# Islamic Wagazine Faizan-e-Madinah Madinah Madinah Madinah

TRANSLATED BY TRANSLATION DEPARTMENT (DAWAT-E-ISLAMI)



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

# By the spiritual sight of

Shaykh al-Tareeqah Ameer Ahl al-Sunnah Founder of Dawat-e-Islami Hazrat Allamah Mawlana

# **MUHAMMAD ILYAS**

Attar Qadiri Razavi دَاسَتُ يَرْكَانُهُمُ الْعَالِية

HOD Mahroz Ali Attari Madani

HOD Translation Department Muhammad Kashif Attari

Editor Wasim Abbas Attari

Editor (In term of Shari'ah)
Mawlana Mehmood Ahmed Khawar Madani

Designed by Syed Amir Hamza Shah

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UAN: +92-21-111-25-26-92 Ext. 7213

Email: translation@dawateislami.net

Aalami Madani Markaz, Faizan-e-Madinah, Muhallah Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah, Karachi Pakistan



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Tha laba مُنْفِي اللهُ عَنْهُ

# Teachings of the holy Quran

Quranic Encouragement to Contemplate Over Creation

Mawlana Abu al-Nur Rashid Ali Attari Madani

# Encouragement to ponder over the stages of creation

The disbelievers of Makkah rejected the belief of resurrection after death. The noble Quran describes this belief in many ways, in multiple places, in order for us to ponder about it. One of these ways is the mentioning of the stages of human creation. The noble Quran states:

آوَلَمْ يَرَوْاكَيْفَ يُبْدِئُ اللهُ الْخَلْقَ ثُمَّ يُعِيْدُهُ إِنَّ ذَٰلِكَ عَلَى
اللهِ يَسِيْرُ ﴿١٩﴾ قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْاكَيْفَ بَدَا
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Translation from Kanz al-Irfān: And did they not see how Allah originated creation then He will create it again; this is very easy for Allah. Say, "Explore the earth, then see how Allah originated the creation, then Allah will create a second time; Allah has power over everything."

It is as if Allah Almighty said: Have the disbelievers not seen how Allah Almighty initially creates a being and gradually completes it? Allah Almighty will bring them back to life in the Hereafter.

Allah Almighty commanded us to travel in the earth in order to witness the marvels of His creation. He advised us to reflect over the cities and remains

of the previous nations to understand how He creates life and causes death. All of this grants us the ability to gain awareness of the Creator and His ownership through reflecting upon the marvels of His Divine Power and creation. We learn that traveling and reflecting over the manifestations of Allah Almighty's creative power, such as rivers and mountains, in order to acquire recognition of Him, is also a form of worship.<sup>2</sup>

# Encouragement to reflect on the creation of shadows

The noble Quran advises us to think about the creation of shadows to understand the power of Allah Almighty. He states:

# اَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ يَّتَفَيَّوُا ظِللُهُ عَنِ اللّٰهِ عَنِ اللّٰهِ عَنِ اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى اللّٰهُ عَلَى اللّٰهِ عَلَى الللّٰهِ عَلَى اللّٰ

Translation from Kanz al-Irfān: Did they not see that whatever Allah has created, its shadows incline to the right and the left in prostration to Allah, and they are being submissive?<sup>3</sup>

The state of everything which Allah Almighty created with a shadow is that it bends to the right when the sun rises and to the left when the sun sets.



The movement of the shadow from one side to the other is to prostrate to Allah Almighty and express humility, weakness and obedience to Him. The perfection of Allah Almighty's power is evident from the subservience of shadows. When the disbelievers observe and reflect, they should take heed and understand that shadows do not possess intellect, understanding and the ability to hear, but they are still obedient and prostrate to Allah Almighty alone. In contrast, humans possess intellect, understanding and the ability to hear, so they must obey Allah Almighty and only prostrate to Him.<sup>4</sup>

# Encouragement to consider the creation of birds

The noble Quran also describes the flight of birds, their ability to stay in the air and the folding and spreading of their wings, in order for us to contemplate about the power of Allah Almighty. He states:

# اَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرْتٍ فِيْ جَوِّ السَّمَاءِ مَّا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِيْ ذَٰلِكَ لَأَيْتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾

Translation from Kanz al-Irfān: Did they not see the birds, made compliant in the open sky? None sustains them except Allah. Surely in this, there are certainly signs for the people of faith.<sup>5</sup>

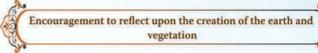
Allah Almighty also states:

# اَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ ضَفَّتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْلُنُ إِنَّهُ بِكُلِّ شَيْمٍ بَصِيْرٌ ﴿١٩﴾

Translation from Kanz al-Irfān: Did they not see birds above them spreading and folding in their wings? None keeps them aloft except the Infinitely Gracious. Indeed, He sees everything.<sup>6</sup>

A summary of the exegesis of these verses is: Have these people not seen how birds fly in the air? Who prevents them from falling? A piece of straw does not remain in the air, yet birds do not fall to the ground despite their heavier bodies? The power of Allah Almighty is such that despite their weight, they can stay aloft and not fall. The people of faith

contemplate about this and acknowledge the omnipotence of Allah Almighty.<sup>7</sup>



Every creation of Allah Almighty is magnificent and contemplating about any of them will lead to the acknowledgement of Allah Almighty's power. The noble Quran describes the creation of the earth and vegetation like so:

# اَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ اَنْبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ﴿ اللَّهِ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّ

Translation from Kanz al-Irfān: Did they not look towards the earth, how many excellent pairs We made grow therein? Certainly, in this there is a sign; and most of them are not believers.<sup>8</sup>

Have the polytheists who turn away, deny and mock the signs of Allah Almighty looked at the wonders of the earth and the variety of plants that grow therein, from which both humans and animals take benefit?

<sup>&</sup>lt;sup>1</sup> Al-Quran, part 20, Surah al-<sup>c</sup>Ankabūt, verse 20, translation from Kanz al-<sup>c</sup>Irfān

<sup>&</sup>lt;sup>2</sup> Şirāṭ al-Jinān, vol. 7, p. 359, summarised

<sup>&</sup>lt;sup>3</sup> Al-Quran, part 14, Surah al-Naḥl, verse 48, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>4</sup> Şirāţ al-Jinān by way of Tafsīr al-Samarqandī, vol. 2, p. 237: Surah al-Naḥl, under verse 48: Ta'wīlāt Ahl al-Sunnah, vol. 3, pp. 89-90, Surah al-Naḥl, under verse 48, selected

<sup>5</sup> Al-Quran, part 14, Surah al-Naḥl, verse 79, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>6</sup> Al-Quran, part 29, Surah al-Mulk, verse 19, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>7</sup> Şirāṭ al-Jinān by way of al-Tafsīr al-Kabīr, vol. 7, p. 252, Surah Nahal, under verse 79: Jalālayn, p. 223, Sūrah al-Naḥl, under verse 79: Rūḥ al-Bayān, vol. 5, p. 64, Surah Naḥl, under verse 79, selected

<sup>8</sup> Al-Quran, part 19, Al-Shu'arā', verses 7-8, translation from Kanz al-'Irfān

<sup>&</sup>lt;sup>9</sup> Ruh al-Bayan, vol. 6, p. 263, Surah al-Shu'ara`, under verse 7, Sirat al-Jinan, vol. 7, p. 73

# Dar Al-Istah Ahl Al-Sunnah

Mufti Muhammad Hashim Khan Attari Madani

# Does a camel's bone protect one from witchcraft?

**Question:** What do the scholars of Islam say regarding the following: some say keeping a camel's bone in the house wards off witchcraft and other evil. Is this true?

It is permissible to keep a camel's bone in the house to protect yourself from witchcraft. This is a means of protection which does not oppose Shariah; therefore, it is lawful. Just as witnessing the positive effects of medicine are sufficient for one to consume it instead of observing transmitted evidence, there is no need for such evidences in order to adopt protection from witchcraft. The only condition is that it must not oppose Shariah.

# وَاللَّهُ أَعْلَمُ عَزَّوَ جَلَّ وَرَسُولُهُ أَعْلَم صلَّى الله عَلَيْهِ والهوسلَّم

# Performing the Sunna of fajr whilst congregational prayer is ongoing

**Question:** What do the scholars of Islam say regarding the following: someone said the Sunna of fajr should not be performed if the congregational prayer is ongoing, as it is obligatory to listen to the recitation of the Quran. Is this correct?

The verdict of the scholars regarding this matter is given considering hadith and the actions of the Companions . If the congregational prayer has begun, but one is certain he can perform the Sunna and join the congregation before it ends, he should do so. Yet, it is impermissible to perform the Sunna in the rows in which the congregation will be performed. One should pray in a clean area out of the masjid instead. If this is not possible, he should pray in the courtyard if the congregation is indoors, or he should pray indoors if the congregation is in the courtyard. If the masjid does not have both an indoor and outdoor area, he should pray by a pillar, as it is a barrier between him and the rows. If this is not possible, he should join the congregation without praying the Sunna. If one thinks he will miss the congregation if he offers the Sunna, he is not permitted to pray the Sunna at all and compelled to join the congregational salah immediately.

Aside from fajr salah, one is not permitted to perform the Sunna once the igama is

delivered, even if there is certainty of not missing the congregation. In this case, one must join the congregation immediately without offering the Sunna. Saying one cannot perform the Sunna of fajr whilst the congregation is ongoing as it is obligatory to listen to the recitation of the Quran; this is not entirely true. It is not obligatory for everyone who can hear the Quran to listen to it. Instead, it is only obligatory for those who are present for the purpose of listening to the recitation, specifically. During congregation, it is necessary for the people standing behind the imam to listen to the recitation. Those who are not part of the congregation or are not there to listen to the recitation; they are not obliged to listen to it.

The reason as to why it is prohibited to perform the Sunna of fajr in the row or without a barrier, is due to the violation of the congregation, not because it is obligatory for everybody to listen to the recitation of the Quran. It is incorrect for a person to explain this legal ruling via his deficient understanding whilst abandoning the guidance of scholars.

#### Taking a gift back

Question: What do the scholars of Islam say regarding the following: Zayd was engaged a few years ago and he gave clothes, money, and other gifts to the other family on special occasions like Eid. Now that the engagement is called off, what is the ruling if said gifts are taken back?

(Note: The questioner said the one who gifted and the giftee are alive. The giftee took possession of all the gifts and some of them are still with him, some of them are destroyed, and some have increased. These gifts have not been exchanged for something else.)

After the engagement was performed according to Islamic law, the items given to the other family are gifts. The ruling of these items is that if there are no factors preventing the return of a gift, it can be returned through mutual agreement or the decision of a qadi. However, in any case, taking the gift back is impermissible, a sin, and <code>makrūh taḥrīmī</code>, as hadith prohibit us from this. It is likened to a dog vomiting and licking it back up. If a preventative factor is found, like one of the two people dies, or the gift was exchanged for something else, or the gift has increased, or it is no longer in their possession, it is destroyed, if the one gifting and the giftee are husband and wife, or the giftee is a close relative of the one who gifts; in these cases, the gift cannot be taken back.

In the scenario of the question and considering the details provided, Zayd gave the items to the other family as gifts, and they took possession of them. There is an option of taking back the items which are still in their possession which have not increased, but it is impermissible, a sin, and makrūh taḥrīmī to do so. One should abstain from doing this.

# RE KIND TO THE NETTO THE

Mawana Abu Rajab Muhammad Asif Attari Madani The final Prophet of Allah, our master Muhammad صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said:

# Literal translation

مَنْ يَسَّرَ Whoever creates ease - مَنْ يَسَّرَ - Whoever creates ease - عَلَى مُعْسِرٍ - upon the financially restricted - عَلَى مُعْسِرٍ - Allah will grant him ease - يَسْرَ اللَّهُ عَلَيْهُ - in the world and Hereafter.

# Contextual translation

Whoever facilitates ease for those struggling financially shall have ease created for him by Allah in this world and the Hereafter.

# Explanation

This hadith outlines two principles:

- Facilitating and making ease for those with financial problems
- Those who do this being granted reward

In this context, those struggling financially connote people worried by their debt or poverty. The scholars Imam ʿAbd al-Ra ʿūf al-Munāwī, Mullā ʿAlī Qārī, and other commentators عَيْمُهُمُ اللهُ say this can entail Muslims and non-Muslims.²

# Three ways to facilitate ease

There are three ways one can facilitate ease for others struggling financially:

A debtor either owes you or somebody else money. If he owes it to you, give him respite even if the payment date passes. If he owes a large amount, allow him to pay back in instalments convenient for him. You can also forgive some or all the debt.<sup>3</sup>

Imagine how the life of the debtor will change if you do this. Place yourself in their shoes and you will understand how it feels.

# **Encouragement from the Quran**

Allah Almighty states with regards to granting respite to a debtor:

And if the debtor is in difficulty, so give him respite until it becomes easy (to pay back). And giving up his entire debt is better for you, if you know.<sup>4</sup>

Sayyid Na im al-Din Murādābādī وَمُعَةُ اللَّهِ عَلَيْهِ said, "If the debtor is poor or insolvent, giving them respite is a means of earning great reward, as is forgiving some of it or excusing it entirely."

# Shade of the 'Arsh

The beloved Prophet مل مل الله عليه واله وسلم explains another virtue of these actions, "Whoever gives respite to those with financial issues or overlooks their debt, Allah shall grant him a space shaded by the 'Arsh on the Day of Judgement; the Day in which there will be no shade besides this."<sup>5</sup>

# Be lenient to the debtor and earn forgiveness

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم declared:

There once was a man who did no virtuous deeds. Yet, he did issue loans to people and would tell his servants, "Take the debtor's repayment if he is in good circumstances. If they are struggling financially, do not take it back. May our Lord excuse us [for this]."

When he passed away, Allah inquired from the man, "Did you ever perform good deeds?" "I did not", the man replied, "But I did administer loans to people. When I sent my servants to collect repayment, I used to say, 'Only take this back if the debtor is prosperous. If they are in dire straits financially, excuse them instead. Perhaps Allah will excuse us for this.'"

Allah then announced, "I have forgiven you."6

# **Excusing the entire debt**

Imam Shaqiq al-Balkhī رَحْمَةُ اللَّهِ عَلَيْهِ said:

As I walked with Imam Abū Ḥanīfah عَلَيْهُ, a person saw him, hid himself, and took another path. When the Imam learned of this, he called the person and asked, "Why did you suddenly change the way you were going? Why did you hide?"

The person sighed, "I have owed you 10,000 dirhams for quite some time now. I cannot repay you as I am poor. I feel humiliated and embarrassed speaking to you."

"منيخن الله", the Imam exclaimed, "You feel this way because of me. Go, as I have excused your debt. I have made myself a witness upon my nafs. There is no need for you to hide from me again. Forgive me for the fear you felt because of me."

Dear readers! The second type of debtor owes someone else money. You can offer assistance by paying some or all of the debt, or arrange for it to be paid in instalments. If none of these options are possible, ask the creditor to make it easier for the debtor to make repayment.<sup>8</sup>

- Another way to help the poor and others in financial difficulty, is to provide means for them to earn. For example, giving them a job, or aiding them start a business of some kind, such as a small food stall or store. This can give them immediate monetary relief. Just slight effort is needed to get them on their feet and eventually, their financial situation will be remediated.
- When people are afflicted by floods, earthquakes, fires, or other natural disasters, they require immense help. If you can support victims of these events, you will receive an abundance of goodness in the Hereafter

# **FGRF**

Dawat-e-Islami's **FGRF** Department was established to perform welfare work. This expert team undertakes relief efforts to assist those affected by natural disasters, disease, poverty, and unemployment. Its network has expanded to over 65 countries. Earn reward by donating or participating in this relief work, and you may visit dawateislami.net for more information.

# The reward of facilitating ease for those struggling financially

The hadith at the beginning of this article described there being reward for those who make ease for others who are poor or in dire financial straits. Said reward is Allah Almighty creating ease for them in this world and the Hereafter.

This ease created for a person by Allah Almighty is explained by Imam Munāwī رَحْمَةُ اللَّهِ عَلَيْه, who said this means a person's sustenance will increase in the world, he will be protected from harm, and he will be aided in performing good deeds. In the Hereafter, his accountability will be easy and he will receive glad tidings of salvation from punishment. He will

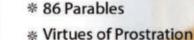
also be honoured in many ways إِنْ شَاءَاللَّهِ.

It is not hard to act upon this hadith, and by doing so, the reward we attain is mountainous. The reader is encouraged to implement this hadith today. Perhaps there is someone poor in your community you can help, and thereby earn these virtues. May Allah Almighty grant us ability to act upon the teachings of Islam.

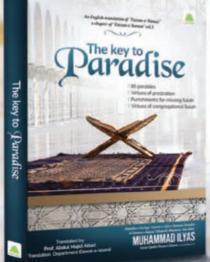
# امِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّن صلَّى اللهُ عَلَيْهِ وَالهِ وَسَلَّمَ

- <sup>1</sup> Şaḥīḥ Muslim, p. 1110, hadith 6853
- <sup>2</sup> Fayd al-Qadir Sharh Jāmi 'al-Şaghīr, vol. 6, p. 316, under hadith 9108; Mirqāt al-Mafātīḥ, vol. 1, p. 454; Mir 'āt al-Manājīḥ, vol. 1, p. 189
- 3 Mirqāt al-Mafātīh, vol. 1, p. 454
- <sup>4</sup> Al-Quran, part. 3, Al-Baqarah, verse 280; translation from Kanz al-Irfān
- <sup>5</sup> Sunan Tirmidhī, vol. 3, p. 1310, hadith 1310
- <sup>6</sup> Musnad Imam Ahmad, vol. 3, p. 258, hadith 8738
- <sup>7</sup> Manāqib al-Imām al-A 'zam Abū Ḥanīfah, vol. 1, p. 260
- <sup>8</sup> Fayḍ al-Qadīr Sharḥ Jāmi ' al-Ṣaghīr, vol. 6, p. 316, under hadith 9108
- 9 Ibid

# The key to aradise



- \* Punishments for missing Salah
- \* Virtues of congregational Salah



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# Questions and answers from

# Madani Muzakarah



#### What if a pet dies due to lack of care?

**Question:** What is the expiation for the death of a pet due to neglect? **Answer:** The one who failed to look after the pet is sinful because of his oppression upon the animal. So, he must repent sincerely in the court of Allah Almighty. There is no expiation for this.<sup>1</sup>

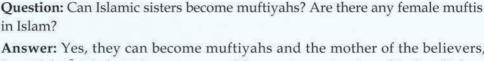
## Laughing during prayer

**Question**: If one is unable to control his laughter during prayer because of a thought or something occurring around him, can one terminate the prayer?

**Answer:** He is not permitted to break the prayer and he must control his laughter. If an adult in a wakeful state laughs during a prayer consisting of bowing and prostrating and others can hear it, his prayer and ablution are void.<sup>2</sup>







Answer: Yes, they can become muftiyahs and the mother of the believers, Sayyidah 'Ā 'ishah نوع الله as one of the most prominent muftiyahs of Islam. Islamic sisters should strive to become muftiyahs, even if they fall short, they will benefit from the knowledge they acquire. Figh specialisation courses (i.e., Muftiyah courses) are held in Jamia tul Madinah for girls.<sup>4</sup>

# 4

#### Were people from previous nations questioned in their graves?

**Question**: Were people from previous nations questioned in the grave? If so, what were they asked?

**Answer:** There is a difference of opinion amongst the scholars regarding this. It is written in Fatāwā Faqīh-e -Millat volume 1 page 280:



There is a difference of opinion regarding questioning in the grave for the previous nations. 'Allāmah Ibn 'Ābidīn رَحْمَهُ اللَّهِ عَلَيْهِ writes in *Radd al-Muḥtār*, volume 1 page 572:

آنَّ الرَّاجِحَ آيْضًا إِخْتِصَاصُ السُّؤَالِ بِهَذِهِ الْأُمَّةِ

The strongest opinion is that questioning in the grave is a specialty of this nation [i.e., ummah of the beloved Prophet مِثْلُ اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّالِي وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّهُ وَاللَّهُ وَاللّلَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ

According to some scholars, the previous nations were questioned about the oneness of Allah Almighty in the grave.<sup>5</sup>

#### How is it to grow a plant on a grave?

Question: Is it permissible to grow a plant on a grave?

Answer: Small plants can be planted, but the grave must not be broken for this. Planting them with good intentions will lead to reward, الله على الله Make the intention of planting to grant solace to the deceased because plants praise Allah Almighty and this reduces punishment in the grave and comforts the deceased.



## Placing bowls on the graves of the deceased

**Question**: Some people place bowls on the graves of their deceased family members. They fill the bowls with water for birds to drink and convey the reward of this to the deceased. Is this correct, and will the reward reach the deceased?

Answer: The beloved Prophet على واله وسلم said, "There is reward in every living thing."7 Therefore, giving water to birds or feeding them seeds are rewardable actions, but the bowl should be placed away from the grave, rather than upon it. The bowl should be refilled when needed, and the reward of this will be conveyed to the deceased if that intention has been made.<sup>8</sup>

## Will a traveller shorten his prayer behind a resident Imam?

**Question:** A traveller prays behind a resident Imam, but misses two units of the Zuhr prayer. Will the traveller shorten the prayer or perform all four units?

**Answer:** If a traveller prays behind an Imam who is performing all four units, the traveller must perform four units too. If he misses two units, he must make them up.<sup>9</sup>





# Wiping the mouth with sleeves

Question: How is it to wipe the mouth with sleeves after performing ablution?

**Answer:** It is not appropriate to wipe the water from ablution with the clothes you are wearing, or to generally wipe your hands or mouth with them. This causes the memory to weaken, <sup>10</sup> but it is not a sin. <sup>11</sup>

<sup>&</sup>lt;sup>1</sup> Madani Muzakarah, 20th Rabī al-Ākhir, 1445 AH

<sup>&</sup>lt;sup>2</sup> If one laughs, such that he hears himself, but those nearby do not, his prayer will be nullified, however his ablution will not. If he smiles, such that the teeth become visible, but no sound is emitted, neither the prayer is nullified nor ablution. (Bahār-e-Sharī'at, vol. 1 pp.308-309)

<sup>&</sup>lt;sup>3</sup> Madani Muzakarah, 30th Jumādā al-'Ākhirah, 1444 AH

<sup>&</sup>lt;sup>4</sup> Madani Muzakarah, 13th Rajab, 1444 AH

<sup>&</sup>lt;sup>5</sup> Madani Muzakarah, 13th Rajab, 1444 AH

<sup>&</sup>lt;sup>6</sup> Madani Muzakarah, 13<sup>th</sup> Rajab, 1444 AH

<sup>&</sup>lt;sup>7</sup> Şaḥīḥ al-Bukhārī, vol. 4 p. 103, Hadith: 6009

<sup>8</sup> Madani Muzakarah, 13th Rajab, 1444 AH

<sup>9</sup> Madani Muzakarah, 13th Rajab, 1444 AH

<sup>10</sup> Al-Kāshif wa al-Bayān, p. 31

<sup>11</sup> Madani Muzakarah, 15th Jumādā al-Ākhirah, 1445 AH

# Be Wary of the Lower-self and Satan

زَحْمَةُ اللَّهِ عَلَيْهِ ALLĀMAH NAQĪ 'ALĪ KHAN'

Mufti Nagī 'Alī Khan رَحْمَةُ اللَّهِ عَلَيْه was a prominent religious figure in the fields of knowledge and spirituality and the father of the reviver of Islam, the Imām of Ahl al-Sunnah, Imām Ahmad Razā Khan The scholars refer to him as . رَحْمَتُهُ اللَّهِ عَسَلَيْه was born in رَحْمَةُ اللَّهِ عَلَيْهِ He رئيسُ الأَتْقِياء and رئيسُ المتكلمين Bareilly on the last day of Jumādā al-Ākhirah or on the first of Rajab 1246 AH. He undertook all his studies with his noble father Mawlana Razā 'Alī Khan who was an erudite scholar of his era. He authored 26 books on the topics of the biography of the Greatest Prophet صَلَى اللَّهُ عَلَيْمِهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمِهِ وَاللَّهِ عَلَيْمٍ لَمَّ beliefs, spiritual wayfaring and more. آنحنا Dawat-e-Islami's Islamic Research Centre (Al-Madina tul Ilmiyyah) has undertaken editorial work on two of his works and published them:

- أَحْسَنُ الوعَاء لِآذَاب النُّاعَاء 1.
- . فَضُلُ العِلْمِ وَالعُلْمَاء . 2

He passed away on Thursday Dhū al-Qa'dah 1297 AH/ 1880 AD at the age of 51 years and 5 months,

and he is laid to rest next to his father.2

His books criticise the world and the lower-self, they provide spiritual and moral guidance as well as encouragement to increase love for the beloved Prophet مثل الله عليه والله وسلم. In light of the importance of his guidance on thinking and self-rectification, a very beneficial and thought-provoking extract from his book شرودُ القُلُوب فِي ذِكرِ المحبوب about condemnation of the self and its rectification has been selected for inclusion as an article.



Satan's goal is to prevent people from worship. When someone says, "The world is temporary and the journey in the Hereafter is never-ending, and it will be very difficult to make that journey without good deeds," Satan replies, "What is the need to rush? You have plenty of time in your life for worship." When someone says, "I have no control over my death, and I am unaware of when it will come to me. I could die now and enter the grave



feeling regretful about my lack of worship," Satan says, "Worship quickly so you acquire good deeds faster" (i.e., be hasty in worship and abandon focus and humility).

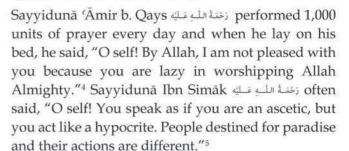
When someone says, "Performing two units of prayer with humility, focus and tranquillity is better than praying many units quickly," Satan responds, "Pray in a good manner, so onlookers are impressed by you." The man replies, "By Allah, worshipping Allah Almighty to impress others is despicable." Satan continues with his deception, "Even though you disregard creation, He will make your actions apparent and increase your rank and honour in people's hearts."

When someone says, "The rank of the world is meaningless; I desire honour in the Hereafter." Satan says, "Do not struggle so much. If you are destined for everlasting paradise, what is the need for worship? If a person is destined for hell, what will be the benefit of worshipping Allah?"

A slave of Allah Almighty knows how beneficial worship is in every state. If someone is destined for paradise, it increases their rank therein, but, Allah Almighty forbid, if someone enters hell, his punishment will be less severe because of his worship. Allah Almighty does not allow anyone's efforts to be wasted. Once this is understood, the Satan is helpless and calls upon the lower-self, whose teacher he is, to help him destroy the individual through self-conceit. When anyone is tested with this, he should say, "O self! Even though you prayed with utmost sincerity, it is like a penniless man sending a handful of barley to the king. Allah Almighty does not care about this "وَ مَنْ ثَـزَكُم فَأِنْمَا يَقَـزَكُم لِنَفْسِهِ " insignificant gift. Whosoever adopts purity, he has adopted it only for himself. 3



# Be wary of the self





## Discipline your self



Discipline and rebuke your self by saying, "O self! If the king's soldier was sent to arrest someone but the individual decided to indulge in pleasures, is there anyone more foolish than him? An army of the dead are waiting at the gates of the city and they promise to stay there until they take you with them. Heaven and hell are prepared for you but you are unaware of when death will come to you. It will come suddenly and you will regret your lack of provisions.

O self! If your servant disobeyed you, it would be unpleasant, but you disobey Allah Almighty boldly and do not fear His wrath. Can you endure His punishment? Sit out in the sunlight or place the tip of your finger near a fire and think about whether you could bear the extreme fire of Hell. O self! You abandon all desires upon the advice of a doctor, and you deal with many difficulties to earn wealth and avoid poverty. Is Hell not more severe than an illness or dependence upon the world?

O self! If you are content with Allah's apportioning, be content with the sustenance Allah has given you. If you are dissatisfied, do not take His sustenance and find another provider, if you can.

O self! Desist from that which Allah Almighty forbids, and enact that which He commands.



Otherwise, come out from His dominion, if you can. Remaining in His dominion and disobeying Him is sheer ignorance.

O self! You sin privately but if someone was watching from behind your back, you would never steal or fornicate. Look closely! Who causes the trees to move? Who do you sin in front of?

O self! If you think Allah Almighty created you in vain, you are a rejector of the noble Quran, as Allah Almighty states: الْفَحَسِبْشُهُ النَّمَا عَلَقْنُكُ مُ عَبَشًا وَالْكُمُ الْكِنْمَانَا Do you think that We have created you وُرَجُعُـوْنَ without purpose and that you will not be returned to Does Man arrogantly أَيَحْسَبُ الْإِنْسَانُ آنَ يُتُعْرَكَ سُدًى 📆 🕏 Us? think that he will be left free? 7 O self! You learnt something new, and now your arrogance knows no bounds. You acquired a position of leadership, and now you converse with no one because you consider them lowly. This is because you wasted your life learning logic, wisdom and the art of debating but deprived yourself of the blessings of Islamic knowledge. You did not realise it is permissible to learn these sciences when needed, but learning more than what is required is forbidden, and considering the unlawful to be perfect is ignorance.

O self! Even if you acquired Islamic knowledge, you did not ponder over it. If you had reflected, you would have become aware of your reality and refrained from boasting about your actions. Knowledge and virtuous actions are blessings from Allah Almighty, not the results of your ability. If, hypothetically, your capability had involvement, it too is a blessing from Allah. O self! You become the enemy of someone who exposes your flaws. If you recognise it as a defect, why do you not better yourself? You obey Satan during the day and night but claim to be a servant of Allah. You worship, so that people grant you leadership and praise you. You recite litanies in order to free yourself from worldly responsibilities and carry prayer beads and wear patched clothing in order to gain a following and gifts.

O self! Why do you not repent? You always say you will do it tomorrow, but death will come to you suddenly and you will remain regretful and remorseful in the Hereafter. Repenting tomorrow will not be easier than repenting today because the roots of the tree of sins will become stronger the longer it is delayed. When you see it more difficult tomorrow, you will delay it again and continue to delay it until you face the terrible consequences. O self! You do not hasten to worship in your youth before old age, and you fail to do so in old age before death. You organise your wardrobe and prepare seasonal clothing, but do you consider the cold and heat of hell to be less severe than that of the world?

O self! If the entire world was solely given to you and every realm was under your control, you will eventually taste death and receive no more than a shroud and a small area of earth as a grave. You destroy your Hereafter for such a temporary world, and purchase stones in exchange for gold, whilst laughing at the ignorance of others. Rectify yourself first before bringing people to the correct path, so that reward is earnt upon knowledge, action, teaching and guidance. Only then will you be deemed a scholar of Islam.

However, even if a scholar does not practice what he preaches, the public should still act upon his advice, consider him their guide, and respect him. They should consider his presence a blessing, for he sows thorns on his own path but guides others to the correct path. His similitude is that of a lamp which burns itself but benefits others.

<sup>&</sup>lt;sup>1</sup> Jawāhir al-Bayān fī Asrār al-Arkān, p. 6

<sup>&</sup>lt;sup>2</sup> Jawāhir al-Bayān fī Asrār al-Arkān, p. 10

<sup>&</sup>lt;sup>3</sup> Al-Quran, part 22, al-Fāṭir, verse 18, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>4</sup> Al-Awliyā' li Ibn Abī al-Dunyā, p. 41, number 101

<sup>&</sup>lt;sup>5</sup> Tārīkh Baghdad, vol. 3, p. 347, number: 916

<sup>6</sup> Al-Quran, part 18, Al-Mu'minūn, verse 115, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>7</sup> Al-Quran, part 29, Al-Qiyāmah, verse 36, translation from Kanz al-Irfān

# Imam Ibn Abi āl-Dunyā

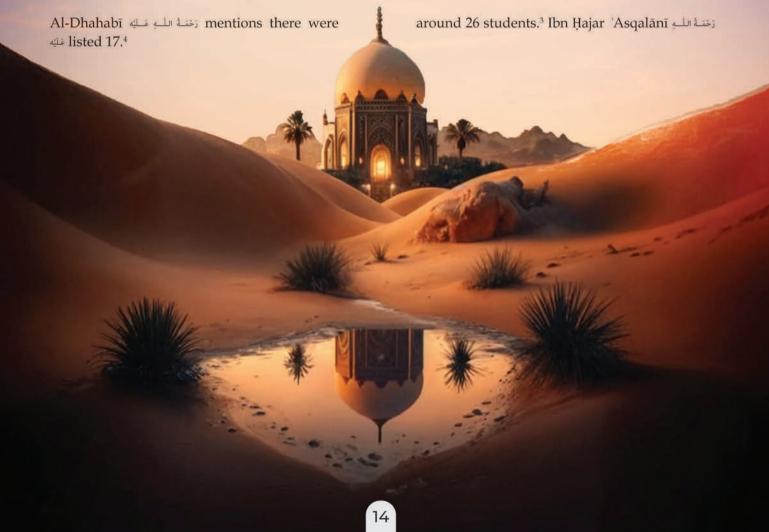
## Mawlana Muhammad Gul Faraz Attari Madani

Name and teknonym: Famously known as Imam Ibn Abī al-Dunyā, his real name was 'Abdullah b. Muhammad b. 'Ubayd b. Sufyān b. Qays Qarashī, whilst his teknonym was Abū Bakr.

Birth: He was born in Baghdad in 208 AH.1

Teachers: He وَهُمُهُ اللَّهِ عَلَيْهُ acquired knowledge from some of the greatest scholars and hadith experts of his era. These include: Muhammad b. Ismā ʿīl Bukhārī, Abū Dāwūd Sijistānī, Qāsim b. Salām, Ibn S ʿad, and Abū Ḥātim Rāzī عُرُمُهُمُ اللَّهُ يَعَالَمُ اللَّهُ عَلَيْهُمُ اللَّهُ يَعَالَمُ اللَّهُ عَلَيْهُمُ اللَّهُ يَعَالَمُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُمُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَيْهُ

Students: Some of his students include: Ibn Abī Ḥātim, Ibn Mājah, Abū al-ʿAbbās b. ʿUqda, and Abū Bakr Aḥmad b. Marwān Dīnawarī رَحِمَهُمُ اللّٰهُ.



## Verbal and textual accolades

- 1. Ibn Abī Ḥātim رَحْمَةُ اللَّهِ عَلَيْهِ recalls, "My father and I used to write the narrations of Imam Ibn Abī al-Dunyā رَحْمَةُ اللَّهِ عَلَيْهِ. One day, someone asked my father about the Imam, to which he said, "He is a truthful man." One day, someone asked my father about the Imam, to which he said, "He is a truthful man."
- 2. When the Imam passed away, Qāḍī Ismā ʾīl b. Isḥāq تَفَعُهُ اللَّهِ عَلَيْهِ said regarding him, "May Allah have mercy upon Abū Bakr! A huge spectrum of knowledge departs with him."6
- 3. Al-Dhahabī زَمْنَةُ اللَّهِ عَلَيْهُ axplains, "He was a real scholar and hadith master."7
- 4. The historian Ibn Nadīm writes, "Ibn Abī al-Dunyā رَحْمَةُ اللَّهِ عَلَيْهُ was the teacher of Muktafī Billāh, the caliph. He was righteous and a scholar who held immense mastery over textual sciences."8
- 5. The Ḥanafī scholar, Ibn Taghribirdī رَفَعُهُ اللَّهِ عَلَيْهُ said, "Ibn Abī al-Dunyā رَفَعُهُ اللَّهِ عَلَيْهُ was a scholar, ascetic, and a devout personality. Academic consensus exists regarding his reliability, truthfulness, and veracity."9
- 6. Imād al-Dīn Ibn Kathīr said, "He penned a host of valuable literature, memorised hadith with precision, and displayed exemplary character." 10
- 7. The grandson of Ibn Jawzī said, "He was a leading name, a scholar of Islam, highly learned, averse to worldly pleasures, and kind-hearted." 11

#### **Books**

He authored many works, most of which discussed asceticism and esoteric sciences. Ibn Jawzī رَضَةُ اللّهِ عَلَيْه said the Imam رَضْمَةُ اللّهِ عَلَيْه wrote over 100 books regarding the former. His writings, speeches, and books are widely popular even today. Al-Dhahabī رَضْمَةُ اللّهِ عَلَيْهِ lists the names of 183 books he authored. 13

#### Here are some:

(1) ٱلْقَنَاعـة (2) قَصْرُ الْآمَـل (3) اَلصَّمْت (4) اَلتَوْبَـة (5) اَلَيَقِيْن (6) اَلصَّبْر (7) الجُوْع (8) حُسْنُ الظَّنِ بِاللـہ (9) اَلْأَوْلِيَاء (10) صِفَةُ الْجَنَّة (11) صِفَةُ النَّار (11) صِفَةُ النَّار (11) صِفَةُ النَّار (12) اَلْجُوْع (13) اللَّعْبَارُ اللَّوْدِي (12) اَخْبَارُ مُعَاوِيَـه (20) اَخْبَارُ مُعَاوِيَـه (20) اَخْبَارُ اللَّوْدِي (22) اَخْبَارُ اللَّوْدِي (23) اَخْبَارُ اللَّوْدِي (23) اَخْبَارُ اللَّعْرَاب (24) ذَمُّ الرَّعْبية (25) فَمُّ الْبَعْبي (25) فَمُّ الْبَعْبي (25) فَمُّ الْبَعْبي (25) فَمُّ اللَّهُوْدِي (25) فَمُّ اللَّهُوْدِي (25) فَمُّ الرَّعَاد (25) فَمُّ اللَّهُوْدِي (25) فَمُّ اللَّهُوْدِي (25) فَمُّ اللَّهُوْدِي (25) فَمُّ اللَّهُوْدِي (25) فَمُّ اللَّهُونِي (25) اللَّهُونِي (25) اللَّهُونِي (25) اللَّهُونِي (25) اللَّهُونِي (25) وَمُّ اللَّهُونِي (25) اللَّهُونِي (25) وَمُّ الرَّعَادُ اللَّهُونِي (25) الللَّهُونِي (26) اللَّهُونِي (26) الللَّهُونِي (26) اللَّهُونِي (26) اللَّهُونِي (26) الللللَّهُونِي (26) الللللَّهُونِي (26) اللللَّهُونِي (26) الللَّهُونِي (26) الللَّهُونِي (26) الللَّهُونِي (26) اللللَّهُونِي (26) اللللَّهُونِي (26) اللللللْهُونِي (26) اللللْهُونِيُونِي (26) اللللْهُونِيُونِيُ

Dawat-e-Islami's Islamic Research Centre has worked upon two of the Imam's وَمُفَةُ اللَّهِ عَلَيْهُ works. This included taking extracts, translation, adding diacritics, and adding footnotes/explanatory points.

The first work is الشكر للــه this was translated as Virtues of Gratitude, whilst هُمُّ الْكِـذُبِ واهلــم was entitled Lying. The first work discusses the reality of gratitude, talks about how the Prophets مُعَلَّــيْهِ السَّلَّةِ , Companions , and Saints رَصِهَمُ اللَّهُ وَمِهَمُ اللَّهُ عَلَيْهِ expressed thankfulness to Allah Almighty, and the harms of ingratitude. Lying explains what a lie is, clarifies lawful and unlawful scenarios of lying, and shows what hadith and saintly aphorisms say regarding it.

Demise: Imam Ibn Abī al-Dunyā وَخَمَةُ اللَّهِ عَلَيْه passed away on Tuesday 14<sup>th</sup> Jumada al-Ūlā 281 AH. Qāḍī Yūsuf b. Ya ʿqūb أَرْحَمَةُ اللَّهِ عَلَيْهِ led his funeral prayer, before his burial in the Shuniziyya cemetery of Baghdad.<sup>15</sup>

<sup>&</sup>lt;sup>1</sup> Siyar A'lām al-Nubalā', vol. 10, p. 694

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

<sup>&</sup>lt;sup>3</sup> Ibid, p. 696

<sup>&</sup>lt;sup>4</sup> Tahdhīb al-Tahdhīb, vol. 4, p. 473

<sup>&</sup>lt;sup>5</sup> Ibid, p. 474

<sup>6</sup> Ibid

<sup>&</sup>lt;sup>7</sup> Tadhkirat al-Ḥuffāz, vol. 2, p. 181

<sup>&</sup>lt;sup>8</sup> Al-Fahrist, p. 262

<sup>&</sup>lt;sup>9</sup> Al-Nujūm al-Zāhira, vol. 3, p. 86

<sup>10</sup> Al-Bidāyat wa al-Nihāya, vol. 7, p. 450

<sup>11</sup> Mir 'āt al-Zamān, vol. 16, p. 175

<sup>12</sup> Al-Muntazim, vol. 12, p. 341

<sup>13</sup> Siyar A lām al-Nubalā', vol. 10, p. 697

<sup>14</sup> Ibid

# Our Pious Predecessors

Mawlana Abu Majid Muhammad Shahid Attari Madan

Jumāda al-Ūlā is the fifth month of the Islamic year. From the Companions, scholars, and saints who passed away in this month, 110 have been mentioned in previous editions of Faizan-e-Madinah Monthly Magazine (1438 – 1445 AH).

A further 11 are mentioned herein:

# رضى اللَّهُ عَنْهُم Companions of Allah's Messenger

Martyrs of the Battle of Ajnādayn:

On the 27th of Jumāda al-Ūlā 13 AH, the Battle of Ajnādayn took place during the caliphate of Abū Bakr al-Ṣiddīq وَهِيَ اللّهُ عَنْكُ. Muslims, led by Amr b. al-As رَفِيَ اللّهُ عَنْكُ, fought a successful battle against a Roman army at Ajnādayn, although many Companions رَفِيَ اللّهُ عَنْهُم martyred.¹

The Companion, Ḥārith b. Ḥārith al-Qarashī al-Sahmī رَضِ اللهُ عَنْهُ was the son of Ḥārith b. Qays, a wealthy leader of the Quraysh. He accepted Islam and become a Companion of Allah's Messenger مَثَلُ اللهُ عَلَيْهِ وَاللهِ وَسَلّم, along with his seven brothers: Abū Qays, 'Abdullah, Sā'ib, Bishr, Sa'īd, Tamīm and Ma'mar رَضِيَ اللّهُ عَنْهُم. They later migrated to Abyssinia and then to Medina. He was one of the Companions martyred in the Battle of Ajnādayn.<sup>2</sup>

#### رَحِمَهُمُ اللَّهُ Saints of Islam

2. Abu al-Ghayth b. Jamīl Yemenī رَحْمَةُ اللّهِ عَلَيْهِ was a saint and senior scholar of Yemen. He displayed many saintly miracles and established a khanqa in Ata, seventy kilometres from away from Hadida. Born in 603 AH in Kufa, he passed away in Yemen on the 25th of Jumāda al-Ūlā 651 AH. His shrine can be found in the Ata khanqa.3

- 3. Khūbullah Yaḥyā Ilāhabād Qādirī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Ilahabad (UP; India) in 1080 AH, and later passed away there on the 11th Jumāda al-Ūlā or Jumāda al-Ākhira 1143 AH. He was the nephew, student, murīd, and khalifa of Aḥmad Afḍal Ilāhabādī, and renowned as a spiritual authority and God-fearing personality.4
- Muhammad Akbar 'Alī Chishtī Mīrwī وَمُنَهُ اللّهِ عَلَيْهُ was born in Mianwali in 1301 AH and passed away there on the 27th of Jumāda al-Ūlā 1376 AH. Both scholar and gnostic, he was a murīd and khalifa of Aḥmad Mīrwī, public speaker/imam at a masjid in Mianwali, a reputable personality, and shaykh of a spiritual order.5
- A descendant of Khāja Muʿīn al-Dīn Chishtī الله عَلَيْهُ اللهِ عَلَيْهُ, Sayyid Yaʿqūb Suhāwī وَمَعَهُ اللهِ عَلَيْهُ, Sayyid Yaʿqūb Suhāwī الله عَلَيْهُ was born in 1297 AH in Sohawa, Kashmir. After acquiring elementary knowledge from his father, he studied under the tutelage of Muhammad Gul Chishtī, ʿAbdullah Garhī Sharīf, Mehr ʿAlī Shāh, and other prominent figures. He was a murīd and khalifa of his father. After the latter's passing, he became his successor in the Chishtiyya Nizāmiyya spiritual order of Sohawa. He passed away on the 27th of Jumāda al-Ūlā 1377 AH and is laid to rest next to his father.6
  - Sayyid Muhammad Ḥusayn Jamā ʿatī was born in 1297 AH in Alipur. He passed away on the 6th Jumāda al-Ūlā 1381 AH and is laid to rest next to his father, Sayyid Jamā ʿat ʿAlī Shāh. Along with having committed the Quran to memory, he was a scholar in Ḥanafī jurisprudence, and taught others how to become scholars.

# Scholars of Islam زَحِمَهُمُ اللَّهُ

- "Alā' al-Dīn Aḥmad b. Muhammad Sīrāmī الله عَلَهُ الله عَلَهُ was an expert scholar of Ḥanafī jurisprudence and an excellent teacher. He taught in Herat, Khwarazm, Tabriz, Aleppo, Syria and Cairo. Some of his notable students include Sirāj al-Dīn 'Umar Ḥanafī and Badr al- Dīn Maḥmūd 'Aynī. He passed away on 3rd Jumāda al-Ūlā 790 AH or 795 AH in Cairo. Many attended his funeral before his burial in the Sultan cemetery.8
- Shams al-Dīn Abū 'Abdullah Muhammad b. 'Alā' al-Dīn Bābilī كَالِهُ اللهُ عَلَيْكُ was born in 1000 AH in Menofia, Egypt. He passed away on the 25th of Jumāda al-Ūlā 1077 AH in Cairo. He travelled far and wide to learn hadith, Shāfi'ī jurisprudence, and other sciences. He also studied under Arabian scholars, particular those of Mecca. It is said he made dua during Laylat al-Qadr seeking to be a expert of hadith like Ibn Ḥajar 'Asqalānī; a prayer which was accepted and led to him attaining the status he did. He had memorised countless hadith and was a master in Shāfi'ī jurisprudence. He also was a teacher, shaykh, and prolific reciter of the noble Quran.9
- Asrār al-Ḥaqq Ṣiddīqī Rahtakī نَحْمَةُ اللّٰهِ عَلَيْهُ was born in 1296 AH in Tonk, India. He passed away on the 30th of Jumāda al-Ūlā 1373 AH in Karachi, and is laid to rest in the Mewa Shah graveyard. He was a proficient scholar, excellent orator, poet, a famous imam in Karachi, and staunch aspirant of Imam Aḥmad Razā Khān رَوْمَةُ اللّٰهِ عَلَيْهِ
- Aḥmad Din Dargāhī رَحْمَةُ اللّٰهِ عَلَيْهُ was born to a spiritual and knowledgeable family in 1900 AD and passed away on the 9th of Jumāda al-Ūlā 1414 AH. Alongside teaching Islamic sciences in Dār al- ʿUlūm Ḥizb al-Ahnaf Lahore,

he was a murīd of Shaykh Qasim Muharwī رَفَعَةُ اللَّهِ عَلَيْهِ, an excellent orator, and a man of great character. He spent his life teaching in Lahore, Haroonabad, and his hometown.<sup>11</sup>

Sayyid Maḥbūb Kāzimī رَفَيَةُ اللّٰهِ عَلَى was born in 1321 AH in Tarbela, Attock. He passed away on 25th Jumāda al-Ūlā 1418 AH in Hassan Abdal. A graduate of Dār al- ʿUlūm Ḥizb al-Aḥnaf Lahore, he was a murīd and khalifa of Qāḍī Muhammad ʿAbd al-Raḥīm Naqshbandī, the orator of Masjid Hassan Abdal, an author of many books, and an advocate of Tahreek-e-Pakistan and Tahreek-e-Khatm-e-Nubuwwat.<sup>12</sup>

<sup>12</sup> Tadhkira Ulema Ahl-i-Sunnat Zila Attock, pp. 265-268



<sup>&</sup>lt;sup>1</sup> Al-Bidāyat wa al-Nihāya, vol. 5, pp. 124-170

<sup>&</sup>lt;sup>2</sup> Usd al-Ghāba, vol. 1, p. 470

<sup>&</sup>lt;sup>3</sup> Al- 'Uqud al-Lu'lu'iyya, vol. 1, pp. 107-110

<sup>&</sup>lt;sup>4</sup> Millat Rājshāhī, pp. 92-93, 370

<sup>&</sup>lt;sup>5</sup> Tadhkira Akābir Ahl-i-Sunnat, pp. 66-68

<sup>&</sup>lt;sup>6</sup> Fayzān-i-Sayyid 'Alī, pp. 212-223

<sup>&</sup>lt;sup>7</sup> Sīrat-i-Amīr-i-Millat, pp. 670-689

<sup>&</sup>lt;sup>8</sup> Al-Manhal al-Ṣāfī, vol. 2, pp. 172-175

<sup>9</sup> Al-A lām, vol. 6, p. 270

<sup>10</sup> Roshan Darīchē, pp. 337-339

<sup>11</sup> Hayāt-i-Imām al-Muḥaddithīn, pp. 447-449

# Sayyidunā Dimām b. Tha'laba'a

Mawlana Adnan Ahmad Attari Madani

Sayyidunā Dimām b. Tha laba وَفِيَ اللَّهُ عَلَيْهُ was a Companion of Allah's Messenger. He possessed a host of admirable character traits. His ability to deeply understand and comprehend matters commended by the Messenger of Allah himself.1 صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

He never wasted words, always speaking clearly and concisely. Regarding this, 'Umar b. al-Khattāb extolled, "I have not heard anyone ask رَفِيَ اللَّهُ عَـلَهُ questions as well as Dimām b. Tha laba."2 He never delayed in accepting the truth when seeing it. He was trustworthy to a tee, as he accurately conveyed the words of the Greatest Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم to others. He spread Islam bravely, undeterred by threats or danger. This led to his entire tribe becoming Muslim.

announced, "I have not heard رَضِيَّ اللَّهُ عَنْهُمَّا Abbās of a nation's representative being better than Dimām b. Tha laba."3 In another narration, he said, "I have not heard a nation's ambassador say anything ill of Dimām b. Tha laba رَضِيَ اللهُ عَنهُ ". دَضِيَ اللهُ عَنهُ



## **Entering the Blessed Court of the Prophet**

The following occurred in the year 9 AH.5

Banū S'ad sent Dimām b. Tha 'laba' (who was not yet Muslim at this time) as their representative to the Beloved Prophet . At the doors of Masjid al-Nabawi, صَلَى اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَّم he climbed off his camel, tied it in place, and entered the masjid. He beheld the Greatest Prophet 6. رَضِيَ اللَّهُ عَنْهُم with his Companions صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

He asked, "Who is the descendant of 'Abd al-Muttalib?" Indicating towards the Holy Prophet the Companions explained, "He is; the صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم personality there sat leaning, fair in complexion." Dimām b. Tha laba came close to the Beloved Prophet and began to speak.7 "I wish to ask you صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم some questions", he said, "My tone may be bold, so I kindly ask you not to mind." The Greatest Prophet replied, "I shall not think unfavourably صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم of you. Ask what you will!"8

Dimām b. Tha laba asked, "Who created the replied, صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم heavens?" The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم "Allah."

"Who created the earth?"

"Allah."

"Who made the mountains stand where they do and hid beneficial things in them?"

"Allah."9

"By Allah! I ask: did He send you as a messenger to us?"

"Yes."

"By Allah! I ask: did He command you not to worship anyone besides Him?"

"Yes."10

"By your Lord and the Lord of those before you! I ask: did Allah send you to all of mankind?"

"Yes."

"By Allah! I ask: did He command you to tell us to offer salah five times a day?"

"Yes."11

"By Allah! I ask: did Allah ordain for you to tell us to fast in Ramadan?"

"Yes."12

"By Allah! I ask: did He instruct you to take charity from the rich and distribute it amongst the poor?"

"Yes."13

"By Allah! I ask: did He command you to tell us to perform hajj if we can do so?"

"Yes."14

Finishing his questions, he finally said, "I accept your faith. I am a representative from my tribe, the Banū S ad, and my name is Dimām b. Tha laba". 15

Another narration describes how during this incident, the Greatest Prophet مَلَى اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلّٰم answered questions regarding salah, fasting, zakat and ḥajj, and then explained what is haram in Islam.¹6 Hearing this, Dimām b. Tha laba said, "We already refrain from these matters."

He then recited the testimony of faith and submitted, "I will do as you commanded. I will not lessen or add to these statements (and convey them to others)." As he left, the Holy Prophet مَلَى اللّٰهُ عَلَيْهِ وَاللّٰهِ وَاللّٰهُ عَلَيْكُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ عَلَيْكُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهُ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّٰهُ وَاللّٰ

Pimām b. Tha laba رَفِيَ اللّٰهُ عَــنَّةُ returned to his camel, untied it, and rode back to his tribe.21

# Returning to his tribe

Returning to the Banū Sʻad, they flocked around him and asked what transpired. Dimām b. Tha laba وَفِيَ اللّٰهُ عَلَيْهُ began insulting their false gods, Lāt and 'Uzza. so the tribe responded, "Do not speak ill of them!", the tribe shouted, "lest you begin suffering from vitiligo, leprosy, and lunacy." The Companion رَفِيَ اللّٰهُ عَنْهُ declared:

May you fall into ruin! You are upon nothing but misguidance. By Allah! These idols cannot harm or benefit you. Without any shadow of doubt, Allah sent a messenger, a guide for the universe, made it necessary for us to follow a religion He chose. I bring to you that religion's teachings, as explained to me by that very Messenger مَالَى اللّهُ عَلَى وَالْهِ وَمَالًم .22

Allah revealed a book to His Messenger مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم, who wishes to save us from the evils we are indulged in. I testify there is none

worthy of worship except Allah and Muhammad is His 'abd and Messenger. I have brought to you teachings pertaining what he ordains and prohibits."

The narrator of this incident said, "By Allah! That day, every man and woman had accepted Islam before night set in."<sup>23</sup> They began building masjids and giving azan for salah.<sup>24</sup> If a dispute or disagreement emerged, they would say, "Stay firm to the words of our representative."<sup>25</sup>

As for the passing away of this illustrious Companion, Dimām b. Tha laba رَضِيَ اللَّهُ عَلَيْةُ, historical works shed no light on this.<sup>26</sup>

<sup>&</sup>lt;sup>1</sup> Zurqānī 'alā al-Mawāhib, vol. 5, p. 199

<sup>&</sup>lt;sup>2</sup> Mu jam al-Ṣaḥāba, vol. 3, p. 402

<sup>&</sup>lt;sup>3</sup> Dalā 'il al-Nubuwwa, vol. 5, p. 377

<sup>&</sup>lt;sup>4</sup> Al-Jalīs al-Ṣaliḥ, vol. 1, p. 492

<sup>&</sup>lt;sup>5</sup> Zurqānī 'alā al-Mawāhib, vol. 5, p. 193

<sup>&</sup>lt;sup>6</sup> Dalā il al-Nubuwwa, vol. 5, p. 374

<sup>&</sup>lt;sup>7</sup> Subul al-Hudā wa al-Rashād, vol. 6, p. 353

<sup>&</sup>lt;sup>8</sup> Dalā il al-Nubuwwa, vol. 5, p. 374

<sup>9</sup> Subul al-Hudā wa al-Rashād, vol. 6, p. 353

<sup>10</sup> Dalā il al-Nubuwwa, vol. 5, p. 374

<sup>11</sup> Şaḥīḥ al-Bukhārī, vol. 1, p. 39, hadith 63

<sup>12</sup> Mu jam al-Şaḥāba, vol. 3, p. 402

<sup>13</sup> Şaḥīḥ al-Bukhārī, vol. 1, p. 39, hadith 63

<sup>&</sup>lt;sup>14</sup> Mu jam al-Şaḥāba, vol. 3, p. 402

<sup>15</sup> Şaḥīḥ al-Bukhārī, vol. 1, p. 39, hadith 63

<sup>16</sup> Al-Istī 'āb, vol. 2, p. 305

<sup>17</sup> Mu jam al-Şaḥāba, vol. 3, p. 402

<sup>18</sup> Al-Istī 'āb, vol. 2, p. 305

<sup>&</sup>lt;sup>19</sup> Sīrat Ḥalbiyya, vol. 3, p. 309

<sup>&</sup>lt;sup>20</sup> Al-Istī ab, vol. 2, p. 305

<sup>&</sup>lt;sup>21</sup> Dalā il al-Nubuwwa, vol. 5, p. 375

<sup>&</sup>lt;sup>22</sup> Musnad Bazzār, vol. 11, p. 386

<sup>&</sup>lt;sup>23</sup> Al-Mustadrak, vol. 3, p. 600, hadith 4437

<sup>&</sup>lt;sup>24</sup> Sīrat Ibn Kathīr, vol. 4, p. 118

<sup>25</sup> Al-Iktifā', vol. 1, p. 606

<sup>&</sup>lt;sup>26</sup> Zurgānī 'alā al-Mawāhib, vol. 5, p. 199

The Amir of Ahlal-Sunna's first

# Madani Qafilah and the writing of

Call to Righteousness

Mawlana Safdar Ali Attari Madani

Dawat-e-Islami has worked to propagate Islam and rectify the Umma since its inception. Via Madani Qafilas, it brings beleaguered and misguided members of society onto the upright path. These Madani Qafilas have always been a staple of Dawat-e-Islami, travelling since the organisation's advent.

The Amir of Ahl al-Sunna, Mawlana Muhammad Ilyas Attar al-Qadiri مُعَالِيَا describes the first Madani Qafilah by saying:

The term "Madani Qafilah" was not coined at first. These were initially called "dawra." The first Qafilah was for four days and organised by Haji Baqi Raza. I travelled with him to Gujjo (a town in Sindh). Dawat-e-Islami was known in Gujjo beforehand, yet I told Islamic brothers not to introduce me to others, not tell them I am Ilyas Qadiri. If people knew who I was, we would not be able to follow the Qafilah schedule.

# An Interesting Event

The Shaykh continues by saying:

During the Madani Qafilah, I met a clean-shaven Islamic brother. He said he wanted to attend a weekly gathering in Karachi and meet me. He explained how the large gathering would make it difficult for this to happen. I held my laughter and continued listening to the brother, who was unaware he was with the very person he wanted to meet in Karachi.

After offering 'Ishā' salah on the final day of the Qafilah I delivered a speech. As I recall, there were four adults and three children, totalling seven people. As I spoke, somebody showed me their watch, signalling for me to stop. After we left, the people of Gujjo learnt I had stayed in their town for four days. They then came to Karachi to meet with me.

A member of Dawat-e-Islami's Central Executive another Madani Qafilah:

Committee, Haji Muhammad Ali says regarding

In 1993, I travelled on a Madani located near Thatta. We departed (Karachi). Haji Baqi led our group, Sayyid 'Abd al-Qādir, and Haji Gul

After some discussion, we left took a bus to Thatta. From there,

Qafilah to a village named Ghulamullah, after fajr salah from Shaheed Masjid which included the Amir of Ahl al-Sunna, Aḥmad Qādirī.

Shaheed Masjid, went to Lee Market, and around 17 of us sat in a Suzuki pickup



truck. Due to the extreme heat of summer, we wanted the Amir of Ahl al-Sunna to sit in the shaded passenger's seat. Yet, he refused and said he would rather sit with Islamic brothers. One of them used his shawl to provide cover for the Shaykh from the Sun.

Arriving at the masjid we were to stay in, we found pigeon feathers laying scattered therein. We saw the Shaykh cleaning the masjid and following the instructions of the Qafilah leader. It was also during this time *Call to Righteousness* was written. We traversed the neighboured calling people to righteousness alongside him, and after 'Ishā' salah, he was successful in bringing individuals to the masjid who normally missed their salah.

# "O Allah! Make their hearts submit to You!"

During this time, some youngsters had travelled from afar to take part in the Madani Qafilah. They made wudu and began learning how to offer salah from the Shaykh. He said, "We must learn how to pray correctly, and we certainly will. But as it is 'Ishā' time, whoever has not prayed must do so first." As these young people fell into prostration, the Shaykh raised his hands and made this dua, "O Allah! Their bodies have submitted to You. I ask You to now make their hearts submit!"

When this Madani Qafilah returned, a practical method of calling towards goodness was introduced in Shaheed Masjid, whereby Islamic brothers went door to door. This was a new matter at the time and many were amazed at this.<sup>1</sup>

# When was Call to Righteousness written?

The Amir of Ahl al-Sunna said regarding this:

Call to Righteousness was written during this Qafilah in 1993. We were a group of friends. We thought, "We may call people to goodness, but what should we say when we meet them?" The term "nēkī kī dawat" (calling to righteousness) was perhaps coined at that point.

After discussion, we agreed that whatever is said should be relatable and acceptable. If the listener does not come with us, at least our message is clearly conveyed. A multitude of things were suggested for this. Ultimately, I authored *Call to Righteousness*, and this is how we began calling people to righteousness.

The original message was lengthy and contained difficult words, so it was simplified and shortened to a few lines."<sup>2</sup>

The Central Executive Committee Head, Haji Muhammad Imran Attari said to the Shaykh, "I affiliated myself with Dawat-e-Islami in 1991, and I still remember you giving me a paper and telling to make photocopies of it. It had the nēkī kī dawat message written upon it with green ink, which was first memorised by brother Sufyan from Gulistan-i-Mustafa."<sup>3</sup>

# Naiki ki Dawat (Brief)

The current nēkī kī dawat is:

We are sinful slaves of Allah and followers of His beloved مَلْ اللهُ عَلَيْهِ وَالْهِ وَسَلَّم. Undoubtedly, life is short. We get closer to death with every passing moment, and soon we will enter our dark graves. Salvation is in obeying the commands of Allah and practicing the Sunna of the Prophet مَثْلُ اللهُ عَلَيْهِ وَالْهِ وَسُلَّم.

Dawat-e-Islami's Madani Qafilah has come from ...... to the ...... masjid in your area. We have come to you seeking to convey a call of goodness.

A Dars is being delivered in the masjid and we encourage you to attend. (If they are not ready to go, say:) If you cannot go now, offer maghrib salah at the masjid and a speech will be delivered thereafter المؤذّ. It is a request that you try your best to attend. May Allah grant you and I goodness in both worlds.

<sup>&</sup>lt;sup>1</sup> Dilön Kī Rāhat, part 27

<sup>2</sup> Ibid

<sup>3</sup> Ibid



# WHICH LEAD TO PARADISE

Mawlana Muhammad Nawaz Attari Madani

Allah Almighty states:

# الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَثْ مِّنْ فَوْقِهَا غُرَثْ مَّبْنِيَّةٌ تَجْدِيْ مِنْ تَحْتِهَا الْأَنْهُرُ وْعْدَاللّٰهِ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ 📆

those who fear their Lord, there are palaces above which there are more elevated palaces; rivers flow beneath them. This is the promise of Allah. Allah does not go against His promise. <sup>1</sup>

O those who love Allah's Messenger! Many hadith explain how we can attain palaces in Paradise. Here are some of them:

# 1. Forgiving a Muslim brother

Anas b. Malik وَهِنَ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم recalls how one day, as the Prophet مَلْ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم was seated, he began to smile. The 2<sup>nd</sup> Caliph of Islam, 'Umar b. al-Khaṭṭāb أَصَلُ اللّهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم asked, "O Messenger of Allah أَصَلُ اللّهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم My parents be sacrificed for you! Why do you smile?" He مَلْ اللهُ عَلَيْهِ وَاللهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهُ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهِ وَاللّٰهُ وَاللّٰهِ وَاللّ

Two members of my nation will fall upon their knees before Allah. One will say, "O Allah! Deliver justice between him and I, as he oppressed me." Allah shall announce to the claimant, "What shall this poor soul do? He has no good deeds left." The oppressed will suggest, "Record my sins in his account."

Saying this, the Merciful Prophet مَلَى اللَّهُ عَلَيهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ عَلَيهِ وَاللَّهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ عَلَيْهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّالَّاللَّهُ وَاللَّهُ وَاللَّا لَا الللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَ

That Day shall be momentous, as everybody shall need their load being made light. Allah shall proclaim to the oppressed, "Look; what is in front of you?" The oppressed shall say, "My Lord! I see a city of gold and grand palaces adorned with pearls. Which messenger, siddiq, or martyr is this for?"

Allah shall explain, "This is for whoever can pay its price." The man will ask, "Who can afford this?" Allah shall say, "You can." The man will inquire, "How so?", to which Allah will reveal, "By excusing the rights of your brother."

"O Lord!", the man will exclaim, "I have excused

every right!" Allah shall command, "Take your brother by the hand and enter Paradise together."

The Beloved Prophet مَلَى اللَّهُ عَلَهُ وَاللَّهُ عَلَهُ then announced, "Fear Allah and reconcile between people, for Allah shall cause Muslims to reconcile between themselves on the Day of Judgement."<sup>2</sup>

#### 2. Suppressing anger and forgiving

Anas b. Mālik وه الله تعليم reports that the Greatest Prophet said, "On the Night of Mi rāj, I saw towering palaces in Paradise. I asked, 'O Jibril! Who are these for?' He replied, 'For those who suppress their anger and pardon others.'3

## 3. A palace in Paradise due to three habits

The Merciful Prophet مَلْ اللهُ عَلِيهِ وَاللهِ وَسَلَم said, "Whoever desires a palace to be made for him in Paradise and his rank to be elevated; he should forgive those who oppress him, give to those who deprive him, and make ties with those who severe them."

Dear Islamic brothers! Revenge may be sweet, yet not appropriate in light of Islamic teachings. Seeking vengeance, not forgiving others, not suppressing anger, and severing family ties are all discouraged in Islam. The hadith enclosed in this article explain this vividly. Take this on board and be forgiving, especially when you can take revenge. Seek good for those who infringe your rights and be courteous to those who turn away from you. Strive to be loving and propagate the Sunna.

May Allah Almighty grant us the ability to live according to Islamic values.

امِيْنْ بِجَاةِ خَاتَمِ النَّبِيِّن صلَّى اللهُ عَلَيْهِ وَالهِ وَسَلَّمَ

<sup>&</sup>lt;sup>1</sup> Al-Quran, part 23, Al-Zumar, verse 20, translation from Kanz al-Irfān

<sup>&</sup>lt;sup>2</sup> Al-Mustadrak, vol. 5, p. 795, hadith 8758

<sup>3</sup> Musnad al-Firdaws, vol. 1, p. 405, hadith 3011

<sup>&</sup>lt;sup>4</sup> Al-Mustadrak, vol. 3, p. 12, hadith 3215



# **HOW TO PREVENT FAMILY BREAKDOWN**



The Chairman of Dawat-e-Islami's Central Executive Committee, Mawlana Muhammad Imran Attari delivers speeches in Sunnah-inspiring gatherings in various locations and on Madani Channel. His speeches and advice provide solutions for moral, spiritual, social, reformative and religious issues. Here are 16 important points taken from them:

- 1. Issuing a divorce without a reasonable, lawful reason is severely disliked in Islam. The beloved Prophet مَلْ اللّهُ عَلَيْهِ وَاللّهِ وَتَعَالَىٰ ٱلطَّلَاقُ "said," وَمَلَّى اللّهُ عَلَيْهِ وَاللّهِ وَتَعَالَى ٱلطَّلَاقُ "Of all the lawful acts, the most detestable to Allah Almighty is divorce.¹ There are also many social harms of divorce, so refrain from it as much as possible.
- 2. If the relationship between husband and wife is strained, they should act upon Islamic guidance and try to reconcile. If the wife acted inappropriately, the husband should explain the issue to her in a good manner. If the problem remains unresolved, the husband can sleep on a separate bed for a few days. The purpose of this is to give the wife an experience of what it is like to be alone as happens when a person is divorced, and there is a strong possibility that a lesson will be learnt and they will both reconcile.
- 3. If this method is ineffective, verse 35 of Surah al-Nisā' should be acted upon. This involves both parties appointing intelligent individuals who will act as mediators to bring reconciliation

between them. If the individuals are wise and have good intentions, Allah Almighty will unite the husband and wife again.

- 4. Remember! Issuing an immediate divorce and regretting it later on is not a solution for resolving a dispute between spouses. However, if the relationship is on the brink of collapse and they no longer think they can fulfil each other's rights, the husband can issue a divorce according to the method explained by Islam. More details regarding this can be found in Bahār-e-Sharī'at.
- The main reasons for divorce are the lack of mutual understanding between spouses, absence of trust and respect, and not fulfilling each other's rights.
- A third party attempts to create conflict and separation between spouses when they are in disagreement about something. If the spouses are in agreement, nobody can separate them.
- 7. Bad habits in spouses are like a nail in a shoe which causes harm and makes it difficult to walk. If they want their relationship to progress smoothly, they must remove these bad habits.
- 8. A home not only runs upon discharging each other's rights but also the fulfilment of customary, social, and moral responsibilities.
- 9. If spouses check each other's phones out of suspicion, this eradicates trust, which results in them becoming distant from one another. Trust is essential for a successful household; so how can their home be prosperous without it?
- 10. If a spouse makes a mistake, they should own up to it. If one of them becomes angry, the other should remain silent. If arguments occur daily, it is only a matter of time before it leads to a divorce.
- 11. When a daughter is married off, her parents should refrain from interfering with the couple's lives. They should not phone her every day and ask about her household situation, and the daughter should avoid giving her mother news about her in-laws. In this way, the home will be

protected from breaking apart. إِنْ شَاءَالله. الله

- 12. The parents of both spouses must be just. If the daughter is at fault, her parents must advise her, and the same applies to the husband's parents. Even if their problems are not solved, the parents will be rewarded for their fairness.
- 13. If the wife does not get along with her father and mother-in-law, or if the husband argues with his in-laws and the wife goes to her parents' home, the parents of both sides must deal with this matter with wisdom. They must not flex their ego and prevent either of them from visiting each other until they seek forgiveness from their in-laws. Instead, they should suppress their egos, pardon and protect their child's home from collapsing.
- 14. If the husband and wife have an argument and the wife leaves for her parents' home, the parents of both spouses should play their roles in bringing them together. They should give them good advice, highlighting the virtues of their partner. This will make them realise each other's importance, and it is possible this may make them reconcile.
- 15. If we refrain from anger, stubbornness and arguments, the household will not break apart, rather it will prosper باِذْ شَاءَالله
- 16. If there is discord between husband and wife but they have children, they should consider how many sacrifices they are willing to make for them; so, why not reconcile for their sake? The separation of parents can be extremely detrimental to children.

May Allah Almighty keep all Muslims happy and prosperous in their homes, and may He prevent their households from collapsing.

لْمِيْنْ بِجَاهِ خاتَمِ النَّبِيِّن صلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ

<sup>&</sup>lt;sup>1</sup> Sunan Abū Dāwūd, vol. 2, p. 370, Hadith 2178

# 

in a stitched lower garment

Mufti Muhammad Hashim Khan Attari Madani

Q: What do the scholars of Islam say regarding the following: some women state that when shrouding a deceased woman, stitched pants or *shalwār* should be used, and they are insistent upon this. Is this correct?

# بِسْمِ اللهِ الرَّحْلَنِ الرَّحِيْمِ الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: It is a Sunnah for both men and women to have a piece of cloth known as the *izār* in their shroud to cover the lower half of the body. Therefore, it is contrary to the Sunnah to shroud a woman in a stitched lower garment. The particular Sunnah way of shrouding a woman, which has been reported in *Aḥādīth*, does not include a stitched lower garment, rather it makes mention of an unstitched cloth.

Just as it is mentioned in some narrations that when one of the blessed daughters of the beloved Prophet مَلْ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلّٰم passed away, one by one he مَلْ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلّٰم handed the cloths for her shroud to the women who bathed her. They were five pieces of cloth and there was no stitched lower garment among them. Of these five pieces of cloth, he atom of blessings, and he مَلْ اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم told the women to keep this particular piece of cloth in contact with her body.

The scholars of Islam mention that the reason for not shrouding the deceased in a stitched lower garment is that a living person's 'awrah (the part of a person's body that is necessary to cover) can become exposed whilst they move around, but there is no such risk for a deceased person because they will not be walking around, so they have no need for a stitched lower garment.

This is the same reason why a living person wears a long upper garment on top of his unstitched lower garment, so that it facilitates ease for him when walking around, but as the deceased person will not be moving around, the *qamīṣ* (shirt) is placed first and then the lower piece of cloth on top of this.

Also, the shirt which is placed on the deceased does not have any sleeves and is not stitched on the sides either because whilst a living person has need for this, a deceased person does not.

To summarise, even if the deceased person is a female, she should be shrouded in accordance to the Sunnah and she should not be covered in a stitched lower garment. Those who insist that a stitched lower garment be used for shrouding are opposing the Sunnah and the way of the Muslims due to their lack of knowledge. Such people should desist from this and accept and act upon the rulings of Islamic Law, as explained by the scholars of Islam. Our success lies in this.

وَاللَّهُ آغْلَمُ عَزَّوَ جَلَّ وَرَسُولُهُ آغْلَم صلَّى اللُّهُ عَلَيْهِ وَالهِ وسلَّم

# Protect Your Daughters! Daughters! Bilal Hussain Attari Madani

You must have heard about the unfortunate events concerning young girls which occur on a daily basis. There is no doubt that such news exposes the appalling state our society. In such circumstances, we must take extra precautions when it comes to the safety of our daughters. Some steps that can be taken in this regard are being presented below:

- 1. Do not assign a male teacher to educate your daughters. Irrespective of whether your daughter is young or old and be it worldly education or Islamic, we should only employ the services of a female teacher. It is sometimes difficult to follow these protocols when it comes to public educational institutes, as there is usually a mixing of genders. الْحَمَّةُ لَيْكُ اللهِ Every educational institute of Dawat-e-Islami has female teachers for females. There is Dar al-Madinah for worldly education, and Madrasa-tul-Madinah and Jamia-tul-Madinah for Islamic learning, as well as Faizan Online Academy for online courses.
- Do not grant permission to girls to go out on their own to get something; their father or elder brother should always accompany them. When they become older and may fall prey to evil glances, take it upon yourself to bring the things they require.
- 3. Whether you are at home or out somewhere, ensure they wear appropriate clothing. Avoid clothing them in tight or very short dresses altogether. Clothe them in loose garments which have small necks.
- 4. Keep girls nearing adolescence away from mixing freely and playing with their male cousins, and never send them alone in a car or on a bike with a non-*mahram* relative.
- Do not even give guests the opportunity to touch hands with girls. Give young girls the mindset from the age of seven that they should only greet male guests with salam verbally and avoid shaking hands with them.

6. Encourage girls to practice by taking their head scarf and wearing it properly at home in front of maḥram relatives; not by merely placing it around the neck, but by wearing it in a good readymade scarf can be bought or one can be prepared at home.

These are just a few precautions Almighty always keep which you can add to. May Allah our daughters smiling and happy.

أمِينُ بِجَاهِ خَاتَمِ النَّبِينِ صلَّى اللَّهُ عَلَيْهِ وَاللهِ وَسَلَّمَ

# New Student

Mawlana Haider Ali Madani

As he entered the classroom, Mr. Bilal's gaze fell upon a new student. As per his routine, he greeted his students and asked about their well-being. Taking a seat in his chair, he looked at the new student and said, "Son, we all welcome you to this class." The new student responded with a bashful smile.

Mr. Bilal requested, "Son, would you like to introduce yourself?"

"My name is Thawban Ali," the new student began to say whilst seated, but upon the signalling of the class monitor Muhammad Muawiyah, he stood up.

"Yes, sir. Thank you. My mum told me my grandfather named me after a pious person," Thawban said. Hearing this, many of the children began to look at each other in surprise. Yet, they remained silent out of respect for their teacher. "My dad works for the post office, and he was transferred to this city, so we had to get a home here."

"Excellent. Your father works in the post office. Perhaps you can tell us what kind of things happen there. You can take a seat now," Mr. Bilal smiled.

"Of course, sir", Thawban said as he sat down. A student in the middle of the class stood up, and with the permission of Mr. Bilal, began to say, "Sir, which righteous

person had the name Thawban? We have never heard of anyone with this name."

Mr. Bilal looked up at the clock. There was still some time left for class to finish and it was Friday. Earlier in the week, he had a discussion with the school principal. They decided that on Friday, they would not teach from books but pick a beneficial topic and discuss it with their classes.

This would allow students to learn a profound life lesson without even realising.

Mr. Bilal then spoke at length:

There is no need to be surprised at what Thawban said. In fact, Thawbān نوفق الله عنه was a Companion of Allah's final Prophet مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم. Let me tell you a story about him.

One day, Thawbān رَفِيَ اللهُ عَلَهُ وَاللهِ وَسَلَم went to the Beloved Prophet مَلَى اللهُ عَلَيْهِ وَاللهِ وَسَلَم with a saddened and pale face. He appeared upset. Our Beloved Prophet had appeared upset. Our Beloved Prophet وصله, who was sent as a mercy for the entire universe, could not bear to see this sadness upon his Companion's face. When asked what had happened, Thawbān وَفِي اللهُ عَنْهُ explained, "O Messenger of Allah! (مَنَ اللهُ عَلَيْهِ وَاللهِ وَسَلَم) I do not have any physical pain. I feel anxious like this when I do not see you, and after I do, my heart is soothed

Yet, I keep thinking about how you shall reside at an elevated station of Paradise, but I myself do not know where I will be therein. If I cannot see you there, all the joy of Paradise will be finished for me."

Hearing this, the Prophet منل الله عليه واله وَسَلَّم remained silent. Angel Jibril عليه الله then arrived with these glad tidings of the holy Quran: And the one who obeys Allah and His Messenger, so he will be with those upon whom Allah has bestowed favour i.e. the Prophets, and the (exceptionally) truthful ones, and the martyrs and the virtuous; and what excellent companions they really are.¹

Now you know who the Companion Thawbān رَفِيَ اللّٰهُ عَنْهُ was. Also keep in mind the lesson we learn from this story. If we want to be close to the Greatest Prophet صَلَى اللّٰهُ عَلَيْهِ وَاللّٰهِ وَسَلَّم in Paradise, we must love him the most in this world and act upon his Sunna. By doing this, we will be successful both in this world and the next.



<sup>&</sup>lt;sup>1</sup> Mawahib al-Ladunya, vol. 3, p. 478

# Major Events of Jumādā al-Ulā

#### DATE

# EVENT

#### RESOURCES FOR FURTHER INFORMATION

2<sup>nd</sup> Jumādā al-Ūlā 1286 AH The grandfather of Imām Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه Mufti Razā 'Alī Khān رَحْمَةُ اللّٰهِ عَلَيْه passes away.

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

7<sup>th</sup> Jumādā al-Ūlā 735 AH Death-day anniversary (*'urs*) of Shāh Rukn-i-'Ālam Abū al-Fatḥ Rukn al-Dīn Soharwardī رَحْمَهُ اللّٰهِ عَلَيْهِ.

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

8<sup>th</sup> Jumādā al-Ūlā 1334 AH 'Allāmah Waṣī Aḥmad Muḥaddith Sūrtī رَحْمَهُ اللّهِ عَلَيْه passes away. To learn more, read the Jumādā al-Ūlā 1439 AH edition of Monthly Magazine Faizan-e-Madinah.

17<sup>th</sup> Jumādā al-Ūlā 73 AH Martyrdom of the Companion 'Abdullāh b. Zubayr دَنِعَ اللَّهُ عَلَهُمْ

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

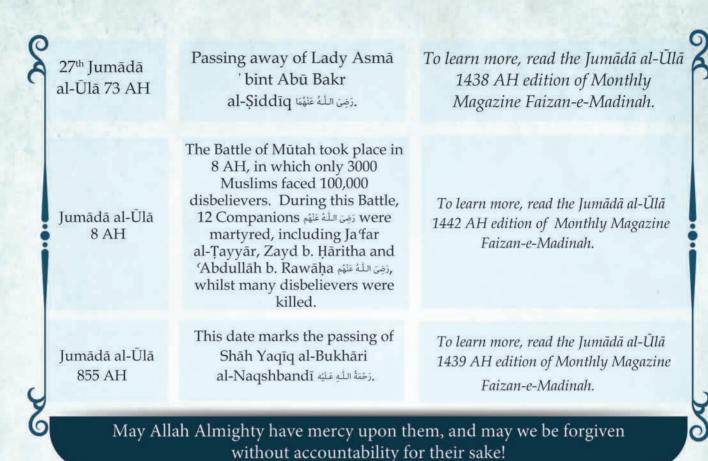
17<sup>th</sup> Jumādā al-Ūlā 1362 AH The son of Imām Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه Mufti Muhammad Ḥāmid Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه passes away.

To learn more, read the Jumādā al-Ūlā 1440 AH edition of Monthly Magazine Faizan-e-Madinah.

19<sup>th</sup> Jumādā al-Ūlā 911 AH Imam Jālāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī al-Shāfi رَحْمَةُ اللّٰهِ عَلَيْهِ passes away.

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





امِينُ بِجَاهِ خاتمِ النَّبِيِّن صلَّى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ

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الحمد لله, Dawat-e-Islami has been tirelessly working for years to spread the light of Islam across the globe. From building Masajid, and establishing Madaris to offering educational, welfare, and social services – the organization has always stood as a pillar of support for our Ummah. Whether it is helping the impoverished, organizing Islamic events, or providing free Islamic literature, Dawat-e-Islami's services reach every corner of the world.

This Telethon is your chance to become part of these noble causes, and reap the perpetual reward. The donations collected will be used to fund a wide array of essential projects serving the Ummah.

Your donation, no matter the size, will be multiplied manifold by the grace of Allah Almighty. The Greatest and Final Prophet مَلَى اللهُ عَلَيْهِ وَالْهِ وَسَلَّم taught us that charity does not diminish wealth. Instead, it increases blessings in ways we may not immediately see.









- UAN: +92-21-111-25-26-92 Ext. 7213
- Email: translation@dawateislami.net
- Aalami Madani Markaz, Faizan-e-Madinah. Muhallah Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah, Karachi Pakistan