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**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 داعی بزرگائہم العالیہ

HOD

Mahroz Ali Attari Madani

Editor

Wasim Abbas Attari


Editor (In term of Shari'ah)

Mawlana Mehmood Ahmed Khawar Madani


Designed by

Syed Amir Hamza Shah & Syed Jawad Hussain Shah

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

 Email: [translation@dawateislami.net](mailto:translation@dawateislami.net)

 Aalami Madani Markaz, Faizan-e-Madinah, Muhallah Saudagran,  
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# Quranic Objectives of the Blessed Advent of Beloved Mustafa ﷺ

Mawlana Rashid Ali Attari Madani

(Part 02)

### 3 Purification of the Self and Moral Training

The human existence is not merely a combination of body and intellect; it also possesses an inner dimension, which is referred to as the spirit (*rūh*), the heart (*qalb*), and the self (*nafs*). If this inner self is pure, an individual walks the path of goodness, justice, sincerity, and humanity. Conversely, if this inner self becomes corrupted, then regardless of the intellect or power one possesses, they descend into the abyss of corruption, oppression, and self-love. This is precisely why a fundamental objective of the sending forth of the Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَام was *Tazkiyah*—the purification of the human self and spirit, the refinement of their morals, and acquainting them with inner purity. This exact purpose is also a distinct and prominent aspect of sending forth the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In numerous places, the Holy Quran has described "purification" (*Tazkiyah*) as an objective of sending the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In verse 151 of Surah al-Baqarah, it is stated:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

*Just as We sent to you, from among you, a Messenger who recites Our verses to you, and purifies you, and teaches you the Book and profound knowledge, and teaches you that which you did not know.*<sup>1</sup>

Here, "يُزَكِّيكُمْ" (He purifies you) is mentioned separately and independently between "recitation" and "teaching," which highlights its significance.

The same concept is also mentioned in Surah al-Jumu'ah, Surah Āl 'Imrān, and Surah al-Baqarah. It is evident from all these verses that the sending of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not only have an academic dimension, but spiritual reformation and moral training are also fundamental pillars of this mission.

The concept of *Tazkiyah* in the light of the Quran is vast. It includes strengthening faith, salvation from polytheism, cleansing the heart, rectifying intention, sincerity in deeds, purity of the tongue, modesty of the gaze, refinement of the self, and cultivation of excellent morals. The life of the Holy Prophet



صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a living embodiment of this purification. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

**إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ**

*I have been sent only to perfect excellent morals.*<sup>2</sup>

This hadith is the most comprehensive interpretation of *Tazkiyah*, in which moral purification, societal reform, inner cleansing, and noble character are declared the objectives of prophethood.

Upon studying the life of the Immaculate Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the reality emerges that he transformed individuals engrossed in the worst of morals into the best of human beings. Those who were steeped in falsehood, alcohol, fornication, ignorance, oppression, vengeance, prejudice, and materialism became symbols of truthfulness, modesty, chastity, justice, piety, tolerance, and generosity through his companionship and teachings.

In today's materialistic era, where there is education but no upbringing, information but a lack of morals, and progress but an absence of spiritual tranquillity, we must implement the principles of Prophetic purification from our individual lives to the collective system, so that humanity may emerge from tribulations and return towards purity, love, peace, and light.

#### 4 Fulfilling the Obligation of Propagation

A significant and fundamental objective of the advent of the Master of the Universe صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the propagation of the divine message (*tabligh*). This means conveying whatever has been revealed by Allah to the people with complete honesty, clarity, and steadfastness, without any fear, greed, or expediency.

The Holy Quran describes this obligation with great magnificence. In verse 67 of Surah al-Mā'idah, Allah Almighty states:

**يَأْتِيهَا الرّسولُ بَلِغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا يَبْلُغُ رِسَالَتَهُ ۗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ**

*Dear Messenger! Convey that which was revealed to you from your Lord. And if you do not do this, then you have not conveyed anything from His message. Allah will protect you from the people.*<sup>3</sup>

Propagation is not an ordinary act but the very essence of the station of messengership. The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not merely made a recipient

or carrier of revelation, but one who was to deliver this revelation to the people, and to do so without fear or weakness.

The entire life of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a practical exegesis of this verse. The oppressive atmosphere of Makkah, the stoning in Taif, the bloodshed of Badr and Uhud, the conspiracies of the hypocrites, the plotting of the Jews, the enmity of the polytheists, and the severe opposition of the Quraysh—despite all this, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued the duty of propagation. He conveyed the message in private and in public, in the plains of Hajj and in the marketplaces, to the chieftains of the disbelievers, tribal delegations, kings, and the common people. Such was the breadth and comprehensiveness of his propagation that he not only invited the Quraysh and the people of Makkah, but also wrote letters to the emperors of Rome and Persia, inviting them to Islam.

This station and objective of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been mentioned in several verses. In verse 82 of Surah al-Nahl, it is stated:

**فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ**

*Then if they turn away, so 'Dear Beloved Prophet, 'it is only necessary upon you to clearly convey.'*<sup>4</sup>

And in Surah al-Nāzi'āt, it is said:

**إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ۗ**

*You are but a warner for the one who fears it.*<sup>5</sup>

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fulfilled this responsibility with such perfection that on the occasion of the Farewell Pilgrimage (*Hajjat-ul-Wadā'*), when he addressed the congregation of thousands of Companions, he asked, "مَنْ بَلَّغْتُ?" (Have I conveyed the message?). They all replied, "نعم" (Yes). Then the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "اللّٰهُمَّ اشْهَدْ" (O Allah! Be my witness).<sup>6</sup>

Such was the steadfastness and sincerity of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this responsibility of propagation that the Quran stated:

**لَعَلَّكَ بَاجِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ**

*'Dear Beloved Prophet, 'perhaps you will end your life with 'this' grief that they do not embrace faith.'*<sup>7</sup>

وَالْحَمْدُ لِلّٰهِ, as we are the true followers of the Immaculate Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we too must convey the divine message to others in a clear, wise, and effective

manner, according to our capacity, knowledge, character, and resources. This is the fulfilment of the prophetic mission, this is the right of the prophetic trust, and this can become the basis of our salvation on the Day of Judgement.

## 5 Recitation of the Quran and Divine Revelation

A prominent objective of sending the Prophets has always been to convey the revealed word of Allah to humanity. For the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the final and most perfect individual in the chain of prophethood, a most important objective of his arrival was the recitation of divine revelation, especially the Holy Quran. In the Holy Quran, among the duties of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being sent forth that are mentioned in several places, the "recitation of the verses" (*tilāwat al-āyāt*) is given great prominence. It is stated in Surah al-Baqarah:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ

*O our Lord, and send within them a Messenger from among them, who recites to them Your verses,*<sup>8</sup>

This was the prayer of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, and its acceptance is described in Surah Āl ‘Imrān in these words:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

*Indeed, Allah bestowed a great favour upon the believers when He sent to them a Messenger from among them. He recites the verses of Allah before them,*<sup>9</sup>

Whenever a new revelation was sent down to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would immediately recite it to the people. On several occasions, the Quran itself described this process. For instance, it was stated in Surah al-A‘lā:

سَنُقَرِّئُكَ فَلَا تَنْسَى

*‘Dear Beloved Prophet’, soon We shall make you recite so you will not forget.*<sup>10</sup>

And in Surah al-Qiyāmah:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۗ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۗ

*Do not move your tongue with it that you may hasten to memorise it. Indeed, its compilation and its reading is upon Us.*<sup>11</sup>

The Holy Prophet’s manner of recitation – its dignity, order, pause, and impact – would make the hearts of the Companions tremble. The reciters of the revelation, such as Sayyidunā ‘Abdullah b. Mas‘ūd

رَضِيَ اللهُ عَنْهُ Sayyidunā Ubayy b. Ka‘b رَضِيَ اللهُ عَنْهُ, and Sayyidunā Zayd b. Thābit رَضِيَ اللهُ عَنْهُ, would listen to the Quran directly from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then convey it to the Ummah.

This characteristic of the recitation of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not merely an articulation of words but an act of invitation that encompassed wisdom, contemplation, education, reformation, and insight. In Surah al-Furqān, Allah Almighty stated:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ

*And We have revealed the Quran in divided parts that you may recite it to the people slowly,*<sup>12</sup>

There was such an effect in the recitation of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that even the disbelievers would sometimes listen in secret. On one occasion, upon hearing the recitation of Surah al-Najm, the disbelievers of Makkah also fell into prostration. At another time, the disbelievers of Makkah sent ‘Utba b. Rabī‘ah to speak with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and persuade him to stop propagating Islam. When he had stated his purpose, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began reciting Surah Hā’ Mīm al-Sajdah. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to recite while ‘Utba, in a state of astonishment, kept both his hands on the ground, looking at him and listening to his recitation. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the verse:

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

*So if they turn away, then say, “I warn you of a thunderbolt, like the thunderbolt of ‘Ād and Thamūd.”*<sup>13</sup>

‘Utba placed his hand on the blessed mouth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and, pleading with him by oath, said, ‘Please do not recite further; have mercy upon us.’ He feared that a punishment might descend there, just as it had upon the people of ‘Ād and Thamūd. Despite this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued his recitation. After reciting the verse of prostration, he also performed the prostration of recitation (*sajdat al-tilāwat*). Thereafter, he recited until the end of the surah and said to ‘Utba, ‘O ‘Utba! You have heard what you had to hear; the rest is up to you.’ When ‘Utba departed from his presence, his (‘Utba’s) face had become pale with fear.<sup>14</sup>

## 6 Completion of Proof and Exaltation of the Word of Truth: A Quranic Analytical Study

A very important and decisive objective of the sending of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to establish the conclusive proof against falsehood and to make the word of truth supreme. The Holy Quran clarifies that in the commission of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and in his sermons, admonitions, and moral teachings, there was a decisive proof through which Allah Almighty clarified the distinction between truth and falsehood until the Day of Judgement. After this, no excuse remains for anyone, and whoever does not accept the truth is responsible for their own stubbornness and misguidance. As it is stated:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى تَبْعَثَ رَسُولًا ﴿١٥﴾

*And We do not punish anyone until We have sent a Messenger.*<sup>15</sup>

Similarly, it is stated in Surah an-Nisā':

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

*'We sent' messengers as bearers of glad tidings and warners so that there is no excuse for people in the Court of Allah after the 'advent of' messengers*<sup>16</sup>

This very completion of proof reached its pinnacle through the arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as was stated in Surah al-Şaff:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلِنُفِخَ بِهِ السُّورَةُ الْمُرْسُورَةُ ﴿١٧﴾

*It is He who sent His Messenger with guidance and the religion of truth that He may cause it to prevail over all other religions even if the polytheists disapprove.*<sup>17</sup>

These verses clearly indicate that the objective of the blessed advent of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to establish the proof against falsehood and make the truth victorious. In the practical sphere, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ strove against oppression, polytheism, ignorance, and tyranny; he established a societal and legal system and gave a practical form to the religion of Allah.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established this proof not only over the Arabs, but also over the Jews, Christians, hypocrites, polytheists, and the great civilisations of the world. In Surah al-Furqān,

the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described as the recipient of "al-Furqān"—the Holy Quran, which decides between truth and falsehood:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١٨﴾

*The Possessor of Infinite Blessings is He Who revealed the Criterion to His chosen one that he becomes a warner for all the worlds.*<sup>18</sup>

This process of completing the proof was perfected through the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as stated in Surah al-Mā'idah:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٩﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

*Indeed there has come to you from Allah a light and a clear Book. Through 'it,' Allah guides the one who follows His pleasure to ways of salvation;*<sup>19</sup>

The greatest example of the Holy Prophet's completion of proof is his sermon of the Farewell Pilgrimage before his passing, in which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *أَلَا هَلْ بَلَّغْتُ؟* (Listen! Have I conveyed the message?). All the Companions said: *نَعَمْ!* (Yes!). So he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *أَللَّهُمَّ اشْهَدْ* (O Allah! Be my witness).<sup>20</sup>

Even today, if Muslims possess the spirit to exalt the word of Allah, they are the inheritors of this very objective of the Prophet's commission. Through invitation, propagation, justice, wisdom, and steadfastness, they must establish the supremacy of truth and show the world where truth, peace, justice, and guidance lie.

## 7 Unveiling Concealed Truth and the Emergence of the Light of Revelation

When the world on the horizon of history was lost in the fog of falsehood, and those communities among the People of the Book, to whom Allah Almighty had sent His prophets and scriptures, had themselves become a cause of misguidance instead of being guardians of guidance, Allah Almighty sent Sayyidunā Muhammad al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a Messenger who tears apart the veils of concealed truth, washes away the filth of distortions, and spreads the light of revelation in every direction.

The People of the Book, especially the Jews and Christians, were nations whom Allah had granted

guidance in the form of the Torah and the Gospel. However, these nations concealed the message of the prophets, gave it self-serving interpretations, and buried the clear signs of the advent of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which were recorded in their books, under the veil of prejudice and envy. The Holy Quran strongly condemns this attitude of theirs and states:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا آتَيْنَاهُم مِّنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا  
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ



*Indeed, those who conceal the clear declarations and guidance which We have sent down, even though We have made it clear for the people in the Book; so Allah deprives them of mercy and they are cursed by those who curse.*<sup>21</sup>

When this very concealment and distortion began to spread in the name of religion, Allah Almighty sent forth the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and bestowed upon him the light through which it was possible to clarify the truth and to make manifest the concealed religion. Allah Almighty stated:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ  
مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ



*O People of the Book! Our Messenger has come to you, revealing much of what you concealed from the scripture, and forgiving much. Indeed there has come to you from Allah a light and a clear Book.*<sup>22</sup>

Here, "light" refers to the sacred being of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and "a clear Book" refers to the Holy Quran. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not just a preacher but a lamp of guidance that pierced the "darkness" (*zulūmāt*), whose sight penetrated the inner self, and whose tongue spread the light of truth according to the revelation.

The Holy Quran reiterated, in a very clear manner, all those aspects which the People of the Book had either concealed or distorted. Through the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty bestowed upon the people that knowledge with which they could freely distinguish between truth and falsehood. It is stated:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا  
تَكْتُمُونَهُ ۗ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ

*And remember when Allah took an oath from those who were given the Book, "You must relate this Book to the people and you must not conceal it." Then they discarded this oath behind their backs*<sup>23</sup>

When the People of the Book broke this covenant, the messengership of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only one who manifested the truth, but he also guided with mercy, wisdom, and forbearance those who had caused the truth to be lost in falsehood.

This great objective of the advent of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demands that today the Ummah should also manifest the truth with wisdom, knowledge, gentleness, and steadfastness, just as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did. This is the honour of this Ummah, this is its duty, and this is its path to success.

*(To be continued in next month's issue)*

<sup>1</sup> Al-Quran, Al-Baqarah, verse 151; translation from Kanz al-'Irfān

<sup>2</sup> Sunan al-Kubrā li al-Bayhaqī, vol. 10, p. 323, Hadith: 20782

<sup>3</sup> Al-Quran, Al-Mā'idah, verse 67; translation from Kanz al-'Irfān

<sup>4</sup> Al-Quran, Al-Nahl, verse 82; translation from Kanz al-'Irfān

<sup>5</sup> Al-Quran, Ḥā' Mīm Sajdah, verse 45; translation from Kanz al-'Irfān

<sup>6</sup> Sahih Muslim, p. 712, Hadith: 4386

<sup>7</sup> Al-Quran, Al-Shu'arā', verse 3; translation from Kanz al-'Irfān

<sup>8</sup> Al-Quran, Al-Baqarah, verse 129; translation from Kanz al-'Irfān

<sup>9</sup> Al-Quran, Āl 'Imrān, verse 164; translation from Kanz al-'Irfān

<sup>10</sup> Al-Quran, Al-A'lā, verse 6; translation from Kanz al-'Irfān

<sup>11</sup> Al-Quran, Al-Qiyāmah, verses 16-17; translation from Kanz al-'Irfān

<sup>12</sup> Al-Quran, Bani Isrā'il, verse 106; translation from Kanz al-'Irfān

<sup>13</sup> Al-Quran, Ḥā' Mīm Sajdah, verse 13; translation from Kanz al-'Irfān

<sup>14</sup> Dalā'il al-Nubuwwah li al-Bayhaqī, vol. 2, p. 203

<sup>15</sup> Al-Quran, Bani Isrā'il, verse 15; translation from Kanz al-'Irfān

<sup>16</sup> Al-Quran, Al-Nisā', verse 165; translation from Kanz al-'Irfān

<sup>17</sup> Al-Quran, Al-Saff, verse 9; translation from Kanz al-'Irfān

<sup>18</sup> Al-Quran, Al-Furqan, verse 1; translation from Kanz al-'Irfān

<sup>19</sup> Al-Quran, Al-Mā'idah, verses 15-16; translation from Kanz al-'Irfān

<sup>20</sup> Sahih Bukhari, vol. 3, p. 140, Hadith: 4403

<sup>21</sup> Al-Quran, Al-Baqarah, verse 159; translation from Kanz al-'Irfān

<sup>22</sup> Al-Quran, Al-Mā'idah, verse 15; translation from Kanz al-'Irfān

<sup>23</sup> Al-Quran, Āl 'Imrān, verse 187; translation from Kanz al-'Irfān

# Dar Al-Ifta Ahl Al-Sunnah

Mufti Fuzail Raza Attari

## 1 If a Guardian Gifts Something to a Minor, the Minor Becomes the Owner of it Without Taking Possession

Question: What do the scholars of Islam and jurists of the sacred law state regarding the following matter: I possess some gold. I told my wife that this gold is for one of our daughters, but I did not hand it over to that specific daughter; it is still with me, and this daughter is still a child (minor<sup>1</sup>). My question is, has the gold become her property or not? Now, my elder daughter is getting married, and I wish to give this gold to her. Am I permitted to do so?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the scenario described, the gold has become the property of the specific daughter (child), and she is now its owner. Therefore, you can no longer give that gold to anyone else, nor can this daughter herself gift it to anyone.

The detailed explanation is that the words you used, "This gold is for our [so-and-so] daughter," constitute a gift (*hibah*). When a guardian (*wali*), such as a father, gifts something to his child, and that item is already in the guardian's possession, the gift becomes complete merely by the declaration (*ījāb*). The item becomes the property of the child because, in this situation, the guardian's possession acts as a proxy for the minor's possession, which is legally considered the child's own possession. According to Islamic law, once an item becomes the property of a minor, no one has the authority to gift it to another person.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

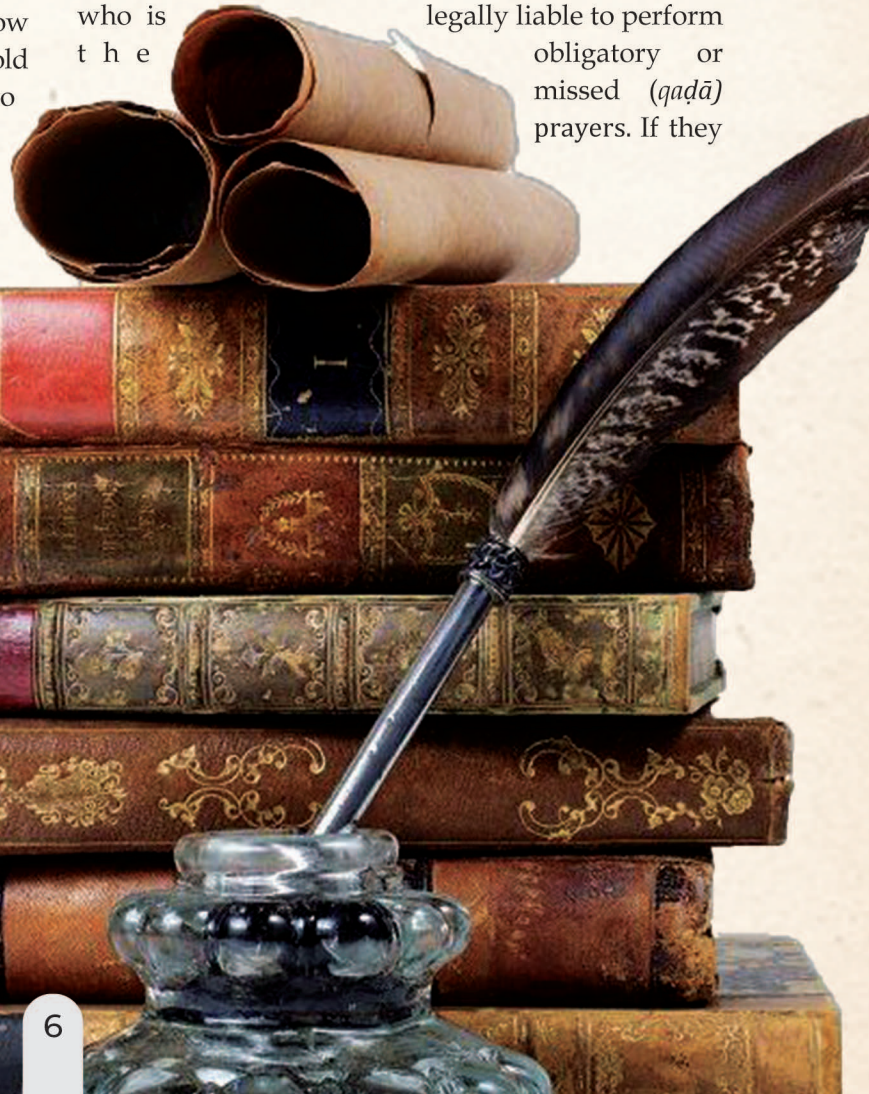
## 2 Is the Prostration of Recitation Incumbent Upon a Minor?

Question: What do the scholars of Islam and the jurists of the sacred law state regarding the following matter: If a minor recites or hears a verse of prostration (*āyat al-sajdah*), does the prostration of recitation (*sajdat al-tilāwah*) become incumbent upon them?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

According to Islamic law, the prostration of recitation becomes obligatory on a person who is legally liable to perform obligatory or missed (*qaḍā*) prayers. If they



are not legally liable to pray, the prostration of recitation is not compulsory for them.

Accordingly, since a minor is not legally liable to perform obligatory prayers, if they recite or hear a verse of prostration, the prostration of recitation is not compulsory upon them. However, if an adult of sound mind, who is legally required to pray, hears the verse of prostration from a minor, the performing a prostration of recitation becomes necessary for that adult.

It should be noted that although the prostration of recitation is not compulsory for minors upon reciting or hearing the verse, they should still be encouraged to perform it so that they develop a habit and continue to perform the prostration of recitation when they grow up.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 3 The Ruling on Prayer After Permanently Relocating From One's Waṭan Aṣlī

Question: What do the scholars of Islam and the jurists of the sacred law state regarding the following matter: I have moved from my native city, Multan, to Lahore with my family and now intend to reside here permanently. I have no intention of moving elsewhere. However, I own some lands and a house in Multan, so I will have to travel there occasionally. Is Multan still considered my waṭan aṣlī (permanent place of residence) or not? When I travel from Lahore to Multan with the intention of staying for less than fifteen days, should I perform shortened prayers (*qaṣr*) or full prayers?

Note: The questioner clarified that the move to Lahore was made with the firm intention of leaving Multan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

When a place is a person's waṭan aṣlī, and he relocates with his family to another place with the firm resolve and intention of leaving the first, intending to reside permanently in the new location, the first place no longer remains his waṭan aṣlī, even if he still owns lands and a house there.

In the case described, since you have moved permanently to Lahore with your family with the firm resolve and intention of leaving Multan, Multan is no longer your waṭan aṣlī, even though you still own property there. Therefore, when you travel to Multan with the intention of staying for less than fifteen days, you will perform shortened prayers (*qaṣr*).

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 4 What is the Ruling on Giving Unlawful Wealth to a Sayyid as Charity?

Question: What do the scholars of Islam and the jurists of the sacred law state regarding the following matter: The ruling concerning money acquired through interest is that it must either be returned to the one who gave it, or given to the *faqīr sharʿī* (someone with little or no savings as defined by Shariah). The question is, can it be given as charity to a Sayyid if he is such a *faqīr*?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is impermissible to give interest money to a Sayyid or any member of the Banū Hāshim (i.e., the progeny of Sayyidunā ʿAlī, Sayyidunā Jaʿfar, Sayyidunā ʿAqīl, Sayyidunā ʿAbbās, and Sayyidunā Ḥārith bin ʿAbd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُمْ, and their freed slaves, i.e., *mawālī*).

This is, firstly, because disposing of this money falls under necessary charity (*wājib ṣadaqah*). The esteemed jurists have explained in detail that no form of compulsory charity—such as Zakat, *Ushr*, *Kaffārah*, etc.—can be given to the Banū Hāshim. They may only be given voluntary charity (*nafl ṣadaqah*).

Secondly, the legal cause (*ʿillah*) cited for not giving zakat and other compulsory charities to the Banū Hāshim also applies in the case of giving interest money. The reasoning is that by paying Zakat and other compulsory charities, a person purifies and cleanses themselves. As a result, the wealth given as charity becomes [spiritually] unclean, representing the impurities of people's wealth, and is thus not befitting the noble rank of the Banū Hāshim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَبَابُ بِعَوْنِ الْمَلِئِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If we examine interest money from this perspective, the same legal cause is present to an even greater degree. By taking interest, a person becomes sinful, and the wealth acquired thereby is not only impure but is classified as foul wealth (*māl khabīth*). To be purified from this sin, it is incumbent upon the person, along with repentance, to rid themselves of this impure wealth by either returning it to its payer or giving it to the poor as charity. In reality, the charity given in this case is also for one's own purification, the removal of impurity, and the expiation of sin. Therefore, if wealth that is merely tainted is not befitting the station of the Banū Hāshim, then wealth that is far more impure and foul is even less suitable for them. Consequently, just like zakat, 'ushr, and other compulsory charities, interest money cannot be given to the Banū Hāshim.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 5 What if the Sunnah Prayers before Jumu'ah are Missed?

**Question:** What do the scholars of Islam and the jurists of the sacred law state regarding the following matter: If the pre-Farḍ Sunnah prayers (*sunnah qabliyyah*) of the Friday prayer are missed for some reason, can they be performed after the obligatory (*farḍ*) Jumu'ah prayer?

If the pre-Farḍ Sunnah prayers of Jumu'ah are missed, they can be performed after the obligatory Jumu'ah prayer, as long as it is still within the time. However, it is preferable (*afḍal*) to perform these missed sunan after performing the post-Farḍ Sunnah prayers (*sunnah ba'diyyah*) of Jumu'ah first. Once the time for Zuhr ends, these Sunnah prayers cannot be made up (*qaḍā*).

Furthermore, it should be remembered that performing the pre-Farḍ Sunnah prayers of Zuhr and Jumu'ah before the obligatory prayer is an Emphasized Sunnah (*Sunnah Mu'akkadah*). To perform them after the obligatory prayer without a valid legal excuse is disliked, and to make a habit of doing so is a sin. Therefore, without a valid legal reason, these Sunnah prayers should not be delayed until after the obligatory prayer; rather, they should be performed before it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Minor refers to a prepubescent individual including children in this context.



# Laws of Trade

Mufti Ali Asghar Attari



## Making a Friend a Partner in a House and Dividing the Rent

**Question:** What do the esteemed scholars state regarding the following matter: Zayd bought a house some time ago for PKR 650,000. Now, Zayd wants to make his friend, Umar, a partner in one-fourth of that house, and they would both receive the rent. Please clarify, is it permissible according to Shariah for Zayd to make his friend Umar a partner in this house? If it is permissible, should he include him as a partner based on the original purchase price or the current value? The current value of the house is 700,000 rupees. Furthermore, on what basis will the rental income be divided between Zayd and Umar?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the scenario described, Zayd can include Umar in his property. If he wishes to give him a one-fourth share, i.e., 25%, he may do so. However, it is essential that both parties agree on the price, i.e., the consideration. It is not necessary to sell the share based on the original purchase price or the current market value; rather, any price can be determined by mutual consent. As for the division of rent, each partner will be entitled to the rent in proportion to their respective share.

The erudite Hanafi jurist, Mufti Amjad ‘Ali al-A‘zamī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

A person bought something. Another person said to him, 'Make me a partner in it.' The buyer said, 'I have made you a partner.' If this exchange takes place after the buyer has taken possession of the sold item, the partnership is valid. If he has not taken possession, the partnership is not valid, because making another person a partner in one's own property is equivalent to selling it to them, and a sale

can only be conducted for an item that is in one's possession. When the partnership is valid, it will be necessary [for the new partner] to pay half the price, as both will be considered equal partners. However, if it is specified that the partnership is for one-third, one-fourth, or any other portion, then the partnership will be for the specified share, and it will be necessary to pay the price in accordance with that share.<sup>1</sup>

The distribution of rent will be according to the shares. As it is stated in *Durar al-Ḥukkām*:

”لو اجر الشراكاء الحانوت المشترك بينهم لآخر فيجب تقسيم بدل الاجار بينهم حسب حصصهم في الحانوت“

Meaning: If partners rent out their jointly-owned shop to another person, the rental payment must be divided among them according to their respective shares in the shop.<sup>2</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



## The Ruling on Accumulated Funds if a Participant in a Committee Scheme Passes Away

**Question:** What do the esteemed scholars state regarding the following matter: A person was participating in two committee schemes. He had received the payout for one of them, amounting to PKR 800,000. In total, he had paid PKR 1,050,000 towards both schemes. Now, he has passed away, due to which he will not be making any further payments. His second committee payout is due in approximately seven months. The question is, must the extra PKR 250,000 that the deceased had paid be given to his heirs immediately?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the situation described, the deceased had paid a total of PKR 1,050,000 for both committee schemes and had received PKR 800,000 for one of them. Therefore, a total sum of PKR 250,000 became a loan owed by the committee administrator. According to Shariah, a loan must be returned upon demand. In any case, it is incumbent upon the committee administrator to give the 250,000 rupees to the heirs. The procedure for this can be that the heirs of the deceased and the committee administrator mutually agree on a date for the repayment. The heirs should also consider that if the committee administrator is not able to pay immediately and requests for time, they should not demand immediate payment but rather grant him some respite.

In our custom, money paid into a committee scheme is considered a form of loan. Accordingly, ‘Allamah ‘Alā al-Dīn Ḥaṣḥafī رَحْمَةُ اللهِ عَلَيْهِ writes in *Durr al-Mukhtār* regarding the definition of a loan:

”شعرا: ما تعطيه من مثل لتتقاضاه“

Meaning: In the Shariah, a loan is a fungible good that you give with the purpose of getting a similar one back.<sup>3</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## What is the Ruling on Taking Extra Money for a Late Committee Instalment?

**Question:** What do the esteemed scholars state regarding the following matter: Can the collector of a

committee scheme (B.C.) impose a condition that a person who submits their instalment late will also have to pay an additional amount due to this delay?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is an impermissible and forbidden (*haram*) condition for the committee collector to stipulate that a person who submits their instalment late will have to pay an additional amount because of the delay. This is because if the person paying the instalment has not yet received their payout, they are not a debtor. Therefore, taking extra money from them due to a delay is a financial penalty, which is impermissible and a sin. And if the person has already received their payout and has outstanding instalments, they are a debtor. In this case, for the committee collector to take extra money from this person due to a delay is interest (*ribā*), which is strictly impermissible and forbidden.

As it is stated in *Al-Mabsūt*:

”مقابلة الاجل بالدرهم ربا“

Translation: Taking dirhams [money] in exchange for a period of time is interest (*ribā*).<sup>4</sup>

Regarding financial penalties, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: "Discretionary punishment through financial penalty (*ta'zīr bi al-māl*) is abrogated, and it is not permissible to act upon an abrogated ruling."<sup>5</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Bahar-e-Shariat, vol. 2, p. 515

<sup>2</sup> Durar al-Ḥukkām Sharḥ Majallat al-Aḥkām, vol. 3, p. 27

<sup>3</sup> Durr al-Mukhtār, vol. 5, p. 161

<sup>4</sup> Al-Mabsūt, vol. 13, p. 126

<sup>5</sup> Fatāwā Riḍawīyah, vol. 5, p. 112

REMEMBRANCE OF THE PIOUS  
 SHAYKH ‘ABD AL-QĀDIR AL-JĪLĀNĪ رَحْمَةُ اللَّهِ عَلَيْهِ  
 AND THE SCIENCE OF HADITH

Mawlana Muhammad Gul Faraz Attari Madani

The history of Islam records the luminous accounts of such esteemed saints who, through their scholarly insight, practical example, and spiritual guidance, rendered such invaluable services in various fields of the true religion that they will be remembered for all time. Among these sacred personalities, the esteemed name of Sayyidunā Muḥy al-Dīn, Ghawth al-A‘ẓam, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ shines as brightly as the sun and the moon. His personality embodied a rare comprehensiveness, uniting all aspects of Shariah and Ṭarīqah, knowledge and gnosis, asceticism and piety, as well as preaching and guidance. In

his sermons, alongside the literal explanation of the blessed sayings of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their ethical, spiritual, and social dimensions were expounded with profound wisdom.

Imam Shams al-Dīn al-Dhahabī رَحْمَةُ اللَّهِ عَلَيْهِ counted Ghawth al-A‘ẓam رَحْمَةُ اللَّهِ عَلَيْهِ among the Hadith scholars (*muḥaddithūn*) and mentioned him in his book, *Al-Mu‘īn fī Ṭabaqāt al-Muḥaddithīn*, as follows:

”القطب الشيخ الامام عبد القادر بن ابي صالح عبد الله بن جنكى دوست الجيل الحنبلى“

Imam al-Dhahabī رَحْمَةُ اللَّهِ عَلَيْهِ states in *Tārīkh al-Islām*: Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ studied the science of Hadith from Hadith scholars such as Abū Bakr Aḥmad b. Muẓaffar al-Tammār, Abū Ghālib al-Bāqilānī, Abū al-Qāsim b. Bayān al-Razzāz, Abū Muhammad Ja‘far al-Sarrāj, Abū Sa‘d b. Khashīsh, and Abū Ṭālib b. Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِ. Esteemed Hadith scholars such as Imam Abū Sa‘d al-Sam‘ānī (author of *Ansāb*), Imam Ḥāfiẓ ‘Abd al-Ghanī al-Maqdisī (author of *Mughnī*), and Imam Muwaffaq al-Dīn b. Qudāmah al-Ḥanbalī رَحْمَةُ اللَّهِ عَلَيْهِ narrated hadith from him.<sup>2</sup>

It is mentioned in *Qalā‘id al-Jawāhīr* that when Muḥy al-Sunnah wa al-Dīn, ‘Abd al-Qādir b. Abū Ṣāliḥ al-Jīlānī went to Baghdad, he studied the science of Hadith and attained mastery in it. He excelled in the sciences of Hadith, jurisprudence, preaching, and spiritual realities.<sup>3</sup>

The renowned literary scholar, Shams al-Barelwī رَحْمَةُ اللَّهِ عَلَيْهِ, mentions: “Such was the profound insight of Ghawth Pāk رَحْمَةُ اللَّهِ عَلَيْهِ into the noble Hadith that his own teachers, while granting him the chain of narration (*sanad*), would say: ‘O ‘Abd al-Qādir! We are giving you the chain for the words of the Hadith; as for the meanings of the Hadith, we ourselves benefit from you, for some of the insights you have expressed are beyond

our understanding."<sup>4</sup>

In his sermons, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ would sometimes cite prophetic hadith and, through their explanation and clarification, offer guidance and admonition. For example:

### The Soundness and Corruption of the Heart

It is stated in a hadith:

"Verily, in the body of a person there is a piece of flesh; when it is sound, the whole body becomes sound, and when it is corrupt, the whole body becomes corrupt. Listen! It is the heart."<sup>5</sup>

In the commentary of this noble Hadith, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ explains: "The soundness of the heart comes from piety, trust in Allah Almighty, affirming His Oneness, and sincerity in deeds. Its corruption stems from the absence of these matters. The heart is like a bird in the cage of the body; what truly matters is the bird, not the cage."<sup>6</sup>

### A Believer is the Mirror of Another Believer

It is stated in a hadith:

"A believer is the mirror of another believer."<sup>7</sup>

After mentioning this hadith, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: "A Muslim advises his fellow Muslim brothers and is their sincere well-wisher. He reveals to them matters that are hidden from them and distinguishes their virtues from their flaws. He helps them recognize what is beneficial and harmful for them. Pure is the One who has placed sincere concern for the creation in my heart and made it my greatest objective. I am a well-wisher, seeking no recompense; my reward is with Allah Almighty, which I shall receive. I am not a seeker of this world or the Hereafter. I am not a slave to this world or the Hereafter, other than Allah. I only worship and serve Allah Almighty, who is the Creator, the Unique, the One, and the Eternal. Your success is my joy, and your ruin is my sorrow. When I see the face of my true disciple, who has achieved success at my hands, I feel fulfilled, nourished, and rejoice in it."<sup>8</sup>

### The Pious are Free from Affectation

It is stated in a hadith:

"I and the pious of my Ummah are free from affectation (*takalluf*)."<sup>9</sup>

After mentioning this hadith while admonishing people at the Qādiriyyah school, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: "A pious person does not engage in affectation in the worship of Allah Almighty, because the worship of Allah Almighty becomes his second nature. The pious worship Allah Almighty both outwardly and inwardly. However, the hypocrite engages in affectation in every state, especially in the worship of Allah. He performs it with pretension outwardly but abandons it inwardly."<sup>10</sup>

### Blessing Lies with the Elders

It is stated in a hadith:

"Blessing is with your elders."<sup>11</sup>

In the commentary of this hadith, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ states that the meaning of this saying of the Master of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not merely seniority in age. Rather, along with seniority in age, it implies compliance with the divine commands and abstention from the prohibitions, and adherence to the Book, the Sunnah, and piety. In reality, the one who follows Allah Almighty and the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truly great. How many people are old in age for whom it is not even permissible to show respect or offer greetings, and there is no blessing in seeing them. The great elders are those who are pious, righteous, God-fearing, who act upon their knowledge, and are sincere in their actions. The great ones are those whose hearts are pure and who turn away from all besides Allah Almighty. The great ones are the people of the heart who possess the gnosis of Allah Almighty, act for His sake, and are near to Him.<sup>12</sup>

### The Sign of a Hypocrite

It is stated in a hadith:

## The Sign of a Hypocrite

It is stated in a hadith:

"When a hypocrite speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust."<sup>13</sup>

After mentioning this noble Hadith, Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ says regarding the signs of a hypocrite: "These three traits are found in a hypocrite, as mentioned by the Master of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whoever is free from these three traits is certainly free from hypocrisy. These qualities are a touchstone and a means of distinguishing between the people of faith and hypocrisy. So, take hold of this criterion. Take this mirror and look at the face of your heart within it, and look closely to see whether you are a believer or a hypocrite, a monotheist or a polytheist."<sup>14</sup>

<sup>1</sup> Al-Mu'īn fi Ṭabaqāt al-Muḥaddithin, p. 169

<sup>2</sup> Tārikh al-Islam, vol. 39, p. 87

<sup>3</sup> Qalā'id al-Jawāhir, p. 8

<sup>4</sup> Ghunyat al-Ṭalibīn (Translation), Sawāniḥ e Hazrat Sayyidunā Ghawth A'zam, p. 12; Ḥayāt al-Mu'azzam fi Manāqib Ghawth A'zam, p. 46

<sup>5</sup> Sahih Bukhari, vol. 1, p. 33, Hadith: 52

<sup>6</sup> Al-Fatḥ al-Rabbānī, The First Sermon, p. 15

<sup>7</sup> Abū Dāwūd, vol. 4, p. 365, Hadith: 4918

<sup>8</sup> Al-Fatḥ al-Rabbānī, The Sixth Sermon, p. 38

<sup>9</sup> Ibn 'Asākir, vol. vol. 35, p. 277, with slight variation

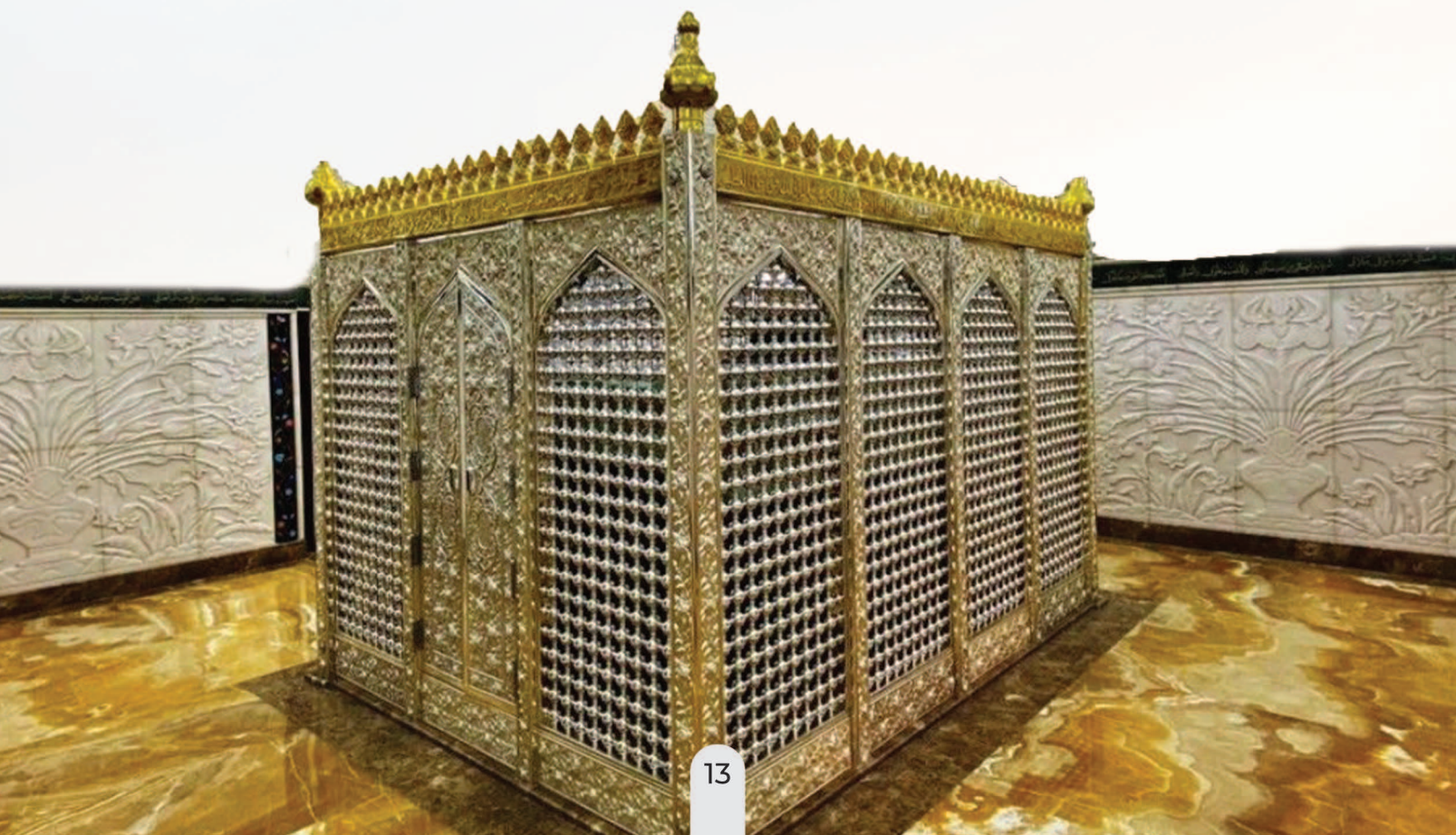
<sup>10</sup> Al-Fatḥ al-Rabbānī, The Tenth Sermon, p. 45

<sup>11</sup> Ibn Hibban, vol. 1, p. 385, Hadith: 560

<sup>12</sup> Al-Fatḥ al-Rabbānī, The Tenth Sermon, p. 47

<sup>13</sup> Sahih Bukhari, vol. 1, p. 24, Hadith: 33

<sup>14</sup> Al-Fatḥ al-Rabbānī, The Twenty-Second Sermon, p. 84



## The Strategic Methods of the Messenger of Allah ﷺ in the Propagation of Religion

Mawlana Rashid Ali Attari, M.Phil Scholar / Graduate of Jamī'at-ul-Madinah, Editor of Mahnamah  
Faizan-e-Madinah, Karachi

### Patience and Steadfastness: The Pillar of the Prophetic Da'wah Strategy

In the path of inviting to the religion, encountering difficulties, rejection, ridicule, oppression, and resistance is a common occurrence. However, only that propagator who exercises patience and steadfastness succeeds in his mission. The blessed life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an unparalleled saga of patience and steadfastness. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only endured oppression himself but also encouraged his followers to remain resolute in the path of faith. Patience, in reality, is the soul of propagation (da'wah), and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hastily or propagated the light of Islam would not have become universal.

In the Holy Quran, Allah Almighty has enjoined patience on numerous occasions and declared it to be the tradition (sunnah) of the Prophets:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

So, 'dear Beloved Prophet,' be patient just as the resolute Messengers were patient<sup>1</sup>

This command was given to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at a time when the severity of the persecution from the disbelievers of Makkah was escalating. This shows that patience is not merely a moral virtue but also a fundamental component of the prophetic invitation.

The initial thirteen-year period in Makkah al-Mukarramah was one of severe trials for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Companions. Sayyidunā Khabbāb b. al-Arātt رَضِيَ اللهُ عَنْهُ was made to lie on burning coals, Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ was dragged on hot sand, and Sayyidah Sumayyah and Sayyidunā Yāsir رَضِيَ اللهُ عَنْهُمَا were martyred. Yet, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ counselled them all to be patient. The incident of Tāif is a supreme example of patience, when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was stoned until he bled, yet instead of cursing, he prayed for their guidance. He prayed:

”اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ“

O Allah! Forgive my people, for they do not know.<sup>2</sup>

In the invitation to the faith, patience means that the preacher should not expect immediate results but should adopt a continuous, gradual, and peaceful struggle. Instead of using a harsh tone, sarcasm, or a reactive approach, he should continue his mission with evidence, gentle speech, and steadfastness. In the current era, when faced with Islamophobia, atheism, or societal resistance, a propagator should learn from the life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and adopt the way of patience and steadfastness, as stated in Surah Fuṣṣilat:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

*And, goodness and evil cannot be equal. Repel evil with what is best;*<sup>3</sup>

The life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ teaches that patience is not merely enduring oppression; rather, it is also remaining firm upon one's stance and standing resolute against falsehood. Thus, patience and steadfastness are fundamental for the success of the mission of propagation.

### Gentleness of Speech and Moderation in Tone: The Prophetic Strategy of Propagation

Among the strategies that must be adopted in the path of propagating the faith is the gentleness of speech and moderation in tone. This is a strategy that allowed the message of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to enter hearts. Gentleness and compassion were prominent qualities in his life of da‘wah, which influenced even the most hard-hearted of enemies. Harshness of the tongue and severity of tone push hearts away, whereas gentleness nurtures love in hearts and opens the door to acceptance.

A Bedouin began to urinate in the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Mosque. The Companions tried to stop him, but the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

”لَا تُزِرُّهُمُوهُ دَعْوَةً“

Do not interrupt him; leave him be.

When the man had finished, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called for some water, had the area cleaned, and then gently explained to him that it was the house of Allah, and such acts are not

appropriate there.<sup>4</sup>

The practical application of this in inviting to goodness is that today's preacher must keep a close watch over his words and manner of speaking. Even truth, if delivered in a harsh tone, is rejected, while sometimes a simple word spoken with gentleness finds a place in the heart. Many people, despite their knowledge, do not gain acceptance among people merely due to their harsh and contemptuous manner. In contrast, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a place for his message in people's hearts through wisdom, compassion, and good character.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

”إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَادَتْهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَتْهُ“

Kindness is not to found in anything except that it adds to its beauty, and it is not withdrawn from anything except that it renders it defective.<sup>5</sup>

This hadith clarifies that kindness is not a weakness but a beauty—a vital element in the elegance of da‘wah.

Today, when society is plagued by division, prejudice, and hatred, it is essential for a preacher to adopt gentleness of speech and tone. The life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the practical model for this, which not only had an impact in its words but also a sweetness that could captivate hearts.

### Considering the Mindset of the Audience

The most fundamental principle for an effective method of propagating the faith is that the preacher understands the intellectual, academic, and sociological background of the audience. The life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ provides us with a perfect example of this principle. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited every individual, nation, or tribe according to their temperament, level of knowledge, and intellectual capacity. The importance of this strategy in propagation lies in the fact that when the message falls within the listener's scope of understanding, the chances of acceptance increase. This is the very secret expressed by the Holy Quran:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

*Call towards the way of your Lord with wisdom*<sup>6</sup>

Here, the very concept of "wisdom" (*hikmah*) is that every matter should be conveyed at the right place

and time, and in accordance with the capacity of the one being addressed.

There are countless examples of this strategy in the blessed life of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. For instance, a young man came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asking for permission to commit fornication. The Companions began to rebuke him, but the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called him closer and gently asked: "Would you like this for your mother, your sister, your daughter, or your wife?" The young man replied "no" each time. Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Then you should also like for others what you like for yourself."<sup>7</sup> This approach was adopted by taking into account the psychological and intellectual level of understanding.

This strategy remains extremely effective today. If a preacher is conversing with a young person, nothing will enter their heart without an understanding of their inclinations and questions. Similarly, speaking in a uniform manner to an intellectual, a scientist, and an uneducated person is devoid of wisdom. Addressing each individual according to their intellect, upbringing, and social standing is the prophetic way of da'wah.

### Invitation Through Individual Preaching

The primary objective of propagating the faith is not merely to convey the message, but to convince hearts and change mindsets. An effective strategy for this is individual preaching. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ initially invited his closest relatives to the religion of Islam. He first invited Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, Sayyidunā Zayd رَضِيَ اللهُ عَنْهُ, and Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ to faith individually, and they all accepted Islam without any hesitation. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ himself became an expert in individual preaching, and through his invitation, great Companions such as Sayyidunā 'Uthmān, Sayyidunā Zubayr b. al-'Awwām, Sayyidunā 'Abd al-Raḥmān b. 'Awf, Sayyidunā Ṭalḥah, and Sayyidunā Sa'd b. Abī Waqqāṣ رَضِيَ اللهُ عَنْهُمْ embraced Islam.

During the Hajj season, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to the tents of the tribes in Mina and Arafat, meet their leaders alone, and present the invitation to Islam. Sayyidunā Rabī'ah b. 'Abbād رَضِيَ اللهُ عَنْهُ narrates: "I saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ going to the leaders of the Quraysh tribe and saying: 'O so-and-so tribe! I

am the Messenger of Allah; I call you towards Allah.'"<sup>8</sup>

When the leaders of Ṭāif collectively rejected him, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke to the three main chieftains of Ṭāif individually. This shows that if the environment is not conducive to collective invitation, a way into hearts should be sought on an individual basis.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Dar al-Arqam a centre where he trained each individual one by one. Individuals like Sayyidunā Muṣ'ab b. 'Umayr, Sayyidunā Khabbāb, Sayyidunā 'Ammār, and Sayyidunā Ṣuhayb رَضِيَ اللهُ عَنْهُمْ came to faith as a result of individual preaching.

In the modern era, the method of personal preaching can be used effectively in schools, offices, hospitals, on social media, and in personal meetings. This method of invitation is particularly useful for those individuals who, due to social pressure, are hesitant to listen to or accept the truth openly. In individual preaching, the preacher gains the opportunity to convey the message while considering the listener's personal state, intellectual level, and interests, just as the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did.

The scope of these pages does not allow us to elaborate further on the propagation strategies of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah, the Lord of Honour, grant us the ability to act upon the wise teachings of the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to implement these strategies.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Al-Quran, Al-Ahqaf, verse 35; translation from Kanz al-'Irfān

<sup>2</sup> Sahih Bukhari, vol. 2, p. 468, Hadith 3477

<sup>3</sup> Al-Quran, Ha Mim Sajdah, verse 34; translation from Kanz al-'Irfān

<sup>4</sup> Sahih Muslim, p. 133, Hadith 661

<sup>5</sup> Sahih Muslim, p. 1073, Hadith 6602

<sup>6</sup> Al-Quran, Al-Nahl, verse 125; translation from Kanz al-'Irfān

<sup>7</sup> Musnad Imam Ahmed, vol. 8, p. 285, Hadith 22274

<sup>8</sup> See: Musnad Imam Ahmed, vol. 5, p. 424, Hadith 16025

## The Gift of Memory from the Prophetic Court

Mawlana Sayyid Imran Akhtar Attari Madani

The blessed being of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only a source of healing for physical illnesses, but his prophetic gaze was also a perfect cure for spiritual ailments. By the command of Allah Almighty, his blessed saliva, touch, and prayers possessed such efficacy that miracles transcending intellect and comprehension would manifest through them. One such blessed miracle occurred when a Companion of the Messenger expressed his distress in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about his weak memory.

The details are as follows:

Sayyidunā ‘Uthmān b. Abi al-‘Āṣ رَضِيَ اللهُ عَنْهُ states:

I presented myself before the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and submitted that I could not retain the Quran (my memory is weak). The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "This is a devil called 'Khanzab'." He then said, "O ‘Uthmān, come near to me!" When I drew near, the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva in my mouth and put his hand on my chest, the coolness of which I felt between my two shoulders. He then commanded, "O devil, come out from the chest of ‘Uthmān." Consequently, from that day on, whatever I heard, I would memorise; I never forgot it again.<sup>1</sup>

This event is an expression of a great miracle that manifested due to the gracious gaze and prayer of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only identified the mental barrier created by the

devil but also removed it through his miraculous power and enriched his beloved Companion with the faculty of a powerful memory. Several points can be understood from this event:

- Weakness of memory can sometimes be caused by satanic whispers or effects.
- Spiritual remedies and the prayers of Allah's righteous servants can be an effective solution for internal problems.
- The prayers and spiritual attention of the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were a healing cure for every incurable disease.
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted such gnosis by Allah Almighty that he could even mention the devil by name and expose its plans.
- The esteemed Companions were serious and concerned about learning the religion; we too should remain concerned in the acquisition of knowledge.
- The saliva of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was, by the permission of Allah, a means of healing for the body and soul.
- For the sake of knowledge, both effort and prayer should be utilised. Along with hard work, one should seek aid through spiritual means.
- If one feels distress in matters of religion, one should not hesitate to consult one's elders.
- The difficulties and obstacles on the path of religion, sooner or later, are eventually removed by the grace and mercy of Allah.

<sup>1</sup> See: *Dalā'il al-Nubuwwah li-Abi Nu'aym*, p. 277, Hadith: 396

# رَضِيَ اللهُ عَنْهُ Sayyidunā Miqdād bin Aswad

Mawlana Adnan Ahmad Attari Madani

The esteemed Companion of the Prophet, Sayyidunā Miqdād رَضِيَ اللهُ عَنْهُ, was one of the great sons and brave horsemen of Islam. He was tough, of strong build, and possessed a courageous heart that did not falter in the face of calamities. His name shines brightly in the ranks of the valiant, and his attributes were on the tongues of the common folk and the elite alike.<sup>1</sup> The full name of Sayyidunā Miqdād رَضِيَ اللهُ عَنْهُ is Miqdād b. ‘Amr, but in the pre-Islamic era of ignorance, a man named Aswad adopted him as his son, which is why he became famously known as Miqdād b. Aswad.<sup>2</sup>

## Blessed Appearance

Sayyidunā Miqdād رَضِيَ اللهُ عَنْهُ was tall, wheat-coloured complexion, thick hair, and a straight nose. His joined eyebrows made his personality all the more attractive. His blessed beard was neither thick nor sparse but was exceedingly beautiful, which he used to dye yellow.<sup>3</sup>

## Virtues and Migration

He رَضِيَ اللهُ عَنْهُ is counted among the learned and scholarly Companions.<sup>4</sup> He was among the earliest converts to Islam and one of the *Sābiqūn al-Awwalūn* (the first and foremost). He first migrated to Abyssinia and then returned to Makkah. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah, he was unable to migrate. Eventually, he found a unique way out and joined a caravan of the polytheists leaving Makkah, so he could eventually join the Muslims. On the other side, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had dispatched Sayyidunā ‘Ubaydah b. Hārith رَضِيَ اللهُ عَنْهُ on a military expedition with 60 or 80 Companions. This group encountered the same caravan of polytheists, but no battle took place. Thus, Sayyidunā Miqdād, along with another Companion, Sayyidunā ‘Utbah رَضِيَ اللهُ عَنْهُمَا, joined the Muslims.<sup>5</sup> After the migration, he stayed at the house of Sayyidunā Kulthūm b. Hidm and was made a brother in faith to Sayyidunā Jabbar b. Şakhr رَضِيَ اللهُ عَنْهُ.<sup>6</sup>

## In the Prophetic Court

The Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked, "Who

among you will bring down [the body of] Sayyidunā Khubayb from the gallows [from the clutches of the disbelievers]? For him is Paradise." Sayyidunā Zubayr b. al-‘Awwām and Sayyidunā Miqdād رَضِيَ اللهُ عَنْهُمَا accepted the responsibility. After fulfilling their duty and returning, Sayyidunā Jibrīl عَلَيْهِ السَّلَام appeared in the prophetic court and said, "O Messenger of Allah! The angels are expressing pride in these two from among your Companions."<sup>7</sup>

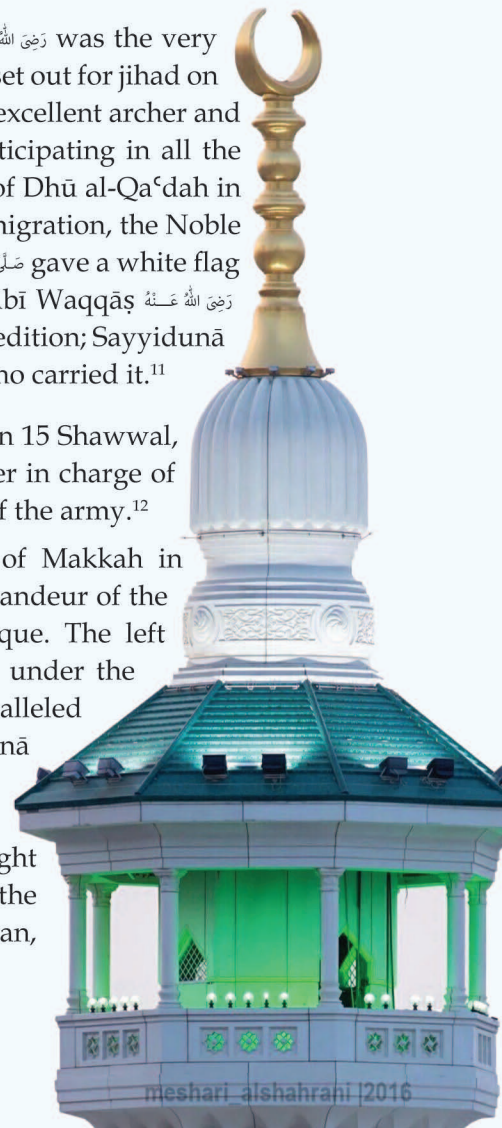
On another occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard two individuals reciting the Quran aloud. Regarding the first, he remarked, "He is very obedient." Regarding the second, he said, "He is ostentatious." The narrator saw that the first person was Sayyidunā Miqdād b. Aswad.<sup>8</sup>

## Glory in Battles

Sayyidunā Miqdād رَضِيَ اللهُ عَنْهُ was the very first person in Islam to set out for jihad on horseback.<sup>9</sup> He was an excellent archer and had the honour of participating in all the battles.<sup>10</sup> In the month of Dhū al-Qa‘dah in the first year after the migration, the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave a white flag to Sayyidunā Sa‘d b. Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ and sent him on an expedition; Sayyidunā Miqdād was the one who carried it.<sup>11</sup>

In the Battle of Uhud on 15 Shawwal, 3 AH, he was the officer in charge of the rear guard (*sāqah*) of the army.<sup>12</sup>

During the Conquest of Makkah in Ramadan, 8 AH, the grandeur of the Islamic army was unique. The left flank of the army was under the command of the unparalleled warrior Sayyidunā Zubayr b. al-‘Awwām, while the command of the right flank was held by the great horseman, Sayyidunā Miqdād.<sup>13</sup>



In the Battle of Yarmuk on 5 Rajab, 15 AH, he was seen moving among the military detachments, reciting the verses of jihad to raise the morale of the fighters.<sup>14</sup>

In 27 AH, he was among the warriors in the Conquest of Egypt under the leadership of Sayyidunā ‘Amr b. ‘Aṣ Ṛَضِيَ اللهُ عَنْهُ. In the same year, he participated in the campaigns in Africa with Sayyidunā ‘Abdullāh b. Sa‘d Ṛَضِيَ اللهُ عَنْهُ and returned victorious.<sup>15</sup> He also participated in the conquest of Cyprus with Sayyidunā Mu‘āwiyah and other senior Companions رَضِيَ اللهُ عَنْهُمْ and achieved victory.<sup>16</sup>

During the conquests of Syria, on one occasion, he challenged the enemy: "O enemy of Allah! Even if you and others like you were to come with all your weapons, we would not be troubled in facing you. One of our men, if surrounded by a thousand of your soldiers, would single-handedly confront them all, because we have prepared ourselves for death, and help is from Allah Almighty."<sup>17</sup>

### Passion for Jihad

Once, Sayyidunā Miqdād Ṛَضِيَ اللهُ عَنْهُ was in the city of Homs, and his body had become so heavy that it was bulging. Even in this condition, he wanted to go for jihad (although he was permitted not to participate due to this reason). Someone said, "Allah Almighty has excused you from participating in battle." Hearing this, he recited the blessed verse:

اِنْفِرُوا خِفَافًا وَثِقَالًا

*Go forth in ease and adversity and perform Jihad with your wealth*<sup>18-19</sup>

### An Anecdote

Once, a military officer showed him his new house and asked, "How have I built it?" He replied, "If this house has been built with the wealth of Allah (i.e., by misappropriating from the public treasury), then you have done an evil deed. If you have built it with your own wealth, then it is extravagance (i.e., a waste of money)."<sup>20</sup>

### Family

His wife was Sayyidah Ḍubā‘ah bint Zubayr رَضِيَ اللهُ عَنْهَا, the paternal cousin of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They had a son named ‘Abdullah and a daughter named Karimah.<sup>21</sup>

### Passing and Will

Sayyidunā Miqdād b. Aswad Ṛَضِيَ اللهُ عَنْهُ passed away in 33 AH at a place called "Jurf," three miles from Madinah. His sacred body was brought to Madinah, and the Commander of the Faithful, Sayyidunā ‘Uthmān Ghanī Ṛَضِيَ اللهُ عَنْهُ, led his funeral prayer. He was then buried in Jannat al-Baqī‘. At the time of his passing, he was approximately 70 years old.<sup>22</sup>

Sayyidunā Miqdād Ṛَضِيَ اللهُ عَنْهُ bequeathed 18,000 dirhams each to Imam Hasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا, and 7,000 dirhams for each of the Mothers of the Believers رَضِيَ اللهُ عَنْهُنَّ.<sup>23</sup> After the Conquest of Khaybar in 7 AH, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him a piece of land which yielded 15 *wasq*<sup>24</sup> of barley. After his passing, Sayyidunā Mu‘āwiyah Ṛَضِيَ اللهُ عَنْهُ purchased it for 100,000 dirhams.<sup>25</sup>

<sup>1</sup> Al-Mustaṭraf, vol. 1, p. 379

<sup>2</sup> Al-Wāfi bi al-Wafayāt, vol. 15, p. 18

<sup>3</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 121

<sup>4</sup> Al-Isti‘āb, vol. 4, p. 43

<sup>5</sup> Usd al-Ghābah, vol. 5, p. 265

<sup>6</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 119

<sup>7</sup> Tafsir Mazhari, al-Baqarah, under verse 205, vol. 1, p. 277

<sup>8</sup> Al-Isti‘āb, vol. 4, p. 44

<sup>9</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 120

<sup>10</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 120

<sup>11</sup> Al-Bidāyah wa al-Nihāyah, vol. 2, p. 632

<sup>12</sup> Sīrat-e-Mustafa, p. 256, summarised

<sup>13</sup> Tārīkh Ibn ‘Asākir, vol. 60, p. 168

<sup>14</sup> Tārīkh Ibn ‘Asākir, vol. 60, p. 145, paraphrased; ‘Umdat al-Qari, vol. 11, p. 457, under Hadith: 3721

<sup>15</sup> Tārīkh Ibn ‘Asākir, vol. 60, p. 152

<sup>16</sup> Al-Amwāl li-al-Qasim, p. 161, no. 406

<sup>17</sup> Futūḥ al-Sham, vol. 2, p. 220

<sup>18</sup> Part 10, al-Tawbah: 41

<sup>19</sup> Mu‘jam al-Kabīr, vol. 20, p. 236; Gharib al-Hadith li-l-Khattabi, vol. 2, p. 358 (summarized)

<sup>20</sup> Tārīkh Ibn ‘Asākir, vol. 29, p. 41

<sup>21</sup> Siyar A‘lām al-Nubalā’, vol. 3, p. 518

<sup>22</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 121

<sup>23</sup> Tārīkh Ibn ‘Asākir, vol. 60, p. 181

<sup>24</sup> A classical measure of capacity where one *wasq* was equal to approximately 60 *ṣā‘*

<sup>25</sup> Ṭabaqāt Ibn Sa‘d, vol. 3, p. 120

# Good Deeds

## that Grant the Lofty Mansions of Paradise

Mawlana Shahzad Attari Madani

O Devotees of the Prophet! Paradise is a magnificent place that Allah Almighty has created for the believers. In it, He has placed such bounties that no eye has ever seen, no ear has ever heard, nor has the thought of them ever crossed any person's heart. Any example given in its praise is merely for the sake of some explanation; otherwise, the most superior thing of this world bears no comparison to anything in Paradise.

Let us hear a few narrations about the good deeds that lead to attaining the lofty mansions of Paradise (i.e., the high palaces and towering abodes of Paradise) and strive to act upon them.

### 1. Those Who Affirm the Messengers

The Beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "The inhabitants of Paradise will look at the dwellers of the lofty mansions (i.e., the high abodes) in the same way you look at a star twinkling in the distant eastern or western edge of the sky, because the ranks of some will be higher than others." The esteemed Companions رَضِيَ اللهُ عَنْهُمْ asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will those be the ranks of the esteemed Prophets which no one else can reach?" The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Why not? By the One who is in control of

my life! These will be the people who believed in Allah Almighty and affirmed the Messengers."<sup>1</sup>

### 2. Those Who Love, Meet, and Sit Together for the Sake of Allah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Verily, in

Paradise, there are pillars of ruby upon which are lofty mansions (i.e., high palaces) of peridot. Their gates are open, and they shine as brightly as a very luminous star." The esteemed Companions رَضِيَ اللهُ عَنْهُمْ asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will (be the fortunate ones to) reside in these lofty mansions?" He replied, "Those who love one another for the sake of Allah Almighty, those who sit together for the sake of Allah Almighty, and those who meet one another for the sake of Allah Almighty."<sup>2</sup>

### 3. Those Who Speak Kindly, Feed Others, and Fast Consistently

The heart-touching statement of the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is: "In Paradise, there are such lofty mansions that their exterior is visible from the interior, and their interior is visible from the exterior." A Bedouin (a desert-dweller) stood up and asked, "O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! For whom are these?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "They are for the one who speaks softly, feeds others, fasts continuously, and gets up at night to offer salah for the sake of Allah Almighty when people are asleep."<sup>3</sup>

In *Mir'āt al-Manājih*, volume 2, page 260, Mufti Ahmad Yār Khān Na'imī رَحِمَهُ اللهُ عَلَيْهِ, while explaining "fasts continuously," writes: "This means to fast perpetually, except for the five days on which fasting is forbidden, i.e., the 1st of Shawwal and the 10th to the 13th of Dhu al-Hijjah. This hadith is a proof for those who fast perpetually. Some have said it means to fast for three consecutive days every month."

#### 4. Those Who Spread Salam and Fast Continuously

In a lengthy narration, it is related that Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ narrates:

One day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us and said, “Shall I not tell you about the lofty mansions (i.e., the high palaces) of Paradise?” We replied, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May our parents be sacrificed for you! Please do tell us!” He said, “In Paradise, there are lofty mansions of various types of jewels, whose exterior view is visible from the interior, and whose interior view is visible from the exterior. In them are such bounties, rewards, and honour that no ear has ever heard of, nor has any eye ever seen them.” We asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May our parents be sacrificed for you! For whom are these?” He replied, “For that fortunate person who spreads the greeting of peace (*salam*), fasts perpetually, feeds people, and prays while people are asleep.”

I enquired, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed for you! Who has the ability to do these things?” He replied, “Soon I will inform you about who from my Ummah has the ability to do this.” Then he said, “Whoever meets his Muslim brother and greets him with *salam*, and he replies, has spread *salam*. Whoever feeds his family to their fill has fed others. Whoever fasts the entire month of Ramadan and three days every month is as if he has fasted perpetually. And whoever performs the Isha and Fajr prayers in congregation is as if he has prayed at a time when people—i.e., the Jews, Christians, and Zoroastrians—were asleep.”<sup>4</sup>

#### 5. Those Who Spend in the Way of Allah

It is narrated from Sayyiduna Buraydah رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Verily, in Paradise, there are lofty mansions whose interior part is visible from the exterior, and whose exterior view is visible from the interior. Allah Almighty has prepared them for those who love one another for His sake, meet one another for His sake, and spend in His way.”<sup>5</sup>

#### 6. Those Who Adopt Poverty (*faqr*)

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “In Paradise, there are such lofty mansions (i.e., high palaces) that the inhabitants of Paradise will look up to them just as the people of the world look at the stars in the sky. Only a Prophet who adopted poverty (*faqr*), a poor martyr, and a poor believer will enter them.”<sup>6</sup>

O lovers of Paradise! To attain a high station and lofty palaces in Paradise, we must perform abundant good deeds and become those who abstain from evil. May Allah Almighty grant us the ability to perform good deeds that will earn us high palaces in Paradise, for His pleasure.

أَوْيُنْ بِجَاوِ حَاتِمِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Muslim, p. 1163, Hadith: 7144

<sup>2</sup> Shu‘ab al-Iman, vol. 6, p. 487, Hadith: 9002

<sup>3</sup> Tirmidhi, vol. 4, p. 237, Hadith: 2535

<sup>4</sup> Hilyat al-Awliya’, vol. 2, p. 404, Hadith: 2739

<sup>5</sup> Mu‘jam Awsaṭ, vol. 2, p. 166, Hadith: 2903

<sup>6</sup> Ihyā’ ‘Ilm al-Din, vol. 4, p. 249



# Questions and Answers from Madani Muzakarah

## 1 Adding money to donations with the intention of *Giyarween Sharif*

**Question:** Can we put money into the Madani Donations box with the intention of *Giyarween Shareef*?

**Answer:** Yes, you can put money into the Madani Donations with the intention of *Giyarween Shareef*, i.e., for conveying rewards to the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ. However, you cannot put Zakah money in it.<sup>1</sup>

## 2 Was Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ an Arab or a non-Arab?

**Question:** Was Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ an Arab or a non-Arab (*‘Ajami*)?

**Answer:** Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was a non-Arab (*‘Ajami*)<sup>2</sup>. One who is not an Arab is called an '*Ajami*, just as we are '*Ajami*.<sup>3</sup>

## 3 Explanation of a couplet by Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

**Question:** Please provide an explanation for this couplet of Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ:

*By giving oaths, He feeds you and gives you to drink, Your Beloved Allah is your loving benefactor.*<sup>4</sup>

**Answer:** In this couplet, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has alluded to a saying of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ,

in which he رَحْمَةُ اللهِ عَلَيْهِ states: “My Lord says, ‘O ‘Abd al-Qadir! By My oath, eat! By My oath, drink!’”<sup>5</sup>

## 4 What if a mother hurts her daughter's feelings?

**Question:** If a mother repeatedly hurts her daughter's feelings, what should the daughter do?

**Answer:** She should be patient and pray for her mother. Likewise, she should present her grievance to her mother gently, for instance, by saying, "Such-and-such thing or such-and-such action causes me distress; please do not do it." If the daughter retaliates, the matter could worsen. She should employ gentleness, gentleness, and only gentleness.<sup>6</sup>

## 5 What is the ruling on praying for someone to "live for thousands of years"?

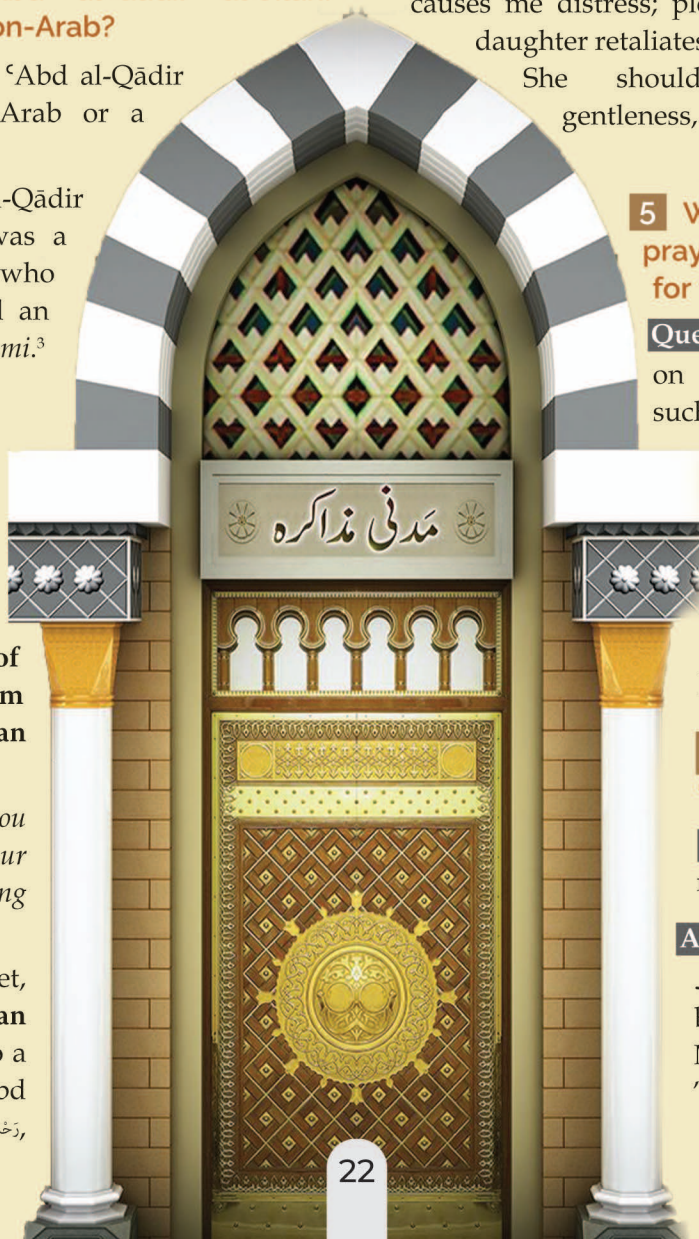
**Question:** What is the ruling on praying for someone in such words: “May you live for thousands of years with honour and well-being”?

**Answer:** It is permissible. "Thousands of years" here means “may you have a long life”.<sup>7</sup>

## 6 The meaning of "صَلَّى اللهُ عَلَى مُحَمَّدٍ"

**Question:** What is the meaning of صَلَّى اللهُ عَلَى مُحَمَّدٍ؟

**Answer:** The meaning of صَلَّى اللهُ عَلَى مُحَمَّدٍ: “May the blessings of Allah be upon Muhammad عَلَيْهِ وَآلِهِ وَسَلَّمَ”<sup>89</sup>



## 7 Is the Fajr prayer a prayer of the day or the night?

**Question:** Is the Fajr prayer counted among the prayers of the day or the prayers of the night?

**Answer:** Among the prayers of the day.<sup>10</sup>

## 8 What is the ruling on throwing away *ṣadaqah* meat?

**Question:** Can meat from a charity animal (*ṣadaqah*) be thrown away?

**Answer:** Whether it is meat from *ṣadaqah* or from a ritual sacrifice (*qurbani*), throwing it away is a waste of resources, and this is a sin. However, if the meat has spoiled or rotted, it is forbidden (*haram*) to eat it, and it must be thrown away. There are some self-styled spiritual guides who say that when you give a goat as *ṣadaqah*, you should bury its head in a certain graveyard, and this will solve a particular problem of yours. Burying the head is also wrong; this too involves wasting resources, which is forbidden. It is essential for such guides to fear Allah Almighty and refrain from giving such misguided advice.<sup>11</sup>

## 9 The meaning of "رَبِّ اغْفِرْ لِي"

**Question:** Please tell me the meaning of رَبِّ اغْفِرْ لِي.

**Answer:** It means: "O my Lord! Forgive me."<sup>12</sup>

## 10 The one who does not forgive will not reach the Pool of Kawthar!

**Question:** If someone asks for forgiveness from his friend and the friend does not forgive him, what should be done now?

**Answer:** One should forgive, for it is stated in a noble Hadith: "He whose brother comes to him to seek forgiveness, and he does not forgive him, will not be allowed to come to the Pool of Kawthar."<sup>13</sup>

## 11 What should a wife do if her husband is financially strained?

**Question:** If a husband is in straitened circumstances, what should his wife do?

**Answer:** She should encourage her husband and console him by saying, "Allah Almighty will make everything better; please do not worry." On such an occasion, she should not make any demands, as demands can also lead to trials, and sometimes the husband turns towards forbidden means. If the wife gives her husband space (i.e., does not nag him), the

husband will find peace and will also remain free from mental stress. By the will of Allah Almighty, blessings will surely come. The sustenance destined for a person will certainly reach them. There is a common proverb: "Sustenance finds an excuse [to arrive], and death finds an excuse [to arrive]."<sup>14</sup>

## 12 Will prayers missed during a journey be performed as shortened or full?

**Question:** The prayers that were missed during a journey – will they be made up later as shortened (*qasr*) or offered in full?

**Answer:** The prayers that were missed during a journey, if they are performed after returning to one's hometown, will be made up as shortened (*qasr*). And if someone's prayers were missed in their hometown and they have now set out on a journey, they will make up the missed prayers not as shortened but with the full number of units. In other words, a prayer should be made up in the same state in which it was missed.<sup>15</sup>

<sup>1</sup> Madani Muzakarah, 29 Rabi' al-Awwal 1440 AH

<sup>2</sup> See: Bahjat al-Asrar, p. 58

<sup>3</sup> Madani Muzakarah, 15 Rabi' al-Akhir 1440 AH

<sup>4</sup> Hadā'iq-e-Bakhshish, p. 19

<sup>5</sup> See: Al-Ḥaqā'iq fi al-Ḥadā'iq, p. 167; (Madani Muzakarah, 8 Rabi' al-Akhir 1440 AH

<sup>6</sup> Madani Muzakarah, 1 Muharram al-Haram 1440 AH

<sup>7</sup> Madani Muzakarah, after Tarawih prayers, 12 Ramadan al-Mubarak 1441 AH

<sup>8</sup> Madani Muzakarah, 20 Jumada al-Ūlā 1440 AH

<sup>9</sup> When salutations (*durood*) are attributed to Allah Almighty, the meaning is 'to send mercy'. When attributed to the angels, the meaning is 'to seek forgiveness'. And when attributed to the common believers, the meaning is 'to supplicate'. (*Tafsirāt-e-Ahmadiyyah*, Part 22, al-Aḥzāb, under verse 56, p. 634)

<sup>10</sup> Madani Muzakarah, 18 Safar al-Muzaffar 1440 AH

<sup>11</sup> Madani Muzakarah, after Tarawih prayers, 14 Ramadan al-Mubarak 1441 AH

<sup>12</sup> Madani Muzakarah, 12 Shawwal al-Mukarram 1440 AH

<sup>13</sup> See: Mu'jam Awsaṭ, vol. 4, p. 376, Hadith: 6295; Madani Muzakarah, 3 Muharram al-Haram 1441 AH

<sup>14</sup> Madani Muzakarah, 10 Muharram al-Haram 1441 AH

<sup>15</sup> See: Fatāwā 'Alamgiri, vol. 1, 121; Madani Muzakarah, 22 Muharram al-Haram 1441 AH

# THE WISDOMS BEHIND THE PRECONDITIONS OF PRAYER

Mawlana Abrar Akhtar al-Qadiri

There are six preconditions for prayer:

- 1 Purification.
- 2 Covering the private parts.
- 3 Facing the qibla.
- 4 Time.
- 5 Intention.
- 6 The opening takbīr (Takbīr al-Taḥrīm).

If one reflects on why the fulfilment of these six conditions has been made necessary before prayer, one's faith in the truth of Islam is further strengthened. Below is a brief look at the wisdom hidden within these six prerequisites:

## 1 Purity

Prayer is the act of presenting oneself in the court of Allah Almighty. It is customary that before meeting any respected personality, special attention is paid to one's outward appearance and clothing, and consideration is given to where the meeting will take place. As a special favour upon the Ummah of His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty has designated the entire earth as a place for this meeting, allowing people to appear in His court at any place of their choosing. This is why there is no fixed time or designated place for the remembrance of God, nor is any particular state or condition required for it.

However, since prayer is a special presence in the court of Allah Almighty, special preparation for it has been emphasized. Along with its prescribed times, it has also been stipulated that before presenting oneself in the divine court, one must ensure that the place of presence, i.e., where the prayer is to be performed, is clean and free from impurities and filth, and that one's clothing is also befitting of such a meeting. Furthermore, the body itself must also be pure. This means it is essential to perform whatever form of purification is required, be it ablution (*wudu*), a ritual bath (*ghusl*), or dry ablution (*tayammum*).

Explaining the wisdom behind the necessity of wudu for prayer, Mufti Aḥmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ states that it is necessary because prayer purifies the heart. It is appropriate that the body be purified first, as this leads to outward purity. For a person with a health issue, their clothes, house, and body are kept clean to help them recover. He then explains the wisdom of washing only for two reasons:

**First**, the water of wudu removes minor



faults and sins. The first misjudgement of Sayyidunā Adam عَلَيْهِ السَّلَام, which was eating wheat, involved these very four limbs: the thought of eating arose in the mind, the feet carried him there, the hands picked the wheat, and the mouth consumed it. Therefore, it was ordained to wash these limbs for prayer.

**Second**, even today, these same limbs are the primary instruments through which most sins are committed; the hands, feet, eyes, nose, ears, heart, and mind are all involved in sin. The relationship between the heart and mind is like that of a king and his minister; if the heart is distressed, it manifests outwardly through tears, and when an evil thought arises in the mind, the heart becomes sorrowful. Therefore, the head is wiped, and the heart is not washed because it is purified through the mind.<sup>1</sup>

## 2 Covering the Private Parts

Although the jurists understand this as referring to the covering of specific parts of the body, the Sufi masters perceive a deeper wisdom in this requirement: that the servant should present himself in the divine court while concealing his inner spiritual ailments and sins. While it is impossible to truly hide anything from Allah, Who knows all things perfectly, when he presents himself with remorse and fear, ashamed of his sins, it is hoped that the Generous Lord will pardon him.<sup>2</sup>

## 3 Facing the Qiblah

Shah Waliullah Muḥaddith Dehlawī رَحْمَةُ اللهِ عَلَيْهِ, in his book *Hujjatullāh al-Bālighah*, explains that the wisdom behind making direction of Qiblah (Ka'bah) a condition for prayer is that it is compulsory to honour the symbols of Allah (*sh'ā'ir*) and the houses He has designated as His own. Since prayer is the most excellent of all the pillars of Islam and serves as a symbol of the religion, turning one's face towards such a place and making it the focus of attention—a place that holds a special connection to Allah Almighty—is a powerful means of attaining tranquillity of the heart. Another benefit of this practise is the cultivation of a state of humility and submissiveness (*khushū' wa khudū'*) in the servant, because his posture resembles that of someone standing before a king, presenting their petition. For these reasons, standing facing the Qiblah in prayer was made a condition.<sup>3</sup>

## 4 Time

Explaining the wisdom of why a specific time has been appointed for each prayer, Mufti Aḥmad Yār

Khān Na'īmī رَحْمَةُ اللهِ عَلَيْهِ states: "Every state of a believer's life should begin with the remembrance of Allah. For those whose beginnings are good, it is hoped that their end will also be good. This is why the *azan* is recited in a newborn's ear, as this is the beginning of life. In a 24-hour period, a person goes through five states:

- In the morning, the day begins; it is as if a new life has been granted. One should pray first.
- At noon (Zuhr), one is free from eating and resting. The second part of the day has begun; one should pray.
- In the [late] afternoon (ʿAsr), workers, having finished their business, go for recreation. When the time for business and trade arrives, one should pray.
- At bedtime (ʿIshā), wakefulness comes to an end. Sleep, which is a type of death, is beginning; one should pray before sleeping, for perhaps this will be the final sleep, after which one will only awaken on the Day of Resurrection."<sup>4</sup>

## 5 Intention

Since the validity of actions depends on the intention, it is essential that the intention in prayer be pure, so that the prayer is performed for the pleasure of Allah Almighty. If the objective is something else, the servant will only attain what he intended. It is stated in *Bahār-e-Shariat*: "Sincerity (*ikhlas*) is an absolutely necessary element in any act of worship; one must act solely for the pleasure of Allah. Performing an ostentatious act is forbidden by consensus. If one prays with ostentation (*riyā'*), although the prayer may be technically valid, no reward is earned because it lacks sincerity."<sup>5</sup>

## 6 The Opening Takbīr

When the servant, acknowledging the greatness, loftiness, and majesty of Allah Almighty, says the first *Takbīr*, it is as if he leaves the physical world and enters the spiritual realm, and it becomes forbidden for him to direct his attention to anything other than Allah Almighty.<sup>6</sup>

<sup>1</sup> Rasā' il Na'imiyyah, Asrār al-Aḥkām, p. 286

<sup>2</sup> Jawāhir al-Bayān fi Asrār al-Arkān, p. 36, paraphrased

<sup>3</sup> Hujjatullah al-Bālighah, Part 2, p. 2, paraphrased

<sup>4</sup> Rasā' il Na'imiyyah, Asrār al-Aḥkām, p. 283

<sup>5</sup> Bahar-e-Shariat, vol. 3, p. 636

<sup>6</sup> Asrar Arkan-e-Islam, p. 35

# Rulings for Islamic Sisters

Mufti Fuzail Raza Attari

## 1 How is it for a woman to travel for Umrah without her husband or a mahram man?

**Question:** What do the esteemed scholars state regarding this matter: There are two women who are sisters, and both are widows. They wish to go for Umrah. Their ages are 54 and 55 years. They are not accompanied by any son, brother, or other *mahram* (unmarriageable male kin). The question is, is it permissible for these women to go for Umrah alone in this manner, given that they reside in Pakistan?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

According to the sacred Shariah, it is **impermissible and forbidden** (*haram*) for any woman to undertake the Shar‘i- travel distance (i.e., 92 kilometres or more) without her husband or a mahram. This applies whether the journey is for the purpose of Hajj and Umrah or for any other purpose, and irrespective of whether the woman is young or old. Therefore, in the case described, it is not permissible for these two women to travel alone for Umrah without a mahram. If they do so, they will be sinful.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2 What is the ruling on a mother using her minor child's wealth?

**Question:** What do the scholars of Islam and the jurists of the sacred law state regarding this matter: A minor girl owns some gold. Her mother wishes to give this gold to her elder daughter for her wedding, and later have gold of the same weight made and returned to the minor daughter. Is she permitted to do this?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the case described, it is **not permissible** for the mother to give her minor daughter's gold to her other daughter. This is because this transaction constitutes a loan, which is a complete loss (*darar mahd*) for the child. According to the principles of Shariah, even the child's legal guardian (*wali*), such as the father, is not permitted to carry out any transaction that results in such a loss for the minor. Therefore, the mother, all the more so, is not permitted to do so, as a mother holds absolutely no legal guardianship (*wilāyah*) over her minor child's property concerning financial transactions.

It should be noted that if the father is poor and needy, and requires the wealth due to his poverty, then in such a situation, he may take his minor child's wealth even without compensating. However, if he is not poor, but has some other need for which he lacks funds, then in such a situation, he may only take the minor child's wealth as a loan; he cannot take it without the intention of returning it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## ADVICE AND GUIDANCE, AND THE BOOKLETS OF AMIR AHL AL-SUNNAH

(Part: 2)

Maulana Asif Iqbal Attari Madani

### Deal of Heavenly Palace (Pages: 50)

According to a narration, the love of the world is the root of all evil. The Quran and Sunnah have strongly condemned the love of the world. This booklet begins with an account of the greatness of the saints, followed by a discussion on disinclination from the world. It contains hadith condemning the love of the world and their explanations, the reprehensibility of being engrossed in the construction and decoration of houses, the reward of calling to righteousness, the importance of individual efforts, and a few accounts. Consisting of 11 Quranic verses,

28 hadith, 7 sayings, 16 legal rulings, and 12 anecdotes, the booklet concludes with admonitory couplets and an exhortation to reflect on the Hereafter.

### How to Spend Our Youth? (Pages: 40)

Youth is the most important part of one's life. It is an impassioned stage of life, where desires are dominant and passions are strong. However, one who protects his youth remains successful and triumphant. This booklet contains 4 Quranic verses, 12 hadith, 18 sayings and commands, and 4 accounts, which discuss the importance of youth, the protection of youth, the virtue of worship in youth, the effects and blessings of a pious youth in old age, how the pious predecessors valued their youth, faith-inspiring incidents of righteous young people, and the virtue of repentance in youth. It also includes 12 Madani pearls on entering and leaving the house.

### The Desolate Palace (Pages: 25)

Everyone knows that the world is transient; the houses and palaces here are all temporary. Their status is no more than that of a traveller's inn. This booklet contains 1 Quranic verse, 10 hadith, 9 Islamic rulings, 9 sayings of the pious predecessors, and 3 anecdotes. It discusses the ephemeral nature of the world, the perishing of magnificent palaces, the religious mindset of the pious predecessors, the deeds of the wise, the concept of the grave and death, and giving preference to the Hereafter over the world. At the end, 16 Madani pearls on the burial shroud are included, which explain the rulings of the shroud, details of the shroud for men and women, and the intention and method of wrapping it.

### 101 Madani Pearls (Pages: 32)

If a believer's days, nights, and other life routines are



conducted in accordance with the Prophetic Sunnah and good manners, he is blessed with innumerable virtues and blessings. This booklet, comprising 101 Madani pearls that describe the etiquettes of life, contains 19 hadith, 23 legal rulings, 14 sayings of the pious predecessors, one anecdote, and 14 litanies. In light of these, Madani pearls on giving salam, shaking hands, conversation, sneezing, cutting nails, wearing shoes, entering and leaving the house, applying kohl (*surmah*), and sleeping and waking have been mentioned, which consist of numerous legal rulings, sunan, and etiquette.

### **163 Madani Pearls (Pages: 40)**

Following the Shariah and Sunnah is a cause for betterment in both worlds; this is the preferred and pure way of life. This booklet gathers 163 Madani pearls that shape some of life's routines in the mould of the Sunnah and good manners. It mentions Madani pearls on drinking water, walking, applying oil and combing, matters related to the hair of the head and locks, clothing, the Islamic turban (*imāmah*), rings, the *miswak*, and visiting the graveyard. The booklet consists of 1 Quranic verse, 22 hadith, 75 legal rulings, 33 sayings of the pious predecessors, 5 litanies, 21 medical Madani pearls, and 4 anecdotes.

### **Suicide is Not the Answer (Pages: 80)**

To end one's own life—to commit suicide—is

condemnable from a legal, moral, and rational standpoint. The religion of Islam does not permit its followers to do this in any way and declares it a forbidden (*haram*) act. In the light of 11 Quranic verses, 31 hadith, 55 sayings, 45 legal rulings, and 13 anecdotes, this booklet discusses the prohibition of suicide, the ruling on considering suicide permissible, the harms of suicide, its painful punishment, the severity of Hell, an exhortation to be patient during calamities and troubles, the conduct of the pious when facing hardships, the causes of hardship, the method to make patience easier, the causes of suicide and their solutions, and various spiritual remedies. Additionally, 16 examples of statements of disbelief are also mentioned.

### **Instant Reconciliation with Paternal Aunt (Pages: 34)**

Just as maintaining ties of kinship has benefits related to religion and the hereafter, it also has innumerable worldly benefits. This booklet explains the definition of maintaining kinship (*ṣilat al-raḥim*), the rights of relatives, 10 benefits of maintaining kinship, the virtues of connecting with relatives, the condemnation of severing ties with relatives, 7 guidelines regarding maintaining kinship, and ways to show good conduct towards relatives. This booklet consists of 6 Quranic verses, 14 hadith, 10 legal rulings, 3 sayings, and 2 anecdotes.



# THE PROPHET ﷺ

## WHO PERFECTED NOBLE CHARACTER

MUHAMMAD JAVED ATTARI MADANI

Our Beloved Prophet Muhammad ﷺ said: *رَأْسًا يُعْشَرُ لَكُمْ مَكَارِمَ الْأَخْلَاقِ*, meaning "I have been sent to perfect excellent morals."<sup>1</sup>

This noble hadith is one of the *Jawāmi' al-Kalim* Prophetic traditions. *Jawāmi' al-Kalim* are those hadith narrations in which few words convey great meaning. In this hadith, the Noble Prophet ﷺ himself stated the purpose of his arrival: that he came to make people good individuals and to teach excellent morals.

We are currently in the month of Rabi' al-Awwal, the month of the Beloved Prophet's birth. In this blessed month, to please the Noble Prophet ﷺ, you should also adopt the excellent morals that our Beloved Prophet ﷺ adopted and taught. Here are some examples of good morals:

- 1 The Noble Prophet ﷺ taught respect and honour for parents and elders. Therefore, children should respect elders, obey their parents, and earn rewards by making them happy.

- 2 Our Beloved Prophet ﷺ was truthful and trustworthy. Even non-Muslims who did not embrace Islam would entrust their belongings to him and called him "Ṣādiq and Amīn" (truthful and preserver of trusts). An example of trustworthiness is when a friend gives you their book, toy car, etc., and asks you to return it, and you return it safely without damage; this is trustworthiness.

- 3 The Noble Messenger ﷺ always fulfilled his promises; he ﷺ never broke a promise. You should also fulfil the promises you make.

- 4 The Final Prophet ﷺ did not find fault with food; if he liked the food, he would eat it, otherwise, he would withdraw his hand. Children should also not find fault with food, for example, by saying: "The food is not nice," "There is too much salt or chilli," etc.

- 5 The Beloved Prophet ﷺ never mocked anyone, taunted, abused, or defamed anyone. Therefore, you should also avoid these things and adopt the way of the Beloved Prophet ﷺ.

Dear children! The real purpose of Mawlid is that we read about the blessed life of our Beloved Prophet ﷺ and live our lives according to that. This is success. To read a brief biography of the Final Prophet ﷺ, read the book "The Sublime Biography of the Final Messenger of Allah ﷺ", published by Maktaba-tul-Madinah.

May Allah Almighty grant us the ability to read and act in accordance to the biography of our Beloved and Final Prophet ﷺ.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Sunan al-Kubrā Lil Bayhaqī, Vol. 10, p. 323, Hadith 20782

## The Bull's Advice

Mawlana Haider Ali Madani

As soon as Mr Bilal entered the classroom, he paused for a moment upon seeing Huzayfah sitting in the first row. However, in the next instant, he proceeded towards his chair as usual and greeted all the children in a loud voice. All the children responded by standing up respectfully.

*The Primary Purpose of Human Creation.* Sir wrote the title of today's lesson on the whiteboard and then, closing the marker, came and stood among the children. "So, children, what do you think could be the purpose of your life?"

A child from the back row stood up and said, "Marriage."

Sir, along with the children, smiled and said, "My dear son, I am not just asking about the purpose of your life, but what is the purpose for which Allah Almighty created all of us humans and sent us into this world? Surely, just eating, drinking, and having fun cannot be the purpose; otherwise, animals are also doing that. So, what could be the purpose of creating us humans? Have you ever thought about it?"

While speaking, Sir had reached Huzayfah and, addressing him, asked, "Huzayfah my son, are these glasses for your eyesight, or are you wearing them for fashion?"

"No, no, Sir, they are for my eyesight. I had a headache for many days, and it wasn't getting better despite taking medicine, so Mum and Dad took me to an optician," Huzayfah replied, standing up.

**Mr Bilal:** "Son, needing glasses at such a young age is a worrying matter. You should check your daily routine to see what the problem is."

"Sir! Huzayfah's daily routine only includes video games. If he had his way, he'd bring them to school too."

Mr Bilal looked concerned at Muawiyah's comment. Then, gesturing for Huzayfah to sit down, he turned to the rest of the children and said, "So children, we were trying to find out the purpose of our creation. Just as we find solutions to our other religious and worldly problems from the Holy Quran, for this issue too, we will ask the Holy Quran itself. 'O final and perfect Book of Allah Almighty, you tell us, what is the purpose of the creation of us humans?' So children, do you know what answer the Holy Quran gave us? The Holy Quran tells us the command of Allah Almighty, which is at the beginning of the twenty-seventh part. He stated: *And I did not create*

*the jinn and mankind except to worship Me.*<sup>1</sup> This means the purpose of our creation is to worship our Creator and Master, Allah Almighty. You know which Islamic month this is, don't you?"

When Mr Bilal asked, Usayd Raza replied, "Sir, this is Rabi' al-Thani."

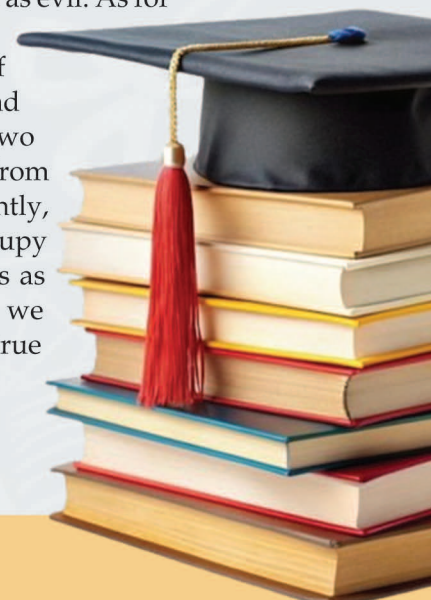
**Mr Bilal:** "Yes, yes, son, the same month of the blessed 'eleventh' [Giyarween Shareef]. So, let me tell you an incident from the childhood of the saint Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. In his childhood, he was once in a jungle when he saw a bull and started walking behind it. After a short while, the bull turned, looked at him, and said "Abd al-Qādir! You were not created for this."<sup>2</sup> Hearing this, Shaykh 'Abd al-Qādir al-Jilānī returned home and, taking permission from his dear mother, became a traveller upon the path of knowledge."

"See, children! There was no place for frivolous games and sports in the lives of the righteous servants of Allah like there is in ours. On the other hand, we have adopted such activities which are not only harmful to our religion but also to our worldly life, such as video games and the like."

**Muawiyah:** "Sir, what is the religious harm in video games?"

**Mr Bilal:** "Look, children, it is no secret that there are certain games in which, during play, a child not only drifts away from Islamic etiquette, but, Allah forbid, even develops a hatred for the religion of Islam itself. For instance, there are games in which characters with an Islamic appearance – such as a beard and an Islamic hat – are depicted as evil. As for worldly harms, video games are a complete package of diseases. Weak eyesight and headaches are merely two minor ailments that arise from them. Most importantly, however, the more we occupy ourselves with such activities as video games, the further we distance ourselves from our true purpose in life."

<sup>1</sup> Part 27, Al-Dhāriyāt: 56



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Baghdadi Remedy

On the night of 11<sup>th</sup> of Rabi'-ul-Ghaus (4<sup>th</sup> month of the Islamic calendar), recite the 11 names of Shaykh Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (recite Salat-'Alan-Nabi 11 times before beginning and in the end), blow on 11 dates and eat in the same night. Safety will prevail from all adversities إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ for the entire year. The 11 names are given below:

1. يَا شَيْخُ مُحَمَّدٍ الدِّينِ
2. يَا سَيِّدَ مُحَمَّدٍ الدِّينِ
3. يَا مَوْلَانَا مُحَمَّدٍ الدِّينِ
4. يَا مُحَمَّدُومُ مُحَمَّدٍ الدِّينِ
5. يَا دَرَوَيْشَ مُحَمَّدٍ الدِّينِ
6. يَا خَوَاجَةَ مُحَمَّدٍ الدِّينِ
7. يَا سُلْطَانَ مُحَمَّدٍ الدِّينِ
8. يَا شَاهَ مُحَمَّدٍ الدِّينِ
9. يَا عَوْثَ مُحَمَّدٍ الدِّينِ
10. يَا قُطْبَ مُحَمَّدٍ الدِّينِ
11. يَا سَيِّدَ السَّادَاتِ عَبْدَ الْقَادِرِ مُحَمَّدٍ الدِّينِ

## Jilani Remedy

Take 3 dates on the night of 11<sup>th</sup> Rabi'-ul-Ghaus; recite one time Surah Al-Fatihah, one time Surah Al-Ikhlās, then recite 11 times:

يَا شَيْخَ عَبْدَ الْقَادِرِ جِيلَانِي شَيْئًا لِلَّهِ أَلْمَدَدُ

(Recite Salat-'Alan-Nabi once before and after) and blow on a date. Repeat the recitation and blow on 2<sup>nd</sup> and 3<sup>rd</sup> date respectively. It's not necessary to eat dates in the same night. These dates can be eaten anytime and at any day. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ It will provide relief for all stomach problems such as stomach ache, constipation, gas trouble, ulcer, vomiting, etc.



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01130322



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