



Islamic Magazine

FAIZAN-E- MADINAH

VOL. 7 - EDITION 10

TRANSLATED BY
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Islamic Magazine
**FAIZAN E-
MADINAH**

Vol. 7 - Edition 10

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Translated into English by
Translation Department
(Dawat-e-Islami)

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This is the English translation of the Urdu magazine 'Faizan-e-Madinah'. Some amendments have been made. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning Sawab (reward).

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Holy Quran and the Heart

Rashid Ali Attari Madani

The heart is one of the most important parts of the human body. The noble Quran describes the importance, attributes and types of hearts in many places. It also commends a heart with good qualities and criticises the one which possesses evil traits. The attributes of the heart are important because we will be questioned about our hearts on the Day of Judgement, as Allah Almighty states:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

*Indeed the ear, and the eye, and the heart; all of these will be questioned.*¹

The heart is mentioned more than 70 times in the noble Quran, and in light of these verses, the heart falls under one of three categories:

1. A sound heart.
2. A dead heart.
3. A diseased heart.

Sound heart: One of the meanings of سليم is safe. So, in this context it refers to the heart which is protected

from falling prey to desires and is steadfast in acting upon Allah Almighty's commands, the blessed Sunnah of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and follows the way of the noble pious predecessors. The noble Quran states:

يَوْمَ نَأْتِيَنَّهُم مَّالٌ وَنَاَبُؤُونَ ﴿٣٧﴾ إِنَّا مَنْ أَوَى اللّٰهَ بِقَلْبٍ سَلِيمٍ ﴿٣٨﴾ وَأَزَلَّيْتُمُ الْجَنَّةَ
بِلُتُغْمِينِ ﴿٣٩﴾

*The Day when neither wealth nor sons will be of benefit. Except he who comes to Allah with a sound heart. And Paradise will be brought close to the pious.*²

The renowned mufti and exegete of the noble Quran, Mufti Ahmad Yār Khan Na‘imī رَحْمَةُ اللهِ عَلَيْهِ writes:

A sound heart is one which is pure from false beliefs. According to the Sufis, a pure heart is the one 'bitten' by the 'snake' of love for Allah. In Arabic, the word "سليم" can also refer to someone bitten by a snake.³

Dead heart: This refers to the heart which does not recognise its Lord, Creator, Owner and Sustainer, the One Who is worthy of worship. It neither acts upon the commands of its Lord nor does it refrain from

what He prohibited. It is a slave to its desires and worships something other than Allah Almighty.

Diseased heart: This refers to the heart which believes in Allah Almighty, but is afflicted with spiritual diseases like lust, greed, jealousy, arrogance, conceit and ostentation.

Traits of a sound heart⁴

The sound heart which obeys the commands of Allah Almighty and refrains from sin is described in different ways in the noble Quran:

1. **Contented heart:** The heart which finds serenity in the remembrance of Allah Almighty is called a contented heart. The noble Quran states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢١٣﴾
*Those who believe and their hearts attain contentment through the remembrance of Allah. Pay heed! Only through the remembrance of Allah do hearts attain contentment.*⁵

2. **Penitent heart:** The heart which fears Allah Almighty is called a penitent heart, as stated in the noble Quran:

مَنْ خَشِيَ الرَّحْمَنَ الرَّحِيمَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٢١٤﴾

*who fears the Infinitely Gracious unseen and comes with a penitent heart.*⁶

It is written in *Tafsir Nūr al-Irfān*:

The fear which leads to awe and respect is called خشية, and this is a great blessing from Allah Almighty. Fearing Allah Almighty without seeing Him is to believe in the words of the Prophets عليهم السلام and be in awe of Him. It is the heart which is patient when faced with difficulties, grateful in times of ease, and remembers Allah Almighty at all times. The Sufis say a repenting heart is a blessing of Allah Almighty only granted to the fortunate.⁷

The noble Quran also mentions the reward of a penitent heart:

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٢١٥﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢١٦﴾

*Enter it (Paradise) in peace. This is the day of eternal life. They will have whatever they desire therein and We have more.*⁸

3. **Fearful heart:** Another kind of sound heart is a fearful heart. A special sign of the believers is that their hearts become fearful when Allah Almighty is remembered. The noble Quran states:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

*The believers are the very people whose hearts tremble with fear when Allah is remembered.*⁹

Tafsir Nūr al-Irfān states:

When we read the verses mentioning Allah Almighty and His Divine Attributes, they should increase our awe of Him. Verses of punishment should lead to fear, and verses of mercy should lead to yearning and love and cause tears to flow. Therefore, whoever does not have love of Allah Almighty in his heart is not a perfect believer. We also learn that we must recite the noble Quran with humility and focus, and that fearing Allah Almighty in this world removes fear in the Hereafter. Allah Almighty states:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

A verse in Surah al-Hajj gives glad tidings to those with a fearful heart:

وَبَشِّرِ الْمُخْبِتِينَ ﴿٢١٧﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

*And give glad tidings to the humble. Those whose hearts tremble when Allah is remembered.*¹¹

Surah al-Mu'minūn describes the people who fear the might of Allah Almighty when spending in His way:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٢١٨﴾
 أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٢١٩﴾

*And those who give whatever they give while their hearts are in awe that they will return to their Lord. It is they who hasten towards good actions and they surpass in reward.*¹²

Mufti Aḥmad Yār Khan Na‘imi رَحْمَةُ اللَّهِ عَلَيْهِ said:

Performing a good deed and fearing Allah Almighty is a sign of complete faith. Fearing Allah Almighty after sinning is not perfection. The devil also said إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ but remained firm upon sin. However, fearing Allah

and intending to refrain from sin after sinning is commendable, and not fearing Allah Almighty after sinning is despicable.¹³

4. **Soft heart:** The noble Quran states that the hearts which contain the fear of Allah Almighty are soft:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيًّا تَقَشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَتَالَهُ مِنْ هَادٍ ۗ

*Allah sent down the best Book, similar and repeatedly recited; the skins of those who fear their Lord tremble due to it. Then their skins and their hearts soften for the remembrance of Allah. This is the guidance of Allah, He guides, with it, whomsoever He wills. And whomsoever He leaves to stray, so there is no guide for him.*¹⁴

5. **Humble heart:** These are the hearts which humble themselves in the remembrance of Allah Almighty. Allah Almighty states:

الْمَرِيانَ لِلَّذِينَ آمَنُوا أَنْ تَحْشَعَهُ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Has the time not come for those who believe that their hearts submit to the remembrance of Allah and the truth which was sent down?*¹⁵

6. **Tranquil heart:** The hearts which have been granted tranquillity have been given glad tidings of elevated certainty in Allah Almighty and earning His pleasure. It is stated in Surah al-Fath:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدَّادُوا إِلَيْنَا أَمَةً إِيمَانِيًّا

*It is He who sent down tranquillity into the hearts of the believers, increasing their conviction with even more certainty.*¹⁶

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَقَابَهُمْ فَتَحَا قُرَيْبًا

*Allah was pleased with the believers when they were pledging allegiance to you beneath the tree, so Allah knew what was in their hearts, then He caused tranquillity to descend upon them and rewarded them with an imminent victory*¹⁷

7. **Strengthened heart:** Allah Almighty strengthens

the hearts of those who praise, glorify and worship Him alone, as stated in Surah al-Kahf:

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

*And We granted strength to their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth, we shall never worship a god other than Him. If we did, we would certainly be uttering a shocking lie."*¹⁸

8. **Submissive heart:** The noble Quran describes a submissive heart as a requirement of faith:

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

*And so that those who were endowed with knowledge come to know that it (the Quran) is the truth from your Lord so they believe in it, and so their hearts become submissive to it—and Allah guides those who believe to the straight path.*¹⁹

¹ Al-Quran, part 15, Bani Isrā'il, verse 36, Kanz al-'Irfān

² Al-Quran, part 19, Al-Shu'arā', verses 88-89-90, Kanz al-'Irfān

³ Nūr al-'Irfān, Surah Al-Shu'arā', under verses 88 to 90

⁴ The traits of dead and diseased hearts will be mentioned separately in a further article in the next edition of this magazine. ان شاء الله

⁵ Al-Quran, part 13, Al-Ra'd, verse 28, Kanz al-'Irfān

⁶ Al-Quran, part 26, Qāf, verse 33, Kanz al-'Irfān

⁷ Tafsir Nūr al-'Irfān, p. 830, Qāf, under verse 33

⁸ Al-Quran, part 26, Qāf, verses 34-35, Kanz al-'Irfān

⁹ Al-Quran, part 9, Al-Anfāl, verse 2, Kanz al-'Irfān

¹⁰ Tafsir Nūr al-'Irfān, p. 281, Al-Anfāl, under verse 2

¹¹ Al-Quran, part 17, Hajj, verses 34-35, Kanz al-'Irfān

¹² Al-Quran, part 18, Al-Mu'minūn, verses 60-61, Kanz al-'Irfān

¹³ Tafsir Nūr al-'Irfān, p. 551, Al-Mu'minūn, under verse 60

¹⁴ Al-Quran, part 23, Al-Zumar, verse 23, Kanz al-'Irfān

¹⁵ Al-Quran, part 27, Al-Ḥadid, verse 16, Kanz al-'Irfān

¹⁶ Al-Quran, part 26, Al-Fath, verse 4, Kanz al-'Irfān

¹⁷ Al-Quran, part 26, Al-Fath, verse 18, Kanz al-'Irfān

¹⁸ Al-Quran, part 15, Al-Kahf, verse 14, Kanz al-'Irfān

¹⁹ Al-Quran, part 17, Al-Hajj, verse 54, Kanz al-'Irfān

Dar al Ifta

Mufti Fuzayl
Raza Attari

A H L A L - S U N N A H

1. Will the latecomer perform a prostration of forgetfulness already performed by the imam?

Q: What do the scholars of Islamic law say concerning the following: An imam performed the prostration of forgetfulness and then sat in *tashahhud*. At this point a latecomer joined the congregation. Is that prostration of forgetfulness necessary upon him too, when no instance of forgetfulness befalls him in any missed units he subsequently makes up?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: In the scenario asked about, the prostration of forgetfulness will not be necessary upon this latecomer. The reason for this is that no instance of forgetfulness occurred to him and from the perspective of following the imam, he was not in the following of the imam at the time of both prostrations, and the following of the imam is binding in that which the follower performs with him. This is the reason why when a person catches the imam in the second prostration of *sajdat as-sahw*, he must perform it behind him, but making up the first prostration is not necessary upon him.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Leaving the abode of residence and going to a city within the traveling distance

Q: What do the scholars of Islamic law say concerning the following: I was staying in a town about 200 km from my ancestral abode with the intention of residence. Only four days had passed when I needed to travel to a nearby town, within the traveling distance, for two days. In this situation, during these two days and after returning, would I have had to offer prayer in its full form or shortened?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: When a person classified as a traveller by Islamic law forms an intention to stay in a town or village for 15 days, that place become an abode of residence for him. After that, until he returns to his original abode or adopts another abode of residence, if it is less than the traveling distance, or he does not set off on a journey upon which Islamic law necessitates shortening of prayers, he will remain a resident and offer prayer in full.

In the scenario mentioned in your question, when you intended to stay in that town for 15 days, it became your abode of residence. Thereafter, as your travel from your abode of residence to the other town is not a journey upon which Islamic

law necessitates shortening of prayers and you are merely staying there for two days and not 15 days, your abode of residence is not nullified by it. Therefore, you will remain a resident. During these two days and after returning, you will offer prayers in full.

Note: In the mentioned scenario, the ruling of offering prayer in full is when you really do have an intention of remaining in one place for 15 days and afterwards the need arises for you to go somewhere. If you already know that after four days you will have to go elsewhere for some task and stay there for at least one night, then this place will not be an abode of residence for you and you will have to shorten prayers in both places. This is because according to the explicit statements of the jurists, it is necessary to have the intention of staying at a place for a complete 15 days for it to become an abode of residence. Here, an intention of 15 days means an intention of remaining for 15 nights, as staying at night is considered in relation to residency. Even if there is an intention of going elsewhere during the day, that will not affect it when that place is less than the travel distance recognised by Islamic law. If there is an intention to spend even one night elsewhere, even if that place is less than the travel distance, it will not become an abode of residence and it will be necessary to shorten prayers.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Carrom board etc., loser paying fees for all other participants

Q: What do the scholars of Islamic law say concerning the following: In carrom board and billiards clubs, etc., some people play with the condition that the loser will pay the fees for all others. Does this fall under gambling?

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

A: Such an agreement, where there is a condition from both sides and there is a threat of losing one's money in the scenario of losing and hope of gaining another's wealth in the scenario of winning, is called gambling. If you analyse the scenario presented in the question in light of this, then although apparently, there is only the possibility of loss of one person's money and the others not receiving anything in terms of money, however this is also

gambling because although money is not received, the money which was necessary upon them for participating in the game will be paid on their behalf by the loser. This will also be considered gaining another's wealth. Therefore, this scenario also falls within gambling. Gambling is severely prohibited and a major sin, which must be avoided.

Furthermore, even if the scenario of gambling did not exist in this, i.e., each person paid his own fees, even then, carrom board, billiards, etc., and such games, which are devoid of religious and worldly benefit and played for mere amusement, are futile and forbidden. The playing of such games has been prohibited in noble *Aḥādīth*.

Note: It should be remembered that taking fees for such an activity, which is devoid of purpose and benefit according to Islamic law, is forbidden. It has become clear that there is no worldly or religious purpose in carrom board and billiards, etc., rather these are played for mere amusement. Therefore, alongside the forbiddance of playing such games, opening clubs for such activities and taking fees for such amusements is also impermissible. It is necessary to avoid it.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Reciting the supplication written on a wall in a funeral prayer

Q: What do the scholars of Islamic law say concerning the following: What is the ruling if a person recites the supplication in a funeral prayer by reading it written on a wall in front of him?

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

A: According to the principles of Islamic law, if a woman stands adjacent to a man in prayer, then if certain conditions are present, apart from the funeral prayer, the prayer will be invalidated. Funeral prayer will not be invalidated. Apart from this one matter, those things that nullify other prayers also invalidate the funeral prayer. As reciting the supplication by looking at it is *تعلم من الغير*, i.e., it falls within learning and normal prayers are invalidated by it, the funeral prayer will also be nullified by it.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



A Heartfelt Plea

Useful

TIPS



Mawlana Muhammad Imran Attari

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

Mawlana Muhammad Imran Attari delivers lectures and holds training sessions for brothers in many different locations. These consist of advice, training, reflection, reformation, thought-provoking points, and solutions regarding various aspects of daily life that can be acted upon. These cover morals, spirituality, beliefs, and societal affairs. Here are 27 important points taken from his speeches

1. Your reading, witnessing and experiences are very helpful in providing good responses for issues.

2. Whoever has passion for reading and learning, and can understand matters, then with the mercy of Allah he will develop excellence in his personality.

3. Whoever seeks advancement never remains behind in learning. Rather, he remains in learning mode and advances gradually.

4. Another benefit of learning is that whenever we learn a new matter, it removes our ignorance.

5. If you are ready to learn and covetous of teaching, these two matters will fill your knowledge reserves.

6. One of the differences between knowledge

and wealth is that knowledge increased through dissemination, whereas wealth decreases through distribution.

7. Each of us is responsible for rectifying the corrupted state of society. **كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** - "Each of you is a shepherd and responsible concerning his flock." One of the specialities of Islam is that it does not leave its adherents without responsibility.

8. Whenever something is done with consultation and afterwards there is harm, a single person does not suffer shame. Instead, a mindset is formed to collectively endure it.

9. One should have a passion to accept the truth, regardless of whether the person speaking is junior or senior to you. Sayyidunā 'Umar رضي الله تعالى عنه would consult the youth of

Madinah al-Munawwarah, as they carried youthful enthusiasm.

10. Be a straw for people and not a thorn. A straw is useful somehow, whereas a thorn does nothing but pokes. If you have the this mentality, no one will accept you.

11. A person's habits hold great significance. If your face and body are handsome but your habits are deplorable and you harm others, people will not accept you.

12. The media should tell the people the truth and inform matters according to Islamic law, so that they do not face humiliation in the court of Allah on the Day of Judgement.

13. It is the responsibility of people in positions of authority and importance that they fulfil their role in banning movies that contravene the teachings of Islam and destroy the moral values of society.

14. People appearing on the media should be selected carefully. We see a person passing through the gate in the airport and he is scanned by machinery and watched by CCTV. When such important steps are taken for the safety of lives, then for the protection of faith, people should be checked before they are allowed on media.

15. People's inclination towards righteous deeds is less and greater towards sins. The reason for this is that Paradise is surrounded by anxieties and difficulties, whilst Hell is surrounded by desires and luxuries. For this reason, we see a larger portion of people advancing towards Hell.

16. Change of environment is necessary to escape sins and develop a habit for pious deeds. If you remain in a pious environment, pious acts will become a part of your nature. Conversely, if you spend time in an impious environment, sins will become part of your nature.

17. The edifice of actions stands upon the foundation of faith. A non-Muslim may perform ostensibly good actions, yet he does not acquire reward as he is faithless.

18. If you need to form a decision, first deliberate. Take advice from others, if needed. Hasty decisions sometimes lead to regret.

19. If someone is outwardly dressed in a religious manner but has bad character, people will criticise him. The person who is not dressed religiously but possesses good character; people will praise him.

20. Good character is not merely smiling and greeting people warmly. Rather, it includes patience, steadfastness, fulfilling people's rights and pardoning.

21. The essential benefit of inviting to righteousness is so that people accept its effect. A person only accepts the effect of that which he is impressed with.

22. Upon completing education, a certificate is received and upon attaining a degree, a person's attitude changes. If this change is positive, it benefits you and those with you, however if it is negative, it harms you and those alongside you.

23. After acquiring a degree, a person should adopt humility. One should avoid arrogance and the attitude of giving one's own view importance, as these are such bad habits that whichever capable person they are found in, they repel people.

24. Even the one suffering from bad breath finds friends, but he whose character reeks, people do not befriend him at all.

25. Those words which are specific for the people of a particular gathering are a trust, which should not be divulged to anyone outside. If someone discloses them, he commits treachery.

26. If someone's question is prickly, the answer should not be so because fire is extinguished by water not by like fire.

Laws of Trade

Mufti Abu Muhammad Ali Asghar Attari Madani

Ruling on tour guides in the Ḥaramayn taking commission from shopkeepers?

Question: What do the scholars of Islam say regarding the following: we take people to visit holy sites in Arabia. Sometimes, the vehicle stops at shops during the journey and we agree beforehand to take 200 riyals from the shopkeepers every time the vehicle stops. We will take 200 riyals irrespective of whether the people shop a little, a lot or not at all. Is taking this commission permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The method of taking brokerage from the shopkeepers described in the question is impermissible and a sin. According to societal norms, the main purpose of a broker in brokerage is to establish a contract between two parties, but this is not the case in the scenario of the questioner. This is why the drivers receive money from the shopkeepers, even if the visitors do not purchase anything from the shop. Whilst referring to the details in the question, it is clear the brokerage was agreed upon the basis of merely bringing people to the shop, without a contract between two parties, which is not a benefit worthy of remuneration according to common practice. Hiring on the basis of a benefit, which is not worthy of remuneration according to common practice, is invalid. Therefore, the agreement mentioned in the question is void.

If in the application of jurisprudential reasoning upon this scenario, the establishment of brokerage is not

accepted, but rather it is said that the driver is only hired to bring people, then this hiring is also invalid. This is because hiring a person to bring all types of people, those interested in buying and those who are not, is not common practice. If the driver or tour guide is *ajir khāṣ* for the visitors, meaning he is hired for a specific time frame, he will be considered to be working for the shopkeepers during the hours he has already sold, without the permission of the visitors, which is impermissible. Visitors book tour guides and vehicles to visit sacred sites in the Ḥaramayn and they usually have no intention of going to the shops. Rather, this is an unannounced route, which the visitors find out about once they arrive at the shops.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Murābaḥah is an excellent solution to avoiding interest

Question: What do the scholars of Islam say regarding the following: Zayd comes to me and requests a loan in order to buy a freezer or motorcycle. I tell Zayd I will buy the freezer from the shop, so he pays the instalments and profit to me instead of the shop. He agrees and goes to the shop with me and I purchase the freezer or motorcycle for him with cash. What is the legal ruling regarding this? What is the meaning of taking possession? Do I have to keep the motorcycle at home for one or two days before giving it to Zayd, or does it mean I have to make a receipt on my name?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the scenario of the question, going to the shop with Zayd, purchasing a freezer or motorcycle and selling it to him for profit after taking possession of it is permissible. This is termed *murābahah*. It is not necessary to keep the motorcycle at your home for one or two days, rather it is sufficient for you to be present with the product, whereby the shopkeeper allows you to take possession of it and you are able to do so without any obstacles. In Islamic jurisprudence, this type of possession is called *takhlīyah*. Once you have possession of the product, whether it is physically or through *takhlīyah*, it is permissible for you to sell it to Zayd. Merely having the receipt made out in your name is not sufficient to establish ownership in Islamic law. When someone is obliged to tell you the cost-price of a product when selling, this type of contract is called *murābahah*. This is the scenario described in the question, and this is an excellent way of avoiding interest. However, whenever buying and selling something, it is necessary to fulfil the basic requirements and conditions of trade according to Islamic law.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is the ruling regarding money taken as a bribe?

Question: What do the scholars of Islam say regarding the following: if someone fell victim to the ploy of the devil and took money as a bribe, can he give it to someone needy in order to be forgiven?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Bribery is forbidden and it leads to hell, and the one who accepts a bribe is not the owner of the wealth. Therefore, it is essential for him to repent first and then return the money to whoever gave it to him. If the person is not alive, it can be given to his inheritors. If he gave the money to a poor person despite the presence of the owner, he will not be absolved. However, if he has tried his utmost to find the owner and his inheritors but is unsuccessful and has no hope that he will find them, it can be given on their behalf as charity to a poor person. However, if one finds the owner or his inheritors in the future and they do not agree with giving the money to the poor, he must return their wealth.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it for cricket teams to play for money?

Question: What do the scholars of Islam say regarding the following: a cricket tournament is held in our area and teams pay a fee to enter. This money is collected by management and they give it to the victors of the tournament. The rest of the teams receive nothing. How is it to play in this tournament and is it permissible to take the prize money?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Playing in this tournament is gambling, which is forbidden and a major sin. It is also forbidden for the winning team to take the money given by the other teams. Every team in the tournament places a bet in hope of winning their own money back along with everyone else's, and the teams that are eliminated lose everything. This is a form of gambling because they are risking their stake in hope of winning a larger amount of money.

Allah Almighty states with regards to gambling:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

*O you who believe! Indeed, alcohol and gambling and idols and the (casting of) arrows to determine fate are impure, satanic deeds. So, refrain from them that you may attain success.*¹

The reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ defined gambling like so:

Rolling dice for a hopeful fancy is gambling.²

The wealth acquired from gambling is forbidden, as written in *Fatāwā Riḍāwiyyah*:

Money gained from interest, theft, usurping and gambling is definitively forbidden.³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, part 7, Al-Mā'idah, verse 90, translation from Kanz al-'Irfān

² Al-Fatāwā al-Riḍāwiyyah, vol. 17, p. 330

³ Al-Fatāwā al-Riḍāwiyyah, vol. 19, p. 646

Blessed Statements of Pious Predecessors

JILĀNĪ COUNSELS

Shehzad Anbar Attari Madani

Those who love Allah's Messenger! اَلْحَمْدُ لِلّٰهِ رَبِّهِ Rabi' al-Ākhir has arrived. This month has a special connection with the Crown of the Saints, Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللّٰهِ عَلَيْهِ, and the major *Ghiyārwi Sharīf* is commemorated enthusiastically in this time. Let us look at some of the shaykh's wise words:

Three matters are binding on every Muslim

Three matters are binding on every Muslim in every state (whether night or day, summer or winter, in happiness or sadness, when preoccupied or free; in short, if one is sane and alive).

1. اَمْرٌ يَمْتَثِلُهُ - Acting upon the commands of Islamic law.
2. نَهْيٌ يَجْتَنِبُهُ - Avoiding the prohibitions of Islamic law.
3. قَدْرٌ يَرْضَى بِهِ - Being content with divine decree.

The shaykh also said, "The least state of a Muslim entails him not being devoid of any of these three matters, at any time. His heart should have firm intention for them. He should continue to explain them to himself and keep his body preoccupied

with their implementation.¹

Reflect upon how concise and excellent this advice is. Shaykh 'Abd al-Haqq al-Dihlawī رَحْمَةُ اللّٰهِ عَلَيْهِ states, "In this concise counsel, Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللّٰهِ عَلَيْهِ presented a summary of the entire religion."²

Action which makes a person beloved to Allah Almighty

On 11th Jumādā al-Ākhirah 545 AH, the shaykh delivered a sermon in his seminary, in which he said:

O the wealthy! If you seek wellbeing in this world and the Hereafter, show empathy to the poor through your wealth.³ "The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "People depend on Allah, and the most beloved to Allah are those who benefit His dependants most."⁴

O those who love Allah's Messenger! From these

words of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ and the aforementioned hadith, it is apparent that helping people, the poor, orphans, and having empathy for them, are actions which make one beloved to Allah Almighty.

لَهُ شَيْخٌ ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ was very generous and compassionate himself.

Four matters which cause harm to the religion

On the evening of 12th Shawwāl 545 AH, the shaykh said:

Harm to your religion lies in four matters:

1. Not acting upon your knowledge.
2. Doing that one has no knowledge of (For example, considering sins to be virtues and vice versa, due to ignorance).
3. Not learning what you do not know, and thus remaining without knowledge.
4. Becoming an obstacle for people who walk the path of knowledge.

O people! Your state is such; you infrequently attend gatherings of knowledge, dhikr, and contemplation. You do not join them consistently. When you listen to a speech, you do not take counsel from it. You instead highlight the speaker’s mistakes, laugh at him, and make fun. Repent from this. Do not become like the enemies of Allah Almighty. Take counsel from the sermon-giver. You must be sincerely pious. Allah Almighty states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create jinn and mankind but to worship Me.⁵

Having recited this verse, the shaykh said:

Allah Almighty did not create mankind and jinn so they fulfil their lower desires. He did not create them for play or for merely eating, drinking, and sleeping. O heedless ones! Awaken from your heedlessness!

You are in such heedlessness, you act as though you will not die, not be resurrected on the Day of Judgement, not held to account before Allah Almighty, and not have to cross the Bridge of Širāṭ. This is your state, yet you claim to be Muslims. This is the Quran; if you do not act according to it, it will be evidence against you on the Day of Judgement.⁶

These wisdom-laden and inspiring words of Shaykh ‘Abd al-Qādir al-Jīlānī can awaken a person from heedlessness. May Allah Almighty grant us ability to act upon these counsels.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِمْ وَآلِهِمْ وَسَلَّمَ

¹ Futūḥ al-Ghayb, p. 17

² Sharḥ Futūḥ al-Ghayb, p. 10 Derived

³ Faḥ al-Raḥmān, p. 127

⁴ Musū‘a Ibn Abī Dunyā, vol. 4, p. 159, hadith 24

⁵ Al-Quran, part 27, Al-Dhāriyāt, verse 56; translation from Kanz al-‘Irfān

⁶ Al-Faḥ al-Rabbānī, pp. 37-38 Selected

The Filling of an Empty Waterskin

Sayyid Imran Akhtar Attari Madani



When those who witnessed the miracles of the final Prophet ﷺ focussed only upon explaining them with rationale or via outward means, they were unable to do so, and thus developed misplaced uncertainty. Yet, those who did not focus on outward means and instead centred upon the actual miracle; it was they who were filled certainty and tranquillity.

One such miracle of the Prophet ﷺ transpired before Umm Sulaym رَضِيَ اللهُ عَنْهَا. She made butter from goat's milk and filled a waterskin with it. Giving this to her maidservant, she said, "Take this and present it to Allah's Messenger ﷺ, so food can be prepared from it."

The maidservant took the waterskin, presented it the Prophet ﷺ, and said, "Umm Sulaym has

sent this butter for you.” The Prophet ﷺ said, “Empty the waterskin and return it to her.” The maidservant did as instructed and returned. When Umm Sulaym رَضِيَ اللهُ عَنْهَا saw the waterskin overflowing with butter, she told the maidservant she had ordered her to take it to the Prophet ﷺ. In reply, she said, “I did so. If you do not believe me, come and we shall ask.” Umm Sulaym رَضِيَ اللهُ عَنْهَا took her maidservant with her to the Prophet ﷺ and said, “I sent a waterskin filled with butter to you, with this maidservant.”

The Prophet ﷺ replied, “Yes, she brought it.”

Umm Sulaym رَضِيَ اللهُ عَنْهَا said, “I take oath by He who sent you with truth and guidance! That waterskin is full and overflowing with butter!”

The Prophet ﷺ responded, “Why are you surprised? Allah Almighty has arranged food for you, just as you arranged for His Prophet. Eat, and feed others.”

Umm Sulaym explains, “I came home, placed the butter into various vessels and left some in the waterskin, from which we prepared food for two months.”¹

This refilling and overflowing of the empty waterskin is a great miracle of the Prophet ﷺ. Several points can be learnt from this.

- Presenting sincere gifts to the righteous is a cause of blessings.
- If you deliver someone else’s gift to a person, make it clear who it is from, so the person receiving does not mistakenly assume it is from you.
- To verify a matter, one should contact the person it concerns directly, so doubts and misunderstandings can be dispelled.
- When something is sent to another person, it should be made clear to the one delivering whether the item is a trust or gift.
- If someone sends us an item of food or drink, we should return utensils, crockery, any special bag etc., it is sent with. This is unless custom dictates otherwise.
- Sometimes, Allah Almighty shows us the benefit of good and the consequence of evil inside this world.

¹ Musnad Abī Ya’lā, vol. 3, p. 430, hadith 4198; Al-Mu’jam al-Kabīr, vol. 25, p. 120, hadith 293; Al-Iṣābat Fī Tamayiz al-Ṣaḥāba, vol. 8, p. 165

Children’s Hadith

Quarrelsome

Mawlana Muhammad Javed Attari Madani

The final Prophet ﷺ said:

أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَكْثَرُ نَحْصًا

The most hated person in the sight of Allah is the most quarrelsome person.¹

Dear children! This hadith is from جوامع الكلم, which means it has few words but a lot of meanings.

This Hadith criticises people who are argumentative and informs us that they are disliked by Allah Almighty. Fighting and arguing are bad habits. Children who do this are disliked and do not do well in their studies. Good children do not want to be their friends too. Dear children! Keep the warning mentioned in this Hadith in mind and

avoid arguments. If you are kind, courteous and forgiving, instead of being quarrelsome, you will become beloved to Allah Almighty and enter Paradise.

Perform good actions, which please Allah Almighty and grant you reward, like reciting *ṣalāt*, helping your parents, listening to elders, always telling the truth and so on. Refrain from actions which displease Allah Almighty, like abandoning the prayer, watching films and dramas and swearing. May Allah Almighty grant us the ability to become beloved to Him.

أُمِّيَّةٌ يَجَاهِ خَاتَمَ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sahih Bukhari, vol. 4, p. 469, hadith 7188

Questions & Answers from the Madani Muzakarah

(1) Should *Tahajjud* be offered first or the remainder of *'Ishā'*?

Q: If someone offered only the *farḍ* units of *'Ishā'* and then offers the remaining units at the time of *Tahajjud*, should they offer *Tahajjud* first or the remainder *'Ishā'* first?

A: The sunnah units that follow the *farḍ* of *'Ishā'* should also be offered and not left. If a person knows that they can wake up, it is better for them to sleep and then wake up and offer *Witr* at the time of *Tahajjud*. Such a person should offer *Tahajjud* first and then *Witr*.¹

(2) The name of Shaykh 'Abd al-Qādir al-Jilānī's mother

Q: What was the name of Shaykh 'Abd al-Qādir al-Jilānī's blessed mother?

A: The name of Shaykh 'Abd al-Qādir al-Jilānī's noble mother was Fāṭimah, and her teknonym was Umm al-Khayr رَحْمَةُ اللَّهِ عَلَيْهَا.²

(3) Can Ghiyārwī be commemorated on any day?

Q: If a person did not prepare food and convey reward on the 11th of Rabī' al-Ākhir, can he do it on any other day of the month?

A: Yes, this can be done, in fact it can be commemorated throughout the year. It is not necessary to do it on the 11th of Rabī' al-Ākhir, but it is common practice among the Muslims and the righteous to convey reward on a specific date, as there are special blessings associated with this. It is more appropriate to do it on the specific day, but if a person was unable to, he can arrange it whenever he wishes. It is not necessary that one cook large amounts of food for this, rather a person can convey reward with the food that is already prepared at home. ۞
سأله You will gain blessings.³



(4) The souls of the deceased coming to their homes

Q: Do the souls of the deceased come to their homes after their death?

A: Yes, the souls of the Muslims come to their homes on specific days, such as Thursday nights and Laylat al-Barā'ah, and request the conveying of reward from their families.⁴ The disbeliever's soul is imprisoned and cannot roam around.⁵

Some fake spiritual practitioners sometimes make claims that, "So-and-so's soul is causing trouble," but this is baseless; the souls of disbelievers are confined so they cannot come to cause any trouble, and if the soul of a believer is basking in the delights of Paradise and its grave is a garden of Paradise, then it will also not come to cause trouble. Likewise, if, Allah Almighty forbid, the soul of a Muslim is being punished, it also cannot cause any trouble.⁶

(5) Standard for the acceptance of charity

Q: What is the criterion for charity to be accepted?

A: The benchmark is sincerity; whenever giving in the way of Allah Almighty, do so with sincerity, for it is the key to acceptance. If you give with the intention of ostentation and to show others, you will be sinful.⁷

(6) Eating duck eggs

Q: Can duck eggs be eaten?

A: Duck is a lawful bird; its meat can be eaten and so too can its eggs.⁸

(7) A sinner conveying the call to righteousness

Q: If a person does not carry out any righteous deeds himself, can he invite others towards goodness?

A: If a person does not perform good deeds himself, it is permissible for him to invite others towards righteousness, in fact it can even become *wājib* in some cases. For example, if he is sinful himself but he sees another person committing a sin and is almost certain that he will stop sinning if he advises him, then it will become *wājib* upon him to advise and prevent the other person from that sin.⁹

If he does not advise him, he will also incur the sin of not forbidding evil. Thus, he will be sinful two-fold; once for engaging in his own sin and the other for not preventing evil.¹⁰

(8) Paring nails before an obligatory ghusl

Q: Can nails be cut before an obligatory bath?

A: It is disliked to pare nails before an obligatory bath.¹¹ Nails should be cut after it.¹²

(9) Will the imam say رَبَّنَا لَكَ الْحَمْدُ ?

Q: When the imam stands after *rukūʿ*, he says سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. Will he say رَبَّنَا لَكَ الْحَمْدُ after this or remain silent? Will the followers recite رَبَّنَا لَكَ الْحَمْدُ ? Please answer.

A: The followers will say رَبَّنَا لَكَ الْحَمْدُ, not the imam. Even if the imam does say it, the prostration of forgetfulness does not become *wājib* upon him and the prayer is valid. However, if a person is praying alone, he will say both statements.¹³

(10) What should be written in the dowry section on a marriage contract?

Q: When a marriage takes place, a marriage contract is usually filled out. Sometimes, the bride's family write gold or silver in the dowry section. Can gold or silver be written as the dowry on the marriage contract or is it essential to write down a cash amount. Also, if gold or silver is written, how much should be mentioned?

A: The minimum amount of dowry stipulated by Islamic law is 2 *tolas* and 7.5 *māshas* (30.618 grams) of silver, and this is *wājib*. It is not necessary to write only a cash amount on the marriage contract, rather gold, silver, land, clothes, grains, etc., can also be written down, but their value should not be less than 2 *tolas* and 7.5 *māshas* of silver, and there is no upper limit for the dowry.¹⁴

¹ Madani Muzakrah, 13 Rabīʿ al-Ākhir 1445 AH

² Mir'āt al-Zamān fī Tawārikh al-A'yān, vol. 21, p. 80; Madani Muzakrah, 6 Rabīʿ al-Ākhir 1445 AH

³ Madani Muzakrah, 13 Rabīʿ al-Ākhir 1445 AH

⁴ Fatāwā Riḍawīyah, vol. 9, p. 653

⁵ Bahār-e-Sharīʿat, vol. 1, p. 103

⁶ Madani Muzakrah, 27 Rabīʿ al-Ākhir 1445 AH

⁷ Madani Muzakrah, 13 Rabīʿ al-Ākhir 1445 AH

⁸ Madani Muzakrah, 18 Jumādā al-ʿUlā 1445 AH

⁹ Bahār-e-Sharīʿat, vol. 3, p. 615

¹⁰ Madani Muzakrah, 18 Jumādā al-ʿUlā 1445 AH

¹¹ Bahār-e-Sharīʿat, vol. 3, p. 585

¹² Madani Muzakrah, 12 Shawwāl al-Mukarram 1445 AH

¹³ Bahār-e-Sharīʿat, vol. 1, p. 527; Madani Muzakrah, 30 Jumādā al-Ākhirah 1444 AH

¹⁴ Fatāwā Riḍawīyah, vol. 12, p. 165; Bahār-e-Sharīʿat, vol. 2, p. 64; Madani Muzakrah, 29 Jumādā al-Ākhirah 1444 AH

Sayyiduna 'Imrān b. Ḥuṣayn

Mawlānā 'Adnān Aḥmad Attari Madani

Someone once asked the renowned Companion Sayyidunā 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا the following question, "If a man gives his wife three divorces in one sitting, will his wife become forbidden upon him?"

He رَضِيَ اللهُ عَنْهُ replied, "The one who issues three divorces in a single sitting is a sinner, and his wife has become forbidden upon him."

The man then posed the same question to the prominent Companion Sayyidunā Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ, intending to find fault with Sayyidunā 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا, but not only did Sayyidunā Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ reaffirm his answer, he رَضِيَ اللهُ عَنْهُ also supplicated for him, "O Allah Almighty, place many men like Abū Nujayd (Sayyidunā 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا) among us."¹

Dear Islamic brothers, Sayyidunā Abū Nujayd 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا became a Muslim in the year 7AH.² According to the correct view, his father also accepted Islam. He رَضِيَ اللهُ عَنْهُ participated in many battles.³ During the Conquest of Makkah, he رَضِيَ اللهُ عَنْهُ entered Makkah with the banner of the Khuzā'ah tribe in his hand.⁴ He رَضِيَ اللهُ عَنْهُ also accompanied the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the expeditions of Ḥunayn and Ṭā'if.⁵

Although he رَضِيَ اللهُ عَنْهُ lived among his tribe, he رَضِيَ اللهُ عَنْهُ would visit al-Madinah al-Munawwarah often,⁶ and ask the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ questions. Once, he رَضِيَ اللهُ عَنْهُ asked about the person who offers prayer while seated, so the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "The one who offers prayer standing is superior, and the one who offers prayer while seated, his reward is half of the one who offers it while standing, and the one who offers prayer while lying down, his reward is half of the one who offers it while sitting."⁷

His knowledge

In terms of knowledge and erudition, Sayyidunā 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُ is included among the jurist Companions.⁸ The second Caliph of Islam, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ selected him to teach jurisprudential matters to the people of Basra and sent him there.⁹ The renowned *Ṭābi'ī*, Sayyidunā Ḥasan al-Baṣrī رَضِيَ اللهُ عَنْهُ states, "The most knowledgeable person who came to us in Basra was Sayyidunā 'Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا."¹⁰

His passion for Islamic knowledge

Despite the hair and beard of Sayyidunā 'Imrān رَضِيَ اللهُ عَنْهُ becoming white, his passion for teaching Islamic knowledge remained as strong as ever, which is why he رَضِيَ اللهُ عَنْهُ would teach the blessed sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even in this state whilst leaning against a pillar and surrounded by seekers of knowledge.¹¹

Importance of Hadith

He رَضِيَ اللهُ عَنْهُ once began narrating a Hadith when a man interrupted him and said, "Tell us something from the Book of Allah Almighty."

This upset him and he رَضِيَ اللهُ عَنْهُ responded, "You are foolish; Allah Almighty has mentioned zakat in His Book, but where did He say give 5 from every 200 (dirhams)? Allah Almighty has mentioned prayer in His Book, but where did He specify that there are 4 obligatory units in *Zuḥr*, 'Aṣr and 'Ishā', 3 in *Maghrib* and 2 in *Fajr*? Allah Almighty mentioned *ṭawāf* in His Book, but where did He mention that there are 7 rounds of *ṭawāf* and 7 circuits of *Ṣafā* and *Marwah*? Here, we speak about these rulings in these *Aḥādīth*, for the *Aḥādīth* are the exegesis of the Holy Quran."¹²

He رَضِيَ اللهُ عَنْهُ once related a Hadith that The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Modesty only brings

goodness.” Someone remarked, “It is mentioned in a book that modesty sometimes brings honour and contentment, and sometimes it brings weakness.” He رَضِيَ اللهُ عَنْهُ retorted, “I am telling you a Hadith of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and you are telling me about a book. I will not relate a Hadith to you now.”¹³

Blessed statement

Sayyidunā ‘Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا states, “The ones who fed others have departed, and the ones who seek food remain. Those who admonish have left, and the heedless have stayed behind.”¹⁴

Leaving his post as a judge

The governor of Basra appointed him as the judge of Basra, during which time two individuals came to him over a dispute they had. When he رَضِيَ اللهُ عَنْهُ judged in favour of one, the other said, “You have ruled against me, by Allah Almighty, this is the wrong judgement.”

Hearing this, he رَضِيَ اللهُ عَنْهُ went to the governor and announced his resignation. The governor said, “Remain in your position for at least a short while.”

He رَضِيَ اللهُ عَنْهُ replied, “No. As long as I worship Allah Almighty and obey Him, I will never judge between two people.”¹⁵

Once, a person recited Surah Yūsuf in front of him, which he رَضِيَ اللهُ عَنْهُ listened to attentively. Then, the man asked him for something, to which he رَضِيَ اللهُ عَنْهُ said, “إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رُجْعُونَ”. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Recite the Quran and then ask from Allah Almighty. Soon a nation will come that will recite the Quran but ask from the people.’¹⁶

His illness and passing away

Sayyidunā ‘Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا was a very patient and grateful individual. He رَضِيَ اللهُ عَنْهُ remained afflicted with a stomach ailment for 30 years, which would not allow him to stand or to sit, forcing him to remain lying on his back. Bedding of date-palm branches was made for him and a hole was cut in the middle of it to make it easy for him to relieve himself.¹⁷

The people advised him to cauterise his body, but he رَضِيَ اللهُ عَنْهُ refused. However, upon the persistence of the

people and the insistence of the ruler, he رَضِيَ اللهُ عَنْهُ had his body cauterised. He رَضِيَ اللهُ عَنْهُ would say, “I used to see light, and the angels would greet me with *salām*, but ever since I have had myself cauterised, all of it has left me.”

He رَضِيَ اللهُ عَنْهُ would also say, “I had myself cauterised many times, but by Allah Almighty, it neither benefitted me nor rid me of this ailment.”¹⁸

Someone asked him, “Would the sound of *salām* come from the side of your head or your feet?”

He رَضِيَ اللهُ عَنْهُ replied, “From the side of the head, but I do not know whether I will hear the sound of *salām* again before death arrives.”

After some time passed, he رَضِيَ اللهُ عَنْهُ said, “I hear the sound of (the angels’) *salām* again.”¹⁹

Sayyidunā ‘Imrān b. Ḥuṣayn رَضِيَ اللهُ عَنْهُمَا passed away in 52 AH, and the books of *Aḥādīth* contain 130 of his narrations.²⁰

¹ Al-Mustadrak, vol. 4, p. 595, Number 6050

² Al-I‘lām li al-Zarkalī, vol. 5, p. 70

³ Al-Mu‘jam al-Kabīr, vol. 18, p. 103

⁴ Al-Iṣābah fi Tamyiz al-Ṣaḥābah, vol. 4, p. 585

⁵ Al-Sunan al-Kubrā li al-Bayhaqī, vol. 3, p. 193, Hadith 5387

⁶ Al-Mu‘jam al-Kabīr, vol. 18, p. 103

⁷ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 379, Hadith 1116

⁸ Al-Istī‘āb, vol. 3, p. 284

⁹ Ṭabaqāt Ibn Sa‘d, vol. 7, p. 7

¹⁰ Al-Istī‘āb, vol. 3, p. 285

¹¹ Ṭabaqāt Ibn Sa‘d, vol. 4, p. 218

¹² Al-Zuhd li Ibn al-Mubārak, part 4, p. 23, Hadith 92

¹³ Ṣaḥīḥ Muslim, p. 46, Hadith 157, Shu‘ab al-Īmān, vol. 6, p. 132, Hadith 7705

¹⁴ Al-Zuhd li Aḥmad, p. 321, Number 1856

¹⁵ Ṭabaqāt Ibn Sa‘d, vol. 4, p. 215

¹⁶ Shu‘ab al-Īmān, vol. 2, p. 533, Hadith 2627

¹⁷ Iḥyā’ al-‘Ulūm, vol. 5, p. 70

¹⁸ Iḥyā’ al-‘Ulūm vol. 4, p. 353

¹⁹ Al-Zuhd li Aḥmad, p. 171, number 805

²⁰ Al-I‘lām li al-Zarkalī, vol. 5, p. 70

Teaching Our Daughters About the Righteous

Umm Milad Attariyya

History always refers to nations that have a strong connection with their predecessors as alive and undying. Such nations are seen seeking guidance from their predecessors in all situations. Dear Islamic sisters! As a Muslim nation, we should maintain an attachment to the pious, particularly righteous women, and continue seeking guidance from their lives.

رَضِيَ اللَّهُ عَنْهُمُ Righteous women from our tradition set unique examples of sincerity for Allah Almighty, piety, purity, sacrifice for Islam, and remaining content with divine decree. Said examples not only adorn the pages of history but serve as a practical example for Muslim women to follow. If we follow in their footsteps, we will become worthy of being praised and not fall prey to regret.

We should tell our daughters about the lives of the female Companions and righteous women رَضِيَ اللَّهُ عَنْهُمُ. Instead of reading whimsical bedtime stories to them about princesses and fairies, we should tell them about true stories of the 'princesses' of Islam and explain their lives. We should also teach our children how to act upon the commandments of Islam, how to worship, how to maintain relationships, how to be patient upon calamities, how to protect oneself, raise one's family members if needed, and how to strike a balance between the world and religion.

We will need to prepare for this. We must inculcate the lives of the righteous women in our daughters and take them as role models, so that whenever our daughters face any difficulty in life, they turn to the lives of righteous women for inspiration. Remember a toy made from clay can only be good if the clay is soft and the maker is an expert in that field. The toy is not altered after it dries and becomes hard, and if one tries to change it, the toy will break. This is the example of childhood, which is also a 'soft' period, such that children will grow up to become a reflection of the upbringing they received during this time.

The best time to guide children is from their childhood. Tell your daughters Lady Fāṭimah رَضِيَ اللهُ عَنْهَا would spend the entire night worshipping in the prayer niche of her home until fajr.¹ Also, Lady 'Ā'ishah رَضِيَ اللهُ عَنْهَا would offer *tahajjud ṣalāh* every night without fail,² and sometimes she would fast so much that she would become physically weakened.³

Lady Ḥawlā bint Tuwayt رَضِيَ اللهُ عَنْهَا would spend her nights in *ṣalāh*.⁴ Lady Umm Ḥabibah رَضِيَ اللهُ عَنْهَا would offer many extra prayers besides the obligatory ones.

It was the custom of some female Companions رَضِيَ اللهُ عَنْهُنَّ that upon receiving good news, they would engage in worship of Allah Almighty out of gratefulness. Just as Lady Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا gave charity and observed many fasts out of joy for her marriage to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁵

We should also teach our daughters about the tremendous patience of the female Companions and righteous women رَضِيَ اللهُ عَنْهُنَّ. Lady Ḥannah رَضِيَ اللهُ عَنْهَا displayed immense patience when she received news her uncle, brother, and husband had been martyred at the same time.

Meccans would tie up Lady Umm Sharīk رَضِيَ اللهُ عَنْهَا and leave her in the sun, and not give her anything to eat or drink; she bore this pain patiently for three days.

When Lady Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُمَا did not tell Abū Jahl the Prophet's secret, he struck her so hard that her earring came out and landed at a distance. Yet, she still did not reveal the secret.

Lady Sumayyah رَضِيَ اللهُ عَنْهَا was the first brave woman who openly announced her reversion to Islam, leading to her facing a host of trials. She was made to wear iron armour and stand in the scorching heat, with Abū Jahl ultimately martyring her in unjust fashion.

Dear Islamic sisters! When it came to propagating Islam, i.e., spreading the call to righteousness, the female Companions were at the forefront in this area too. In fact, there were many great Companions رَضِيَ اللهُ عَنْهُنَّ who became Muslims due to the efforts of these female Companions رَضِيَ اللهُ عَنْهُنَّ. One such example is the second Caliph of Islam, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, who accepted faith on account of his sister.

Likewise, it was because of being inspired by the call to righteousness of Lady Umm Sulaym رَضِيَ اللهُ عَنْهَا that Sayyidunā Abū Ṭalḥah رَضِيَ اللهُ عَنْهُ brought faith in the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In the field of education, the female Companions رَضِيَ اللهُ عَنْهُنَّ excelled remarkably. They did not use their engagements in the home as an excuse. Instead, they had an intense desire for a gathering to be organised for them, whereupon they could learn privately. A female Companion رَضِيَ اللهُ عَنْهَا went to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and presented this request of being granted time where they can learn the religion. He then instructed them to gather in a specific place on a specific day.⁶

These are just some of the qualities of the greatest women of Islam. To teach your daughters about the female Companions and other righteous women رَضِيَ اللهُ عَنْهُنَّ in more detail, refer to the book of Madinat al-Ilmiyyah known as *Sahabiyat aw Salihat ke Ala Awsaf*. We should read this book ourselves and read it to our daughters too; we will see the benefits of this with our own eyes. اَلْحَمْدُ لِلّٰهِ We can also learn much and save ourselves from sins by attending the Islamic sisters' gatherings of Dawat-e-Islami. بِسْمِ اللّٰهِ

¹ Madārij al-Nubuwwah, vol. 2, p. 461

² Sīrat-i-Mustafā, p. 660

³ Ḥilyat al-Awliyā', vol. 2, p. 57, number 1469

⁴ Ṣaḥīḥ Muslim, p. 284, hadith 785

⁵ Sīrat-i-Mustafā, p. 670

⁶ Ṣaḥīḥ al-Bukhārī, p. 1769, hadith 7310



KEY HISTORICAL EVENTS OF RABI‘ AL-ĀKHİR

DATE	EVENT	RESOURCES FOR FURTHER INFORMATION
6 Rabi‘ al-Ākhir 1370 AH	The spiritual representative of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ the Grand Jurist, Muhammad Sharīf Muḥaddith Kotlawī رَحْمَةُ اللهِ عَلَيْهِ passes away.	To learn more, read the Rabi‘ al-Ākhir 1439 AH edition of Monthly Magazine Faizan-e-Madinah.
11 Rabi‘ al-Ākhir 561 AH	Death-day anniversary (‘urs) of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ.	To learn more, read the Rabi‘ al-Ākhir 1438 - 1445 AH editions of Monthly Magazine Faizan-e-Madinah and the booklet “Ghous e Pak رَحْمَةُ اللهِ عَلَيْهِ Kay Halat”.
17 Rabi‘ al-Ākhir 701 AH	Passing away of the saint, Sayyid Muhammad Shāh Dūlhā al-Sabzwārī رَحْمَةُ اللهِ عَلَيْهِ.	To learn more, read the Rabi‘ al-Ākhir 1439 AH edition of Monthly Magazine Faizan-e-Madinah.

18 Rabī‘ al-Ākhir 725 AH	Sulṭān al-Mashā‘ikh, Khājah Niḡām al-Dīn Awliyā رَحْمَةُ اللهِ عَلَيْهِ passes away.	To learn more, read the Rabī‘ al-Ākhir 1439 AH edition of Monthly Magazine Faizan-e-Madinah.
21 Rabī‘ al-Ākhir 1252 AH	Passing away of the scholar, Muhammad Amīn Ibn ‘Ābidīn al-Shāmī رَحْمَةُ اللهِ عَلَيْهِ.	To learn more, read the Rabī‘ al-Ākhir 1439 AH edition of Monthly Magazine-Faizan-e-Madinah..
25 Rabī‘ al-Ākhir 1046 AH	This date marks the passing of Quṭb al-‘Ālam, Sayyid ‘Ālam Shāh al-Bukhārī al-Soharwardī رَحْمَةُ اللهِ عَلَيْهِ.	To learn more, read the Rabī‘ al-Ākhir 1441 AH edition of Monthly Magazine Faizan-e-Madinah.
29 Rabī‘ al-Ākhir 627 AH	The great Sufi shaykh, Farīd al-Dīn Muhammad al-‘Aṭṭar رَحْمَةُ اللهِ عَلَيْهِ passes away.	To learn more, read the Rabī‘ al-Ākhir 1441 AH edition of Monthly Magazine Faizan-e-Madinah.
Rabī‘ al-Ākhir 4 AH	Umm al-Mu‘minīn, Lady Zaynab b. Khuzayma رَضِيَ اللهُ عَنْهَا passes away.	To learn more, read the Rabī‘ al-Ākhir 1438 and 1439 AH editions of Monthly Magazine Faizan-e-Madinah and the book “Faizan e Ummahatul Momineen” ..
Rabī‘ al-Ākhir 6 AH	The martyrs of the expedition of Muhammad b. Maslamah The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dispatched 10 of his Companions رَضِيَ اللهُ عَنْهُمْ to warn the tribes of Dhū al-Quṣṣah. Most of the Companions رَضِيَ اللهُ عَنْهُمْ involved were martyred during this.	To learn more, read the Rabī‘ al-Ākhir 1442 AH edition of Monthly Magazine Faizan-e-Madinah.

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

أَمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Islamic Rulings for Sisters

Mufti Fuzayl Raza Attari al-Madani

The inheritance status of insurance money

Q: What do the scholars of Islam say regarding the following: My father had taken out a life insurance policy and appointed me as his nominee. Around one and half months ago, by the will of Allah Almighty, my father passed away. I wish to find out whether I alone am rightful to this insurance money or whether the other inheritors are too.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A: Firstly, keep in mind that taking out a life insurance policy is forbidden and a major sin. This is because the amount deposited by the policyholder is considered a loan, upon which it is conditioned that he will earn profit, whereas placing a condition of earning profit on a loan is a form of usury, and usury is prohibited and an act which leads to Hell. There are severe warnings regarding this in the Quran and Hadith.

If a person takes out an insurance policy, it is necessary upon him to cancel it at once and repent sincerely in the court of Allah Almighty. Moreover, he can only take back the original amount that he deposited for the life insurance, and it is not permissible to take any surplus usurious amount.

If the policyholder has passed away, the nominated person should make a claim and only take the sum that was originally deposited by the policyholder, leaving any interest-based amount. This money should then be divided among the inheritors, as stipulated by Islamic Law.

It is not the case that only the nominated person will receive the money, as the reason for nominating a person is not to transfer ownership to them, rather the purpose of this is that in the event of the policyholder's death, this person receives the amount from the company and distributes it to the inheritors of the deceased. Therefore,

in the above-mentioned scenario, you will not be the sole beneficiary of your father's original life insurance policy amount, rather all of the deceased's inheritors have a right over it.

Remember that if a person has already taken receipt of the usury-based amount, it is necessary upon him to repent and also give away this money to a poor person who is rightful to zakat, without the intention of receiving reward.

Note: Another type of insurance is general insurance, which is taken out for possessions (i.e., non-living things), and this is also forbidden and a sin. This is a form of gambling and is oppressive, because

if the policyholder's item is damaged during the policy's period, the company pays for repairs or a replacement, and like this the policyholder benefits because if the damage is major, he receives a larger amount than he paid into the policy. Conversely, if the policyholder's item remains protected from the damages covered by the policy during the policy's duration, he does not receive any of his deposited amount and the company benefits. This is gambling. Moreover, holding the company responsible for damages not caused by it is a form of injustice and oppression, and both gambling and oppression are forbidden.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Litanies

Gain honour and success

Whoever recites **يَا أَحَدُ** 9 times before going to a ruler (or leading figure of any kind) will attain honour and success **إِنْ شَاءَ اللَّهُ**¹

Spiritual cure for headaches

Those suffering from pain in the entire or half of the head, should recite Al-Takāthur once after **ḥaṣr** salah (with **ṣalāt** upon the Prophet once before and after). The pain will go away **إِنْ شَاءَ اللَّهُ**²

Spiritual cure for illnesses

Chronic patients should always recite **يَا مُعِينُ**. Allah will bestow good health **إِنْ شَاءَ اللَّهُ**³

Dua to recite when visiting the ill

When visiting a Muslim patient, recite this dua 7 times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask Allah, the Honourable, the Lord of the Honourable Throne, to cure you.

If his time of death has not come, he will recover.⁴

¹ Madanī Panj Sūra, p. 255

² Madanī Panj Sūra, p. 383

³ Madanī Panj Sūra, p. 39

⁴ Sunan Abī Dāwūd: hadith 3106



Religious Activities in Africa

Haji Abd al-Habib Attari

My journey began on 14th February at around 4 am, heading to Doha on Qatar Airlines. The flight from Pakistan to Doha is approximately 2 hrs 45 mins. Therefore, the flight arrived at 7 am in Doha, according to Pakistani time, as there is a two-hour time difference between Doha and Pakistan. There was a flight for Nairobi after 12 hours, so, I rested for a while and also met Islamic brothers. The flight from Doha to Nairobi was approximately 5 hrs 30 mins. **اَلْحَمْدُ لِلّٰه** After offering Maghrib, I left on the flight at approximately 6 pm and arrived at approximately 12 am at the airport in Nairobi, Kenya.

Islamic brothers were there to receive me, and we went to visit an Islamic brother at his home. The Islamic brother was insistent on a visit to Nairobi's Faizan-e-Madinah, so we went there around 2:30 am at night. It is located in a beautiful area called Parklands. 1100 metres of land was purchased for it, and it is now complete. It has an area for prayer, facilities for washing and shrouding the deceased, and a women's centre. After visiting Faizan-e-Madinah, we rested for a while.

Today, I had to catch a flight to Mombasa. At 12 pm, the Pakistani ambassador arrived. A Sunnah-inspired speech was delivered in his presence, and I had the honour of mentioning pearls of wisdom concerning Sha'bān and showing a presentation on Dawat-e-Islami. Thereafter, we went to a nearby area of Nairobi called Jero. Some Prophetic devotees have donated an acre of land close to it. I visited the area, and there was a Madrasa-tul-Madinah there. **اَلْحَمْدُ لِلّٰه** I was very happy to see that children who had studied under Dawat-e-Islami had now become teachers and Madani scholars. They were now teaching these African children. I spent some time with these children, and as my flight to Mombasa was at 5:30 pm in the evening, I left for the airport from there. There is a one-hour journey between Nairobi and Mombasa. I offered Maghrib prayer after arriving at Mombasa airport, and then I met the Islamic brothers. After some time, there was a grand Sunnah-inspired gathering arranged, which I was to participate in. There were various personalities present and Islamic brothers from different departments. There, I had the honour of delivering a speech on the virtues of sending *ṣalāt* upon the beloved Prophet **صَلِّ اَللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**. As it was the 5th of Sha'bān, I also made mention of Imam Ḥasan **رَضِيَ اَللّٰهُ عَنْهُ** and Imam Abū Ḥanīfah **رَضِيَ اَللّٰهُ عَنْهُ**. Following that, a presentation on Dawat-e-Islami was shown, and then there was an opportunity to meet and greet.

The following day, Friday 16th February,

I had the honour of delivering a speech before the Friday prayer at a large masjid in the city called Masjid Shaykh Nūrayn. The Friday prayer is attended mostly by African brothers, therefore I spoke in English, **أَلْحَمْدُ لِلَّهِ**. I spoke about the virtues of Friday prayer and the merits of Sha‘bān al-Mu‘azzam, in particular the 15th of Sha‘bān. After the prayer, there was an opportunity to meet and greet Islamic brothers, and then I rested for a while. **أَلْحَمْدُ لِلَّهِ** At night, there was a grand gathering in Memon Villas, which was a large and important gathering in the history of Mombasa. A large number of Memon and other community leaders attended as well as noble scholars, many African brothers, students, and members of the Memon community. There was a ceremony for the presentation of certificates to students completing Quran memorisation, so I mentioned the virtues of the noble Quran and some exegeses of Surah al-Baqarah and Sūrah Saba'. I also mentioned the importance of gratitude to Allah Almighty and etiquette with parents. At the end, gifts were also presented to the noble African Quran memorisers and those that had complete *nāzīrah*. After this, it was time to rest.

In the afternoon, on Saturday, 17th February, I went to Jamia-tul-Madinah Kanz al-Īmān where there is also a Madrasa-tul-Madinah. It is the old Markaz of Dawat-e-Islami in Mombasa. When we arrived there, we witnessed a surprising scene as hundreds of students on both sides of the road greeted us with great fervour. In that crowd, we reached the building. **أَلْحَمْدُ لِلَّهِ** It is a 6-floor structure. There, I delivered a lecture on etiquette with parents and teachers, the need for Dawat-e-Islami's work and the necessity and importance of spreading the message of Islam across Africa. The lecture was also simultaneously translated into Swahili. After this, I visited the homes of old responsible brothers of Dawat-e-Islami for supplications. At night, there was a gathering of Mombasa traders and personalities on the roof of the home of an Islamic brother. There, I had the privilege of delivering a speech on the fortunate people that will receive the shade of the 'Arsh of Allah Almighty. As it was Saturday, we collectively watched Madani Muzakarah and a presentation on Dawat-e-Islami was also shown. At the end, there was a collection of donations for the land being purchased for Dawat-e-Islami's Dar al-Madinah in Mombasa. By the time all of these activities had been completed, it was midnight.

At 4am on Sunday, 18th February, I took a flight back

to Nairobi, arriving there at 5:30 am. I offered Fajr prayer in congregation at Faizan-e-Madinah, and then there was an opportunity to rest between 7 am and 11 am, as I had a speech at 11 am. Here on Sundays, the gathering before Zuhr is quite successful. There were many Islamic brothers and also Islamic sisters seated in a separate veiled place. I had the privilege of delivering a speech on the virtues of charity. Straight after the speech, I had to leave for the airport, as I had to catch a flight at 2:30 pm for Kampala, Uganda. I arrived in Uganda at approximately 4 pm in the evening, and by the time we reached the accommodation it was Maghrib. After refreshing myself, I participated in a grand gathering in Jāmi' Masjid Kalolo after 'Ishā'. There was a ceremony for the distribution of certificates to children of Jamia-tul-Madinah and Madrasa-tul-Madinah. **أَلْحَمْدُ لِلَّهِ** I had the honour of delivering a speech in English on the virtues of the Night of Salvation and those that are deprived of forgiveness on it. In this, I tried to give the mindset of good etiquette with parents, condemnation of alcohol and avoidance of fornication and other sins. After the gathering, certificates were distributed. I had a two-day schedule in Kampala, Uganda.

On the following day, Monday 19th February, after Zuhr, the noble scholars, imams, and leaders of Islamic organisations gathered, and there was an excellent opportunity to meet and greet. I delivered an introduction to Dawat-e-Islami and presented them food with my own hands, acting upon the practise of Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**. The noble scholars were very happy. The weather was pleasant here; from time to time, there is rain. The High commission of Pakistan also invited us to a meal at its residence. A presentation on Dawat-e-Islami was shown and there was a discussion of Dawat-e-Islami's role in presenting a positive image of Pakistan. At the end, I extended an invitation for them to visit the International Madani Markaz in Pakistan. After this, I returned to my accommodation and rested for a while. Thereafter, there was a Sunnah-inspired speech amongst some Ugandan businessmen. I delivered a speech on expressing gratitude to Allah Almighty in every state, in which I gave the mindset to assist poor Muslims. At the end, a presentation on Dawat-e-Islami was shown and I made clear that we intended to open a grand Faizan-e-Madinah in Uganda soon and made the attendees form intentions for that purpose.

Here, our flight was quite late as well. I had to go at 4 pm in the evening to Nairobi. Then, after a two hour

stay, I had to leave for Tanzania. This was quite an exhausting journey.

In the morning, at 9:30 am, on Tuesday, 20th February, I arrived at Dar al-Salam Airport in Tanzania. It was quite a long journey and I was fairly exhausted, so I rested until *Zuhr*. At night, there was a grand Sunnah-inspired gathering at the Kachi Memon Organisation attended by many Islamic brothers and also Islamic sisters in segregated, veiled seating. Alongside praise of Allah Almighty and Prophetic odes, there was a speech on the loftiness of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and much mention of Madinah.

In the afternoon of Wednesday, 21st February, we went to meet Islamic brothers in Tanzania and arranged Madani halqas in their homes. We also met an engineer in relation to construction of Faizan-e-Madinah in Tanzania and had some personalities make intentions to donate towards it. At night, I had the honour of delivering a speech in the Sunnah-inspired gathering in Dar al-Salam, Tanzania's grand masjid. الْحَمْدُ لِلَّهِ I introduced Surah al-Qāri'ah, the terrors of the Day of Judgement and preparation for it. After the speech, I had the felicity of attending another Madani halqah where brothers from Marasa, India expressed great love and الْحَمْدُ لِلَّهِ there was food and discussion.

The following day, Thursday 22nd February, was our final day and the schedule was quite tough. I had to leave by ship for Zanzibar at 7 am in the morning. This is an Island, which is treated as a separate country. There is no need for a separate visa for it, but passports are stamped when visiting it. It has a different leader and parliament and is an amazing place with a separate history. A thousand years ago, when Yemeni traders arrived there, through their blessings, so did Islam. Islam spread here in such a way that the approximately 1 million 200,000 combined population in this region is 99% Muslim. There are ancient masājid here and the place has a great Islamic history. Zanzibar also boasts centuries old architecture, which has protected status. If a structure becomes worn out, it is propped up with wood to preserve the cultural heritage. Zanzibar presents a picture of Islamic culture and magnificence. الْحَمْدُ لِلَّهِ There are close to 700 masājid here and Dawat-e-Islami is also very active here. Many masājid have zeli nigrans. The ship takes about 2 hours to reach Zanzibar. When I arrived, Islamic brothers were waiting to welcome us.

Thereafter, I rested for a while. After *Zuhr*, there was a Sunnah-inspired gathering and surprisingly 90-95%

of the brothers in attendance were African. Here, I had the honour of speaking about supplication, rights of parents, trusts of people, rights of people and avoiding sins in solitude. A preacher of Dawat-e-Islami simultaneously translated my speech into Swahili. After this, *ṣalāt* and *salām*, remembrance of Allah Almighty, and an ode to the Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ were performed in a beautiful manner. It was an amazing scene. After this, we had to leave for the ship, as it would depart at 4 pm. We deliberately avoided eating; there is a pearl of wisdom for our readers here. When undertaking a sea journey, it is better to consume less food, as when ships sway in the sea, one can become nauseous. Something of this kind happened to us as the ship swayed a lot on the return journey. الْحَمْدُ لِلَّهِ We were tranquil as we had recited the supplication for sea travel: بِسْمِ اللّٰهِ مَجْرَاهُ وَمَرْسَاهُ رَبِّي لَغْفُورٌ رَّحِيمٌ By the mercy of Allah Almighty, we arrived safely in Dar al-Salam, Tanzania, at 6pm.

We offered 'Aṣr prayer, freshened up and then offered Maghrib prayer. Thereafter, we met up with Islamic brothers. On this day, there was a Sunnah-inspired weekly gathering. Haji Amin delivered a Sunnah-inspired speech at Faizan-e-Madinah. After the gathering, we had an opportunity to participate in a meet and greet and a meal at the home of a personality. I also encouraged intentions in relation to the construction of Faizan-e-Madinah. Following this, the Prophetic devotees from Marasa had made arrangements again, and I had the honour of returning there. I had the opportunity to offer a supplication at a Madrasah run by a sayyid and thereafter, there was an opportunity to meet and greet, which continued until about 1 am. As this was the final night, many Islamic brothers wanted to meet me. The deputy of the Grand Mufti of Tanzania was also present whom I had the honour to meet. Following this, I went to the accommodation at around 2 am and took some rest. Thereafter, I arose and offered Fajr prayer. I had to leave at 9 am for the airport. As traffic is very heavy in Dar al-Salam, Tanzania, one should leave early when traveling anywhere and in particular, when heading to the airport.

الْحَمْدُ لِلَّهِ Departure for Karachi via Doha is at 11:45 am. There is a stay of some 3-4 hours at Doha. I supplicate that Allah Almighty accept this journey in his court, grant reward for acts of goodness in it and pardon any mistakes through His grace.

أَمِينُ بَجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Six Names for Boys and Girls

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The first gift a person gives to his child is their name, so he should give them a good one."¹

Here are six names for children along with their meanings and associations.

3 NAMES FOR BOYS

NAME FOR BLESSING	NAME FOR GENERAL USAGE	MEANING	ASSOCIATION
Muhammad	‘Abd al-Raḥīm	Slave of the Most Merciful	An attributive name of Allah Almighty prefixed with the word ‘Abd.
Muhammad	Ḥanīf	Steadfast upon Islam	A descriptive name of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
Muhammad	Suhail	One who is gentle	The name of a male Companion رَضِيَ اللهُ عَنْهُ.

3 NAMES FOR GIRLS

NAME FOR GENERAL USAGE	MEANING	ASSOCIATION
Umayyah	Small maidservant	The name of a female Companion رَضِيَ اللهُ عَنْهَا.
Su‘dā	Blessed, fortunate	The name of a female Companion رَضِيَ اللهُ عَنْهَا.
Bardah	Maidservant	The name of the mother of the Tābi‘ī, Sayyidunā Ja‘far b. Burqān رَضِيَ اللهُ عَلَيْهِ.

(Parents who are blessed with a son or daughter may choose one name from these suggested six names)

(Footnotes)

¹ Jam‘ al-Jawāmi‘ vol. 3, p. 285, hadith 8875

Crossing the River

Haider Ali Madani

Mr. Bilāl taught the lesson well using the whiteboard, and now, only the reading was left. He looked at the children and asked, “Who will read today?” A lot of children raised their hands, but the teacher looked at a child in the second row and said, “Kamrān, start reading. I have not heard you read for a long time.” Mr. Bilāl looked at his book waiting for Kamrān to read, but he did not read. The teacher looked up and saw Kamrān and Ali Raza, the student next to him, talking.

“What’s the matter Kamrān? Do you not want to read or is Ali Raza stopping you?” Mr. Bilāl asked with a smile on his face.

“Sir, Ali Raza isn’t giving me the book,” Kamrān protested.

“This is my book. Kamrān doesn’t bring his own book to class,” Ali Raza responded.

“I’ve lost my book, Mr. Bilāl,” said Kamrān,

“That’s enough! Ali, share your book with Kamrān. Did you know the beloved Prophet ﷺ said, ‘Allah continues to help a person for as long as he helps his brother.’”¹

When Kamrān finished reading the lesson, there was some time left before the period ended. Mu‘āwiyah, the class monitor, said, “Mr. Bilāl, please tell us a story.”

“Children, tell me which Islamic month we are in,” Mr. Bilāl asked whilst looking at the time on his wrist watch. Only a couple of children raised their hands, and the teacher pointed at one of them to answer. The student replied, “Sir, the current Islamic month is Rabī‘ al-Thānī.”

“Well done! Just as we remember a pious predecessor every month, this month we remember Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ.”

“Is this the Shaykh ‘Abd al-Qādir رَحْمَةُ اللهِ عَلَيْهِ who bravely spoke the truth when confronted by thieves?” Mu‘āwiyah asked.

“Yes, that’s correct! We also call him the king of Baghdad and Ghiyārwi wālā Pīr. Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ had countless good virtues, like love for Allah Almighty and His beloved Messenger ﷺ, passion for worship, knowledge, and generosity. The Shaykh said he could not save money. He mentioned, ‘If I received 1,000 dinars in the morning, I would have nothing left in the evening.’² This means he would have used the money to fulfil the needs of the poor.”

“What are dinars?” Kamrān asked.

Mr Bilāl replied, “It is a form of currency. Today we have paper currency, but people in the past used gold and silver coins to buy and sell. Silver coins were called dirhams and gold coins were called dinars. Let me tell you a parable about his generosity. There is a river in Iraq called the Tigris. Even during the era of the Shaykh, people used boats to travel across rivers. One day, the Shaykh saw someone upset and after asking how he was, the man replied, ‘I want to cross the Tigris River, but I do not have any money to pay the boatman.’ At that point, a devotee of the Shaykh gave the Shaykh 30 dinars as a gift. Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ gave the money to the man and said, ‘Give this to the sailor and tell him not to refuse transporting the poor across the river.’”³

Upon hearing the silence of the children, Mr. Bilāl said, “It looks like you do not understand. The fare for crossing the river was one or two dinars, but Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ gave him 30 dinars.” The children understood the generosity of the Shaykh and slogans of سبحان الله filled the classroom. The teacher looked at the clock and said, “We are not like the pious predecessors, but we can help people as much as we can.”

¹ *Ṣaḥīḥ Muslim*, p. 1447, Hadith 2699

² *Qalā'id al-Jawāhir*, p. 8, summarized

³ *Akḥbār al-Akḥyār*, p. 18



Word Search

The fourth month of the Islamic year is Rabī‘ al-Ākhir. As soon as we hear the name of this month, we think about the Crown of the saints, Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. During this month, the devotees of the noble saints convey reward to the Shaykh رَحْمَةُ اللهِ عَلَيْهِ in different ways. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ encouraged us to convey the reward of good deeds to deceased Muslims. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told Sayyidunā Sa‘d رَضِيَ اللهُ عَنْهُ to dig a well for his deceased mother.¹ Therefore, we should send reward to every deceased Muslim during this month, especially to Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. We will receive many blessings from this, إِنَّ شَاءَ اللهُ.

Dear children! Find the five words listed below. They can be formed from top to bottom and right to left, like how the word “reward” is highlighted in the table.

1. Prayer

2. Masjid

3. Quran

4. Supplication

5. Conveying reward



¹Sunan Abū Dāwūd, vol. 2, p. 180, Hadith 1681

Baghdadi Remedy

(Protection from adversities for the entire year, اِنْ شَاءَ اللهُ)

On the night of 11th of Rabi'-ul-Ghaus (4th month of the Islamic calendar), recite the 11 names of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ (recite Salat-Alan-Nabi 11 times before beginning and in the end) with the intention of remaining safe from all adversities for the entire year, blow on 11 dates and eat in the same night. Safety will prevail from all adversities, اِنْ شَاءَ اللهُ for the entire year. The 11 names are given below:

مُحِي الدِّينِ قُطْب	2	سَيِّدُ مُحِي الدِّينِ سُلْطَان	1
مُحِي الدِّينِ مَخْدُوم	4	مُحِي الدِّينِ حَوَاجَه	3
مُحِي الدِّينِ بَادشَاه	6	مُحِي الدِّينِ وَلِي	5
مُحِي الدِّينِ مَوْلَانَا	8	مُحِي الدِّينِ شَيْخ	7
مُحِي الدِّينِ خَلِيل	10	مُحِي الدِّينِ غَوْث	9
		مُحِي الدِّينِ	11

Jeelani remedy (for stomach diseases)

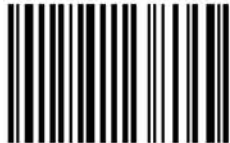
Take 3 dates on the night of 11th Rabi'-ul-Ghaus; recite Surah Al-Fatihah and Surah Al-Ikhlās once, then recite the following 11 times:

يَا شَيْخَ عَبْدَ الْقَادِرِ جِيلَانِي شَيْعَا لِلَّهِ الْبَدَد

(Salat upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after) and blow on a date. Repeat the recitation and blow on 2nd and 3rd date respectively. It's not necessary to eat dates in the same night. These dates can be eaten anytime and at any day. اِنْ شَاءَ اللهُ, it will provide relief for all stomach diseases such as stomach ache, constipation, gas trouble, dysentery, ulcer, vomiting, etc.



978-969-722-718-1



01130278



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