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By the spiritual sight of

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Litanies

The Grand Attributes of the Ouran

1

Rashid Ali Attari Madani

Reading, listening to, and understanding the linguistic eloquence, inimitability, blessings, wonders and attributes of the Quran increase one's awe for it, and encourage one to take practical action. In this age of busyness and fixation with worldly knowledge, a significant number of people do not recite the Quran passionately or attempt to understand it. This is why we must highlight the attributes and virtues of the Quran in various ways, and to encourage people to recite and comprehend it.

In the previous month's issue, we spoke about select attributes of the Quran. Its list of attributes is endless and could not be described even by voluminous works. Yet, for the sake of concluding this topic, we are presenting its final part below.

The Hub of Truth

nadhīr (a warner) by Allah.

The Quran was revealed with the truth. This means it commands justice, fairness, beautiful character, and good actions. It prohibits injustice, oppression, bad manners, and evil actions.1 The esteemed and beloved personality to whom it wa S revealed was given the titles mubashhir (giver of glad tidings) and

وَبِالْحَقِّ آنْزَنْنَهُ وَبِالْحَقِّ نَزَلَ أَوْمَآأَرْسَلْنَكَ إِلَّا مُبَشِّرًا وَّ نَذِيرًا ٢

And We have revealed the Quran with the truth. And We sent you not except as a bearer of glad tidings and a warner.²

2 The Distinguisher between truth and falsehood

A significant attribute of the Quran is that it distinguishes between truth and falsehood, misguidance and guidance, darkness and light, as well as between knowledge and ignorance. Allah mentions these attributes throughout the Quran, such as in Sūrat al-Furqān:

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلى عَبْدِهِ لِيَكُونَ لِلْعُلَمِيْنَ نَذِيرًا ٢

The Possessor of Infinite Blessings is He Who revealed the Criterion to His chosen one that he becomes a warner for all the worlds.³

Similarly, it is stated in Sūrat al-Tāriq:

إِنَّهُ لَقَوْلٌ فَصُلَّ ٢

Indeed, it is a decisive Word.⁴

3 The light that opens the eyes

The Quran draws conclusions, explains matters, corroborates the truth, and rejects falsehood in such a manner that it opens the eyes of humankind, gives spiritual vision to those distant from the light of guidance, and fills the hearts of the believers with light.

It is stated in Sūrat al-Jāthiya:

هٰذَا بَصَآبِرُ لِلنَّاسِ وَهُدًى وَ رَحْمَةٌ لِّقَوْمِ يُّوْقِنُوْنَ

*These are illuminating signs for mankind, and guidance and mercy for the people who are certain.*⁵

Caller to Paradise and salvation

One of the grand attributes of the Quran is the greatness of its invitation towards goodness and truth. It calls towards Paradise and everlasting bounties, and responding to its proclamation is to walk the eternal path. Just as the jinn said to their people after hearing the Quran:

قَالُوا نِقَوْمَنَا آنَا مَعْنَا كِتْبًا أُنْزِلَ مِنْ بَعْدِ مُوْسَى مُصَرِّقًا لِمَا بَيْنَ يَدَيْهِ بِنَ إِلَى الْحَقَّ وَإِلَى ظَرِيْقِ مُسْتَقِيْمٍ ٢

They said, "O our nation! Indeed we have heard a Book which has been revealed after Mūsā confirming the earlier Revelations, guiding to the truth and towards the straight path.⁶

It is mentioned in Sūrat al-Jinn:

قُلُ أُوْجِىَ إِنَّى آنَهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِي فَقَالُوًا إِنَّا مَعِمْنَا قُرَانًا حَجَبًا ٢

'Dear Beloved Prophet', say, "It has been revealed to me

that a group from the jinn listened attentively (to my recitation) and said, "We heard an extraordinary Quran. which guides towards morality, so we have believed in it, and we will certainly not ascribe anyone as a partner to our Lord.⁷

5 Admonisher and adviser

The foremost purpose of the Quran is guidance, and this entails the use of various means. At times, glad tidings are given. Sometimes, there are warnings. In other places, there is discussion of bounties or mention of punishments. This lofty book also contains admonishment, advice and wisdom-filled words:

هٰذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ شَ

*This is a statement for humanity and guidance, and advice for the righteous.*⁸ Allah states:

ۅؘڷقَدْ ٱنْزَلْنَآ إلَيْكُمْ أَيْتٍ مُّبَيِّنْتٍ وَّمَثَلًا مِّنَ الَّذِينَ حَلَوًا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَقِيْنَ ٢

And We certainly revealed clear verses to you and the state of those who have passed before you and advice for the pious.⁹

He also declares:

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ٢

Certainly, it is counsel for the pious.¹⁰

In this manner, this attribute is referenced many times.

6 A universal message of guidance

The Quran being a message of guidance is one attribute, and it being universal, i.e. a message of guidance for the entire universe, is another distinct attribute. It is a message of guidance for people of every nation, religion, tribe and place, and is in fact, a message of guidance for jinn as well as humans.

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلْي عَبْدِهِ إِنِي كُوْنَ لِلْعُلَمِينَ نَذِيرًا ٢

The Possessor of Infinite Blessings is He Who revealed the Criterion to His chosen one that he becomes a warner for all the worlds.¹¹

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَلَمِيْنَ ٢

This is only advice for the inhabitants of the worlds.¹²

وَمَاهُوَ إِلَّا ذِكْرٌ لِّلْعَلَمِيْنَ ٢

And yet, it is but counsel for all the worlds.¹³

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَلَمِيْنَ ٢

It is but advice for all the worlds.14

A pure scripture

7

The Quran is a pure scripture of honour and respect, which is mentioned by Allah in the following manner:

فِي صُحُفٍ شُكَرَمَةٍ ﴾ مَرْفُوْعَةٍ مُطَهَّرَةٍ ﴾

In revered scriptures. Elevated, Purified, 15

رَسُوْلٌ مِنَ اللهِ يَتُلُوا صُحُفًا شُطَهَّرَةً ٢

A Messenger from Allah who recites pure scriptures.¹⁶

8 Turning away from the Quran is complete loss

The attributes of the Quran are complete wonders. Proximity to and belief in it is a source of blessings, whilst turning away and abandoning it is complete loss.

وَلَبِينِ اتَّبَعْتَ اَهُوَآ عَهُمُ بَعْدَ الَّذِي جَآ عَكَ مِنَ الْعِلْمِ مِّ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِي وَلَا نَصِيْرِ ٢

And 'O listener' if you will comply with their wishes, even after knowledge has come to you, then for you, there will neither be a saviour nor a helper against Allah.¹⁷

وَلَبِنِاتَّبَعْتَاهُوَآءَهُمْ مِّنْ بَعْدِمَاجَآءَكَ مِنَالُعِلْمِ ۚ إِنَّكَادًا لَّمِنَ الظَّلِمِيُنَ ٢

And 'O listener' if you follow their wishes, even after knowledge has come to you, then you shall indeed be among the transgressors.¹⁸

Glad tidings and warnings

The Quran gives glad tidings and warnings at the same time; it speaks of gardens and bounties for the people of faith and God-consciousness. It bears warnings of punishment for the disobedient.

لِتُبَشِّرَبِهِ الْمُتَقِيْنَ وَتُنْذِر بِهِ قَوْمًا لُّنَّا ٢

that you may give glad tidings with it to the pious and warn contentious people through it.¹⁹

وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّانِيْنَ يَعْمَلُونَ الصَّلِحَتِ أَنَّ لَهُمُ أَجْرًا حَبِيرًا ٢

and gives glad tidings to the believers who perform righteous deeds that there is a great reward for them;²⁰

10 Verifier of the previous books

One significant attribute of the Quran which sets it apart and makes it a source of mighty proof, is the fact it confirms the previous heavenly scriptures. It also highlights the tampering of the Jews and Christians in said previous books.

ۅٙٲڹ۠ۯڵڹٙۜٳٙٳڵؽؙڰٵٮٛڝؚؾؗ۫ڹۜۑٳؗؗڂؙۊؚۣٞۛڡؙۻٙڐؚڡٞٞٳؾٞٵڹؖؽڹؘؽڹؽڣڡؚڹؘٵٮٛڝؚؾؗ۬ڹؚۊؘ ۿۿؽ۫ؠڹٞٵۼڵؽ۫؋

And We revealed to you the true Book confirming the earlier Books, and it is a guardian over the (old) scriptures.²¹

11 Fortress for the people of truth

The Quran is a veil between the people of faith and the people of disbelief. Just as what occurred when the verse "تَجَتْ يَدَنَ" was revealed, and Abu Lahab's wife came to the Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمُ stone, whilst he sat with Abū Bakr al-Ṣiddīq , دَفِيَ اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمُ She was unable to see the Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ so she asked Abū Bakr رَفِي اللَّهُ عَلَيْهِ ("Where is your leader? I heard he has condemned me."

Abū Bakr al-Ṣiddīq responded, "He does not speak with poetry."

She walked away whilst saying, "I brought this stone to strike his head with."

Abū Bakr مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم asked the Prophet رَحْنَ اللَّهُ عَلَيْهُ وَالِهِ وَسَلَّم "Did she not see you?"

He replied, "An angel was a barrier between me and her."

This verse was then revealed:

وَإِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِ نُوْنَ بِالْأَخِرَةِ حِجَابًا مَسْتُوْرًا ٢

^{*} Dear Beloved Prophet, ^{*} when you recited the Quran, We placed a concealed veil between you and those who disbelieve in the Hereafter.²²

In the way that Allah placed a barrier between the Prophet مل الله عليه وزب وتسلم and Abu Lahab's wife, the Quran is also a veil between us and the disbelievers. It is the protector of faith and a fortress of Islam. Remaining steadfast upon it, adhering to it firmly, acting upon it, adopting its doctrine and beliefs, fulfilling its commands, spreading its message, propagating its ideology, and attempting to understand it strengthens the veil between belief and disbelief, and safeguards the people of faith.

May Allah, for the sake of His unique Book, protect our faith and grant us ability to internalise that which it contains.

امِينُ بجاع خاتم النَّيبين صلَى الله عَلَيْهِ وَالم وَسَلَمَ

¹ Tafsīr Ṭabarī, al-Furqān, under verse 105

² Al-Quran, Banī Isrāīl, verse 105; translation from

Kanz al-'Irfān

- ³ Ibid, al-Furqān, verse 1
- ⁴ Al-Quran, Al-Ţāriq, verse 13; translation from Kanz al-Irfān
- ⁵ Ibid, al-Jathiya, verse 20
- ⁶ Ibid, al-Ahqāf, verse 30
- ⁷ Ibid, al-Jinn, verses 1-2
- ⁸ Al-Quran, Al 'Imrān, verse 138; translation from Kanz al-'Irfān
- 9 Ibid, al-Nūr, verse 34
- ¹⁰ Ibid, al-Hāqqa, verse 48
- ¹¹ Ibid, al-Furqān, verse 1
- ¹² Ibid, Ṣād, verse 87
- ¹³ Ibid, al-Qalam, verse 52
- ¹⁴ Ibid, al-Takwir, verse 27
- ¹⁵ Al-Quran, 'Abasa, verses 13-14; translation from Kanz al-'Irfān
- ¹⁶ Ibid, al-Bayyina, verse 2
- 17 Ibid, al-Baqarah, verse 120
- ¹⁸ Ibid, verse 145
- ¹⁹ Ibid, Maryam, verse 97
- ²⁰ Ibid, Banī Isrāil, verse 9
- ²¹ Al-Quran, al-Māida, verse 48; translation from Kanz al-Irfān
- ²² Ibid, Banī Isrāīl, verse 45

From the Pens of our Predecessors

Islam and Science Sayyid Ahmad Sa'īd Kāzimī مولية

It is our belief that Allah is the Creator of the universe. It is He whose help is sought. He causes life and death, and He is the All-Powerful. الْنَاسَةُ عَلَى عَنَى وَقَدِيتَنَا.

He is the ultimate Bestower; all bestowals in the universe originate from Him. He is the only source of every bestowal and no action of His is devoid of wisdom; فَعْلُ الْحَكِيْمِ لَا يَحْلُوْ عَنِ الْحِكْمَةِ.²

He has created certain means and ways to implement His bestowals and authority. This should not lead one to believe He is incapable without them. It is we who are incapable of receiving His bestowals without an intermediary. For example, if rain

did not fall on the Earth, there would be no greens. Although it is Allah who causes greenery to sprout forth, He made water, seeds, and preparation of the land a means for this.

Is Allah in need of these means? Not in the slightest! He is independent and is free of dependency. To fulfil a certain wisdom, He made water a means of growing grains.

Likewise, He is the one who gives death, yet He states: تَتَوَفْ هُرُانَدَلِيَّ -Those (disbelievers) whose souls are taken by the angels.³

Is Allah dependent (on angels) to extract these souls? Not at all. Rather, being the All-Wise, He implements His divine wisdom. It is not necessary that we understand this wisdom, but those with knowledge do, to some degree.

The meaning of believing in Allah is that when one does

not understand something, they leave it to Allah. This does not mean that one accepts only what they understand and totally leave that they do not. Otherwise, this will lead one fall prey to the whims of the carnal-self (*nafs*) and will fall under الأَن يَتَبَعُونَ إِلَّا الظَّنَّ We must **accept** that we understand and that we do not. The words of Allah and His Messenger مل الله عليه وَاله وسلّم will not be empty of wisdom.

If a person's senses are mistaken, they will fall into error. For example, a person with vision issues sees double. A friend tells him to bring a mirror on top of the table in the other room, but the person sees two mirrors instead. He returns empty-handed and

asks, "Which mirror should I bring?" The friend replies, "There is only one", but the person does not accept this. The friend then says he should break one mirror and bring the other. When he breaks one mirror, the other disappears, as there was only one to begin with. It was the person's senses that were wrong, causing him to fall into error.

The one who sees claims that he is correct, but the one who placed the viewed object there knows whether there is one or two. It is only Allah who knows every wisdom, and by His bestowal and permission, His chosen servants are granted knowledge in this regard.

> There is a lot of talk nowadays of science overcoming religion, but I say that science is a world of physical senses, whereas religion transcends this. For example, if a person dies and is buried, these are things

pertaining to physical senses. After his burial, however, what is happening with the deceased now? This is the focus of religion; where physical senses come to an end, religion begins at that point.

The Prophet Muhammad مَلَى اللهُ عَلَيْهِ وَالِهِ وَسَلَم stated:

ٱلْقَبْرُ رؤضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ أَوْحُفْرَةِ مِّنْ حُفَر رِالنَّار

The grave is either a garden from the gardens of Paradise or a pit from the pits of the Fire.⁴

This means that if a person died as believer, they would enter Paradise. If not, they will go to Hell, even if their grave looks outwardly at ease. Even if it is adorned, embellished, and covered in flowers, he is still in the Fire. The focus of science different to that of Islam. The example of this is like a man travelling East and another West. Due to the direction being different, there is no overlap. Similarly, Islam rises and elevates whilst science falls and descends. Neither is there any overlap nor can science rival Islam.

Additionally, if our circumstances take a turn for the worse, our senses also begin to fail. If we give something sweet to a healthy individual, he will taste its sweetness, but if we give the same item to a person suffering from biliary reflux, he will perceive it as bitter as his senses are mistaken. There is nothing wrong with the sweet thing here. Similarly, if there is an issue with one's intellect, they will arrive at a false conclusion.

There being a discrepancy in a person's beliefs is evidence of shortcomings in his intellect. For example, my voice not reaching you is a proof of there being a fault with the speaker, as if there were no issue with this, there would be no problem in the sound spreading. If you desire the truth, accept the words which sprung forth from the blessed tongue of the Prophet اعمل الله عليه واله وتسلم By Allah, he sees and hears that which we cannot, just as he revealed:

إِنَّىٰ آرى مَالَا تَرَوْنَ وَٱسْمَعُ مَالَا تَسْمَعُوْنَ

Indeed, I see that you do not see and hear that you do not hear.

O those who follow their own intellects! Do you think that you have gone far? I say with firm belief that we have instead taken a step towards death and destruction. May Allah save us from such "progress" which has taken us to the brink of ruin. Islam gives us life, so if we turn ourselves towards the Prophet مله واله وتله وتله وتله وتله وتله ويله وتله will be successful. Otherwise, we will incur immense lose.

وَمَا الله مُوالرامُولُ فَحُدُونُ وَمَا نَصْ كُمْ عَنْهُ فَانْتَهُوْا

Whatever the Messenger grants you, take it, and whatever he forbids, refrain from it, $^{\rm 5}$

Whatever we receive is given to us by Allah through the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

أطِيْعُوا اللهَ وَأَطِيْعُوا التَّسُوْلَ

Obey Allah and obey His Messenger.6

What do we know about pleasing Allah and ways in which we can do this? He tells us to please His beloved مل الله عليه واله وسلم, after which He will be pleased with you. So, you may carry out as much worship as you wish, but if the beloved is not happy, then Allah will also be displeased. In fact, Allah told us to go to His beloved and declared we need him. Just as the seeds in the Earth require water to grow, we require ears to hear, eyes to see, and a brain to think. Similarly, Allah has made His beloved a brain to think. Similarly, for us to attain His mercy.

وَمَا آرْسَلُنْكَ إِلَّا رَحْمَةً لِّلْعُلَمِيْنَ ٢

And We sent you not but as mercy for all the worlds.⁷

Allah is Independently Merciful. He declared for His beloved to take what He bestows, and for us to take what His beloved grants. This is what أَلْتُعُيْدُ عَلَى وَأَنَّاقَالِ وَاللَّهُ يَعْظَى وَأَنَّاقَالِ وَاللَّهُ عَلَى وَأَنَّاقَالِ وَاللَّهُ عَلَى وَأَنَّاقَالِ وَاللَّهُ عَلَى وَالْعُلَى وَالَّا عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَاللَّهُ عَلَى وَالْعُلَى وَاللَّهُ عَلَى وَالْعُلَى وَاللَّهُ عَلَى وَالْعُلَى وَالْعُلَى وَاللَّهُ عَلَى وَاللَّهُ وَاللَّهُ وَاللَّالَةُ وَالْعَلَى وَاللَّالَةُ وَالْعُلَ

 $R\bar{a}him$ is a verbal noun, and the Prophet من الله عليه والو وسلم is $r\bar{a}him$ for the entire universe. This is a sword of Islam's truthfulness and the inimitability (*i'jāz*) of Allah's Speech, the One who has ordered all nations to accept Islam.

Those who insult the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم are flawed in their view regarding him. When they are wrong in their views regarding Allah's Messenger مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم how can they then harbour correct beliefs regarding Allah?

- ⁶ Ibid, al-Nisā, verse 59
- ⁷ Ibid, al-Anbiyā, verse 107

¹ Indeed, Allah has power over everything. translation from Kanz al-Irfān

² No action of the Wise is devoid of wisdom.

³ Al-Quran, Al-Naḥl, verse 28; translation from Kanz al-'Irfān

⁴ Sharh al-Şudūr, p. 67

⁵ Al-Quran, al-Ḥashr, verse 7; translation from Kanz al-Irfān

Practical Matters

Qurbānī (uḍḥiyya) is an important obligation. Muslims spend their wealth to fulfil said obligation as per their financial circumstances, seeking to follow the Sunna of Prophet Ibrāhīm عليه المثلار. Rather than to appease people, one should perform this act with the intention of pleasing Allah, keeping sincerity and piety in mind. Mawlana Muhammad Imran Attari -Chairman of Dawat-e-Islami's Central Executive Committee, discussed this topic in one of his speeches. The following is a summary of the points presented therein.

A HADITH EXPLAINS:

A person does no action from the actions of Yawm al-Naḥr more beloved to Allah, than spilling blood. On the Day of Judgement, it (the sacrificial animal) will appear with its horns, hair, and hooves. Indeed, the blood shall be accepted by Allah before it even falls upon the Earth, so perform this wholeheartedly.¹

Shaykh 'Abd al-Haqq al-Dīhlawī رَمْتَ اللَّهِ عَلَيْهِ states, "Qurbānī will be placed in the pan of righteous deeds for the one who performs it, causing s a i d pan to become weighty."²

Mullā 'Alī al-Qārī تقنف الله عليه mentions, "It will then become a conveyance for him by which he will cross the Ṣirāṭ with ease. Each of its limbs will become a ransom (from the Hellfire) for every limb of its owner."³

Qurbānī should be performed with a happy heart and for the sake of Allah. This is evidenced by the supplication of qurbānī, which is two verses of the Quran:

إِنِّى وَجَهْتُ وَجْعِى لِلَّذِي فَطَرَ السَّلُوٰتِ وَالْأَدْضَ حَنِيْفًا وَّمَا آَنَا مِنَ الْمُشْرِكِيْنَ شُ I have turned my face, refraining from all falsehood, to the One Who created the heavens and the earth, and I am not of the polytheists."⁴

اِنَّ صَلَاقٍ وَنُسُبِي وَعَمْيَاى وَمَتَاقٍ بِلهِ رَبِّ الْعَلَمِينَ شَّ لَا شَرِيْكَ لَهُ أَوَ بِذْلِكَ أُمِرْتُ وَآنَا آوَلُ الْمُسْلِمِينَ ٢

"Indeed, my prayer, and my sacrifices, and my living, and my dying are all for Allah alone; Lord of all the worlds. He has no partner; and thus I have been commanded, and I am the very first Muslim."⁵

These verses mention the same point (performing worship for the sake of Allah). If we perform qurbānī bearing in mind this concept, our enjoyment will be doubled.

It is very important to have sincerity when purchasing an expensive animal for qurbānī, as this is an act of worshipping Allah. Whenever ostentation enters an act of worship, it ruins the latter.

🙀 Qurbānī is an act of worship and Satan wants to

nullify this through ostentation. He tries to turn the action done by a person with good intentions into a cause of sin. Perform qurbānī from pure wealth and keep sincerity foremost.

You might purchase the most expensive and most beautiful animal from the marketplace, but reflect on your intention and ask yourself: "Did I buy this expensive animal to please Allah or gather acclaim from people?"

If someone always purchases an expensive animal every year, but due to inflation, cannot afford it this year, he should still buy any inexpensive animal to fulfil the *wājib* of qurbānī. If a person now starts thinking, "What will people say?" he should reflect over his intention.

If somebody purchases an expensive animal and people rush to see it, we should not doubt his intention and think he purchased this to show off. (If we pass such judgements on his intention, it will fall in the sphere of harbouring bad opinions, which is a major sin.)

We should praise somebody upon seeing his beautiful animal by saying, "مَا شَاتُوْالُهُ What a splendid animal you have bought. May Allah accept your sacrifice."

It is bad for somebody to pass the judgement of ostentation upon another who spent more in the path of Allah by purchasing an animal beyond his means. Perhaps, due to the blessings of his spending beyond his capability in the way of Allah, a palace is built for him in Paradise, and it becomes a means of his rank being raised.

The ages of sacrificial animals are 5 years for a camel, 2 years for a cow, and 1 year for a goat (including: nanny goats, rams, and ewes). It is not permissible to sacrifice an animal younger than these. Older animals are permissible; in fact, they are superior. The six-month old calf of a sheep that appears as one-year old at a distance is also permissible for sacrifice.⁶

The sacrifice of a six-month old sheep is not unrestrictedly permissible. It must be of such stature and stoutness that it appears one-year old at a distance. If a six-month old sheep or even one which is only one day shy of a whole year does not appear as one year of age, its sacrifice will not be valid.

When purchasing a sacrificial animal, take a person with you who is experienced in determining the ages

of animals and possesses expertise in identifying their defects, etc. It has been witnessed many times that the Amir of Ahl al-Sunna takes a lot of information from meat sellers in relation to animals.

There are varying rules regarding the consumption of various animal body parts, ranging from lawfulness, minor dislike (makrūh tanzīhī), prohibitive dislike (makrūh taḥrīmī) and unlawfulness. Yet, we lack knowledge of which part falls under which ruling.

If a person places his hand on the slaughter knife alongside the butcher to share in the slaughtering of the animal, calling takbīr will be wājib on both. If even one of them leaves it out deliberately or thinks the takbīr of the other suffices and there is no need for him to say the same; the animal will not be lawful in both cases.

Some drag the sacrificial animal to make it face qibla after bringing it to the ground. This causes much pain to it. We have been given many rulings relating to the sacrificial animal; we should bear them in mind.

After sacrificing the animal, supplicate to Allah and say, "The way in which I have sacrificed this animal upon Your command today; if the time comes, allow me to sacrifice my life for the sake of Your religion."

Read the Amir of Ahl al-Sunna's book, *Piebald Horse Rider*. This will prove advantageous in learning about virtues and rulings pertaining to qurbānī.

¹ Jāmi⁶ al-Tirmidhī: hadith 1498

² Ash'at al-Lam'āt, vol. 1, p. 654

³ Mirqāt al-Mafātīḥ, vol. 3, p. 574 under hadith 1470; Mirāt, vol. 2, p. 375

⁴ Al-Quran, al-An [']ām, verse 79; translation from Kanz al-'Irfān

⁵ Ibid, verses 162-163

⁶ Durr al-Mukhtār, vol. 9, p. 533

Questions and Answers from the Madani Muzakarah

Salah not accepted for 40 days for mentioning a haram animal

Q: Is salah not accepted for 40 days after mentioning a haram animal's name?

A: Dogs and cats are also haram to consume. Yet, there is one specific animal r e g a r d i n g which a misconception is widespread amongst

widespread amongst people. Perhaps it is for this reason that the questioner has not specified its name. The name of this animal appears in the Quran, i.e., عنير (swine). One is neither sinful for saying

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the word swine/pig nor is his ablution invalidated.¹

2 Answerability of a teacher when students cannot remember lessons

Q: Will a teacher be held answerable if students cannot remember their lessons? Please mention a litany for such students to help them keep their studies memorised.

A: If a teacher expends all his efforts but students still cannot remember their lessons, the former is not at fault. Some are quick learners and others not so much. Some have strong memories and others do not. A teacher should continue to strive to the best of his ability and avoid being lazy or negligent.

To strengthen memory in a child or adult, يَاعَنِيْهُمْ should be recited 7 times. Alongside this, recite with سُوَرَدُّ ٱلْمُ تَشْرَى 21 times. One should then blow onto water and give this to whoever suffers from weak memory. المُسَاتَرَ Their memory will become strong.²

3 Precautions with children

Q: Some children hide in cupboards and other tight spaces whilst playing. What do you make of this?

A: Children should not hide in wardrobes, empty boxes, fridges, or empty tanks. They can sometimes become entrapped, losing oxygen in the

> process and endangering their lives. They should not even peer inside a water tank, in fact. If they

happen to fall in, they could drown in no time. There is similar risk when they look out of a window from a balcony, due to the danger of falling.³

4 Passing under the shadow of the Quran when embarking on a journey

Q: How is it for a person to pass under the shadow of the Quran when leaving on a journey?

A: It is permissible.4

5 Qurbani of one who has not performed 'aqiqa

Q: If a person has not performed 'aqīqa, can he perform qurbānī? Also, when is qurbānī wājib, and can 'aqīqa be performed within a qurbānī animal?

A: Whoever has not performed 'aqīqa can still do Qurbānī. As for qurbānī, it becomes wājib with its conditions. If it is wājib upon somebody and he does not perform it, he will be sinful. Yet, not performing 'aqīqa does not make one sinful, as it is a recommended (*mustaḥabb*) act.

An 'aqīqa portion may be included in a large qurbānī animal which itself consists of seven shares. Both will be considered performed in this scenario. For further information, read the following booklets from Maktabat al-Madinah: *Piebald Horse Rider* and *Questions and Answers regarding 'Aqīqa.* الثقار You will benefit greatly.⁵

6 The water drunk by a crow

Q: What is the ruling of water from which a crow has drunk?

A: Water and food from which birds of prey, including crows, eagles, and shikras have partaken from, is disliked (*makrūh*) to consume. An affluent person should not make use of such food and water. Yet, if a poor person makes use of it, there is no dislike.⁶

7 Performing qurbani despite being in debt

Q: If a person is in debt, may he perform qurbānī?

A: Qurbānī will be valid if performed in such a scenario, even if one does not possess the required niṣāb amount after spending money on this. Such a person will not be sinful. Yet, people will speak of him negatively and he will be defamed in his locality. They will say, "Look, he owes money but

instead did qurbānī/ 'umrah/ḥajj." One should first strive to fulfil his debt.^{7.}

8 Inscribing the name of Allah and salāt upon the Prophet on a vehicle

Q: Can one write the name of Allah and ṣalāt upon the Prophet on a vehicle? Will this be deemed disrespectful?

A: It can be written. There is no disrespect in this. What is considered disrespectful must be considered in the context of common practice. For example, the Quran is kept on the ground floor of a building whilst people walk on the floor above, and this is not deemed disrespectful. Similarly, sacred words are present in buses, whilst people sit on the roof; this is not bad manners either.⁸

9 A young child's slaughtering of an animal

Q: Can a young child slaughter a qurbānī goat?

A: Whether qurbānī or any other halal animal; if a child understands the slaughtering process, he may slaughter the animal in the name of Allah.⁹

O Slaughter of a goat born on Eid al-Aḍḥā

Q: Can a goat born on the first day of Eid al-Adhā be slaughtered on the same day of the following year?

A: A goat born at 12pm on the first day of Eid al-Adhā will be one year of age at 12pm the following Eid al-Adhā. This means it can be slaughtered (anytime) from after 12pm until before maghrib on the third day of slaughter. The slaughtering of a qurbānī animal on the day of its birth in the way of Allah; this is extremely praiseworthy, and animals sacrificed in the way of Allah are blessed.¹⁰

² Ibid, 2nd Muharram 1442 AH; Bīmār 'Ābid, p. 42

- ⁴ Ibid, 2nd Muharram 1442 AH
- ⁵ Madanī Muzākara, 20th Dhu al-Qa[•] da 1441 AH
- ⁶ Ibid, 2nd Şafar 1442 AH; Fatāwā Alamgir, vol. 1, p. 24
- ⁷ Madanī Muzākara, 6th Dhu al-Qa[•] da 1441 AH
- ⁸ Ibid, 13th Dhu al-Qa 'da 1441 AH
- ⁹ Madanī Muzākara, 2nd Dhu al-Ḥijja 1441 AH; Durr al-Mukhtār, vol. 9, p. 496
- ¹⁰ Ibid, 6th Dhu al-Hijja 1441 AH

¹ Madanī Muzākara, 30th Ṣafar 1442 AH

³ Ibid, 9th Safar 1442 AH

Laws of Irade

Mufti Abu Muhammad Ali Asghar Attari Madani

1 Specifying time in Mudārabah

Q: What do scholars of Islam say regarding the following: I wish to work under the sharia conditions of mudarabah, taking 400,000 from an investor for three years. Can time be specified in mudārabah?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In this scenario, mutually agreeing a time of three years when taking 400,000 from an investor by way of mudarabah and working according to its sharia-stipulated conditions; this is permissible according to sharia itself. When its time period expires, this agreement will cease.

As mentioned in al-Hidāya, Tabyīn al-Hagāi'g and Durar al-Hukkām Sharh Majallat al-Ahkām:

واللفظ للاول: "أن وقت للمضاربة وقتابعينه، يبطل العقد بهضيه؛ لأنه توكيل فيتوقت بها وقته، والتوقيت مفيد ،فإنه تقييد بالزمان فصار كالتقييد بالنوع والمكان

If the owner of the wealth has specified a certain time for mudarabah, the agreement will come to an end with the passing of that time. This is because it is an act of agency agency, and comes to an end upon its appointed time. This specification of a period is beneficial, as it is a specification of duration. It will be correct, in the way

specification of wealth and place is valid.1

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَم صِلَّ اللَّه عليه واله وسلَّم

2 Purchased items cannot be returned or exchanged

Q: What do scholars of Islam say regarding the following: Some shops display the following statement: "Purchased goods will not be returned or exchanged." Does a customer have the option of returning items purchased from such shops if they turn out to be faulty or spoiled?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهََابِ ٱللَّهُمَّ مِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Sharia has given the seller a choice of not accepting the return of a sold item, if returned without reason. Displaying a sign that says,

"Purchased goods will not be returned or exchanged," is correct from one perspective. The original purpose of business is the transfer of ownership. After a sale, the sold item is in the ownership of the customer and the money given in exchange for it becomes the seller's property, thus completing the transaction. It cannot be annulled upon the mere whim of one party.

If there is genuine defect in the sold item which the seller did not make the buyer aware of, sharia gives the latter the option of returning the item due to this. This is known as khiyār al-'ayb.

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In this scenario, hanging up such a sign will not suffice. The seller must take back the item upon the demand of the consumer. If the seller has absolved himself of every defect from a particular item beforehand, it is not binding upon him to take back the item if it turns out to have a fault. Apart from this, there are other scenarios in Islamic teachings when the seller must take back sold items.

In Bahār-i-Sharīʿat:

If there is a defect in the item, it is necessary upon the seller to make this apparent; concealing it is forbidden and a major sin.

If an item is sold under the premise it is free from defect, it may be returned upon a defect becoming apparent. This is khiyār al-'ayb. It is not a condition of this that one says he will return the item if a defect appears. Whether he says so or not, in every case, the buyer has the right of returning the item upon becoming aware of a defect.²

It is also mentioned in the same work, "It is a condition for khiyār al-'ayb that the seller does not absolve himself of defects. If he said, 'I am not responsible for any defect in the product,' khiyār al-'ayb is not established."³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ آعْلَم صلَّى اللَّه عليه وأله وسلَّم

3 Paying another's debt and demanding it from him

Q: What do scholars of Islam say regarding the following: My younger brother owed approximately 150,000, which was quite problematic for him as he did not have the money to repay this. I paid the amount on his behalf. At that time, we all resided together, and I did not intend to take the money back. Yet, now I am in need of money. Can I demand that money from my younger brother?

ٱلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ ٱللَّهُمَّ هِذَا يَةَ الْحَقِّ وَالصَّوَابِ

A: If you gave this money from your own volition without your brother asking you to do so, it was a voluntary donation and act of kindness from your part. You cannot demand the return of this money from your younger brother now. If the money was given upon the request of your younger brother, for example your brother said, "Repay this debt on my behalf," or you said, "I am giving this money on your behalf to repay your debt," and your brother had accepted that, the money is a debt on your younger brother, and you can demand it from him.

In Al-Uqūd al-Durriyya:

المتبرع لايرجع على غيره كمالوقضي دين غيره بغيرأمر

A donor will not return to others, like when someone pays off another's debt without that person telling him to do so.⁴

In Minhat al-Khālig:

من قضى دين غيرة بأمرة لم يكن متبرعاً فله الرجوع على الآمر، وإن لم يشترط الرجوع في الصحيح

Whoever paid another's debt with their permission is not a donor. So, he has the right to return to the person who asked him for this, even if he did not place the condition of returning. This is according to the most correct opinion.⁵

Imam Ahmad Razā Khan رَحْمَةُ اللَّهِ عَلَيَهِ writes in response to a question:

Whether Sayyid Muhammad Ahsan paid the debt specifically from his own money or took a loan from someone and paid; one brother's debt was paid by another. It was an act of kindness and there is hope of reward for this good conduct. Yet, there is no right of exchange, as one cannot do an act of kindness and then forcefully demand a return for it. For this reason, it is explicitly stated that whoever pays the debt of another without that person ordering him to do so, will not get it back from them.⁶

وَاللَّهُ آعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَم صلَّى اللَّه عليه وأله وسلَّم

- ⁵ Minhat al-Khāliq ma 'a Baḥr al-Rāiq, vol. 2, p. 424
- ⁶ Fatāwā Riḍawiyya, vol. 18, p. 274

¹ Al-Hidāya, vol. 3, p. 265

² Bahār-i-Sharī 'at, vol. 2, p. 673

³ Ibid, 674

⁴ Al-'Uqud al-Duriyyah Fi Tanqih al-Hamidiyyah, vol. 1, p. 288

BEAUTIFUL MIRACLE OF THE FINAL PROPHET 35

Lantern of Light

There are numerous and amazing stories of the Prophet's supplications being accepted in grand fashion. Amongst these is the miraculous supplication he made for Ṭufayl b. 'Amr al-Dawsī نون الله عنه الله عنه and the guidance of the latter's tribe after accepting Islam.

Țufayl b. 'Amr al-Dawsī, the leader of the Daws tribe, explains the fascinating incident that led to his acceptance of Islam as follows:

When I came to Mecca, the disbelievers of the Quraysh said regarding the Prophet تقلي وقايه وتسلم "He has brought distance between us. His words are like magic in their effect, separating between brothers, husband, and wife. Be careful, lest you and your tribe fall into this same problem as us. Neither speak to him nor listen to his words."

I then inserted cotton in my ears to stop myself hearing the Prophet ملى الله عليه واليه وسلم. When I reached the Ka^cba, he was offering salah facing it. I stood near him, when Allah caused me to hear some of his words. They were beautiful to me. I thought to myself, "I am an intelligent person. I can distinguish well between good and bad. What should prevent me from listening to him?"

I mentioned to him I had inserted cotton in my ears and explained other matters in this regard. The Prophet مَلْ اللَّهُ عَلَيْهِ وَايِهِ وَسَلَّم invited me to Islam and recited the Quran to me. I had never heard such beautiful words before. I became Muslim, mentioned I was the leader of a tribe, and said I would invite them to Islam. I asked the Prophet مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم to supplicate for me and grant me a sign to aid me. He supplicated: "O Allah! Establish for him a sign!"

When I reached the mountain of

Kadā, a light sprung forth from the midst of my forehead, like a lantern. I supplicated, "O Allah, move it elsewhere other than my forehead!" The light then appeared at the tip of my whip, like a hanging lantern. When I reached my tribespeople, I informed my father and wife of my acceptance of Islam, and they too became Muslim. Yet, the people of Daws refused.

I went to the Prophet and صلى الله عَلَيْهِ وَالهِ وَسَلَّم requested he supagainst plicate them. He said, ٱللَّهُمَ اهْد دَوْسا "O Allah! Guide the Daws!" He then instructed me, "Return to your people and invite them to Islam gently." I went back and did so. Eventually, I took 70 or 80 families that had embraced

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Islam to Medina, and then to the Prophet at the Battle of Khaybar. صلى الله عَلَيْه وَأَله وَسَلَّم صلى الله عَلَيْهِ وَأَلِهِ وَسَلَّم Allah صَلَّى الله عَلَيْهِ وَأَلِهِ وَسَلَّم included these new Muslims with the mujāhidīn when dividing spoils of war.1 The appearance of light on the forehead and at the tip of Tufayl b. 'Amr al-Dawsi's whip, was a result of the Prophet's supplication, as was the Daws tribe becoming Muslim. These are also his miracles. We learn several things from this incident:

- We should save ourselves from criticising and blaming the chosen servants of Allah, as this has always been the way of the evildoers.
- Sometimes, he who appears to be a well-wisher is other than that in reality. We should be alert and develop the ability to recognise an enemy in the guise of a well-wisher. The disbelievers of the Quraysh behaved well with Țufayl b. ^cAmr al-Dawsī, but due to his intelligence, he saved himself from them and entered the safety of Islam.
- Rather than believing in baseless matters, one

should continue to strive to reach the truth.

- Those who do not suffice with hearsay but instead apply their intellect; it is they who are successful. They save themselves from the trickery of others, especially when someone is incited against another.
- Good people think about the well-being of others alongside themselves.
- Gentleness is a very important matter in guiding people to the right path. When the person being guided is in a position of authority; rather than an authoritarian approach, wisdom should be applied.
- Even if one faces failure at the start of any task, with continual effort one eventually attains success.
- We should strive to reform ourselves and the people of the entire world.

¹ Dalāil al-Nubuwwa, vol. 5, p. 360: Al-Istī ʿāb, vol. 3, pp. 312-314; Khaṣāiṣ al-Kubrā, vol. 1, p. 225

The Hare and the Tortoise

Haydar Ali Madani

After annual exams, today was the first day back at school after holidays and exam results being announced. Children were excited to be going back. Receiving new books, changing classrooms, and everything else was adding to their excitement. Yet, this did not last long. As soon as they saw the school gate, they found it was still locked.

Before the children began to think it was still holidays and they could return home, an announcement was made on the school's speaker system; "All children should assemble in the playground next to the school. Today, the school gate will open only five minutes before the Du^cā' Assembly."

Puzzled by this, the children made their way to the playground. They saw other children there, some playing games and others talking. There were five minutes left until 8am when the following announcement was made, "The school gate is about to open. All children should form four lines and come to the assembly hall." There were some P.E. teachers in the playground who helped the children make these lines. After arriving at the school gate, the children were surprised to see their

heir teachers standing there, holding plates full of flower petals.

> As soon as the children began to

enter through the school gate, the teachers showered them with petals. The children moved forward joyfully, and some of them even loudly thanked their teachers. A red carpet had been laid down from the gate to the assembly hall, and the walls were decorated with colourful signs. One of them read: "Students are the future of a nation." Other signs had similar messages. Seeing this, the students felt highly valued and appreciated.

Once they gathered in the assembly hall in their class lines, the principal began speaking on a microphone. "اَلسَتَلامُ عَلَيْكُمُ وَرَحْبَةُ الله", he said, "Students, I and the other teachers welcome you. Congratulations, as you have reached this stage of your educational journey successfully. As your new school year begins, we wish to give you some advice."

The principal handed the microphone to Mr. Bilal, who said:

On the Day of Judgement, Allah will have a person brought before Him and remind them of the bounties He bestowed. He will then ask, "What did you do with these bounties?" The person will reply, "I sought knowledge and taught it to others. I recited the Quran for Your sake." Allah will declare, "You are a liar. You gained knowledge simply to be called a scholar. You recited the Quran just to be called a qārī. You have been called these." An order will be given for the person to be admitted to Hell, and he will be dragged there on his face.

Dear children! First, we must seek knowledge, so we can be obedient to Allah and His Prophet مَلْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم ourselves, we become successful people who can benefit our parents, other Muslims, and our country.

Finishing his speech, Mr. Bilal passed the microphone to Mr. Umayr.

Mr. Umayr asked, "Children, do you know what a stirrup is?"

Most replied in the negative, so Mr. Umayr explained, "Just as a motorbike has pedals for a person to rest their feet on, a horse also has a place where the rider can place their feet; this is called a stirrup."

He continued:

I will now tell you about something our Prophet's cousin used to do. He had great respect for his teacher, to the extent that when his teacher sat on his horse, he would walk alongside him and hold the stirrup. With respect comes good fortune. With bad manners comes misfortune. Remember that alongside learning, we must also have good manners. This is not only restricted to teachers, as we must be respectful to even the place we learn in, which is our school. We must respect our fellow classmates, books, and everything connected with our learning. النَشَاتِ If we are respectful, we will benefit from our knowledge in both worlds.

After speaking, Mr. Umayr passed the microphone to Mr. Muhsin:

You have heard the story of the tortoise and the hare. Do you know who they are? The hare is those children who excel in their studies but miss school days and waste time in playing useless games. The tortoise is those who might not be as good in their studies, but do not waste their time in useless activities, come to school regularly, and go over their school work every day. There comes a time when these students, despite being weaker in their studies, surpass the others.

So, all of you should make intention at the start of this new educational year, that instead of wasting your time by taking unnecessary holidays and doing useless activities, you will focus on your studies. الن شاالله Not only will this make your teachers happy but your parents too, and you know that when our parents are pleased with us, Allah is too.

Ok, when their turn comes, all children should stay in their lines and go to their classrooms!

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Good deeds that bring one closer to Allah's Messenger

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Allah, our merciful Lord, has created many deeds by means of which we can gain proximity to Him and His Messenger مَلْى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم. A hadith explains how sending salāt upon the Prophet مَلْى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم bring us close to the Prophet مَلْى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم

world and the next -يَّنْ شَاءَاللُه وَ Even Allah يَانْ شَاءَاللُه وَ and His angels send salāt upon him. يَنَ اللَّهَ وَمَلْعِ كَتَهُ يُعَمَّلُونَ عَلَى التَّبِيَ نَيَا يَتُهَا الَّذِينَ أَمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيْمًا فَ Allah and His Angels send blessings upon the Prophet. O you who believe! Send blessings upon him and much salutations.¹

Proximity to the beloved on the Day of Judgement

^cAbdullāh b. Mas^cūd زمن الله عنه inarrates that the Prophet زمن الله عنه said, "The closest person to me on the Day of Judgement shall be he who sent the most şalāt upon me in the world."²

Commenting on this hadith, Shaykh 'Abd al-Rauf al-Munāwī زَحْمَةُ اللَّهِ عَلَيْهِ writes:

On the Day of Judgement, those closest to the Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ and deserving of his intercession will be those who sent the most şalāt upon him in the world. Sending abundant şalāt upon the Prophet مَلَيْهِ وَسَلَّمُ is a sign of one's true love for and connection with him. A person's closeness to or distance from the Prophet مَلْيَهِ وَالِهِ وَسَلَّمُ مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ

Scholars of hadith and their rank

Imam Ibn Hibbān (تفتة الله عليه explains: "This indicates how hadith scholars will be closest to the Prophet صلى الله قليه واله وسلم on the Day of Judgement, as nobody in this Umma sends more salāt upon him than them."⁴

Sending şalāt upon the Prophet 45 50 times

The Prophet مل الله عليه وَاله وَسَلَم declared, "Whoever sends şalāt upon me fifty times in a day; I shall shake hands with him on the Day of Judgement."⁵

This hadith bears great glad tidings for those who send much salāt upon the Prophet مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَم as they will attain proximity to the Prophet مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَم on the Day of Judgement, and this is undoubtedly an immense blessing.

We mistakenly consider it a source of pride to shake hands with and be close to people of worldly status, and do not tire of boasting about this. Instead, if we attain the true honour of sending huge amounts of salāt upon the Prophet ملى اللـــة قليَّتِ وَأَلِهِ وَسَـام today, we can be close to him tomorrow.

Love leads to closeness

The Messenger of Allah مَلَى اللَّهُ عَلَيْهِ وَالِبَهِ وَسَمَّاً stated, "A person shall be with the one he loves (on the Day of Judgement)."⁶

If a person has true love for the Prophet مَلْى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم and proves this love as sincere, he will be in the Prophet's company on the Day of Judgement.

Good character

A deed that draws one closer to the Prophet مَلَ اللَّهُ عَلَيْهِ وَالِهِ وَسَلْم is having good character. In fact, displaying good conduct towards everybody one meets is a trait of the Prophets مَنْيُهُ وَالسُلُوْهُ وَالسُلُوْهُ Following is a hadith in this regard, which we should attempt to implement into our lives. The Prophet مَنْ اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّم said, "Indeed, the one of you most beloved to me and who shall be extremely close to me on the Day of Judgement, is he who possesses good character. The one of you most disliked by and distant from me is the foul charactered."⁷

Commentary

As a person of good character generally carries out plenty of good deeds, he commits fewer sins. Good character here refers to Muhammadan conduct; being firm against disbelievers, extremely gentle towards believers, being trustworthy, fulfilling promises, and one's interactions being upright. These are actions of good character.⁸

Here are two more hadith on the virtues of possessing good character and displaying amiable conduct towards others:

A believer's nobility is his good character: The final Prophet مل الله عليه واله وسلم said, "The honour of a believer is his religion. His nobility is his good character. His chivalry is his intellect."⁹

2 Good character is best:

Usama b. Sharīk رَضِيَ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَتَسَلَّمُ and asked, 'From everything a person is granted, what is best?' The Prophet مَلْى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ replied, 'Good character.'''10

O Allah! Allow us to do good deeds which bring us closer to the Prophet إَمَلَ اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَمُ We ask You to bless us with the ability to send abundant salāt upon the Prophet مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّمُ and allow us the honour of treating people kindly.

اح يُن بجاو خاتم النَّي بن صلَ الله عَلَيه والم وسلَم

- ¹ Al-Quran, Al-Ahzāb, verse 56; translation from Kanz al-Irfān
- ² Jāmi^c al-Tirmidhī: Hadith 484
- ³ Taysīr, vol. 1, p. 316
- ⁴ Al-Ihsān bi-tartīb Sahīh Ibn Hibbān, vol. 2, p. 133, under Hadith 908
- ⁵ Al-Qurba: Hadith 90
- ⁶ Şahīh al-Bukhārī: Hadith 6168
- ⁷ Muşannaf Ibn Abī Shayba: Hadith 7
- ⁸ Mir'āt al-Manājīh, vol. 6, p. 436
- ⁹ Al-Ihsan bi-tartīb Saḥīh Ibn Hibbān: Hadith 483
- ¹⁰ Sunan Ibn Mājah: Hadith 3436

The Importance of Islam (Part 1) Mawlana Ibrar Akhtar al-Qadiri

As humans, at a basic level, are creatures. Like other creatures, they require essentials of life, such as food, air, water, and sleep to survive. Animals also have feelings found in humans, i.e. they also feel sadness and happiness, show fear before enemies, and express affection to friends. They take various steps to ensure their safety, and to understand social relationships whilst maintaining them. This means they live in families or groups, and aid one another as best they can.

The Wisdom of Sharia Rulings

What differentiates humans from other creatures and makes them the noblest of creation, is their intellect, speech, good character traits, and innate skills. If a person does not possess these qualities, there is no difference between him and

other

creatures. To remain worthy of being the most noble

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creation, humans need a way of life that maintains their human nature and prevents them from becoming animal-like.

From this perspective, there are two types of people in this world today: those who believe humans came into existence themselves through evolution, and those who believe humans were neither created through their own choice nor are they a result of evolution but were created by a Being who then granted them intellect, understanding, and other abilities. This Being also created everything else in the universe. Just as this Being arranged the universe in uniform fashion, He has not left humans to their

own devices and allowed them to do whatever they pleased. Rather, He has given them a structured way of life, which is known as Islam.

The literal meaning of $d\bar{n}n$ is path, belief, practical way, obedience, and reward. As for madhab, this also means path, i.e. a path which is trodden. Although dīn and madhab are separate words, they have the same meaning. It can be said there are two basic types of madhabs in the world today.

One is *samāwī*, i.e. that which was revealed by Allah, such as Islam. The other type is that which is a result of human thinking. Most people in the world today are adherents of some type of madhab. If we contemplate, we come to realise that dīn and madhab are a fundamental human need due to many reasons, and their importance and benefit cannot be denied.

Reasons for Islam being an essential part of human life

A natural dispositional need

Religion (Islam) is something that humans naturally need, and the greatest proof for this is the

fact humans always accepted there is a higher being of unimaginable power who provides them with their needs. Until today, for the people of the entire world to agree upon something false is a notion beyond comprehension. Yet, it is separate matter that some of them arrived at the truth and others were mistaken.

Another aspect of religion is an innate human need linked to one's life after death, as unlike other essentials of life, this does not end with a person's death. Its importance increases instead, as this is the time where a person faces certain consequences based on their attachment to religion, or lack thereof.

This is clear evidence that religion is not only a fundamental human need in this world, but something essential for the Hereafter too.

At this juncture, the question might arise that if religion is truly something essential for a person's life in this world and the next, then is the significance of this important and basic need mentioned in the Quran and hadith? The answer to this is, absolutely! Just as our religion has taught us the ways and principles of living life, it has also mentioned its own significance.

Just as Allah declares in Sūrat al-Rūm:

فِطُرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَهَ تَبْدِيْلَ لِخَلْقِ اللهِ لَمْ لِللهِ الدِّيْنُ

[°] This is[°] the natural disposition of Allah upon which He created mankind. Do not change the creation of Allah. This is the upright religion.¹

Regarding this verse, it is mentioned in Sirāț al-Jinān:

The meaning of natural disposition (*fițra*) here is the religion of Islam, which means Allah fashioned the creation to be upon faith, just as is stated in a hadith of *Şaḥīḥ al-Bukhārī* and *Ṣaḥiḥ Muslim*: "Every child is created upon natural disposition."²

This means that they are created upon

the promise that Allah took when He said Every child born into the world is born on this assertion, even if they go on to worship something besides Allah later in life.

According to some Quranic commentators, fiţra refers to nature, which means Allah created humans with the natural ability of accepting *tawhīd* and Islam. At an instinctive level, a person can neither turn away from this religion nor reject it. This religion is in complete agreement with sound intellect and fully in accordance with correct understanding, and he who becomes misguided, is misled by the deception of the devils among humans and jinn.³

Abū Hurayra رَضِ اللَّهُ عَنهُ مَنهُ مَنهُ مَنهُ مَنهُ مَنهُ مَنهُ مَنهُ عَلَيْهُ وَالِهِ وَتَلَمُ arrates that the Prophet مَال اللَّهُ عَلَيْهِ وَالِهِ وَتَلَم disposition; his parents then convert him into a Jew, Christian, or Magian.⁴

Unfortunately, most of those who have no interest in religion are not aware of its significance, as is mentioned by Allah in the verse cited above:

وَلٰحِنَّ أَحْثَرَ النَّاسِ لَا يَعْلَمُوْنَ اللَّ

The central reason why such people are distant from religion is in their allurement to the world, they wish to fulfil the desires of their carnal self (*nafs*), and will not accept any restrictions to this end. But religion is another name for restrictions, in which the lawful and unlawful, and every other matter is clear.

- ² Şaḥīḥ al-Bukhārī: hadith 1358
- ³ Tafsīr Khāzin, al-Rūm, under verse 30, vol. 3, p. 463
 ⁴ Şaḥīḥ Muslim: hadith 22 (2658)

¹ Al-Quran, al-Rūm, verse 30; translation from Kanz al-Irfān

Economic System of Islam (Part 2)

Mawlana Farman Ali Attari

The noble Companions رمن الله عنه, and earning a livelihood

بمَلَى اللَّهُ عَلَيْهِ وَالَبِ وَسَلَّمَ لَعَلَيْهِ وَالَبِ وَالَبِ وَسَلَّمَ Following in the footsteps of the Prophet مَنْ اللَّهُ عَلَيْهُ وَالَبِ وَالَبِ وَالَمُ تَعَلَيْهُ وَالَبِ وَالَبِ وَالَمُ يَعْنَى لَكُمْ اللَّهُ عَلَيْهُ مِنْ اللَّهُ عَلَيْهُ وَالَبِ وَالَمُ لَعْنَا لَهُ عَلَيْهُ وَالَبِ وَالَمُ لَعْنَا لَهُ مَنْ اللَّهُ عَلَيْهُ مَنْ who took guidance from him and remained in his company gave preference to earning and exerting their own efforts to provide for their families and dependants. They took up various occupations to this end.

Prior to his appointment, the 1st Caliph of Islam, Abū Bakr al-Ṣiddīq زَفِيَ اللَّهُ عَنَهُ used to trade in cloth.¹

The 2nd Caliph of Islam, ^cUmar b. al-Khaṭṭāb ترمِن اللهُ قسلة قسلة would engage in sharecropping, in which he would stipulate that if the other party brought seeds, they would get half of the crops, and if he provided the seeds, they would have a certain percentage of the produce.²

The 4th Caliph of Islam, 'Alī b. Abī Ṭālib ترمِن الله فسلة فسلة would earn a living offering his services for a fixed number of hours.³

Abd al-Raḥmān b. 'Awf and Ṭalḥa b. 'Ubaydullāh رَضَ اللهُ عَنْهُمَا were in the cloth trade.⁴

Abū ʿAbdullāh al-Zubayr b. al-ʿAwwām رَضِ اللهُ عَــنَهُ was a meat merchant.⁵

Abbās b. Abd al-Muṭṭalib رَضِيَ اللَّهُ عَسَلُهُ traded in cloth and perfume.⁶

Salmān al-Fārisī تون الله عنه was the governor of Ctesiphon (Iraq) and would receive a wage from the treasury, yet preferred earning with his own hands and would make baskets from date palm leaves. He himself states, "I prefer eating from the earnings of my hands."⁷

Causes of ruin of the economic system according to Islam

The dire state of our economy today is not something hidden. Everybody is in a state of restlessness and concern due to this, and they are seen complaining about lack of employment and an absence of blessings. If we ponder, we will realise the fundamental reason for this is our distance from Islamic teachings regarding earning a living. Today, people oppose Islamic principles in trade by engaging in lying, deception, dishonesty, the usage of inferior materials, usurious transactions, and countless other unlawful means, leading our economy rapidly towards destruction.

Let us read about some of the wrongs found in earning and business, as well as their harms:

Interest-based transactions

One Islamic principle of business is to avoid dealing in usury. The latter is a cursed thing that ruins trade and consumes our economy like a termite. Whilst income might appear to increase in interest-based business, over time, it not only ruins our personal financial endeavours, but even national economy at large.

Warning us of this, the Prophet مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّمُ stated, "Although usury (visibly) increases, it ultimately leads to loss."⁸

Shaykh 'Abd al-Rauf al-Munāwī زَعْمَةُ اللَّهِ عَلَيْهِ) explains this ḥadīth: "Engaging in usury brings about a rapid increase in money but opens the doors of destruction and ruin for a person, causing his wealth to decrease until nothing remains."⁹

Unfortunately, the prevalence of interest is increasing, and people are convinced into engaging in interest-based transactions via the use of false excuses and justifications. When an unemployed person mentions his financial hardships to others, they advise him to take out an interest-based loan, and sometimes, he himself has this mindset. Remember, Allah's Messenger مَلْ اللَّهُ عَلَيْهِ وَأَلَّهِ وَسَلَّمُ cursed those who conduct interest-based transactions, those who write them down, and those who bear witness to them.¹⁰

Deception

Another Islamic principle of business is to stay away from deceiving others. In this regard, Islam teaches us that we must not conceal any defects in an item when selling it. Instead, we must inform the buyer of any faults. Additionally, adding inferior materials to something pure, gaining the trust of the buyer by taking false oaths regarding your defective goods, and being dishonest when weighing and measuring things, are all forms of deception.

Remember, deception not only betrays the trust of the buyer, but also makes you lose your value in his eyes and even harms your business. A hadīth mentions: "The Day of Judgement will not be established until a trader will reach two corners (of the world) but will not gain any profit."¹¹

Shaykh Muhammad b. 'Abd al-Rasūl al-Barzanjī comments, "This (lack of profit in trade) indicates the fact that (near the Day of Judgement) deception and lying will be common among businesspeople. This will lead to a lack of blessings in trade."¹²

It is stated in another hadith: "Cursed is he who

causes harm to a believer or deceives and swindles him." 13

Not paying zakat

One reason for economic ruin is not giving zakat from one's wealth after the passing of a lunar year. Zakat is a pillar of Islam and one of the most important acts of worship relating to wealth. It is a beautiful system, by means of which the poor and less fortunate receive financial aid. If all financially able people paid their zakat correctly, there would be no poverty left in our society and our economy would become strong.

But unfortunately, due to miserliness, the well-off demographic amasses its wealth and does not even pay what is obligated of it in zakat, leaving their riches static. It does not reach those who are rightful to it, preventing them from purchasing essential supplies. When money ceases to flow, poverty and destitution spread. This also impacts our livelihood and economic system, causing its collapse.

The Prophet مَلَى اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمُ warned us regarding this: "The nation which does not give zakat; Allah shall afflict them with drought."¹⁴

He also stated, "The wealth lost in dryness and wetness is due to not paying zakat."¹⁵

Hoarding

Another cause of economic ruin is hoarding, which is to amass large amounts of a thing in wait of its price increasing. In the terminology of Islamic law, it refers to stockpiling basic foodstuffs of humans and animals with the intention of selling when it becomes expensive, provided it causes harm to people by not selling it and one purchased it from a city or surrounding areas.¹⁶

Note that due to the greed of businesspeople, food and drink items become scarce in the marketplace and their prices rise steeply. This becomes a source of great concern for people, and it also damages economy.

Condemning the hoarding of this nation, the Prophet ملى الله عليه واله وسلم said, "He who withholds grains for forty days with the intention of increasing its price has become distant from Allah, and Allah has nothing to do with him."¹⁷

Writes, رَحْمَةُ اللَّهِ عَلَيْهِ Writes,

"The mentioning of forty days is not to set a limit as such, and that hoarding for less than forty days is permissible. The meaning is that he who does this regularly will be given this punishment."¹⁸

"Whoever prevents Muslims from their sustenance (grain); may Allah cause him to die in leprosy and poverty."¹⁹

Usage of the word "sustenance" highlights how hoarding is unconditionally prohibited. It is even worse when done to Muslims, as harming Muslims is worser than causing harm to others.²⁰

Those involved in business should avoid this condemned action, as this results in the displeasure of Allah and His Messenger مَلْ اللَّهُ عَلَيْهِ وَاللَّهِ وَسَلَّمُ entails evil intentions towards Muslims, and results in a lack of blessings in one's wealth and economic destruction.

Bribery

One reason for the dire state of our economy and official offices is the prevalence of bribery, due to which our national reserves are dwindling, and our economy is collapsing. For example, if a person wishes to open a small shop in the market or near it; to find a good location, he must first pay off officials and landowners. He must pay the landowners' rent, as well as set aside a specific weekly or monthly amount for others.

Additionally, if an unqualified person wishes to find a job, he can receive any position he wishes through the forging of signatures and bribery, whilst the qualified individual is left unemployed. If one wishes to engage in other unlawful activity or is caught committing a crime, he can save his honour or get what he needs done by paying money.

In short, the use of bribery has become commonplace for getting any difficult task done. If a person does not engage in this, he often faces many difficulties and issues. Remember, if a person who owns even a small shop must pay up in the name of bribery, and not doing so would result in his shop being closed and him becoming unemployed, how will our economy thrive?

Now, what of a person without proper qualifications, who takes a position of authority by

paying a bribe but is unable to do what is required of him? For example, he becomes a teacher but does not possess any teaching skills, cannot do what is required from him, cannot manage matters properly, and only continues to incur financial loss for his employers; what benefit will he bring them?

Likewise, when a criminal is freed after paying some money, it only leads to an increase in crime in our country and the spread of unemployment. Financial corruption in our state institutions has harmed our economy.

The Prophet مَلْ اللَّهُ عَلَيْهِ وَأَلِّهِ وَسَلَّمَ cursed those who give and take bribes, and declared both to be people of Hell.²¹

Besides these, there are many other matters damaging our economy, or leading to a lack of blessings in sustenance and resulting in us depending financially on others. We must earn a lawful income whilst always adhering to the Islamic principles of earning, trading and employment.

To be continued in next month's edition...

- ¹ Hadīqa Nadiyya, vol. 1, p. 222
- ² Sahīh Bukhārī: Hadīth 2327
- ³ Hadīqa Nadiyya, vol. 1, p. 222
- ⁴ Al-Ma'ārif, p. 575
- ⁵ Sīrat Halbiyya, vol. 1, p. 396
- ⁶ Tarīkh Ibn 'Asākir, vol. 8, p. 313
- ⁷ Hilyat al-Awliyā, vol. 1, p. 258
- ⁸ Al-Mustadrak: Hadīth 2309
- 9 Fayd al-Qadīr: Hadīth 4505
- ¹⁰ Saḥīḥ Muslim: Hadīth 4093
- ¹¹ Al-Muʻjam al-Kabīr: Hadīth 9490
- ¹² Al-Ishāʿat li Ishrāṭ al-Sāʿa, p. 112
- 13 Jāmi 'al-Tirmidhī: Hadīth 1948
- ¹⁴ Al-Mu'jam al-Awsat: Hadīth 4577
- ¹⁵ Al-Targhīb wa al-Tarhīb: Hadīth 16
- ¹⁶ Mahnama Faizān-i-Madīna, Dhū al-Qa 'da 1439 AH, p. 33: Aḥkām-i-Tijārat
- 17 Mishkāt al-Maṣābīḥ: Hadīth 2896
- ¹⁸ Mirat al-Manajīh, vol. 4, p. 290
- ¹⁹ Sunan Ibn Mājah: Hadīth 2155
- ²⁰ Mirat al-Manājīh, vol. 4, p. 290
- ²¹ Sunan Abī Dāwūd: Hadīth 3580: Al-Mu'jam al-Awsaţ: Hadīth 2026

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The final Prophet of Allah, our master Muhammad said: صَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم

مَنْ دَلْعَلَى خَيْرِفَلَهُ مِثْلُ أَجْرِفَاعِلِهِ

He who guides towards good shall have the same reward as he who performs the good action.¹

Our way of life is very easy to act upon. It is known that one who does something good will be rewarded, but the one who informs and teaches him about it will also receive similar reward.

Dear children! You should tell your brothers, sisters, friends and others you know about good actions, so that you can earn lots of rewards. For example:

- If you know how to recite the Quran with correct pronunciation, teach it to others.
- 📌 If you know how to perform wudu, salah, or any other religious act, and you see a child doing it wrong, tell them about it.
- 2-Encourage your brothers, sisters and friends to read salah.

There are many other examples like this.

Dear children! In accordance with the hadith mentioned at the beginning, continue guiding others towards good deeds and carry on earning reward.

May Allah grant us the ability to act upon hadith!

امِينُ بِجاع خاتَم النَّبِين صلَ الله عَلَيْهِ وَالهِ وَسَلَم

¹ Sahīh Muslim: hadith 4899

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Women and Islam -

Winning your Family's Hearts

Good character does not cost anything. Yet, it can win over anybody. The Prophet ملى الله عَلَيْهِ وَالِهِ وَسَامَ stated, "The best among you is he who is best towards his family, and I am the best of you towards my own family."¹

One trait of righteous and successful people is that they win over the hearts of those associated with them. Now, what are the qualities a person can adopt which make him dear to everybody, such that he is remembered even after leaving this world? These qualities result in a pleasant environment wherever one goes, bring ease in the journey of life, cause one to be considered a good example, makes one somebody who is emulated by others, renders one an ideal personality, and leads to one becoming profoundly respected in this world and the Hereafter.

If you wish to win over the hearts of your family, always listen to them regarding permissible matters. Contrastingly, it is impermissible to obey anybody regarding matters of impermissibility. A hadīth explains:

لاطاعة لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِق

There is no obedience to creation where there is disobedience to the Creator.²

Firstly, try to win over the hearts of your parents by speaking quietly in their presence and keeping your gaze lowered. Do not show any boredom before them and look at their faces with love.

The Prophet ملى الله عليه وَاله وَسَلَم mentioned, "When a child looks at their parents with mercy, Allah records for them the reward of an accepted hajj for every gaze."

The Companions تَفِتَى اللهُ عَنْهُم asked, "Even if he looks at them a hundred times in a day?"

He مَلْى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَم replied:

نَعَمْ، اللهُ ٱكْبَرُ وَٱطْيَب

Yes! Allah is the Greatest and the Most Pure!³

Similarly, making one's children happy is Sunna. The Prophet مَلَى اللَّهُ عَلَيْهِ وَالِهِ وَسَلَّمُ stated:

25

إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا دُارُ الْفَرْجِ، لَا يَنْ خُلُهَا إِلَّا مَنْ فَنَّ الشِبْيَان

There is certainly a place in Paradise known as *Dār al-Farḥ* (The Abode of Happiness), and only he who keeps children happy will enter it.⁴

Speak to children about playful and amusing matters. Try to teach them through play. Treat sons and daughters equally.

With good intentions, be just, forgiving, humble, and gentle. Display good conduct and greet others with salam. Try to avoid argumentation in matters connected to peace of the household. Always trying to have your way only troubles others; listen to what they have to say and look at its benefits. Making a big issue out of small things only ruins one's honour.

Instead of always criticising, one should show appreciation of any good that is done. This will create a place for you in the hearts of others. Angry facial expressions will only drive people away from you, not bring them closer. Another major reason for a lack of concord within families is an absence of forbearance. If you do not possess any tolerance, even if there are two of you living in a home, you will always be at each other's throats. Your forbearance and level of tolerance plays a major role in developing your ties. Sometimes, a tolerant person thinks, "Why should I be the only one to tolerate things?" Yet, through your forbearance, the other person will also become tolerant in the future.

Another quality is to conceal others' faults. Families keep their personal matters within the home, whilst outsiders describe family matters outside the home. We all have flaws and good qualities. We consider everyone else to be wrong, but we should not do this. It is not a matter of others being wrong always; they are simply different. It is neither necessary that everybody is either wrong or right. Simply consider people to be different. It is will prove to be helpful in living with others.

Avoid reproaching each other over minor issues. Irrespective of whether a husband and wife are living separately or in a joint family system, some have a habit of rebuking others for no reason and constantly causing trouble. Be open-minded and mindful of one another's rights. One beautiful aspect of our religion is that it has clearly mentioned the rights of every person.

The rights of the father are mentioned separately, and so too are the rights of the mother, brother, sister, husband, wife, son, daughter, and even the rights of the maternal aunt, i.e. the mother's sister. All of these are mentioned separately, and it is necessary for us to read about them, as they are the boundaries within which we must stay. Fulfil these rights. If you are mistaken, then do not hesitate in admitting your mistake; this will only increase your honour.

Make your life easy and try improving your relationships. If you act upon this advice, you will avoid many problems الف تقاليل. Give people their due right. You will not attain anything from envy except rage.

Save yourself from things which bring no benefit in this world or the next. It is from the beauty of a person's Islam that they leave that which does not concern them. If you keep this in mind, your life will become an example for others. Do not leave even the smallest door open to allow anything of no use to enter.

Speak to people in a manner befitting their mindset. Do things whilst understanding the dispositions and temperaments of others. Respond to ill manners with goodness and make it a habit to pardon others. Just as holes and cracks are not left when constructing a home, which would allow people to peek inside, people of knowledge and intellect do not leave any scope in their conduct that can cause others to fall into doubts regarding their character.

To beautify your character, watch the Madani Muzakara every week and attend Sunna-inspired gatherings. اِنْ شَـمَالِيَّالِيُهِ Jou will witness immense blessings through this.

- ² Mishkāt al-Maṣābīḥ, ḥadīth 3696
- ³ Shu 'ab al-Īmān, hadīth 7856
- ⁴ Kanz al-'Ummāl, hadīth 6009

¹ Sunan Ibn Mājah, hadīth 1967

Yusuf b. 'Abdullah كفيهة Oways Yamin Attari Madani

One of those to whom Allah granted the honour of being the Prophet's Companion right from their childhood, was Yūsuf b. ^CAbdullāh رَضِيَ اللهُ عَنْهُمَا .

He was the son of ^CAbdullāh b. Salām and a descendant of Prophet Yūsuf b. Ya^Cqūb عَلَيْهِمَا السَّلَام.

How his name was kept

He صَلَّى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم named me Yūsuf, sat me in his blessed مَنَّى اللَّهُ عَنْهُ الله lap, and cast his hand over my head."

Narrations

Three hadīth are reported from him.

A hadith conveyed from him

He مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم narrates, "I saw the Prophet رَضِيَ اللَّهُ عَنْهُ and place a date upon it. He said, 'This (date) is the condiment for this (barley bread).' He مَلَى اللَّهُ عَلَيْهِ وَأَلِهِ وَسَلَّم then consumed it."

Mufti Aḥmad Yār Khan Na^Cīmī رَحْمَةُ اللَّهِ عَلَيَّهُ writes, "Referring to the date as a condiment is metaphorical, i.e., the bread can be eaten with it, and it is like a condiment."

Passing

He رَضِيَ اللَّهُ عَنْهُ passed away in 100 AH, during the caliphate of ^CUmar b. ^CAbd al-^CAzīz رَضِيَ اللَّهُ عَنْهُ.

May Allah have mercy upon him and grant us forgiveness without accountability for his sake.

امِينْ بِجَالِا حَاتَم النَّبِين منْ اللهُ عَلَيْهِ وَالم وَسَلَم

の方法がおちろの方法が行

¹Al-Istīʿāb fī Maʿrifat al-Aṣḥāb, vol. 4, p. 152

²Al-Adab al-Mufrad, p. 113, number 372

³Mirāt al-Manājīh, vol. 6, p. 40

⁴Sunan Abī Dāwūd: Hadīth 3830; Mishkāt al-Maṣābīh: Hadīth 4223

⁵Mirắt al-Manājīḥ, vol. 6, p. 40

⁶ Tarīkh Khalīfa b. Khayāt, p. 208; Mirāt al-Manājīḥ, vol. 6, p. 40

OUR PIOUS PREDECESSORS

Dhū al-Qa^cda is the eleventh month of the Islamic calendar. From amongst those saints and Islamic scholars who passed away in this month or whose *'urs* commemorations take place in it, 119 have been mentioned briefly in Monthly Magazine Faizan-e-Madinah Dhū al-Qa^cda issues 1438 AH - 1445 AH. Take note of a further 12 herein.

زجمَهُمُ اللهُ Saints

Sayyid Abū Ja^cfar Amīr Māh Behraichī نفتهٔ الله عنه was a scion of the Ahl al-Bayt. He was the murīd and successor of Sayyid ^cAlā ^al-Dīn Jaipūrī al-Suhrawardī. He was a leading scholar of his age, an author, and the famous saint of Bahraich, U.P., India. He passed in 772 AH. His resting place in Bahraich is famously well known. His ^curs is on the 29th of Dhū al-Qa^cda.¹

2 Savvid Hamīd Bukhārī al-Bījāpūrī was a revered sayyid and رَحْمَةُ اللَّهِ عَلَيْه distinguished personality, harbouring spiritual successorship in the Suhrawardiyya order. He passed away on the 15th of Dhū al-Qa^cda 1018 AH. His resting place is in

Bijapur, Karnataka, India. Sayyid Ashraf al-Bukhārī, a research scholar and saint, was the custodian of this.²

Muhammad 'Abdullāh Paglīnwī رَمْتُهُ اللَّهِ قَالَهُ عَالَهُ اللَّهُ وَالْعَامَةُ عَالَهُ اللَّهُ وَالْعَامَةُ مَا اللَّهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ مَا اللَّهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ اللَّهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ اللَّهُ عَالَهُ عَالَهُ عَالَهُ اللَّهُ عَالَهُ عَالًا عَالَهُ عَالَهُ عَاللَهُ عَالَهُ عَالَ عَالَهُ عَاله

He was a murīd of Sayyid Ghulām Ḥayder 'Alī Shāh (Jalalpur Sharif, Tehsil Pind Dadan Khan, District Jhelum). He was a murshid, scholar, and poet in both Punjabi and Persian. He passed away on the 28th of Dhū al-Qa'da 1345 A.H. He was laid to rest at his birthplace. Famously, a lion would come to visit his shrine.³

رجمهم الله Islamic scholars

4

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Abdullāh b. Muḥammad Musnadī مَنْفَنَةُ اللَّهِ عَلَيْهِ born in 112 AH in Uzbekistan and passed away on the 23rd or 24th of Dhū al-Qa^cda 229 AH. He studied under

Imam Sufyān b. ^cUyayna and others. Due to his passion for the musnad branch of ḥadīth sciences, he was called Musnadī. Imam Muhammad b. Ismā^c īl al-Bukhārī is his most famous student.⁴

5 Shaykh al-Islam, 'Abd al-Awwal b. 'Īsā al-Sijzī al-Harawī زفته الله عنه was born in 458 AH. He was an imam and hadīth expert, with a plethora of students. He was an accomplished Sufi and possessor of beautiful character. Pious and humble, his nights were spent in sincere worship and he practically acted upon his knowledge. He passed away on the 6th of Dhū al-Qa^cda in Baghdad, 553 AH. His funeral salah was offered by the Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlānī الله عنه. ⁵.

Abū 'Umar Qāsim b. Ja'far al-Hāshimī al-'Abbāsī al-Başrī منت الله عنيه was born in Rajab 322 AH and passed away on the 29th of Dhū al-Qa'da 414 AH. He was an imam, jurist, and trustworthy narrator of hadith. He was the musnid of Iraq and judge of Basra.⁶

Abū Muḥammad ʿAbdullāh b. Muḥammad al-Ṭāī al-Andalūsī al-Qurṭubī مَعْمَةُ اللَّهِ عَالَى was born in Ramadan 603 AH. He passed away on the 11th of Dhū al-Qaʿda 702 AH. He was a scholar, literary authority, ḥadīth expert, and musnid. His veraciously transmitted ḥadīth, acted upon his knowledge, and was a Mālikī jurist.⁷

The exegete of the Quran, Ya^cqūb b. Hasan al-Ṣarfī al-Kashmīrī متفالله علك was born in 908 AH in Kashmir. He was intelligent, a memoriser of the Quran, and was learned in both rational and transmitted sciences. He was a student of Imam Ibn Hajar al-Haytamī and others, a murshid in the Kubrawiyya spiritual order, author, and Sufi poet. He was known for his generosity and widespread public acclaim. He passed away on the 12th of Dhū al-Qa^cda 1003 AH.⁸

Shaykh al-Islam wa al-Muslimīn, Shams al-Dīn Muḥammad Muḥibbī al-Miṣrī al-Ḥanafī رَحْمَةُ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ عَلَيْهُ عَلَيْهُ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْنَى مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ مَا يَعْمَ اللَّهُ عَلَيْهُ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَى مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ الْعَامَ مَا يَعْمَ الْعَامِ مَا يَعْمَ مَا يَعْمَا مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَعْمَا الْعَامِ مَا يَعْمَا مَا يَعْمَا الْعَامِ مَا يَعْمَ مَا يَعْمَا الْعَامَةُ مَا يَعْمَعُنُهُ مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَ مَا يَعْمَا مَا يَعْمَ مَا يَعْمَا يَعْمَا مَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا يَعْمَا مَا مَا يَعْمَ مَا يَعْمَ مَا مَا يَعْمَا مَا يَعْمَ مَا يَعْمَا مَا يَعْمَا مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا مَا يَعْمَ مَاعْمَا مَا يَعْمَ مَا يَعْمَ مَا يَعْمَ مَا يَع

Hassān al-Hind, Sayyid Ghulām ^cAlī Āzād Chishtī al-Bilgrāmī زَحْمَةُ اللهِ عَلَيْهِ was a scholar, historian, hadīth expert, poet, and Sufi linked with the Chishtiyya spiritual order. He was born on the 25th of Şafar 1116 AH in Bilgram, Duwai Province, UP, India. His famous published literary works include: *Sibhat al-Marjān fī Āthār Hindustān, Ma'āthir al-Kirām, Shamāmat al-'Anbar* and *Rawḍat al-Awliyā'*. He passed away on 21st Dhū al-Qa'dah 1200 AH in Khuld Abad, Aurang Abad province, Maharashtra, India. His resting place is there.¹⁰

Aḥmad al-Dīn Chakwālwī ترضفة الله علله (was born into a scholarly family in Bolah, Chakwāl province, in 1268 AH. His tutelage began under the supervision of this father, Ghulām Ḥusayn Chakwālwī ترضئة الله علله تاله (In Mecca, he attained license to teach Islamic sciences from Sayyid Aḥmad Zaynī Daḥlān al-Makkī. He was a murīd and successor of Shams al-ʿĀrifīn al-Siyālwī. He was a sage, strong in his Quranic memorisation, and an erudite scholar. He taught for some time in Karachi and then in Chakwāl. He passed away on the 28th of Dhū al-Qaʿda 1347 AH.¹²

⁵ Siyar A'lām al-Nubalā, vol. 15, pp. 96-100: Al-Muntazim fi Tārikh al-Mulūk wa al-Umam, vol. 18, p. 127

12 Tadhkira 'Ulamā-i-Ahl-i-Sunnat Zila Chakwal, pp. 16-18

¹ Mīr Sayyid Amīr Māh Behraichī, pp. 7-8-16-20

² Tadhkirat al-Anṣāb, p. 245

³ Ma 'ārif Razā, Salnāma 2008, pp. 203-208; Fatāwā Ridawiyya, vol. 10, p. 297; Sabt Shaykh Muhammad 'Atīq, p. 3

⁴Siyar A 'lām al-Nubalā,' vol. 9, p. 291

⁶ Tarīkh Baghdād, vol. 12, p. 446; Siyar A ⁶ lām al-Nubalā vol. 13, p. 137

⁷ Al-Wäfi bi al-Wafayāt, vol. 17, p. 316; Al-Durar al-Kāmina, vol. 2, p. 303

⁸Tadhkira 'Ulamā-i-Hind, p. 551: Muntakhab al-Tawārīkh translated, p. 465; Nuzhat al-Khawāţir, vol. 5, p. 473; Fuqahā-i-Hind, vol. 4, p.496

⁹ Khulāșat al-Athar, vol. 4, p. 301

¹⁰ Rawdat al-Awliyā translated, pp. 6-10

¹¹ Tadhkira 'Ulamā-'i-Hind, pp. 331-376-377

Litanies

Ta^cwidh for protection against jaundice

If Sūrat al-Bayyina is written and placed around the neck as a ta^cwīdh; this will remove jaundice إن شآالله.

Spiritual cure for eye pain

The righteous have mentioned that reciting Sūrat al-Fātiḥa 41 times between the Sunna and obligatory units of Fajr salah, then blowing upon the unwell person, results in relief and quickly resolves any eye pain. If one recites this and then places their saliva upon their eyelids, it is very beneficial.²

Understanding of religious and worldly matters

- Whoever recites this abundantly will be granted understanding of religion and the world by Allah - يساغلينه مُ دين شاءالله

The figure of authority or officer will become compassionate

OUNT

- Whoever recites this 7 times, blows upon himself, and then goes to a figure of authority, will find the أيابك الملت المالة المعالية المالة المعالية المالة الم

¹ Bīmār 'Abid, p. 29 ² Madanī Panj Sūrah, p. 19 ³ Ibid, p. 249 ⁴ Ibid, p. 253

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