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# **QURANIC** PRINCIPLES OF SUCCESS

Mawlana Rashid Ali Attari Madani

Just as Muslims believe in tawhīd and risālah, another of their essential beliefs pertain to the Hereafter and accountability. Belief in the Hereafter has profound effect on human life. The strength of this belief determines how mindful one is of the rights of Allah Almighty and mankind. One who is mindful of these matters strives to declared successful by Allah Almighty.

Mufti Ahmad Yār Khān Na<sup>c</sup>īmī زَمْعَةُ اللَّهِ عَلَيْهِ explains the literal and technical meaning of this word: The linguistic meaning of  $\operatorname{skg}$  is to tear open and cut off, which is why a farmer is called a  $\operatorname{skg}$ , as he tears the Earth. Its technical meaning is "success", as it is only attained once difficulties and barriers are removed. Successful are those who are prosperous in the world, Barzakh, and the Hereafter.

Worldly guidance and success refer to people having correct beliefs and ability to perform good deeds. They are successful irrespective of their condition, whether poor or rich. In terms of guidance and success in the Barzakh, it denotes a good death and answering the questions of the grave correctly. Guidance and success in the Hereafter is to answer the questions of the Day of Judgement correctly and attain forgiveness from Allah Almighty.<sup>1</sup>

The lexicographer and linguist, Imām Murtadā al-Zabīdī رَحْنَهُ اللَّهِ عَلَيهِ writes in *Tāj al-Urūs*:

فَلَيْسَ فِى كَلَام الْعَرْب كِيه أَجمع من لفظّة الفلاح لخيري الدُّنيا وَالْآخِرَة

There is no word in Arabic language which connotes success in the world and Hereafter besides  $^{2}$ .

The actions and beliefs which lead to success are explained in two ways in the noble Quran. In some places, it describes a host of good deeds and beliefs before informing us they are causes of success. In other places, one or two actions or beliefs are particularly described as causes and principles of success.

#### Faith and actions

In the beginning of al-Baqarah, guidance was declared for the muttaqīn. The noble Quran also described them as those who believe without seeing, establish salah, spend in the way of Allah Almighty from the sustenance He provided them, believe in the holy Quran and divine scriptures before it, and believe in resurrection. After describing these actions and beliefs, the holy Quran labels them as successful.<sup>3</sup>

#### Piety

When people wore the ihrām of ḥajj during the Age of Jāhiliyya, they thought it impermissible to enter buildings through their doors. If they needed to enter a home, they did so by breaking its rear walls and considered this a good deed.<sup>4</sup>

Allah Almighty stated that the genuinely virtuous individual is he who is pious. He instructed for us to enter homes through their doors and become pious if we wish for success.<sup>5</sup>

This verse also teaches us that that piety, abstinence, means of reward, and roads to salvation are only those told to us by the holy Quran, Hadith and our pious predecessors. Deeming an action impermissible without categoric evidence, inventing erroneous customs, and implementing self-imposed restrictions is nothing but utter ignorance.

Mufti Ahmad Yār Khān Nacīmī رَحْمَةُ اللهِ عَلَيْهِ writes:

Muslims who abandon salah, do not fast, take drugs, light fires, and listen to forbidden music under the name of qawwālī whilst believing this to be an act of worship; they must learn from this. May Allah Almighty grant us correct understanding, and ability to see the truth as truth and falsehood as falsehood.<sup>6</sup>

#### Enjoining good and forbidding evil

Enjoining good and forbidding evil is another principle of success. The holy Quran commands that there should be a group among us who call towards righteousness, command good, and forbid evil, as it is these who are successful.<sup>7</sup>

#### Actions of piety

The holy Quran describes fearing Allah Almighty and being pious. It also declares actions related to this being pathways to success. Regarding the forbiddance of interest in monetary affairs, Allah Almighty states, "O believers! Do not consume usury, doubled and quadrupled, and fear Allah with this hope that you may attain success."<sup>8</sup>

It also commands us to be patient, more patient than our enemies in fact, and to protect the Islamic country:

"O believers! Be patient, and exceed the enemies in patience, and guard the border of the Islamic country and keep fearing Allah Almighty, on this hope; that you may succeed."<sup>9</sup>

Similarly, al-Maidah addresses the believers, commands them to be pious, to find a wasīlah, and to fight in the way of Allah Almighty. These actions are a means of attaining success.

Al-Taghābun describes the actions of fearing Allah Almighty, worshipping according to your capability, obeying Him and His Messenger, spending in His way, and saving yourself from greed as means for success. Allah Almighty declares, "Therefore, fear Allah as much as possible, and listen to the command (of Allah), and obey the command, and spend in the path of Allah for your own good. And whoever is rescued from the greed of his own soul, only they are the successful."<sup>10</sup>

Likewise, al-Māʿdah encourages one to believe the truth as truth in every circumstance, and this is part of piety. Allah Almighty states, "The impure and the pure are not equal (i.e. halal and haraam, the pious and evil, a Muslim and disbeliever do not have the same rank), even though the abundance (i.e. resources) of the impure may attract you. Therefore, keep fearing Allah, O people of intelligence, that you may attain success."<sup>11</sup>

#### **Refraining from Satanic acts**

Another principle of success is to refrain from Satanic actions. The noble Quran describes alcohol, gambling, polytheism, and fortune telling as works of the Devil. It commands us to protect ourselves from them to attain success.

It also teaches us that Satan desires to infuse hatred and enmity between us through alcohol and gambling, and to prevent us from the dhikr of Allah Almighty and performing salah. We hear of many incidents in which people commit suicide or are killed because of gambling. Drinking alcohol also causes people to kill, divorce, spread corruption, or fight.<sup>12</sup>

### Remembering Allah Almighty's blessings and thanking Him

In al-A<sup>°</sup>rāf, Allah Almighty addresses the nation of <sup>°</sup>Ād and ordered them to remember His blessings, believe in Him, as well as worship and obey Him. This is stated as a means of acquiring success.<sup>13</sup>

#### Standing against disbelief and asking Allah Almighty for help

Standing firm, remembering Allah Almighty, seeking His help, and making supplications for victory when battling disbelievers is another principle of success. This principle teaches us to engage our hearts and tongues in the remembrance of Allah Almighty in every state, and to not be heedless of Him in times of difficulty.<sup>14</sup>

#### Salah and good actions

Salah is not just reciting al-Fātiḥa, making dua, bowing, and prostrating. It is the greatest form of worshipping and obeying our Creator. It is also a means of eternal success. Allah Almighty addresses the believers and says, "O believers! Bow and prostrate, and worship your Lord, and do good deeds in the hope that you may be relieved."<sup>15</sup>

"Good deeds" in this verse includes kindness to relatives, having good manners, and other praiseworthy actions.<sup>16</sup>

#### 7 important actions that come with faith

Al-Muminūn clearly explains the actions of believers which lead to success. The chapter begins with Allah Almighty saying, "Undoubtedly, the believers reached their goals." Then, their actions are described which made them successful; they are those who totally humble themselves in their salah, do not incline towards vain talk, work to pay zakat (consistently), protect their private parts, fulfil their trusts and promises, and guard their salah.<sup>17</sup>

#### Modesty and veiling

In Al-Nūr, Allah Almighty commands the Muslim men and women to perform certain actions for their prosperity. They include lowering the gaze to protect yourself from looking at haraam and non-maḥrams. They must also not indulge in fornication. Women must not reveal their adornment except to their husbands and maḥram relatives, not to walk in a manner which amplifies the sound of their footsteps and jewellery, and must turn to Allah in repentance.<sup>18</sup>

#### **Remembering Allah Almighty abundantly**

Remembering Allah Almighty in abundance is another principle of success. After commanding us to perform salah in its allotted time, Allah Almighty then orders us to disperse in the land and seek His benevolence. This refers to seeking lawful sustenance, acquiring knowledge, visiting the ill, participating in funerals, visiting scholars, and other good actions. He also instructs us to remember Him abundantly.<sup>19</sup>

More principles of success will be explained in next month's edition إِنْ شَـاءَالـلَه.

- <sup>1</sup> Tafsīr Na 'īmī, vol. 1, p. 117
- <sup>2</sup> Tāj al- 'Urūs, vol. 7, p. 26
- <sup>3</sup> Al-Quran, Al-Baqara, verses 2 to 5
- <sup>4</sup> Khazāin al- 'Irfān
- <sup>5</sup> Al-Quran, Al-Baqara, verse 189
- <sup>6</sup> Tafsīr Na 'īmī, vol. 2, p. 261
- 7 Al-Quran, Al 'Imrān, verse 104
- <sup>8</sup> Ibid, Al 'Imrān, verse 130
- <sup>9</sup> Al-Quran, Āl 'Imrān, verse 200; translation from Kanz al-'Irfān
- <sup>10</sup> Ibid, Al-Taghābun, verse 16
- <sup>11</sup> Ibid, al-Māidah, verse 100; Khazāin al- 'Irfān
- <sup>12</sup> Ibid, verses 90-91
- 13 Al-Quran, al-A 'rāf, verse 69
- <sup>14</sup> Ibid, Al-Anfāl, verse 45; Khazāin al- 'Irfān
- <sup>15</sup> Al-Quran, Al-Hajj, verse 77
- <sup>16</sup> Khazāin al- 'Irfān, part 17, Al-Hajj, verse 77
- <sup>17</sup> Al-Quran, Al-Muminūn, verses 1 to 10
- <sup>18</sup> Ibid, Al-Nūr, verse 31
- <sup>19</sup> Ibid, Al-Jumu 'a, verses 9-10

Ahl al-Sunnah

Mufti Abu Muhammad Ali Asghar Attari Madani

#### Making intention to keep an optional fast but not performing suhūr

Dār al-Iftā

**Question:** What do the scholars of Islam say regarding the following: Zayd made intention in the evening to keep an optional fast the next day, irrespective of whether he wakes up to perform suhūr (pre-dawn meal). Zayd did not wake up to eat but completed the fast, nonetheless. Is his optional fast valid?

#### بسمراللوالرحمن الرحيم

#### ٱلْجَوَّابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللْهَوَمِدَايَةَ الْحَقِّ وَالصَّوَاب

Answer: Yes, in the scenario of the question, Zayd's fast is valid. The intention of an optional fast can be made from the evening prior until *daħwā kubrā*. If intention is made in the evening, it is necessary to not retract it. In the presented scenario, Zayd makes intention in the evening to keep an optional fast, and he acts upon it. His fast is valid. Keep in mind that eating a pre-dawn meal is a Sunnah, but not a condition for fasting. Keeping a fast without eating this meal is valid. <sup>1234</sup>

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#### وَاللهُ أَعْلَمَ عَرَّوَجَلَّ وَرَسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

#### **Revoking an oath immediately**

**Question:** What do the scholars of Islam say regarding the following: if someone swears an oath but retracts it immediately, is it still necessary for him to fulfil the oath?

بشم اللوالر خمن الرجيم

ٱلُجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَ هِدَايَةَ الْحَقِّ وَالضَّوَابِ

Answer: Yes, it is still necessary for one to fulfil the oath, as it cannot be retracted once it is sworn.

In Bahr al-Rā iq: الرجوع عن اليمين - "An oath cannot be revoked."5

In Majma 'al-Anhur: الرجوع عن اليمين - "It is not correct to revoke an oath."6

#### وَاللهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اعْلَمِ صلَّى الله عليه والم وسلَّم

#### How is it for a supplier to pay a shopkeeper to not sell products from another supplier?

**Question:** What do the scholars of Islam say regarding the following: we sell bakery items (biscuits, cakes etc) to shopkeepers, and we pay them extra to only sell our products. The money is sometimes returned to us and other times not. Is it lawful to give money to a shopkeeper for this purpose?

#### يشم الله الرَّحْمَنِ الرَّحِيْمِ ٱلْجَوَابِ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُ تَحِيدايَةَ الْحَقِّ وَالشَوَابِ

**Answer**: In the described scenario, it is forbidden to give money to the shopkeeper for this purpose. When the money is given; if at any point it is explicitly or implicitly implied that the money is returnable, said money is considered a loan by Islamic law. This loan has a condition that the shopkeeper must only sell items from a specific supplier, and this is a way of taking benefit from a loan. This makes it forbidden, as this is now interest.

If it is not stipulated whether the money can be returned, and you give this money only to ensure your products are being sold; this is a bribe. Principles of Islamic law inform us that paying someone money to have your way is bribery, and this is also haraam.

As narrated in Jāmi 'al-Tirmidhī: مَل اللهُ عَلَيهِ وَالِم وَسَلَّم الراشى والمرتشى: The Messenger of Allah مل الله عَلَيهِ وَالِم وَسَلَّم الراشى والمرتشى: cursed those who give and accept bribes." 789

وَاللهُ أَعْلَمُ عَزُّوجَلٌ وَرَسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

#### بَىٰ Earnings from playing snooker and

**Question:** What do the scholars of Islam say regarding the following: what is the ruling regarding giving and taking money to play snooker and بكي What is the ruling regarding their earnings?

#### يسم الأوالرَّحْمَنِ الرَّحِيْمِ ٱلْجَوَابِ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللْهُمَّ هِذَايَةَ الْحَقِ وَالصَّوَابِ

**Answer**: Paying and taking money to play snooker and  $\mathcal{L}_{\star}$  is impermissible, and the earnings accumulated are not halal. This is employment for playing useless games, and this is impermissible and a sin. The salary earned is also unlawful.<sup>10 11 12</sup>

#### وَاللهُ أَعْلَمُ عَزَّوَجَلَّ وَ رَسُولُهُ أَعْلَم صلَّى الله عليه والم وسلَّم

- <sup>1</sup> Tanwir al-Abşār ma'a al-Durr al-Mukhtār, vol. 3, p. 393
- <sup>2</sup> Bahr al-Rāiq, vol. 2, p. 282
- <sup>3</sup> Bahār-i-Sharī 'at, vol. 1, pp. 967-969
- <sup>4</sup> Tuhfat al-Fuqahā, vol. 1, p. 365
- <sup>5</sup> Bahr al-Rāiq Sharh Kanz al-Daqāiq, vol. 3, p. 361
- <sup>6</sup> Majma 'al-Anhur fī Sharh Multaqā al-Abhur, vol. 1, p. 763
- <sup>7</sup> Jāmi 'al-Tirmidhī, vol. 1, p. 248
- <sup>8</sup> Radd al-Muhtar, vol. 7, p. 413
- 9 Fatāwā Ridawiyya, vol. 23, p. 551
- <sup>10</sup> Durr al-Mukhtār, vol. 9, p. 92
- <sup>11</sup> Al- 'Uqūd al-Durriyya fī Tanqīḥ al-Fatāwā al-Hāmidiyya, vol. 2, p. 140
- 12 Bahār-i-Sharī 'at, vol. 3, p. 144

#### A Heartfelt Plea.

On Tuesday 22nd October 2024, Mawlana Muhammad Attari, Chairman Imran of Dawat-e-Islami's Central Executive Committee held a training session in Faizan-e-Madinah for employees of all departments. Here is a summary of the important points from the session with revisions and additions:

- 1 Your hygiene reveals 70% of your personality.
- 2 Your success is dependent upon your discipline in the workplace.
- 3 No matter how talented you are, you will not progress if you are not capable of teamwork.

4 The individual with good character, manners and the ability to communicate well with others is made the leader of a department.

5 Our worldly efforts mean nothing if we do not pray in congregation consistently.

6 Do not consider Dawat-e-Islami as only a means of earning wealth, rather make it a way of preparing yourself for success in the Hereafter.

7 Your office desk tells people a lot about yourself. A disorganised desk is a reflection of your scattered thinking and personality.

8 You must begin fulfilling your duties as soon as your shift starts. Refrain from useless discussions and give your full attention and effort in fulfilling your responsibilities.

9 Do not blame your supervisors or the organisation for your lack of progress, but focus on your shortcomings too. Rude employees are never promoted in any institution.

The attainment of wealth or rank

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can reveal someone's true colours. Some people receive the blessings of Sayyidunā 'Umar b, 'Abd al- 'Azīz زختهٔ الله عليه and are just and kind, whereas some people exude the evil character of Yazīd.

11 Consideration of religious endowment in relation to duty hours, property and resources is necessary. Use the A/C, fans, lights, water and other resources cautiously because they are not owned by any person. Here, not even Rukn-e-Shura can extend a pardon. Paying recompense is the only way of making amends in this affair.

12 Participate in the weekly gatherings, Madani Muzakaras, and Dawat-e-Islami's religious activities.

13 It is not appropriate to complain to your co-workers about your domestic life. For example, "My wife did not make me breakfast today", "My wife had an argument with me in the morning", etc.

14 Do not be so open with your friends that they make inappropriate comments about your mother, sister or wife.

15 We generally commit sins during our lives without considering them to be improper. Here are verses 11 and 12 of

Surah al-Ḥujurāt along with their brief exegesis:

لَآتُهُا الَّدُينَ امَنُوا لَا يَسْخَرُ قَوْمُ مِّنْ قُوم عَلَى

ٱن يَكُونُواخَيرًا مُنهَمُو لَانسَاءُ مِّن نِسَاءٍ

وَكَلاتَنَاتِزُ وابالألقاب بُسَن الأسفر الفُسُوق بُعدَ

الإيمان ومَنْ لَمُ يَتُبُ فَاولَكَ بُمُ الظَّلْمُونَ \*

عَلَى أَن يَّكُنَّ خَيرًا مُّنْهُنَّ وَلَا تَلْمِزُ وَأَأَنْفُتُ

Mawlana Muhammad Imran Attari Chairman of Dawat-e-Islami's Central Executive Committee O you who believe! No nation should ridicule another nation, it may be that they are better than those who ridicule, and no women should ridicule other women, it may be that they (the latter) are better than those who ridicule. And do not defame one another nor offend one another with nicknames. What an evil name it is, being called an evildoer after faith. And whosoever does not repent, so they are the oppressors.<sup>1</sup>

If someone exhibits signs of poverty and neediness, do not ridicule him due to this because it is possible that the one ridiculed is far better than the mocker from the perspective of religiosity.<sup>2</sup>

'Allāmah 'Abd al-Muṣṭafā al-A'ẓamī زَمْتَهُ اللَّهِ عَلَىٰهُ عَلَىٰهُ explains the ruling of mocking others, saying, "It is forbidden and a sin to make fun of and humiliate a Muslim through language and gestures. This is because demeaning and hurting a Muslim is strictly forbidden and leads to hell."<sup>3</sup>

There are many *Aḥādīth* prohibiting and severely condemning this action. Sayyidunā <sup>c</sup>Abbās ترقيق الله قائلة والبه وتسلّم reports that the beloved Prophet مثل الله قائلية والبه وتسلّم said, "Do not argue with your brother, do not mock him, and do not make a promise only to not fulfil it."<sup>4</sup>

Note: In the aforementioned verse, women were mentioned separately because they have a greater habit of mocking others and looking down on people. It does not mean they cannot laugh and joke with each other, but it is permissible under certain conditions. Imām Aḥmad Razā Khān منف الله عليه said, "Women laughing and joking with each other is permissible if it occurs at an appropriate time and place, does not involve immodesty, harming of Muslims, disrespecting elders, treating children unkindly, and does not happen excessively."<sup>5</sup>

("Do not taunt one another") through statement or gestures because believers are like one body, so humiliating others is like mocking yourself.<sup>6</sup>

The exegetes have different opinions regarding what is meant by ("nor offend one another with nicknames.") Here are three:

 Sayyidunā 'Abdullāh b. 'Abbās تَضِنَ اللهُ عَلَيْهَ said, "This refers to when someone commits a sin and repents from it, but he is called by a name highlighting that sin. This verse prohibits this action." There is a threat against this action within the noble *Aḥādīth*. Sayyidunā Mu<sup>c</sup>ādh b. Jabal توهن الله عليه واله عليه واله وسلم said, "Whoever shames his brother for a sin of his shall not die until he commits it himself."<sup>7</sup>

Some scholars said, "Giving evil nicknames is to call a Muslim a dog, donkey or pig."

Other scholars said it refers to the evil and inappropriate titles given to Muslims. (Truthful and praiseworthy titles are not prohibited. For example, 'Atīq is the title of Sayyidunā Abū Bakr نوبي الله عنه , Fārūq is the title of Sayyidunā 'Umar نوبي الله عنه , Dhū al-Nūrayn is the title of Sayyidunā 'Uthmān نوبي الله عنه , Abū Turāb is the title of Sayyidunā 'Alī نوبي الله عنه , and Sayfullāh is the title of Sayyidunā Khālid ، روبي الله عنه ).) The titles which have become names and the person they are given to is not offended by them are also not prohibited, like A'mash and A'raj.<sup>8</sup>

يَّاَيُّهُا الَّذِينَ أَمَنُوا الْجَنَبُو اكَثِيرًا مِنَ الظَّلِّ إِنَّ بَعَضَ الظَّنِ إِنَّهُ وَ لَا تَجَسَّسُوا وَ لَا يَعْتَبُ بَعْضُكُمُ بِعَضْا لَيَحِبُّ اَحَدُكُمُ أَنْ يَّاكُلَ لَحَوَاحِيمٍ مِيتًا فَكَرِبْتَمُوهُ وَاتَّقُوا اللهُ إِنَّ اللهُ تَوَابُ رَّجْيِمُ ()

O you who believe! Refrain from excessive speculation—"for" some speculation is sinful—and do not spy on each other nor backbite one another. Would anyone among you like to consume the flesh of his dead brother? So you would loathe it. And fear Allah; indeed Allah is Most Accepting of repentance, Most-Merciful.<sup>9</sup>

In the initial part of the verse, ("O you who believe! Refrain from excessive speculation"), Allah Almighty prohibits the believers from excessive speculation because some mere speculation is absolute sin. Therefore, being cautious in this regard necessitates that one refrain from excessive speculation.<sup>10</sup>

ʿAllāmah ʿAbdullāh b. ʿUmar al-Bayḍāwi رَحْمَةُ اللَّهِ عَسَلَهُ said:

The type of excessive assumption here in the verse is ambiguous so Muslims remain cautious and mindful regarding every assumption until it becomes apparent which form it relates to. This is because some assumption is necessary,

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other assumption is forbidden, and some is permissible.<sup>11</sup>

The second command of the verse is to not find faults within Muslims, and to not seek out their private states which Allah Almighty has concealed with His veiling. We deduce from this verse that searching for hidden faults in Muslims and revealing them is prohibited. Here is a Hadith we can learn from. Sayyidunā Abū Barzah al-Aslamī رَفِي اللَهُ عَــنَهُ reports that the beloved Prophet مَلَى اللَهُ عَلَهِ وَالِهِ وَالَهِ وَالَهِ

O community of people who believed by their tongue but belief did not enter their hearts! Do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will reveal his fault, and if Allah reveals the fault of anyone, He disgraces him, even if he is in his own house."<sup>12</sup>

("Nor backbite one another.") The third command in the verse is to not backbite. Would anyone among you like to consume the flesh of his dead brother? So you would loathe it. Consequently, you should despise the thought of backbiting your Muslim brother because it is likened to eating his flesh after he dies. Just as cutting someone's flesh causes pain, speaking ill of him hurts his heart, and in reality, honour is dearer than flesh.<sup>13</sup>

- <sup>1</sup> Al-Quran, part 26, Al-Hujurāt, verse 11, translation from Kanz al-<sup>c</sup>Irfān
- <sup>2</sup> Şirāț al-Jinān, vol. 9, p. 425
- <sup>3</sup> Jahannam Ke Khatarat, p. 173
- <sup>4</sup> Jāmi<sup>c</sup> al-Tirmidhī, vol. 3, p. 400, Hadith 2002; Şirāț al-Jinān, vol. 9, p. 427
- <sup>5</sup> Al-Fatāwā al-Ridawiyyah, vol. 23, p. 194; Şirāţ al-Jinān, vol. 9, p. 426
- <sup>6</sup> Ruh al-Ma<sup>c</sup>ānī, Al-Ḥujurāt, under verse 11, vol. 13, p. 424; Şirāţ al-Jinān, vol. 9, p. 430
- <sup>7</sup> Jāmi<sup>c</sup> al-Tirmidhī, vol. 4, p. 226, Hadith 2513
- <sup>8</sup> Tafsīr al-Khāzin, Al-Hujurāt, under verse 11, vol. 4, p. 170; Şirāţ al-Jinān, vol. 9, p. 431
- <sup>9</sup> Al-Quran, part 26, Al-Hujurāt, verse 12, translation from Kanz al-<sup>c</sup>Irfān
- <sup>10</sup> Ibn Kathīr, Al-Ḥujurāt, under verse 12, vol. 7, p. 352
- <sup>11</sup> Tafsīr al-Baydāwi, Al-Hujurāt, under verse 12, vol. 5, p. 218 Summarized; Şirāţ al-Jinān, vol. 9, p. 433
- <sup>12</sup> Sunan Abi Dawud, vol. 4, p. 354, Hadith 4880; Şirāț al-Jinān, vol. 9, p. 437
- 13 Şirāț al-Jinān, vol. 9, p. 439



**Conveying reward to the deceased from the heart Question:** After performing a good deed, can the reward of it be conveyed to the deceased from the heart?

Answer: Yes, you can. For example, if someone sends *salāt* upon the beloved Prophet مَنْى اللَّهُ عَيْدَهِ وَالِهِ وَسَلَّمُ and makes an intention in his heart to convey the reward to Sayyidunā Abū Bakr al-Ṣiddīq (رَضِى اللهُ عَنْهُ , or Sayyidunā <sup>c</sup>Alī b. Abī Ṭālib رَضِى اللهُ عَنْهُ, or his own late grandfather, they will receive the reward through the mercy of Allah Almighty.<sup>1</sup>

#### 2 Golden coloured glasses, watches and cars

**Question:** Can men use gold-coloured glasses, watches or cars?

**Answer:** Gold-coloured glasses, watches and cars are adornments, but this type of beautification is permissible. Some scholars wear gold-coloured items, but wearing gold chains etc. is impermissible.<sup>2</sup>

### 3 How should Islamic sisters introduce themselves at someone's door?

**Question**: When Islamic sisters knock on someone's door and the person inside asks who it is, how should they respond?

Answer: They should mention anything to identify

themselves, such as: "daughter of so-and-so", or "mother of so-and-so". In this scenario, the man of the house should send a woman to converse with her.<sup>3</sup>

#### 4 Giving charity on behalf of the deceased

**Question**: Can charity be given on behalf of the deceased?

Answer: Yes, charity can be given on behalf of the deceased. This is a way of conveying reward to them, just as people give charity on behalf of their father, grandfather etc., and convey the reward to them. People also help the poor and convey the reward to the beloved Prophet مَنْى اللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ مَنْ اللَّهُ عَلَى وَاللَّهُ عَلَى مَا اللَّهُ عَلَى وَاللَّهُ مَنْ اللَّهُ عَلَى وَاللَّهُ مَا وَاللَّهُ عَلَى وَالَّهُ وَالْعَلَى وَالْمُوالِعَالَى وَالْمُوالِعَالَى وَالْعَلَى وَالْمُوالِعَالَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَالْمُوالِعَالَى وَاللَّهُ عَلَى وَالْحَالَى وَالْحَلَى وَالْحَالَى وَاللَّهُ عَلَى وَالْحَلَى وَالْحَلَى وَالْحَلَى وَاللَّهُ عَلَى وَالْحَلَى وَالْحَلَى وَالْحَلَى وَالَعَلَى وَالْحَلَى وَالْحَلَى وَالَعَالَى وَالْحَلَى وَالْعَالَى وَالْحَالِي وَالَعَامَى وَالْحَلَى وَالْحَلَى وَالْحَلَى وَالْحَلَى وَالَعَالَى وَالْحَلَى وَالْحَلَى وَالَعَالَى وَالْحَلَى وَالْحَلَى وَالْعَالَى وَالْحَلَى وَالْحَلَى وَالْعَلَى وَالْعَالَى وَالْحَلَى وَالْحَلَى وَالَعَالَى وَالْعَامِ وَالْعَامِ وَالْعَامِ وَالْعَامِ وَالْعَامِ وَالْ وَالْعَامِ وَالْحَلَى وَالْحَلَى وَالْعَامِ وَالَى وَالْعَامِ وَالَى وَالْعَامِ وَالْعَالَى وَالْعَامِ وَالْعَامِ وَالْعَا

5 How is it for a woman to wear a men's sweater? Question: Can a woman wear a men's sweater?

**Answer**: She can wear a sweater that is unisex, but she cannot wear clothes specifically for men.<sup>5</sup>

6 The ruling regarding the sweat of someone in the state of major impurity

**Question**: If ghusl is obligatory upon someone, is his sweat impure?

Answer: No.6

#### Questions and Answers from the

ADAN

#### 7 Sending sweets or money to sisters and daughters on the Night of Salvation

**Question**: It is a custom of our family to send halwa or money to our sisters and daughters on the 15<sup>th</sup> night of Sha<sup>c</sup>bān. Sometimes when it is not given, the women are ridiculed. What is the ruling regarding this?

**Answer**: Giving halwa, sweets or other gifts to people on the 15<sup>th</sup> night of Sha<sup>c</sup>bān or on any other occasion is praiseworthy and a rewardable act which increases love between people. However, if not sending gifts results in people getting ridiculed, and the gifts are sent to protect them from this, this is a bribe, and the one giving the gifts is sinful. If no one is taunted when the gifts are not given, and there is a mindset of treating everyone well regardless if someone receives anything, there is no harm in this.<sup>7</sup>

#### 8 How long should Fajr be delayed for?

**Question**: How long can Fajr be delayed before performing it?

**Answer**: It is written in *Bahār-e-Sharīʿat* volume 1 page 451:

It is *mustahab* to delay Fajr until *isfār* (when the earth is illuminated). However, it is recommended for there to be time to recite 40-60 verses slowly, and time after completing the prayer to perform ablution and recite 40-60 verses again, in case the prayer is found to be void. It is disliked to delay the prayer to the extent that you have doubt that the sun may have risen.<sup>8</sup>

#### 9 How is it for the *muqtadī* to recite "أَعُوْذُبِالله" and "أَعُوْذُبِالله" after *thana?*

Question: If a *muqtadī* recites "اَعُوْذَبِالله" and "بِسَمِالله" after thana, is the prayer valid?

Answer: The prayer is valid if a person following the imam in prayer recites *ta'awwudh* and *tasmiyah* after *thanā'*, but it should not be done deliberately because it opposes the Sunnah. The recitation of the imam is sufficient for the *muqtadī*, so he will not recite Surah al-Fātiḥah, *ta'awwudh* and *tasmiyah*, rather he will listen to the imam's recitation in silence.<sup>9</sup>

### 10 Should a debtor repay his debt or start a business?

**Question**: If someone has a £9000 debt and £2000 in cash, should he repay his debts with it or should he start

a business, generate income and then repay debts?

**Answer**: If all the lenders grant him time, he should start a business, otherwise he should repay the loans because there is no certainty that he will make £9000 from £2000 whilst paying for his daily needs. It is essential to repay your debts, and dying before doing so is very dangerous.<sup>10</sup>

### How is it to say "I don't know," when concealing something?

**Question**: Sometimes, people say, "I don't know, do whatever you want," to avoid conversation and responsibility. Is this a lie?

**Answer**: This sentence is usually said to avoid conversation, so it means the individual knows but does not want to share information. It is also said when someone is being annoyed. In situations like this, the intention of the statement must be analysed. If it is said to hide something when he knows the truth, it is a lie.<sup>11</sup>

#### **12** Reciting and blowing on an incense stick

**Question**: Can an incense stick be lit after reciting and blowing on it?

**Answer**: Some people perform recite and blow on incense sticks and hand them out to others, perhaps for attaining blessings. There is no harm in this.<sup>12</sup>

#### 13 How is it to recite Fatihah over a fish?

**Question**: Can recitation be performed over a fish and fed to people for the purpose of conveying reward?

Answer: Yes, Fātiḥah can be recited over it.13

- <sup>1</sup> Madani Muzakarah, 22 Sha<sup>c</sup>bān al-Mu<sup>c</sup>azzam 1440 AH
- <sup>2</sup> Madani Muzakarah, 22 Sha'bān al-Mu'azzam 1440 AH
- <sup>3</sup> Madani Muzakarah, 17 Muharram al-Harām 1442 AH
- <sup>4</sup> Madani Muzakarah, 18 Sha<sup>c</sup>bān al-Mu<sup>c</sup>azzam 1441 AH <sup>5</sup> Madani Muzakarah, 11 Rabī<sup>c</sup> al-Awwal 1442 AH
- Madali Muzakalah, 11 Nabi al-Awwal 1442 Ali
- <sup>6</sup> Madani Muzakarah, 25 Sha<sup>c</sup>bān al-Mu<sup>c</sup>azzam 1441 AH
- <sup>7</sup> Madani Muzakarah, 22 Sha<sup>c</sup>bān al-Mu<sup>c</sup>azzam 1440 AH
  <sup>8</sup> Madani Muzakarah, after Namaz-e-<sup>c</sup>Aşr, 20 Ramadan al-Mubārak 1441 AH
- <sup>9</sup>Madani Muzakarah, after Namaz-e-<sup>c</sup>Ishā', 10 Ramadan al-Mubārak 1441 AH
- <sup>10</sup> Madani Muzakarah, 2 Rabi<sup>c</sup> al-Ākhir 1442 AH
- <sup>11</sup> Madani Muzakarah, 1 Rabī<sup>c</sup> al-Ākhir 1442 AH
- <sup>12</sup> Madani Muzakarah, 10 Rabī<sup>c</sup> al-Awwal 1442 AH
- 13 Madani Muzakarah, 11 Rabī<sup>c</sup> al-Awwal 1442 AH

صَدٍّ اللهُ عَلِيَهِ وَالِمِ وَسَدٍّ The Revered and Blessed Manners of My Beloved Prophet

# THE PROPHET'S LOVE FOR THE UNWELL AND ANXIOUS

#### Mawlana Nasir Jamal Attari Madani

The final Prophet of Allah, our master Muhammad in loved Allah's creation dearly, and many examples of this can be found throughout his sacred life. The way he مل الله عليه واله وسلم went about this were like salve for the wounded, medicine for the unwell, and a source of serenity for restless souls. Reading of his magnanimity and compassion leads to a downpour of blessings, as it teaches us remedies to our problems, removes shackles of pain and misery, and uproots our worries.

## Examples of the Prophet's immaculate conduct with the unwell

The final Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ helped people through worldly difficulties by issuing them glad tidings of peace and ease in the Hereafter. He declared, "When a person falls ill or travels, he shall acquire reward similar to that he acquires for good deeds performed at home when in good health."

He مَلَى اللَّهُ عَلَيْكُ وَأَلِّهِ وَاللَّهُ عَلَيْكُ وَاللَّهُ عَلَيْكُ وَاللَّهُ عَلَيْكُ وَاللَّهُ عَلَيْكُ upon Muslims when they face calamities of any kind; "No calamity befalls a Muslim except some of his sins are explated by Allah due to it, even if it were the prick he receives from a thorn."<sup>2</sup> He ملى الله عليه واله وسلم واله فسلم واله وسلم encouraged his Companions من الله عليه واله وسلم عنه منه عنهم to be compassionate to creation; - بَعْرُواوَلَا تُتَغِرُوا disseminate hatred."<sup>3</sup>

The Greatest Prophet صَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ personally visited the unwell and anxious, to comfort and support them.

- Umm al-'Alā نَمِنَ اللهُ عَنَهُ 'was once unwell. The Greatest Prophet مَلْ اللهُ عَنَهِ وَالهِ وَمَلْم said to her, "Be happy, Umm al-'Alā !! Allah erases the sins of a Muslim for their illness, as fire removes the dross of gold and silver!" 4
- 2 The Prophet ملى الله عليه واله وسلم visited somebody unwell and declared, "Glad tidings for you, as Allah says, 'This fever is My fire. I set it upon My believing slave in this world as his share of fire in the Hereafter."<sup>5</sup>

The Messenger of Allah مل الله عليه وَاله وَسَلَم announced, "If anyone visits an unwell person whose time of death has not come, and says these words seven times, Allah shall cure them; - 'I ask Allah, the Esteemed, the Lord of the Throne, to cure you.''<sup>6</sup>

In another Hadith: "When a sick person among you desires to eat, feed him."<sup>7</sup> This applies when the desire to eat is truthful.<sup>8</sup>

4 Allah's Messenger من الله عليه واله وندم guided us regarding what a sick person should eat during and after illness. Umm al-Mundhar b. Qays وفي الله عنها reports:

The Messenger of Allah ملى الله عليه وليه وسلم visited me accompanied by 'Alī, who was recovering from an illness. Some date clusters were hung inside the home, from which the Prophet ملى الله عليه وليه وسلم 'Alī also wanted to eat them, but the Prophet ملى الله عليه وليه وسلم

#### proclaiming, "You are still recovering."

After I cooked barley and beetroot, the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said to <sup>c</sup>Alī, "Take some of this. It shall be good for you."<sup>9</sup>

The Hadith teaches the sick to eat moderately and refrain from eating harmful foods.<sup>10</sup>

- 5 The Greatest Prophet من الله عليه وأبه وسلم prescribed talbīna for the unwell: "Talbīna soothes the heart of the unwell and alleviates some of his sadness."<sup>11</sup>
- 6 Regarding making the unwell eat forcefully, the Prophet ملى الله عليه واله وتدلم explained, "Do not force patients to eat, for Allah gives them food and drink."<sup>12</sup>
  - Alongside medicine, the Prophet مَلَى اللَّهُ عَلَيْهِ وَأَنِهِ وَتَلَم also taught us to utilise other forms of medication. He مَلَى اللَّهُ عَلَيْهِ وَأَنِهِ وَتَلَم no *ruqya* except for evil eye and the sting of a poisonous animal."<sup>13</sup>

This connotes ruqya being better suited in these circumstances.<sup>14</sup>

He مَلْ اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ مَا مَا اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ م

A girl in Umm Salama's home had a black spot on her face. The Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ said, "Do ruqya for her, as she has been afflicted with evil eye."<sup>16</sup>

B The Prophet's beautiful conduct with those around him were sources of peace for those experiencing the throes of death. When 'Amr b. al-'Âş تون الله عنه was close to passing away, he began to cry and turned his face towards a wall. His son exclaimed, "Father, did the Messenger of Allah منا الله عليه واله وسلم not give you that glad tiding? Did he منا الله عليه واله وسلم not issue you that other good news?" Hearing this, he turned his face to his son and said, "The best thing of my preparation is testifying: "17

In relation to visiting the ill, the Greatest Prophet said, "Whoever visits the ill or meets his Muslim brother for the sake of Allah, a caller addresses him by saying, 'Rejoice, for your journey is blessed and you have made your abode in Paradise.'"<sup>18</sup>

#### Examples of the Prophet's conduct with the anxious and worried

Whenever the Prophet ملى الله عليه واله وسلم was present, there were always Companions with him, one of which consistently had his young son with him. The boy would walk up from behind his father and sit in front of him.

Once, the Prophet ملى الله عليه وأبه وتدام asked the father, "Do you love him (your son)?" He replied, "May Allah love you the same way I love him." The boy later passed away, and the heartbroken father was unable to attend the Prophet's gathering due to grief. "What has happened? Why do I not see so-and-so?", the Prophet ملى سلنة عليه وأبه وتدام to asked, to which people said the Companion's son had passed away.

The Prophet متلى الله عليه وَالهِ وَسَلَّم went and asked the Companion about his son. Hearing of the boy's death, he offered his condolences and declared, "Would you like to benefit from him (the boy) in your life? Or, when you reach a door of Paradise tomorrow (on the Day of Judgement), would you prefer to find him there and have him open the door for you?"

The Companion exclaimed, "O Prophet of Allah! I would love more for him to reach Paradise's door before myself and open it for me." The Greatest Prophet مل الله عليه واله وتله said, "Then, this is for you."<sup>19</sup>

Abū Th<sup>c</sup>alaba Ashja<sup>c</sup>i رَضِيَ اللَّهُ عَنْهُ said, "O Messenger of Allah! Two of my children died believing in Islam." The Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ "Whoever's two children die whilst believing in Islam, then due to Allah's grace and mercy upon said children, He shall admit him to Paradise."

Abū Th'alabah Ashja'ī رَضِيَ اللهُ عَنْهُ himself recalls:

When I met Abū Hurayrah توفق الله عنه he asked, "Are you the person who told the Prophet about the death of his two children?" I said yes. He then said, "If the Prophet ملى الله عليه واله وسلم administered me glad tidings like this, it would have been dearer to me than ruling over Homs and Palestine."<sup>20</sup>

S'ad b. Abī Waqqāṣ دَمِنَ اللهُ عَنهُ asked, "O Messenger of Allah! Who faces most calamities?" The Prophet ملى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ

The Prophets عليهم الشلام, those best after them, followed by the next best. A person is tested according to his religiosity. In religion if he is severe his test is also severe, and if frail, Allah

2

Almighty tests him accordingly. Trials continue afflicting a person until all his sins are forgiven in this world.<sup>21</sup>

In the next two Hadith, the final Prophet ملى اللهُ عَلَيْهِ وَالِهِ وَسَلَم showed us how to behave when we face problems, tests, and worries.

"Great reward accompanies great calamity. When Allah loves a nation, He tests them. He is pleased with whoever is content with this, and displeased with whoever is displeased."<sup>22</sup>

This Hadith does not infer that the rank of a disbeliever or evil person is elevated after calamity befalls him. It only applies to believers. Giving medicine to the deceased is useless, as is watering the branches of an uprooted tree is futile. If a disbeliever faces calamities his entire life, he is still destined for Hell. On the other hand, if a believer lives a peaceful life, he is still destined for Paradise.

Yes, the rank of believer who faces difficulties will be higher, provided they were patient and thankful. Do bear in mind: being content with circumstances or displeased with them, are a matter to do with one's heart. Crying in pain, a patient going to a doctor for treatment, or the oppressed going to a ruler seeking help; these are not signs of displeasure with divine decree. Displeasure in this scenario is for the heart to think Allah oppressed you and what is happening with you should not have occurred.

Sufis say, "People being content with divine decree only happens after Allah Almighty is pleased. In other words, He first becomes pleased with whom He wills, leading to them being pleased with Him and performing good deeds."<sup>23</sup>

<sup>2</sup> "Amazing is the affair of a believer for there is good in every matter of his, and this is exclusive to a believer. He is thankful when happy, as this is best for him. He is patient if poverty comes to him, and this too is best for him."<sup>24</sup>

#### Abū Hassān رَضِيَ اللهُ عَنهُ reports:

I said to Abū Hurayrah رَفِيَ اللهُ عَنَهُ, "My two children have died. Would you narrate to me a Hadith from the Messenger of Allah مَلَى اللهُ عَلَيهِ وَالهِ وَسَلَم which would soothe our hearts regarding our bereavements?" "Yes", he said, "I will relay one to yourself. Children go wherever they wish in Paradise. If one of them meets his father (or parents), they will take hold of his clothes (or hand), just as I take hold of the hem of your clothing with my hand. They will not let go until Allah Almighty admits child's father into Paradise."<sup>25</sup>

Books of Hadith contain countless examples of the Prophet's incredible conduct with the ill and anxious. Those affiliated with Dawat-e-Islami, those who participate in Dawat-e-Islami's weekly gatherings, participate in Madani Muzakarahs, travel on Qafilahs, fill the Pious Deeds booklet, watch Madani Channel, and read literature published by Maktabat al-Madinah; they are able to learn and implement the conduct of the Greatest Prophet مل الله قليه واله والم

You are exhorted to make use of the means previously mentioned and increase your knowledge in this regard. May Allah Almighty grant us the ability to follow the sacred path of the Greatest Prophet متل الله قليه واله والم.

#### أمِينُ بجاهِ خاتَمو النَّبتين صلَّى الله عَلَيْه وَالم وَسَلَّر

- <sup>1</sup> Şahīh al-Bukhārī: Hadith 2996
- <sup>2</sup> Ibid: Hadith 5640
- <sup>3</sup> Ibid: Hadith 69
- <sup>4</sup> Sunan Abī Dāwūd: Hadith 3092
- <sup>5</sup> Sunan Ibn Mājah: Hadith 3470
- 6 Sunan Abī Dāwūd: Hadith 3106
- 7 Sunan Ibn Mājah: Hadith 3440
- <sup>8</sup> Bahār-i-Sharī 'at, vol. 5, p. 501
- 9 Sunan Abī Dāwūd: Hadith 3856
- <sup>10</sup> Bahār-i-Sharī 'at, vol. 5, p. 501
- <sup>11</sup> Ṣaḥīḥ al-Bukhārī: Hadith 5417
- <sup>12</sup> Jāmi' al-Tirmidhī: Hadith 2047
- 13 Ibid: Hadith 2064
- 14 Bahār-i-Sharī 'at, vol. 5, p. 501
- 15 Şahīh al-Bukhārī: Hadith 5738
- <sup>16</sup> Ibid: Hadith 5739
- 17 Şahīh Muslim: Hadith 321
- <sup>18</sup> Jāmi 'al-Tirmidhī: Hadith 2015
- <sup>19</sup> Sunan al-Nasāi: hadith 2085; Musnad Imām Ahmad, vol. 8, p. 303
- <sup>20</sup> Musnad Imām Ahmad: Hadith 27289
- <sup>21</sup> Sunan Ibn Mājah: Hadith 4023
- <sup>22</sup> Jāmi' al-Tirmidhī: Hadith 2404
- <sup>23</sup> Miråt al-Manājīḥ, vol. 2, p. 422
- 24 Şahīh Muslim: Hadith 2999
- 25 Şahīh Muslim: Hadith 6701

# Mahmīd b. Labīd and 'Abd al-Rahmān b. Abzā منهنا Uways Yamin Attari Madani

Sayyiduna Maḥmūd b. Labīd and Sayyiduna 'Abd al-Raḥmān b. Abzā رَضِيَ اللَّهُ عَنَيْهِ were given the honour of being Companions of the Greatest Prophet Muhammad مَلَى اللَّهُ عَنَيْهِ وَالِهِ وَسَلَّم briefly look at their blessed lives and illuminate our hearts with love for the Companions رَضِيَ اللَّهُ عَنَيْهِ وَالِهِ وَسَلَّمَ

#### دَضِ اللهُ عَنْهُمَا Sayyiduna Mahmūd b. Labīd Anşārī

His father's name is Labīd and his mother's Umm Manẓūr. He was born in Medina during the lifetime of the Beloved Prophet مَلْ اللَّهُ عَلَيْهِ وَأَيْهِ وَسَلَمَ، <sup>1</sup>

Muhammad b. 'Īsa Tirmidhī رَحْمَةُ اللَّهِ عَلَيَهِ Said, "Maḥmūd b. Labīd رَحِنَ اللَّهُ عَنْهُمَا lived during the Prophet's era and had the honour of beholding him. This Companion رَحِنَ اللَّهُ عَنْهُمَا was a young boy at the time."<sup>2</sup>

#### Narrating hadith

He تون السله عسلة attained the privilege of narrating hadith.<sup>3</sup>

#### Allah Almighty's love for His slaves

#### Death

He was thirteen years old when the Greatest Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم passed away. He himself passed away in Medina in 96 AH.<sup>5</sup>

Sayyiduna ʿAbd al-Raḥmān b. Abzā Khuzā ʿ وَهِنَ اللَّهُ عَنْهُ

Not only was he one of the child Companions, he also had the honour of offering salah behind the Greatest Prophet متليه واله وتدأم.<sup>6</sup>-7

#### Narrations

Twelve Hadith are narrated by him.8

#### Which sūrahs should be recited during witr salah?

He reports that in witr salah, the Holy Prophet مَل اللهُ عَلَيهِ وَاللهِ وَسَلَم would recite سَبِّح السَوَرَبِّكَ الْأَعْلَى in the first unit, مَسَبِّح السُوَرَبِّكَ الْأَعْلَى in the second, and مَل اللهُ عَلَيهِ وَاللهُ أَحَدَّ in the third.

#### Death

He passed away in Kufa in 71 AH.<sup>10</sup>

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

امِيْنَ بِجَاهِ خاتَمِ النَّبِيِّن صلَّى اللهُ عَلَيْهِ وَالمِهِ وَسَلَّمَ

- <sup>1</sup> Fath al-Bārī, vol. 2, p. 484, under Hadith 450
- <sup>2</sup> Sunan al-Tirmidhī, vol. 4, p. 4
- <sup>3</sup> Usd al-Ghāba, vol. 5, p. 122
- <sup>4</sup> Musnad Imām Ahmad: Hadith 23683
- <sup>5</sup> Tahdhīb al-Tahdhīb, vol. 8, p. 79
- <sup>6</sup> Fath al-Bārī, vol. 9, p. 425, under Hadith 4765
- <sup>7</sup> Al-Istī ʿāb fī Ma ʿrifat al-Aṣḥāb, vol. 2, p. 366
- <sup>8</sup> Tahdhīb al-Asmā wa al-Lughāt, vol. 1, p. 274
- <sup>9</sup> Sunan Nasāi: Hadith 1728; Bahār-i-Sharī 'at, vol. 1, p. 653
- <sup>10</sup> Al-Bidāyat wa al-Nihāya, vol. 12, p. 158



# HOVA CAMEL became energetic Mawana Sayid Imran Akhtar Attari Madani

The Greatest Prophet Muhammad صَلَى اللَّهُ عَلَيْهِ وَأَنِهِ وَسَلَّم performed many miracles when his Companions رَضِّ اللَّهُ عَلَيْهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ were in difficulty or worry. These miracles were a source of relief for the distressed. Once, the Greatest Prophet صَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ . رَضِيَ اللَّهُ عَلَيْهِ وَاللَّهُ وَالْ

recalls: رَضِيَ اللهُ عَنْهُ recalls:

I participated in the expedition of Dhāt al-Riqā'a with the Beloved Prophet مَلَى اللهُ عَلَيْهِ وَالهِ وَسَلَّم was riding a camel used for irrigation, but it had tired and was nearly unable to walk. The Beloved Prophet مَلَى اللَّهُ عَلَيْهِ وَالهِ وَسَلَّم met me and asked, "What is wrong with your camel?" I replied, "It is tired."

The Holy Prophet مَنْ اللَّهُ عَلَيْهِ وَالَّهِ وَالَّهِ وَالَّهُ وَالَّهِ وَالَّهُ وَالَّهِ وَالَّهُ وَاللَّهُ واللَّهُ والللللَّهُ مَا لَعَا مُولَا لَهُ والللَّهُ واللَّهُ وا

I agreed to sell it to him, and we also agreed I could continue riding it until Medina. He ملى الله عليه وأله وَسَلَم allowed me to do this. In Medina I sold it to him, but the Blessed Prophet ملى الله عليه وآله وَسَلَم returned

the money to me along with the camel as a gift.

In another narration, when the Greatest Prophet مثل الله عليه وآله وتسلم buying the camel, Sayyiduna Jābir تون الله عنه offered to give it as a gift. Yet, the Blessed Prophet a gift. Yet, the Blessed Prophet him from doing so and told him to sell it to himself. Only then was Sayyiduna Jābir itali Dear children! Undoubtedly, this is a miracle of the Greatest Prophet متل الله عليه واليه وسلم. The camel was exhausted and unable to walk, but it was suddenly invigorated and surpassed the camels ahead of it. There are many lessons we can learn from this blessed parable:

- If someone is in a comfortable state, he should not ignore those in worse conditions around him.
- You should visit your relatives, friends, and neighbours if they are facing difficulty, as this will alleviate their suffering.
- Remove the difficulties of others according to your capability.
- Support the people who are left behind in the journey of the world and Hereafter.
- No matter how much authority elders have over the young, they should not impose their authority persistently. They should always be compassionate, so love and mutual respect is maintained.
- Youth should strive to please their elders, and a member of the Umma should obey Allah Almighty and His Messenger without question.
  - People should keep their promises and be true to their word.
    - If elders are kind to the young, it reflects their generosity. However, it is not required of them to act this way; it depends on whether they choose to.
    - A follower's love should be valued, and it should not be taken advantage of for personal gain.
    - <sup>1</sup> Şaḥīḥ al-Bukhārī, vol. 2, p. 300, Hadith 2967

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# Change if the second se

Acting upon the following tips and explanations are essential for improving your life. Keep in mind that these matters should be limited to permissible and rewardable actions.

#### 1 It is unwise to be angry at someone who points out your mistakes.

Mistakes result in loss, so it is necessary to accept guidance irrespective of the age and profession of the one offering it. For example, if you are travelling to a wedding and a child says you are heading in the wrong direction, will you be angry or thank him for saving you from worry? Similarly, if we are making mistakes in salah and someone corrects us, we should thank him and say جزاکالله خیراً – this is because reforming ourselves is part of the Madani goal, "I must strive to reform myself and people of the entire world."

#### 2 Lack of understanding results in weak relationships.

People have different temperaments and will get upset if they hear something unpleasant. We must learn about what people like or dislike and interact with them accordingly. Identifying peoples' temperaments is very beneficial for Islamic preachers.

#### **3** Imbalance between income and expenditure leads to financial difficulties.

Nowadays, many suffer from financial distress but are unaware of the causes. A major cause of poverty is spending more than you earn. Check how much money you have before making a purchase.

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**4** Share your worries with those who support you during times of happiness and grief. We usually come across four types of people in life:

- Those who become upset when you are sad.
- Those who become happy when you are sad.
- Those who become sad when you are happy.
- Those who become joyful when you are pleased.

The first and fourth types of people (e.g. mother, father, brother, sister, teacher, close friend) are sincere, so you can confide in them.

### 5 We call the people who steal our property thieves and those who steal our time friends.

Time is more valuable than wealth. This can be earned again after it is spent, but time can never be recovered. If someone is seen stealing, we call him a thief and call the police, but we befriend the people who steal our time. We should readjust our thinking in this regard.

**6 Do not hasten to turn your efforts into income.** Those who have this mindset are often youth struggling to stand on their feet. When they see a successful Islamic teacher, scholar, writer, researcher, businessman, or officer who is paid well, they feel they should be paid the same for their work. When this does not occur, they abandon their struggles to find success. The youths who feel inferior after seeing successful people should think about how hard they worked to reach their position. If they continue to work hard, they will certainly attain success الفلاط.

#### **Z** Early criticism can be detrimental.

There are some people who criticise others before they complete their tasks, and this discourages them greatly. For example, "You will not be able to do this", "You will fail no matter what you do", or "You will fail your exams." Instead of losing confidence, we should respond with greater effort and dedication to prove the doubters wrong.

#### **8** Do not be alarmed by the slightest pain.

If a question is difficult in an exam, if dishes are not washed on time, clothes are not ironed correctly, a child hurts himself or fights with another child, cleaners did not clean the office properly, if there are technical issues with the printer, your salary did not increase as expected, or if there is a minor traffic delay; do not overreact.

Some people take everything to heart and react excessively, and if they reflected upon the severity of the situation, they would realise it did not warrant their reaction. Their actions cause themselves to worry constantly and the people around become anxious too. The people who lack stability are less successful in life, so try to change if this is in your

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# Our Pious Predecessors

#### Mawlana Abu Majid Muhammad Shahid Attari Madani

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Rajab al-Murajjab is the seventh month of the Islamic year. Regarding the noble saints, and scholars زخصة الله عليه who passed away in this month or whose anniversaries of passing are commemorated in it, 105 have been mentioned in *Faizan-e-Madinah Monthly Magazine* (1438 AH- 1445 AH editions). A further 11 are mentioned herein.

#### زجمهم الله Noble saints

Shaykh Hājī 'Abd al-Karīm Chishtī زخمَةُ اللهِ عَلَيهِ was a scholar, a disciple and spiritual representative of Khawājah Niẓām al-Dīn al-Balkhī رَحْمَةُ اللهِ عَليهِ was an accomplished spiritual guide, a

commentator of *Fuṣūṣ al-Ḥikam* and renowned for his saintly marvels. He تعنه الله عليه passed away on 27<sup>th</sup> Rajab, 1045 AH, and his resting place is next to B a g h Zayb al-Nisa, Nawan K o t , Chapar Stop, Yatim Khana Road, Lahore.<sup>1</sup> 2 Dūre or Dūrī Shāh Qādirī زمنه الله عليه was a great saint of Allah Almighty. He travelled to India during the reign of Shah Jahan. Prince Dara Shikoh was his devotee and would call him Mādhū-thānī. He passed away on 14<sup>th</sup> Rajab 1050 AH, and his resting place is located opposite to Kuchai Muhammadi on Barlab road, Sultanpura, Lahore.<sup>2</sup>

Shāh Muḥibullāh Goryānawī تَعْنَهُ اللهُ عَلَهُ was a shaykh of the Chishtiyyah Niẓāmiyyah spiritual order, a disciple and spiritual representative of Shaykh Mirzā Bakhshullāh Beg, and the spiritual guide of Khawājah Miyān Muḥammad Shāh Hoshyār Purī. He was born in Goryani, Gorganwah district, Haryanah, India, and passed away on 12<sup>th</sup> Rajab 1295 AH in Delhi.<sup>3</sup>

Khawājah Muḥammad Hāshim Naqshbandī لا تَعْنَهُ اللهِ عَلَهُ was born in Baghar, Kahuta, Rawalpindi to a Rajput Janjuah family, and passed away on 27<sup>th</sup> Rajab 1313 AH. He was a disciple and spiritual representative of Khawājah Muḥammad <sup>c</sup>Uthmān Dāmānī of Musa Zai Sharif, he was exemplarily pious and devoted to the Beloved Prophet مَلَ اللهُ عَلَهِ وَالهِ وَتَلَّهِ مَا اللهُ عَلَهِ وَالهِ وَتَلَّهُ predecessors, and the founder of the Astanah Aliyah Baghar Sharif.<sup>4</sup>

Sayyidunā 'Abdullāh Musāfir Şaḥrā'i

Qādirī تغنة اللهِ عَلَهِ was born in Surkh Dheri, Mardan Province. He acquired Islamic knowledge in Mardan and then Peshawar, pledged allegiance to Khawājah Ḥabībullah Shāh Qādirī Shaṭārī, and travelled to Mumbai and then Lahore to guide the people. He was renowned for saintly marvels and his supplication were known to be accepted. He passed away on 5<sup>th</sup> Rajab 1339 AH and is laid to rest in Baghbanpura cemetery.<sup>5</sup>

6 Khawājah Sufi Bābā Fadl Karīm Shāh Muzzammilī Gujrātī Ouravshī Hāshimī زخمَةُ الله عَلَيْه was born in Gujrat, Punjab 1320 AH, and passed away on 14th Rajab 1407 AH and is laid to rest in Mauze Fidai Shah, Manchanabad, Bahawalnagar. He is a shaykh of the Qādiriyyah Ganjāloviyyah Muzammiliyyah spiritual order, the spiritual guide of scholars and memorisers of the noble Quran, and the founder of the Al-Muzzammilī Masjid, Fidai Shah. The blessings of his efforts can be seen in Jāmicah Anwar al-Islam Manchanabad.6

#### زجنةم الله Honourable scholars of Islam

7 The Great Hadith master, Imām Ṭalq bin Ghannām al-Nakhaʿī al-Kūfī تَنْعَةُ اللهِ عَلَهِ مَالهُ reported noble Aḥādīth from Qādī Imam Sharīk, Imām Masʿūdī, Imām Shaybān and more. His students include great scholars of Hadith such as Imām al-Bukhāri and Imām Abū Shaybah b. Abū Bakr. He passed away in Rajab 211AH.<sup>7</sup>

Sayyidunā Bishr b. Hakam 'Abdī Nīshāpūrī نَعْنَهُ اللهِ عَلَهُ was born in Nishapur, Iran. He reported Ahādīth from great Hadith masters such as Imām Mālik and Imām Sufyān b. 'Uyaynah. Imām al-Bukhārī and Imām Muslim تَعْنَهُمُ اللهُ are some of the great scholars who reported Hadith from him. He تَعْمَةُ اللهِ عَلَيْهِ passed away in Rajab 237 AH or 238 AH.8

Muftī 'Aţā Muḥammad Ratwī رَحْمَةُ اللَّهِ عَلَى was a brilliant orator born to a family steeped in knowledge and spirituality in 1301 AH in Ratta, Chakwal. He رَحْمَةُ اللَّهِ عَلَى travelled to many cities in order to attain knowledge and expertise of various sciences, and he learnt from 'Allāmah Faḍl Ḥaqq Rāmpūrī when he arrived at Rampur. When he returned to his hometown, he took over his father's position in teaching and taught for the rest of his life. He was a disciple of the Naqshbandiyyah Lillah Sharif spiritual centre and a representative of it. He passed away on 10<sup>th</sup> Rajab 1376 AH and is laid to rest in his hometown.<sup>9</sup>

The striving scholar, Muftī 'Abd al-'Aziz Mazangwī رَحْنَهُ اللهِ عَلَهُ was born in Changanwali, near Jalalpur Jattan, Gujrat. He رَحْنَهُ اللهِ عَلَهُ proficient at reading and understanding books, and he loved teaching the noble Quran and sacred Aḥādīth. He was the founder of Anjuman Islamiyyah Mazang, and a scholar who authored books. He was an active participant in the Pakistan movement. He passed away on 30<sup>th</sup> Rajab 1384AH and is laid to rest in Miyani Sahib Cemetery.<sup>10</sup>

The student of Muḥaddith A<sup>c</sup>ẓam Pakistan, Bulbul Sindh, Mawlānā Qādī Dost Muḥammad Ṣiddīqī تَعْمَةُ اللهِ عَلَهِ اللهِ عَلَهِ j was born into a knowledgeable family in 1336 AH in Goth Terai, Ghari Yasin, Shikarpur. He passed away on 1<sup>st</sup> Rajab 1407 AH and is laid to rest in Dargarah Makhdūm Muḥammad 'Uthmān Qurayshī in Larkanah. He was an expert scholar, spokesman of Ahl al-Sunnah, student of Jamia Manzar-e-Islam Bareilly Sharif and a graduate of Jamia Razawiyyah Mazhar-e-Islam Faisalabad. He was also a disciple of the Qādiriyyah

Rāshidiyyah spiritual order, a great orator of Sindh and melodious reciter of the noble Quran.<sup>11</sup>

- <sup>1</sup> Encyclopaedia Awliyae Kiram, vol. 3, p. 113
- <sup>2</sup> Tahqiqat Chishti, p. 526; Madinat al-Awliya`, p. 520
- <sup>3</sup> Azkar-e-Jameel, p. 42

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- <sup>4</sup> Encyclopaedia Awliyae Kiram, vol. 2, p. 219
- <sup>5</sup> Tadhkirat Awliya'e Lahore, pp. 437-439; Madinat al-Awliya', p. 246
- <sup>6</sup> Zila Bahawalnagar Ka Ta'arauf o Asfar M'a Zikr Khair 'Ulama wa Masha`ikh, pp. 52-53

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- <sup>7</sup> Tārīkh al-Islam li al-Dhahabī, vol. 5, p. 335; Tahdhīb al-Tahdhīb, vol. 4, pp. 124-125; al-Hidayah wa al-Irshād, vol. 1, p. 378
- <sup>8</sup> Asāmī Shuyūkh al-Bukhārī li al-Ṣaghānī, pp. 81-82; Tahdhīb al-Kamāl fī Asmā' al-Rijāl, vol. 2, pp. 50-51

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- <sup>9</sup> Tadhkirah 'Ulama` Ahle Sunnat Zila Chakwal, pp. 65 to 67
- <sup>10</sup> Tadhkirah 'Ulama' Ahle Sunnat Wa Jama'at Lahore, pp. 336 to 339
- <sup>11</sup> Anwar 'Ulama Ahle Sunnat Sindh, pp. 246 to 251

# Sorrowful Mi'rai

#### Mawlana Umar Fiyaz Attari Madani

The Night of the Mi 'rāj holds a special rank in Islamic history. It is the night in which the Greatest Prophet of received a status that none of the Prophets before him received. On this auspicious night, he مثل الله عليه وأله وتسلم travelled from Masjid al-Ḥarām, to Masjid Al-Aqṣā, and to Qāba Qawsayn. He مثل الله عليه وأله وتسلم saw all the marvels of the heavens and earth, the blessings in Paradise, and the punishments in Hell. Most significantly, he even beheld Allah Himself. During the Mi 'rāj, the Prophet مثل الله عليه وأله وتسلم sinners being punished in Hell. What were these punishments? Who was punished and why? Let us discuss this.

#### **Overview of Hell**

Imām al-Bayhaqi writes:

After the Greatest Prophet ملى الله غليه وأله وتسلم traversed the seven heavens, Sidrat al-Muntahā, the 'Arsh of Allah, *lā makān*, and Paradise, he then inspected Hell. He was in Paradise when the veils of Hell were lifted, causing him to see the latter's seven levels. After the veil returned, the Prophet مل الله عليه وآله وتلم returned to Sidrat al-Muntahā, and the return journey began there.<sup>1</sup>

#### Witnessing varying punishments

The Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ saw people being severely punished in Hell. He مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم conveyed what he saw to his nation, to inspire them to fear Allah, become pious, and save themselves from these devastating penalties.

#### The punishment for not performing salah

After accepting Islam, the most important obligation is the fulfilment of salah. This is an important pillar from the five pillars of Islam, and the most superior physical form of worship. Noble Quran and Hadith profoundly highlight its significance, and contain warnings for those who abandon it.

During the Mi'rāj journey, the Prophet مَتْلُ اللَّهُ عَلَيْهِ وَإِلَىهِ وَسَلَم saw people whose heads were being crushed with stones. Their heads would heal before being crushed again. There was no respite in this matter. The Prophet مَلْ اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَم asked Angel Jibrīl , "Who are these people?" Jibrīl replied, "These are the people who considered salah a burden."<sup>2</sup>

#### The punishment for monetary interest

Interest is forbidden in Islam, as not only does lead to exploitation, greed, selfishness, and other evils, it is also a cause of social and economic disasters. This is why the noble Quran and Hadith prohibit interest being taken or given.

The Companion Abū Hurayrah توني الله عنه reports that the Beloved Prophet ملى الله عليه واله وتسلم said, "During the Night of Mi'rāj, I saw people with stomachs like houses (large in size), with snakes within them that could be seen from outside. 'O Jibrīl!', I asked, 'Who are they?' He replied, 'They are usurers.'"<sup>3</sup>

The Holy Prophet مملى الله عَلَيْهِ وَالِهِ وَسَلَم further states:

We continued onwards until coming to a river as red as blood. A person swam within, whilst another stood on the riverbank with stones in front of him. Whenever the person in the river attempted to exit, the other threw a stone at his face, sending him back to his place. Upon asking, I was told he (the person in the river) is a usurer.<sup>4</sup>

#### **Backbiters and faultfinders**

Backbiting a Muslim is a major sin. In the noble Quran, Allah Almighty has likened the backbiter to eating the flesh of their dead brother, and the Beloved Prophet متل الله عليه واليه وتسلم said it is worse than fornication. In another narration, the Holy



Prophet عَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم looked into Hell and saw people eating corpses. He عَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم asked Jibrīl who they were, to which the angel said, "They are the people who ate the flesh of others (i.e. they would backbite)."<sup>5</sup>

On the Night of Mi 'rāj, the Prophet مَلْى اللَّٰٰ عَلَيْتُ وَالِبَ وَاللَّٰ مَنْ اللَّٰ عَلَيْتُ وَاللَّٰ وَاللَّٰ مَعَالِي اللَّٰ عَلَيْتُ وَاللَّٰ مَعَالِي اللَّٰ عَلَيْتُ وَاللَّٰ مَعَالِي اللَّٰ عَلَيْتُ وَاللَّٰ مَعَالِي اللَّهُ عَلَيْتُ وَاللَّهُ مَعَالِي اللَّهُ عَلَيْتُ وَاللَّهُ مَعَالِي مَعْلَيْ وَاللَّهُ مَعْلَيْ مَعْلَيْ وَاللَّهُ مَعْلَيْ وَاللَّهُ مَعْلَيْ مَعْلَيْ وَاللَّهُ مَعْلَيْ مُعْلَيْ وَاللَّهُ مَعْلَيْ مَعْلَى مَعْلَيْ مَعْنَى مُعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْنَى مُعْلَيْ مَعْلَيْ مَعْنَى مُعْلَيْ مَعْلَيْ مَعْلَيْ مَعْنَيْ مُعْتَيْ مُعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَاللَ مَعْتَيْ مَعْلَيْ مَعْلَيْ مَا مَنْ مَعْلَيْ مَعْتَيْ مُعْلَيْ مَا مَا مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْلَيْ مَعْنَيْ مَا مَعْلَيْ مَعْلَيْ مَعْتَيْنَا مَا مَا مَعْتَيْ مَا مُعْتَعْتَيْ مَا مَالْ مَعْتَيْ مَا مَالْ مَا مَالْ مَا مَا مَا مَالْ مَا مَا مَا مَا مَا مَالْ مَا مَالْ مَ

In another report, backbiters were made to eat the flesh of their own bodies. It was said to them, "Eat, just as you ate the flesh of your brother."<sup>7</sup>

#### Preachers who do not act upon what they preach

The Beloved Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ always acted upon what he commanded others to do. The noble Quran condemns preachers who live as religious and moral pillars of society but fail to act upon the guidance they give.

Allah Almighty announces:

يَاتَهُما الَّذِينَ أَمتُوا لِمَ تَقُوْلُونَ مَانَا تَفْعَلُونَ ٢ كَبُرَ مَعْمًا عِنْدَ اللَّهِ أَنْ تَقُوْلُوا مَا لَا تَفْعَلُونَ ٢

O you who believe! Why do you say that which you do not do? It is extremely undesirable in the Court of Allah that you say that which you do not do.<sup>8</sup>

The final Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّم also saw these preachers in Hell.

He مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّمَ said, "During the Night of Mi 'rāj, I saw people whose lips were being cut with scissors made of fire. Every time they were cut, they would heal." Upon asking about them, it was said, "These are the orators of your nation. They never acted upon what they preached, and they read the noble Quran but did not act upon it."<sup>9</sup>

#### **Disobeying parents**

Everyone with intellect agrees that because the holy Quran prohibits one from saying "uff" to their parents. Hitting or swearing at them is then an extremely severe sin. On the Night of Mi 'rāj, the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ saw people in Hell hanging from branches of fire. The Prophet ملى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ asked, "O Jibrīl! Who are these people?" He answered, "These are the people who swore at their parents in the world."<sup>10</sup>

#### Not paying zakat

Those who did not pay zakat were seen in Hell with rags around them, eating the foul-smelling and bitter grass therein like animals.<sup>11</sup>

#### Taking the wealth of orphans

Those who oppressed orphans by taking their wealth had lips like camels. People were assigned to grab their lips and place blazing stones of fire into their mouths, which would leave their bodies from behind.<sup>12</sup>

#### **Faultfinders and mockers**

Men and women who would find faults in others were seen hanging from their chests.<sup>13</sup>

#### Adulterous men and women

Women who fornicated and killed their children were seen hanging from their chests or feet.<sup>14</sup>

Adulterous men and women were seen imprisoned with snakes and scorpions. The latter were stinging the prisoners, and each sting injected a poison, causing their private parts to release pus, the foul smell of which caused the inmates of Hell to scream in horror.<sup>15</sup>

#### The wisdom of witnessing Heaven and Hell

It is said that on the Day of Judgement when Heaven and Hell are visible, people will look at Heaven and desire to attain it. They will be fearful when looking at Hell. Prophets and Messengers منا will say نفسی نفسی نفسی نفسی. This is because, this will be the first time all people, including Prophets and Messengers, will have seen Heaven and Hell. Yet, the Holy Prophet have seen Heaven and Hell. Yet, the Holy Prophet من الله عَلَيه وَلِه وَسَلَم will have already seen all of this. He مَل الله عَلَيه وَلِهِ وَسَلَم

Dear readers! You read about some of the causes of entering Hell and the punishments therein. If we are intellectual and identify any of the causes within ourselves, we must refrain from them immediately and strive to avoid Hell and its punishments.

- 4 Majma ' al-Zawaid: Hadith 235
- <sup>5</sup> Musnad Imām Ahmad: Hadith 2366
- 6 Musnad Hārith: Hadith 27
- <sup>7</sup> Sunan Abī Dāwūd: Hadith 4878
- 8 Al-Quran, Al-Saff, verses 2-3; translation from Kanz al-CIrfan
- 9 Shuʿab al-Īmān: Hadith 1773
- <sup>10</sup> Al-Zawājir, vol. 2, p. 1125
- <sup>11</sup> Al-Tadhkira, p. 134
- <sup>12</sup> Tafsīr Qurțubī, Al-Nisā, under verse 10, vol. 3, p. 39
- 13 Shu'ab al-Imān: Hadith 6750
- <sup>14</sup> Tafsir Țabari, Al-Isră, under verse 8, vol. 1, p. 13, Hadith 22023
  <sup>15</sup> Qurrat al- 'Uyūn, p. 389

<sup>&</sup>lt;sup>1</sup> Dalāil al-Nubuwwa, vol. 2, p. 394

<sup>&</sup>lt;sup>2</sup> Musnad Bazzār: Hadith 9518

<sup>3</sup> Sunan Ibn Mājah: Hadith 2283

# LAWS OF TRADE

#### Mufti Abu Muhammad Ali Asghar Attari Madani

#### Falsely advertising gold and selling it

**Question**: What do the scholars of Islam say regarding the following: some shopkeepers buy jewellery from manufacturers. The latter have 20.5 carat gold but claim it is 21 carats, and the shopkeeper is aware of this. In this scenario, is it correct for the shopkeeper to advertise the gold as 21 carats and sell it to customers?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالضَوَابِ

**Answer:** In the described scenario, advertising and selling 20.5 carat gold as 21 carats is a lie. This is impermissible. The shopkeeper must tell customers the correct purity of the gold or it is a violation of their rights, as lower carat gold is cheaper.

There is a narration in *Ṣaḥīḥ Muslim* prohibiting deception:

#### من غشنافليس منا

Whoever acts dishonestly towards us is not of us.<sup>1</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ آعْلَم صلَّى اللَّه عليه وأله وسلَّم

#### Buying from online platforms

**Question:** What do the scholars of Islam say regarding the following: when we buy items from online platforms, we do not know if the seller possesses the goods at the time of selling. Are our purchases permissible in this case?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

MAMMAN

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**Answer:** Buying from online platforms is permissible. Whether or not the seller possesses the items when selling is not enough to nullify a transaction. It is impermissible to buy from an online platform, however, in which the seller himself does not have ownership of the goods he sells.

Shaykh Taftāzānī رَحْمَةُ اللَّهِ عَلَيْهِ writes in Sharh ul-Talwīh:

الاصل في العقود هو الانعقاد والجواز اذلم توضع في الشرع الالذلك

The basis of transactions is agreement and permissibility, as Islamic law introduced them for these purposes. As long as a corrupting factor is not certain to us, a contract will not be nullified due to doubt.

He also said:

#### انەلايثبت بالشك

Nullification is not established through doubt.2

Abū al-Ma'āli writes:

لايثبت الفساد بالشك والاحتمال

Doubt does not prove corruption.3

وَاللَّهُ آعُلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَم صلَّى اللَّه علىه واله وسلَّم

### Buying gold, keeping profit, and selling it to save oneself from interest

**Question:** What do the scholars of Islam say regarding the following. A man wishes to take a loan from me and I wish to make profit. He asked for £200,000, so I bought gold of that value and he will purchase it from me for £230,000 over a period of time. Is this method correct?

#### ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالضَّوَابِ

**Answer:** The transaction of purchasing gold for £200,000 and having it in your possession, selling it to the debtor for £230,000 and having him pay you over a period of time is correct and permissible. This transaction is called murābaha, and it is for one party to sell an item whilst making the profit known. It can also be a loan. However, it is necessary for the gold to be in your possession after purchasing it before you sell it, otherwise the transaction is void.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَم صلَّى اللَّه عليه وأله وسلَّم

#### Repurchasing a product for a lower price

**Question:** What do the scholars of Islam say regarding the following: I sold an old phone to my friend for £350. He took possession of the product, and I took possession of the money. However, not long after purchasing the phone, my friend returned and said his family told him to return the phone,

as they would buy him a new one after a couple of months. I wish to buy the phone from him for £320, even though I sold it for £350. Is it permissible for me to do so after the completion of the initial transaction?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِدَايَةَ الْحَقِّ وَالضَّوَابِ

Answer: After the first deal was agreed and the exchange was complete, the phone you sold for £350 can be purchased for £320 if both parties agree to it. If the buyer has not paid £350, it is impermissible to buy the phone for £320.

Muftī Amjad 'Alī al-A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

It is impermissible to buy an item which has been sold but not paid for completely, even if its price has decreased. If the buyer dies, it is impermissible for his inheritors to buy it too. It is permissible to buy the item for the same price or more or buy it after taking possession of the product.<sup>4</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوُلُهُ أَعْلَم صلَّى اللَّه عليه وأله وسلَّم

<sup>1</sup> Ṣaḥīḥ Muslim, vol. 1, p. 64, hadith 283

<sup>2</sup> Sharh al-Talwīh 'alā al-Tawdīh, p. 89

<sup>3</sup> Al-Dhakhīrat al-Burhāniyya, vol. 13, p. 80

<sup>4</sup> Bahār-i-Sharī'at, vol. 2, p. 708



# BECOME BELOVED TO Allah Almighty Muhammad Javed Attari Madani

The final Prophet Muhammad مَلَى اللَّهُ عَلَيْهِ وَإِلَهِ وَسَلَّم said:

#### إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفُقَ

Indeed, Allah is gentle and likes that one should be gentle.<sup>1</sup>

Treating others with compassion, kindness, and displaying good manners are from the basic teachings of Islam. The person in whom gentleness is found, his nature and character are refined. Our beloved Prophet مله الله عليه واله وتدام was kind to everyone, and the noble Quran describes this quality:

#### فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمُّ

So Dear Beloved Prophet, through Allah's mercy, you are soft-hearted for them,<sup>2</sup>

Some children have a harsh personality, they do not listen to anyone, become angry at the smallest of issues, and like to argue and fight. No one likes such children. Children like this are usually alone because they find it difficult to make friends. Dear children! You should be gentle with your friends, siblings, parents and everyone you meet. If someone says something unkind to you, continue to show kindness and become beloved to Allah Almighty and His Messenger مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَّم

May Allah Almighty grant us the ability to perform actions which are beloved to Him.

امِينْ بجاه خاتَم النَّبيّن صلَّى اللهُ عَلَيْه وَالم وَسَلَّر

<sup>2</sup> Al-Quran, part 4, Surah Äl-<sup>c</sup>Imrän, verse 159, translation from Kanz al-<sup>c</sup>Irfän

<sup>&</sup>lt;sup>1</sup> Şahih al-Bukhārī, vol. 4, p. 379, Hadith 6927

# Our daughters Umm Milad Attariyyah

Stay away from bad friends as much as possible, for a bad friend is more dangerous and harmful than a snake. The latter only harms your body, whilst the former harms both your body and faith. Whether company is bad or good, it has an effect.

The final Prophet of Allah, our master Muhammad مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم explained this in the following manner:

The similitude of good company and bad company is that of a perfumer and blacksmith. The former would either give fragrance to you free of charge, you would buy from him, or you would enjoy from him a pleasant smell. As for the latter, he shall singe your clothing, or you shall find an unpleasant smell emanating from him.<sup>1</sup>

Good company is rare in these times, and parents try their utmost to keep their children away from bad people. This caution is paid even more attention to regarding one's daughters. After all, it is daughters who will go on to raise the next generation. They should be given such company from childhood, that even when they become adults, the positive effects of this remain with them, allowing them to provide a good upbringing for their own offspring.

A child's first school is their mother's lap. Following this, formal education begins, for which a good teacher is selected. Boys should be taught by male teachers and girls by female. In this respect, we will discuss what a teacher for girls should be like. As a student of knowledge sits in the company of their teacher for a long period on a daily basis, the teacher's traits are naturally transferred to students.

If a teacher has a good character, this will be reflected in her students. If she has the best wishes of Muslims at heart, then her students will also find joy in helping Muslims. If she has passion for spreading the call to righteousness, the students will also be seen doing the same. If she is forgiving and forbearing, her students will be those who avoid unnecessary anger too. If she does good deeds, her students will also be practicing. If she is humble, her students will exude humility too. If she wears clean clothing, her students will also be presentable.

If she is cautious in her personal matters, her students will have a sense of pride in following her. If she is a habitual reader, her students will also be seen with books in their hands. If she respects her predecessors, her students will respect them too. If she is content with whatever she has, her students will also stay away from selfishness. If she does not regularly take favours from others, her students will not accept favours too. If she is neat and tidy, her students will also not be seen with their possessions scattered across the room. If she is righteous, her students will learn to fear Allah Almighty.

In this way, the students will reflect their teacher in every matter. The latter helps in moulding her students into good and upstanding people. Overall, teachers play a significant role in making nations, for the development of young minds is in their hands.

Why are teachers necessary? As a student of knowledges grows older, the more established they become mentally, physically and emotionally. Two people play a major role in a person's life: parents, who are their means for entering the world, and a teacher, who strengthen their connection with the spiritual realm. Parents teach us how to speak, and teachers show us when, where, and how to. Alongside parents, the spiritual father or mother (the teacher) is even greater. Nobody has preference or superiority over another, but when they became attached to knowledge, they became the best of people.

Knowledge creates within a person characteristics like righteousness, piety, ascetism, obedience, fear of Allah Almighty, good character, etc. Allah Almighty sent the Final Prophet مثل الله عليه وَلِه وَسَلَّه as a teacher of mankind. Teachers are like spiritual parents. Parents bring us into this world and teachers impart to us knowledge and skills, allowing us to ascend to the peaks. A teacher is like a lamp which puts an end to the darkness of ignorance in society. A teacher is like a flower in society through whose fragrance causes the relationship of love to blossom in society.

Behind a successful person is the true character of a teacher. A teacher does not only educate students of academic matters but shows them the good path and even gives them professional training. A teacher brings out the students' abilities. Every person has been granted at least one quality, and a teacher is that esteemed individual who not only uncovers this hidden quality, but refines it too.

In *Tafsīr Kabīr*: "A teacher is more compassionate to his students than his parents, as his parents protect him from the fire and problems of this world, but teachers protect him from the Fire of Hell and difficulties in the Hereafter."<sup>2</sup>

Parents should choose a teacher for their daughters who will have a positive impact on them; a teacher who does not encourage immodesty, improper covering, and misguidance. In this regard, Mawlana Ilyas Attar al-Qadiri writes in his book *Backbiting: A Cancer in our Society,* "Forbidding the seeking of knowledge – be it religious or worldly – from a misguided individual, Imām Aḥmad Razā Khān زختهٔ اللهِ عَلَهِ

The company of misguided individuals is fire; the doctrine of learned men has been corrupted by this. The story of 'Imrān b. Ḥaṭān Riqāshī is well-known. He lived in the time of the Tābi'īn and was a major Hadith scholar. Through staying in the company of a Khārijī woman (after marrying her), معاذالله he became a Khārijī himself. He married her thinking he could make her Sunni. (Those naïve people who deem themselves to be firm Sunnis that cannot be moved from their doctrine should take heed from this!)

When this is the effect of company, then taking such a person as a teacher is worse, as a teacher's impact is greater and swifter. Only a person who has no connection to the religion and has no concern about his child losing theirs, would hand them over to a misguided teacher.<sup>3</sup>

In this sin-laden and misguided society, the Sunna-inspired religious environment of Dawat-e-Islami is nothing short of a blessing. الْحَصْدُ لِلْهِ Whoever acquires Islamic knowledge and practices the Sunna not only becomes a source of happiness for everyone, they also become a means of others being rectified, due to their Sunna-inspired character.

Such a person then leaves this world and departs for the Hereafter with such glory, that those who see and hear of them also desire for such a death. Come to the religious environment of Dawat-e-Islami. Attend the weekly Sunna-inspired gatherings and make a habit of acting upon the Pious Deeds booklet given to us by Mawlana Ilyas Attar al-Qadiri. إِنْ شَاءَاللَهُ You will be successful in both worlds.

<sup>&</sup>lt;sup>1</sup> Şahīh Muslim: Hadith 2628

<sup>&</sup>lt;sup>2</sup> Tafsīr Kabīr, vol. 1, p. 401

<sup>&</sup>lt;sup>3</sup> Fatāwā Riḍawiyya, vol. 23, p. 692

# SOME MAJOR EVENTS OF RAJAB

DATE	EVENT	RESOURCES FOR FURTHER INFORMATION
5 Rajab 183 AH	Imam Mūsā Kāzim رَحْمَةُ اللَّهِ عَلَيَّهِ passes away.	To learn more, read the Rajab 1438 AH edition of Monthly Magazine Faizan-e-Madinah and The Blessings of Imam Musa Kazim رضعة الله فايه
6 Rajab 633 AH	Death-day anniversary ('urs) of Khwājah Gharīb Nawāz Ḥasan Sanjarī زَحْمَةُ اللَّهِ عَلَيْهِ	To learn more, read the Rajab 1438 - 1440 AH editions of Monthly Magazine Faizan-e-Madinah.
13 Rajab 763 AH	Passing away of Sayyid Mīr Mūsā Jīlānī زخْمَةُ اللَّهِ عَلَيْهِ	To learn more, read the Rajab 1439 AH edition of Monthly Magazine Faizan-e-Madinah.
12 or 14 Rajab 32 AH	The beloved Prophet's paternal uncle, Sayyidunā 'Abbās b. 'Abd al-Muṭṭalib تَضِي اللهُ عَنْهُ passes away.	To learn more, read the Rajab 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah.
15 Rajab 148 AH	Death-day anniversary ( <i>'urs</i> ) of the <i>Tābi'ī</i> Imam Ja <sup>c</sup> far al-Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ.	To learn more, read the Rajab 1438 and 1444 AH editions of Monthly Magazine Faizan-e-Madinah and The Blessings of Imam Ja'far al-Ṣādiq نفئة الله قلبه
21 Rajab 989 AH	Qāḍī Þiyā al-Dīn, famously known as Jiyā ʿUthmānī Qādirī زَحْمَةُ اللَّهِ عَلَيَّهِ passes away.	To learn more, read the Rajab 1439 AH edition of Monthly Magazine Faizan-e-Madinah.
22 Rajab 60 AH	Death-day anniversary ('urs) of the Prophetic scribe, Sayyidunā Amīr Mu'āwiyah نَفِيَ اللهُ عَنْهُ	To learn more, read the Rajab 1438 - 1445 AH editions of Monthly Magazine Faizan-e-Madinah and Faizan e Ameer e Muawiya نوفن الله عنه
24 Rajab 261 AH	Passing away of Imam al-Muḥaddithīn, Imam Muslim b. Ḥajjāj رَحْمَةُ اللَّهِ عَلَيْهِ.	To learn more, read the Rajab 1439 AH edition of Monthly Magazine Faizan-e-Madinah.
25 Rajab 101 AH	The <i>Tābiʿī</i> , the second ʿUmar, Sayyidunā ʿUmar b. ʿAbd al-ʿAzīz زَعَنَهُ اللَّهِ عَلَيْهِ passes away.	To learn more, read the Rajab 1438 and 1440 AH editions of Monthly Magazine Faizan-e-Madinah and Hazrat Umar bin Abdul Aziz ترقفة الله عليه ki 425 Hikayaat.
25 Rajab 1416 AH	Martyrs of Dawat-e-Islami Day, Muhammad Sajjād Aṭṭārī and Muhammad Uḥud Razā Aṭṭārī دَحِمَةُمُ اللَّهُ	To learn more, read pages 252 to 255 of Adab-e-Murshid-e-Kamil.
27 Rajab 11 AH	Allah Almighty granted His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَأَبِهِ وَسَلَّمَ miraculous journey of Mi <sup>c</sup> rāj	To learn more, read the Rajab 1438 - 1445 AH editions of Monthly Magazine Faizan-e-Madinah and Journey Beyond the Heavens.
27 Rajab 297 AH	Passing away of Imam al-Ṭāifah, زَحْمَةُ اللَّهِ عَلَيْهِ	To learn more, read the Rajab 1438 AH edition of Monthly Magazine Faizan-e-Madinah.
27 Rajab 632 AH	Shaykh Abū Şāliḥ أَحْمَّةُ اللَّهِ عَلَيَّهِ Abdullāh Naşr رَحْمَةُ اللَّهِ عَلَيَّهِ	To learn more, read page 91 of Sharh Shajarah Qadiriyyah Razawiyyah Attariyyah.
Rajab 15 AH	Battle of Yarmuk, in which only 41,000 Muslims faced 600,000 to 700,000 Romans and Allah Almighty granted them a decisive victory.	To learn more, read pages 591 to 618 of Faizan-e-Farooq-e-Azam ذيني الله عنه, volume 2.

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

امِيْنُ بِجَاهِ خاتَمِ النَّبِيَّن صلَّى اللهُ عَلَيْهِ وَالم وَسَلَّعَر

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# Litanies

#### Protection from calamities, suffering, and pain

Recite يَسَعَبَّبُ الْأَسْبَبَابِ (yā Musabbib al-asbāb) 500 times, with 11 şalāt upon the Beloved Prophet مَل اللَّهُ عَلَيْهِ وَالِهِ وَسَلَم before and after. This should be done after 'Ishā' salah, whilst facing qibla, in the state of wudu, and bare-headed.

Recite in a place where no barrier remains between you and the sky. Islamic sisters should recite in a place where no non-maḥrams can see them.<sup>1</sup>

If Allah Almighty wills, you will be granted what you seek.

#### Laziness in work and business

Whoever is uninterested or lazy in their work and business, Mawlana Ilyas Attar al-Qadiri provides them the following litany. Write 101 times on a piece of paper, make it an amulet, and tie it around your arm. ان آلات الم

Dua during severely cold weather

The following is the summary of a Hadith.

During extremely cold weather when a person says, "مَالَهُ بِاللَّهُ بِاللَّهُ عِالَهُ - Today is very cold! O Allah! Save me from the Zamharīr of Jahannam", Allah then declares to Jahannam, "My slave asks to be saved from you and I have saved him from you."<sup>3</sup>

Recite this dua whenever it is extremely cold. Zamharīr is a place of Hellfire which harbours of a punishment of cold. When a disbeliever is cast into it, their body shatters into pieces due to the unimaginable coldness.<sup>4</sup>

#### Litany to cure the illness of sins

Whoever recites يَابَرُ (yā Barru) seven times daily with salāt upon the Beloved Prophet ملى الله عليه واله وسل مل الله before and after, and proceeds to blow upon their heart; such a person will be cured from the illness of sins أ.إِنْ شَا مَاللَهُ

 Aghwā sē Hifāzat kē Awrād, p. 3
 Chiryā ör Āndhā Sānp, p. 29
 'Amal al-Yawm wa al-Layla: Hadith 307
 Sardī sē Bachnē kē Tarīqē, p. 1
 Muqaddas Teḥrīrāt kē Adab kē Bārē Mēin Suwāl Jawāb, p. 31



#### THE FAST OF THE FIRST OF RAJAB IS ATONEMENT FOR 3 YEARS OF SINS

The Noblest Prophet حَلَى الله عَلَيه وَ الله وَ سَلَّهُ has said, "The fast of the first day of Rajab is atonement for three years, the fast of the second day is atonement for two years, the fast of the third day is atonement for one year and then the fast of each remaining day is atonement for one month." (*Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūţī, pp. 311, Hadīš 5051; Fadāil Shaĥr-e-Rajab lil-Khallāl, pp. 64*)

#### The reward of 100 years of fasting

How amazing is the greatness of the 27<sup>th</sup> of Rajab! It was on this date that the Beloved Prophet حَلَّ الله عَلَيْهِ وَالهِ وَسَلَّمُ was granted the incredible miracle of Mi'rāj (the Night of Ascension). (*Sharh-uz-Zarqānī 'ala Mawāĥib-ul-Ladunniyaĥ, vol. 8, pp. 18*)

Subsequently, there is great virtue in the fast of the 27<sup>th</sup> of Rajab. Sayyidunā Salmān Fārsī حَلَى اللله عليه والموت has narrated that the Noble Prophet حَلَى اللله عليه والموت has narrated that the Noble Prophet حَلَى اللله عليه aid, "There is a day and a night in the month of Rajab that if a person fasts during that day and stands (for worship) during that night, it is as if he has fasted for one hundred years and worshipped at night for one hundred years; and this is the 27<sup>th</sup> of Rajab.'

(Shu'ab-ul-Īmān, vol. 3, pp. 374, Hadīš 3811)

#### The blessings of fasting in Rajab in the ark of Nūh عَلَيْهِ السَّلَامِ

Sayyidunā Anas مولى الله عنه reported that the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ تر الله عنه واله ومنالية aid, 'Whoever performs one fast in the month of Rajab; it will be like the fasting of one year. Whoever performs seven fasts, the seven doors of Hell will be closed for him; whoever performs eight fasts, the eight doors of Heaven will be opened for him; whoever performs ten fasts, Allah Almighty will grant him whatever he asks for; and whoever performs fifteen fasts, a caller announces, 'Your previous sins have been forgiven; so start deeds afresh as your evil deeds have been replaced by good deeds; and whoever does more, may Allah Almighty grant him more. Sayyidunā Nūḥ Almighty grant him more. Sayyidunā Nūḥ in Rajab; he himself fasted and ordered his companions to fast too. His Ark travelled for six months until the 10<sup>th</sup> of Muḥarram-ul-Ḥarām.'

(Shu'ab-ul-Īmān, vol. 3, pp. 368, Hadīš 3801)







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