله عنه not my uncle? Has the statement of Allah's Messenger صلى الله عليه وآله وسلم regarding me and my brother not reached you, in which he said, "You two are the leaders of the youth of Paradise"?

If you affirm what I have said you shall find it to be the truth, as I have not lied since I came to know Allah Almighty detests lying. If you reject me, then ask Jābir b. 'Abdullāh, Abū Sa'īd, Sahl b. Sa'd, Zayd b. Arqam or Anas (رضي الله عنهم اجمعين), as they have all heard these virtues describing me from the Messenger of Allah صلى الله عليه وآله وسلم. Is there nothing in these words of mine that stop you wanting to spill my blood?

The imam رَضِيَ اللهُ عَنْهُ then said:

If you have doubt in what I have said or in me being the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grandson, then by Allah, there is no other grandson of a Prophet in any other nation across the world. Tell me; are you attempting to carry out revenge upon me for a person of yours that was murdered? Or did I squander your wealth, so that you seek its reparation from me? Or are you demanding retaliation for the wounded amongst you?

The wretched listeners remained silent. The imam رَضِيَ اللهُ عَنْهُ then declared, "O Shabath b. Rib'ī! O Ḥajjār b. Abjar! O Qays b. al-Ash'ath! O Zayd b. al-Ḥārith! Did you not write to me calling me here?" They wrongly denied this outright.

The imam رَضِيَ اللهُ عَنْهُ said, "By Allah, you did this. O people! If you do not wish to pledge allegiance to me, then leave me be so I may go somewhere safe."

The wretched Qays b. al-Ash'ath remarked, "Only if you accept the order of Ibn Ziyād."

The imam رَضِيَ اللهُ عَنْهُ announced, "By Allah! I will never give him oath of allegiance. O slaves of Allah! From your stoning and from every arrogant individual who does not believe in the Day of accountability; I take refuge in the Lord of you and I."³

The accursed followers of Yazīd responded to this generous message of the Prophet's grandson by with appalling acts of aggression. Yet, this onslaught could not falter the imam, and his resolve and independence did not diminish in the slightest. This defender of the truth did not fear the darkness of calamities, and his foothold could not be dislodged by the torrent of trials. He رَضِيَ اللهُ عَنْهُ did not pay attention to these worldly afflictions.

If he رَضِيَ اللهُ عَنْهُ had given an oath of allegiance to Yazīd, the entire army would have been at his disposal; he would have been shown respect and showered with wealth. Yet, the imam's رَضِيَ اللهُ عَنْهُ heart was free from love of the world and its ephemeral nature was apparent to him. He had no care for the world's outward glitter and attraction. Imam Ḥusayn رَضِيَ اللهُ عَنْهُ rejected the ease of this world and happily embraced calamities on the path of truth, and did not even contemplate giving oath of allegiance to a flagrant transgressor like Yazīd. He رَضِيَ اللهُ عَنْهُ happily sacrificed everything, as he could not bear to see the Muslims fall into ruin. He رَضِيَ اللهُ عَنْهُ did not allow for anybody to point fingers at Islam or attack it in any way.

By Allah, the sacrifice of the martyrs of Karbala for the sake of Islam was an immense favour upon the Muslims after them. Apart from this, there are many other facets of their conduct that should be emulated by the believers.

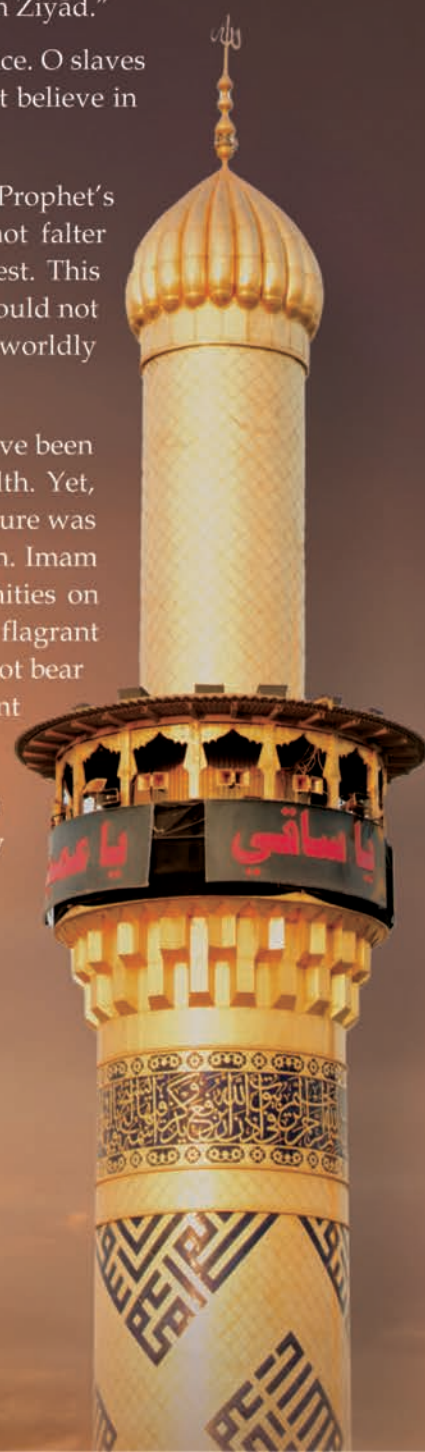
May Allah Almighty grant us ability to sacrifice for the sake of Islam.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 11, Yūnus, verse 71; translation from Kanz al-'Irfān

² Ibid, part 9, Al-A'raf, verse 196

³ Al-Kāmil Fi Tārīkh, vol. 3, pp. 418-419



(1) A BRIDE'S DEPARTURE UNDER THE SHADE OF THE NOBLE QURAN

Q: What do the scholars of Islam say regarding the following: during weddings, when the time arrives for the bride's departure, we often see that a copy of the noble Quran is placed above her head, and she leaves in its shade. Does Islam permit this?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: The noble Quran contains countless benefits and blessings. Just as reciting it, memorising it, listening to it, acting upon it, and reflecting upon it are a means of gaining blessings and goodness, so too is a physical copy of the noble Quran a source of blessings and mercy. Therefore, it is permissible and recommended (*mustahabb*) to seek blessings from it. The purpose of holding the noble Quran above the bride's head at the time of her departure is to gain the noble Quran's blessings. Thus, doing this with the above-mentioned intention is permissible and a means of reward. However, it is important to keep the following points in mind:

1. On such occasions, only someone in a state of wudu should hold the noble Quran. In the case of not having wudu, one must hold it using an unattached cloth or wrapper. This is because it is not permissible for a person to touch the noble Quran without wudu.
2. As the purpose of carrying out the above-mentioned action is to attain blessings from the holy Quran, special care must be taken to not play music, set off fireworks, or engage in other prohibited matters. Firstly, this is because to do so would be disrespectful towards the holy Quran. Secondly, it would be totally unacceptable for blessings to be sought from

the holy Quran whilst the very commandments of the holy Quran are being violated. Even if a copy of the holy Quran is not present, one is still required to avoid sins. But in its presence, due to its grandeur and status, it becomes even more important to refrain from such acts.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(2) SHOULD WOMEN REPLY TO THE FIRST ADHAN OF JUMU'AH SALAH, OR THE SECOND?

Q: What do the scholars of Islam say regarding the following: should women respond to the first adhan of Jumu'ah salah, to the second adhan, or to both?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

ISLAMIC RULINGS
RELATING TO

WOMEN

Mufti Muhammad Qasim
Attari

A: It is recommended (*mustahabb*) for women to reply to both adhans of Jumu'ah salah. The ruling on replying to the first adhan is like other adhans, and there is no difference between them. As for the second adhan, it is only

prohibited for those offering salah behind the imam to respond to it; it is not prohibited for others to reply, such that even the one delivering the sermon (*khatib*) can respond to it. As women do not attend Jumu'ah salah, but rather they remain in their homes, this prohibition of replying to the second adhan does not apply to them; it is permissible for them to reply to it. The disliked element (*karāhah*) of responding to the second adhan is only for those offering salah behind the imam. Hence, the one who is not offering salah behind the imam can reply.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prophet Ilyas عليه السلام (Part:02)

Maulana Abu Ubayd Attari Madani

The previous edition of the Faizan-e-Madinah Magazine included brief mention of Prophet Ilyās عليه السلام. Here, more details on his blessed life are presented below.

Birth

On the night that Prophet Ilyās عليه السلام was born, light appeared, which caused the palaces of Banī Isrā'īl to be illuminated. When the kings of Banī Isrā'īl saw this, they knew that something significant had happened. Upon enquiring, they were told that a boy was born in the house of Prophet Hārūn عليه السلام.¹ Prophet Ilyās عليه السلام received an excellent upbringing. Banī Isrā'īl would say about him, "Prophet Ilyās عليه السلام is that very fortunate individual about whom Prophet Hārūn's عليه السلام son Sayyidunā 'Īzār gave us glad tidings, that at the hands of one person, Allah Almighty will eradicate the obstinate kings and disobedient leaders of Banī Isrā'īl."²

Threat to his life in childhood

When he was seven years old, he began memorising the Torah. Once, he said to Banī Isrā'īl, "O Banī Isrā'īl, I will show you something wonderous from myself." Then, he called out to his people, and his voice reached distant places, striking fear in the hearts of people. Once their fear dissipated and their hearts became at ease, they made a firm intention to kill him. Someone even claimed, "This child is a sorcerer."³

(Sensing danger) Prophet Ilyas عليه السلام left that place and went to the mountains, but they followed him. When they neared him, a

mountain split open, and he entered it (with the mountain then returning to its normal state). Seeing this, they returned. When the king received news of this, he punished those who had followed him.⁴

The mountain spoke

The mountain spoke to him and said, "O Ilyās عليه السلام, I am your place of stay." Thus, he took up residence there. The mountain split open again. (Whenever he wanted, he would come out of the mountain,) And he would walk around (the mountain) with the wild animals.⁵

Announcement of prophethood

Prophet Ilyās عليه السلام would pick up permissible things that had fallen and eat them, (living in this simple manner) until the age of 40. Allah Almighty commanded him to announce his prophethood, and so Sayyidunā Jibrīl عليه السلام came to him with revelation. Jibrīl عليه السلام relayed to Prophet Ilyās عليه السلام the divine command to go to Banī Isrā'īl – who worshipped false gods—and to their kings and unruly leaders, and invite them towards worshipping and obeying Allah Almighty alone. Then, Allah Almighty granted him power and placed wild animals, mountains and fire under his control.

Banī Isrā'īl lived in 70 different settlements at that time, and each settlement was like a city in its own right. Each settlement had its own leader and king, who would manage the affairs of that area. They all worshipped a false god known as "Ba'ā".⁶

The fire gave testimony to his messengership

Acting upon this divine command, Prophet Ilyās عَلَيْهِ السَّلَام went to a community whose king was known as Ājāb. Prophet Ilyās عَلَيْهِ السَّلَام was wearing a woollen jubbah at the time, and he stood near the king's palace and began to offer salah, reciting the Torah in a most beautiful manner. When the king heard his voice, he said to his queen, "Can you not hear that? How beautiful is that voice!"

The queen stood and looked out from the top of the palace. She asked, "O man, who are you, and where are you from?"

After finishing salah, he mentioned his name and that of his father's, and then said, "I am the messenger of Allah."⁷

"What proof do you have to substantiate this claim?", she asked.

"Bring fire!" responded Prophet Ilyās عَلَيْهِ السَّلَام. "With the command of Allah Almighty, it will mention who I am."

When the queen brought the fire, Prophet Ilyās عَلَيْهِ السَّلَام addressed it saying, "With the command of Allah Almighty, mention who I am."

The flames of the fire rose, and it was given the ability to speak. It said, "There is none worthy of worship except Allah Almighty, and Ilyās عَلَيْهِ السَّلَام is the messenger of Allah Almighty."

Seeing this, the queen was stunned.⁸ She went to the king and told him about everything that happened. Thus, the king came to him, and both husband and wife accepted faith. He advised the king regarding patience and striving in the way of Allah Almighty, and then returned.

The fire was extinguished

The days went on like this until a festival of Banī Isrā'īl arrived. The people came out adorned and dressed up, and they put their false god Ba'1 in a certain spot. Prophet Ilyās عَلَيْهِ السَّلَام arrived and invited them to believe in the one true God: Allah

Almighty. He عَلَيْهِ السَّلَام said, "Do you have no fear? Do you worship Ba'1 and leave the greatest creator – Allah – who is your Lord and the Lord of your forefathers?"⁹

"Who are you?", the people asked.

He عَلَيْهِ السَّلَام replied, "Have you forgotten me? I am from among you, and I used to live among you. I am Ilyās."

Hearing this, they began throwing dirt at his face, and stones were being thrown from every direction. [O Allah Almighty, save us from disrespecting those beloved to You]. The 'greatest' king from them was known as 'Āmil. He ordered for oil to be heated up in a large copper cauldron. [When the oil began to boil,] He said to Prophet Ilyās عَلَيْهِ السَّلَام, "If you return, (your life will be spared,) otherwise I will throw you into this boiling oil."

Prophet Ilyās عَلَيْهِ السَّلَام exclaimed, "I am alone in this land, and I stand against all of you alone. However, I can show you a sign which proves the truthfulness of my claim that I have been sent to you as a messenger of Allah Almighty."

Hearing this, the king said, "Go ahead."

Prophet Ilyās عَلَيْهِ السَّلَام said, "O fire, by virtue of Allah Almighty's command, go out!"

No sooner had he عَلَيْهِ السَّلَام said these words than the fire went out, and the oil cooled down. Seeing this, the people were amazed.

(To be continued in the next edition)

¹ Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 10

² Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 10

³ Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 10

⁴ Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 10

⁵ Qiṣaṣ al-Anbiyā' li al-Kasāi', p. 244; Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 10

⁶ Nihāyat al-Arab fi Funūn al-Adab, vol. 14, pp. 10-11

⁷ Qiṣaṣ al-Anbiyā' li al-Kasāi', p. 245; Nihāyat al-Arab fi Funūn al-Adab, vol. 14, p. 11

⁸ Qiṣaṣ al-Anbiyā' li al-Kasāi', p. 245

⁹ Part 23, Sūrah al-Ṣāffāt, verses 124-126

The History of Medina

(Part 2)

Maulana Asif Iqbal Attari Madani

Masjids are Islam's hallmarks, its fortresses, religious hubs, and centres from where Islam is propagated. Besides al-Masjid al-Nabawi, there are several other masjids in Madinah which are of special importance. They have many beautiful and faith-enhancing memories associated with them. Some of these blessed and historical masjids are mentioned here:

(1) Al-Masjid al-Nabawi: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself took part in constructing this masjid. The reward of offering one salah in this masjid is equivalent to 50,000 prayers.¹ There are glad tidings of being free from Hell and hypocrisy for the one who offers 40 salah here.² Offering one Jumu'ah salah here is better than offering one thousand Jumu'ah salah in any masjid apart from al-Masjid al-Haram, and spending one Ramadan here is superior to observing Ramadan a thousand times in any other masjid.³

Du'a's are readily accepted here, especially near the sanctified resting place of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Ibn al-Jazari رَحِمَهُ اللهُ عَلَيْهِ states: "If *du'a'* is not accepted here, then where will it be accepted?"⁴ Likewise, *du'a'*

is also accepted by the blessed minbar (pulpit) and pillars of the masjid.⁵

(2) Masjid Qubā: This masjid is located three kilometres southwest of Madinah in a village named Quba. Allah Almighty mentioned its excellence in the 108th verse of Sūrah al-Tawbah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ laid the foundations of this masjid, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit it every week, sometimes on foot and sometimes using a conveyance.⁶ The one who offers salah here is given the reward of umrah.⁷ The second Caliph of Islam, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "Even if this masjid was far, we would exhaust our camels to visit it."⁸

(3) Masjid al-Faṭḥ: There are five masjids located at the base of Mount Sela in the north-west direction of Madinah, one of these is Masjid al-Faṭḥ. When the Battle of the Trench (Khandaq/Aḥzāb) took place, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made *du'a'* at the site of this masjid for the victory of the Muslims for three days: Monday, Tuesday and Wednesday. It was between Zuhr and 'Asr on Wednesday that glad tidings of victory were given. Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ states, "Whenever I face a difficulty, I go to Masjid al-Faṭḥ and make *du'a'*, and my difficulty is resolved."⁹

(4) Masjid al-Ghamāmah: This is a beautiful masjid from the high-domed masjids of Madinah.

In 2 AH, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Eid al-Fitr and Eid al-Adha prayers in the open plains located at this site. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also made du‘ā’ for rain here, and it began to rain immediately. Sayyidunā ‘Umar b. ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ had a masjid constructed here, and it was named ‘Ghamāmah’, which means ‘cloud’ in Arabic.¹⁰

(5) Masjid al-Ijābah: This masjid is situated to the northeast of al-Baqī‘ Cemetery. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once offered two units of salah here and made three du‘ā’s. The first two du‘ā’s were accepted, and one was prevented. The three du‘ā’s were as follows: (1) O Allah, may my Ummah not perish due to drought. (2) O Allah, may my Ummah not perish due to drowning. (3) O Allah, may my Ummah not quarrel among themselves.¹¹

(6) Masjid al-Sajdah: This is located on the site where the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed a prolonged prostration, and where Sayyidunā Jibrīl رَضِيَ اللهُ عَلَيْهِ وَسَلَّمَ brought the glad tidings to him saying, “Are you not pleased that Allah Almighty states, ‘Whosoever sends ṣalawāt upon you, I will send mercy upon him, and whosoever sends salaam upon you, I will send peace upon him.’”¹²

(7) Masjid al-Mustarāḥ: It is found on the main road towards Uhud. On his return from the Battle of Uhud, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed *istirāḥah* (rested) here for a short while, hence the name al-Mustarāḥ. During the early period of Islam, this masjid was known as Masjid Banī Ḥārithah, as the Banī Ḥārithah (from the Aws tribe) resided here. Sayyidunā Ḥārith b. Sa‘d رَضِيَ اللهُ عَنْهُ ‘Ubayd Ḥārithī رَضِيَ اللهُ عَنْهُ stated, “The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered salah in our masjid.”¹³

(8) Masjid al-Jumu‘ah: During the Hijrah, after the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had left Quba and set off for Madinah, it was day, and the time for Jumu‘ah salah had commenced whilst he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was with Banī Sālim b. ‘Awf. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the first Jumu‘ah salah with the Companions رَضِيَ اللهُ عَنْهُمْ الرَضَوَان. A masjid was built in the place where the salah was offered, and it became known as Masjid al-Jumu‘ah.¹⁴

(9) Masjid Dhū al-Ḥulayfah: This masjid is found in the area which is known today as Abyar ‘Ali.

This is the *mīqāt* for the residents of Madinah. It was formerly known as Masjid al-Shajarah. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to Makkah al-Mukarramah, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer salah in Masjid al-Shajarah. When returning, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer salah in Dhū al-Ḥulayfah, and remain there until morning.¹⁵

It is mentioned in a narration of Ṣaḥīḥ Muslim that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent the night in Dhū al-Ḥulayfah and offered salah in its masjid.¹⁶ According to another narration, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered two units of salah here in the masjid on the way to the Farewell Pilgrimage (Hajjah al-Widā‘).¹⁷

(10) Masjid al-Qiblatayn: This masjid is situated near the plains of al-‘Arṣah in the valley of ‘Aqīq. The well of Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ, Bi‘r al-Rūmah, is located to the north of the masjid. Previously, this masjid was famously known as Masjid Banū Sulaym. In the 17th month after Hijrah, on Saturday 15th Rajab, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had only offered two units of Zuḥr salah when the order to change the direction of Qiblah was received. Thus, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered the remaining two units in the direction of the Kaaba. This is why it received the name Masjid al-Qiblatayn, i.e. the masjid of the two Qiblahs.¹⁸

¹ Sunan Ibn Mājah, vol. 2, p. 176, hadith 1,413

² Musnad Imam Aḥmad, vol. 4, p. 311, hadith 12,584

³ Shu‘ab al-Īmān, vol. 3, p. 486, hadith 4,147

⁴ Al-Ḥiṣan al-Ḥaṣīn, p. 31

⁵ Fazail-e-Dua, pp. 133-135

⁶ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 402, hadith 1,193

⁷ Sunan al-Tirmidhī, vol. 1, p. 348, hadith 324

⁸ Kanz al-‘Ummāl, vol. 7, p. 62, hadith 38,174

⁹ Musnad Imām Aḥmad, vol. 5, p. 87, hadith 14,569

¹⁰ Ashiqan-e-Rasool Ki 130 Hikayaat, p. 299

¹¹ Ṣaḥīḥ Muslim, p. 1183, hadith 7,260

¹² Musnad Imām Aḥmad, vol. 1, p. 406, hadith 1,662

¹³ Wafā’ al-Wafā, vol. 2, p. 400

¹⁴ Zurqānī ‘alā al-Muwaṭṭa‘, vol. 1, p. 336

¹⁵ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 516, hadith 1,533

¹⁶ Ṣaḥīḥ Muslim, p. 607, hadith 1,188

¹⁷ Maghāzī li al-Wāqidī, vol. 3, pp. 1089-1090

¹⁸ Subul al-Hudā wa al-Rashād, vol. 3, p. 370

‘Abdullāh b. Ḥanzalah

Uways Yamin Attari Madani

From amongst the children fortunate to spend time in the presence of the Greatest Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one of them was ‘Abdullāh b. Ḥanzalah رَضِيَ اللهُ عَنْهُمَا.

He was born in 4 AH in Madinah. He was seven years of age when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, yet transmitted hadith from him. He is counted amongst the ranks of child Companions رَضِيَ اللهُ عَنْهُم.¹

His father’s high rank

He is the son of *Ghasil al-Malā’ikah*, the Companion Ḥanzalah رَضِيَ اللهُ عَنْهُ, who was martyred in Shawwāl 3 AH in the Battle of Uḥud and ritually bathed by angels.

Ḥanzalah رَضِيَ اللهُ عَنْهُ had spent the night with his wife and needed to perform ghusl. However, when call was raised to defend Islam, he responded immediately and was martyred. Due to passion for defending Islam and swiftness in responding to the call of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he received the virtue of being washed by angels after his martyrdom. In this way, he was given the title of *Ghasil al-Malā’ikah* and his progeny after him were also referred to as *Banū Ghasil al-Malā’ikah*.²

Witnessing the Beloved Prophet ﷺ performing ṭawāf on a camel

The moments ‘Abdullāh b. Ḥanzalah رَضِيَ اللهُ عَنْهُمَا spent in the company of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were etched into his heart and mind. Relating one of these memories, he stated, “I have seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performing ṭawāf upon a camel. At that time, nobody was struck or

pushed and there were no calls of, ‘Move out of the way.’”³

‘Abdullāh b. Ḥanzalah and ‘Umar b. al-Khaṭṭāb

رَضِيَ اللهُ عَنْهُمَا

‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا explained:

Some clothing was brought to ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, which he began to distribute amongst people. He came across a fine piece of clothing and placed it below his thigh (not giving it to anybody). When he mentioned my name during further distribution, I asked for him to give me the fine clothing. He replied, “By Allah! I shall give it to a man better than you, whose father is better than yours.” He then called for ‘Abdullah b. Ḥanzalah رَضِيَ اللهُ عَنْهُ and gave it to him.⁴

Martyrdom

He was martyred in the Ḥarrah Incident in Madinah on Wednesday the 27th Dhū al-Ḥijjah 63 AH, at the age of 59.⁵

May the mercy of Allah Almighty be upon him and may we be forgiven for his sake.

أَمِينٌ بِجَاوِخَاتِمِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Iṣābah Fī Tamayiz al-Ṣaḥābah, vol. 4, p. 58

² Sharḥ al-Zurqānī ‘alā al-Mawāhib, vol. 2, pp. 408-409; Tarikh Ibn ‘Asākir, vol. 27, p. 422; Ṭabaqāt Ibn S‘ad, vol. 5, p. 49

³ Kanz al-‘Ummāl, part 5, vol. 3, p. 66, number 12493

⁴ Muṣannaf Ibn Abī Shaybah, vol. 17, p. 244, number 32990

⁵ Tarikh Ibn Asakir, vol. 27, p. 432

GOOD DEEDS

THAT DISTANCE ONE FROM HELL

Maulana Muhammad Nawaz Attari Madani

Allah Almighty declares in the noble Quran:

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So, whomsoever was saved from the Fire and admitted to Paradise, indeed he succeeded;¹

Righteous people will be saved from Hell, whilst oppressors shall be placed in it. Allah Almighty states:

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَتَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا

Then, We shall grant salvation to those who are pious, and We will leave the oppressors upon their (fallen) knees therein.²

Here are eight hadith of Allah's final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding deeds which save one from Hellfire.

1. Five good deeds which distance one from Hell

A Bedouin came to the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, "Inform me of a deed which will draw me near to Paradise and distance me from Hell."

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Have these two [Paradise and Hell] led you to take action?"

"Yes", replied the Bedouin.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Speak justly, and give away in charity anything in excess of your need."

The Bedouin replied, "I am unable to speak justly all the time or give away in charity anything in excess of my needs."

"Then feed people", the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "and spread salaam." Again, the Bedouin said this would be difficult for him.

"Do you have camels?", the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, to which the Bedouin said yes.

The Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordained, "Take one of your camels strong enough to carry a load, and take a waterskin. Search for a household that has access to water every other day, and give them water



to drink. Perhaps Paradise will become necessary (*wājib*) for you even before your camel dies and your waterskin rips.”

The Bedouin then left whilst exclaiming the takbir. He رَضِيَ اللهُ عَنْهُ was eventually martyred before his camel died or his waterskin tore.³

2. Recite this seven times after fajr and maghrib

Recite اللَّهُمَّ اجْزِنِي مِنَ النَّارِ seven times after maghrib salah. If you do this and pass away that night, freedom from Hell shall be written for you. Recite the same seven times after fajr salah, and if you pass away that day, freedom from Hell shall be written for you.⁴

3. Words which save one from Hell

Whoever recites this in the morning or evening shall have a quarter of himself freed from Hell by Allah Almighty:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

Whoever recites it twice will have half of himself freed, whilst whoever recites it thrice will have three-quarters freed. As for whoever recited this four times, Allah Almighty shall free his entire body from Hell.⁵

4. Sending ṣalāt upon the Holy Prophet ﷺ 100 times

Allah Almighty bestows ten mercies upon whoever sends ṣalāt upon the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once, whilst He bestows 100 mercies upon whoever sends ṣalāt upon him ten times. As for whoever sends ṣalāt upon him 100 times, Allah Almighty writes between their eyes freedom from hypocrisy and Hellfire, and He shall keep them with martyrs on the Day of Judgement.⁶

5. Giving azan for seven years

Freedom from Hell is written for whoever gives azan for seven years only to seek reward.⁷

6. Fajr and 'ishā' salah in congregation

Whoever offered fajr and 'ishā' salah in congregation without missing a unit (*rak'ah*) has two forms of

freedom written for them: one from Hell and the other from hypocrisy.⁸

7. Tears shed in fear of Allah Almighty

Allah Almighty will make Hell haraam upon a believer who, in fear of Allah Almighty, sheds a tear that strolls down his cheek, even if it is equal in size to a fly's head.⁹

8. Reading salah in congregation for 40 days with the first takbir

Whoever offers salah for the sake of Allah Almighty in congregation for 40 days with the first takbir has two forms of freedom written for him: one from the Fire and the other from hypocrisy.¹⁰

Note

The takbir uttered at the start of salah is called takbir *ulā*; it is also called takbir *taḥrīmah*. Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ states regarding the aforementioned hadith that by performing salah in congregation for forty days, a person is safeguarded from acts of hypocrisy in life, gifted sincerity, and not punished in the grave or Hereafter. Joining with the takbir *ulā* means to finish reciting "سُبْحَانَكَ اللَّهُمَّ" completely before the imam starts reciting the holy Quran.¹¹

It is stated in Bahar-e-Sharia't (Urdu) Vol.1, p.571: (When praying behind an imam) Joining with the rukū' of the first unit means one shall still attain the excellences associated with the first takbir.¹²

May Allah Almighty allow us to carry out the good deeds mentioned in this article and keep us away from Hell.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 4, Āl 'Imrān, verse 185; translation from Kanz al-'Irfān

² Ibid, p. 16, Maryam, verse 72

³ Al-Mu'jam al-Kabir, vol. 19, p. 187, hadith 422

⁴ Sunan Abi Dāwūd, vol. 4, p. 415, hadith 5,079

⁵ Ibid, p. 412, hadith 5,069

⁶ Al-Mu'jam al-Awsat, vol. 5, p. 252, hadith 7253

⁷ Sunan al-Tirmidhī, vol. 1, p. 248, hadith 206

⁸ Shu'ab al-Īmān, vol. 3, p. 62, hadith 2,875

⁹ Sunan Ibn Mājah, vol. 4, p. 467, hadith 4,197

¹⁰ Sunan al-Tirmidhī, vol. 1, p. 274, hadith 241

¹¹ Mir'at al-Manājih, vol. 2, p. 211

¹² Fatāwā 'Alamgeeri, vol. 1, p. 69

EVENTS OF MUHARRAM

DATE

1st Muḥarram 24 AH

2nd Muḥarram 200 AH

5th Muḥarram 664 AH

10th Muḥarram 61 AH

EVENT

Passing away of the
second Caliph of Islam:
Sayyidunā ‘Umar b.
al-Khattāb رَضِيَ اللهُ عَنْهُ

Passing away of Shaykh
Ma‘rūf al-Karkhī
رَحِمَهُ اللهُ عَلَيْهِ

Passing away of Shaykh
Farīd al-Dīn Mas‘ūd
رَحِمَهُ اللهُ عَلَيْهِ

Martyrdom of the
Prophet’s grandson:
Imam Ḥusayn رَضِيَ اللهُ عَنْهُ

FOR FURTHER INFORMATION, READ

Monthly Magazine Faizan-e-
Madinah (Muḥarram
editions 1439 to 1445)
Faizan-e-Faruq-e-Azam

Monthly Magazine Faizan-e-
-Madinah
(Muḥarram 1439 edition)

Monthly Magazine
Faizan-e-Madinah
(Muḥarram 1439 edition)
Faizan-e-Baba Farid Ganj
Shakar رَحِمَهُ اللهُ عَلَيْهِ

Monthly Magazine Faizan
-e-Madinah (Muḥarram
editions 1439 to 1445)
Miraculous Wonders of
Sayyidunā Imam
Ḥusayn رَضِيَ اللهُ عَنْهُ

14th Muḥarram 1402 AH	Passing away of Mufti Muḥammad Muṣṭafā Razā رَحْمَةُ اللهِ عَلَيْهِ Khān (The son of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ)	Monthly Magazine Faizan-e-Madinah (Muḥarram editions 1438 to 1444) Jehan e Mufti e Azam Hind رَحْمَةُ اللهِ عَلَيْهِ
18th Muḥarram 1427 AH	Passing away of Hafiz Mufti Muḥammad Fārūq ‘Aṭṭārī رَحْمَةُ اللهِ عَلَيْهِ (Member of Dawat e Islami’s Executive Committee)	Monthly Magazine Faizan-e-Madinah (Muḥarram editions 1439 and 1440) Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ عَلَيْهِ
Muḥarram 14 AH	Passing away of Sayyidunā Abū Quḥāfah رَضِيَ اللهُ عَنْهُ ‘Uthmān b. ‘Āmir (the father of Abū Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ)	Monthly Magazine Faizan-e-Madinah (Muḥarram 1439 edition) Faizan-e-Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ (p. 63)
Muḥarram 14/15 AH	Battle of al-Qādisiyyah, in which approximately 10 thousand Muslims defeated an army of around 120,000 non-Muslims	Faizan-e-Faruq-e-Azam رَضِيَ اللهُ عَنْهُ (volume 2, pp. 668 – 676)
Muḥarram 16 AH	Passing away of Lady Māriyah al-Qibṭiyyah رَضِيَ اللهُ عَنْهَا (Maidservant of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)	Monthly Magazine Faizan-e-Madinah (Muḥarram editions 1439 and 1440) Seerat e Mustafa ﷺ (p. 685)
Muḥarram 36 AH	Passing away of the Companion Sayyidunā Ḥudhayfah b. Yamān رَضِيَ اللهُ عَنْهُ	Monthly Magazine Faizan-e-Madinah (Muḥarram 1440 edition)

May Allah Almighty have mercy on all the aforementioned personalities and forgive us without accountability for their sake.

أَمِينٌ بِجَاوِزَاتِهِمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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QUESTIONS AND ANSWERS FROM THE

MADANI MUZAKARAH

DELIVERING THE ADHAN WITHOUT WUDU

Question: Is it necessary to be in a state of wudu when delivering the adhan?

Answer: It is written in Bahar e Shariat, "It is disliked (*makrūh*) to recite the adhan without wudu, but the adhan itself is valid."¹ Meaning, to do so is *makrūh tanzīhī* and disliked. Therefore, whenever calling the adhan, it is better to be in a state of wudu. Likewise, the adhan recited into a new-born's ear should also be uttered in a state of wudu.²

HOW IS IT TO SAY "ALLAH IS MALIK" TO THE ONE INVITING TO DO GOOD?

Question: When we invite people to offer salah or invite them to do good, some people say, "Allah is Malik". Is it okay for them to respond this way?

Answer: At times, people say such statements to get out of the situation they are in. Nonetheless, "Allah is Malik" is a true statement. However, Allah

Almighty knows best what the speaker's intention was for saying this. There are multiple meanings of the statement, "Allah Almighty will forgive you if you offer salah or do not offer it; Allah is Malik." A ruling cannot be given about the one who uttered this statement until their statement is clarified. In any case, people who say this to avoid offering salah should refrain from doing so, because nobody is excused from salah.³

VEILING FROM THE HUSBAND'S NEPHEWS

Question: Is it necessary for a woman to veil from her husband's nephews?

Answer: If the husband's nephews have reached puberty, it is necessary to veil from them. It is not necessary to veil from children, regardless of whose children they are. However, nowadays people even call young adults 'children', which is incorrect.⁴

TRAPPING GLOW-WORMS

Question: Some children trap glow-worms when playing. Is this cruelty?

Answer: When glow-worms are trapped in a container by children when playing, they are not fed, which resulting in them dying. Trapping glow-worms like this is cruelty. During my childhood, I used to see children tie a thread around locusts and make them fly. This would cause the locusts to writhe, which the children enjoyed seeing. Some older children would tie string around the locusts' legs and sell them. This would cause them to break. Even now some children try to capture butterflies even though they are very delicate creatures. They should not do so. During the mango season, large green flies appear that are different from ordinary flies. Some children poke small holes in their wings, leaving them crippled and unable to fly. Similarly, some children kill harmless winged insects and ants, and some even toss kittens from their tails. All these acts are forms of cruelty. Children must be taught to refrain from being cruel to animals and be merciful instead.⁵

NAMING A HOUSE "DAR-UL-SALAAM"

Question: Can a house be called "Dar-ul-Salaam"?

Answer: There is no harm in naming a house "Dar-ul-Salaam", which means "house of peace". There is a country in Africa called Tanzania, and it has a famous city called "Dar es Salaam". Likewise, the city of Toba Tek Singh in Pakistan is called "Dar ul Salaam".⁶

MAKING TEA IN THE OFFICE

Question: Can someone who works in an office making tea also make tea for himself?

Answer: If he is employed to make tea for the boss and guests, he must seek permission before making tea for himself. If the boss permits him to make tea for himself, he can do so.⁷

PEACOCK MEAT

Question: Is it permissible to eat peacock meat? Also, have you ever eaten it?

Answer: Yes, peacock is a halal bird; its meat can be eaten.⁸ اَلْحَمْدُ لِلّٰهِ I have also eaten peacock meat.⁹

ACID REFLUX DURING SALAH

Question: If bitter tasting acid comes up to the mouth during salah, what should be done?

Answer: Acid reflux can cause acidic belching and acid to come into the mouth. If it rises to the mouth during salah, there is no harm in swallowing it again.¹⁰

LISTENING TO THE NOBLE QURAN OR NAATS WHILST DRIVING

Question: Can we listen to pre-recorded recitation of the holy Quran or naats whilst driving? Is there reward in this?

Answer: Yes, you can listen to them whilst driving, and you will gain reward *اِنْ شَاءَ اللّٰهُ*. (Be mindful of observing traffic laws).¹¹

IF ANTS APPEAR WHILST CLEANING THE MASJID

Question: What should be done if ants appear whilst cleaning?

Answer: If ants appear whilst cleaning in the masjid or at home, you must be careful not to harm them. If the ants are on the masjid mats, shake the mats so they move. Clean a different place in the meantime. Some people are careless in this regard and end up harming and killing the ants. Ants have their own order. They walk in a line, and if the line breaks, they form a new one. A colony of ants has a queen, and ants will break their ranks if their queen dies.¹²

¹ Bahar-e-Shariat, vol. 1, p. 466

² Madani Muzakarah, 1 Rabi Awwal 1442 AH

³ Madani Muzakarah, 3 Rabi Awwal 1442 AH

⁴ Madani Muzakarah, 8 Rabi Awwal 1442 AH

⁵ Madani Muzakarah, 8 Rabi Awwal 1442 AH

⁶ Madani Muzakarah, 2 Safar 1442 AH

⁷ Madani Muzakarah, 8 Rabi Awwal 1442 AH

⁸ Fatāwā 'Ālamghīrī, vol. 5, p. 290

⁹ Madani Muzakarah, 30 Safar 1442 AH

¹⁰ Madani Muzakarah, 9 Rabi Awwal 1442 AH

¹¹ Madani Muzakarah, 1 Rabi Awwal 1442 AH

¹² Madani Muzakarah, 9 Rabi Awwal 1442 AH



LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

MAKING DIGITAL IMAGES OF LIVING THINGS

Question: What do the scholars of Islam say regarding the following: I work in graphic design and I make digital images of various things. Sometimes I am required to make images of living things, and the customers do not tell us if they will be printed or only used on digital platforms. Is it permissible for me to create and give these images to such customers?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Digital images do not fall under the same ruling as printed pictures. In the scenario of the questioner, if the customer does not inform you if the images will be printed, your work in graphic design is permissible. It is impermissible to create digital images that contain immorality, obscenity, or anything that opposes Islamic law, even if they are not printed.

If sin can be committed with the item, but the item was not designated for the purpose of sinning, it can be sold due to the doubt of its use. It is written in *Hidāyah*:

وَأَنْ كَانَ لَا يَعْرِفُ أَنَّهُ مِنْ أَهْلِ الْفِتْنَةِ لَا يَأْسُ بِذَلِكَ،
لَأَنَّهُ يَحْتَمَلُ أَنْ لَا يَسْتَعْمَلَهُ فِي الْفِتْنَةِ فَلَا يَكْرَهُ
بِالشَّكِّ

If it is unknown
whether someone
is from the
people who
cause

tribulation, there is no harm in selling him a sword because it is possible he does not use the sword for evil. It is therefore not disliked to sell him a sword due to the doubt of its application.¹

Similarly, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ states regarding the selling of opium:

Using opium as a narcotic to the point of intoxication is forbidden. It is permissible to use when treating and bandaging wounds, and a small amount can be placed in beverages if it does not lead to intoxication. If it will not be used for sin, there is no harm in selling it.²

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

ONLINE ORDERS FOR FROZEN GOODS

Question: What do the scholars of Islam say regarding the following: in Karachi, advertising frozen goods like samosas or spring rolls etc. via social media platforms is becoming common.

After receiving online orders for these goods, they are sent to the customers' homes. However, sometimes we do not have any goods available when we receive orders. What is the ruling regarding this?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the scenario of the questioner, advertising frozen goods (like samosas and spring rolls) on social media and selling them after receiving online orders is permissible. It is permissible even if you do not have the goods in your

possession when you accept an order, as this is bay' istiṣnā'. This business contract opposes analogical deduction but is permissible.

Producing goods after receiving an order is called bay' istiṣnā' in jurisprudential terms. This contract is permissible for items that are usually made after an order is received. The price, quantity, design, and other features must be clear before the contract is established to avoid disputes in future.

Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ explains this as such:

Having someone make a product for a specific price is called bay' istiṣnā'. If it is common for the goods to be manufactured this way, and the attributes, price, features etc. are clearly explained to avoid disputes; this contract is permissible. It is not necessary to fulfil the conditions of bay' salam, like giving payment in the same sitting where the contract is established, remaining in the marketplace, and the product being fungible.³

Note: What are the delivery locations and charges, or is it free delivery? These charges should be stipulated before accepting an order.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

CREATING WEBSITES FOR BUSINESSES

Question: What do the scholars of Islam say

regarding the following: I do not make websites for people to sell forbidden products like alcohol, but I make websites for customers who want to do business. A customer uses the website to sell his products, but I am unaware of what he displays on it. I do not place any product or image upon it, but some customers display impermissible images or sell forbidden items. Will I be sinful for this?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the given scenario, you are making websites solely for business purposes. Whilst you are making these websites, you do not know if they will be used to sell impermissible products. Therefore, it is permissible for you to create a business website for a customer. Now, if the customer advertises his products with unveiled women or sells impermissible products, you will not be sinful. It is like someone selling knives to the public and the seller is unaware of how the buyer uses the product. The buyer could use the knife to cut vegetables, or he could use it to harm Muslims.

If you know the customer will use the website for sin, making the website for him is aiding him to do evil, which is impermissible. It is like selling weapons to people who spread corruption and turmoil whilst knowing they will use the weapons to kill others.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Hidāya, vol. 6, p. 506

² Fatāwā Riḍāwiyyah, vol. 23, p. 574

³ Fatāwā Riḍāwiyyah, vol. 17, p. 597

RAFIQ-UL-HARAMAYN



The relationship between parents and children is a significant one. This article will outline the foundational responsibilities parents have towards children. Doing so will create awareness of these responsibilities and a sense of duty towards them.

Nurturing

One of the duties of parents is to nurture their children's bodies and minds. Providing basic needs, such as food and drink, accommodation and affection, are also amongst the foundational responsibilities of parents. This will allow children to develop in a safe, supportive environment.

Guidance

Parents should continue to fulfil their roles by providing guidance, offering advice, setting boundaries, and teaching good conduct and values at different stages of their children's lives. This guidance will help children learning right from wrong and becoming responsible.

Discipline

An important duty that parents have is to teach children discipline. They should make their children aware of the principles of good social interaction and how to live in society, for example.

Education

It is also from the responsibilities of parents to offer children educational opportunities. Such avenues should aid progress, intellectual development, and choosing future pathways. They should also oversee their child's schooling, assist with homework,

liaise with teachers, and help their child specialise in a subject.

Emotional support

No one is better aware of a child's emotional state than their parents. Based on their child's state, they should make them aware of their religious association, blood relatives, and relationship with society at large. Parents should pay full attention to their children's feelings and emotions.

Encouragement

Parents have the responsibility to assist their children to discover their interests, set targets, and have confidence in themselves. Continue encouraging them as this boosts self-assurance, prepares them to deal with obstacles, and empowers them to fulfil their potential.

Setting examples

Parents serve as role models for their children. So, in order to teach them how to navigate life's ups and downs, they must establish examples through their own conduct.

These are foundational matters relating to the parent-child relationship. Knowing them can prove to be very beneficial for us and our children. Parents should understand these responsibilities and aid the development of their children.

PARENTS' RESPONSIBILITIES

Dr. Zahoor Ahmad Danish

Spain and Morocco

Maulana Muhammad Imran Attari
(Head of Dawat-e-Islami's Central Executive Committee)

Leaving Karachi

In December 2022, I left Karachi intending to visit the shrines of saints and carry out Dawat-e-Islami's religious work. I first landed in Spain. Once known as Andalus, this is where the great Muslim commander Tariq b. Ziyad raised the flag of Islam in 711. Islamic relics and architecture can still be seen today in many cities across Spain. Haji Abdul Habib Attari and other Islamic brothers from the UK and Spain accompanied me on this trip.

A masjid built after 500 years

We visited a grand masjid in Granada. After the

Islamic empire in Spain ended in 1492, no new masjid was built for around 500 years. This was the first built after this lengthy period. **اَلْحَمْدُ لِلّٰهِ** After offering 'aṣr salah here, I had the honour of conducting a Madani study circle with Islamic brothers from Spain and the UK.

Refreshments

When we exited the masjid, we saw a person giving out tea and cake to those who had offered salah. When we asked him the price for the cake and tea, he said this was all a gift. **اَلْحَمْدُ لِلّٰهِ** All over the world, it is a practice of the Prophet's devotees to feed Muslims.



A sunnah-inspired gathering in Granada

We then visited a masjid in Granada built by the Spanish Muslim community. There, after offering maghrib salah, I had the honour of delivering a speech in a sunnah-inspired gathering. The speech was also translated into Arabic. Local Muslims were present, as were Islamic brothers from Morocco and Pakistan. After the gathering, I met with brothers, and we ate together.

From Spain to Marrakesh

After the gathering, we went to the historic city of Cordoba for the night. Around 11am the next morning, we set off for the Port of Algeciras. Although the ferry was to depart from there at 5pm, we had to arrive two hours early to go through immigration.

We travelled approximately 296 km in around three hours only to find the ferry was delayed. We then offered zuhr salah there. The weather was cold and rainy. Our group comprised of three cars, and from here, we intended to visit Morocco, which is an Arab Muslim country in Africa. It is referred to as 'Al-Maghrib' in Arabic, 'Morocco' in English, and 'Maraakish' in Pakistan and India. People travel to Morocco from Spain via ferry. Ferries are like naval planes; they can carry both passengers and cars, as well as shipping containers. Islamic brothers came and sat in their cars for the journey. We then ate together and offered 'aṣr salah. May Allah Almighty bless Dawat-e-Islami's IT and Prayer Times departments, as one can easily find out salah times across the world using their salah times app.

As we completed salah, the ferry had anchored at the port. We proceeded through immigration and were to board the ferry in our cars. There was a huge queue, and the time for maghrib salah was due to commence soon. The long queues meant we managed to offer maghrib salah, as per our intentions. اَلْحَمْدُ لِلّٰهِ We boarded the ferry around 7pm in our cars. We left our luggage in our cars and went upstairs to where the passengers were.

We were yet to go through immigration checks, which were then carried out on board. After this, we travelled by sea and arrived at a city called Tangier in Morocco around two hours later. After complying with legal requirements there, we drove off the ferry and onto the road. This was our first visit to Morocco, and we did not have any locals with us. Nonetheless, some Islamic brothers with us from Europe had visited here before.

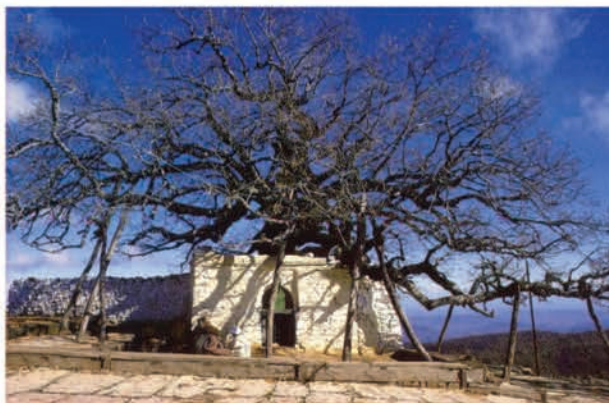
A change in plan

It was raining when we arrived in Morocco. It was late night, and I was especially hungry. We ate at a restaurant and discussed whether to spend the night in a nearby hotel or continue travelling. During our journey, we also learnt there are two ways to reach Marrakesh: via motorway, which would take approximately four and half hours; and another route via the mountains, which would take approximately eight hours.

The route via the mountains would mean passing by Tetouan, which is approximately 65 km from the shrine of Shaykh 'Abd al-Salām Mashīsh رَحْمَةُ اللّٰهِ عَلَيْهِ, the *qutb* of the West. We decided to take this path despite it being longer, as we desired to visit his shrine. The shrines of Moulay Idrīs I, Shaykh 'Abd al-'Azīz Dabbagh, and Sayyidunā 'Alī b. Ḥirāzmī رَحْمَتُهُمُ اللّٰهُ are also on the way.

After further discussion, we travelled to Tetouan. The brothers with us booked a hotel online whilst we were travelling. Upon arrival, we offered 'ishā' salah and rested in our hotel.

(To be continued in the next edition)



SIX NAMES FOR BOYS AND GIRLS

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The first gift given by a person to his child is a name. So, he should ensure to keep a good name for him."¹

Here are six names one can give their children, three each for boys and girls. Their meaning and associations are also included.

THREE NAMES FOR BOYS

Name	Meaning	Background
Muhammad	‘Abd al-Wāḥid A slave of He Who is One in His Being and Attributes.	An attributive name of Allah Almighty prefixed with the word “‘abd” (servant; slave)
Muhammad	Jawwād Generous	An attributive name of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
Muhammad	Yūnus Affectionate. He with whom fish is associated	A sacred name of one of Allah’s Prophets عَلَيْهِ السَّلَام.

THREE NAMES FOR GIRLS

Name	Meaning	Background
Ḥumayrā	Red coloured	A title of Lady ‘Ā’ishah رَضِيَ اللهُ عَنْهَا
Sīmā	Significant, one with signs	A blessed name of a female Companion رَضِيَ اللهُ عَنْهَا
Maryam	A woman who spends her time in worship	The name of Prophet ‘Īsā’s عَلَيْهِ السَّلَام mother

Whoever has children can keep any of these blessed names, depending on the child’s gender.

¹ *Jam‘ al-Jawāmi‘*, vol. 3, p. 285, Hadith 8875

Condemnation of TALIBEARING in the Prophetic Aḥādīth

Muhammad Usama Attari (Sixth year student at Jamiat al-Madinah, Faizan-i-Faruq-i-Azam, Lahore)

Talebearing is an act of disobedience, which results in the displeasure of Allah Almighty and His Messenger and leads to Hell. It also violates the rights of people. Sadly, this disease is rampant in society nowadays. Some cannot shake this habit no matter how hard they try; such is the severity of this malady within them. As a result, walls of hatred are being raised between us day by day.

We shall now look at select Aḥādīth which censure this abhorrent action.

The definition of talebearing

Imam al-Nawawī رَحْمَةُ اللهِ عَلَيْهِ says, "Talebearing is to convey one person's words to another, whilst intending harm by doing so."⁶

Another definition: to cause tribulation amongst people by transmitting one person's words to another.⁷

Six Aḥādīth denouncing talebearing

1. A talebearer shall not enter Paradise.⁸
2. Backbiting and talebearing cut away at faith in the same manner a herder cuts down a tree.⁹
3. The worst servants of Allah Almighty are those who bear tales, cause rifts between friends, and search for shortcomings in upright people.¹⁰

4. Those who abused others verbally, searched for weaknesses behind others backs, indulged in talebearing, and looked for shortcomings in innocent people; such individuals shall be gathered by Allah Almighty [on the Day of Judgement] in the form of dogs.¹¹

5. A talebearer shall be punished in his grave before the Hereafter.¹²

Once, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by two graves and said, "They are both being punished as of now. The reason for this does not appear outwardly major. One of them was a talebearer, whilst the other did not protect himself from urine."¹³

6. Shall I not inform you of what the worst haraam is? This is talebearing, which flows forth from the tongue of man.¹⁴

May Allah Almighty protect us from talebearing and other spiritual illnesses.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Shaking Hands

Mawlana Muhammad Javed Attari Madani

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, تَصَافَحُوا, "Shake hands."¹

Shaking hands at the time of greeting with salaam is called *muṣāfaḥah*. We learn from the life and teachings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to live alongside others with love. Shaking hands is one of the ways we can achieve this.

Allah Almighty's mercy descends when we shake hands.² Doing so removes hatred.³ Our sins are forgiven because of this.⁴ Not only this, but the noble Companions عَلَيهِمُ الرِّضْوَانُ would also shake hands when meeting one another.⁵ The Companions عَلَيهِمُ الرِّضْوَانُ who came from Yemen were the first to shake hands with the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ praised them.⁶

Dear children, you should also act upon this sunnah. When greeting, shake hands alongside saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتِهِ. Some children shake hands only using one hand, or just their fingers. The sunnah is to shake hands using both hands, so that the palms of both people come into contact without anything in between (such as a cloth, pen, paper, key).⁷

May Allah Almighty grant us all the ability to act upon this sunnah and others.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Muwatta Imam Mālik, vol. 2, p. 407, hadith 1,731

² Al-Muḥam Al-Awsaṭ, vol. 5, p. 379, hadith 7,672

³ Muwatta Imam Mālik, vol. 2, p. 407, hadith 1,731

⁴ Mishkāt al-Maṣābiḥ, vol. 2, p. 169, hadith 4,679

⁵ Mir'at al-Manājiḥ, vol. 6, p. 355

⁶ Sunan Abi Dāwūd, vol. 4, p. 453, hadith 5,213

⁷ Radd al-Muḥtār, vol. 9, p. 629

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Spiritual remedy to get rid of jinns from the home

If someone has a jinn living in their home that causes problems, they should do the following. Recite Sūrah al-Fātiḥah, Āyat al-Kursi, and the first five verses of Sūrah al-Jinn, and then blow onto water. Then, sprinkle the water around the house. The jinn will go away and not return ¹إِنْ شَاءَ اللَّهُ.

Protection from jinn-related problems

Recite Sūrah al-Baqarah in the house and supplicate to Allah Almighty if any of the following apply:

- Problems caused by jinns.
- Belongings or items are taken away or misplaced by jinns.
- Clothes or items are found torn or damaged.
- Feeling weighed down, a burden on your chest, or weight on your shoulders.
- Experiencing a lack of sleep, having nightmares, or seeing snakes, scorpions or lizards in your dreams.
- Seeing spots of blood around the house.

Whichever home Sūrah al-Baqarah is recited in, evil jinns will leave from there, and the abovementioned problems will also end.

Protection from one Jumuah to the next

Whoever recites Sūrah al-Fātiḥah, Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah al-Nās after Jumuah seven times, will be protected until the next Jumuah.

Sayyidunā Wakī' رَحْمَةُ اللَّهِ عَلَيْهِ said that he acted upon this and found it to be true.²

Spiritual remedy for swelling

If any part of the body is swollen, write 67 لَا إِلَهَ إِلَّا اللَّهُ times (or have it written for you) and keep this with you. Alternatively, make it into an amulet (*ta'wīdh*) and wear it. Doing so will get rid of the swelling ³إِنْ شَاءَ اللَّهُ.

¹ Jannati Zewar, p. 587

² Shu'ab al-Īmān, vol. 2, p. 518, hadith 2577; Faḍā'il al-Qurān li Ibn al-Ḍurays, vol. 1, p. 123, number 290

³ Bemar Abid, p. 37



SPENDING IN THE PATH OF Allah Almighty Brings Abundant Blessings

Sayyiduna Qays Bin Sal' [سَلْع] Ansari رَضِيَ اللَّهُ عَنْهُ states: 'His brothers complained to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about him that he spends unnecessarily and with regards to spending, his hands are very loose. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him: 'What is the problem with your brothers. They are complaining against you thinking that you are spending unnecessarily from your wealth and that your hands are very loose with regards to spending?'

I humbly said: 'O Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take my portion from the income and spend it in the way of Allah Almighty and on my friends.'

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his blessed hand on my chest and said 3 times: 'Spend, Allah Almighty will grant you.' (Sayyiduna Qays رَضِيَ اللَّهُ عَنْهُ states): After this, whenever I would go out to spend in the way of Allah Almighty, I would have my own mode of transport and now, my state is such that I am ahead of my brothers in terms of wealth and amenities.' (Mu'jam Awsat, vol. 6, pp. 210, Hadees 8536)

The reason for naming the first Islamic month "Muharram"

The first month of the Islamic year is Muharram. The name 'Muharram' was given to it due to the sacredness (i.e. reverence) of this blessed month. (*Tafseer Ibn-e-Kaseer, At Taubah, Taht-al-ayah. 36, vol. 4, p. 128*)

Allah Almighty commenced the Islamic year with the blessed month of Muharram-ul-Haraam and has bestowed upon us many opportunities of reward, goodness, and blessing in it. He opened up ways for a believing person to become His favoured (bondsman) so that a person becomes close to the Almighty Lord from the very beginning of the year, and so that he repents, and his sins are forgiven. Moreover, the effect of good deeds remains until the end of the year, to the extent that one remains preoccupied in worship in the last month of the year, Zul-Hijja-til-Haraam, as well. It is hoped that obedience of the entire year will be written for him, because whoever's deed starts and ends on worship, then the ruling of the one who remains engaged in worship in between both these times also applies to him. (*Lataif-ul-Ma'arif, p. 36*)

The greatness of the first 'Asharah (ten days) of Muharram

Sayyiduna Abu 'Usman Nahdi رَضِيَ اللهُ عَنْهُمْ states, "The blessed companions would revere three sets of ten days:

1. The last ten days of Ramadan-ul-Mubarak
2. The first ten days of Zul-Hijja-til-Haraam
3. The first ten days of Murarram-ul-Haraam' (*Ibid*)



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