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THE Quran AND ITS QUALITIES

Mawlana Rashid Ali Attari Madani

The esteem of Allah Almighty's auspicious Book, the noble Quran, is best described by the fact it is His divine speech. If we reflect on the qualities of said speech, its grandeur becomes ever more distinguished. Some qualities were mentioned once. Others shared resemblance from the perspective of meaning, but context, repetition, and difference of wording diversify their meaning and characteristics.

Here are some qualities of the holy Quran.

The Quran, a Book without blemish and free from doubt

This divine speech is free from all kinds of deficiencies and doubts. The disbelieving Arabs, despite being adept linguists, could not find even a single defect in it. The Quran itself described this

perfection as follows: **ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ** – “That exalted Book in which there is no doubt.”¹

There is nothing distorted within the Quran. There is neither manipulation of information nor imbalance in the teachings therein.

Allah Almighty states in al-Kahf:

**الْحَبْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قَتِيمًا لِّمُنْذِرٍ وَأَسَا
سَدِيدًا ۖ مِّنْ لَّدُنْهُ وَيُنَبِّئُ الْبَاطِنِينَ الَّذِينَ يَغْمُرُونَ الصُّلُوحَ أَنَّهُمْ أَجْرًا حَسَنًا ۚ**

*All praise is for Allah Who revealed the Book upon his chosen one and did not place any crookedness therein, upholding the benefit of people, a balanced Book, that it may warn of severe torment from Him, and gives glad tidings to the believers who perform deeds of righteousness that for them there is excellent reward of Paradise;*²

There is no conflict in the knowledge and teachings of the noble Quran. If there were any discord between them, then its opponents would have made a commotion of this. Contemporary researchers and

Orientalists of the past and the present read just one verse of the holy Quran without context, and raise objections which are false and baseless.

The noble Quran itself declares a challenge:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿١٧﴾

So, do they not reflect upon the Quran? And had this Quran been from anyone other than Allah, they would certainly find therein many contradictions.³

Curriculum of the straight path which guarantees success

One of the great specialities of the Quran is that it brings those who seek the right way to the straight path, giving complete guidance to those who seek sincerely. It can be said it is a curriculum of the straight path which guarantees success. It is stated in al-Baqarah: **إِنَّ هَذَا الْقُرْآنَ ۖ هُدًى لِلْمُتَّقِينَ ﴿١﴾**, in Banī Isrā'īl: **إِنَّ هَذَا الْقُرْآنَ ۖ يَهْدِي لِلْبَیِّنَاتِ ۖ قَوْمٌ** - "Indeed, this Quran guides to the path which is the straightest."⁵

The Quran: a synthesis of brevity and detail

In every language and culture, we find the style of concise comprehensiveness in speech and explanation, such that there should be brevity and detail. Yet, the beauty and excellence with which this is found in the noble Quran is matchless.

الرَّكُوبِ أَهَكَيْتَ إِلَهُهُ ثُمَّ قُضِلَتْ مِنْ لَدُنْ حَكِيمٍ حَبِيرٍ ﴿١٧٠﴾

Alif Lām Rā. This is a Book comprising of verses full of wisdom, which are then explained from the Court of One Most-Wise, Most-Aware.⁶

In another verse: **كِتَابٌ قُضِلَتْ إِلَيْهِ** - a book whose verses have been stated in detail.⁷

The holy Quran cannot be tainted by falsehood

Nobody can add or subtract a single letter from the holy Quran. Some with evil intent, due to their ignorance and feeble thought, say the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** made the holy Quran alongside a Christian or a Jew **مَعَادَا اللَّهِ**. Even now, some foolish people say that the holy Quran has error in it **مَعَادَا اللَّهِ**.

The holy Quran was protected at the time of revelation and after. Its words are preserved and its meanings also. If there was any deficiency in this,

the teachings of Islam would have been scattered and full of conflict, like those of the false religions.

Allah Almighty states: **لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَتَّبِعُهُ تَتْرِينَ مِنْ حَكِيمٍ حَبِيرٍ ﴿١٧١﴾** - "Falsehood cannot come to it from in front of it nor from behind it; the holy Quran is revelation from One Most-Wise, Most-Praiseworthy."⁸

The noble Quran is far from the reach of falsehood, as the latter cannot find any way towards it. It is protected from conflict, change, deficiency, and excess, and Satan does not have any power over it. The matter which the holy Quran announces as true, none can make false, and that which it announces as false, none can make it true.

The holy Quran was revealed by Allah Almighty; He who possesses infinite wisdom and is worthy of all praise.⁹

In al-Kahf, Allah Almighty states: **لَا مَبْدَلَ لِكَلِمَاتِهِ ۚ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿١٧٢﴾** - "No one can change His words—and you will never find any refuge other than Him."¹⁰

In al-Hijr: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ ۖ وَإِنَّا لَهُ لَنَافِعُونَ ﴿١٧٣﴾** - "Surely, We revealed this Quran, and surely We preserve it."¹¹

The holy Quran is a source of blessings and mercy

The holy Quran is a sacred Book. Its blessings are both tangible and intangible. It grants faith, protects against the ailments of disbelief and polytheism, and makes men civilized by protecting them from immorality. In the same way, it also heals physical diseases and protects against the effects of evil.

In al-An'ām: **وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ۖ وَهُوَ الْقُرْآنُ ۖ الَّذِي نَحْنُ نَزَّلْنَاهُ** "And this is an auspicious Book (the Quran) which We have revealed."¹²

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ۖ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٧٤﴾ - "And this is an auspicious Book (the Quran) which We have revealed, so follow it and adopt piety that you may be endowed with mercy."¹³

In al-Anbiyā': **وَهَذَا ذِكْرُ مُبَارَكٍ أَنْزَلْنَاهُ ۖ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿١٧٥﴾** - "And this is Sacred Remembrance which We have revealed. So, do you deny it?"¹⁴

In Banī Isrā'īl: **وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ** - "And We

reveal in the Quran that which is healing and mercy for the people of faith.”¹⁵

The holy Quran extracts from disbelief and deviance

The holy Quran extracts people from the darkness of disbelief and takes them towards the light of faith.

الرَّ كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ مُبِينٍ الْح - “Alif Lām Rā. This is a Book which We have revealed to you that you may bring the people out of the darkness towards the light, with the command of your Lord, towards the path of the Exalted, the Most Praiseworthy.”¹⁶

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَجِيلٌ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ - “Through it, Allah Almighty guides the one who follows His pleasure to ways of salvation; and He takes them out of darkness towards the light with His command.”¹⁷

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدٍ آيَاتٍ يُتْلَىٰ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ - “It is He who reveals clear verses to His chosen one that he may bring you out of darkness towards the light.”¹⁸

رُسُلًا يَلْقَوْنَ عَلَيْهِمْ آيَاتٍ الْمَوْعِظِينَ لِيُخْرِجُوا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ - “A Messenger who recites the clear verses of Allah to them that he may bring forth those who believe and do righteous deeds from the darkness towards the light.”¹⁹

The holy Quran: a great treasure for the people of intellect

It is a miraculous Book, such that those whose intellect is sound receive counsel and goodness from it. Whoever does not know the truth after reading and understanding the holy Quran is indeed deprived of intellect, as such people seek something else instead of the truth.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He, Who sent down the Book to you, some of its verses have a clear meaning; they are the foundation of the Book, and

the other verses are those that have ambiguity in meaning. So as for those who carry deviation in their hearts so they follow that which is unclear from the verses desiring to spread discord among people and seeking false interpretation, even though their correct interpretation is only known by Allah. And those who are profound in knowledge, they say, “We have believed in this, all this is from our Lord,” and none attain advice except the possessors of insight.”²⁰

In al-Ra’d: أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقَّ كَمَا هُوَ أَعْلَىٰ أَنْ تَأْخُذَكَ أُولُو - “So is the one who knows that whatever was revealed to you from your Lord is the truth, like one who is blind? Only the intelligent accept advice.”²¹

In Šād: كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا الْآيَاتِ وَيَتَذَكَّرُوا أُولُو الْأَلْبَابِ - “An auspicious Book which We have sent down to you that people may reflect upon its verses and the intelligent may attain advice.”²²

In al-Mu’min: هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ أُولُو الْأَلْبَابِ - “Guidance and counsel for the possessors of insight.”²³

To be continued in the next issue.

¹ Al-Quran, al-Baqarah, verse 1; translation from Kanz al-‘Irfān

² Ibid, al-Kahf, verses 1-2

³ Al-Quran, al-Nisā’, verse 82; translation from Kanz al-‘Irfān

⁴ Ibid, al-Fātiḥa, verse 2

⁵ Ibid, Banī Isrā’īl, verse 9

⁶ Ibid, Hūd, verse 1

⁷ Ibid, al-Sajda, verse 3

⁸ Al-Quran, al-Sajda, verse 42; translation from Kanz al-‘Irfān

⁹ Širāt al-Jinān, Šaffāt, under verse 42, vol. 4, p. 87; Tafsir Kabir, under verse 42, vol. 9, p. 568

¹⁰ Al-Quran, al-Kahf, verse 27, translation from Kanz al-‘Irfān

¹¹ Ibid, al-Hijr, verse 9

¹² Ibid, al-A’rāf, verse 92

¹³ Ibid, part 7, al-A’rāf, verse 155

¹⁴ Ibid, part 17, al-Anbiyā’, verse 50

¹⁵ Ibid, part 15, Banī Isrā’īl, verse 82

¹⁶ Al-Quran, Ibrāhīm, verse 1; translation from Kanz al-‘Irfān

¹⁷ Ibid, al-Mā’ida, verse 16

¹⁸ Ibid, al-Ḥadīd, verse 9

¹⁹ Ibid, al-Ṭalāq, verse 11

²⁰ Ibid, Āl ‘Imrān, verse 7

²¹ Al-Quran, Ra’d, verse 19; translation from Kanz al-‘Irfān

²² Ibid, Šād, verse 29

²³ Ibid, al-Mu’min, verse 54

DAR AL-IFTA AHL AL-SUNNAH

Mufti Muḥammad Hashim Khan Attari Madani

1. Sleeping with tobacco in the mouth whilst suḥūr time passes

Question: What do the scholars of Islam say about the following: during Ramadan, after partaking in suḥūr, a person placed tobacco in his mouth at 4:20 am. Sleep overcame him whilst suḥūr time ended at 4:40 am. When he awoke, it was 5:00 am. What is the ruling of his fast in this scenario?

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

Answer: In the scenario described, as the tobacco remained in the person's mouth when time to fast began, his fast was nullified. This is because normally, when placing tobacco in the mouth, some parts of it descend below the throat.

It is obligatory for him to make up one day's fast, i.e., he must fast a day in place of this fast. It was also *wājib* upon this person to pass the remainder of the day in the state of a fasting person. The principle is: a person who is in such a state in any part of the day, that if he were in that state at the start of the day (i.e., at the time of suḥūr) fasting would have been obligatory upon him, then despite him not fasting, it is now *wājib* for him to pass the rest of the day in the state of a fasting person.

There is no expiation on the person in the scenario mentioned in the question. This is because one of the conditions for the necessitation of expiation is the intentional nullification of the fast, whilst in the scenario

of tobacco descending below the throat during sleep, this condition is missing.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Breaking i'tikāf for the funeral of a close relative

Question: What do the scholars of Islam say about the following: is there permission a person in i'tikāf to break it due to the death of his daughter or another maḥram relative?

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

Answer: Yes. If the maḥram relative of the person in i'tikāf passes away, he is allowed to break it to participate in the funeral. He will not be sinful for this. Yet, he must remember to make up the day he broke the i'tikāf upon afterwards.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Inhaling steam from plain water during a fast

Question: What do the scholars of Islam say about the following: will the fast break if water is heated and the steam rising from it is inhaled?

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

Answer: Deliberately inhaling steam from water while fasting will break the fast, if one remembers that

he is fasting. Inhaling like this results in water passing down the throat via the nasal cavity in the form of steam, which is a nullifier of the fast. The ruling of steam is the same as that of deliberate inhalation of smoke.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

4. Dhikr on prayer beads made of silver

Question: What do the scholars of Islam say about the following: can prayer beads made of silver be used for making dhikr of Allah Almighty?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيَّةَ الْحَقِّ وَالصَّوَابِ

Answer: It is haraam for both men and women to use prayer beads made of silver. Apart from specific scenarios, the use of gold and silver for men is categorically unlawful.

The use of silver and gold is only permissible for women as jewellery, and apart from this, it is also impermissible for them. Neither do prayer beads of silver come under any Islamic legal dispensation nor is their purpose to be worn as jewellery. It is not permissible for both men and women to use them for the dhikr of Allah Almighty.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

5. Funeral salah and post-fard Sunna salah

Question: What do the scholars of Islam say about the following: funeral prayers are offered in the ground adjacent to our masjid. Many times, immediately after farḍ salah, an announcement is made that a funeral salah will be offered in the ground outside and people should participate. Should the funeral salah be offered after the Sunna salah that follow zuhr and maghrib or before?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيَّةَ الْحَقِّ وَالصَّوَابِ

Answer: If a funeral comes at the time of those prayers which have Sunna salah after

them (zuhr, maghrib, 'ishā' and Jum'ah) and the congregation is ready, then the view upon which legal edicts are issued is that the Sunnas should be offered first after the farḍ units. After them, the funeral salah can begin.

If there is fear of the deceased's body inflating or deteriorating, the funeral salah should instead be offered first. In fact, in such a scenario, if there is time for the farḍ salah, the funeral prayer can should be offered before it if need requires.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

6. Ruling of funeral salah upon finding bones of the deceased

Question: What do the scholars of Islam say about the following: if only the bones of a Muslim are found and no flesh is upon them, will funeral salah be offered?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيَّةَ الْحَقِّ وَالصَّوَابِ

Answer: In the scenario described, funeral salah will not be offered if only bones are found. As per principles of Islamic law, it is a condition of offering the funeral prayer that the entire body, most of it, or half of it with the head is present. The body is a term which refers to the combination of skin, flesh and bones. Bones on their own are not referred to as a body. In this scenario, the funeral salah will not be offered. These bones should be wrapped in some pure cloth and buried.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Helpful Pointers

Mawlana Muhammad Imran Attari

Chairman of Dawat-e-Islami's Central Executive Committee

اَلْحَمْدُ لِلّٰهِ Under Dawat-e-Islami's Jamiat al-Madinah, alongside efforts for improved education, arrangements are made for special training sessions where students are taught various moral, practical, and societal topics. During one of these sessions, Mawlana Muhammad Imran Attari discussed matters related to boosting student performance and skills. What he mentioned is appended below:

- 1 To develop attachment to studying, students should make a habit of reciting ṣalāt upon the Beloved Prophet ﷺ.
- 2 A student of Islamic sciences must adhere to the Sunna in every facet of life, such as when walking or eating.
- 3 A student of sacred knowledge should know many forms of ṣalāt upon the Greatest Prophet ﷺ and read them interchangeably.
- 4 For those who yearn to behold the Noble Prophet ﷺ, reciting ṣalāt upon him is the best action for this.
- 5 Divulging a secret means secrets will not come to you (as in, he who told you a secret will never do so again).
- 6 If Allah Almighty wills for somebody to work for Islam, He renders their matters in this regard easy for them.
- 7 All of Imam Aḥmad Razā Khān's رَحْمَةُ اللهِ عَلَيْهِ time was dedicated to propagate Islam. He spent time from 'aṣr to maghrib to resolve the issues of his murīds and students.

8 When it came to the marriages of Imam Aḥmad Razā Khān's رَحْمَةُ اللهِ عَلَيْهِ daughters, (his brother) Ḥasan Razā Khān رَحْمَةُ اللهِ عَلَيْهِ took care of everything himself, so the imam would not face any obstacle in his service for Islam. Upon this, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ mentioned the following to his younger brother, "Beloved Ḥasan, you have a share in my service of Islam."

9 Ḥasan Razā Khān رَحْمَةُ اللهِ عَلَيْهِ would make Imam Aḥmad Razā Khān's رَحْمَةُ اللهِ عَلَيْهِ pen and store it in a pen-stand, so the latter would not have to spend time doing it himself, and instead could focus entirely on working for Islam.



- 10 ‘Abd al-Muṣṭafā al-Aḥṣāmī رَحْمَةُ اللَّهِ عَلَيْهِ dedicated his book *Jannatī Zēwar* to his wife. He writes therein, “My wife freed me from domestic matters, allowing me totally focus on academic and religious matters.”
- 11 Students that are imams of masjids should not only offer their obligatory salah on their prayer mat, but also the Sunna and voluntary units. They should also attempt to solve the problems of the congregants as much as possible.
- 12 Students studying to be scholars should be aware of the fatwas of Dar al-Ifta Ahl al-Sunna. Jamia students must know of the tribulations of this time and keep themselves updated of this.
- 13 Students should strive for self-confidence within themselves and not think, “I cannot do it”, or “I do not know how to.”
- 14 We are embarrassed if we do not know of a few words in English on some occasions. Yet, when we are unaware of Islamic nomenclature, we do not feel this way.
- 15 Students should not worry about what will happen to them after they graduate. Study wholeheartedly. إِنَّ شَاءَ اللَّهُ You will become an expert scholar. Is this a small thing?
- 16 Depending on their educational prowess, those doing the 41-day Pious Deeds course to learn organisational skills were initially favoured. Now, teachers who have completed 12 months and possess practical and academic capabilities will be favoured.
- 17 There is still time to do something now, so do it. You will not find an opportunity later.
- 18 A man is not he who follows society, but who is followed by society.
- 19 Do not colour yourself in the hue of society, but colour society in your hue.
- 20 Undertake the specialisation test after graduating, so you know where you stand.
- 21 Knowledge is one thing, but experience, wisdom, and understanding have their own value.
- 22 A mufti evidences himself as such with his knowledge and wise actions.
- 23 Let alone our muftis (from Dar al-Ifta Ahl al-Sunna), our deputy Mufti do not fall short when it comes to action and knowledge.

مِفْتَاحُ الْإِحْسَانِ فِي تَفْسِيرِ الْقُرْآنِ

Tafsīr

MIFTĀH-UL-IHSĀN

A concise explanation of the Holy Qur’ān



Discussing Zakat

Benefits of giving zakat

Payment of zakat fosters a host of economic, social, moral, and religious benefits.

1) Completion of faith

A Muslim's most valuable asset is his faith, whilst Hadith teach us which actions and reasons lead to said faith becoming complete. The Beloved Prophet Muhammad ﷺ declared, "The completion of your Islam is for you to give zakat of your wealth."¹

He ﷺ also announced, "Whoever believes in Allah and His Messenger must pay zakat on their wealth."²

2) Cause of the descent of mercy:

If a clever person is asked whether he would like to receive the good deeds of all creation, or a special mercy of Allah Almighty, he will surely prefer the latter. Those who pay zakat every year are especially fortunate, as they earn the mercy of Allah Almighty in the process.



In al-A'raf's 156th verse: "and My mercy encompasses everything, so soon I shall decree My mercy for those who are righteous and give zakat."³

3) Means of success

The holy Quran proclaims those who give zakat to be successful, highlighting the blessings of this action.

In al-Mu'minun's 4th verse: "those who pay the zakat."⁴

4) Muslims are made happy

By giving zakat, poor Muslims can tend to their needs. They are also made happy by this, and Hadith explain the immense reward this exceptional action brings. The Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "To Allah, the best action after the obligations is to make a Muslim happy."⁵

In another Hadith: "Making a believer happy is the greatest deed, whether done via clothing or feeding him, or tending to his need."⁶

5) Establishment of brotherhood

Due to their wealth, the rich sometimes consider the poor inferior or look at them with disdain. Yet, when it comes to giving zakat, love blooms between them and strong unified brotherhood is maintained, which promotes an Islamic society. If we remain loving and united, we can deal with any challenge.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "All Muslims are like an edifice, one part of which supports the other."⁷

In another Hadith: "The similitude of friendship, mercy, and compassion amongst Muslims is like a body. When a part of it is in pain, the entirety shares in fever and sleeplessness."⁸

6) The prayers of the poor

By giving zakat, the poor and needy pray for the giver. Whenever we help somebody in difficulty, their heart will be elated, and prayers emanating from a heart like this are accepted.

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Allah's help and sustenance reach you due to the weak."⁹

This Hadith explains how the presence of weak individuals is a means by which tangible and spiritual

sustenance is bestowed. Also, due to them, one is assisted against both outward and internal enemies.¹⁰

The detriment of not paying zakat

If a person is lazy in acting upon this ruling of Islamic law and does not pay zakat on his wealth, they may face severe consequences in this world and in the Hereafter.

1) By not paying zakat, the person is deprived of the virtues and benefits that come with it.

2) Not giving zakat is to disobey Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

3) A person is deprived of generosity, wanting good for other Muslims, and many other good qualities. Instead, evil characteristics develop within, such as greed.

4) The wealth upon which zakat is not paid is destroyed due to burning, theft, wind, earthquake, flood, or any calamity. Businessmen and shop owners suddenly go bankrupt and are ruined under debt. Said destruction may have been caused by not paying zakat on wealth. Yet, we should not have bad opinion about someone that their business was destroyed due to not paying zakat.

5) The misfortune of not giving zakat can cause individual loss as well as collective. Today, we are suffering from various types of collective problems, such as inflation, unemployment, disease, intensely hot weather, and water shortages, etc. It is possible that all of this is the consequence of not paying zakat, as the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whichever people do not pay zakat, Allah shall plunge them into famine."¹¹

On another occasion, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared: "When people stop paying zakat, Allah withholds rain. If there were then no cattle on Earth, not a drop of water would fall from the sky."¹²

6) He who does not give zakat not only has to face difficulties in the world, but even after death, he will suffer painful punishment. Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ, describing the scene of the punishments mentioned in the holy Quran and Hadith for those who do not pay zakat, says:

In summary, on the Day of Judgement, the gold and silver upon which zakat was not given will be heated in the fire of Hell. Those who did not give zakat will have their foreheads, sides, and backs branded with it. Hot rocks of Hell will be placed on their heads and chests, which will break the latter and come out between their shoulders. These rocks will also be put on their shoulder bones, and they will break their bones and come out of their chests, break their backs and come out of their sides, and break their necks and come out of their foreheads.

On the Day of Judgement, the wealth upon which zakat is not given will appear as an old bloodthirsty serpent, which will pursue the person who did not give zakat. He will attempt to stop it with his hand, which will be bitten by the serpent. The latter will wrap itself around his neck like a noose. It will take his mouth in its mouth and bite it, saying, "I am your wealth, I am your treasure." It then chew his entire body. ¹³ *والعياذ بالله رب العالمين*.

Note: People are of the view that zakat should be paid in the month of Ramadan, as the reward of other good deeds increases in this month, the reward of spending money in the way of Allah Almighty also increases. There is no doubt about this, but it is not necessary that zakat is to be paid only in Ramadan. In fact, the person on whom zakat is obligatory should know the Islamic month and date from which zakat is obligatory upon him. If the person does not know, then remember, the person upon whom zakat is obligatory must also learn the necessary rules related to zakat. If he does not learn them, he will be sinful. Let it not be that we end up disobeying Allah Almighty and His Messenger ﷺ by delaying the payment of zakat while waiting for more reward.

May Allah Almighty grant us the honour of giving zakat and benefit us by its blessings.

أَمِينَ يَا خَاتَمَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Targhib wa al-Tarhib: Hadith 12

² Al-Mu'jam al-Kabir: Hadith 13561

³ Al-Quran, al-A'raf, verse 156; translation from Kanz al-Irfan

⁴ Ibid, al-Mu'minun, verse 4

⁵ Al-Mu'jam al-Kabir: Hadith 11079

⁶ Al-Targhib Wa al-Tarhib, vol. 3, p. 85 Number 3

⁷ Şaḥīḥ al-Bukhārī: Hadith 2446

⁸ Şaḥīḥ Muslim, Hadith 6586

⁹ Şaḥīḥ al-Bukhārī: Hadith 2896

¹⁰ Mirqāt al-Mafātiḥ, vol. 9, p. 99, under Hadith 5246

¹¹ Al-Mu'jam al-Awsaṭ: Hadith 4577

¹² Sunan Ibn Mājah: Hadith 4019

¹³ Fatāwā Riḍāwiyya, vol. 10, p. 153



The softening of a stone

Sayyid Imran Akhtar Attari Madani

Allah Almighty made our Prophet Muhammad ﷺ miraculous from head to toe. By reading and listening to his miracles, we are left astounded, and they became a means of increasing our love and devotion for him.

Abū Na‘īm Aṣḥānī رحمه الله عليه mentions: “During the Battle of Uhud, the Greatest Prophet ﷺ moved his blessed head towards a rock, to protect himself from the attacks of polytheists. This stone became so soft, his blessed head entered it. That stone and its imprint is still visible today.”¹

After relating this miracle, Abū Na‘īm رحمه الله عليه continued:

Iron becoming malleable is indeed a possibility, as it softens when placed in a fire for an extended period. Yet, this is not the case for stone, as it cannot melt (without becoming magma). Despite this, it became soft for the Greatest Prophet ﷺ.

This renders the miracle of stone softening for the Holy Prophet ﷺ even more remarkable than the miracle of iron becoming malleable for Prophet Dāwūd عليه السلام.

In the Cave of Mursalāt, a stone became like wax for his blessed head, preserving its impression upon it.

The Amir of Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said:

The Cave of Mursalāt is located on a mountain to the north of Masjid Khayf in Mina. This mountain is located towards the right side of

the one travelling from Arafat to Mina. It was in this cave that al-Mursalāt was revealed to the Greatest Prophet ﷺ.

It is said that when the Blessed Prophet ﷺ entered this cave, his blessed head touched a stone above him, leading to the stone becoming soft and leaving an impression of his blessed head upon it. Devotees place their head on this blessed stone to enjoy its blessings.²

The stone becoming soft for our Beloved Prophet ﷺ is certainly a great miracle. We learn several things from this. First, we see Allah Almighty has made our Greatest Prophet ﷺ the *jāmi‘ al-mu‘jizāt*. This means being granted all miracles Allah Almighty conferred individually upon previous Prophets عليهم السلام.

Protecting one’s life from a sworn enemy is not cowardly, but an act of wisdom. One should show bravery when the situation demands it, yet the same applies to wisdom and insight. When it came to bravery, our Greatest Prophet ﷺ was braver than anybody. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ explains, “The Greatest Prophet ﷺ was the bravest of people.”³

¹ Dalā'il al-Nubuwwa, p. 354

² Ma‘ālim Makkat al-Tarīkhiyyat al-Athariyyah, p. 276

³ Sahih Bukhari, vol. 2, p. 260, Hadith 2820

The beloved Prophet's ﷺ bestowals upon Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ

Mawlana Adnan Ahmad Attari Madani

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Tālib رَضِيَ اللَّهُ عَنْهُ was granted many favours by the beloved Prophet ﷺ. The greatest and most valuable bestowal was him receiving glad tidings of entering Paradise whilst in this world, and his marriage to the Prophet's daughter, Sayyidunā Fāṭima رَضِيَ اللَّهُ عَنْهَا.

In this article, we will discuss some of the Prophet's bestowals upon Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

The sword Dhū al-Fiḡār

Once, the beloved Prophet ﷺ clothed Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in his own armour, tied his own *‘imāmah* upon his head and gave him his own sword, Dhū al-Fiḡār.¹

Flag-bearer

During the Battle of Uhud in Shawwāl 3 AH, Sayyidunā Muṣ‘ab b. ‘Umayr رَضِيَ اللَّهُ عَنْهُ held the flag of the Muhājirīn. Upon the latter's martyrdom, the beloved Prophet ﷺ passed it to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.²

Another narration describes the beloved Prophet ﷺ giving the flag of the Muhājirīn to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ in the Battle of Badr also, whilst the latter was twenty years old at that time.³

During the Battle of Khaybar, the beloved Prophet ﷺ sent many noble Companions رَضِيَ اللَّهُ عَنْهُمْ forward to conquer a particular fort. Despite their best

efforts, it could not be captured. The beloved Prophet ﷺ then announced, "Tomorrow, I will place this flag in the hand of he who loves Allah and His Messenger. Allah will cause the fort to be conquered by his hand."

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was suffering from an eye ailment at the time. The beloved Prophet ﷺ sent for him the next day, applied his blessed saliva to Sayyidunā ‘Alī's eyes, waved the flag three times, and granted it to him. The outcome of this was the addition of another luminous chapter in the pages of Islamic history, as this fortress of Khaybar was conquered at Sayyidunā ‘Alī's hand.⁴

As per a narration, whenever the beloved Prophet ﷺ sent Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to battle, he would give the latter the flag of the Muslim army.⁵

Giving him blessed sandals to repair

The lace of the Prophet's blessed sandal once split into two. The beloved Prophet ﷺ gave it to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, who was in his own home at the time, for the lace to be repaired.⁶

The beloved Prophet ﷺ once stated, "O assembly of Quraysh! You will certainly desist from your objectionable practices, or Allah will send to you a person who will strike your necks for the sake of the religion!"

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ asked, "O Messenger of

Allah! Is this person me?"

"No!", the Prophet ﷺ replied.

Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ also asked, "O Messenger of Allah! Is this person me?"

"No!", the Prophet ﷺ declared, "Rather, it is he who stitches the sandals." At that time, the beloved Prophet ﷺ had given his blessed sandal to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, who was busy repairing it.⁷

A servant as a gift

The beloved Prophet ﷺ once gifted a servant to Lady Fāṭima and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمَا, and advised them, "Treat him well; I have seen him offering prayer."⁸

Gifting a spear

King Najashi sent three spears (or staffs) to the beloved Prophet ﷺ, who kept one for himself, gave the second to Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ, and the third to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.⁹

The gift of a comb

The beloved Prophet ﷺ was once presented with two combs. He ﷺ gave one to Sayyidunā Zayd b. Ḥārithah رَضِيَ اللَّهُ عَنْهُ and the other to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.¹⁰

Engraving a ruby

The beloved Prophet ﷺ gave Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ a ruby and instructed him to have لا اله الا الله engraved on it, which he did. When the beloved Prophet ﷺ saw the ruby, he asked, "Why did you add the words 'مُحَمَّدٌ رَسُولُ اللَّهِ'?"

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ replied, "I did what you commanded me to."

Sayyidunā Jibrā'il عَلَيْهِ السَّلَام arrived and said, "Indeed, Allah says to you, 'You love Us, which is why you had Our name engraved (on the ruby). We love you, so We had your name engraved.'"¹¹

Entrusted with people's possessions

Prior to migration, the residents of Makkah would entrust their belongings to the beloved Prophet ﷺ. When he ﷺ embarked on *hijrah* from Makkah to Madinah, he ﷺ handed these items to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. The latter stayed in Makkah and emigrated to Madinah only after returning said items to their owners.¹²

Granted dirhams

The beloved Prophet ﷺ once had ten dirhams. He ﷺ gave four to 'Alī رَضِيَ اللَّهُ عَنْهُ (and said, "Purchase a shirt for me"). Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ went and returned. A man then stood and said to the beloved Prophet ﷺ, "I do not have a shirt." The beloved Prophet ﷺ gave him the shirt that had just been purchased.

He ﷺ then gave Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ four more dirhams, who purchased another shirt for him.¹³

Given money to pay blood money

During one incident, due to the misunderstanding of a Muslim general, some Muslims of the Banī Jadhīmah were martyred. The beloved Prophet ﷺ gave money to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and announced, "Pay blood money for the loss that has occurred."

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ took the money to the Banī Jadhīmah and gave it to them. Yet, it was not enough to recompense their rights. Sayyidunā 'Alī sent Sayyidunā Rāfi' رَضِيَ اللَّهُ عَنْهُمَا to request more, which was sent by the beloved Prophet ﷺ.¹⁴

His martyrdom and final request

On the 17th of Ramadan 40 AH, the Kharijite, Ibn Muljam attacked Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ in Kufa. The blade of his poison-drenched sword cut Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ all the way to his brain.

Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ had some fragrance of the Prophet ﷺ. One of his final requests was that he be buried with that fragrance applied. Three nights later, he succumbed to his wounds and became a martyr (on the 21st of Ramadan).¹⁵

¹ Al-Sirat al-Ḥalabiyyah, vol. 2, p. 427

² Tārikh Ibn 'Asākir, vol. 42, p. 74

³ Zurqānī 'alā al-Mawāhib, vol. 2, p. 261

⁴ Musnad Imām Aḥmad: Hadith 3062; Sirat Ibn Hishām, p. 440

⁵ Al-Mu'jam al-Kabīr: Hadith 2720

⁶ Faḍā'il al-Ṣaḥābah: Hadith 1083

⁷ Jāmi' al-Tirmidhī: Hadith 3735; Muṣannaf Ibn Abī Shaybah: Hadith 32744; Mir'āt al-Manājīh, vol. 6, p. 96

⁸ Musnad Abī Ya'la: Hadith 3370

⁹ Al-Mu'jam al-Kabīr: Hadith 5454

¹⁰ Aḥkām al-Quran, vol. 3, p. 538

¹¹ Tuḥfat al-Minhāj, vol. 1, p. 124

¹² Tahdhib al-Asmā' wa al-Lughāt, vol. 1, p. 345

¹³ Tārikh Ibn 'Asākir, vol. 4, p. 89

¹⁴ Maghāzī, vol. 3, p. 882

¹⁵ Tahdhib al-Asmā', vol. 1, p. 329; Mirqāt al-Mafātīh: under Hadith 85

BLESSED FOODS OF
THE HOLY PROPHET ﷺ

Dates

Mawlana Ahmad Raza Attari Madani

The Beloved Prophet ﷺ ate dates, and they were among his favourite foods. Date palm trees grow from forty to fifty feet in height. Clusters grow upon it, ranging from two to six feet in length. When its fruits (dates) are unripe they are green in colour and around an inch long. When they ripen, they become red/yellow in colour.¹

The nature of dates

The nature of dates is that they are warm in the second stage and dry in the first stage.²

Mention of dates in the Holy Quran

Date palm trees, date gardens, and dates have been mentioned in several verses of the holy Quran.

(1) أَيَوَّدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Would any of you like this that he has a garden of date-palms and grapevines beneath which rivers flow,³

(2) يُثَبِّتُ لَكُمْ بِهِ الرِّزْقَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

He brings forth from it crops, and olives, and date-palms, and grapes, and all kinds of fruit for you. Surely in this there is certainly a sign for those who contemplate.⁴

(3) وَهَزِيْئَ الْيَدَيْنِ يَحْدُمُ النِّخْلَ

تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

And grasp the date-palm, shaking it towards yourself, it shall drop fresh, ripe dates upon you.⁵

In this verse, Lady Maryam رَضِيَ اللهُ عَنْهَا was told to pull the dry branch she was sitting beneath towards herself and shake it. This would cause ripe and fresh dates to fall upon her. We learn from this that eating dates is beneficial for pregnant women. They contain high levels of iron, which are advantageous for the health of the baby. One should manage their intake of dates in accordance with their health.⁶

Hadith about dates

(1) The Companion Anas b. Mālik رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet ﷺ said:

One night, I had a dream in which I saw myself in the home of 'Uqba b. Rāfi'. Fresh dates were brought before us, known as the dates of Ibn Ṭāb. I interpreted this to mean we will achieve high rank in the world, have a good outcome in the Hereafter, and our religion is superior and sublime.⁷

(2) ‘Alī b. Abī Ṭalīb رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “Give fresh dates to those of your women who have given birth. If fresh ones are not available, give them the dry.”⁸

(3) Anas رَضِيَ اللهُ عَنْهُ recalls:

My mother Umm Sulaym gave me a basket of dates to deliver to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Yet, I did not find him in his home. He had gone nearby to the home of one of his freed servants, who had invited the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and prepared food for him.

When I arrived, the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was already eating and invited me to join him. The host had prepared tharīd using meat and gourd. I saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked the latter, so I began to gather pieces of gourd and place them in front of him. Once everybody finished eating, he returned home. I placed the basket of dates before him. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began eating and distributing the dates until none were left.⁹

(4) ‘Ikārāsh b. Dhuwayb رَضِيَ اللهُ عَنْهُ relates:

A tray full of tharīd and butter was brought to the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We all began to eat from it. I moved my hand around all parts of the tray, to which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Dear ‘Ikārāsh! Eat from one place, as this all is one food.” A tray bearing varying types of fresh dates was brought forth. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began moving his hand across this second tray and said, “My ‘Ikārāsh! Eat from wherever you wish, as this bears various kinds of dates.”¹⁰

(5) Lady ‘Ā’isha al-Ṣiddīqa رَضِيَ اللهُ عَنْهَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, “O ‘Ā’isha! The homes with no dates; its residents are starved! O ‘Ā’isha! The homes with no dates; its residents are starved!” He repeated these words two or three times.¹¹

(6) Abū Hurayra رَضِيَ اللهُ عَنْهُ mentions, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once distributing dates among his Companions رَضِيَ اللهُ عَنْهُمْ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me seven, one of which was hard.”¹²

(7) Anas b. Mālīk رَضِيَ اللهُ عَنْهُ relates, “The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would open his fast by eating a few dates before salah. If there were no fresh dates, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would open it with dry ones. If these

were not available, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take a few sips of water.”¹³

We learn two rulings from this Hadith: the fasting person should open their fast before salah. Opening the fast after maghrib salah is permissible but against the Sunna. The second is that eating a few dates (three or five) for iftar is a Sunna action.

If nothing is present at that time, the fast can be opened after salah. We also learn opening the fast with fresh dates is best, and if these are not available, then dry.

During Ramadan, many dates enter the marketplace. People usually buy and have them sent to the masjid; this Hadith is the origin for all this. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not open his fast with bread, rice, or any food which requires lengthy preparation.¹⁴

Benefits of dates

Dates are very nutritious food which have countless medical benefits.

- They strengthen the stomach and liver
- They help digest food
- They fatten the body
- They help in blood production.¹⁵
- They remove phlegm.

Imam al-Dhahabī رَحِمَهُ اللهُ عَلَيْهِ states, “By feeding a pregnant woman dates, إِنَّ شَاءَ اللهُ she will give birth to a male child who will be handsome, forbearing, and gentle-natured.”¹⁶

Note: All foods and medicines should only be consumed after consulting with your doctor.

¹ Khazā’in al-Adawiyya, vol. 3, p. 415

² Ibid

³ Al-Quran, al-Baqarah, verse 266; translation from Kanz al-Irfān

⁴ Ibid, al-Nahl, verse 11

⁵ Ibid, Maryam, verse 25

⁶ Ṣirāt al-Jinān, vol. 6, p. 89

⁷ Ṣaḥīḥ Muslim: Hadith 5932

⁸ Al-Jāmi’ al-Ṣaḡīr: Hadith 1432

⁹ Sunan Ibn Mājah: Hadith 3274

¹⁰ Ibid

¹¹ Ṣaḥīḥ Muslim: Hadith 5337

¹² Ṣaḥīḥ al-Bukhārī: Hadith 5441

¹³ Sunan Abī Dāwūd: Hadith 2356

¹⁴ Mir’āt al-Manājīḥ, vol. 3, p. 155

¹⁵ Khazā’in al-Adawiyya, vol. 3, p. 415

¹⁶ Madanī Panj Sūrah, p. 356

Corruptions of Usury

Mufti Sayyid Na'im al-Dīn al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ

A true Muslim considers Islamic law dearer to him than his life. He considers it to be the highest privilege to sacrifice himself for it. The aspirations of passionate faith keep him desirous of following this flawless system. In fact, he endeavours to become an embodiment of sacrifice for Islam through his actions and lifestyle.

Islamic law definitively forbids usury

Islamic law absolutely prohibits usury, and the one who deems it lawful opposes a ruling of Islamic law, breaks its constitution, and exits the folds of Islam. Such a person becomes a disbeliever.

Allah Almighty forbid that somebody claiming to be Muslim should ever call lawful that which Allah Almighty has declared forbidden. How abominable!

Then to say that Islamic law has not forbidden usury in business is calumny against Islamic law and the noble Quran.

Allah Almighty states:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

Those who consume usury will not stand on the Day of Judgement except like the one who has been driven to madness after being touched by a devil.¹

The meaning of this verse is that those who

take interest will rise on the Day of Resurrection dazed and in a stupor. They will get up and fall as though they undergo epilepsy. Their stomachs will be filled with the interest they took, making it difficult for them to stand. This will be a sign of their misdeeds and a display of their humiliation before those gathered on that Day.

These difficulties will begin as soon as they leave their graves.

The noble Companion, Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ narrates:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا وَمُؤَكِّلَهُ وَكَاتِبَهُ وَشَاهِدِيهِ وَقَالَ هُمْ سَوَاءٌ

“The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the taker of usury, he who gave it, he who recorded it, and he who bore witness to it. And he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘They are all equal.’”²

In the noble Quran, after describing this situation regarding those who take interest, Allah Almighty has mentioned the reason for this, which also shows the ruling upon the person who says that commercial interest is permissible.

Allah Almighty states:

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّا تَبِيعُ مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ التَّبِيعَ وَحَرَّمَ الرِّبَا

This requital is for them because they said, “Trade is only like usury”, although Allah has permitted trade and forbidden usury.³

In this verse, there is an unequivocal explanation and exposition of the falsehood of those who declare interest to be as lawful as business. To see these verses and become blind, or to attempt to change their meanings is opposition to Allah Almighty, His Messenger ﷺ, and Islam itself, and is absolute audacity and faithlessness.

After this, Allah almighty states:

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

So the one to whom an admonition came from his Lord then he desisted, so that which occurred previously is lawful for him; and his matter belongs to Allah. And those who will replicate this offence are people of the Fire; they will reside therein for many years.⁴

It is stated in *Tafsir Madarik* below this verse:

لَا تَنْتَهَوْنَ بِالْإِسْتِغْلَالِ صَاوِرًا كَافِرِينَ لِأَنَّ مَنْ أَحَلَّ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ فَهُوَ كَافِرٌ

Indeed, they became disbelievers by deeming usury permissible, as whoever deems lawful that which Allah forbade is a disbeliever.⁵

Allah Almighty declared:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ قَفَّارٍ آثِمٍ ﴿٢٧٦﴾

Allah eradicates usury and increases donations. And Allah does not like any deeply ungrateful, most-transgressing individual.⁶

There are many corruptions in usury, and if Allah Almighty grants sound intellect, then a person can understand that:

(1) A just code of law cannot make it permissible to take someone's wealth without anything in exchange. Interest is taken without anything in return. Zayd gave ten rupees and took twelve; the two extra rupees are without exchange. It must be unlawful to take them; sound intellect does not hesitate in this judgement at all.

(2) Interest harms trade, as when the one possessing capital becomes the owner of other people's wealth through interest, without struggle, he finds it unpleasant to bear the hardships of trade. Instead, he enjoys preying on the wealth of others by using the money he could invest in trade as a trap. As a result, there is a drastic reduction in the benefits of common people that are associated with development in trade.

(3) Human beings also suffer a lot from interest spiritually. The habit of benevolence and giving just loans disappears. Acts like giving a loan to your weak poor brother, raising him from his fallen state, and taking care of those facing hardships; these all come to a stop. In this way, the world loses the pure trait of brotherly mercy and brotherly sympathy ceases.

(4) The evil emotion of greed, which is a deadly disease for human spirituality, becomes very strong, and the taker of interest looks at every person's wealth, property and house with avarice. He wishes for his brothers to fall into suffering so that they take a loan from him, and he can then take possession of their land and properties.

(5) Cruelty and ruthlessness become the nature of the taker of interest, and he is happy with the destruction of others. A man, in his desire to become wealthy, reduces an entire family and its dependents, who lived a life of dignified ease in the world, to becoming needy of necessities and pleading before others. In this way, he oppresses hundreds of people without any pity for their misery and poverty. Muslims in India have experienced it well and suffered the oppression and tyranny of these dark-hearted usurers. Today, they are shoved here and there due to the ruthless brutality of these oppressors.

Islam protects its devotees from desires that bring about dark heartedness, evil of the inner self, beastly traits, harshness and avarice, and nurtures pure emotions such as kindness, compassion, and good conduct. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

It is surprising that someone should again try to prove interest useful after experiencing the deadly effects and disastrous consequences of interest in practice in this century. May Allah Almighty guide him to the straight path and save him from misguidance.⁷ آمِينَ

¹ Al-Quran, al-Baqarah, verse 275; translation from Kanz al-'Irfan

² Şaḥīḥ Muslim: Hadith 4093

³ Al-Quran, part 3, al-Baqarah, verse 275; translation from Kanz al-'Irfan

⁴ Ibid

⁵ Tafsir Nasafi, p. 141, al-Baqarah, under verse 275

⁶ Al-Quran, part 3, al-Baqarah, verse 276; translation from Kanz al-'Irfan

⁷ Al-Sawād al-A'zam, Şafar 1346 AH, pp. 2-8

OUR PIOUS PREDECESSORS

Abū Muhammad Shahid Attari Madani

Ramadan is the ninth month of the Islamic year. Among the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, saints and scholars of Islam رَحْمَةُ اللَّهِ عَلَيْهِمْ whose passing or ʿurs commemorations take place in this month, 106 have been briefly mentioned in *Monthly Magazine Faizan-e-Madinah* issues of Ramadan 1438 AH to 1445 AH.

A further 12 are mentioned herein:

Companions رَضِيَ اللَّهُ عَنْهُمْ

1) Sayyidunā Ḥārithah b. Surāqah al-Khazrajī al-Anṣārī رَضِيَ اللَّهُ عَنْهُ was the son of Sayyidunā Anas b. Mālik's paternal aunt. He was drinking water from a pool at the battlefield of Badr, when a polytheist martyred him with an arrow. He was the first martyr of this battle. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave his mother the glad tidings of his entry in to Paradise, saying, "O Umm Ḥāritha! There is not one Paradise, but there are many Paradises. Ḥārithah is in the most superior of them (al-Firdaws)."¹

2) Sayyidunā Dhū al-Shimālayn, Abū Muhammad ʿUmayr b. ʿAbd ʿAmr al-Khuzāʿī رَضِيَ اللَّهُ عَنْهُ became famous as Dhū al-Shimālayn for working with both hands. He became Muslim in Makkah and migrated to Madinah, where he initially stayed with Sayyidunā Saʿd b. Khaythamah رَضِيَ اللَّهُ عَنْهُ. The Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established brotherhood between him and Yazid b. Ḥārith al-Anṣārī رَضِيَ اللَّهُ عَنْهُ. He was martyred by Usāmah Jashmī in the Battle of Badr.²

Saints رَحِمَهُمُ اللَّهُ

3) Sayyidunā Yaḥyā Zāhid al-Ḥasanī رَحْمَةُ اللَّهِ عَلَيْهِ was born on the 17th of Shaʿbān 340 AH, and passed away on the 24th of Ramadan 420 AH. He was a scholar and saint.³

(4) *Majdhūb* of the age, Sayyidunā Shaykh ʿImād al-Dīn Ashraf Lakkar رَحْمَةُ اللَّهِ عَلَيْهِ passed away on the 19th Ramadan of 1290 AH in Kachocha, U.P., India. He was a disciple of Sayyid Ashraf Jahānghīr Ashrafī in the Uwasiyyah spiritual path.⁴

(5) Sayyidunā Ḥāfiẓ Ghulām Muhammad al-Naqshbandī al-Bhakrī رَحْمَةُ اللَّهِ عَلَيْهِ was a scholar of immense calibre. He was the first successor of Sayyidunā ʿAbd al-Rasūl Qaṣūrī b. Ghulām Muḥy al-Dīn Qaṣūrī رَحْمَةُ اللَّهِ عَلَيْهِ. He was also the founder of the old, main southern Eidgāh and Madrassa Ḥanafīyya Ghawthiyya Anwār al-Quran, Bhakar. He passed away on the 21st of Ramadan 1355 AH. His resting place lies adjacent to the mentioned Eidgāh.⁵

Scholars of Islam رَحْمَةُ اللهِ

(6) The Hadith expert, Sayyidunā Ḥasan b. Rabī' Bajalī Būrānī al-Kūfī رَحْمَةُ اللهِ عَلَيْهِ passed away at the beginning of Ramadan in 221 AH. His teachers include Sayyidunā 'Abdullāh b. al-Mubārak رَحْمَةُ اللهِ عَلَيْهِ, whilst his students include Imam al-Bukhārī and Imam Ibrāhīm al-Rāzī رَحْمَةُ اللهِ عَلَيْهِمَا.⁶

(7) Sayyidunā Sa'īd b. Kathīr al-Anṣārī al-Miṣrī رَحْمَةُ اللهِ عَلَيْهِ was born in 146 or 147 AH and passed away in Ramadan 226 AH. He was a scholar of history and genealogy, excelled in literary expression, literature, and eloquence, and was a personality who impressed even scholars due to his attributes.⁷

(8) Sayyidunā Abū 'Abdullāh Muhammad b. Sa'īd Murādī Mursī رَحْمَةُ اللهِ عَلَيْهِ belonged to the city of Murcia in Spain. He was born in 542 AH and passed away on Friday night, 21st Ramadan 606 AH in Murcia. He was an excellent reciter of the noble Quran and narrator of sacred Aḥādīth. He was a prolific teacher of Quran reciters and an erudite scholar.⁸

(9) Sayyidunā Muṣṭafā b. Muhammad Ṣafawī Qal'awī al-Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ was a graduate and teacher of Al-Azhar University, Cairo, Egypt. He was the scholar of his age, a jurist of the Shāfi'ī school, historian of Egypt, and a poet. He was sociable, well-mannered, and popular amongst the general public and scholars alike. He was born in Rabī' al-Awwal 1158 AH. He passed away on 17th Ramadan 1230 AH.

His funeral prayer was offered at Jāmi'at al-Azhar. His resting place lies in the soil of Zāwiyah Shaykh Sirāj al-Dīn al-Bulqīnī. Among his most important writings are the poetic anthology إتحاف الطالبين في مَدَح رَحْمَةِ اللهِ عَلَيْهِمَا and صَفْوَةُ الزَّيْمَانِ فِيْمَنْ تَوَلَّى عَلَى مِصْرَ مِنْ أَمِيرٍ وَسُلْطَانٍ.⁹

(10) Sayyid Kifāyat 'Alī Kāfi al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ belonged to a family of the Ahl al-Bayt, in Bijnor, UP, India. He was a scholar, poet, freedom fighter of the 1857 war of independence, and author of eight books. Amongst his memorable works are Bahār-i-Khuld, the poetic translation of Shamā'il al-Tirmidhī, and Diwān-i-Kāfi. He was martyred on 22nd Ramadan 1274 AH. He was laid to rest at Uqb Jail, Muradabad, UP, India. After 30 years, his grave opened up after digging took place for the construction of a road; his body was completely sound.¹⁰

(11) Sayyidunā 'Abd al-Raḥmān Sirāj al-Ḥanafī al-Makkī رَحْمَةُ اللهِ عَلَيْهِ was born in Mecca in 1249 AH, and died in Egypt on the 4th of Ramadan 1314 AH. He is laid to rest near Imam Shāfi'ī رَحْمَةُ اللهِ عَلَيْهِ in the Qarāfah cemetery. He was a memoriser of the holy Quran, a Quranic exegete, a Hadith expert of his age, Islamic preacher, Ḥanafī jurist, teacher in Masjid al-Ḥarām, writer, poet, and a mufti of Makkah.

In 1295 AH, on the occasion of his first Hajj, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ took license in knowledge from him, which can be traced back to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through 23 intermediaries.¹¹

(12) Sayyidunā Muḥarrām 'Alī Chishtī al-Lāhorī رَحْمَةُ اللهِ عَلَيْهِ was born in 1280 AH into a learned and spiritual Chishtī family of Lahore. He passed away on the 1st of Ramadan 1353 AH, corresponding to 8th December 1934 and was laid to rest in Lahore. He was well-versed in religious and worldly education, and knew Arabic, Persian, Urdu and English. He was a legal expert, author of a poetic anthology, and founding member of Anjuman Nu'māniyyah, Lahore. He was intelligent and displayed immense care for others. He was an ardent devotee of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ and one of those who requested fatwa from the Imam.¹²

¹ Ṭabaqāt Ibn Sa'd, vol. 3, p. 387; Ṣaḥīḥ al-Bukhārī: Hadith 3982; 'Umdat al-Qārī, vol. 12, p. 31, under Hadith 3982

² Ṭabaqāt Ibn Sa'd, vol. 3, pp. 124-125; Al-Isti'āb, vol. 2, p. 52

³ Ithāf al-Akābir, p. 160; Tadhkirat Mashā'ikh Qādiriyyah, p. 55

⁴ Ḥayāt Makhdūm al-Awliyā', pp. 68-69; Ṣaḥā'if Ashrafi, vol. 1, p. 264

⁵ Tafseel Az Kutbah Mazar

⁶ Al-Tārikh al-Kabīr li al-Bukhārī, vol. 2, p. 277; Tahdhīb al-Kamāl, vol. 2, pp. 554-555; Tahdhīb al-Tahdhīb, vol. 2, p. 258; Kitāb al-Thiqāt li Ibn Ḥibbān, vol. 5, pp. 111-112; Ṭabaqāt Ibn Sa'd, vol. 6, p. 374

⁷ Al-Ta'dīl wa al-Tajrīh, vol. 3, pp. 1079-1080; Tadhkirat al-Huffāz, vol. 2, p. 13; Siyar A'lām al-Nubalā', vol. 9, pp. 241-242

⁸ Ghāyat al-Nihāyah fi Ṭabaqāt al-Qurrā', vol. 2, p. 129; Al-Mawsū'at al-Muyassarah fi Tarājim A'immat al-Tafsīr, vol. 3, p. 2098, Number 2930

⁹ Ṣafwat al-Zaman fi man tawallā 'alā Miṣr min Amīr wa Sulṭān, pp. 26-30; Tārikh 'Ajā'ib al-Āthār fi al-Tarājim al-Akḥbār, vol. 3, p. 498

¹⁰ Tadhkirat 'Ulamā' Ahle Sunnat, p. 219

¹¹ Mukhtaṣar Nashr al-Nūr, p. 243

¹² Imām Aḥmad Razā awr Ulama' Lahore, pp. 35-53



QUESTIONS AND ANSWERS FROM MADANI MUZAKARAHs

1. Does all the wealth of a person not giving zakat become haraam?

Q: Does the wealth of a person not offering zakat become haraam? If this is the case, is eating and drinking with such a person allowed?

A: Although person who does not give zakat when it has become obligatory upon him is severely sinful, his wealth is still not haraam. It is not haraam to sit and eat and drink with them.¹

2. Conveying reward on a day other than a death anniversary

Q: 21st Ramadan marks the passing of the fourth Caliph of Islam, Sayyiduna ‘Alī رَضِيَ اللهُ عَنْهُ. Can we only convey reward to him on this day or can it be done on any other day as well?

A: One may convey reward the whole year. It is the practice of Muslims to commemorate the

day of martyrdom or passing (‘urs), arranging conveyance of reward on that day. This is perfectly permissible and a source of reward. One should particularly convey reward on this day.²

3. Do jinn trip you up if you enter the masjid at 12 o'clock?

Q: Some say we should not read, write, or go to the masjid at 12 o'clock, or jinn will trip us up or throw us down. Is this right to say?

A: In Ramadan, those doing i'tikāf spent day and night in the masjid. 12 o'clock passes twice each day. Until now, I have not heard of anyone doing i'tikāf, writing, or reading at that time, and being thrown around by jinn. These are just baseless tales people have circulated. They say whatever comes to mind.³

4. Giving ṣadaqa of an animal

Q: How should ṣadaqa be given for the removal of an illness?

A: In *Fatāwā al-Riḍāwiyya* it is stated:

Ṣadaqa is something sweet or food fed to the poor. If this is given to relatives; it is labelled good conduct with family. If given to friends, it is referred to as hospitality.

These three matters (feeding the poor, relatives, and friends) bring about the descent of mercy and repel calamities and difficulties. This is the same case in slaughtering a goat and feeding it to others. It is established from experience that the sacrifice of a life is most beneficial (i.e., slaughtering a goat and feeding it is more beneficial, and calamities are removed quicker).⁴

It is not necessary that the ailing person sacrifice it himself. He can ask the person he gives it to perform the slaughter as well.⁵

5. Reducing an electricity meter reading

Q: When an electricity meter reader comes every month, some people give him a monthly sum to have their meter reading reduced. Is this correct?

A: Both the person who has it reduced and he who reduces it are sinful. The amount taken by the reader is haraam. He should repent and return it to the giver. He should also arrange for the correction of the bill to the amount it should be, with honesty, including that which he has reduced in the past.

The person who has given money for the reading to be reduced should also repent and pay the amount that he owes according to correct past readings. He must pay via correct channels so there is no misappropriation.⁶

6. Following Satan

Q: What is meant by following Satan?

A: Following Satan means acting upon Satanic whisperings, i.e., doing that which Satan whispers, just like it is said, "following in the footsteps". When we place our feet on soil an imprint is left. Yet, it is not intended by the statement that one walks placing his foot on the imprint. It is a figure of speech, which means acting the way so-and-so does.⁷

7. Placing shoes on a bed

Q: Does placing new shoes on a bed result in

argumentation in the home?

A: Whether old or new, placing shoes on a bed does not bring about argumentation in a home.⁸

8. Prayer beads and ostentation

Q: Is keeping prayer beads in one's hand a form of ostentation?

A: Keeping prayer beads in one's hands is not ostentation. If one has the intention of wanting others to deem him pious and hoping for his status to grow in their hearts, then even moving one's lips without sound is ostentation.⁹

9. Paying in advance and interest

Q: If some money is paid in advance when having work done and the remainder once it has been completed, will this advance payment fall in the scope of usury?

A: This is not interest. Usury occurs when benefit is derived from a loan given to someone. In this scenario, this is not happening. The advance payment you make will be returned upon the work not being completed. Neither the one taking the advance be sinful nor the one giving it. Yet, some do not return the advance despite not fulfilling the work. They usurp it; this is impermissible.¹⁰

10. Using disposable table mats

Q: How is it to use disposable dining mats and throw them away after use?

A: Disposable dining mats, tableware, cups, etc., are thrown away after use. There is no harm in this. Scholars of Islam have permitted this.¹¹

¹ Madani Muzakarah, after 'aṣr salah, 25th Ramadan 1441 AH

² Ibid, after 'aṣr salah, 20th Ramadan 1441 AH

³ Ibid, 14th Rabī' al-Awwal 1442 AH

⁴ Fatāwā Riḍāwiyya, vol. 24, pp. 185-186

⁵ Madani Muzakarah, after 'aṣr salah, 21st Rabī' al-Awwal 1442 AH

⁶ Ibid, 2nd Rabī' al-Ākhir 1442 AH

⁷ Ibid, 1st Rabī' al-Ākhir 1442 AH

⁸ Ibid, 1st Rabī' al-Ākhir 1442 AH

⁹ Ibid, 10th Rabī' al-Awwal 1442 AH

¹⁰ Fatāwā Riḍāwiyya, vol. 17, p. 94; Madani Muzakarah, 28th Rabī' al-Awwal 1442 AH

¹¹ Madani Muzakarah, 12th Rabī' al-Awwal 1442 AH

Maḥmūd b. al-Rabīʿ and ʿUmar b. Abī Salama رَضِيَ اللَّهُ عَنْهُمَا

Oways Yamin Attari Madani

Two personalities honoured with becoming Companions of Allah's final Messenger right from their childhood, are Maḥmūd b. al-Rabīʿ and ʿUmar b. Abī Salama رَضِيَ اللَّهُ عَنْهُمَا.

Let us read a brief description of their childhood and enlighten our hearts with love for the Companions رَضِيَ اللَّهُ عَنْهُمَا.

Maḥmūd b. Rabīʿ رَضِيَ اللَّهُ عَنْهُ

He was an Anṣārī Khazrajī born in 6 AH in Medina, and the son of Jamīla b. Abī Ṣaʿṣa.¹

Hadith transmission

He partook in the honour of relaying Hadith as a narrator.

A memorable childhood story

He رَضِيَ اللَّهُ عَنْهُ recalls:

I remember the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ coming to my home when I was five years of age. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ withdrew water from the well of our home with a bucket and blew some upon my face (from his blessed mouth, in light-hearted and loving fashion).²

Mufti Sharīf al-Ḥaqq al-Amjadī رَحِمَهُمُ اللَّهُ عَلَيْهِ said, "This establishes that cheerfulness with small children is from the Sunna. It also highlights how drawing blessings from the sacred saliva of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and things he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ utilised is a proven practice."³

Passing away

When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, Maḥmūd b. Rabīʿ رَضِيَ اللَّهُ عَنْهُ was around 5 years old.⁴

He passed away at the age of 93, in 99 AH in Medina.⁵

ʿUmar b. Abī Salama رَضِيَ اللَّهُ عَنْهُمَا

He is the son of Abū Salama ʿAbdullāh and Umm Salama Hind رَضِيَ اللَّهُ عَنْهُمَا. He was born in 2 AH, in Abyssinia (modern day Ethiopia). After the passing of his father, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married his mother and he رَضِيَ اللَّهُ عَنْهُ came under his care and upbringing.⁶

Number of narrations

12 Hadith are narrated from him.⁷

Memorable meal with the Messenger of Allah ﷺ:

In one narration he رَضِيَ اللَّهُ عَنْهُ mentions:

My childhood was spent in the supervision of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. At that time, my hand would roam across the dish of food (as I ate). "Dear child!", he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Recite the name of Allah Almighty, eat with your right hand, and eat from in front of you." After that, I always ate in this manner.⁸

Passing

He was 9 years old when the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away. He رَضِيَ اللَّهُ عَنْهُ himself passed away in 83 AH in Medina.⁹

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

أَمِينَ يَا خَاتِمَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tahdhīb al-Tahdhīb, vol. 8, p. 76; Tarīkh Ibn ʿAsākīr, vol. 57, p. 110

² Ṣaḥīḥ al-Bukhārī: Hadith 77; Zurqānī ʿalā al-Mawāhib, vol. 6, p. 75

³ Nuzhat al-Qarī, vol. 1, p. 429

⁴ Al-Muʿjam al-Kabīr, vol. 18, p. 32

⁵ Al-Iṣābah Fī Tamyīz al-Ṣaḥāba, vol. 8, p. 36

⁶ Al-Istiʿāb fī Maʿrifat al-Aṣḥāb, vol. 3, p. 245

⁷ Tahdhīb al-Asmāʾ wa al-Lughāt, vol. 2, p. 335

⁸ Ṣaḥīḥ al-Bukhārī: Hadith 5376

⁹ Al-Istiʿāb fī Maʿrifat al-Aṣḥāb, vol. 3, p. 246

Islamic Rulings for Sisters

Mufti Muhammad Hashim Khan Attari Madani

(1) Journeying for a study tour beyond the traveling distance set by Islamic law, without a *maḥram*

Q: What do the scholars of Islam say regarding the following: I study in Hyderabad University and our university organises annual study tours to various parts of Pakistan for diverse purposes (leisure, group activities, visitation of historical sites, refining creative skills, etc.). This year, our university is organising a study tour from Hyderabad to Karachi (which is beyond the traveling distance set by Islamic law). Only students (males and females) and teachers can travel on this tour; it is not permitted to take any family member, such as a *maḥram*. The university states that any students who travel with them will be completely under their responsibility and care. Please advise as to whether I can travel for this study tour with the other students and university staff.

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

A: In the above case, it is not permissible for you to travel on a study tour with the other students and university staff. This is because you will exceed the traveling distance set by Islamic law when journeying from Hyderabad to Karachi, and it is impermissible and unlawful for a woman to undertake the distance of 3-day's journeying, i.e., 92 km without a *maḥram* or her husband. Additionally, our beautiful Shariah does not permit a woman to even undertake the sacred journey for Hajj or 'Umrah without her husband or a *maḥram*, so how would she be permitted to go on a study tour?

Moreover, these kinds of study tours involve other wrongdoings, such as young men and women travelling together, laughing and joking along the way and taking pictures together. Whereas, it is severely impermissible and unlawful for non-*maḥram* men and women to laugh and joke with one another,

mix freely, appear in front of each other improperly covered, and take pictures of one another. Every Muslim is aware that Islam encourages modesty and bashfulness.

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

الحياء من الايمان

"Modesty is from faith."¹

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(2) Menstrual bleeding during spiritual retreat (*i'tikāf*)

Q: What do the scholar of Islam say regarding the following: if a woman experiences menstrual bleeding whilst observing spiritual retreat (*i'tikāf*) during the last ten days of Ramadan, will it invalidate her spiritual retreat?

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

A: If a woman experiences menstrual bleeding whilst observing spiritual retreat (*i'tikāf*) in the last ten days of Ramadan, her spiritual retreat will become invalid. This is because a condition for the Sunnah spiritual retreat is to be in a state of fasting, and it is necessary to be free from menstrual and post-natal bleeding in order to fast. Also, in this situation, once she is in a state of purity again, it is *wājib* upon her to make up a day of spiritual retreat while fasting, be it within Ramadan or after it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Jāmi' al-Tirmidhī, vol. 3, p. 406, Hadith 2016

The Amīr of Ahl al-Sunnah's Concern for Prayer

Mawlana Muhammad Asif Attari Madani



One of the salient qualities of Mawlana Muhammad Ilyas Attar al-Qadiri دامت برکاتہم العالیہ is his concern for the performance of prayer. In this regard, his life is full of countless stories which leave the mind bewildered as to how much concern a person can have for prayer. For example, many years ago in Hyderabad, and some years later in Karachi, the Amir of Ahl al-Sunnah دامت برکاتہم العالیہ underwent surgery. He chose a time for surgery which would not affect his prayer in any way.

It has been his long-standing practice to take part in Mawlid processions in various ways, but even then, he is always thinking about where he will have the opportunity to offer which prayer. One year, he joined the procession in a car, and on the way home, there was a short time remaining for 'Aṣr prayer. He stopped the convoy on the way and offered prayer in congregation.

When he travelled on an airplane for the first time, the time of prayer entered mid-flight, and despite the ignorant and hurtful behaviour of a staff member, he was patient and only rested once he had offered it (as per the guidelines of Islamic law). Regardless of the journey being undertaken, prayer is always his top priority.

Whilst overseas, when he was returning to his residence, the road was not clear on account of weather conditions. Due to medical reasons, there was no practical way of performing ablution, but his sole concern was the offering of prayer. He then began to recite a litany, by the blessings of which they were able to complete the journey quickly and he was able to arrive at his residence in time to offer prayer.

The following accounts from Mawlana Muhammad Ilyas Attar al-Qadiri's Hajj journey are also historic moments.

Once, during Hajj, his clothes became soiled with blood whilst sacrificing animals in Mina and he had become separated from the rest of his group. After a lot of struggle, he managed to obtain

a clean *iḥrām* and only rested after offering the *fard* prayer. Similarly, when a fire occurred in Mina, people were running here and there, concerned for their lives and belongings, but he was only concerned with offering prayer.

Whilst in Mina after performing *ṭawāf al-ziyārah*, when he feared that there was no one to awaken him for Fajr, he spent the entire night awake despite exhaustion. He is very cautious in the matter of prayer, to the extent that he sets several alarms before sleeping, so that if one does not go off then at least the second one will awaken him.

After performing farewell *ṭawāf*, he, along with his fellow travellers and other pilgrims, set off for Madinah in a truck used to transport goats. He had already spoken to the driver beforehand with regards to stopping for Fajr prayer. When the time for prayer arrived, he informed the driver and had him stop the truck. They all then offered Fajr prayer within its stipulated time.

Once, due to some misunderstanding, the local police in Madinah wished to detain him in a small room. Yet, even at that time, he was only concerned about performing ablution and offering Fajr prayer. It was the will of Allah Almighty that in a state of helplessness, he uttered the words:

يَا رَسُولَ اللَّهِ! اكْدُ احْجَسَانِي وَلِي

O Messenger of Allah, look where I am trapped!

Hearing this, the police officer began to smile and then let him go.

When the driver did not stop the bus for prayer

In 1980, on the last night of his stay in Madinah, the Amir of Ahl al-Sunnah set off for Jeddah aboard a bus. When they were a short distance away, his eyes fell upon the sky, and he realised Fajr had begun. The pain of leaving Madinah was tearing his heart apart, but his passion for offering the *fard* prayer was also immense, so he stood and began to call out, "It is time for prayer, it is time for prayer!"

Nobody responded to his calls. He went to the driver and said, "The time of Fajr has begun, stop the bus."

But the driver did not take any notice. In a state of sorrow, he returned to his seat. A short while later, he looked up at the sky again and saw that the light had spread. He then invited the bus full of pilgrims to offer prayer, but nobody heeded his call. He went to the driver a second time and told him that the sun will rise soon, but he ignored him again.

It seemed like a hopeless situation, as neither was the driver willing to stop the bus, nor were passengers willing to join him in offering prayer. In this state of dismay, he thought to himself, "Am I going to miss my Fajr prayer whilst sitting here?" Just as he had a bottle of emergency water on his person for ablution during Hajj, he had it with him then too, but how could he perform ablution on the bus?

Nevertheless, he performed tayammum as best he could and then offered prayer whilst seated; what else could be done? After a short while, they arrived in Jeddah. As soon as the bus stopped, he quickly got off, placed his luggage on the footpath, performed ablution and offered Fajr prayer, making a note of the time after he had finished. In those days, there was no app or internet to check prayer timings. Later, when he checked the time of Fajr on the calendar, it became apparent that **اَلْحَمْدُ لِلّٰهِ** he offered Fajr prayer on time. This brought him immense happiness.

The Amir of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَةِ** had quickly left the bus out of fear of missing Fajr prayer, but after alighting, he realised that the final stop was actually some distance away and he had got off earlier, in another place. There were no mobile phones in that era, but he had his friend's number, which he used to get to his house somehow, and from there he went on to board an airplane to Karachi.

This is the grace of Allah Almighty that He grants to whomsoever He wills. May He also grant us this level of passion for offering prayer.

اٰمِيْنُ بِجَاوِزَاتِهِمُ السَّيِّئَاتِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Children's Hadith

Islam is Easy

Jawed Attari Madani

The final Prophet of Allah, our master Muhammad ﷺ said:

إِنَّ الدِّينَ يُسْرٌ

The religion (Islam) is easy.¹

This means it is especially easy to practice and act upon Islam.

Dear children, our beautiful religion of Islam is in line with our nature and very easy. This ease is for men, women, the elderly, the young; in fact, it is for everybody. For example, let us take salah. Just as we go to school etc., regularly and punctually, with just a small amount of effort, we can offer all five daily salah on time consistently.

One of the commands of Islam is to give charity and zaka. This means from the wealth that Allah Almighty has given us, we give a small amount in His way. Prepubescent children should not use their own money, but ask their parents for this instead and make a habit of giving in the way of Allah Almighty.

We are currently in Ramadan, and Muslim have been commanded to fast in this month. Even though fasting is not necessary for young children, they should get into the habit of fasting from time to time.

Showing compassion to the young, respecting the elderly, removing something harmful from the path, and being good to parents, are all things that our religion of Islam teaches us to do.

Dear children, there is no command in our religion that is impossible to act upon. May Allah Almighty grant us the ability to act upon the commandments of Islam.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ al-Bukhārī: Hadith 39

Major Events of Ramadan al-Mubārak

Date	Events	Resources
1 Ramadan al-Mubārak 471 AH	The Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ is born	To learn more, read the Rabi‘ al-Ākhir 1438 to 1446 AH editions of <i>Monthly Magazine</i> <i>Faizan-e-Madinah</i> and the book <i>Ghaus-e-Pak</i> (رَحْمَةُ اللهِ عَلَيْهِ) Kay Halaat.
3 Ramadan al-Mubārak 11 AH	The Leader of the women of Paradise, Sayyidah Fāṭima al-Zahrā رَضِيَ اللهُ عَنْهَا passes away	To learn more, read the Ramadan al-Mubārak 1438 to 1440 AH editions of <i>Monthly Magazine</i> <i>Faizan-e-Madinah</i> and the book <i>Shan-e-Khatoon-e-Jannat</i> رَضِيَ اللهُ عَنْهَا.
3 Ramadan al-Mubārak 1391 AH	Passing away of Mufti Aḥmad Yār Khan Na‘īmī رَحْمَةُ اللهِ عَلَيْهِ	To learn more, read the Ramadan al-Mubārak 1438 AH edition of <i>Monthly Magazine</i> <i>Faizan-e-Madinah</i> and the book <i>Faizan-e-Mufti Ahmad Yar Khan Naeemi</i> رَحْمَةُ اللهِ عَلَيْهِ.
6 Ramadan al-Mubārak 253 AH	The saint, Imam Sarī al-Saqatī رَحْمَةُ اللهِ عَلَيْهِ passes away.	To learn more, read the Ramadan al-Mubārak 1438 AH edition of <i>Monthly Magazine Faizan-e-Madinah</i> and the booklet <i>Blessings of Sari al-Saqati</i> رَحْمَةُ اللهِ عَلَيْهِ.
10 Ramadan al-Mubārak , 10 th year of Prophethood	The mother of the believers, Sayyidah Khadijah al-Kubrā رَضِيَ اللهُ عَنْهَا passes away	To learn more, read the Ramadan al-Mubārak 1438 and 1440 AH editions of <i>Monthly Magazine</i> <i>Faizan-e-Madinah</i> and the booklet <i>Faizan-e-Khadija tul Kubra</i> رَضِيَ اللهُ عَنْهَا.
15 Ramadan al-Mubārak 3 AH	The grandson of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ is born	To learn more, read the Ramadan al-Mubārak 1438 AH and Rabi‘ al-Awwal 1441 AH editions of <i>Monthly Magazine Faizan-e-Madinah</i> and the booklet <i>30 Parables of Imam Hasan</i> رَضِيَ اللهُ عَنْهُ.
16 Ramadan al-Mubārak 1164 AH	Passing away of Sayyid Āl Muhammad Mārihrawī Barakātī رَحْمَةُ اللهِ عَلَيْهِ	To learn more, read the Ramadan al-Mubārak 1438 AH edition of <i>Monthly Magazine Faizan-e-Madinah</i> .

Date	Events	Resources
17 Ramadan al-Mubārak 2 AH	The Day of Badr and the Martyrs of Badr رَضِيَ اللَّهُ عَنْهُمْ	To learn more, read the Ramadan al-Mubārak 1438 and 1439 AH editions of <i>Monthly Magazine Faizan-e-Madinah</i> and page 209 of the book <i>Seerat-e-Mustafa</i> صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
17 Ramadan al-Mubārak 57/58 AH	The mother of the believers, Sayyidah ‘Āishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا passes away	To learn more, read the Ramadan al-Mubārak 1438 to 1440 AH editions of <i>Monthly Magazine Faizan-e-Madinah</i> and the book <i>Faizan-e-Ayesha Siddiqah</i> رَضِيَ اللَّهُ عَنْهَا.
19 Ramadan al-Mubārak 2 AH	The noble daughter of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا leaves this world.	To learn more, read the Ramadan al-Mubārak 1438 AH edition of <i>Monthly Magazine Faizan-e-Madinah</i> and page 694 of the book <i>Seerat-e-Mustafa</i> صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
20 Ramadan al-Mubārak 8 AH	The Conquest of Makkah takes place	To learn more, read the Ramadan al-Mubārak 1440 AH/May 2021 edition of <i>Monthly Magazine Faizan-e-Madinah</i> and page 411 of the book <i>Seerat-e-Mustafa</i> صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
21 Ramadan al-Mubārak 40 AH	The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is martyred	To learn more, read the Ramadan al-Mubārak 1438 to 1445 AH editions of <i>Monthly Magazine Faizan-e-Madinah</i> and the booklet <i>Miraculous Wonders of Sayyiduna Ali</i> رَضِيَ اللَّهُ عَنْهُ.
21 Ramadan al-Mubārak 203 AH	Imam Abū al-Ḥasan ‘Alī Riḍā رَحِمَهُ اللَّهُ عَلَيْهِ passes away	To learn more, read the Ramadan al-Mubārak 1438 AH edition of <i>Monthly Magazine Faizan-e-Madinah</i> .
22 Ramadan al-Mubārak 1326 AH	Passing away of Imām Aḥmad Razā Khān’s brother, Mawlānā Ḥasan Razā Khān رَحِمَهُ اللَّهُ عَلَيْهِ	To learn more, read the Ramadan al-Mubārak 1438 and 1439 AH editions of <i>Monthly Magazine Faizan-e-Madinah</i> .
26 Ramadan al-Mubārak 1369 AH	The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is born.	To learn more, read the book <i>Introduction to Ameer-e-Ahl-e-Sunnat</i> دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ.

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

اٰمِيْنُ بِجَاوِزَاتِهِمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Litanyes

Litany for blessings in livelihood

Whoever recites Sūrat al-Qadr **رَأَى أَنْزَلَ فِي** **لَيْلَةِ الْقَدْرِ** 21 times after maghrib salah on the 1st of Ramadan; blessings will appear in his livelihood. Just as water flows quickly from a high place to a low one, so too will wealth flow towards them speedily. Their poverty will be removed like this.

Children will be protected from insects **إِنْ شَاءَ اللَّهُ**

Recite **سُبْحَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ** 55 times (with ṣalāt upon the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** once in the start and end) and blow on olive oil. This should be gently rubbed on the child's body; it will be immensely beneficial. **إِنْ شَاءَ اللَّهُ** Insects and other harmful animals will stay away from the child. This oil is also very helpful when used to massage adults who experience pain in their body.¹

Recitation of the holy Quran decreases illness

Ṭalḥa b. Muṭrif **رَضِيَ اللَّهُ عَنْهُ** said, "There was a sick person whose symptoms would alleviate when the holy Quran was recited near him. I went to his tent and said, 'I see that you are well today.' He replied, 'The holy Quran was recited near me.'"²

Spiritual cure for back pain

Recite Sūrah al-Fātiḥa 41 times between the Sunnas and Farḍ of Fajr salah, reciting **بِسْمِ اللَّهِ** each time. **إِنْ شَاءَ اللَّهُ**, You will feel relief from back pain.³

¹ Faizān-i-Sunnat, vol. 1, p. 995

² Al-Tibyān Fī Adab Ḥamlat al-Qurān, p. 94

³ Bīmār 'Ābid, p. 37

Six Names

FOR BOYS AND GIRLS

The Prophet ﷺ stated, "The first gift a person gives to his child is their name, so he should give them a good one."¹

Six names for boys and girls, along with their meanings and affiliations, have been given below:

3 NAMES FOR BOYS

Name	For daily usage	Meaning	Affiliation
Muhammad	Ahsan	The being in which good qualities are gathered	A descriptive name of the Greatest Prophet ﷺ
Muhammad	Rafiq	Extremely generous	A descriptive name of the Greatest Prophet ﷺ
Muhammad	Ali	Elevated	The name of Islam's fourth Caliph

3 NAMES FOR GIRLS

Name	Meaning	Affiliation
Fatima	The one who frees others from the Fire of Hell	Name of the Prophet's daughter رَضِيَ اللَّهُ عَنْهَا ﷺ
Lubna	Beautiful	Name of a female Companion رَضِيَ اللَّهُ عَنْهَا
Rabia	Compassionate	Name of a female saint

(Those who have had a child recently may select one of these six names for their child)

¹ Jam'a al-Jawāmi': Hadith 8875

Heart-warming saying of the Holy Prophet ﷺ

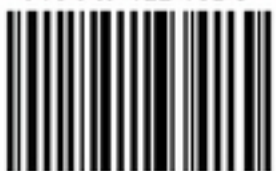
Sayyidunā Salmān Fārsī رَضِيَ اللهُ عَنْهُ has narrated that on the last day of Sha'bān, the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O people! An auspicious and blessed month has approached you. In this month, there is a night that is better than a thousand months. Allah Almighty has made it Farḍ to fast in this sacred month. To offer (Tarāwīḥ Ṣalāh) in its nights is Sunnah. If you do a good deed in this month, it will be equivalent to carrying out a Farḍ act in any other month and if you perform a Farḍ act in this month, it will be equivalent to carrying out 70 Farḍ acts in any other month. This is the month of patience whose reward is Heaven. This is the month of sympathy, and the believer's sustenance is increased in this month.

In this month, the one who serves a fasting person with something to do Iftār, will be forgiven for his sins and his neck will be freed from the fire of Hell, and he will be rewarded the same as the one who fasted, without any reduction in the reward of the fasting person.' The companions asked humbly, 'Yā Rasūlallāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Not all of us possess enough money (to present a meal to the fasting person) for Iftār.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Allah Almighty will give this reward to the one who offers a sip of milk, a date or a sip of water to the fasting person, and the one who serves the fasting person with a meal so that his stomach is full will be given water from my pond (Kawṣar) such that he will never feel thirsty and will enter Heaven.

The first ten days of this month are mercy, the middle ten days are forgiveness and its last ten days are freedom from the fire of Hell. One who treats his slave leniently in this month (by not burdening him with heavy duties) will be forgiven and freed from the fire of Hell. (*Blessings of Ramadan, p.8*)



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