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**Translation Department**  
(Dawat-e-Islami)

**By the spiritual sight of**

Shaykh al-Tareeqah Ameer Ahl al-Sunnah

Founder of Dawat-e-Islami Hazrat Allamah Mawlana

**MUHAMMAD ILYAS**

Attar Qadiri Razavi داتك بركهههم العاربه

**HOD**

Mahroz Ali Attari Madani

**HOD Translation Department**

Muhammad Kashif Attari

**Editor**

Wasim Abbas Attari


**Editor (In term of Shari'ah)**

Mawlana Mehmood Ahmed Khawar Madani


**Designed by**

Syed Amir Hamza Shah & Syed Jawad Shah

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

 Email: translation@dawateislami.net

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

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# The Quranic Definition Of Success

Mawlana Abu Nur Rashid Ali Attari Madani

Every intelligent and conscientious person in the world wants to be successful. Yet, the measures and standards of what success is; can vary from person to person. Running a prosperous business, finding a well-paying job, having a home in an affluent neighbourhood; these are examples of what some consider success. For others, success means much more than this.

As Muslims, we must learn and understand the standard of success as per what the noble Quran and the beloved Prophet صلى الله عليه وآله وسلم ordained it to be. The noble Quran declares attaining *falāḥ* (فلاح), *fawz* (فَوْز), *najāt* (نجات), *ajr* (اجر), and *thawāb* (ثواب) to be success. Other terms were also mentioned.

A host of verses describe the Quranic definition of success,

which further clarifies and emphasises the subject matter. Let us now delve into what the noble Quran says success is.

## Allah Almighty being pleased with you

Success is Allah Almighty being pleased with you and for you to be happy with what He apportioned of His bounties and blessings. Allah Almighty will grant shall such individuals heavenly gardens beneath which rivers flow, which shall be their eternal abode.<sup>1</sup>

## Avoiding punishment

Success is when a person is blessed with Allah's mercy and goes on to avoid being punished on the Day of Judgement.<sup>2</sup>

## Truly successful

Success is for those whom Allah Almighty has promised gardens of Paradise and with whom He shall be grandly pleased.<sup>3</sup>

## Those who have goodness written in their regard

Success is for those whose good deeds are accepted and for whom goodness is written. Gardens are prepared for them beneath which rivers flow, wherein they shall abide forever.<sup>4</sup>

## Where success is truly found

Success is for one to reach Paradise. The noble Quran explains it to be the locus of success, containing

gardens, grapes, servants, heavenly maidens, and overflowing cups of pure, uncontaminated wine. This celestial environment has no commotion, unsightly noise, or indecent speech. This is a special reward from Allah Almighty.<sup>5</sup>

Those who remain within the boundaries Allah Almighty established and obey Him and His Messenger; they will be taken to gardens beneath which rivers flow. They will live therein forever, and this is the great success.<sup>6</sup>

#### Salvation from punishment and grief

Success is to avoid punishment and sadness, and reach the station of salvation otherwise known as Paradise.<sup>7</sup>

#### Identifying the successful

Success is for those who were specifically distinguished as successful, such as the Muhājir and Anṣārī Companions, and the Ṭabīʿīn who followed in their footsteps. They were given glad tidings of Allah Almighty being pleased with them. Everlasting gardens of Paradise have been readied for their enjoyment.<sup>8</sup>

#### Your life for Paradise

Those of the world think success is perhaps remaining alive or living long. This is not the case. Successful are those from whom Allah Almighty has purchased their lives and wealth in exchange for Paradise. They fight and are slain in the way of Allah Almighty.<sup>9</sup>

#### Worldly success

Whoever was given the treasure of *taqwā* and faith were also issued glad tidings of

success, in this life and the Hereafter.<sup>10</sup>

#### Good deeds are a sign of success

Success is to have the ability to perform good deeds. Obeying Allah Almighty and His beloved Messenger is what leads to real success.<sup>11</sup>

#### Safety from the consequences of sins

Whoever Allah Almighty saves from the severe consequences of sins on the Day of Judgement has received His mercy, which is a towering success itself.<sup>12</sup>

#### Safety from Hell

Success is for those who are saved by Allah Almighty and not punished in Hellfire.<sup>13</sup>

#### Entering Allah's mercy

Success is when one is entered into Allah's mercy.<sup>14</sup>

#### Sins being forgiven

Success is for those whose sins are forgiven by Allah Almighty and who are made to enter Paradise.<sup>15</sup>

#### The Quranic perspective

Success from a Quranic perspective also entails the Day of Judgement, when believers will have light in front of them and to their right. It is they who are successful. They will also receive glad tidings of living in Paradise forever.<sup>16</sup>

#### Faith and good deeds being accepted

Success is to have faith. It also connotes having your good deeds accepted and being admitted into Paradise. This form of it is matchless.<sup>17</sup>

#### Striving in the way of Allah Almighty

Success is when one's striving, effort, and sacrifices in the way of Allah Almighty are accepted. Such people are bestowed high ranks by Him.<sup>18</sup>



Success is accepted actions and being placed amongst the successful by Allah Almighty.<sup>19</sup>

### The people of Paradise are successful

The people of Paradise and residents of Hell are not equal in any capacity. Only the former are successful.<sup>20</sup>

Contemplating the verses we have just read, we see the words used to describe success by the noble Quran do not only refer to being successful in this world. It entails a success which does not lead to loss, harm, punishment, or penalty; a success which leads to salvation from punishment and entry to Paradise.

Success is not based on how much wealth, safety, health, and family one had in the world. It is founded on pleasing Allah Almighty and His blessed Messenger, and one attaining access to Paradise.

Millions of Allah's slaves have come and gone, who spent their lives in illnesses, debts, worries, or poverty. Yet, they have been issued glad tidings of success by Allah Almighty Himself.

When humankind began thinking money, fame, and status to be measures of success, they faced terrible outcomes. Humans have forgotten the purpose of their creation: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴿٥١﴾  
“And I did not create jinn and mankind but to worship Me.”<sup>21</sup> They destroyed and altered things like Islamic law or good character, as these acted as barriers to fleeting worldly “success.”

People began justifying the breaching of religious restrictions. Never-before-seen parameters of morality and humanity were invented. Freedom and equality were changed to make usury, obscenity, occupation of countries, bloodshed, and the destruction of generations acceptable. Those who convey the teachings of the noble Quran and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and those who encourage others to offer salah are accused of hindering progressiveness and success. These are all signs of misunderstanding the true meaning of success.

Keep in mind the noble Quran does not teach us to become utterly detached from the world and leave

everything for disbelievers. In fact, it teaches us to supplicate for goodness in both worlds:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾  
“O our Lord! Grant us goodness in this world and grant us goodness in the Hereafter, and save us from the punishment of Hell.”<sup>22</sup>

Similarly, it commands us to earn halal sustenance according to our needs:

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

and do not forget your share from the world.<sup>23</sup>

In summary, the world with all its adornment and wealth is a necessity of life. Yet, it is not the purpose of life nor a sign of success. Life's purpose is attaining guidance, whilst salvation is a sign of success, as the noble Quran states:

فَمَنْ رُحِمَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

So, whomsoever was saved from the Fire and admitted to Paradise, indeed he succeeded.<sup>24</sup>

<sup>1</sup> Al-Quran, Al-Mā'idah, verse 119

<sup>2</sup> Ibid, Al-An'ām, verses 15-16

<sup>3</sup> Ibid, Al-Tawbah, verse 72

<sup>4</sup> Ibid, verses 88-89

<sup>5</sup> Al-Quran, Al-Naba', verses 31-36

<sup>6</sup> Ibid, Al-Nisā', verse 13

<sup>7</sup> Ibid, Al-Zumar, verse 61

<sup>8</sup> Ibid, Al-Tawbah, verse 100

<sup>9</sup> Ibid, verse 111

<sup>10</sup> Al-Quran, Yūnus, verses 63-64

<sup>11</sup> Ibid, Al-Aḥzāb, verse 71

<sup>12</sup> Ibid, Al-Mu'min, verse 9

<sup>13</sup> Part 25, Al-Dukhān, verse 56-57

<sup>14</sup> Part 25, Al-Jāthiyah, verse 30

<sup>15</sup> Part 26, Al-Fath, verse 5, part 28, Al-Saff, verse 12, part 28, Al-Taghābun, verse 9

<sup>16</sup> Part 27, Al-Ḥadīd, verse 12

<sup>17</sup> Part 30, Al-Burūj, verse 11

<sup>18</sup> Part 10, Al-Tawbah, verse 20

<sup>19</sup> Part 18, Al-Mu'minūn, verse 111

<sup>20</sup> Part 28, Al-Ḥashr, verse 20

<sup>21</sup> Al-Quran, Al-Dhāriyāt, verse 56; translation from Kanz al-'Irfān

<sup>22</sup> Al-Quran, Al-Baqarah, verse 201

<sup>23</sup> Al-Quran, Al-Qaṣaṣ, verse 77

<sup>24</sup> Al-Quran, Al-'Imrān, verse 185

# Dar al-Ifta

## Ahl al-Sunnah

Mufti Muhammad Qasim Attari

### When does a *masbūq* recite *thanā'*?

**Question:** What do the scholars of Islam say regarding the following: if someone joins a *sirrī* congregational salah after the first unit, when will he recite *thanā'*? Does he recite it as soon as he joins or when he makes up the missed units? Similarly, when someone joins the third or fourth unit of a *jahrī* congregational salah, what is the ruling regarding recital of *thanā'*?

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

**Answer:** If a *masbūq* (he who joins an imam in salah after missing one or more units) joins the imam in any unit of a *sirrī* salah (a salah in which Quranic recitation is done quietly), or joins the *qiyām* of the third or fourth unit of a *jahrī* salah (a salah in which Quranic recitation is done aloud in the first two units yet quietly in the third and fourth units); such a person will recite *thanā'* as soon as he joins. This is to ensure *thanā'* شُبْحَاتِكَ اللَّهُمَّ is recited in its correct place before other actions of salah are performed.

When a *masbūq* joins salah, this is the beginning of his salah in reality, whilst it is the final part of the salah with regards to Islamic law. The units he makes up after the imam completes salah are initial parts of his salah with regards to Islamic law, but it is the salah's final section.

Jurists kept reality in mind when it comes to the recital of *thanā'*. In other words, when a *masbūq* joins salah, it is considered the beginning of salah for him. When he makes up any missed units, they are regarded as the final stages. Due to the absence of any preventing factors, he can recite *thanā'* as soon as he joins salah.

When a *masbūq* has recited the *thanā'* in the beginning then stands to make up the missed units; according to the correct opinion, he is not required to recite it again. This is because jurists have only permitted a *masbūq* to recite *thanā'* when he begins to make up missed units, if he is unable to recite it at the beginning.



وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Writing names on an *ihrām* and holy words on a hat

**Question:** What do the scholars of Islam say regarding the following:

1. Nowadays, some people have their names threaded on their *ihrāms*. Is this permissible? If *hajj* or *'umrah* is performed with this *ihrām*, is it necessary to pay *kaffārah*?
2. Some hats have holy words written on them, like *ما شاء الله*. What is the ruling of writing these words and wearing such a hat?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَبَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Letters and words are from the matters Islamic law commands us to honour and respect. They must be respected, regardless of whether the letters are joined or separate, written with ink or thread, and no matter the language. Islamic law also commands us to respect them in every instance, and if holy words are written, respect for them increases.

Writing on something that is disrespected or can be disrespected in the future; this is prohibited and *makruh*. This is why jurists رَحِمَهُمُ اللَّهُ clearly prohibited the writing of Quranic verses, Allah's name etc., on walls, prayer mats, and other places said writing may be disrespected.

For this reason, one should refrain from writing his name or holy words on an *ihrām* or hat, as sometimes they are placed on the floor and even taken to the bathroom. When washed, the water from them flows through drains and other disrespectful places, and the writing on the *ihrām* goes under the body when sitting or lying down.

If *ما شاء الله* is written on the front part of the hat, the feet of the worshipper in front of you will be next to it when you prostrate. The disrespect in all these scenarios is clear, and even if precautions are taken, there is still strong possibility of dishonouring them. The ruling is to avoid this, but there will be no

expiation for wearing such an *ihrām*, as writing with thread does not necessitate this.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Should the *masbūq* make up missed units after the first salam or second?

**Question:** What do the scholars of Islam say regarding the following: when the *masbūq* joins *salah* and the imam concludes it, when should the *masbūq* stand to make up the missed units? After the first salam or second?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَبَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** The *masbūq* should make up what he missed after the imam performs the second salam, once he is certain the imam is not performing *sajdat al-sahw* (prostration of forgetfulness).

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Eating and drinking with the left hand

**Question:** What do the scholars of Islam say regarding the following: since childhood, we were told to eat and drink with the right hand, and it is prohibited to eat with the left hand. What is the ruling regarding this? Is it *wājib* to eat with the right, and is it haram to eat with the left?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَبَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Eating and drinking with the right hand is from the etiquettes of eating. This is the practise of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded us to do the same. He prohibited us from using the left hand for this purpose and declared doing such to be an action of Satan.

Although eating and drinking with the left hand without a valid excuse is not a sin or forbidden, it opposes the *Sunnat-e-Mustahabbah* and is disliked by Islamic law. If it is impossible to eat with the right hand because it is amputated or paralysed, there is no harm in eating with the left.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Business Rulings

Mufti Abu Muhammad Ali Asghar Attari Madani

## Renting clothes to wear

**Question:** What do the scholars of Islam say regarding the following: some shopkeepers rent out readymade women's suits for weddings. Is it lawful to rent readymade clothes?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is permissible to rent readymade women's suits for weddings for a stipulated price.

In *Fatāwā Hindiyyah*:

إذا استاجرت المرأة درعا لتلبسه أياما معلومة ببدل معلوم فهو جائز

If a woman rents a women's shirt for a certain period with specific price, it is permissible.<sup>1</sup>

Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ writes, "Clothes can be rented and worn."<sup>2</sup>

**Note:** It is impermissible to lie by telling people these clothes belong to you.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Paying wages before the end of the month

**Question:** What do the scholars of Islam say regarding the following: I employ people to work in my company and I pay a monthly wage to some of them. When they were employed, they were told they would receive their wage upon the completion of the month. Yet, some employees seek payment before the end of the month due to their needs. Sometimes I pay them early and other times I do not. If I do not pay them early, am I sinful for violating their rights?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the scenario of the question, the employee is informed at the time of employment that he will be paid after a month of work, and this is the process for every month. It is necessary to pay him at the end of each month, and it is not necessary to pay the full wage or part of it before the month ends. You will not be sinful for withholding payment until the end of the month. If an employee seeks advanced payment; this is a form of loan, and giving a loan to someone in need is a good deed. Do this if possible, but one is not legally bound to do so under normal circumstances.

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

## Leftover money from a picnic

**If there are no witnesses when a loan is given and repaid, how can differences be settled?**

**Question:** What do the scholars of Islam say regarding the following: Zayd loaned money to me and I repaid it after some time. Zayd now claims I did not repay the loan, but neither of us have any witnesses. What does Islamic law tell us to do?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the scenario of the question, you are required to produce witnesses for the payment of the loan. If you present witnesses, you are exempt from paying. If there are no witnesses, Zayd will be made to swear an oath that he did not receive the money. If Zayd swears an oath, it is necessary for you to pay the loan. If he refuses to swear an oath, it is not necessary upon you to pay the loan.

Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللّٰهِ عَلَيْهِ writes, “Someone gives a loan and the debtor says he repaid it or someone else repaid it without telling him. This statement of the debtor will be accepted and the creditor will be made to swear an oath.”<sup>3</sup>

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

**Question:** What do the scholars of Islam say regarding the following: I took an equal amount of money from my friends and I contributed the same amount to book a farmhouse. The money was used to buy food and ride on animals, but there was some leftover at the end of it. Can I keep the remaining money or do I have to return it to my friends?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In this scenario, it is impermissible to keep the leftover money for yourself. The money is a trust in your possession, as your friends gave you an equal amount. You must return an equal amount of the leftover money back to them. You booked a farmhouse and organised food etc., for them as their representative. A representative is entrusted, so if he has money left over, he cannot keep it and must return it to his client.<sup>4</sup>

Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللّٰهِ عَلَيْهِ writes, “The wealth given to a *wakīl* or *muḍārib* is a trust.”<sup>5</sup>

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

<sup>1</sup> Fatāwā ‘Ālamgīrī, vol. 4, p. 465

<sup>2</sup> Bahār-i-Sharī‘at, vol. 3, p. 128

<sup>3</sup> Bahār-i-Sharī‘at, vol. 2, p. 1024

<sup>4</sup> Bahār-i-Sharī‘at, vol. 3, p. 974

<sup>5</sup> Bahār-i-Sharī‘at, vol. 3, p. 711



Questions and answers from

# MADANI MUZAKARAH

## 1 How is it to trim the nails with one's teeth?

**Q:** Can the nails be trimmed by biting on them?

**A:** The nails should not be trimmed with one's teeth, as this can lead to leukoderma (white patches on the skin).

## 2 What does "the Quran will be lifted" mean?

**Q:** When the Day of Judgement commences, the words of the Quran will be lifted. Will the Quran also be removed from the hearts of those who memorised it?

**A:** Yes, when the Day of Judgement arrives, the words of the Quran will be lifted and it will also be removed from the hearts of those who memorised it.

The Companion Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ reports: "Such a night will come upon the Book of Allah that the people will wake up in the morning, and not even a verse or letter of it will remain in any heart. It will be removed from them all."<sup>1</sup>

## 3 A mark upon the big toe of Şiddiqīs

**Q:** Who is a Şiddiqī and why do they have marks on their big toes?

**A:** A descendant of the family of Sayyidunā Abū Bakr al-Şiddiq رَضِيَ اللهُ عَنْهُ is called a Şiddiqī, as explained in Maktabat al-Madina's book, *Unparalleled Devotee*. It is possible to see the mark of a snake bite on their big toe. Yet, it is unlawful to think badly about a Şiddiqī if said mark cannot be seen. I requested a Şiddiqī scholar to show me his mark, and he said his father scratched the mark to reveal it, but now it is hidden.

The well-known Quranic commentator, Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ said:

Some of the righteous said the descendants of Muhammad b. Abū Bakr رَضِيَ اللهُ عَنْهُ (the son of Abū Bakr al-Şiddiq) have a black mole on their big toe. It is also said that if both parents are from the lineage of Muhammad b. Abū Bakr رَضِيَ اللهُ عَنْهُمَا, the child will have a black mole on both big toes. I have seen this on many Şiddiqīs.<sup>2</sup>

If there is no mark on a Şiddiqī's toe, even though he calls himself by this title, we should accept him as such, because we are not compelled to request his family tree. He could be hurt by the request, and it is impermissible to make someone upset. Similarly, we are not obliged to request for the lineage of the people who call themselves Sayyids. We should accept their claim and respect them. We will be rewarded for this

إِنْ شَاءَ اللهُ -

#### 4 Taking payment to wash the deceased

**Q:** Is it permissible to receive a wage for washing the deceased?

**A:** It is permissible for someone to take payment for this if there are others who wash the deceased in that area; otherwise, it is impermissible.

In *Bahār-i-Shari'at*: "If there are other people besides him who wash the bodies of the deceased, then he can take payment, but it is better not to. If no one else is available to wash the deceased, it is impermissible to take payment."<sup>3</sup>

#### 5 Prostrating once instead of twice

**Q:** If someone prostrates once instead of twice (during salah), is his prayer valid?

**A:** His prayer will not be valid, as written in *Bahār-i-Shari'at*: "It is obligatory to prostrate twice in every unit of salah."<sup>4</sup>

#### 6 Can a woman give bay'ah without her husband's permission?

**Q:** Can a woman give bay'ah (pledge allegiance to a spiritual guide) without the permission of her husband?

**A:** Yes, a woman can pledge allegiance to a spiritual guide (who meets the required conditions) without the permission of her husband. Veiling as per Islamic law must be observed between a spiritual guide and a female murīd, and it is haram for a woman to touch her shaykh's hand. (For further information, read *Manners towards a Perfect Spiritual Guide*.)<sup>5</sup>

#### 7 How is it to say qubūl once during a nikāh?

**Q:** Will a nikāh be valid if qubūl is said only once?

**A:** Yes, the nikāh will be valid, but saying it three times is better.<sup>6</sup>

#### 8 The ranks of the noble Companions

**Q:** In what order are Companions رَضِيَ اللهُ عَنْهُمْ ranked?

**A:** After the prophets and messengers (included at this rank are the four angels closest to Allah Almighty, namely Sayyidunā Jibrīl, Sayyidunā Mikā'il, Sayyidunā Isrāfil and Sayyidunā Izrā'il

وَعَلَيْهِمُ السَّلَامُ), and the angels who carry the 'Arsh), the greatest of creation from humans, jinn, and angels is Sayyidunā Abū Bakr al-Ṣiddiq, then Sayyidunā 'Umar b. al-Khaṭṭāb, then Sayyidunā 'Uthmān b. 'Affān, then Sayyidunā 'Alī b. Abī Tālib, then the remainder of the 'Asharah Mubashsharah, Imam Ḥasan and Imam Ḥusayn, those who fought in the Battle of Badr, those who fought in the Battle of Uhud, and those who pledged allegiance under the Tree (referring to Bay 'at al-Riḍwān) رَضِيَ اللهُ عَنْهُمْ.<sup>7</sup>

#### 9 How is it to write "M" instead of Muhammad?

**Q:** Instead of writing the name Muhammad, is it permissible to write the short form "M" instead?

**A:** When it comes to writing our name, scholars have prohibited from writing "M" instead of Muhammad. When writing the Prophet's name, it is forbidden to write "م" or "مُصَلِّعُم" instead of ṣalāt next to it, as explained in *Bahār-i-Shari'at*.<sup>8</sup> Write complete ṣalāt whenever the name of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned.<sup>9</sup>

#### 10 How is it to check other People's Phones?

**Q:** Some people have a habit of checking other people's phones and reading their messages. Is this permissible?

**A:** This is impermissible. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever looks at his brother's letter without permission; it is as though he looks at the Fire."<sup>10</sup>

Phones will contain private matters like images and conversations, which are impermissible for a stranger to view without permission. Anyone who is guilty of this must repent. If you lend your phone to someone, tell them they can make a call, but cannot browse through anything on it.<sup>11</sup>

#### 11 What is the correct pronunciation of Abū Bakr?

**Q:** Is Abū Bakr correct or Abū Bakar?

**A:** The correct pronunciation is Abū Bakr. There are many words commonly mispronounced. For example:

- ذَكَرَ instead of ذُكِرَ
  - فِكْرَ instead of فُكِرَ
  - قَبْرَ instead of قُبِرَ
  - قرآن شريف instead of قرآن سَرِيف
  - سُبْحَانَ اللَّهِ instead of سُبْحَانَ اللهُ
  - الْحَمْدُ لِلَّهِ is mispronounced as الْمُدْلَا
  - سَامِعًا عَلَيْكُمْ سَائِرًا is mispronounced as سَامِعًا عَلَيْكُمْ سَائِرًا
- سَامِعًا عَلَيْكُمْ سَائِرًا and بِسْمِ اللَّهِ are also not pronounced correctly, even though they are Islamic terms and invocations. It is a must to say them correctly and this can only be done through learning. May Allah Almighty make us good and allow us to correct our mistakes.<sup>12</sup>

## 12 Forcing someone to give a gift

**Q:** At the time of marriage, people often say that a gift must be given to the maternal uncle. For instance, even if the maternal uncle's daughter becomes widowed, something must be given to him, and similarly, when she gets married, he should be given something, like an outfit or other gift. Is it appropriate to give in this way?

**A:** If someone wishes to give a gift willingly, they may do so, as it's common practice to give at weddings. Moreover, if it's the marriage of a nephew or niece, one should give cheerfully and even consider giving more, as such joyful occasions are rare. However, no one should be forced to give.<sup>13</sup>

## 13 How is it for children to visit Medina before their parents?

**Q:** How is it for a son to visit Medina before his parents?

**A:** A son can travel to Medina before his parents; there is no harm in this. If hajj is obligatory upon him and his parents do not permit him to go, he must still travel.<sup>14</sup>

## 14 How can we keep thinking well of others?

**Q:** Sometimes, people say such things whereby it is impossible to think positively of them. What should be done in this scenario?

**A:** Force yourself to think positively and do not say the bad thoughts that come to mind.<sup>15</sup>

## 15 Is it disrespectful for one's beard to touch the ground?

**Q:** Will it be disrespectful if the beard touches the ground?

**A:** Why will it be disrespectful? When one sleeps on the floor, it is obvious his beard will touch the ground. It also comes into contact with the ground when one prostrates. This is not disrespectful.<sup>16</sup>

## 16 Is it the father's responsibility to give his children a home?

**Q:** Is it the father's duty to give his children a home?

**A:** For as long as the father's children are his responsibility, he must provide them with accommodation.<sup>17</sup>

If they are no longer in his care, like when they get married, it is not his duty to provide them with accommodation.<sup>18</sup>

<sup>1</sup> Firdaws al-Akhbār: hadith 8414

<sup>2</sup> Mir'āt al-Manājih, vol. 8, p. 359

<sup>3</sup> Bahār-i-Shari'at, vol. 1, p. 812

<sup>4</sup> Bahār-i-Shari'at, vol. 1, p. 513; Madani Muzakara, 8<sup>th</sup> Muḥarram 1440 AH

<sup>5</sup> Madani Muzakara, 3<sup>rd</sup> Rabī' al-Awwal 1436 AH

<sup>6</sup> Fatāwā Shar'iyyah, vol. 1, p. 421; Madani Muzakara, 1<sup>st</sup> Rabī' al-Ākhir 1439 AH

<sup>7</sup> Bahār-i-Shari'at, vol. 1, pp. 241-249; Madani Muzakara, 4<sup>th</sup> Rajab 1440 AH

<sup>8</sup> Bahār-i-Shari'at, vol. 1, p. 534

<sup>9</sup> Madani Muzakara, 4<sup>th</sup> Rabī' al-Awwal 1440 AH

<sup>10</sup> Al-Mustadrak: hadith 7779

<sup>11</sup> Madani Muzakara, 4<sup>th</sup> Rabī' al-Ākhir 1439 ah

<sup>12</sup> Madani Muzakara, 4<sup>th</sup> Muḥarram 1441 AH

<sup>13</sup> Ibid, 7<sup>th</sup> Jumāda al-Ākhirah 1441 AH

<sup>14</sup> Ibid, 10<sup>th</sup> Dhū al-Qa'dah, 1440 AH

<sup>15</sup> Ibid, 1<sup>st</sup> Rabī' al-Ākhir 1441 AH

<sup>16</sup> Ibid, 5<sup>th</sup> Rabī' al-Awwal 1441 AH

<sup>17</sup> Al-Jawharah Al-Nayyirah, part 2, p. 115

<sup>18</sup> Madani Muzakara, 4<sup>th</sup> Rabī' al-Awwal 1441 AH

# WORDS OF ADVICE

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

Mawlana Muhammad Imran Attari سلمه الباري gave many beneficial pieces of advice on a multitude of topics, during the Plus Minus programmes of Madani Channel. Take benefit from these invaluable pearls of wisdom.



- 1 If someone makes a mistake and the person affected says, "I will not forgive him until he pleads and admits his guilt in front of me", this shows a deficiency of character and lack of knowledge. If he knew the virtues of forgiving others, he would be unable to live without doing so.
- 2 If you are not forgiving, you will bear the difficult consequences of it. If a person who wronged you visits you (to right his wrongs) but you do not reciprocate, your heart will burn with anger and hate. In this situation, it is helpful to remember the glad tidings of Paradise for those who forgive (as mentioned in hadith).

3 The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only encouraged us verbally to forgive, but practically forgave others in many incidents throughout his sacred life. His noble Companions and blessed family رَضِيَ اللهُ عَنْهُمْ were forgiving too, and those who forgive are dear to Allah Almighty.

4 The benefit of running a business is to earn halal wealth, whilst its harm is to earn haram.

5 Another benefit of running a business is that you can make good intentions, such as treating Muslims well and being compassionate.

6 If you are an employee and commit fraud, steal wealth, and disregard your contracted work timings, these are negative aspects of your employment.

7 If a businessman speaks well of his

employees in front of a customer but

disrespects them as soon as he leaves, this is a harmful act. A well-mannered individual always treats everyone kindly.

8 If you face difficulties in your business, you should not take a path which Allah Almighty and His beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have prohibited. It is unfortunate that some resort to unlawful practices when faced with problems.

9 To receive blessings in your sustenance, recite ياغنى. You can also give salam when you enter your home. If nobody is there, say السلام عليك يا نبي الله. Your sustenance will increase بِرِزْقَةِ اللهِ.

- 10 Whenever you require an increase of sustenance, reflect upon your relationship and mannerisms with your relatives. This is because treating your relatives kindly leads to blessings in your sustenance and age, and protects you from an evil death.
- 11 I know someone who started a business and gives a portion of his profit to his sister. He said he does not understand how his business is so successful, but he thinks treating his sister well had a positive effect.
- 12 When someone falls ill, he thinks about what he eats, drinks, where he travels and the weather, to find what caused it. He then manages the cause to improve his health. Similarly, when there are difficulties in a business, one should reflect upon whether he lies, commits fraud, misses salah or salah in congregation, mistreats his relatives, or violates the financial rights of an orphan or widow etc. This is because these actions harm one's sustenance.
- 13 Live a balanced life. If your business matters increase, do not let it affect your acts of worship, family, and the way you treat your relatives. It is necessary to take time out for all this.
- 14 Some attempt to destroy other businesses with evil ploys, instead of utilising their skills to improve their own. You can never take someone's sustenance, as an increase or decrease in it is only decreed by Allah Almighty.
- 15 If someone worries about themselves with regards to the grave and the Day of Judgement, this is a good sign. The noble Companions *رضي الله عنهم* contemplated the Hereafter and what would happen there, and even shed tears due to this. Worrying about the Hereafter increases spirituality and is a means of earning reward.
- 16 If a man can provide food and shelter, and the woman is intelligent and can look after the household, their parents should get them married. The marriage should not be delayed for petty reasons.
- 17 Unnecessary delay in marriage can create many problems. Sometimes, marriage is delayed because of studies and the individual becomes old. That is the time when marriage proposals are not given as readily.
- 18 A mother-in-law should treat her daughter-in-law like her own daughter, and a daughter-in-law should treat her mother-in-law like her own mother. Just as a daughter sometimes complains to her mother but the mother does not retaliate, a mother sometimes complains to her daughter and the daughter does not respond. If a mother-in-law and daughter-in-law have this understanding, the household will be flourish.
- 19 Parents do not question their children due to a lack of trust but for their benefit. If a successful person in society is asked about how he reached his position, he will say it is because of his parents' guidance and restrictions.



# Sayyidunā Sa‘īd b. ‘Āṣ and Sayyidunā ‘Abdullāh b. Tha‘labah رَضِيَ اللهُ عَنْهُمَا

Mawlana Owais Yamin Attari Madani

Sa‘īd b. ‘Āṣ and ‘Abdullāh b. Tha‘labah رَضِيَ اللهُ عَنْهُمَا are amongst the fortunate children who became noble Companions of the beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Here are short summaries of their childhoods, so we may illuminate our hearts with the love for the noble Companions.

Sayyidunā ‘Abdullāh b. Tha‘labah رَضِيَ اللهُ عَنْهُ

As per one opinion, he was born four years before the beloved Prophet’s migration, and he is the son of Tha‘labah b. Ṣu‘ayr رَضِيَ اللهُ عَنْهُ.<sup>1</sup>

He said, “In the year Mecca was conquered, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cast his hand across my face”.<sup>2</sup>

A host of further *Aḥādīth* were reported by him.<sup>3</sup>

Amount of Ṣadaqat-al-Fiṭr

In one narration, he رَضِيَ اللهُ عَنْهُ states that the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon two days before Eid al-Fiṭr, instructing people to give

one Ṣā‘ of wheat on behalf of two individuals, or one Ṣā‘ of dates or one Ṣā‘ of barley on behalf of every free or enslaved person, young or old.<sup>4</sup>

Passing away

Narrations explain him to be 14 years old when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away. He himself passed away in Medina at the age of 93, in 89 AH.<sup>5</sup>

Sayyidunā Sa‘īd bin ‘Āṣ رَضِيَ اللهُ عَنْهُ

Born during the year of the migration or in 1 AH, he was selected to be one of the noble Quran’s compilers by Islam’s third Caliph, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ.<sup>6</sup>

He was also a reporter of many *Aḥādīth*.<sup>7</sup>

He reports the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The rights of an elder brother upon the younger are like the rights of a father over his children.”<sup>8</sup>

Passing away

He was 9 years of age when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away. He passed away in 59 AH in Arsa, a place 3 miles away from Medina. He was interred in Jannat al-Baqī’.<sup>9</sup>

<sup>1</sup> Al-Istī‘āb fi Ma‘rifat al-Aṣḥāb, vol. 3, p. 12

<sup>2</sup> Ṣaḥīḥ al-Bukhārī: hadith 4300

<sup>3</sup> Tahdhīb al-Kamāl fi Asmā‘ al-Rijāl, vol. 5, p. 275

<sup>4</sup> Musnad Aḥmad: hadith 23724

<sup>5</sup> Al-Mustadrak: hadith 5265

<sup>6</sup> Al-Istī‘āb fi Ma‘rifat al-Aṣḥāb, vol. 2, p. 183

<sup>7</sup> Usd al-Ghābah, vol. 2, p. 461

<sup>8</sup> Shu‘ab al-Īmān: hadith 7929

<sup>9</sup> Siyar A‘lām al-Nubalā’, vol. 4, pp. 518-520

# THE IMPORTANCE OF Ḥuqūq-ul-‘Ibād

Sayyid Mahmud Razawi

Islam is a complete and perfect religion. Its universality means it positively impacts every aspect of human life. The guidance of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding practical life can be divided into two parts. The first correlates to the rights Allah Almighty has upon His people and what they are obligated with. The second pertains to the duties we owe to mankind, the rights people have over each other, the general rights of creation, and how Allah Almighty has commanded us to treat other people and creation when we meet them.

An important point to remember: if there are shortcomings in fulfilling the rights of Allah Almighty, He is All-Forgiving and Merciful and can forgive your faults if He wills. Yet, if you violate the rights of people or oppress them, you must seek forgiveness from them or fulfil their rights immediately. If none of the options are chosen in the world, one will suffer the consequences of this in the Hereafter.

The importance of people's rights and the penalties of violating them can be deduced from hadith.

T h e

beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever oppressed another concerning his reputation or anything else, they should exhort him to forgive them before the Day of Judgement, when there shall be no dirham or dinar to make up for this. If they have good deeds, they shall be taken from him according to their level of oppression. If they have no good deeds, the sins of the oppressed person shall be placed upon him.<sup>1</sup>

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said, "There is a list of sins Allah shall not leave without delivering justice. These include the mutual oppression people inflict upon one another and violations of rights. Their recompense shall most certainly be given."<sup>2</sup>

It is stated in the holy Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Indeed, Allah commands justice and virtue,<sup>3</sup>

Allah Almighty also states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَوْلِيَٰهَا

Indeed, Allah commands you to hand over entrusted items to their owners.<sup>4</sup>

The scope of these two verses is vast

and refers to every matter, including those of wealth and mutual discord. We have been commanded to be just and honest in business, debt, gifts, wills, repayment, being witnesses or representatives, and in employment. Similarly, trust is not only related to financial items, but also extends to legal and moral issues. If you become aware of a secret which could damage someone's honour and reputation, concealing it is also a trust. If you hear information in a gathering about other people, it is your duty to not spread it to others and create mischief. Likewise, if someone is an employee, it is his duty to understand and fulfil the responsibilities he is entrusted with.

The holy Quran describes a good labourer with the words **القَوِيُّ الْأَمِينُ**. This teaches us of the traits an employee must possess. He must be capable of performing the work he accepted responsibility for and must maintain honesty and trust in his work by performing duties to their full. Nowadays, conflicts between employers and employees have reached a critical point. The reason for this is employees disregarding their responsibilities but demanding more pay and benefits, whilst employers refuse to pay workers their full wages and disrespect the

terms of their employment.

The beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** commanded for the rights of labourers to be fulfilled. He declared, "The wages of the labourer should be paid before his sweat dries."<sup>5</sup>

The Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** also announced how Allah Almighty said:

I shall be against three people on the Day of Judgement; he who makes a covenant in My name but proves treacherous, he who sells a free person (as a slave) and consumes the price, and he who employs a labourer, makes him work fully, but does not pay his wages.<sup>6</sup>

To help build moderation and eliminate class conflicts in society, it is imperative for both employers and employees to fulfil each other's rights, and to act upon the guidance of Allah Almighty and His Messenger wholeheartedly.

<sup>1</sup> Şaḥīḥ al-Bukhārī: hadith 2449

<sup>2</sup> Shu'ab al-Īmān: hadith 7474

<sup>3</sup> Al-Quran, Al-Naḥl, verse 90; translation from Kanz al-'Irfān

<sup>4</sup> Ibid, Al-Nisā', verse 58; translation from Kanz al-'Irfān

<sup>5</sup> Sunan Ibn Mājah: hadith 2443

<sup>6</sup> Şaḥīḥ al-Bukhārī: hadith 2227



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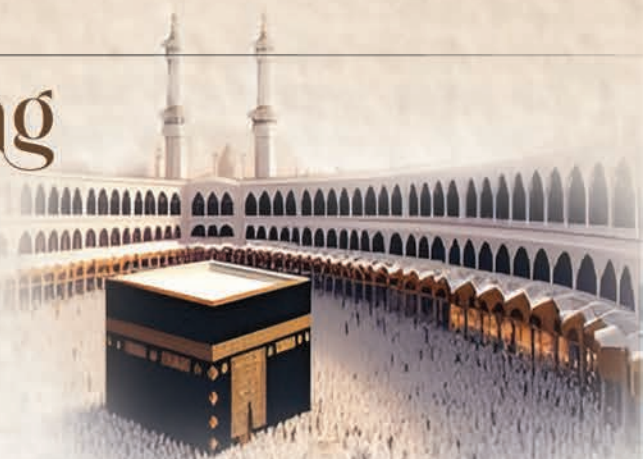
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# Reward of performing Hajj 100 times



The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever recites "مِنَعَنِ اللهُ" 100 times in the morning and 100 times in the evening will receive the reward of performing Hajj 100 times."<sup>1</sup>

## Protection from illnesses

Whoever recites "يَا مَاجِدُ" 10 times, blows over a beverage and drinks it, will be protected from (severe) illness إِنَّغَاءَ اللهُ.<sup>2</sup>

**Note:** Recite *ṣalāt* 3 times before and after reciting the litany.

## Fulfilment of wishes

Whoever recites "يَا رَافِعُ" 20 times each day will acquire his goals إِنَّغَاءَ اللهُ.<sup>3</sup>

## Protection from poverty

If someone poor recites "يَا مَلِكُ" 90 times every day, he will be freed from poverty.<sup>4</sup>

<sup>1</sup> Sunan al-Tirmidhī, vol. 5, p. 288, Hadith 3482

<sup>2</sup> 40 Rohani 'Ilaj, p. 9

<sup>3</sup> Madani Panj Surah, p. 249

<sup>4</sup> Madani Panj Surah, p. 246



## SPENDING IN THE PATH OF

# Allah Almighty Brings Abundant Blessings

Sayyiduna Qays Bin Sal' [سَلْع] Ansari رَضِيَ اللهُ عَنْهُ states: 'His brothers complained to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about him that he spends unnecessarily and with regards to spending, his hands are very loose.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him: 'What is the problem with your brothers. They are complaining against you thinking that you are spending unnecessarily from your wealth and that your hands are very loose with regards to spending?'

I humbly said: 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take my portion from the income and spend it in the way of Allah Almighty and on my friends.'

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his blessed hand on my chest and said 3 times: 'Spend, Allah Almighty will grant you.' (Sayyiduna Qays رَضِيَ اللهُ عَنْهُ states:) After this, whenever I would go out to spend in the way of Allah Almighty, I would have my own mode of transport and now, my state is such that I am ahead of my brothers in terms of wealth and amenities.' (*Mu'jam Awsat*, vol. 6, pp. 210, Hadees 8536)

# The Soft Heart of Sayyidunā Abu Bakr al-Siddiq

*Mawlana Adnan Ahmad Attari Madani*

The most superior personality of this Ummah after the beloved Prophet صلى الله عليه وآله وسلم and Islam's first Caliph, Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه passed away on Monday the 22<sup>nd</sup> of Jumāda al-Ākhirah 13 AH (22<sup>nd</sup> August 634). He was a figure with plentiful admirable qualities, one of them being his soft heart. Here are some incidents describing this.

## **Crying upon witnessing the beloved Prophet's compassion**

The beloved Prophet صلى الله عليه وآله وسلم said, "No one's wealth has ever benefitted me as much as Abū Bakr's." Hearing this, Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه began to cry. "O Messenger of Allah!", he exclaimed, "My life and wealth are yours."

A similar narration explains he said, "The guidance and high rank Allah has granted me is only due to you."<sup>1</sup>

## **Moved to tears by thoughts of accountability**

Once, the beloved Prophet صلى الله عليه وآله وسلم came outside with a cloth tied around his stomach due to extreme hunger. Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه then arrived and greeted him, to which he asked, "O Abū Bakr! Why have you come outside?" Sayyidunā Abū Bakr رضي الله عنه did not answer. The beloved Prophet صلى الله عليه وآله وسلم then said, "Dear Abū Bakr! I am outside for the same reason you are."

These illustrious personalities then went to a wall beyond which lay a palm grove. Unripe green dates were spread across the floor, left untouched by nearby animals. They both ate these and drank water.

They had not eaten fully, when the beloved Prophet صلى الله عليه وآله وسلم declared, "On the Day of Judgement, this food shall be asked about." Sayyidunā Abū Bakr رضي الله عنه began to cry intensely and said, "O Messenger of Allah! May my parents be sacrificed for you! Will I be asked about these unripe and green dates, which even animals did not want to eat?" The beloved Prophet صلى الله عليه وآله وسلم announced, "Yes! These are also a bounty from Allah's bounties."<sup>2</sup>

## **Shedding tears when seeing the beloved Prophet's white hairs**

Sayyidunā Abū Bakr al-Ṣiddīq  
and Sayyidunā 'Umar al-Fārūq

وَرَضِيَ اللَّهُ عَنْهُمَا were in the beloved Prophet's house one day. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ beheld white hairs in the beloved Prophet's beard and began to cry. "O Messenger of Allah!", he said, "Old age advances swiftly towards you." The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Yes, this is the case. Hūd and others like it, such as Wāqī 'a, h Qārī 'ah, Takwīr, and Ma 'ārij, they have made me old."<sup>3</sup>

### **Pained by being far from the beloved Prophet**

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issued glad tidings to the martyrs of Uhud by saying he is their witness. Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ then asked, "O Messenger of Allah! Are we not their brothers? We accepted Islam and undertook jihād just as they did."

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Why would you not be 'their brothers'? Yet, I do not know what you shall do after me." Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ began to cry (due to thinking of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), which later intensified further (when considering how he may be left alone after the beloved Prophet's passing).

He asked, "Will we remain after your passing?" (In other words, "After you leave us, the Ummah will lose the blessings and bounties Allah Almighty bestowed only for your sake.")<sup>4</sup>

**Commentary:** The statement "Yet, I do not know what you shall do after me", was visibly said to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, but meant for others besides him. This is because Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ did not ask the question for himself, but for people in general. The answer was given with this in mind. Evidence for this is the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself saying Abū Bakr is destined for Paradise and Allah is pleased with him. He also said he was a witness to Abū Bakr being in Paradise.<sup>5</sup>

### **Tears flow from his eyes after Bilāl's words**

Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ purchased Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ from Umayyah b. Khalaf for 5 ūqiyah and freed him.<sup>6</sup>

During the caliphate of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ decided to travel to Syria, but the former did not want him to leave. Sayyidunā Bilāl رَضِيَ اللَّهُ عَنْهُ said, "If you freed me to make me your treasurer and organiser, then make me that. Yet, if you freed me for the sake

of Allah, allow me to leave so I may perform deeds for His sake." Tears began flowing from the eyes of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, who then said, "I freed you only to please Allah."<sup>7</sup>

### **His grief at beholding imprints upon the beloved Prophet's body**

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a bedstead woven from 'firm' palm fibre, covered with a black sheet.

As he rested upon it, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ once arrived. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat up when seeing them. They began to cry when seeing imprints left by the rough bed upon the beloved Prophet's sides.

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Why do the two of you cry?" They said, "O Messenger of Allah! We cry as the roughness of this bed has left imprints on your side, whilst Caesar and Khosrow sleep on beds of soft silk and luxurious fabrics." The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "The conclusion and recompense of Caesar and Khosrow is fire, whilst the recompense of this bed is Paradise."<sup>8</sup>

### **Moved to tears by the Quran**

When the Quranic chapter of Al-Zalzalah was revealed, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ began to cry when first hearing it. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Abū Bakr, why do you cry?" He replied, "O Messenger of Allah! This chapter has moved me to tears."<sup>9</sup>

<sup>1</sup> Faḍā'il al-Ṣaḥābah: hadith 25-27

<sup>2</sup> Al-Zuhd, p. 314 Number 241

<sup>3</sup> Mukhtaṣar Qiyām al-Layl, p. 144

<sup>4</sup> Muwaṭṭa' Imām Mālik: hadith 1026

<sup>5</sup> Al-Muntaqā, vol. 4, p. 414, under hadith 1040

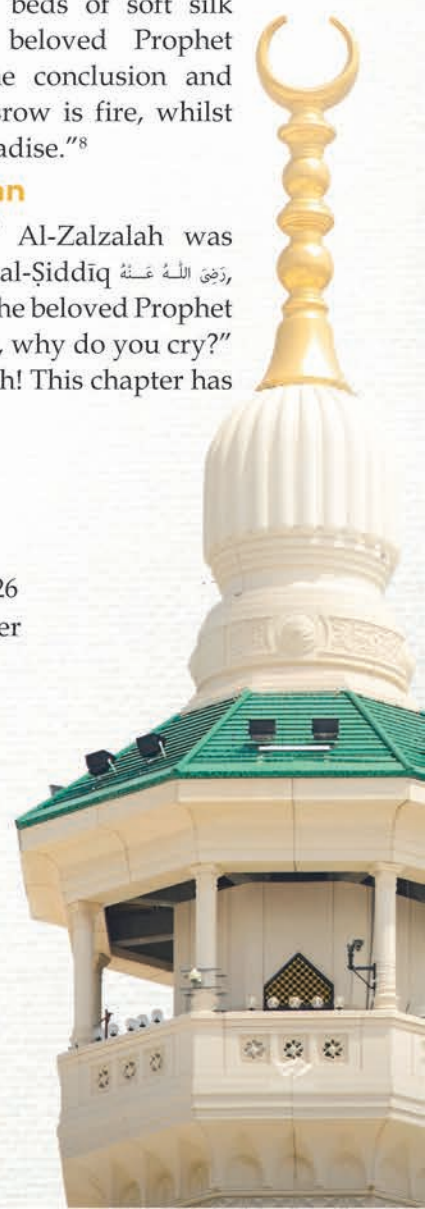
<sup>6</sup> 1 ūqiyah equals 40 dirhams.

<sup>7</sup> Muṣannaf Ibn Abī Shaybah: hadith 33002

<sup>8</sup> Ṣaḥīḥ Ibn Ḥibbān: hadith 702;

Al-Mu'jam al-Awsaṭ: hadith 6228

<sup>9</sup> Mawsūat Ibn Abī Dunyā, vol. 3, p. 184



# The Amir of Ahl al-Sunnah's Career and Integrity

Mawlana Muhammad Safdar Attari Madani

Earning halal sustenance (*rizq*) is the way of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and our pious elders. The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did this via business. He also commanded his Ummah to earn halal sustenance, as evidenced by this Hadith: "Seeking halal sustenance is an obligation after the fulfilment of 'other' obligations."<sup>1</sup>

In terms of his working career and across other spheres of his life, Mawlana Ilyas Attar al-Qadiri كَاتِبُ بَرَكَاتِهِمْ الْعَالِيَةِ stands as a fantastic example of uprightness and integrity. His experiences can

teach us a great amount.

## Integrity in business

Honesty in business is essential. Unfortunately, businessmen today lie, deceive, and deliberately sell faulty items. The Amir of Ahl al-Sunnah was the antithesis of this. During a Madani Muzakara, he said:

I used to fill bottles with coconut oil and sell them. This oil came from a country in which coconuts grew abundantly. It was known for being pure and high in quality. The shopkeeper I would buy in wholesale from was a bearded Sunni man of impeccable character. He loved the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ greatly. I developed good rapport with him.

I once asked him if this oil was 100% pure and had nothing mixed in. He then showed me a document which came with the oil when imported. It said, "Two percent of this contains extracts, included to maintain the oil's quality and consistency."

From that moment onwards, I told customers the oil had x amount of extract within it. I feared if I said it was pure, I may be punished for this in the Hereafter, as it was not 100% pure. If you do this with customers, they will not stop buying but instead buy two even if they only needed one. They will consider your business to be doing well, for you to say something like this.

Some think telling the truth drives customers away, or this is not

a time in which we can be honest. These are baseless statements. Truth was spoken before and now. It will continue to be spoken in the future. The era of honesty does not end, and truthful people will not disappear. If we become truthful, our lives, communities, and businesses will flourish *رَبَّنَا صَلِّ عَلَىٰ*.”<sup>2</sup>

### Striving in work and salah

The Amir of Ahl al-Sunnah once worked in a factory and transported goods on his bicycle to supply locations. He was also imam of Karachi’s Noor Masjid. He would leave work a few minutes early to reach said masjid on time and lead the salah.<sup>3</sup>

### Separate clothing for salah

We also see his consideration for offering salah on time even at work and the immense decorum he displayed towards this esteemed act of worship. He recalls:

I had separate clothes for work. Once I finished, I would change into a fresh new set for salah. I did this because my work clothes would become dusty and smudged, and it is *makrūh tanzīhī* (disliked) to pray in such clothing. When we visit a respected individual of this world, think about the extent we go to ensuring our clothes are clean and presentable.

Then, imagine what kind of clothing we should wear when we stand before Allah Almighty. You can get an idea of this yourself. Wear clean clothes, apply fragrance, and stand before Allah Almighty with utmost respect.<sup>4</sup>

### Perfume business and becoming “Attar”

The Amir of Ahl al-Sunnah owned a perfume (*itr*) business. This led to him utilising the pen name “Attar.”<sup>5</sup>

### Decorum for relics during work

During the days of his perfume business, someone gave him the idea of selling incense sticks. He started this business with the name “Qadiri Incense Sticks”,

and he printed packets with this upon it. He says:

One day, I saw a Qadiri Incense Sticks packet on the floor and was struck with fear. I thought, “What if Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ becomes angry with me and says I disrespected his name to promote my business? What would I say to him? After that, I decided to change the name of the brand to “Qawmi Incense Sticks”.”<sup>6</sup>

This is a lesson for businessmen to not have holy names or images on their products, shops, and packaging. It is better to have a unique symbol as this carries no risk of disrespect. Avoid using holy names if one must include a name. Good fortune is from respect. Misfortune is from disrespect.

<sup>1</sup> Al-Mu‘jam al-Kabīr: hadith 9993

<sup>2</sup> Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 258

<sup>3</sup> Amīr-i-Ahl-i-Sunnat Kī Kahānī Unhī kī Zabānī, part 5

<sup>4</sup> Ibid

<sup>5</sup> Ibid, part 17

<sup>6</sup> Ibid



# Remembering Our Pious Elders

*Mawlana Haji Abu Majid Muhammad Shahid Attari Madani*

Jumāda al-Ākhirah is the sixth month of the Islamic year. Regarding the noble Companions, saints, and scholars who passed away and are commemorated in this month, 111 have been previously mentioned in Faizan-e-Madinah Monthly Magazine (1438 AH- 1445 editions). A further 12 are mentioned herein.

## The Noble Companions رَضِيَ اللهُ عَنْهُمْ

- 1 Sayyidunā Abū ‘Abdullāh Aswad b. Sarī Sa ‘dī Tamīmī رَضِيَ اللهُ عَنْهُ was a poet during the Age of Ignorance and fought in four ghazwas after accepting Islam. He lived in Basra, and in the city’s central masjid, was the first person to begin narrating incidents in his sermons. Famous Tābi‘īn, such as Sayyidunā Ḥasan Baṣrī, Sayyidunā Aḥnaf b. Qays, and Sayyidunā ‘Abd al-Raḥmān b. Abū Bakr رَضِيَ اللهُ عَنْهُمْ reported hadith from him. He was martyred during the Battle of Jamal (Jumāda al-Ākhirah 36 AH).<sup>1</sup>
- 2 Sayyidunā Ḥanzal b. Ḍirar Ḥuṣayn رَضِيَ اللهُ عَنْهُ lived through the Age of Ignorance and later accepted Islam. He had a long life, as reports say he was 100 years old when martyred in the Battle of Jamal. The Tābi‘ī jurist, Sayyidunā Ḥamid b. ‘Abd al-Raḥmān Baṣrī رَضِيَ اللهُ عَنْهُ reported hadith from him.<sup>2</sup>

## Blessed Saints رَضِيَ اللهُ عَنْهُمْ

- 3 Sayyidunā Abū al-Ḥasan ‘Alī Naqī Hādī ‘Askarī رَضِيَ اللهُ عَنْهُ was born in Medina, in Rajab 214 AH. He was a righteous mufti from whom many scholars acquired knowledge. He lived in Samara for 20

years and 9 months. He was a man of great strength, courage, eloquence, knowledge, spirituality, intellect, and wisdom. He passed away on the 25<sup>th</sup> or 26<sup>th</sup> of Jumāda al-Ākhirah 254 AH, in Samara. His sons include Sayyids Ḥasan al-‘Askarī, Ja‘far Tawwāb, Ja‘far Mubārqa‘, Abū Sharaf Ḥasan, Ḥusayn, Ziyāda, ‘Alī Imām, Muhammad, and Yahyā رَحْمَةُ اللَّهِ عَلَيْهِمْ.<sup>3</sup>

4 Sayyidunā Abū al-Ghawth Garam Dīwān Fārūqī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Bhera (UP; India) in Rabi‘ al-Ākhirah 1100 AH. He passed away on the 25<sup>th</sup> of Jumāda al-Ākhirah 1178 AH and was laid to rest in Lehra. Born to an academic household, he was a scholar, shaykh, performer of marvels, and spiritual representative of Sayyid Faṭḥ Muhammad Chishtī رَحْمَةُ اللَّهِ عَلَيْهِ.<sup>4</sup>

5 The lineage of Sayyid Munawwar ‘Alī ‘Umardarāz رَحْمَةُ اللَّهِ عَلَيْهِ links back to Sayyidunā Junayd Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ via two generations, from Shaykh ‘Abdullāh and Shaykh ‘Uthmān رَحْمَةُ اللَّهِ عَلَيْهِمَا. Born on the 11<sup>th</sup> of Ramadan 491 AH, he was a murid and close affiliate of Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللَّهِ عَلَيْهِ, and the son of a spiritual guide. He lived in Baghdad for 42 years alongside the Shaykh. Upon the latter’s passing, he spent the next 16 years with Sayyid Kabīr al-Dīn Aḥmadābādī رَحْمَةُ اللَّهِ عَلَيْهِ, before ultimately travelling to India with him.

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Kabīr al-Dīn رَحْمَةُ اللَّهِ عَلَيْهِ made him his spiritual representative in 587 AH and commissioned for him to be stationed in Ilahabad. After a long life of 708 years, he passed away on the 4<sup>th</sup> of Jumāda al-Ākhirah 1199 AH, and was interred in Ilahabad.<sup>5</sup>

6 Sayyidunā Muẓaffar ‘Alī Aḥmad Khān Murādābādī رَحْمَةُ اللَّهِ عَلَيْهِ was born in India’s city of Muradabad, in 1247 AH. He spent much time with Shaykh Tawakkul رَحْمَةُ اللَّهِ عَلَيْهِ, whose grandfather he later became a murid of in 1272 AH. He became a successor of both shaykhs and acquired ijāzah from them. He was the first custodian of Tawakkul Shāh Ambālwi. He passed away at the age of 91 on the 24<sup>th</sup> of Jumāda al-Ākhirah 1338 AH, and is buried in Hisar City, India.<sup>6</sup>

#### Scholars of Islam رَحْمَتُهُمُ اللَّهُ

7 Sayyidunā Abū Ishāq Ibrāhīm Shīrāzī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Firozabad (Iran) in 393 AH. He passed away on the 21<sup>st</sup> of Jumāda al-Ākhirah 476 AH in Baghdad, and is buried in Baghdad’s Bab Abraz. He was a mujtahid of Shāfi‘ī jurisprudence, an author of many books, a man of great character and eloquence, and a teacher at Baghdad’s Madrasa Niẓāmiyyah. *Al-Nukat fi al-Masā’il al-Mukhtalaf* is one of his greatest works.<sup>7</sup>

8 Sayyidunā Nawāb Khān al-Muhājir al-Makkī رَحْمَةُ اللَّهِ عَلَيْهِ was born in Lawni (Peshawar) around

1229 AH. He acquired proficiency in Arabic and Persian literature there before travelling to Lucknow and Rampur. Studying logic and philosophy from Sayyidunā Faḍl al-Ḥaqq Khayrabādī رَحْمَةُ اللهِ عَلَيْهِ, undertaking hadith studies in Delhi, and learning medicine from Imām al-Dīn Dihlawī, he then established an clinic in Lucknow upon graduation. This gained widespread acclaim, leading to his appointment as teacher of Nawāb Kalb-i-‘Ali, the governor of Rampur.

After more clinic work in Bhopal, he relocated to Mecca, memorised the Quran, and set up another clinic. He did not return to India despite the insistence of its people. He gave bay‘ah to Aḥmad Sa‘īd Mujaddidī al-Muhājir al-Madanī رَحْمَةُ اللهِ عَلَيْهِ, and was made successor of Sayyidunā Ibrāhīm Rāshidī Khaḍrawī رَحْمَةُ اللهِ عَلَيْهِ. He passed away in Mecca in 1309 AH and was buried therein.<sup>8</sup>

9 Sayyidunā Ḥuḥūr al-Ḥusayn Rāmpūrī رَحْمَةُ اللهِ عَلَيْهِ was born in 1274 AH and passed away on the 22<sup>nd</sup> of Jumāda al-Ākhirah 1342 AH, in Rampur (India). An expert in rational and transmitted sciences, he was headteacher at Bareilly’s Manzar-i-Islam madrassa and taught a host of scholars, including India’s grand mufti, Sayyidunā Muṣṭafā Razā Khān رَحْمَةُ اللهِ عَلَيْهِ. He annotated countless academic textbooks.<sup>9</sup>

10 Sayyidunā Kāzīm ‘Alī ‘Azīzī Miṣbāhī رَحْمَةُ اللهِ عَلَيْهِ was a graduate of Jāmi‘a Ashrafiyya, an insightful teacher, expert scholar, diligent researcher, loved by all, and a righteous figure. Born to a religious household in India’s Khalilabad in 1350 AH, he taught in various Islamic institutes for 37 years, before passing away on the 9<sup>th</sup> of Jumāda al-Ākhir 1412 AH. He was buried in the Narelwari cemetery of Bombay, India.<sup>10</sup>

Staunchly committed to Tehrik Aqida-i-Khatm-i-Nubuwwat and its mission,

11 Sayyid Muhammad ‘Alī Razawī Ḥusn al-Warā رَحْمَةُ اللهِ عَلَيْهِ was born in Alwar (Rajasthan; India) in 1332 AH. He passed away on the 11<sup>th</sup> of Jumāda al-Ākhirah 1429 AH in Hyderabad (Sindh) and was laid to rest in the dargah of Sayyidunā ‘Abd al-Wahhāb Jilānī رَحْمَةُ اللهِ عَلَيْهِ. He was a scholar, graduate of Ḥizb al-Aḥnāf Lahore, imam and orator of many masjids in Lahore, Delhi, and Hyderabad, founder of Jāmi‘a Masjid Noor in Hyderabad, a member of Pakistan’s National Assembly, and a shaykh of taṣawwuf at Dār al-‘Ulūm Aḥsan al-Barakāt. Sayyids ‘Alī Ḥusayn Ashrafi and Ṭāhir ‘Alā’ al-Dīn Gilānī رَحْمَةُ اللهِ عَلَيْهِمَا issued him *khilāfat*.<sup>11</sup>

12 Sayyidunā Mufti Muhammad ‘Alīm al-Dīn Naqshbandī رَحْمَةُ اللهِ عَلَيْهِ was born in 1361 AH and passed away on the 17<sup>th</sup> of Jumāda al-Ākhirah 1440 AH. He was a leading scholar of the Ahl al-Sunnah and teacher at Jhelum City’s Sulṭāniyya madrasah. He was also heavily involved in writing during his teaching days, ten of his writings have been put to print until today. These include translations of *Subul al-Hudā wa al-Rashād* and *Sirāt-i-Sayyid al-Anbiyā’*. He was both student and younger brother of Sayyidunā Mufti Jalāl al-Dīn Qādirī رَحْمَةُ اللهِ عَلَيْهِ (founder of Jāmi‘a Islāmiyya, Gujarat, Punjab).<sup>12</sup>

<sup>1</sup> Ma‘rifat al-Ṣaḥābah, vol. 1, p. 255

<sup>2</sup> Al-Iṣābah, vol. 2, p. 155

<sup>3</sup> Tarīkh Baghdad, vol. 12, p. 56; Ahl-i-Bayt kē Imām, pp. 372-416

<sup>4</sup> Tazkirat Ulema-i-Bhera Walidpur, pp. 63-68

<sup>5</sup> Sawāniḥ Ḥayāt-i-Munawwar ‘Alī Shāh, pp. 6-10-29-30

<sup>6</sup> Tadhkira Mashā‘ikh Naqshbandiyyah, p. 617

<sup>7</sup> Siyar A‘lām al-Nubalā’, vol. 14, pp. 7-12

<sup>8</sup> Tadhkira Kamilān-i-Rāmpūr, pp. 422-424

<sup>9</sup> Mumtāz Ulema Farangī Mehal Lucknow, pp. 417-419

<sup>10</sup> Tadhkira ‘Allāma ‘Abd al-Ra‘ūf Balyāwī, pp. 113-120

<sup>11</sup> Ḥayāt-i-Imām al-Muḥaddithīn, pp. 38-39

<sup>12</sup> Fatāwā Dīdāriyyah, pp. 16-17

# The Prophet's Donkey, Ya'fūr

Mawlana Sayyid Imran Akhtar Attari Madani

The mercy and compassion of the beloved Prophet Muhammad ﷺ is not limited to humans, it extends to animals too. Here is a beautiful incident which illustrates the immense compassion of the beloved Prophet ﷺ and includes a miracle.

When the beloved Prophet ﷺ conquered Khaybar, a dark donkey came to him. They conversed and the beloved Prophet ﷺ asked, "What is your name?"

The donkey replied, "Yazīd b. Shihāb. From my lineage, Allah created seven donkeys that were only conveyances for prophets ﷺ. I request you to give me the honour of being your conveyance. Nobody has survived from my lineage, and the line of the prophets ﷺ ends with you. A Jew owned me before you, and I would throw him down on purpose, so he kept me hungry and beat me".

The beloved Prophet ﷺ said, "From now on, your name is Ya'fūr."

Whenever the beloved Prophet ﷺ sent the donkey to anyone, it stood at the door and knocked on it with its head. When the person opened the door, Ya'fūr would signal with his head to tell him to go and visit the beloved Prophet ﷺ. After the beloved Prophet's passing, Ya'fūr threw himself into the well of Abū Haytham out of grief.<sup>1</sup>

There are numerous points we deduce from this incident:

- It is a miracle of the beloved Prophet ﷺ that he understood what animals were saying,

and they understood what he said.

- Acquiring love for the beloved Prophet ﷺ is a blessing of Allah Almighty that even animals receive. The people who gain it are very fortunate, whereas it is a great misfortune for those who are deprived of it.
- Animals can be named to distinguish them from others, just as the names of the beloved Prophet's animals can be found from reliable sources. The names of the beloved Prophet's horses were *لَجِيف*, *إِرَاز* and *سَكَب*. His saddle was called *دَاخ*, his mule *يَعْتُور*,<sup>2</sup> his female camel *قَمُوء*, and his donkey *ذَلْدَل*.

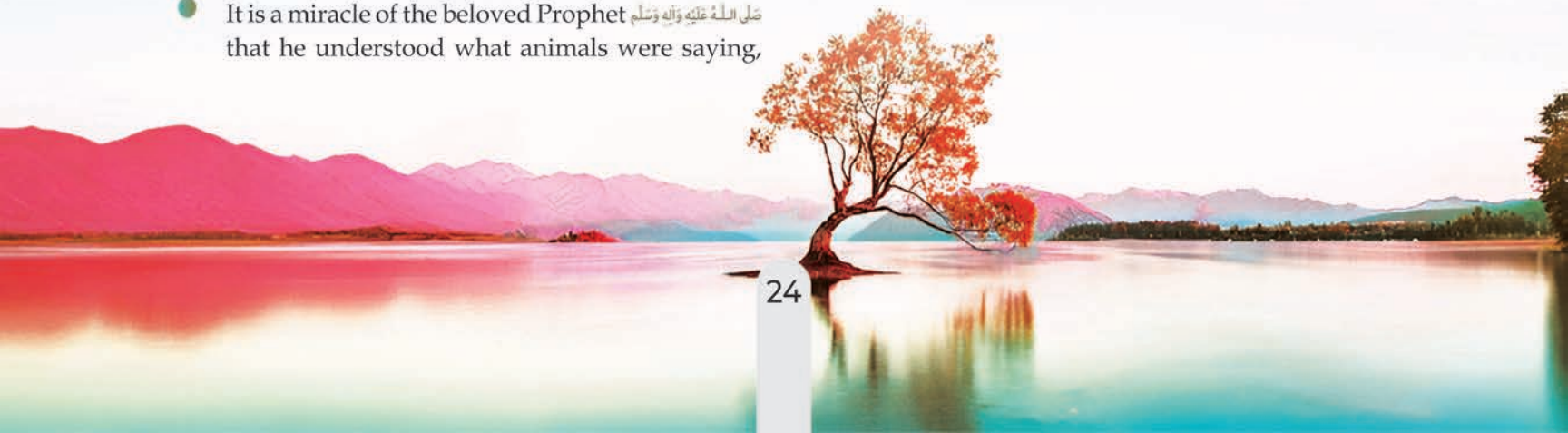
Even though the custom of riding donkeys is very rare now, remember the beloved Prophet ﷺ took one as a conveyance. As such, refrain from saying unsuitable things about them. In fact, a Hadith mentions the special virtues of this animal, as riding it protects one from arrogance.<sup>3</sup>

By the blessings of being around the beloved Prophet ﷺ, Ya'fūr gained a high level of understanding, in that he travelled to the homes of the noble Companions *رضي الله عنهم* without any difficulty and called them by the beloved Prophet's command.

<sup>1</sup> Al-Khaṣā'is al-Kubrā, vol. 2, p. 107

<sup>2</sup> Al-Muḥam al-Kabīr: Hadith 11208

<sup>3</sup> Shu'ab al-Īmān: Hadith 6161



# Chicken

Mawlana Ahmad Raza Khan Attari Madani

Chicken was a food consumed by the Beloved Prophet ﷺ. It is highly nutritional, which is why it is a favourite and commonly eaten food. Eaten in countries around the world due to its taste and availability, it forms a part of almost every culture's diet. Chicken meat is referred to as **لَحْمُ الدَّجَاجَةِ** in Arabic. Just like its meat, chicken eggs are also consumed globally.

## The nature and effect of Chicken Meat

The meat of a young hen is warm and moderately moist at the end of the first stage, whereas the meat of a rooster is cooler than a hen's but drier.<sup>1</sup>

## Hadith in relation to Chicken Meat

There are many Hadith about chicken. Here are some of them:

- 1 A companion **رَضِيَ اللهُ عَنْهُ** reports, "We were sitting with Abū Mūsā Ash'arī **رَضِيَ اللهُ عَنْهُ** when a dish containing chicken was brought to us. Among us was a man with a red complexion who did not come near the food. Abū Mūsā Ash'arī **رَضِيَ اللهُ عَنْهُ** told him to eat because he saw the Beloved Prophet ﷺ eat chicken."<sup>2</sup>
- 2 Islam's first Caliph, Sayyiduna Abū Bakr al-Ṣiddīq **رَضِيَ اللهُ عَنْهُ** reports that he saw the beloved Prophet ﷺ eat chicken.<sup>3</sup>

Mufti Aḥmad Yār Khān Na'īmī **رَحِمَهُ اللهُ عَلَيْهِ** states regarding this Hadith, "Eating chicken does not oppose piety. If Allah Almighty grants you great blessings of food you should eat them, but do not make it a habit to only eat one. Keep yourself habitual in consuming all types of food."<sup>4</sup>

- 3 Ibn 'Umar **رَضِيَ اللهُ عَنْهُمَا** reports that whenever the Beloved Prophet ﷺ wanted to eat chicken, he **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would catch and confine it for a few days. He **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would then slaughter and eat it.<sup>5</sup>

This is testament to the Holy Prophet's pure nature. The reason for confining the chicken is that if it ate any impurity, it would be released and its odour removed from its meat. Some animals like goats, cows, chickens, etc., eat impurity.

If such an animal was brought to the Beloved Prophet ﷺ, he refrained from slaughtering it, until

it started eating clean fodder (and the stench from its meat was removed).<sup>6</sup>

In Bahār-i-Sharī'at:

Some cows and goats eat impure substances. They are called *jalālah* and they have a bad smell in their flesh. Keep the animal in a closed environment to prevent it from eating impurity, and once the animal is odourless, it can be slaughtered and eaten.

Chickens which eat impurities should be treated the same way too, and once the smell has gone, they can be slaughtered and eaten. It is not necessary to cage young chickens if they do not eat impurities and smell bad, but it is better to cage them before slaughtering.

A non-castrated goat normally drinks urine, and the stench emitting from it lingers wherever it passes. The ruling of *jalālah* applies to this too, meaning, the animal can be eaten once the unpleasant smell ceases, otherwise it is *makrūh* and prohibited.<sup>7</sup>

## Benefits of chicken

Medical experts consider chicken to be a healthy food. Here are some of its benefits:

- Chicken meat is rich in protein, and this supports body growth, and strengthens bones and muscles.
- It is rich in protein and very low in cholesterol, which controls appetite and reduces weight, making it a suitable food for people of all ages.
- It is very beneficial for the heart.
- The vitamins in this meat help strengthen the body's immune system, and gives the body the ability to fight diseases.
- Its meat is helpful in controlling cholesterol levels and reducing the risk of heart diseases.
- It contains phosphorous and calcium which strengthens the bones and teeth.
- The vitamins and choline in chicken meat is very important for brain health, and it improves memory.<sup>8</sup>

**Note:** All the benefits and points mentioned in this article are in relation to the chickens raised at home. Also, only consume food or medicine after consulting your doctor.

<sup>1</sup> Khazā'in al-Adwiyya, vol. 3, p. 685

<sup>2</sup> Ṣaḥīḥ Bukhārī: hadith 5518

<sup>3</sup> Subul al-Hudā wa al-Rashād, vol. 7, p. 190

<sup>4</sup> Mir 'āt al-Manājih, vol. 5, p. 663

<sup>5</sup> Subul al-Hudā wa al-Rashād, vol. 7, p. 190

<sup>6</sup> Imtā' al-Asmā', vol. 7, p. 308

<sup>7</sup> Bahār-i-Sharī'at, part 15, vol. 3, p. 325

<sup>8</sup> Derived from online resources

# Words of Our Pious Elders

Mawlana Sayyid Imran Akhtar Attari Madani

## **Fragrant Speech**

### **Act according to your status**

Sayyidunā Dhū al-Nūn al-Miṣrī رَحْمَةُ اللهِ عَلَيْهِ said, "Ask for your needs in the manner of a needy person, not in an authoritarian manner."<sup>1</sup>

### **Befriending evil people leads to disgrace**

Sayyidunā Abū Ḥātim رَحْمَةُ اللهِ عَلَيْهِ said, "Just as the one who goes to a den of evil is accused of wrongdoing, the one who befriends evil people does not remain safe either."<sup>2</sup>

### **Expressing neediness leads to Humiliation**

Sayyidunā Fuḍayl b. ʿIyād رَحْمَةُ اللهِ عَلَيْهِ said, "When you are needy and dependent on others, do not place your needs and poverty between you and people. Leave them between you and Allah Almighty so you are not humiliated in the eyes of people."<sup>3</sup>

## **The flower garden of Ahmad Raza continues to blossom today**

### **Abandoning the prayer is ungratefulness towards Allah's blessings**

The abandonment of prayer is severe ingratitude towards Allah's favours.<sup>4</sup>

### **Do not criticise Islamic scholars**

It is also obligatory to remember that it is severely forbidden for laypeople to criticise the actions of a true Sunni scholar of upright creed, who guides people. Such fault-finding is a cause of severe deprivation and misfortune.<sup>5</sup>

### **Excessive eating deprives one of worship**

Eating to your fill and longing to spend the night in worship is like asking an infertile woman for a child.

The one who eats a lot drinks a lot, and the one who drinks a lot will sleep excessively. The one who sleeps too much is deprived of goodness and blessings.<sup>6</sup>

## **How beautiful is the flower garden of Attar**

### **Rectify the future generation with your character**

If we are humble, its blessings will manifest in those around us. People will learn from it and so will our children.<sup>7</sup>

### **Love and hate only for the sake of Allah Almighty and His Messenger**

Islam teaches love and extinguishes hate. Our hate is only for the enemies of Allah and His Prophet, matters which distance us from their way, and things which divert us from believing in Quran and hadith.<sup>8</sup>

### **Do not be arrogant if you are honoured**

Never forget Allah Almighty, the One who gave you honour. If He removes your honour because of your pride, you will be humiliated.<sup>9</sup>

<sup>1</sup> Ṭabaqāt al-Ṣūfiyyah li al-Sulamī, p. 33

<sup>2</sup> Rawḍat al-ʿUqalā', p. 101

<sup>3</sup> Tanbīh al-Mughtarrīn li al-Shaʿrānī, p. 312

<sup>4</sup> Al-Fatāwā al-Riḍāwiyyah, vol. 5, p. 106

<sup>5</sup> Al-Fatāwā al-Riḍāwiyyah, vol. 8, p. 98

<sup>6</sup> Al-Fatāwā al-Riḍāwiyyah, vol. 7, p. 89

<sup>7</sup> Madani Muzakrah, 3 Dhū al-Qaʿdah al-Ḥarām 1445

<sup>8</sup> Madani Muzakrah, 3 Dhū al-Qaʿdah al-Ḥarām 1445

<sup>9</sup> Madani Muzakrah, 3 Dhū al-Qaʿdah al-Ḥarām 1445

# Islamic Rulings for Sisters

Mufti Muhammad Qasim Attari

## Children urinating in the direction of the Qiblah

**Question:** What do the scholars of Islam say regarding the following: some women take their children to urinate but do not think about the direction of the Qiblah. They make the child urinate in this direction for their own convenience or because of how the bathroom is installed. Is this action correct, or should they be made to urinate in another direction?

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

The Ka 'bah is a majestic house, described as sacred and a source of guidance for the world.

Allah Almighty states:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١٢٥﴾

Indeed, the very first House made for the people to facilitate worship is that which is in Makkah, blessed, and guidance for the whole world.<sup>1</sup>

Considering these virtues, jurists declared it *makrūh tahrimī* (prohibitively disliked) to urinate in the direction of the Ka 'bah or to do so with one's back to it. In fact, urinating like this within a 45-degree angle of the Qiblah is also impermissible. Just as this ruling applies to adults who perform this action, it also impermissible and a sin for adults to make a child do this. Only the adults will be sinful, as the child is not *mukallaf* due to his age and lack of understanding.

Remember this rule of Islamic law: it is impermissible and a sin for an adult to make a child perform an action which would be forbidden for the latter to perform when he is mature. If the child was mature, the action would be unlawful for him to commit, but because he is a child it is now

impermissible for adults to make him do it. Jurists have provided the following examples:

1. Making a boy wear a gold ring.
2. Making a boy wear clothes made of silk.
3. Making a child drink alcohol.
4. Applying henna to a boy's hands or feet.
5. Making a child urinate in the direction of the Qiblah.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Applying black or other coloured mehndi to the hair

**Question:** What do the scholars of Islam say regarding the following: can women apply black or other coloured mehndi to the hair on their head?

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

As for dyeing the hair, the same ruling for men also applies to women. It is haram for men and women to dye their hair black, whether with black dye or mehndi.

It is permissible for a *mujāhid* to dye his hair black if he is performing *jihād*. As for other colours, it is recommended for men and women to apply mehndi to white hair. It is better to apply a dark red dye mixed with katam leaves, and using a yellow dye is even better.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Quran, Āl-e- Imrān, verse 96; translation from Kanz al-ʿIrfān



# The Benefits and Blessings of Miswak

Muhammad Javed Attari Madani

The final Prophet صلى الله عليه وآله وسلم said, **تَسَوُّكُوا** "Use the miswak."<sup>1</sup>

Dear children! Our beautiful religion of Islam emphasises the importance of cleanliness to the extent that it is declared "half of faith" in one Hadith.<sup>2</sup> Our religion teaches us how to purify ourselves in every aspect, and the speech and actions of the beloved Prophet صلى الله عليه وآله وسلم teach us to clean our mouths with a miswak.

There are many other benefits of using a miswak besides cleanliness, like gaining the pleasure of Allah Almighty and His beloved Prophet, it is a Sunnah to use it before performing ablution, and the reward of prayers increases when it is used before ablution. Using miswak improves memory, it cleans the mouth and teeth, and it cures many stomach and intestinal diseases. Using a miswak is a blessed Sunnah of the beloved Prophet صلى الله عليه وآله وسلم.

Dear children! Act upon this Sunnah and make a habit of using a miswak, especially after waking up in the morning, going to sleep at night and before performing ablution. By doing so, you will gain the reward of acting upon the Sunnah, your mouth and teeth will be cleaned and you will be protected from many illnesses. May Allah Almighty grant us the ability to act upon the blessed *sunan* of the beloved Prophet صلى الله عليه وآله وسلم.

**أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

<sup>1</sup> Sunan Ibn Mājah, vol. 1, p. 186, Hadith 289

<sup>2</sup> Saḥīḥ Muslim, p. 115, Hadith 534

# SIX NAMES FOR BOYS AND GIRLS

The Beloved Prophet ﷺ said, "The first gift a person gives to his child is a name, so he should give them a good name."<sup>1</sup> Six names for boys and girls, along with their meanings and associations, are being mentioned here:

## THREE NAMES FOR BOYS

	Name	Name for daily usage	Meaning	Association
1	Muhammad	Sa'īd	Fortunate	A name of the beloved Prophet ﷺ
2	Muhammad	ʿUmar	Life	The second Caliph of Islam, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ
3	Muhammad	Dhakwān	Intelligent	The name of a Companion رَضِيَ اللهُ عَنْهُ

## THREE NAMES FOR GIRLS

	Name	Meaning	Association
1	Shehr-bāno	Leader of the city	The name of Imam Hussain's noble wife رَضِيَ اللهُ عَنْهَا
2	Ruqayyah	Tender-hearted	The name of a female Companion رَضِيَ اللهُ عَنْهَا
3	Muṭī'ah	Obedient woman	The name of a female Companion رَضِيَ اللهُ عَنْهَا

(Parents can choose any one of these six names for their children)

<sup>1</sup> Jama' al-Jawame', vol. 3, p. 285, hadith 8875

# WORD SEARCH

Once, in Makkah al-Mukarramah, there was a lot of rain. It rained so much that there was a flood around the Holy Ka'ba, which made it hard for people to walk and do tawaf. At that time, a Companion رَضِيَ اللهُ عَنْهُ, of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to swim in the water and completed his tawaf by swimming.<sup>1</sup>

Dear children! Do you know who this Companion was? His name was 'Abdullāh b. Zubayr رَضِيَ اللهُ عَنْهُ. When he was born, our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed *tahnīk* by placing his blessed saliva in the newborn Companion's mouth, and named him "‘Abdullāh".<sup>2</sup>

He رَضِيَ اللهُ عَنْهُ, passed away in Jumādā al-Ūlā, which is the fifth month of the Islamic calendar.

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 "Makkah" has already been found and highlighted in the table.

5 words to be found:

- 1 Tawaf
- 2 Companion
- 3 Zubayr
- 4 Tahnīk
- 5 Saliva

T	A	H	N	I	K	O	T	Z	T	W	A
K	S	U	W	Z	M	A	K	K	A	H	S
V	A	C	C	U	N	A	W	M	W	V	A
G	B	M	P	B	N	I	O	N	A	C	L
C	O	M	P	A	N	I	O	N	F	P	I
U	W	I	S	Y	U	B	A	Y	R	A	V
Z	P	O	L	R	A	O	Y	G	Z	Z	A

<sup>1</sup> Musu'a Ibn Abi Dunya, vol. 8, p. 423

<sup>2</sup> Al-Zurqani 'ala al-Mawahib, vol. 2, p. 356

TRANSLATION  
DEPARTMENT  
(DAWAT-E-ISLAMI)

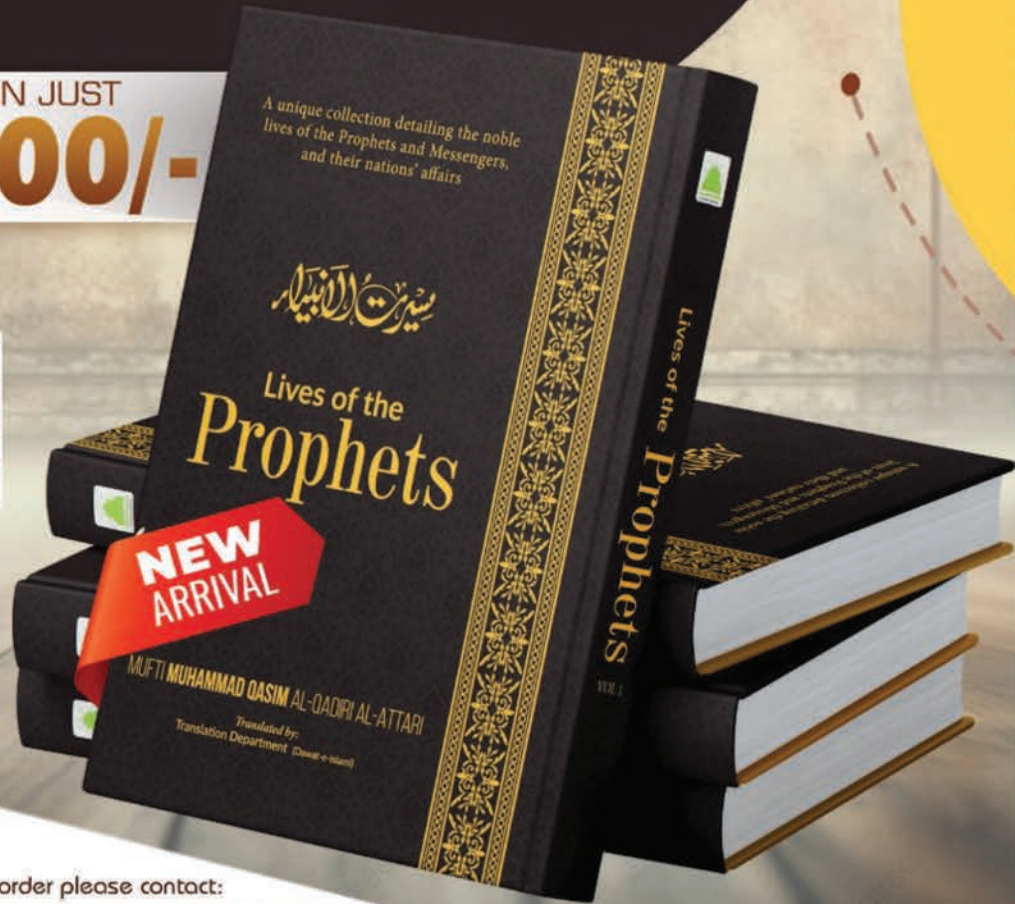
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Muhallah Saudagran, Purani Sabzi Mandi,  
Bab-ul-Madinah, Karachi Pakistan