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The Holy Quran's exalted qualities

Rashid Ali Attari Madani

Reading, listening to, and understanding the Holy Quran's qualities further increase one's awe for it. Due to being preoccupied with worldly matters and enticed by worldly knowledge, many do not have passion to recite the Noble Quran and understand it. This renders it a must for us to highlight the qualities and virtues of the Holy Quran in various ways, and to encourage people to recite and comprehend it.

In last month's issue, we spoke about seven qualities of the Holy Quran. We will mention more herein:

Divine speech

We believe the Holy Quran is the speech of Allah Almighty. The Holy Quran even mentioning once that it was revealed by Allah Almighty is enough for one to believe in it. Yet, many matters, despite being already known, are mentioned repeatedly to firmly imprint them in the mind and allow one to always reflect upon them.

Although we have faith in it, we must also keep in mind that its statements are most superior, nobody or nothing has any priority over its words, and acting upon it is essential.

As mentioned in al-Shu'ara':

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٣٣﴾

And indeed, it (the Quran) is a Revelation from the Lord of all the worlds.¹

In al-Zumar, Allah states:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٠٠﴾

The revelation of the Book is from Allah, the Most-Exalted, the Most-Wise.²

The light and proof of Allah Almighty

The Quran is the light of Allah Almighty. Its proofs are faultlessly irrefutable and its verses clearly exhibit the truth.

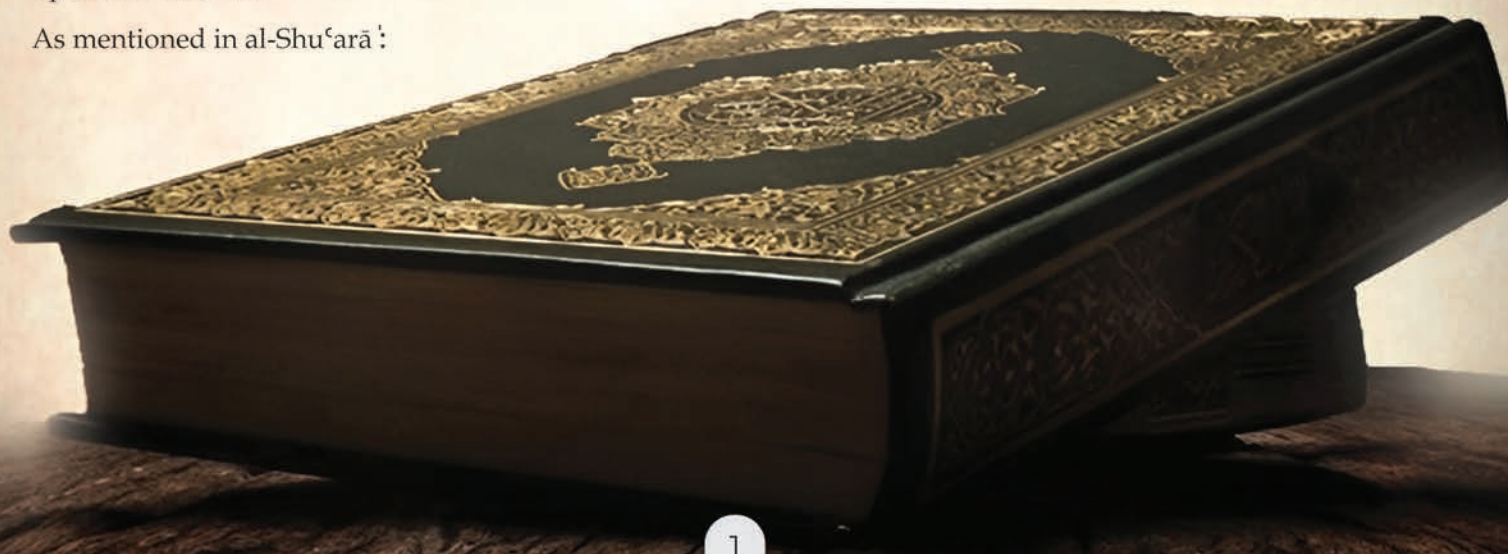
In al-Nisā', Allah states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٧﴾

O People! Indeed, there has come to you a clear proof from your Lord, and We sent down to you a radiant light.³

The Rope of the Most-Gracious

In the Holy Quran, Allah Almighty instructs us to



hold fast to the truth and to not become divided. He refers to the Holy Quran as His Rope and commands us to cling to it:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*Hold fast onto the rope of Allah, all together, and be not divided;*⁴

The awe-inspiring Book

As the Holy Quran is the speech of Allah Almighty, it also contains the attribute of divine might. It contains such power and authority that even mountains cannot withstand it.

In al-Hashr, Allah states::

لَوْ أَنزَلْنَاهَُذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

*Had this Quran been revealed upon a mountain, you would certainly see it humbled, broken to pieces from the fear of Allah. And We state these examples for people that they may reflect.*⁵

Quranic linguistics

The language of the Holy Quran is Arabic, which is the most eloquent, esteemed, and comprehensive in meaning of all. It being Arabic is another one of its amazing qualities.

كِتَابٌ فَصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

*This Arabic Quran is a book whose verses have been stated in detail for the people of knowledge.*⁶

In al-Shu'arā', Allah declared:

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

*In illuminating Arabic language.*⁷

In al-Zumar:

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ

*An Arabic Quran without deviation*⁸

The Holy Quran has been made easy to memorise and understand

The linguistic attributes of the Holy Quran include the ability for it to be recited, memorised, and understood easily. This is why no book is memorised more than it.

In Surah Maryam, Allah declares:

فَأَنشَأْنَا يَسْرُوتَهُ بِلِسَانِكَ

*So We have made it easy upon your tongue*⁹

In al-Dukhān:

فَأَنشَأْنَا يَسْرُوتَهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

*So We made it (the Quran) easy upon your tongue that they may attain advice.*¹⁰

In al-Qamar, Allah said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ

*And indeed We have made the Quran easy to remember (or for advice), so is there any memoriser (or one who would attain advice)?*¹¹

The Compendium of examples

One of the Holy Quran's qualities is that it contains every possible style, method, and example for the guidance of mankind.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا

*And We have stated all kinds of examples in this Quran—so most people refused to accept anything but ungratefulness.*¹²

In al-Kahf, Allah states:

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ
أَكْثَرُ شَيْءٍ جَدَلًا

*We have certainly provided all types of examples in this Quran for the people; but man is more hostile than anything else in creation.*¹³

An Explanation for Everything

The Holy Quran contains mention of everything. Allah Almighty has spoken of every type of knowledge within it, but a person's ability and capacity determine how much of it they can attain. Islamic scholars and jurists have written countless voluminous works in explanation of the Holy Quran, yet more knowledge continues to spring forth from it.

In al-An'ām:

مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

*And We have not left anything out of this Book.*¹⁴

In al-Naḥl, Allah announced:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ

*And We have revealed this Book to you which is a clear statement of everything,*¹⁵

The source of unmatched explanation

The explanations, meanings, words, and verses of the Holy Quran are wonderous, inimitable, and perfect. Those who opposed its matchlessness have been challenged in several ways, but none of them could respond.

A challenge to bring a likeness of the Holy Quran was issued in Banī Isrā'īl:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝١٥

*Say, "Were humans and jinn to unite upon this that they bring forth an equivalent of this Quran, they will not bring forth its equivalent even if they help each other."*¹⁶

Leading linguists and orators of Arabia were unable to do this.

The Holy Quran then challenged them to bring ten chapters if they could:

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝١٧

*Do they say, "He (the Prophet) fabricated it (the Quran)?" Say, "So bring forth ten chapters (sūrah) like it, invented, and call upon whomsoever you can apart from Allah, if you are truthful."*¹⁷

Those who spoke against the Holy Quran day and night could not even bring ten chapters like what it contains. It then challenged them to bring just one chapter:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝١٨ وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۝١٩

*And if you are in doubt about this Book which We sent down upon Our chosen person, then bring forth a chapter (surah) like it, and call upon all your helpers other than Allah if you are truthful. Then if you cannot do this—and you will never be able to do this—then fear the Fire whose fuel is humans and stones; it has been prepared for the disbelievers.*¹⁸

This was also mentioned in Surah Yūnus:

قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ ۚ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝٢١

*Say, "So bring forth a chapter like it and call upon whomsoever you possibly can other than Allah if you are truthful."*¹⁹

They were challenged to bring even one statement that could match the Holy Quran:

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ۝٢٢ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ۝٢٣

*Or, they say, "He has invented it." In fact, they do not believe. So let them bring forth a statement like it if they are truthful."*²⁰

Influential speech

The Noble Quran bears powerful and influential speech. There is no contradiction in its statements. It contains beautiful repetition for ease of memorisation. It contains all knowledge, carries various forms of encouragement and warning,

and brings about humility and concentration in the reader.

He who hears or recites it is overcome with emotion due to the promises, warnings, glad tidings, and punishments mentioned therein.

In al-Zumar, Allah states:

كِتَابًا مُتَشَابِهًا مَّثَانِي تَقْشَعُرُّ مِنْهُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

*the best Book, similar and repeatedly recited; the skins of those who fear their Lord tremble due to it.*²¹

The Book of wisdom

It is a book of wisdom. Halal, haraam, limits, and rulings were detailed in such amazing fashion, that onlookers do not tire of reading them. Sometimes, matters are mentioned briefly, while at other times comprehensively. In other instances, further explanation follows an initial concise mention.

الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

*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.*²²

In al-Qamar, Allah announced:

حِكْمَةٌ بَالِغَةٌ

*This Quran is complete wisdom,*²³

¹ Al-Quran, part 19, al-Shu‘arā, verse 192; translation from Kanz al-‘Irfān

² Ibid, part 23, al-Zumar, verse 1

³ Al-Quran, part 6, al-Nisā, verse 174; translation from Kanz al-‘Irfān

⁴ Ibid, part 4, Āl ‘Imrān, verse 103

⁵ Ibid, part 28, al-Hashr, verse 21

⁶ Ibid, part 24, Ha Mim Sajda, verse 3

⁷ Ibid, part 19, al-Shu‘arā, verse 195

⁸ Al-Quran, part 23, al-Zumar, verse 28, translation from Kanz al-‘Irfān

⁹ Ibid, part 16, Maryam, verse 97

¹⁰ Ibid, part 25, al-Dukhān, verse 58

¹¹ Ibid, part 27, al-Qamar, verse 17

¹² Ibid, part 15, Banī Isrā‘īl, verse 89

¹³ Al-Quran, part 15, Al-Kahf, verse 54, translation from Kanz al-‘Irfān

¹⁴ Al-Quran, part 7, Al-An‘am verse 38, translation from Kanz al-‘Irfān

¹⁵ Al-Quran, part 14, Al-Nahl, verse 89, translation from Kanz al-‘Irfān

¹⁶ Al-Quran, part 15, Banī Isrā‘īl, verse 88, translation from Kanz al-‘Irfān

¹⁷ Al-Quran, part 12, Hūd, verse 13, translation from Kanz al-‘Irfān

¹⁸ Ibid, part 1, al-Baqara, verses 23-24

¹⁹ Ibid, part 11, Yūnus, verse 38

²⁰ Ibid, part 27, Ṭūr, verses 33-34

²¹ Al-Quran, part 23, al-Zumar, verse 23, translation from Kanz al-‘Irfān

²² Ibid, part 11, Hūd, verse 1

²³ Ibid, part 27, al-Qamar, verse 5

Dar al-Ifta

Ahl al-Sunnah

Mufti Muhammad Qasim Attari

1 Forging bank statements

Q: What do the scholars of Islam say regarding the following matter: when a student goes abroad to study, for security purposes, they are sometimes required by the educational institute to send their own bank balance and bank statement, or that of their guardian's. This is to ensure that they can afford the institute's fees. There are some in this situation who can afford to pay said fees but do not have the required amount in their accounts stipulated by the institute.

To get around this and gain admission, with the help of the bank, they sometimes have bank statements forged and keep the required amount of money in their bank account for a short time, which is provided to them by the bank itself. This is only to show they have the required amount in their account, and they cannot use it in any way, to the extent that the bank takes possession of their ATM card. Also, the client pays the bank in exchange for this service.

My question is that what is the ruling on forging a bank statement and showing money in the account like this? Also, is it permissible

for a client to pay the bank money for this service?

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

A: In the above-mentioned scenario, to have a bank statement forged and show money in an account that the account holder does not own, is a form of lying and deception, which is haram. Additionally, it is impermissible and a sin for the bank to aid in such an action, and it is also haram for the client to give a specified amount and for the bank to accept it. This is because it is not a service worthy of remuneration. The amount being paid is for your job to be done. This is bribery and invalid remuneration.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2 The chest being visible in salah

Q: What do the scholars of Islam say regarding the following matter: if the buttons of a person's shirt are open in salah to the extent his chest is visible, what is the ruling regarding his salah?

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

A: If a person's buttons are open, exposing only a small portion of his chest that is considered normal for a dignified person, there is no harm in this. If a large portion of it is visible such that a dignified person would not go before gathering of people or

enter the marketplace in this state, or if he did enter it, he would be considered undignified, or if the chest is completely uncovered; it will be makrūh tanzihī (minorly disliked) to offer salah in this state.

This is because the ruling regarding this falls under the category of work clothing or daily clothing that a dignified person would feel ashamed to wear in front of respectable people. And if he did, it would lead to him being considered uncivil. To offer salah in such clothing is makrūh tanzihī if he has others available.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3 Ruling on scalp pigmentation

Q: What do the scholars of Islam say regarding the following matter: if a person's hair falls out, leading to bald patches and unsightliness, can such a person undergo scalp pigmentation to cover his baldness?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Scalp pigmentation is like tattooing and sharia does not permit this.

In scalp pigmentation, parts of the head that do not have any hair are pierced with very small needles. The resulting holes are filled with a black substance, causing small black dots resembling hairs to appear. This is like a tattoo, and in fact, experts refer to it as a tattooing and give it the name medical-grade micro-tattooing. Its definition and details can be found on the websites given below:

(<https://ishrs.org/micropigmentation-of-scalp>)

(<https://www.medicalnewstoday.com/articles/scalp-micropigmentation>)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4 Donning ihram without wudu

Q: What do the scholars of Islam say regarding the following matter: when leaving for 'umrah, we perform ghusl at home and wear our ihrams before setting off. Yet, we do not recite talbiya with the intention for 'umrah. Instead, before approaching the miqat on the way to Jeddah, we

recite talbiya during the flight. Sometimes, we are without wudu at this time. Can we enter the ihram state without wudu?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Having wudu is not necessary for ihram. If a person intending to do 'umrah recites talbiya without wudu, his ihram and its associated restrictions will begin. The importance of wudu and its virtues are countless, such that it is recommended to always remain in wudu.

As this the journey is to the K'aba, one should make special preparations and stay in wudu if possible. It is Sunnah to have wudu when entering ihram, i.e. when saying the talbiya for 'umrah or hajj.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

5 Can a person be afflicted by the evil eye without being seen?

Q: What do the scholars of Islam say regarding the following matter: can evil eye only be given to someone by looking at them, or does it occur when one praises them without seeing?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: People hurt one another in many ways, such as via physical strikes, verbal tirades, or through non-visible means, like black magic, evil eye or other things.

Regarding evil eye, imams of this Umma have clearly mentioned it occurs via the effect of a person's sight. It occurs when we look at something with good intentions but do not remember Allah Almighty, or look with harmful intent.

A person cannot be afflicted by evil eye merely by being praised without being seen. Yet, causing harm to somebody without seeing them does not stop at the evil eye, as it could be caused by something else. Spiritual practitioners do not always have awareness regarding this, causing them to mix many conditions and afflictions with one another.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Heartfelt Plea The Honour of a Muslim

Head of Dawat-e-Islami's Central Executive Committee,
Mawlana Muhammad Imran Attari

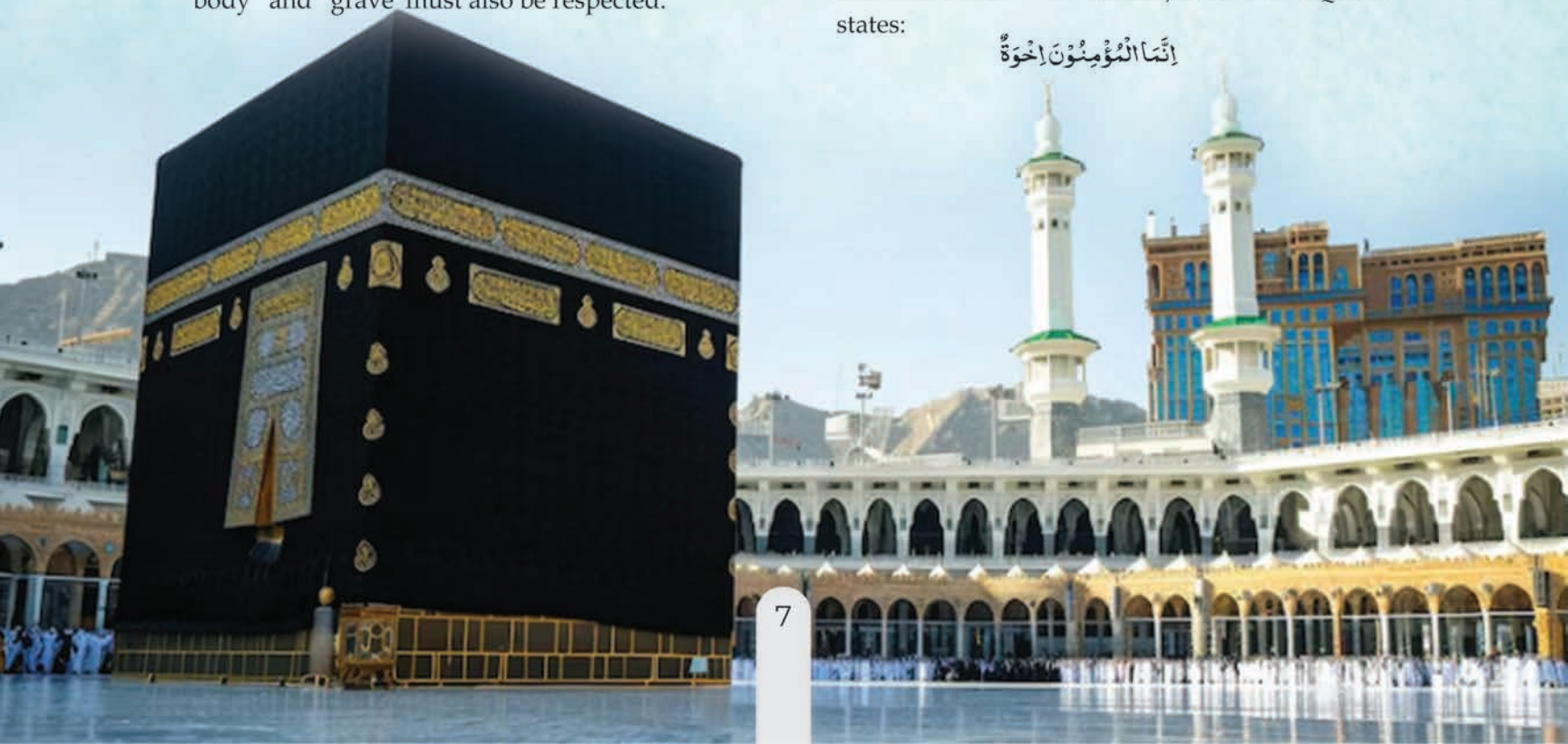
The honour of a Muslim is even greater than the sacredness of the Ka'bah. However, the situation is so dire today that instead of giving importance to one another, one Muslim brother searches for opportunities to dishonour and shame his brother before others. In one lecture, Mawlana Muhammad Imran Attari highlighted the status and honour of a Muslim. Below are some of the pearls of wisdom he mentioned.

- 1 The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us to honour others. One Muslim must honour another regardless of whether he is rich or poor, black or white, for Allah Almighty has granted them the treasure of faith which is only bestowed upon the fortunate.
- 2 Every Muslim is honourable. It is forbidden to consider any section of the Muslims as lowly or ignoble.¹
- 3 A believer is respected on account of their righteous deeds, not their wealth.

The honour of a believer is everlasting, so their body and grave must also be respected.

- 4 Whoever thinks of believers as disgraced, is himself judged as disgraced by Allah Almighty.²
- 5 Whether a person is rich or poor, if they are a Muslim, they are honourable.
- 6 Once a *miswak* has been utilised by a Muslim, it must either be buried or placed in a safe place; it is not correct to throw it away. The wisdom behind this is that it was a tool used to fulfil a Sunnah, so it is no longer a normal piece of wood; it has become a special item that should be respected.
- 7 Another reason for honouring a miswak is that a Muslim's saliva is pure, and as the miswak has been used in a Muslim's mouth, it must be respectfully buried or placed in a safe place to avoid his saliva being disrespected.
- 8 The reason for it being prohibited to spit in the washroom is that a Muslim's saliva is pure, and it is not appropriate to place something pure in the washroom.
- 9 We must have love and affection in our hearts towards our Muslim brothers, as the noble Quran states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ



Only Muslims are brothers to each other,³

- 10 We must keep our hearts free from any enmity towards Muslims, as having hatred and animosity for them is harmful, and it is to deprive oneself of divine mercy.
- 11 The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "On the 15th night of Sha'bān, Allah Almighty manifests a luster upon His servants (as befits His majesty). He forgives those who seek forgiveness, shows mercy to those who seek mercy, and leaves those who harbour animosity as they are."⁴
- 12 He also announces: "Avoid those who harbour malice, for malice places a cloth upon (i.e. destroys) the religion."⁵
- 13 A Hadith explains: "He who holds the stirrups of his Muslim brother's horse not due to personal agenda or fear, is forgiven by Allah."⁶ (Their holding of the stirrups out of respect for their Muslim brother must have been done solely to please Allah Almighty)
- 14 Our state is such that when a group of close friends who speak bad of one another decide they will not insult anybody again, they have nothing good to speak about and thus sit in silence. They were used to backbiting, tale-telling and speaking bad about one another. We must fill our gatherings with good speech and form a habit of speaking good about others.
- 15 Just because somebody wears a kufi and has a mark of salah on their forehead, it does not necessarily mean that they avoid backbiting. There are many outwardly religious people engaged in this wrongdoing. It is Allah

Almighty Who grants whoever He wills the ability to avoid this sin.

- 16 Backbiting somebody is not generally done with the intention of rectifying them, but only to mention the faults of a Muslim.
- 17 If a person possesses a certain shortcoming, then mentioning it is backbiting. If they do not have that fault, then this will be slander, and this includes the sin of lying also.
- 20 We are Muslims and Islam has enjoined upon us the protection of a Muslim's honour.
- 21 We must honour other Muslims and defend their esteem. For example, if a person backbites or mocks another Muslim in our presence, we should stop and inform them of what the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said about protecting the honour of a Muslim: "Whoever defends the honour of his Muslim brother in their absence, Allah Almighty guarantees to free him from the Fire of Hell."⁷

¹ Şirât al-Jinān, vol. 10, p. 169

² Ibid

³ Al-Quran, part 26, al-Hujurāt, verse 10; translation from Kanz al-ʿIrfān

⁴ Kanz al-ʿUmmāl: Hadith 7714

⁵ Shuʿab al-Īmān: Hadith 3835

⁶ Al-Muʿjam al-Awsaṭ: Hadith 1012; Fayḍ al-Qadīr, vol. 6, p. 115, under Hadith 8533

⁷ Al-Muʿjam al-Kabīr: Hadith 443

Questions and answers from the

Madani Muzakarah

1 The meaning of “*Tu kujā man kujā*”

Q: What does “*Tu kujā man kujā*” mean?

A: This means, “How lofty in rank you are! And how lowly I am.”¹

2 Eating and selling the kidneys of halal animals

Q: Is it permissible to eat and sell the kidneys of halal animals?

A: It is halal, but our Beloved Prophet ﷺ disliked eating kidney.²

3 Is it possible to go into seclusion in today’s age?

Q: Is it possible to go into seclusion in today’s age?

A: It is possible, yet seclusion has its own manners. Not everybody should isolate themselves, especially scholars who are

frequented by people and solve the Umma’s issues. Their taking on seclusion would result in the Umma falling into difficulty. As the Umma benefits from them, it is categorically prohibited for them to go into seclusion.³

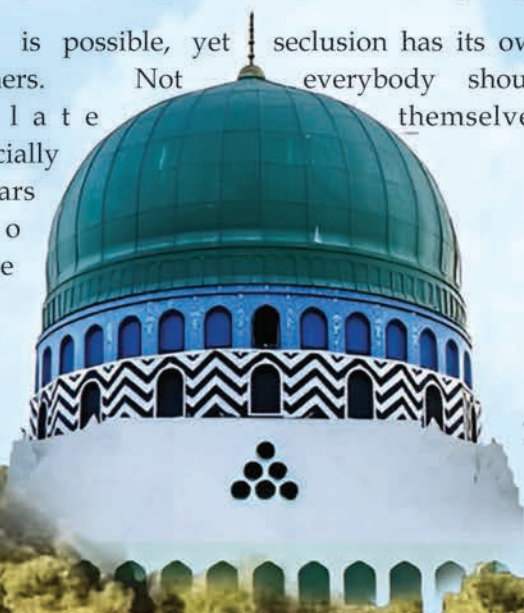
4 Taking Zamzam water outside of Masjid al-Ḥarām

Q: Can we fill up bottles with Zamzam water and take them outside Masjid al-Ḥarām?

A: The taps inside Masjid al-Ḥarām are only for drinking there. One must purchase water if they wish to take it home, even if they live there. Despite being priceless, it is very inexpensive to buy.⁴

5 Wishing for a good death

Q: Is it acceptable to wish for a good



death?

A: It is extremely important to wish for a good death. The gravest sinner in the world would not want a bad end. Even he would wish for a good one. Everybody be concerned about protecting their faith and consciously strive to avoid a bad death.

Our pious elders رَجْمُهُمُ اللَّهُ had great fear of a bad death and Allah Almighty's hidden plan. We should always make dua for peaceful deaths with our faith intact. May we be granted martyrdom in the shade of the Green Dome, near the Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁵

6 Water used to bathe the Holy Prophet's hair being cast upon graves

Q: If a person has water which has been used to bathe the sacred hair of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, can they scatter this over a grave when burying the deceased?

A: They can do so to earn blessings.⁶

7 Is it necessary to give gold and silver in the bridal dowry (mahr)?

Q: Is it necessary to give gold and silver on weddings?

A: Although giving gold and silver is not essential, it is necessary (*wājib*) for the husband to give his wife a dowry. Sharia stipulates a minimum of 2 *tōla* and 7.5 *māsha*⁷ of silver for this. It is necessary to give silver or money equal to this value as part of the dowry. This is the minimum amount and there is no upper limit. One may give as much as they wish beyond this. Although gold is not necessary, one may give it if they wish.⁸

8 Is it disrespectful to the food if a person stands up during a meal?

Q: If a shopkeeper is eating and a customer enters the shop, requesting some items quickly as they are in a hurry, is it correct for the shopkeeper to stand to attend to the customer?

A: It is up to the shopkeeper whether they wish to stop eating or not; there is no harm in either. To stand during a meal is not disrespect of the food. If you are eating and someone happens to knock on

the door, what will you do then? Will you just sit there whilst they knock on the door, thinking it is disrespectful to the food, even if the other person's feelings are being hurt? It is obvious that a person would stand at that time to open the door. Likewise, if a person feels need to answer the call of nature whilst eating, he will have to go to relieve himself. In any case, to stand and leave will not be considered disrespectful to the food.⁹

9 Are mobile phones hoarded too?

Q: Can mobile phones be hoarded in the same way that people stock up on flour, sugar and other food items?

A: There are certainly issues when it comes to hoarding food items, but if a person stocks upon mobile phones or their parts, there is no harm in this. In any event, one must have the best interests of Muslims in mind during every matter. When the phone increases in cost, the shopkeeper will be happy, but the Muslim may be saddened to hear the price. Having the best interests of Muslims in mind entails selling things at a reasonable price.¹⁰

10 Having an image of the blessed sandal (n'al) upon one's 'imāma during salah

Q: Can we place an image of the Holy Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred sandal on our 'imāmas and then offer salah?

A: If you place an image of the blessed sandal on the 'imāma and then offer salah, it will touch the ground when you prostrate. It is fitting if you remove this before salah and place it in your pocket.¹¹

¹ Madanī Muzākaraḥ, 10th Rabī' al-Awwal 1442 AH

² Kanz al-'Ummāl: Ḥadīth 18212; Madanī Muzākaraḥ, 2nd Rabī' al-Akhir 1442 AH

³ Madanī Muzākaraḥ, 21st Rabī' al-Awwal 1442 AH

⁴ Ibid, 10th Rabī' al-Awwal 1442 AH

⁵ Madanī Muzākaraḥ, 9th Rabī' al-Awwal 1442 AH

⁶ Ibid, 9th Muḥarram 1441 AH

⁷ Approximately 30.62g [TN].

⁸ Madanī Muzākaraḥ, 5th Rabī-ul-Awwal 1442 AH

⁹ Ibid, 5th Rabī' al-Awwal 1442 AH

¹⁰ Ibid, 4th Rabī' al-Awwal 1442 AH

¹¹ Madanī Muzākaraḥ, 30th Šafar 1442 AH

Laws of Trade

Mufti Abu Muhammad Ali Asghar Attari Madani

1 Working partner keeping any extra money for himself

Q: What do the scholars of Islam say regarding the following: two of us have formed a partnership, whereby each of us provided half the money earned. Yet, I do all the work and each of us receives half of the profit. We have both agreed to fixed prices for all goods, i.e., such-and-such a thing is for such-and-such amount. Can I sell something above the fixed rate, keep the extra income for myself, and not cut my partner in, as I do all of the work from the point of purchase to splitting the profits?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the above-mentioned case, it is not permissible for you to keep the additional money you receive for selling an item above fixed price. Extra profits must be split equally among both partners, as per the stipulated percentage.

In a contract of partnership, each person is a representative and protector of the other. When one party sells an item of joint ownership, he is not selling on his own behalf, but also on the other's. If there is profit, both parties will partake of it in accordance with their agreed upon percentage. It is not permissible for a partner to take a portion of the profit for themselves without informing the other.

This still applies if you have both fixed a price for a

certain item and you sell it for more than that, as the other partner's share is not nullified by you attaining a profit above that of the fixed amount. This fixing of prices is merely to estimate profit; the true profits are revealed after goods are sold.

If the working partner wishes to take extra profit, a permissible way of achieving this would be to appoint a higher ratio of profit for him via mutual agreement. In this way, it will be permissible for the working partner to take extra.

As mentioned in *Bahār-i Shari'at*:

If they agree to a partnership wherein goods will belong to both and only one will work, but both will take a share of the profit and said profit will be distributed according to the amount earned; this is permissible. It is allowed for them to take an equal amount, or for the working partner to take more (provided this was agreed upon).¹

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

2 Giving a bribe to receive one's established right

Q: What do the scholars of Islam say regarding the following: our father has passed away and he used to work for a company from which he received a



pension, from his retirement until now. We did not collect the pension for some time. Now we are requesting the company for the amassed pension, they say they will dock some of it as commission and will not give it without taking their cut. We need this money. What is the ruling on the company demanding this money and us giving it to them?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: If a person, despite trying their best, cannot attain their established right without paying, it is permissible for them to pay for it. Yet, it is a form of bribery for the receiver, rendering it haram for the latter to take.

In this scenario, your father's pension, which is in possession of the company, is the rightful property of his family. If you cannot take possession of it despite your efforts without paying for it, it will be permissible for you to pay to receive the pension. Yet, it is impermissible and haram for the company to take that money.

Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ writes, "If one has rightful property he cannot take possession of without paying a bribe, and one pays the bribe to receive his right; his giving is permissible, i.e. the giver is not sinful. Whoever takes it certainly is, making it impermissible for them to do this."²

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

3 Selling a home which is infamous for jinn

Q: What do the scholars of Islam say regarding the following: there is a person who wishes to sell his house, but it is notorious for mischievous jinn that trouble those who reside in it. This is known by neighbours and other locals. He has put this house on rent, but nobody stays for long. He now wishes to sell this house. Must he inform any potential buyers about the jinn? Will he be sinful if he does

not mention it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When a home becomes known for the presence of jinn, it is necessary (*wājib*) for the seller to inform the buyer about this at the time of selling. If he sells it without mentioning, he will be sinful, as jurists have considered this to be a defect. Selling something defective without making mention of the defect is impermissible and sinful. If the house is sold without mentioning this defect, then according to the sharia, the buyer has the option to return it. It then becomes binding upon the seller to take it back and pay back the full amount to the buyer.

Regarding a home considered misfortunate by people, it is mentioned in *Durr al-Mukhtār*: "If it becomes apparent after its sale that the house is misfortunate, one can return it, as nobody has interest in buying such a thing."³

Mufti Amjad 'Alī al-A'zamī states, "If one purchased a house or some land which people consider misfortunate, he can return it, as although such notions are not given credence, if he wishes to sell it in the future, he will not find any buyers. This itself is a defect."⁴

He further writes: "If the item being sold contains a defect, it is necessary (*wājib*) upon the seller to make it known; hiding it is haraam."⁵

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ *Bahār-i-Sharī'at*, vol. 2, p. 499

² *Bahār-i-Sharī'at*, vol. 3, p. 657

³ *Durr al-Mukhtār ma'a Radd al-Muhtār*, vol. 7, p. 181

⁴ *Bahār-i-Sharī'at*, vol. 2, p. 681

⁵ *Ibid*, vol. 2, p. 673

Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ

Adnan Ahmad Attari Madani

One of the Prophet's Companions who had immense love for his mother. In the 5th year after hijra, in the month of Rabi' al-Awwal, during the Battle of Dūmah al-Jandal, his mother passed away. Upon returning from the battle, just like a fortunate son would do, the Companion began to think about transmitting reward to her.

He went to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and submitted, "O Messenger of Allah! My mother has passed away. Which form of charity is best for her?"

"Water," the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied.

The Companion had a well dug and said, "This is for the mother of Sa'd."¹

Dear Islamic brothers! This noble individual who had great love for his mother and who transmitted this immense reward to her book of deeds was the renowned Companion, Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ.

His acceptance of Islam

His teknonyms were Abū Thābit and Abū Qays. He was a leading name of Khazraj tribe and held a high rank among the Anṣār Companions.²

He was also among the 70 or 72 fortunate Companions رَضِيَ اللَّهُ عَنْهُمْ who took the pledge of the allegiance at the blessed hands of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the 13th year after the proclamation of prophethood, in the valley of Mina during hajj season. This inscribed his name with golden letters in the pages of history.³

When the Quraysh came to know of this pledge, they were enraged and wished to capture all those who took part, but were only able to apprehend him and not anyone else. The wretched disbelievers first tied his hands to his neck with a saddle strap, and then harshly dragged him to Mecca by his hair, imprisoning him there. When Jubayr b. Maṭ'am and Ḥārith b. Ḥarb b. Umayya found out, they advised the Quraysh to release him at once, otherwise their actions could endanger the latter's trade in the Levant. They freed him, and like this, he was able to return to Medina safely.⁴

His blessed qualities

During the Age of Ignorance, the number of people who could write Arabic was very small. Even then, Sa'd b. 'Ubāda could read and write skillfully. He was also an excellent archer and exceptional swimmer, which led to him being given the title Kāmil, i.e. accomplished.⁵

Amazing hospitality

He was exceptionally big-hearted, possessed excellent character, displayed immense generosity, and was hospitable to a tee. These were qualities he inherited from his father and grandfather. His house was situated in an elevated place, from which he would make the following announcement daily, "Whoever wants clarified butter and meat should come to the house of Sa'd b. 'Ubāda!"⁶

The Companions رَضِيَ اللَّهُ عَنْهُمْ would take one or two members of Aṣḥāb al-Ṣuffa with them, but Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ would sometimes take eighty of them at once, keeping them with himself and serving them generously.⁷

Dua

One of the duas he would make was the following, "O Allah! Grant me wealth, as it is with wealth that works are done correctly!"⁸

Presenting food

When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ moved to Medina, Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ would send a large plate of food for him daily, bearing bread mixed with vinegar and olives. Other times, he would send milk or ghee. Mostly, he sent *tharīd* made from meat broth.⁹

Unique way of seeking blessings

Once, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to his home and greeted him with salam, to which Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ responded quietly. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ greeted him again, and Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ responded in a low voice again. His family asked him the reason for this; "Why are you not responding aloud and asking the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to enter our home?"

He explained, "Remain silent, so we receive more salam from the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave salam for the third time, Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ replied quietly yet again. After giving salam three times, the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to leave. Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ ran after him and submitted, "O Messenger of Allah! We were at

home and responding quietly, so that you make this dua of safety (salam) for us again and again."

With great reverence, he took the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ into his home and had some water brought for him to perform ghusl. Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ then presented a saffron-dyed shawl, which the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrapped himself in, before raising his hands in dua and saying, "O Allah! Bestow Your grace and mercy upon the family of Sa'd b. 'Ubāda (رَضِيَ اللَّهُ عَنْهُ)!" When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to leave after eating, Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ placed a saddle on his donkey and offered it as a ride.¹⁰

Flagbearer

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would generally keep two flags during a battle; the flag of the Muhājirīn was usually with 'Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and the Anṣār's flag was usually held by Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ.¹¹

His passing

After the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left this world, Sa'd b. 'Ubāda رَضِيَ اللَّهُ عَنْهُ took up residence in Shām. In 15 AH, he passed away there in an area known as Ḥawrān.¹²

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

أَمِينٌ بِجَاوِزَاتِهِمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sunan Abī Dāwūd; Hadith 1681; Ṭabaqāt Ibn S'ad, vol. 3, p. 461

² Al-Istī'āb, vol. 2, p. 161

³ Ṭabaqāt Ibn S'ad, vol. 3, p. 461

⁴ Sirat Ibn Hishām, p. 179

⁵ Ṭabaqāt Ibn S'ad, vol. 3, p. 460

⁶ Ibid, vol. 3, p. 461

⁷ Muṣannaf Ibn Abī Shayba, vol. 13, p. 555, Hadith 27154

⁸ Ibid, hadith 27150

⁹ Ṭabaqāt Ibn S'ad, vol. 3, p. 461

¹⁰ Sunan Abī Dāwūd: Hadith 5185; Musnad Bazzār: Hadith 3744

¹¹ Muṣannaf 'Abd Al-Razzāq: Hadith 9703

¹² Ṭabaqāt Ibn S'ad, vol. 3, p. 463

Who is strong?

Muhammad Asif Attari Madani

As reported in *Ṣaḥīḥ al-Bukhārī* on the authority of Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

The strong is not he who overcomes other, but who controls himself in anger.¹

Commentary of Hadith

There is mention of two types of strong people in this hadith. One is physically strong and can floor his opponent, and the other is he who possesses spiritual strength allowing to not respond to his opponent in anger. Rather, he controls his sworn enemy, i.e. his carnal self (*nafs*). The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared that the truly strong person is the one who possesses spiritual power.²

Ibn Baṭṭāl رَحِمَهُ اللَّهُ عَلَيْهِ writes: "This hadith tells us that opposing the carnal self is more difficult than fighting an enemy. Ḥasan al-Baṣrī رَحِمَهُ اللَّهُ عَلَيْهِ was asked, 'Which form of jihad is most superior?' He replied, 'To make jihad against the carnal-self and desires.'"³

The concept of strength in Islam

In the Age of Ignorance, whoever could floor his opponent was considered strong. In this concept of strength, the embarrassment and humiliation of the opposition was hidden. As Islam is the religion of peace and safety, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presented the Islamic concept of strength, which is that the strong and courageous person is he who directs his force towards his carnal self, not towards others.

Suppressing anger is important

The definition of anger is:

تَوَرَّانُ دَمِ الْقَلْبِ إِذَا دَا أَرَادَ الْإِنْتِقَامَ

For the blood of the heart to surge with the intention of revenge.⁴

History is witness to the fact that when a person intends to seek revenge from another, he makes every abhorrent attempt to cause harm to the life, wealth and honour of his adversary. To satisfy his anger, he forgets the difference between halal and haram, bringing the Fire of Hell upon himself in the process.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

لَيْسَ رِبَا بَابُ لَا يَدْخُلُ مِنْهُ إِلَّا مَنْ شَفَى غَيْظَهُ بِسَخِطِ اللَّهِ عَزَّ وَجَلَّ

There is a door of Hell not entered by anybody except he whose anger only subsided by disobeying Allah, the Esteemed and Majestic.⁵

One harm of anger is that it ruins one's faith the way aloe ruins honey.⁶

There is no doubt that a person will feel anger, but if it incites him to commit sins, it is necessary to suppress it. The Greatest Prophet ﷺ said, "There is no greater gulp in the sight of Allah Almighty than the gulp of anger a servant swallows for His sake."⁷

Ḥusayn Ṭibī رحمه الله عليه comments: "The meaning of swallowing one's anger is to be patient and forgive the one who caused your anger."⁸

How should anger be "swallowed"?

The following points are greatly beneficial in controlling the carnal self and suppressing one's anger:

1) Keep in mind the Prophet's advice

When our carnal self incites us to display our anger in full, we should look to the guidance of our Holy Prophet ﷺ.

The Beloved Prophet ﷺ was once requested by a man for advice, to which he said, لَا تَغْضَبْ - "Do not get angry." The man asked several times, and the Merciful Prophet ﷺ gave the same response each time: لَا تَغْضَبْ - "Do not get angry."⁹

Al-Khaṭṭābī رحمه الله عليه mentions, "The meaning of لَا تَغْضَبْ is to avoid the causes of anger and to not allow the state experienced in anger to overcome you."¹⁰

2) Remember Allah Almighty

Remembering your Creator is extremely beneficial when it comes to safeguarding oneself from any transgression.

The Merciful Prophet ﷺ conveyed, "Allah announced, 'He who remembers Me when angry; I shall mention (protect) him at the time of My wrath, and I shall not destroy him with those

who are destroyed.'"¹¹

3) Seek Allah Almighty's refuge

When we face an enemy, the support and encouragement of others bolster our resolve. To oppose an enemy like the carnal self, ask Allah Almighty for protection and refuge.

Seeing a person in a state of extreme anger, the Merciful Prophet ﷺ proclaimed, "I know such a statement, that if it were to be said by this enraged individual it would end his anger. It is this: اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ." (O Allah! I seek refuge with You from the accursed Satan)¹²

4) Visualise the punishment of Hell

Before disobeying Allah Almighty and His Messenger ﷺ in anger, first remember that the consequence for sin is the Fire of Hell.

Allah's Messenger ﷺ stated, "There is a door of Hell; only those whose anger subsided with the displeasure of Allah Almighty shall enter it."¹³

Imam Ḥasan al-Baṣrī رحمه الله عليه once said, "O son of Ādam! When you become angry, you begin to jump. Soon, perhaps you will make such a jump that will land you in Hell."¹⁴

Shaykh Bakr b. ʿAbdullāh رحمه الله عليه said:

اَطْفِئُوْا نَارَ الْغَضَبِ بِذِكْرِ نَارِ

Extinguish the fire of anger by remembering the Fire of Hell.¹⁵

5) Reflect upon the virtues and benefits of suppressing anger

Entry into Paradise

The Holy Prophet ﷺ stated, "Do not become angry and Paradise is yours."¹⁶

Light of faith

A hadith mentions: "He who suppressed his anger despite harbouring ability to act upon it; Allah Almighty shall fill his heart with tranquillity and faith."¹⁷

Protection from Allah Almighty's punishment

Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ narrates that the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "He who withholds his anger; Allah will withhold His punishment from him on the Day of Judgement."¹⁸

Being honoured before all of creation

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "He who suppresses his anger despite having means to act upon it; Allah shall summon him before the entire creation on the Day of Judgement and give him the choice to select any wide-eyed *hūr* he desires."¹⁹

6) Remain silent

When the tongue moves in anger it strikes like a sword, so keep it in check. The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When one of you feels angry, he should remain silent."²⁰

7) Change position

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised, "When a person feels anger and he is standing, he should sit down. If his anger subsides, then that is good. Otherwise, he should lay down."²¹

8) Perform wudu

Anger is from Satan, and he is created from fire, whilst water extinguishes fire. When a person feels anger, he should perform wudu.²²

9) Make dua

Dua is the weapon of a believer, so one should utilise it against carnal self.

The Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed Umm Salama رَضِيَ اللَّهُ عَنْهَا to make this dua:

اَللّٰهُمَّ رَبِّ مُحَمَّدٍ النَّبِيِّ اَغْفِرْ لِيْ ذَنْبِيْ وَاَذْهَبْ غَيْظَ قَلْبِيْ وَاَجِرْنِيْ مِنْ مُّضَلَّاتِ الْفِتَنِ

'O Allah, Lord of Muhammad! Forgive my sins, remove the anger of my heart, and safeguard me from tribulations that misguide.'²³

10) Read the biographies of the pious predecessors

Following in the footsteps of the pious predecessors is a matter of great fortune. One benefit of reading about their lives is that they contain incidents of them suppressing their anger, which teach us profound lessons.

I am not blind

There was once a poor man sitting in the streets of Medina.

The 2nd Caliph of Islam, 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ happened to pass by and accidentally stepped on his foot. The poor man became upset and yelled, "O person! Are you blind?" Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ graciously responded, "Brother, I am not blind, but I have definitely made a mistake. Please forgive me."

After relating this incident, Shaykh S'adi رَحْمَةُ اللَّهِ عَلَيْهِ comments:

سُبْحَنَ اللَّهِ How pure was the character of our pious predecessors! If the other person was weak, their demeanour would become gentle. The truth is that every truly high-ranking person is humble and will be a source of comfort for others. Their example is like a tree whose branches bend more as it bears more fruit. The fortunate who are gentle and kind towards the weak will be joyful on the Day of Judgement, but the arrogant will only face embarrassment.²⁴

May Allah Almighty grant us the spiritual strength to control our anger.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ al-Bukhārī: Hadith 6114

² Mirqāt al-Mafātiḥ: under Hadith 5105

³ Sharḥ al-Bukhārī, vol. 9, p. 296

⁴ Mufradāt Imām Rāghib, p. 361

⁵ Shu'ab al-Īmān: Hadith 8331

⁶ Ibid: Hadith 8294

⁷ Musnad Imām Aḥmad: Hadith 6122

⁸ Sharḥ al-Ṭībī: under Hadith 5088

⁹ Ṣaḥīḥ al-Bukhārī: Hadith 6116

¹⁰ Faṭḥ al-Bārī: under Hadith 6116

¹¹ Firdaws al-Akḥbār: Hadith 4476

¹² Musnad Imām Aḥmad: Hadith 22147

¹³ Kanz al-'Ummāl: Hadith 7703

¹⁴ Iḥyā' al-'Ulum al-Dīn, vol. 3, p. 205

¹⁵ Sharḥ Ibn Baṭṭāl, vol. 9, p. 297

¹⁶ Al-Mu'jam al-Awsaṭ: Hadith 2353

¹⁷ Al-Jāmi' al-Ṣaḡhīr: Hadith 8997

¹⁸ Shu'ab al-Īmān: Hadith 8311

¹⁹ Sunan Abī Dāwūd: Hadith 4777

²⁰ Musnad Imām Aḥmad: Hadith 2136

²¹ Ibid: Hadith 21406

²² Sunan Abī Dāwūd: Hadith 4784

²³ Musnad Imām Aḥmad: Hadith 26638

²⁴ Bustān-i-S'adi, p. 149

‘Āmir b. Wāthilah and رَضِيَ اللَّهُ عَنْهُمْ Mustawrid b. Shaddād

Owais Yameen Attari Madani

‘Āmir b. Wāthilah and Mustawrid b. Shaddād رَضِيَ اللَّهُ عَنْهُمْ are from among the fortunate individuals who were selected by Allah Almighty to be Companions of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at a young age. Let us read about them and fill our hearts with love for the Companions.

‘Āmir b. Wāthilah رَضِيَ اللَّهُ عَنْهُ

He was born in 3 AH, the year in which the Battle of Uhud took place.¹ He was well-known by his teknonym, Abū Ṭufayl.

Number of narrations

Nine Hadith are transmitted from him.²

The Prophet's beauty

‘Āmir b. Wāthilah رَضِيَ اللَّهُ عَنْهُ recalls the beauty of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as follows:

كَانَ أَبْيَضَ مَلِيحًا مُقْتَدًا

“He was fair in complexion, *malih* in beauty, and medium in height.”³

Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ عَلَيْهِ comments:

There are two types of beauty: *malih* and *ṣabiḥ*. *Malih* is translated as “salt-like beauty.” *Ṣabiḥ* is also a type of beauty but surpassed by *malih*. The difference cannot be expressed verbally. This is something that the devotee determines with his eyes; the tongue is incapable of describing it.⁴

Imam Aḥmad Razā Khān رَحِمَهُ اللَّهُ عَلَيْهِ adds:

Understand that having a white complexion is known as *ṣabiḥ*. On the other hand, having whiteness with a tinge of red, which contains an allure that draws the heart towards it and causes the eye to not tire of beholding it; this is *malih*. Such is the beauty of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Passing

He lived for eight years during the physical lifetime of

the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and passed away in 110 AH, in Mecca. He was the last Companion to pass away.⁵

Mustawrid b. Shaddād رَضِيَ اللَّهُ عَنْهُمَا

He is also from the young Companions, yet he remembered the blessed words of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and conveyed them.⁶

Number of narrations

Seven Hadith are transmitted from him.⁷

Cleaning between the toes during wudu

In one narration, he mentions: “I saw that when the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform wudu, he would use the small finger of his hand to clean between his toes.”⁸

Passing

When the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed from this world, Mustawrid b. Shaddād was very young.⁹ He himself passed away in 45 AH, in Alexandria or elsewhere in Egypt.¹⁰

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

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ma‘rifat al-Ṣaḥāba, vol. 3, p. 449

² Al-‘Ilam, vol. 3, p. 256

³ Ṣaḥīḥ Muslim: Hadith 6072; Mishkāt al-Maṣābiḥ: Hadith 5785

⁴ Mirāt al-Manājih, vol. 8, p. 51

⁵ Ma‘rifat al-Ṣaḥāba, vol. 3, p. 449

⁶ Mirāt al-Manājih, vol. 7, p. 2

⁷ Tahdhīb al-Asmā‘ wa al-Lughāt, vol. 2, p. 394

⁸ Jāmi‘ al-Tirmidhi: Hadith 40

⁹ Ṭabaqāt Ibn S‘ad, vol. 6, p. 128

¹⁰ Ma‘rifat al-Ṣaḥāba, vol. 4, p. 286

Miracles of the Final Prophet ﷺ

Teeth remained intact

Mawlana Syed Imran Akhtar Attari Madani

Bujayr b. Bajra رَضِيَ اللَّهُ عَنْهُ narrates:

I was part of the army which the Greatest Prophet رَضِيَ اللَّهُ عَنْهُ appointed Khālīd b. Walīd رَضِيَ اللَّهُ عَنْهُ leader over and dispatched to Dūmat al-Jandal¹, to apprehend the Christian leader Ukaydir b. ‘Abd al-Malik. He also instructed him that if he is victorious in this, he should not kill Ukaydir, but bring him back alive. This was not an encounter on a battlefield, where an accomplished commander like Sayyiduna Khālīd رَضِيَ اللَّهُ عَنْهُ could display his swordsmanship and military strategy. Their task was to enter a large city and capture the king in his palace, which was not an easy undertaking.

Sayyiduna had some reservations about this, which the Holy Prophet “You a cow, Sayyiduna then set a close eye

Khālīd b. Walīd رَضِيَ اللَّهُ عَنْهُ he mentioned to the Holy Prophet رَضِيَ اللَّهُ عَنْهُ, who assured, will find him hunting so apprehend him.” Khālīd b. Walīd رَضِيَ اللَّهُ عَنْهُ off. Upon arrival, he kept on the fort. It was a moonlit night and the

view was clear. It was the will of Allah Almighty that a cow suddenly appeared and began to rub its horn against the fort’s door.

At that time, Ukaydir was with his wife atop the fort’s ramparts. His wife spotted the cow from above and informed Ukaydir. He immediately emerged with his brother Ḥasān and his servants. Sayyiduna Khālīd b. Walīd رَضِيَ اللَّهُ عَنْهُ was waiting for that moment. He bolted forward with his army and surrounded them. Ḥasān came in the way and began to fight, leading to his death. In accordance with the Prophet’s instructions, Ukaydir was captured alive and brought back.

Bujayr b. Bajra رَضِيَ اللَّهُ عَنْهُ was amazed at how the Greatest Prophet’s words had come to pass on that night, from the cow suddenly appearing outside the fort to Ukaydir coming out to hunt it. When they returned to the Greatest Prophet رَضِيَ اللَّهُ عَنْهُ, Bujayr b. Bajra رَضِيَ اللَّهُ عَنْهُ recited these couplets extolling him:

رَأَيْتُ اللَّهَ يُهْدِي كُلَّ غَادٍ

تَبَارَكَ سَائِقُ الْبَقَرَاتِ إِنِّي

فَلَا أَغْدُ أَمْرًا بِالنَّجْدِ

فَبَنِيكَ عَائِدًا عَنْ دِي تَبُوكَ

Glory to He who causes cows to engage in motion

I witnessed Allah direct those who guide

When we received the command to perform jihād,

Who then can return from Tabuk?

The Greatest Prophet ﷺ then supplicated:

لَا يَنْقُضُ اللَّهُ فَاكَ

May Allah preserve your teeth.

The miraculous result of this dua was that despite reaching the age of ninety, none of Bujayr b. Bajra's teeth fell out or even became loose.²

A similar thing occurred with another Companion, Nābigha Ja'dī رَضِيَ اللَّهُ عَنْهُ. When he recited couplets of praise, the Greatest Prophet ﷺ made dua for the preservation of his teeth, which led to him receiving immense blessings. A narrator mentions, "I saw Nābigha Ja'dī رَضِيَ اللَّهُ عَنْهُ, and his teeth were the most beautiful of all people. Even if a tooth of his happened to fall out, though he was aged, another would grow in its place."

Another narration says due to the blessings of the Prophet's prayers, Nābigha Ja'dī رَضِيَ اللَّهُ عَنْهُ lived for 120 years, yet none of his teeth fell out or became loose, and they were as bright and shining as hailstones.³

The teeth of Bujayr b. Bajra and Nābigha Ja'dī رَضِيَ اللَّهُ عَنْهُمَا remaining strong and intact in old age is an amazing miracle of the Greatest Prophet ﷺ. At that age, one's teeth usually fall out. Even if some remain, they are usually very weak and stained. So, for all of the teeth to remain strong, beautiful, and sparkling at the age of 90 and 120 is something astonishing.

These miraculous events contain several lessons:

- If a pious elder instructs us to do something, even if it seems difficult, we should consider it an honour and accept what they say wholeheartedly.
- Becoming worried by difficulties is cowardice, but facing them is courage.
- When assuming responsibility for an important task that is assigned to us, we should mention any reservations we have to the one assigning the task to us, so that they

can address any concerns or appoint someone else to the task.

- When we accept any responsibility that somebody gives us, we should adhere to any special guidelines we are given and carry out the task in accordance to their instructions.
- Reciting poetry and praise in honour of the Greatest Prophet ﷺ was the way of the Companions رَضِيَ اللَّهُ عَنْهُمْ.
- Praising and encouraging people for the good they do is the Prophet's way.
- If a person praises us in a permissible manner, we should thank them by making dua.
- With the bestowal of Allah Almighty, our Greatest Prophet ﷺ has knowledge of the unseen.

¹ Dūmat al-Jandal is located around 800 kilometres from Medina, near the Levant.

² Sīrat Sayyid al-Anbiyā', pp. 160-219; Tarīkh Ibn 'Asākir, vol. 9, pp. 202-203; Usd al-Ghāba, vol. 1, p. 246

³ Al-Iṣābat Fī Tamyiz al-Ṣaḥāba, vol. 6, pp. 311-312; Al-Isti'āb Fī Ma'rifat al-Aṣḥāb, vol. 4, p. 79

Great Islamic Teachings

Humbleness

Syed Bahram Husayn Shah Attari Madani

One beautiful aspect of Islam's radiant teachings is its encouragement of humbleness. It instructs its followers to be humble. This is a quality that urges one to be mindful of other people and living things, to treat them fairly, and to be there for them in times of hardship. Here is a summary of what the Quran and hadith say regarding this quality.

Allah states in the Quran:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

And the people of the Infinitely Gracious are those who walk upon the earth with humility,¹

In another verse, Allah declared:

وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ آفَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

And give glad tidings to the humble. Those whose hearts tremble when Allah is remembered, and to those who are patient upon the calamity which

befalls them, and establish the prayer, and spend from the sustenance We have provided them.²

In these sacred verses, Allah mentions that a special attribute of His servants with true faith is humbleness, stating that they walk upon the earth in a humble manner with calmness and dignity, and then were issued glad tidings by Him. We learn that humbleness and walking in a modest manner is the way of Allah's righteous servants. Moving conceitedly by producing a sound with the shoes, forcefully striking the foot on the earth, and walking haughtily is the way of the arrogant. This is something Allah has prohibited.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

And do not walk upon the earth arrogantly, indeed you will never split open the earth, and you will never reach the height of mountains.³

Considering oneself superior, displaying pride, and walking haughtily do not make a person great. An abundance of wealth, offspring, and followers do not increase one's honour and status.

Honour, greatness, status, and elevation are things granted by Allah, and they are granted to those who are humble.

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

Allah raises those who humble themselves for His sake.⁴

Allah commanded us to be humble and prohibited us from being arrogant. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Allah revealed to me, 'You should adopt humbleness and none of you should

display arrogance over one another."⁵

Allah likes those who are humble and dislikes those who are arrogant. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "O 'Āisha! Be humble! For Allah loves those who are humble and dislikes those who are arrogant."⁶

Allah Almighty raises those who are humble and debases those who are arrogant. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, "He who humbles himself for his Muslim brother is raised by Allah, and he who seeks superiority over his Muslim brother is lowered by Allah."⁷

Allah revealed to the mountains that the Ark of Prophet Nūḥ عَلَيْهِ السَّلَام would stop on one of them. All of them displayed arrogance, but Mount Judi was humble. This is why Allah granted it the honour of Prophet Nūḥ's Ark stopping upon it.⁸

Imam Mujāhid رَحْمَةُ اللهِ عَلَيْهِ mentions:

Allah linked the Ark of Prophet Nūḥ with Mount Judi, as this mountain displayed more humility than the rest. Mount Hira was given the honour of being the place where His Prophet performed acts of worship, as it too was humbler than other mountains. Allah distinguished the pure heart of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the rest of creation, as it surpassed them in humbleness.⁹

From among the many virtues and blessings of humbleness that are mentioned in hadith, one of them is it being referred to as a superior form of worship.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

أَفْضَلُ الْعِبَادَةِ التَّوَّاضُعُ

Humbleness is a superior act of worship.¹⁰

The humbler a person is, the closer they become to Allah. Shaykh 'Alī al-Qārī رَحْمَةُ اللهِ عَلَيْهِ writes: "The more humbleness a person displays towards Muslims, the higher the rank he attains among the special servants. The more arrogance and injustice he exhibits, the lower his rank."¹¹

It was this humbleness which led to Prophet Mūsā

عَلَيْهِ السَّلَام becoming Kalīmullāh.

Allah said to Prophet Mūsā, "Do you know why I chose you to speak with you?"

"O my Lord, I do not know," he replied.

Allah stated, "This is because I have witnessed you being humble before Me."¹²

Earth is full of humbleness, while fire contains arrogance. Gardens are planted in the earth and not in fire. The more fruit a tree bears, the more its branches bend towards the ground, and similarly, the more accomplished a person is and the more praiseworthy qualities they possess, the more humbleness they have. This is why despite our pious elders possessing such high ranks, they were embodiments of humbleness and considered themselves sinful and weak people.

Just as Shaykh Bahā al-Ḥaqq رَحِمَهُ اللهُ عَنْهُ, who was the imam of the Naqshbandi spiritual way, was once requested, "All of the saints display saintly miracles, so allow us to see a miracle of yours too."

He replied, "What greater miracle is there than having such a weighty load of sins on my head and not sinking into the ground?"¹³

May Allah also grant us the ability to be humble for His sake.

أَمِينٌ بِجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 19, al-Furqān, verse 63; translation from Kanz al-'Irfān

² Ibid, part 17, al-Ḥajj, verses 34-35

³ Ibid, part 15, Banī Isrā'īl, verse 37

⁴ Shu 'ab al-Īmān: hadith 8140

⁵ Sunan Ibn Mājah: hadith 4179

⁶ Kanz al-'Ummāl: hadith 5731

⁷ Al-Mu 'jam al-Awsat: hadith 7711

⁸ Tafsīr Ṣāwī, part 12, Hūd, under verse 44, p. 915

⁹ Al-Zawājir 'an Iqtirāf al-Kabā'ir, vol. 1, p. 164

¹⁰ Shu 'ab al-Īmān: hadith 8148

¹¹ Mirqāt al-Mafātīḥ, vol. 8, p. 827, under verse 5106

¹² Al-Mustaṭaraf, vol. 1, p. 225

¹³ Malfūzāt-i-Alā Hazrat, p. 443

The Revered and Blessed Manners of My Beloved Prophet ﷺ

Mawlana Nasir Jamal Attari Madani

The Blessed Manners of the Beloved Prophet ﷺ with those Afflicted by Distress

Just as happiness and ease do not last forever, likewise sorrow and trial are not incessant. Whether a person is in ease or difficulties, the most important matter is the manner in which this time is passed. It is the grace of Allah Almighty upon us that He has bestowed us with the blessings of the beloved Prophet ﷺ to show us how to live properly in times of happiness, sorrow and every other state.

The beloved Prophet ﷺ faced numerous kinds of difficulties. How did he pass that time? You have read about that in previous issues. However, herein, you will see glimpses of how sympathetic, empathic, and consolatory the approach of the beloved Prophet ﷺ was with others when they faced problems and anxieties.

His approach with orphans, widows and the poor

The indigent, orphans, and widows, etc., fall within the weak stratum of society. This section of society is even more deserving of our good conduct. Describing the beloved Prophet's approach to this segment of society, Sayyidunā 'Abdullāh b. Abī Awfā رضي الله عنه

stated:

The beloved Prophet ﷺ would remember Allah Almighty abundantly, refrain from idle speech, lengthen the prayer and shorten the sermon. He ﷺ would not feel any shame in walking with orphans and widows, to the extent that he ﷺ would fulfil their needs.¹

On one occasion, the beloved Prophet ﷺ explained the reward of the person who sponsors an orphan, saying:

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا

"I and the one who supports an orphan will be in Paradise like this." Having said this, he ﷺ joined his index and middle fingers together.²

The Messenger of Allah ﷺ mentioned the reward of the one who endeavours for the orphan and widow:

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْيَتِيمِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ

"The one who strives for the widow and the orphan is like the *mujāhid* in the way of Allah or the one who stands at night in prayer and fasts during the day."³

The beloved Prophet ﷺ also stated:

اللَّهُمَّ إِنِّي أَحْرَجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ

"O Allah, indeed, I am prohibiting the infringement of the right of the two weak

ones: the orphan and the woman.”⁴

The Messenger of Allah ﷺ clarified the importance of serving the weak, stating:

ابْغُوا الضَّعْفَاءَ فَإِنَّهُمُ زُفُونَ وَتَنْصَرُونَ بِضَعْفَائِكُمْ

“Search out the weak for me, for indeed, you are only granted provision and victory due to your weak.”⁵

Glad tidings of reward for patience

The beloved Prophet ﷺ visited Sayyidunā Zayd b. Arqam رَضِيَ اللَّهُ عَنْهُ during his illness and said, “Your illness is not dangerous. However, what will your state be when, after me, your life becomes long and you become blind?”

He replied, “At that time, I will seek reward and be patient.”

The beloved Prophet ﷺ responded, “Then you will enter Paradise without account.”

After the passing of the beloved Prophet ﷺ, he lost his sight. Thereafter, Allah Almighty blessed him with sight, and then he رَضِيَ اللَّهُ عَنْهُ passed away.⁶

Conduct with the weak

On the occasion of the Conquest of Makkah, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ brought his father to profess Islam. Upon seeing him, the beloved Prophet ﷺ remarked:

هَلَا تَرَكْتُ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونَ أَنَا آتِيهِ فِيهِ

“Why did you not leave this shaykh in his home so that I could come to him!”

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ replied, “O Messenger of Allah (ﷺ), he had a greater right on him that he walk to you, not that you come to him.” Thereafter, he رَضِيَ اللَّهُ عَنْهُ seated his father before the beloved Prophet ﷺ who passed his blessed hand over his chest.”⁷

An old man came to meet the beloved Prophet ﷺ. People delayed in granting him space, so the beloved Prophet ﷺ said, “He is not from us who does not have mercy on our young and does not honour our elderly.”⁸

The beloved Prophet ﷺ was particularly benevolent towards the calamity-stricken. Such people would receive support and comfort from the blessed tongue of Prophethood. Let us consider some glimpses from

the conduct of the beloved Prophet ﷺ:

1 The Messenger of Allah ﷺ visited an ailing person and said to him, “Be happy! Allah Almighty says, ‘This (fever) is my fire, which I inflict upon my servant in this world so that his portion of the Fire in the Hereafter is given to him in this world.’”⁹

2 Sayyidah Umm ‘Alā رَضِيَ اللَّهُ عَنْهَا fell ill. The beloved Prophet ﷺ went to her and said, “O Umm ‘Alā! Be happy because Allah Almighty pardons the sins of a believer through illness, the way in which fire removes impurities from gold and silver.”¹⁰

Giving glad tidings to the ailing, the final Prophet ﷺ mentioned, “Whenever a person falls ill or travels, those actions are recorded for him which he would perform in residence and good health.”¹¹

Conduct with a troubled camel

Once, the Messenger of Allah ﷺ passed by a camel. When it saw the Messenger of Allah ﷺ, it began to whimper and lowered its head before the beloved Prophet ﷺ. He stood next to it and said, “Where is the owner of this camel?”

When the owner came, the beloved Prophet ﷺ asked him, “Will you sell this camel?”

He replied, “No, rather it is a gift to you.” He further mentioned that it belonged to a household that possessed nothing else.

The beloved Prophet ﷺ said, “This camel has complained that you overburden it and under feed it. Treat it well.”¹²⁻⁴

Treatment of a bird

Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ narrates:

We were on a journey with the Messenger of Allah ﷺ. The beloved Prophet ﷺ went to relieve himself, and we saw a bird with its two babies. We took hold of the babies, whereupon the bird came and began to flutter. The beloved Prophet ﷺ came and inquired, “Who has caused it harm with regard to its children? Return its offspring to it.”¹³

Conduct with a grief-stricken deer

The beloved Prophet ﷺ passed the tent of a village dweller, and a deer was tied up there.

When it saw the beloved Prophet ﷺ, it said, "O Messenger of Allah ﷺ, the bedouin residing in this tent has captured me from the jungle and brought me here, whereas my two children remain in the jungle. The milk in my udders has begun to thicken. He neither slaughters me so that I am relieved from this pain nor does he release me so that I can suckle my children with milk."

Hearing the plea of the deer, the beloved Prophet ﷺ said, "If I release you, will you return after suckling your children?"

It answered, "Yes, I will certainly return. If I do not show up, may Allah Almighty punish me with punishment like that given to the one who extorts impermissible taxes."

The beloved Prophet ﷺ released it, and in a state of restlessness, it swiftly sprang off towards the jungle. After a short while, it returned, and the beloved Prophet ﷺ retied it to the tent. Meanwhile, the bedouin arrived before the beloved Prophet ﷺ, carrying a waterskin.

The beloved Prophet ﷺ said, "Sell this deer to us."

He replied, "O Messenger of Allah ﷺ, it is a gift to you."

Thereafter, the beloved Prophet ﷺ set it free. Reciting **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** it went off towards the jungle.¹⁴

Glad tidings for the person afflicted by calamity

1 Being deprived of one's eyesight is a great trial. The Messenger of Allah ﷺ mentioned the following statement of Allah Almighty concerning this: "When I trial a person concerning two beloved things (i.e., the eyes) and he is patient, I grant him Paradise in return."¹⁵

2 When a person's son dies, Allah Almighty asks the angels, "Did you take the soul of my servant's son?"

They reply, "Yes."

Then He says, "You broke off the fruit of his heart?"

They answer, "Yes."

Thereafter, He says, "What did my servant say?"

They respond, "He praised you and recited **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**."

So, Allah Almighty states, "Build a home for this servant of mine in Paradise and name it **بَيْتُ الْحَبْد**."¹⁶

This questioning and answering relates to those angels that present the soul of the deceased in the court of Allah Almighty. The aim of this is to make them witnesses, otherwise Allah Almighty is **عليم وخبير**. It should be remembered that some palaces in Paradise have already been created by Allah Almighty and others are built in response to the actions of people. Here, the second type of palace is mentioned. In the way that buildings are named after activities in this world, likewise in Paradise, buildings are named after actions.¹⁷

3 If a believer is pricked by a thorn or afflicted by an even more minor pain, Allah Almighty shakes off his sins, the way leaves are shed off a tree.¹⁸

الْحَدِيثُ This conduct of the beloved Prophet ﷺ eliminates despair, failure and hopelessness and instils passion for hope, high morale, patience and steadfastness.

Come, let us also adopt this approach so that our conduct is a treatment for the ailing, a means of salvation for the distressed, and tranquillity and stability for the anxious.

¹ Sunan al-Nasā'i, p. 243, Hadith 1411

² Ṣaḥīḥ al-Bukhārī, vol. 3, p. 497, Hadith 5304

³ Ṣaḥīḥ al-Bukhārī, vol. 3, p. 511, Hadith 5353

⁴ Sunan Ibn Mājah, vol. 4, p. 193, Hadith 3678

⁵ Sunan Abī Dāwūd, vol. 3, p. 46, Hadith 2594

⁶ Al-Muṣṣaḥḥ al-Kabīr, vol. 5, p. 211, Hadith 5126

⁷ Musnad Imam Aḥmad, vol. 44, p. 517, Hadith 26956

⁸ Jāmi' al-Tirmidhī, vol. 3, p. 369, Hadith 1926

⁹ Sunan Ibn Maja, vol. 4, p. 105, Hadith 3470

¹⁰ Sunan Abi Dawud, vol. 3, p. 246, Hadith 3092

¹¹ Ṣaḥīḥ Bukhārī, vol. 2, p. 300, Hadith 2966

¹² Musnad Imam Ahmed, vol. 29, p. 106, Hadith 17565

¹³ Sunan Abi Dawud, vol. 3, p. 75, Hadith 2675

¹⁴ Dalā'il al-Nubuwwah li al-Bayhaqī, vol. 6, p. 35

¹⁵ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 6, Hadith 5653

¹⁶ Jāmi' al-Tirmidhi, vol. 2, p. 313, Hadith 1023

¹⁷ Mir'at al-Manājīh, vol. 2, p. 507

¹⁸ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 5, Hadith 5648

Economic System of

Islam (Part 01)

Mawlana Farman Ali Attari

Economics is a necessary part of human life. Explaining its importance, Mufti Amjad ‘Ali al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ writes:

Human needs are many, and there are host of difficulties that come with attaining them. If everybody attempted to become solely responsible for all their needs, they would in all probability be unable to tend to them. One would sit down idle and not be able to live his life comfortably.

Allah Almighty divided the human community into different fields and numerous categories, so that each group should perform one task respectively, and needs can be fulfilled by a combination of all. For example, one farms, another manufactures cloth, and another carries out other crafts. Just as cultivators need clothes, those who produce clothes need grain. Neither can dispense with the other; each is need of the other.

A need arose for the product of one to reach the other and vice versa. This way, collective needs will be fulfilled and there is no difficulty in this process. The series of transactions initiated from here; buying, selling, and all forms of dealings then came into existence.¹

Just as Islam guided us in every sphere of life, it has also provided the best economic system in terms of trading and earning a living, and has taught us its detailed principles and regulations. The economic system of Islam is based on virtues such as goodness, benevolence, justice, reliance on Allah Almighty and contentment.

If we consider the economy and Islamic

teachings, we can divide this topic into six aspects:

- ① Earning a living and Islamic teachings
- ② A cursory review of the economic system of the Age of Ignorance
- ③ The blessed Companions رَضِيَ اللهُ عَنْهُمْ and means of livelihood
- ④ Causes of destruction of the economic system according to Islam
- ⑤ Islamic principles for the strengthening of the economic system
- ⑥ Modern economic sources and Islamic teachings.

Earning a living and Islamic teachings

It is the blessed Sunna of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself to strive for a living, and the teachings of Islam also instruct every Muslim to take on a means of livelihood to provide sustenance for himself and his family. Most certainly, Allah Almighty is the guarantor of the sustenance of all jinn, human beings, insects and animals. He is the absolutely All-Powerful. Undoubtedly, He has the power to sustain us without our toil and effort, but He has also commanded us to earn a living. This has been encouraged in many places in the holy Quran, like:

وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝



and make the day a time to earn²

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٤﴾

And from His mercy, He has made the night and the day for you that you may rest therein and seek His Grace respectively, and that you may express gratitude.³

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only encouraged this, but also praised those who work hard to support their families.

إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنَ الْمُخْتَزِفَ

Allah indeed loves the believer who practices a craft.⁴

In another hadith, "Whoever enters the evening exhausted from his handiwork, enters it having been forgiven."⁵

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further explained, "Whoever seeks the world in a lawful manner to save himself from begging, to strive for his family, and to be kind to his neighbour, shall meet Allah Almighty with his face as bright as the moon of the fourteenth night."⁶

A cursory review of the economic system of the Age of Ignorance

Markets are a very effective means of buying, selling, and increasing capital. Via them, businessman sell their goods and buyers can purchase their necessities by paying a price. This ancient practice of marketplaces was widespread prior to Islam as well. In the Age of Ignorance, markets were set up with varying names: 'Ukāz, Majanna, Dhū al-Majāz, Ḥubāshah, and Dabā, etc. The largest of these was 'Ukāz.

The Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit these markets with the intention of propagating Islam. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also observe the transactions taking place there.

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained the illegitimate forms of business in the Age of Ignorance and highlighted their harms, allowing for both buyers and sellers to avoid loss.

① *Bay' mulāmasa*: This is where a person would touch another's item of clothing and would not even turn it over for scrutiny.

② *Bay' munābadha*: This is where a person would

throw his item of clothing at another. He would throw it back to him, and in this way, the sale would be completed. In this, there is no examination or agreement.⁷

③ *Bay' miṣrā*: This is where milk would be restrained in the udder of the animal. It would not be milked,⁸ so that the purchaser believed that produces abundant milk and would desire to purchase it.

④ *Bay' najash*: This is where a person would increase the price of the item without the intention of buying it himself. The purpose would be to make another customer interested, so they buy it at a rate above its value. This is in actuality deceiving the consumer.⁹

There were other forms of impermissible transactions during the Age of Ignorance, in which either there would not be agreement between two parties, there would be deceit, or room for disagreement emerged between the buyer and seller. For this reason, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade these too.

The Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself engaged in business to remove any defects in buying and selling, and also travelled to different lands for business. When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was twelve years of age, Abū Ṭālib went on a business trip to the Levant. Abū Ṭālib accompanied the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during this, as the former loved the latter immensely.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ undertook business trips three times before his announcement of prophethood. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the Levant twice and once to Yemen.¹⁰

¹ Bahār-i-Sharī'at, vol. 2, p. 608

² Al-Quran, part 30, Al-Naba', verse 11; translation from Kanz al-'Irfān

³ Ibid, part 20, al-Qaṣaṣ, verse 73; Khazā'in al-'Irfān, p. 730

⁴ Al-Mu'jam al-Awsat: Hadith 8934

⁵ Ibid: Hadith 7520

⁶ Muṣannaf Ibn Abī Shayba: Hadith 22625

⁷ Bahār-i-Sharī'at, vol. 2, p. 694

⁸ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 32

⁹ Bahār-i-Sharī'at, vol. 2, p. 723

¹⁰ Sirat-i-Muṣṭafā ﷺ, p. 86

Islamic Rulings for Sisters

1 Will the 'idda (waiting period) have to be repeated?

What do scholars of Islam say regarding the following:

Our sister was divorced thrice, and she is undertaking her 'idda currently. One day, she went out of her home to participate in a meal in her brother's house nearby. Some say her 'idda is invalidated by exiting the home and she must restart it. Likewise, some prevent her from going onto the roof of the house, saying she cannot come under the open sky. They also say she cannot meet her brothers.

Please provide Islamic guidance on whether our sister can exit her home during 'idda or not. If she cannot, has her 'idda been nullified and must she restart it? Can she go on to the roof under the open sky?

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

'Idda is the term given to a specific period of time. After divorce or the passing of her husband, a woman must pass a specific period of time in her home with some restrictions. During this period, she does not have permission to leave her home without necessity. If she does leave, she is sinful. This has been strictly prohibited. However, if she does exit her home without necessity, it will not affect the 'idda itself. It will not nullify her 'idda or require her to begin it again. Having said that, she is sinful for having left her home, and it is necessary for her to repent.

A woman is allowed to go onto the roof of her own home during 'idda. Likewise, if the courtyard of the house is not shared, she may enter the courtyard also. There is no obstacle in her coming under the open sky either. This is

conditional on there being no unveiling in entering the courtyard or going onto the roof. There is no harm in her meeting her brothers and sisters in her home where she is performing her 'idda.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari

2 Will women also perform raml?

What do scholars of Islam say regarding the following:

Will women also perform raml during *ṭawāf*, just as men do?

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

It is Sunna to perform raml in the first three circumambulations of a *ṭawāf* which is followed by *sa'ī* (like the *ṭawāf* of 'umrah etc.). The meaning of raml is to move swiftly with short steps, whilst moving one's shoulders, the way courageous people do. Yet, it should be remembered that this is specific to men. Women will not perform raml. Instead, women will walk at a medium pace, as this ensures more veiling for them. This is the same ruling in relation to proceeding quickly between the two green markers in *sa'ī*. Here too, women will walk at a medium pace, without running.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Farhan Afzal Attari

Verified by: Mufti Muhammad Qasim Attari

Words of our Pious Predecessors

Test first, trust later

If you want to establish brotherhood with a person, make him angry and observe if he is still just with you. If he is, then all well and good. If he is not, leave him be.

- **Hadrat Luqmān** رَحْمَةُ اللَّهِ عَلَيْهِ ¹

Naivety

It is a mistake to desire Paradise without any action and a delusion to await intercession without earning it. To expect the mercy of He whom you disobey, is naivety and deprivation.

- **Ma'rūf b. Fayrūz al-Karkhī** رَحْمَةُ اللَّهِ عَلَيْهِ ²

Make the Prophet's preferences your benchmark

Those who love; they will do what they do dislike to make their beloved happy.

- **Abū al-ʿAbbās Ahmad b. Muhammad** رَحْمَةُ اللَّهِ عَلَيْهِ ³

Importance of enjoining right

Enjoining right and forbidding evil are renowned medals of a Muslim.⁴

An evil Satanic deception

One of Satan's worst ways of ensnaring (i.e., methods of deviating) someone is to destroy them via the excuse of good deeds.⁵

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the life of the world

Just as the bridegroom is the reason for and essence of the wedding procession, the reason for the existence of the whole kingdom, its real secret, essence, and meaning; this is none other than the Final and Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁶

Earn and trade with integrity

In the Hereafter, one must certainly face the misfortune of earning wealth through dishonesty, deceit, and violence. Sometimes, one must face the harms of this in the world too.⁷

Accept wisdom from whoever mentions it

Children's words should also not be ignored. Sometimes, they offer wisdom that leave adults bewildered.⁸

Honest trading guarantees increased customers

By being truthful and honest in business, customers increase. People's trust is also maintained and Allah Almighty grants blessings.⁹

¹ ʿ Uyūn al-Akhyār, vol. 1, p. 405

² Al-Kawākib al-Durriya, vol. 1, p. 717

³ Ṭabaqāt al-Ṣūfiyya, p. 358

⁴ Fatāwā Riḍāwiyya, vol. 11, p. 109

⁵ Ibid, vol. 11, p. 109

⁶ Ibid, vol. 15, p. 286

⁷ Madani Muzakarah, 17 Rabīʿ al-Awwal 1443

⁸ Ibid

⁹ Ibid

WORD SEARCH

Ramadan is the month of the holy Quran, as it is in this month in which it was revealed. Reciting it has many blessings as it is, but reward for this increases even more in Ramadan. Try to recite the holy Quran as much as you can in this sacred month.

Here are two Hadith about the benefit of reciting the holy Quran:

1. "Recite the Quran, as it shall come as an intercessor for its reciters on the Day of Judgement."¹
2. "The greatest act of worship done by my Umma is to recite the Quran."²

Let us read some manners of reciting the holy Quran:

- It is Sunna to recite the holy Quran in a good voice and slowly.³
- Recite it whilst in wudu, facing the qibla, and wearing nice clothes.
- It is recommended to cry whilst reciting it.⁴
- Recite it with correct pronunciation, calmly and slowly.⁵
- The best days to recite the holy Quran are the last ten of Ramadan and the first ten of Dhū al-Hijjah.⁶

Dear children! You must find the 5 words given below by connecting the letters from top to bottom and left to right, just as the word "nazil" has already been found and highlighted in the table.

1. Ramadan

2. Reward

3. Recitation

4. Tartil

5. Intercession

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| W | R | L | L | I | N | T | E | R | C |
| S | E | V | D | G | N | B | V | F | E |
| V | W | O | R | G | I | V | I | N | S |
| S | A | X | M | E | N | C | Y | C | S |
| B | R | R | A | M | A | D | A | N | I |
| J | D | G | F | A | Z | Q | W | E | O |
| T | T | A | R | T | I | L | N | G | N |
| Y | I | O | P | Z | L | C | V | B | N |
| I | T | W | E | R | T | Y | U | I | U |
| R | E | C | I | T | A | T | I | O | N |

¹ Şahīḥ Muslim: Hadith 1874

² Shu'ab al-Īmān: Hadith 2022

³ Iḥyā al-'Ulūm, vol. 1, p. 371

⁴ Şirāṭ al-Ĵinān, vol. 5, p. 256

⁵ 'Ajā'ib al-Quran, p. 238

⁶ Ibid, p. 239



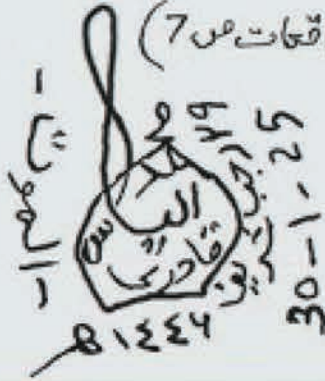
FOUR BLESSINGS

OF RECITING SALAT UPON THE GREATEST PROPHET ﷺ

اللہ

دروود پاک کی چار برکتیں
(دروود شریف پڑھنے سے) مصیبتیں مٹتی ہیں
دشمنوں پر فتح ملتی، اولاد در اولاد
چار نسلوں تک برکت رہتی اور موت کے
وقت آسانی ہوتی ہے۔

(مکہ معظمہ حاشقان درود و سلام کے 22 واقعات ص 7)



صلو علیٰ حبیب
صلی اللہ علیہ وسلم

(Reciting Salat brings the following blessings)
Calamities are averted. Victory is granted over
enemies. Blessings extend to one's next four
generations. Death becomes easier.

(22 Stories of Reciting Salāt and Salām, pp.8-9)



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