

FAIZAN-E MADINAH

MAGAZINE

Sha'ban-ul-Mu'azzam 1439 AH, April 2018



- Do not hurt others
- Shab-e-Bara`at and firecrackers
- Interesting parables of Imam-e-A'zam's Jurisprudential acumen
- Mi'raaj and intellect

By the spiritual sight of Sayyiduna Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ
By the spiritual favour of A'la Hadrat, Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Magazine
Faizan-e-Madinah
Sha'ban-ul-Mu'azzam 1439 AH (April 2018)

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Series: Plea

RECOGNIZE RESPONSIBILITY, PLEASE!

Nigran of Markazi Majlis-e-Shura, Maulana
Muhammad Imran Attari

On 14 March 2018, three newborn babies were found dead near a hospital situated at M.A. Jinnah road, Karachi. Police failed to identify any individual or gang involved in the incident. In accordance with the facts and figures released by rescue sources, 755 newborn babies were found dead at various places all over the country in 2017 alone. Among them, 310 were found in garbage heaps and manholes in Karachi. During the current year 2018, fifteen (15) newborn babies in January, twenty two (22) in February and twelve (12) during the first fourteen days of March have been subjected to this brutality.

(Dunya News Online)



Dear Islamic brothers! These types of news have not been reported for the first time but rather such news had been brought to light in past as well. Therefore, it is vitally needed to ponder over the basic causes of such incidents. Among the fundamental causes of these incidents are rapidly growing indecency and immodesty in which the role of print and electronic media is not hidden from anyone. The situation is

worsening not only in the western world but also in the Muslim majority countries including the one which was liberated only and solely for the purpose of implementing Islamic teachings. If the number of unmarried mothers is on the rise, newborn babies are being left in hospitals, welfare foundations are setting up cradles outside their buildings for the newborn babies to be put in them instead of being killed, so how will this evil be completely prevented! Remember! Just to temporarily discuss this issue as a formality is not sufficient to prevent it. Instead, the teachings of the Holy Quran and blessed Ahadees must be implemented. The Glorious Quran prevents from fornication, declaring it to be indecency and a very evil path.

*Dars-e-Quran ager ham nay na bbulaya hota
Yeh zamanah na zamanay nay dikhaya hota*

*If we had not forgot the teachings of the Quran, we would
not have experienced such troubled times.*

In order to protect oneself from fornication, it is essential to keep from reading and watching such articles, scenes and pictures which arouse desire for fornication. In particular, it is very necessary to refrain from being alone with any non-Mahram woman. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ said, 'Beware! When any man is alone with a (non-Mahram) woman, there is a third one over there, the devil.'

(Sunan-ut-Tirmizi, vol. 4, pp. 67, Hadees 2172)

It is stated in Mirat-ul-Manajeeh: When a man is alone with a non-Mahram woman, however pious they might be, even if they are together for a religious cause, the devil will most certainly encourage evil in them and arouse feelings of lust in their hearts. There is a risk of them committing fornication! Therefore, one must be very careful of such seclusion. It is compulsory to avoid even the causes of sin. If you want to prevent fever, prevent the cold (Mirat). In order to refrain from fornication, it is also necessary to have knowledge of severe punishment for it.

The Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ said, 'You will

certainly keep your eyes lowered and protect your private parts and keep your faces straight or else Allah ﷻ will disfigure your faces.'

(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 208, Hadees 7840)

It is narrated: In Hell, some people will be held in captivity in boxes of fire. When they seek comfort, those boxes will be opened for them. When their flames reach Hell-dwellers, they will say in chorus while pleading: O Allah ﷻ! Curse these people of the boxes. These are the people who used to get control of the private parts of women by Haraam means.

(Babr-ud-Dumu', pp. 167)

I plead all parents to ponder about environment in their wedding ceremonies, in the educational institutions of their children, during happy and sad occasions and about their own family matters. They should ensure implementation of basic laws and principles of Islam related to veil, staying in homes, decency, modesty and keeping eyes lowered. *إِنْ شَاءَ اللَّهُ* ﷻ, a significant reduction in this evil will take place. In this regard, it is very useful to read the book 'Parday kay baaray mayn Suwal Jawab' authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat. *وَأَمَّا بَرَكَاتُهُمْ* [The English translation of this book can also be read and be downloaded from the website of Dawat-e-Islami.] www.dawateislami.net



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Saying of the Beloved Rasool: صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Whoever recites Salat upon me three times in a day and three times in the night showing devotion and affection towards me, it is upon the mercy of Allah ﷻ to forgive the sins he committed during that day and night.

(Al-Mu'jam-ul-Kabeer, vol. 18, pp. 362, Hadees 928)

Hamd / Munajat

Allah koi Hajj ka Sabab Ab to Bana Day

Allah koi Hajj ka Sabab ab to bana day

Jalwah mujhay phir Gumbad-e-Khazra ka dikha day

Ya Rab! Mayn Tayray khauf say rota rahun her dam

Deewanah Shahanshab-e-Madinah ka bana day

Jab Na'at sunoon jhoom 'ishq-e-Nabi mayn

Aysa mujhay mastanah Muhammad ka bana day

Sakraat mayn ger roo'ay Muhammad per nazar ho

Her maut ka jhatka bhi mujhay phir to maza day

Uff Hasbr ki germi bhi hay aur piyas bala ki

Ay Saqi-e-Kausar mujhay ik jam pila day

Allah! Mujhay sauz-o-gudaaz aysa 'ata ker

Terpa day bayan Na'at-e-Nabi mujh ko rula day

'Attar boon mayn un ka gada ab to tawajjah

Bas janib-e-Shahaan-e-Jahan mayri bala day

Wasail-e-Bakhshish, pp. 120

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat

NA'AT ISTIGHAASAH

Sarwar Kahoon kay Maalik-o-Maula Kahoon Tujhay

Sarwar kahoon kay Maalik-o-Maula kahoon tujhay

Bagh-e-Khaleel ka gul-e-zayba kahoon tujhay

Subh-e-watan pay sham-e-ghareeban ko doon sharaf

Baykas nawaz gaysu`on wala kahoon tujhay

Allah ray tayray jism-e-munawwar ki taabishayn

Ay jan-e-jan mayn jan-e-tajjallah kahoon tujhay

Mujrim hoon apnay `afw ka saaman karoon Shaha

Ya'ni Shafi` raуз-e-Jaza ka kahoon tujhay

Tayray tu wasf`ayb-e-tanaabi say hayn baree

Hayran hoon mayray Shah mayn kya kya

kahoon tujhay

Keh lay gi sab kuch un kay sana-khuwan ki khamoshi

Chup ho raha hay keh kay mayn kya kya

kahoon tujhay

Laykin Raza nay khatm-e-sukhan is pay ker diya

Khaliq ka bandah khalq ka Aqa kahoon tujhay

Hadaiq-e-Bakhshish, pp. 174

By: Imam of Ahl-us-Sunnah, Imam Ahmad Raza
Khan

KALAM

Hamaray Aqa Hamaray Maula Imam-e-A'zam
Abu Hanifah

*Hamaray Aqa hamaray Maula Imam-e-A'zam
Abu Hanifah*

*Hamaray malja hamaray maawa Imam-e-A'zam
Abu Hanifah*

*Zamanay bhar nay zamanah bhar mayn bahut
tajassus kiya wa-laykin*

*Mila na koi Inam tum sa Imam-e-A'zam
Abu Hanifah*

*Tunharay aagay tamam `aalam na kyun karay
zaanu`ey adab kham*

*Kay payshwayan-e-Deen nay maana Imam-e-A'zam
Abu Hanifah*

*Na kyun karayn naaz Ahl-e-Sunnat kay tum say
chanka naseeb-e-Ummat*

*Siraaj-e-Ummat mila jo tum sa Imam-e-A'zam
Abu Hanifah*

*Khuda nay tujh ko woh dee hay rif`at kay tayra
mansoob bhi hay marfu`*

*Tayri izafat mayn rafa` paaya Imam-e-A'zam
Abu Hanifah*

*Siraaj tu hay baghayr tayray jo koi samjhay
Hadees-o-Quran*

*Phiray bhataktia na paa`ay rasta Imam-e-A'zam
Abu Hanifah*

*Khabar lay ay dastgeer-e-Ummat
hay Saalik-e-bay-khabar pay shiddat*

*Woh tayra ho ker phiray bhataktia Imam-e-A'zam
Abu Hanifah*

Deewan-e-Saalik, pp. 35

By: Hakeem-ul-Ummat, Mufti Ahmad Yar Khan

Series: Commentary of Quran

DO NOT HURT OTHERS

Mufii Abu Saaleh Muhammad Qaasim Attari

وَالَّذِينَ سَبُّوا ذُرِّيَّتَهُمْ وَاللَّهُ يَسْتَبْشِرُ بَعْدَ مَا كَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانَنَا
 وَإِنَّمَا كُنَّا مَيْمَنًا (٨٥)۔

And those who hurt Muslim men and women, without them doing anything (wrong), have burdened themselves with false accusation and open sin.

[Kanz-ul-Inan (Translation of Quran)] (Part 22, Surah Al-Abzaab, Ayah 58)

Revelation background

This Ayah was revealed regarding those hypocrites who used to hurt and disrespect Sayyiduna ‘Ali كَرِيمُ اللَّهِ تَعَالَى ‘Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا by falsely accusing her. Here a principle of Quranic commentary should be kept in mind that though revelation background of an Ayah may be particular, yet its ruling is general. As per this principle, the general meaning of the Ayah is that those who hurt any Muslim without any Shar’i reason, they actually burden themselves with false accusation and an open sin, deserving to be given punishment for it.

A real Islamic society is one in which people look after and care for each other, help each other in times of trouble, avoid causing harm to anyone and maintain mutual relationship on the basis of [Shar’iah-approved] sociability, good manners and well-wishing. Islam teaches these things, promoting the feelings of tolerance, affection, compassion, sympathy in society and preventing from those things which are harmful to society such as unreasonable strictness and hurting others. Living your life with good mutual relations and reconciliation is one of the aims of Islam. It is also obvious that one cannot have good relationship with others by violating their rights and hurting their feelings. The above Ayah contains an important principle in this regard. The core of Islamic teachings is that “One should not hurt others without any [Shar’i] reason”.



A blessed Hadees states: 'Protect people from your mischief [i.e. do not cause mischief to people]. This is a Sadaqah that you will do for your own Nafs.'

(Sahih Bukhari, vol. 2, pp. 150, Hadees 2518)

Another narration states that the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his companions, 'Do you know who a Muslim is?' They replied, 'Allah عَزَّوَجَلَّ and His Rasool عَلَيْهِ وَسَلَّمَ know the best.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A Muslim is the one from whose tongue and hand, (other) Muslims remain safe.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further said, 'Do you know who a Mu'min is?' Blessed companions replied, 'Allah عَزَّوَجَلَّ and His Rasool عَلَيْهِ وَسَلَّمَ know the best.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A Mu'min is the one from whom believers consider their lives and wealth to be safe.'

(Musnad Imam Ahmad, vol. 2, pp. 654, Hadees 6942)

Further detail of the above-mentioned Ahadees is found in another saying of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Do not be jealous of each other. Do not falsely bid the shopkeeper for raising the price to deceive the customer. Do not have malice towards each other. Do not turn your face away from each other. Do not make a deal for something when somebody else has already made a deal for it. And O bondmen of Allah عَزَّوَجَلَّ! Become brothers of each other. A Muslim is a brother of a Muslim. Neither should he oppress him nor should he cause disgrace to him and nor should he insult him and nor should he look down upon him. (Then) gesturing towards his chest, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said thrice, 'Piety is here'. When a person considers his Muslim brother bad, so it is sufficient that he¹ is [himself] bad. A Muslim is completely Haraam for the other Muslim. His blood, his wealth and his respect [are all Haraam].

(Sahih Muslim, pp. 1064, Hadees 6541)

Hurting others is an impermissible and Haraam deed leading to Hell

A famous Taabi'i commentator Sayyiduna Mujahid رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Those in Hell will be afflicted with itch. They will scratch their bodies till the bone of one of them will be exposed (due to skin and flesh coming off). It will be called out to him, 'O so-and-so! Do you feel pain due to it?' He will reply, 'Yes.' The one calling out will say, 'You used to hurt Muslims. This is your punishment for that.'

(Ihya-ul-'Uloom, vol. 2, pp. 242)

Disgraceful behaviour of Muslims

The Ayah and Ahadees have made this ruling quite clear like a bright day that hurting others is a heinous crime and a major sin. But the way this excellent ruling of Islam has been cast aside in our society is shameful and regretful. For instance, during wedding ceremonies, parties are arranged, causing noises throughout the night. Music is played with volume turned up throughout the night and firework is lighted, greatly distressing and disturbing the neighbours, patients, old people, children and those who have to go to work in the early morning. On the occasions of Eid, the Independence Day and the New Year Night, silencers are removed from motorcycles, making noises and causing trouble to people. Playing cricket, football etc., in streets and neighbourhoods, especially throughout the nights of Ramadan, making noises and causing trouble is common. In everyday life, parking vehicles at no parking areas, throwing debris, garbage and filth at improper places and hurting others has become the order of the day.

Blocking the path at very busy streets for various religious and non-religious programmes, causing inconvenience to others seem to have become an essential part of life.

In particular, causing trouble to neighbours is

¹The one who considers other to be bad

perhaps not even considered something bad. Some neighbours get annoyed when you say to them, 'Please do not cause trouble to us.' اللهُ اكبر! Even fairly religious people are careless about the rights of neighbours. So what can be said about those who are far away from religion? Talking loudly in homes, watching television with volume turned up, gathering together in front of someone's home and making noises at midnight, dragging household furniture and other things at late night, which causes noise, using noise-making instruments such as an electric or hand drill, disturbing the sleeping ones by grinding spices using a grinder at midnight are all quite common. Similarly, when a neighbour comes to his home at night, he makes noises, dragging his feet on the ground or stepping heavily on the ground or talking loudly on the mobile phone. He then loudly knocks on the door of his home. These are just a few examples. Nowadays, it seems there is no limit to the harm one causes to his neighbours. In fact, how important the fulfilment of the rights of neighbours is, can be realized by having a look at the following Hadees. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to his companions, 'By Almighty! That person is not Mu`min. By Almighty! That person is not Mu`min. By Almighty! That person is not Mu`min.' Blessed companions asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Who?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one whose neighbours are not safe from the harms he causes.' (That is, the person who causes trouble to his neighbours.)

(Sahih Bukhari, vol. 4, pp. 104, Hadees 6016)

Are we Mu`min¹? Ponder! O Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bless our hearts with mercy so that we do not hurt others.

¹That is a perfect Mu`min.

Series: Blessed Hadees and its explanation

SUSTENANCE SEARCHES FOR US

Haafiz Abu Huzayfah Muhammad Shafeeq Attari
Madani

The last Nabi of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Muhammad ﷺ has stated: *إِنَّ الرِّزْقَ لَا يَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ*: صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ translation: Sustenance searches for a person like a person's death searches for him.

(Musnad-ul-Bazaar, vol. 10, pp. 37, Hadees 4099)

Difference between the searches carried out by the sustenance and death

Explaining the abovementioned blessed Hadees, Sayyiduna 'Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Search carried out by sustenance is stronger than the search carried out by death because death comes after a person has consumed all his sustenance but sustenance keeps coming all the time. Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: He is Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Who has created you and then provided you with sustenance; He will then cause you to die and then will raise you up. (In another narration, it is stated:) Even if a person runs away from sustenance like [he runs away from] death, he still will definitely get sustenance, as the death also definitely comes.

(Mirqat-ul-Mafatih, vol. 9, pp. 173, Taht-al-Hadees 5312)

Adopt moderation

In At-Tayseer, Sharh [commentary] of Jami'-us-Sagheer, 'Allamah 'Abdur Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The consequence of continuing to make efforts (all the time) for obtaining sustenance and continuing to try to get it in excess is nothing else than the hearts becoming heedless of the remembrance of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, fear Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and adopt moderation in obtaining sustenance.

(At-Tayseer Sharh Jami'-us-Sagheer, vol. 1, pp. 285)

Searching for death is forbidden

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It means that your death will definitely come irrespective of whether you search for it or not. Likewise, you will definitely get sustenance whether you search for it or not. However, searching for sustenance is Sunnah whereas searching for death is not allowed, but both are certain. The brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام went to Egypt in search of sustenance and found Sayyiduna Yusuf who had gone missing.

(Mirat-ul-Manajib, vol. 7, pp. 126)

One reason for financial problems and lack of sustenance

Generally, a person remains so busy searching for sustenance that he becomes completely heedless of preparing himself for the death and afterlife. He is driven by the greed for earning wealth to such extent that he remains busy accumulating wealth without bothering about Halal or Haraam sources. It seems as if he forgets his Creator, Owner and the Provider of sustenance. This is perhaps the reason for the financial problems apparent to everyone that despite making such great efforts, almost everyone is found today complaining about inflation, illness, low income and lack of sustenance. If Muslims had taken the Divine commandments also into account along with making efforts for obtaining sustenance, their situation would be quite different today. Learn a lesson by reading the following Hadees:

Worry about Dunya [this world] results in neediness

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ makes the heart Ghani of that person [i.e. make him big hearted] who has worry about the Hereafter, [Allah عَزَّوَجَلَّ] gathers his dispersed affairs and the world comes to him being contemptible; and Allah عَزَّوَجَلَّ brings neediness in front of the both eyes of the one who has worry about Dunya, [Allah عَزَّوَجَلَّ] disperses his gathered affairs and he only gets that amount (of wealth) from Dunya which is only destined for him.

(Sunan-ut-Tirmizi, vol. 4, pp. 211, Hadees 2473)

Dear Islamic brothers! Remember! "What is written in our destiny will follow us and what is not in our destiny, we will lose it even after acquiring it!"



Series: Islamic beliefs and information

SOULS AND THEIR PLACES

Muhammad Adnan Chishti Attari Madani

What is a soul?

Allah ﷻ has stated in the Holy Quran:

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (85)

Say you 'the Ruh is an entity from the command of my Lord, and (O people) you have not received knowledge except a little'.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 85)

The Beloved Rasool knows [about the soul]

'Allamah Badruddin 'Ayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: How is it possible that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ does not know about the soul despite the fact that Allah ﷻ has bestowed His favour upon Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by stating:

وَعَلَّمَكُم مَّا لَمْ تَكُونُمْ تَعْلَمُونَ وَكَانَ فَضْلُ اللهِ عَلَيْكُمْ عَظِيمًا (113)

And taught you all (seen and unseen knowledge), whatever you did not know; and upon you is the great benevolence of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 113)

'Allamah Ibraheem Baajawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Allah ﷻ had blessed Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the knowledge of soul and every other hidden fact before the apparent demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Tohfa-tul-Murweed 'ala Jawhira-tul-Tawbeed, pp. 391)

Soul does not perish

Remember! Death means the separation of the soul from the body; it doesn't mean that the soul perishes. He who holds the opinion that the soul perishes is a heretic. (Bahar-e-Shari'at, vol. 1, pp. 104)

The soul not only possesses the knowing, listening and seeing abilities after the death as well, but these abilities become even stronger than before.

(Fatawa Razawiyyah, vol. 9, pp. 658)

Relation between the soul and body

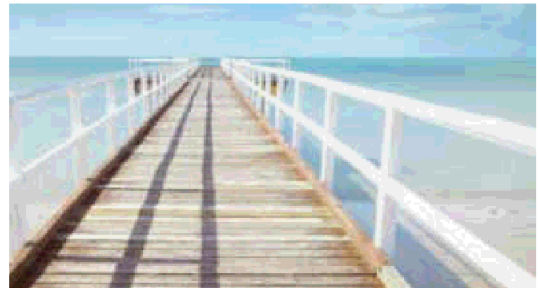
The relation between the soul and the human body exists even after death. Although the soul separates from the body, it will definitely be aware of and feel whatever the body will experience in the same way as it knows and feels during the worldly life, in fact even more than that.

(Bahar-e-Shari'at, vol. 1, pp. 100)

General opinions regarding souls

People generally say: A soul resides in such and such house and it kills [the people]; a man was killed at such and such place and his soul is wandering around there; souls of the murder victims keep wandering around in the world; Kafir [disbeliever] souls have occupied this mansion, etc. These all are baseless delusions, not related to the truth in any way. It is stated in Sharh-us-Sudoor: After the death, the souls of the Mu'mineen are entrusted to an angel named Rimya'eel. He is the custodian of the souls of Mu'mineen. Whereas 'Daumah' is the name of the angel responsible for the souls of Kuffar [disbelievers].

(Sharh-us-Sudoor, pp. 237)



Places of the souls

Souls of the Kuffar [disbelievers] remain imprisoned at specific places., There are different specific places of the souls of the Muslims as well but they are also allowed to go to other places, as Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'The souls of Mu`mineen are free; they go wherever they wish [to go].

(Al-Istizkar, vol. 2, pp. 617, Taht-al-Hadees: 292)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The souls of believers remain in green birds.; they go around in the Jannah wherever they like' It was humbly asked, 'And the souls of Kuffar [disbelievers]?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, 'They remain imprisoned in Sijjeen¹ .'

(Ahwaal-ul-Quboor li Ibn Rajab, pp. 182)

It is stated in Bahar-e-Shari'at: After the death, the soul of a Muslim resides in different places according to the rank and status. Some remain on the grave, some in the well of Zamzam, some between the sky and earth, some on the first, second, till the seventh sky, some even higher than the skies, some in the lamps beneath the 'Arsh and some in the A'la-Illiyyeen. However, no matter wherever the soul remains, the relation between the body and soul always exists. They see, recognise and listen to those who visit their graves. In fact, the soul does not only see from a place close to the grave. In a Hadees, its example has been stated as: A bird was first locked up in the cage and now it has been set free.

(Bahar-e-Shari'at, vol. 1, pp. 101)

Vile souls

There are specific places for the vile souls of Kuffar [disbelievers] as well. They do not roam freely. Some remain on their cremation ground or the grave, some in Chaah-e-Barhoot i.e. a valley in Yemen,

¹Sijjeen is a place beneath the seventh earth which is the place of Iblees and his minions.



some in the first, second, till the seventh earth, and some even beneath it in Sijjeen. No matter wherever their soul remains, they see, recognise and listen to the one who visits or passes by their grave or cremation ground. However, they cannot go anywhere as they are imprisoned. The belief that one's soul enters any other body, whether it is the body of a human being or an animal, which is called transmigration of soul and reincarnation, is merely a false belief, and holding this belief is Kufr [disbelief].

(Bahar-e-Shari'at, vol. 1, pp. 103)

Souls of the animals

There are many opinions of the scholars regarding the souls of animals. It is stated in Tafseer Ruh-ul-Ma'ani: The souls of animals remain suspended in the air or they remain wherever Allah عَزَّوَجَلَّ wills [to keep them]. Moreover, there remains no relation between their souls and bodies [after the death].

(Ruh-ul-Ma'ani, part 15, Bani Israel, Taht-al-Ayah: 85, Juz: 15, vol. 8, pp. 208)

For knowing further details of the places of souls, read the books "Bahar-e-Shari'at" (part 1) and "Sharh-us-Sudoor" (Mutarjam) published by Maktaba-tul-Madinah.

Blessings of reading Madani booklets prevailing all around

In March 2018, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ persuaded to read the following Madani booklets and blessed the readers with Du'as:

1. Adaab-e-Deen

O Allah عَزَّوَجَلَّ the Merciful! Whoever reads or listens to the complete booklet “Adaab-e-Deen”, make me and him an embodiment of good manners.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 67,063 Islamic brothers and around 69,765 Islamic sisters were blessed with the privilege of reading this booklet.

2. Aashiq-e-Akbar [Unparalleled Devotee]

O Allah عَزَّوَجَلَّ the Greatest! Whoever reads (or listens) to the complete booklet “Unparalleled Devotee”, grant him the love of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 70,385 Islamic brothers and around 72,877 Islamic sisters read this booklet.

3. Faizan-e-Azan [Blessings of Azan]

O Allah Almighty! Whoever reads (or listens to) the complete booklet “Blessings of Azan”, make me and him meet a good death in Madinah with Iman [faith] and wellbeing.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 77,455 Islamic brothers and around 129,713 Islamic sisters read this booklet.

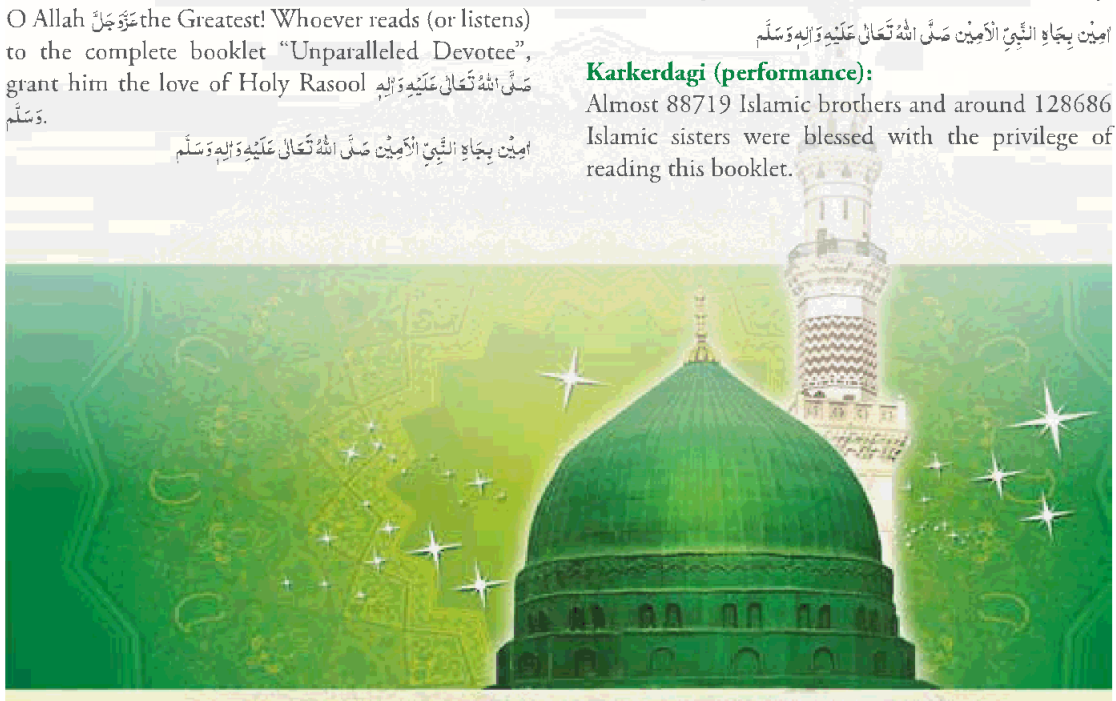
4. Qiyamat ka Imtihan [The Test of the Judgement Day]

O Rab of Mustafa! Whoever reads or listens to at least 26 pages of the booklet “The Test of the Judgement Day”, make me and him successful on the Day of Judgement without trial and grant us entrance in Jannat-ul-Firdaus without accountability.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Karkerdagi (performance):

Almost 88719 Islamic brothers and around 128686 Islamic sisters were blessed with the privilege of reading this booklet.



Questions and Answers of Madani Muzakarah

Important ruling of Mahr

Question 1: If the wife of a person has passed away without him paying her the Mahr, so what should he do?

Answer: In this case, Mahr will be distributed among all the inheritors of the deceased wife as per their shares of inheritance. (Contact Dar-ul-Ifta Ahl-e-Sunnat for correct distribution of inheritance)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى النَّبِيِّيبِ!

Sermon for Nikah

Question 2: Is it a Sunnah to deliver the sermon of Nikah while standing?

Answer: Yes. It is stated in Mirat-ul-Manajih: It is a Sunnah to stand at the time of delivering every sermon whether it is the sermon of Jumu'ah or Eids or speech or Nikah.

(Mirat-ul-Manajih, vol. 2, pp. 346)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى النَّبِيِّيبِ!

What to do if Jama'at of Jumu'ah is missed?

Question 3: What should be done if a person misses the Jama'at of Jumu'ah?

Answer: If one misses the Jama'at of Jumu'ah and cannot also find it anywhere else, so he will offer Zuhr Salah as usual.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى النَّبِيِّيبِ!

Using the skin of billy goat as prayer-mat

Question 4: Can the dried skin of a billy goat be used as a prayer-mat?

Answer: It is permissible to use the dried skin of a billy goat as a prayer-mat.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى النَّبِيِّيبِ!

Sajdah Tilawat after Fajr and 'Asr Salah

Question 5: Is it permissible or not to perform Sajdah Tilawat after Fajr and 'Asr Salah?

Answer: One can do so. It is permissible. However, when Makruh time starts, so it cannot be performed because it is Makruh to perform Sajdah Tilawat during Makruh time.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى النَّبِيِّيبِ!

Will there be bananas in Paradise?

Question 6: Will there be bananas in Paradise?

Answer: Yes, indeed. Mentioning some of the favours that will be bestowed upon the dwellers of Paradise in Paradise, Allah عزَّ وَجَلَّ said in the Holy Quran: 'وَطَلْحٍ مُثْقُولٍ (29)' Translation from Kanz-ul-Iman: And in clusters of bananas.

(Part 27, Al-Waaqi'ah, Ayah 29)



It is stated in Tafseer 'Siraat-ul-Jinaan': That is, the people of the right side will be enjoying in Paradises that will have in them such banana trees which will be full of the clusters of bananas from root to top.

(Siraat-ul-Jinaan, vol. 9, pp. 684)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

Four blessed Ambiya [Prophets]

Question 7: Which are the four blessed Ambiya [Prophets] عَلَيْهِمُ السَّلَامُ whose visible demise has not yet taken place?

Answer: Two of those four blessed Ambiya عَلَيْهِمُ السَّلَامُ are on the sky

- (1) Sayyiduna 'Isa (2) Sayyiduna Idrees;
whereas the other two are on the earth
(3) Sayyiduna Khidr (4) Sayyiduna Ilyas
عَلَيْهِمُ السَّلَامُ.

(Tafseer Durr-e-Mansoor, vol. 5, pp. 432)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

How is it for the person who is not in the state of Wudu to bathe a deceased person?

Question 8: Is the person who is not in the state of Wudu allowed to bath a deceased person?

Answer: Yes, he is allowed. It is not a condition to be in the state of Wudu when bathing a deceased person.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

How is it to keep shroud for oneself ?

Question 9: Is it allowed to buy and keep a shroud for oneself before death?

Answer: It is allowed. There is no harm in it.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

A ruling about last Qa'dah of Salah

Question 10: During the last Qa'dah of Salah, if anyone recites 'اٰمِيْنَ بِجَاوِزِ الشُّبْحِ الْاَوَّلِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' after reciting any of Du'a-e-Masurah, i.e. the prayer mentioned in the Quran or blessed Hadees, so will the Salah be valid?

Answer: Salah will be valid. There is no harm in it.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

How is it to give Zakah to one's real brother?

Question 11: Is it allowed to give Zakah to one's real brother, if he is deserving of it?

Answer: One is allowed to give Zakah to his deserving real brother, sister, paternal and maternal uncles and aunts. Rather, giving it to them earns him double reward because it will also be considered as kind treatment towards relatives. (Remember that Zakah cannot be given to those relatives who are Haashimi).

(Fatawa Razawiyyah, vol. 10, pp. 110)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى النَّبِيِّ!

How is it to bury a Muslim in the graveyard of non-Muslims?

Question 12: How is it to bury a Muslim in the graveyard of non-Muslims?

Answer: A Muslim should be buried in the graveyard of the Muslims near the grave of a pious Muslim or of a Wali (friend) of Allah عَزَّ وَجَلَّ. It is stated in the book 'Malfuzaat Ala Hadrat': Bury your deceased ones near pious predecessors as punishment is not given to the deceased ones by the blessings of the pious predecessors. 'هُمُ الْقَوْمُ الْاَيْشِيُّ بِيَمٍ' جِيئِيْنَهُمْ those are the people even whose companion is not unfortunate. For the same reason, it is stated in a Hadees: 'اُدْفِنُوْا مَوْتَاكُمْ وَسَطَ قَدِيْمِ صَالِحِيْنَ', i.e. bury your dead ones among the pious ones.

(Kanz-ul-'Ummal, Juz: 15, vol. 8, pp. 254, Hadees 42364)

Anyway, a Muslim will not be buried in the graveyard of the non-Muslims.

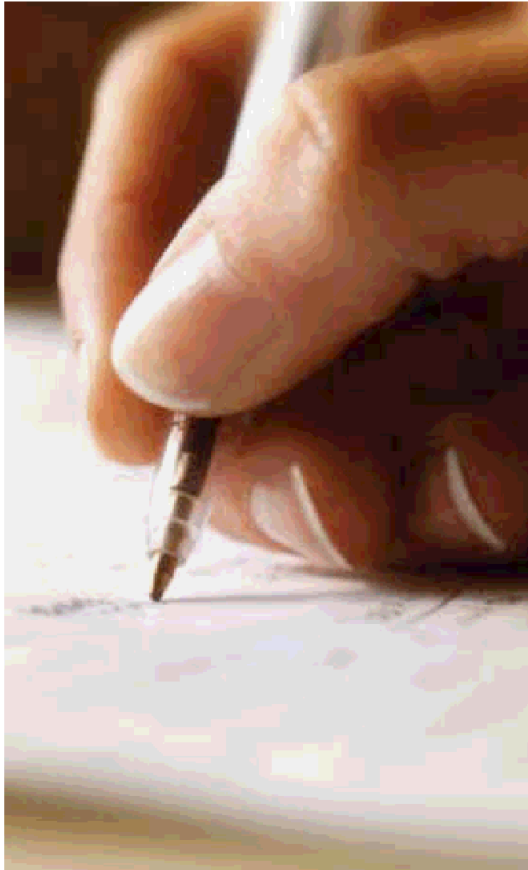
وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

How is it to perform one's own 'Aqeeqah?

Question 13: Is it allowed to perform one's own 'Aqeeqah?

Answer: If not performed in childhood, the 'Aqeeqah of a person can be performed by himself after he has grown up; no matter he has been fifty years of age.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد



Letters of Ameer-e-Ahl-e- Sunnat

Madani pearls of wisdom for the fortunate "Visitor to Madinah"

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Sag-e-Madinah, Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللهُ عَنْهُ presents Salam enriched with the utmost desire to behold Haramayn Sharifayn, to the visitor to Madinah Munawwarah and Makkah Mukarramah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ
 الْحَبِيْبُ يَدُو رَبِّ الْعَلَمِيْنَ عَلَى كُلِّ حَالٍ

*Mujhay tayri qismat pay rashk aa raha hay
 Madinay ka tujh ko bulawa mila hay*

O the fortunate "Visitor to Madinah"! Whether you are going to perform Hajj, or 'Umrah, this is an extremely pleasant, spiritual and blessed journey. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, mercy will continuously be showered on you during the whole journey.

Point to be noted

Sometimes, angels come under the guise of a human being and test the visitors to Makkah and Madinah. Therefore, be cautious! Do not quarrel at all with any Muslim over there. You never know if you are being tested by provoking your anger through apparent behaviour. Therefore, keep away from anger, lest all your efforts go in vain.

*Sanbhal ker paoon rakhma Hajjiyon! Shabar-e-Madinah mayn
 Kabeen aysa na ho saara safar baykar ho jaye*

For the sake of "soil of Madinah", do not spoil this blessed journey by missing Fard and Sunnah, telling lies, committing backbiting, tale-telling and unlawful gazing, having evil presumption, breaking promises, quarrelling and fighting, hurting someone's feelings unlawfully, shaving the beard or

cutting it to less than a fist length, having fun improperly, talking unnecessarily, etc.

Request to the "visitor to Madinah"

1. Humbly present my Salam in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on every visit if possible, otherwise on some visits, or at least on one visit, and then make this request:

*Sarkar! Chaar yar ka daya hoon wasitah
Attar ko sada kay liye ker lo tum qubool*

2. Salam to the blessed Shaykhaayn [Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُمَا], Sayyiduna Usman-e-Ghani, Sayyiduna Hamzah and all the martyrs of [battle of] Uhud, blessed personages resting in Jannat-ul-Baqi', blessed personages resting in Jannat-ul-Ma'la and the blessed personages resting in Mataaf.

3. Make Du'a of forgiveness especially for me and my descendants, all the Mureeds (disciples) and Talibs, and for the whole Ummah.

4. Keep making Du'a for the progress of Dawat-e-Islami.

5. Take the blessed sand of Makkah Mukarramah and Madinah Munawwarah in your palm, recite Salat-Alan-Nabi on my behalf, kiss it directly without anything in between and keep it in any corner; perform this act once or few times.

6. It will be a great favour if you perform Tawaf of Ka'bah with the intention of Isal-e-Sawab for me, at least once.

*وَالسَّلَامُ مَعَ الْاَكْبَامِ
Muhammad Ilyas Attar Qaadiri*



Dar-ul-Ifta Ahl-e-Sunnat

How is it to name anyone 'Nabi' or 'Nabiyyah'?

Question 1: What do respected Islamic scholars say about naming anyone 'Nabi' or 'Nabiyyah'? And how is it to call anyone with this name?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَرَسُولِهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

To name anyone 'Nabi' and to call him with it are both Haraam by Shari'ah. The same ruling applies to naming anyone 'Nabiyyah'. Here are the details of this ruling: Although acknowledging any non-Nabi to be a Nabi is Kufr [disbelief], yet the ruling of Kufr will not be applied in the above case for the reason that the unwise Muslims [giving the child this name] do not actually acknowledge the child to be a Nabi or Nabiyyah. Instead, they give this name merely in ignorance and foolishness. However, it is as if this word is a claim showing apparently that the one given this name is Nabi. Therefore, it is certainly impermissible and Haraam to give this name.

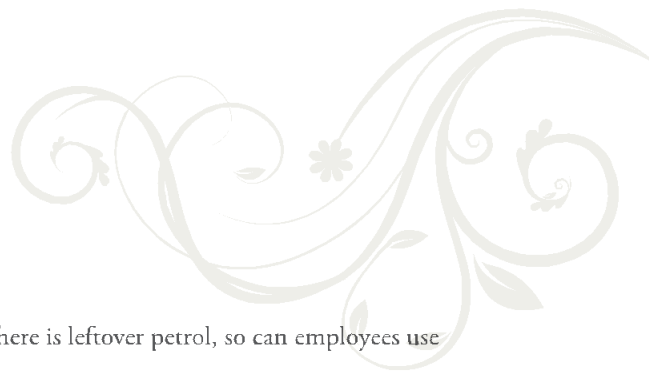
وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَقُّمْ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Noor-ul-Mustafa Attari Madani

Certified by: Muhammad Haashim Khan Attari Madani

How is it to make a personal use of the petrol granted for company use?

Question 2: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue: Some employees of a private company work in marketing for it. These employees are given petrol to be used in the vehicle according to the distance they have to travel on a daily basis. They are held bound to give back any leftover petrol to the company so that it may be used the next day.



None is allowed to make a personal use of it. The question is, if there is leftover petrol, so can employees use it personally or not? Please let's know the Shar'i ruling on it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

In the situation mentioned in the question, employees are not allowed at all to use the leftover petrol. If they do, they will be sinners. This is because the leftover petrol in the custody of the employees is considered trust as per Shari'ah and embezzlement in the entrusted thing is not permissible. Embezzlement is like taking the wealth of the Muslims by deceptive and invalid means, which is explicitly declared Haraam in Quran and Hadees.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Wearing a metal ring without a gem for counting rounds of Tawaf

Question 3: What do respected Islamic scholars say about the following issue: A gemless ring with a small rosary hanging from it is available in the marketplace. Those performing Tawaf wear it in the finger and count the rounds of Tawaf on its beads. Is it permissible or not by Shari'ah to wear this type of gemless ring in the finger? Is it the kind of the gemless ring that is a sin to wear?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

A brass and copper item is Haraam for men only when it is worn as a piece of jewellery. This is specific to the items of jewellery and an item of jewellery is such a thing that one gets adornment from. As for the gemless ring with a small rosary attached to it, it is not formed like an item of jewellery; nor is it of the kind that one can get adornment from it. Moreover, it is not also worn as an item of jewellery in the finger for adornment. It is slightly worn in the finger so that it will not be lost. Hence wearing it slightly for its protection in the finger is permissible.

Based on the clauses of Islamic Jurisprudence, it is proved that an item of jewellery is such a thing that is aimed at getting adornment. The gemless ring attached to things like rosaries, etc., is not aimed at getting adornment. Therefore, it will not be counted as an item of jewellery.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Irfan Madani



Certified by: Muhammad Haashim Khan Attari Madani

Long recitation made by Imam and objection raised by Muqtadis

Question 4: What do respected Islamic scholars say about the following issue: How is it for the Imam to make a long recitation of Surahs during Salah and how is it for the Muqtadis¹ to object it ?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَحَّابِ اَللّٰهُمَّ هِدْ اِنَاةَ الْحَقِّ وَالصَّوَابِ

If the Imam is Muqem and the time for Salah is not short and, in the congregational Salah, there is no such person who is old, ill, weak or who has to do some necessary piece of work, so it is a Sunnah for the Imam to recite² any Surah from Surah Al-Hujurat to Surah Al-Burooj during the Fard Salahs of Fajr and Zuhr. To recite any Surah from Surah Al-Burooj to Surah Al-Bayyinah during the Fard Salahs of 'Asr and 'Isha and to recite any Surah from Surah Al-Bayyinah to Surah An-Naas during the Fard Salah of Maghrib is Sunnah for the Imam in the above-mentioned situation. Alternatively, in addition to Surah Al-Fatihah, he may recite 40 to 50 Ayahs during the two Rak'at of Fajr and Zuhr; 15 to 20 Ayahs during 'Asr and 'Isha and up to 10 Ayahs during Maghrib.

If any such person who is old or weak or ill or who has to do some necessary piece of work is present in the congregational Salah, so the Imam should care about them and reduce Qira'at. If the Imam makes Qira'at in any way other than it, so this is something bad and against Sunnah. If any old man or ill person or such an individual who has to do some necessary piece of work is present in the congregational Salah and he will be bothered by long Qira'at, so this is impermissible and Haraam.

¹Those following Imam during Salah
²It is obvious that recitation will be made quietly in Sirri Salah.

Therefore, in the situation mentioned in the question, if the Imam makes Qira'at according to Sunnah, so the Muqtadis are not allowed to oppose him. And if he does not make Qira'at in the above-mentioned way but rather goes against it and recites other long Surahs, so he is at fault. The Muqtadis should explain the situation to him in a gentle and affectionate way instead of opposing him.

وَاللّٰهُ اَشَدُّ عَزْمًا عَلٰی دَرْسُوْنِهِ اَعْلَمَ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهِ وَسَلَّمَ

Answered by: Muhammad Haashim Khan Attari Madani



Series: Bright Future

Paradise of Shaddad

Muhammad Bilal Raza Attari Madani

Centuries ago, a Kafir¹ king named Shaddad ruled over the world. When he heard about Paradise and its special and unique characteristics from different blessed Ambiya عَلَيْهِمُ السَّلَامُ, being rebellious, he made a firm plan to make a Paradise in this world.

Description of Shaddad's Paradise

- Shaddad got a very large city built.
- Its palaces were made of gold and silver bricks.
- Pillars of those palaces were made of ruby² and emerald.³
- Floor of the houses and pathways were also made of jewels.
- Instead of pebbles, beautiful pearls were laid on the floor.
- Jewels were laid at many places on which streams were made to flow.
- Various trees were planted for the purpose of shade and beauty.

In short, all the means of comfort and luxury were gathered in that city within a span of 300 years.

Bad end of Shaddad

When the construction work got completed, Shaddad along with the ministers of his kingdom left for the Paradise he had got built. The journey of one day and night was still remaining when a terrifying voice was heard from the sky and Shaddad along with his companions met a dreadful end at the age of 900.

¹Disbeliever

²A precious stone of red, white, yellow or blue colour.

³A green-coloured precious stone with a shade of saffron colour.

Who saw this city?

In the era of the companion of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, camel of a pious saint Sayyiduna 'Abdullah Bin Qilabah رَضِيَ اللهُ تَعَالَى عَنْهُ went missing in the desert of Adan, a city near Yemen. While searching for the camel in the desert, he discovered the Paradise of Shaddad and beheld its beauty. There was no person present over there. He took some jewels from there and returned. When Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ came to know about it, he called Sayyiduna 'Abdullah Bin Qilabah رَضِيَ اللهُ تَعَالَى عَنْهُ and asked about this matter. After listening to the complete details, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ went to Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ and asked: 'Does any such and such type of city also exist in the world?' Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ replied: 'Yes!' Thereupon, he mentioned the complete story of Shaddad and said: 'In your era, a Muslim will enter this city while searching for his camel. His colour will be red and eyes will be blue; he will have a short height and a mole on the eyebrows.' Upon seeing Sayyiduna 'Abdullah Bin Qilabah رَضِيَ اللهُ تَعَالَى عَنْهُ afterwards, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'By Allah عَزَّوَجَلَّ He is the same person.'

(Ajaab-ul-Quran ma' Gharab-ul-Quran, pp. 222-223;
 Siraat-ul-Jinaan, vol. 10, pp. 663-664; Khaazin,
 vol. 4, pp. 376)

Madani pearls obtained from this parable

Dear Madani children!

- Allah عَزَّوَجَلَّ strongly dislikes disobedience and arrogance of people.
- Shaddad suffered the Divine torment because of committing disobedience.
- Fearing Allah عَزَّوَجَلَّ, we should adopt humility.
- Refrain from every such act which is a disobedience to Allah عَزَّوَجَلَّ and the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This will definitely lead us to a 'Bright Future'.

Series: Bright Future

Dear children! Keep away from these things

Majlis Dar-ul-Madinah (Department of Syllabus)

Dear Madani children! Your family members take great care of you, so, you should also not do such things which cause any trouble to them, for example playing dangerous games, etc.

Playing dangerous games

Children like to play various kinds of games because they are crazy about playing games. But dear children! Every game is not good, some are very dangerous which may prove very harmful to you, such as climbing a wall, hanging on pipes, etc. While playing such games, if your hand slips, you may receive a serious head injury, you may get fracture in your hands or legs, and Allah ﷻ forbid, it may lead to a lifelong disability. So, it is better to keep away from such types of games.

Playing in water

The activity of playing in water also brings great harm, you may fall ill, you may suffer ear infection if water gets into it, and you may slip in water and fall and resultantly get hurt.

Going near fire and electricity

You should keep away from the electricity cables, stoves (when stove burner is on) and heaters. You should not play with matches and fire because you may get burnt, therefore, keep away from all such dangerous things. May Allah ﷻ protect all of us!

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Series: Thought-provoking stories of animals

Lion and Vixen*

Shahzaib Attari Madani

A lion had grown too old to catch its prey. One day, he thought that he should use such a cunning trick that he gets his prey easily every day. Finally, he hit upon an idea and pretended to be sick and stayed in his cave thinking that whichever animal would visit him for inquiring after his health, he would eat it. This way, he will enjoy the feast without any struggle. When animals came to know about the illness of the lion, they started visiting him for inquiring after his health. Whichever animal would go in the cave would not come back because the lion would eat him. One day, a vixen visited it and inquired after its health standing outside the cave: 'Mr Lion! How are you?' The lion, in response, said to the vixen: 'Why are you standing outside. Come inside.' The vixen replied: Mr Lion! 'I have noticed that there are many footprints of animals going into the cave but none coming out. So, I am fine being here. After inquiring your health, I will leave from here.'

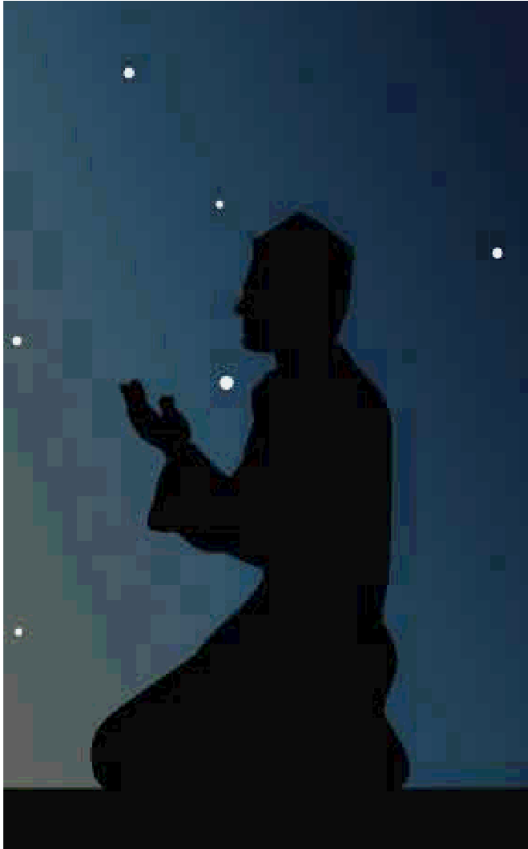
(Masnawi ki Hikayaat, pp. 301)

* Female fox



Dear Madani children! Did you see! How wisely the vixen acted and thought deeply about the consequence of entering into the cave and saved itself from being a prey of the lion. But sometimes we get indulged in various evil acts (such as showing disobedience to parents, showing disrespect to the elders, being lazy in study, wasting time etc.), and do not think about the consequences and punishment of these evil acts. Therefore, we should also keep the consequences and punishments of every evil in our mind and save ourselves from them so that we could avoid being the prey of Satan in this world and the Hereafter. May Allah ﷻ save us from evil acts!

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



Series: Kids' story

Shab-e-Bara`at and firecrackers

Abu Ubayd Attari Madani

Tan tan tan! The school bell rang and ten years old Kashaan put his books in his school bag, came out of the school and left for his home. His home was nearby his school. Upon reaching home, he greeted his mother with Salam, washed his hands and face, and sat on the dining-mat to eat food. Then he went to the Masjid and offered Salah and went asleep after coming back home. When he woke up at 4 pm in the evening, he saw that his mother was ironing clothes. Kashaan asked: 'Mom, are we invited somewhere today, as you are ironing everyone's clothes?' His mother replied: 'We are not invited anywhere today. Tonight is Shab-e-Bara`at, i.e. the night of freedom from the Hell.' After listening to this, Kashaan went to play. While playing, his friends planned to buy and fire a lot of firecrackers tonight. Upon returning home, Kashaan also asked his mother to give him Rs. 200 to buy firecrackers. Upon this, his mother replied: 'Son! Setting off firecrackers is an extremely evil practice. Those children who set off firecrackers are bad children and you are a very good child.' Kashaan said: 'Mom! Everyone buys small fireworks and firecrackers tonight. Then why are you stopping me?' His mother replied: 'Because tonight is not the night of firing firecrackers, but it is the night of worshipping Allah Almighty in abundance. By worshipping in this night, one also attains more reward. People offer Nawafil at homes and Masajid. They recite the Holy Quran and do the Zikr of Allah Almighty. They recite Salat-'Alan-Nabi and Salam in abundance and convey its reward to their loved ones and relatives. It is also the Sunnah of the Beloved Rasool ﷻ to visit the graveyard on this night.'

(Mirat-ul-Manajib, vol. 2, pp. 290)

Kashaan said: 'OK. Well mom! Only give me Rs. 50 so I may buy just a little bit of firecrackers. I promise that I will go to the Masjid and offer Salah and will also go to the graveyard with dad.' His mother said: 'Son! It's not a matter of more or less money. We shall refrain from disobeying Allah Almighty in every state. Firing firecrackers creates a lot of noise which distresses and troubles other people severely and it doesn't let one worship wholeheartedly. At times, its spark even sets clothes or other things on fire.' Kashaan asked: 'Mom! If firing firecrackers is an evil practice, then why do other children do so? Why don't their parents stop them from doing so?' His mother replied: 'Wise parents make their children understand and good children also listen to them. Moreover, they don't insist on buying firecrackers either.' Kashaan listened to his mother attentively and came to the Masjid after wearing new clothes.

After Salat-ul-Maghrib, Kashaan saw different types of firecrackers in Zubair's hand. Kashaan told him not to fire the firecrackers but he did not pay any attention to what Kashaan said and started firing firecrackers along with other kids of the street. Noise of firecrackers and children was very loudly heard in the entire street. In the meanwhile, Zubair set one firecracker on fire but it blew up in his hand before he could throw it at a distance. He screamed out of pain. His hand had burnt severely. Kashaan immediately went to Zubair's home and told the situation. Zubair's father came running and took him to the hospital. As Kashaan felt very sad upon Zubair's hand being burnt, but at the same time, he had understood that this night is not for playing, fireworks and firing firecrackers, but is the night to seek salvation from Allah Almighty, and is the night of freedom from the Hell.



Benefits of Talbeenah and its recipe

What is Talbeenah?

Talbeenah is a food resembling rice pudding (Kheer) made up of barley, milk and dates which possesses many attributes. The Beloved Rasool ﷺ used to like it and would especially advise patients to use it as a means of cure.

Its benefits

- Talbeenah comforts the heart and removes sorrows. Blessed saying of the Holy Rasool ﷺ: *تَعَالَ عَلَيَّ وَإِيَّيَّ وَسَلِّمْ*: Talbeenah relaxes the heart of a patient and relieves sorrows.

(Sahih Bukhari, vol. 3, pp. 532, Hadees 5417)

- Talbeenah is a cure for the weakness of the patient. Hence, if anyone from the blessed family

would fall ill, then the Holy Rasool ﷺ would order to prepare Talbeenah for him. He ﷺ would further say, 'Talbeenah removes sorrow from the patient's heart and wipes out the weakness just as one of you cleans the dirt off your face with water.'

(Ibn Majah, vol. 4, pp. 92, Hadees 3445)

- Talbeenah is beneficial for heart diseases, mental illnesses, stomach and liver diseases, back ache, weak memory, weight loss and many other diseases. Moreover, it is also beneficial for healthy people of any age. Furthermore, this is also a fact that barley contains more calcium than milk and more iron than spinach, which also increases the importance of Talbeenah.

Recipe of Talbeenah

After boiling milk once, add barley or barley flour in it and keep stirring it. When barley gets mixed with milk, add honey or chopped dates in it as a sweetener. It will become like rice pudding (Kheer). Eat when it gets cold and avail lots of benefits.



Series: Earn virtues

The practices of friends of Allah Almighty during Shab-e-Bara`at

Abdul Majid Naqshbandi Attari Madani

The Merciful Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the companions of the Holy Rasool and friends of Allah Almighty used to arrange special acts of worship in the month of Sha'ban, especially on its 15th night.

Practices of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The mother of believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states: I did not see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ observing Sawm (fast) more in any other month than the holy month of Sha'ban.'

(Tirmizi, vol. 2, pp. 182, Hadees 736)

She رَضِيَ اللهُ تَعَالَى عَنْهَا further states: One night, I did not see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ search, and found him in Jannat-ul-Baqi'. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: No doubt, on the 15th night of Sha'ban, Allah Almighty reveals a special Divine Manifestation on the sky above the earth. Hence, He عَزَّوَجَلَّ forgives more people than the number of the hairs on the goats of the tribe of Bani Kalb.

(Tirmizi, vol. 2, pp. 183, Hadees 739)

Now we come to know that on the night of Bara`at, it is Sunnah to perform the acts of worship and visit the graveyard.

(Mirat-ul-Manajih, vol. 2, pp. 290)

Practices of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The grandson of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ states: 'I divide this night into three parts. In one part, I recite Salat-'Alan-Nabi upon my grandfather, the

Merciful Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; in the second part, I repent and perform Istighfar in the court of Allah Almighty; and in the last part, I perform Ruku' and Sujood [i.e. worship].'

(He رَضِيَ اللهُ تَعَالَى عَنْهُ further states): I heard my father (i.e. Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) saying that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who enlivens the 15th night of Sha'ban (i.e. worships in that night) will be written among Muqarrabeen'.

(Al-Qaul-ul-Badi', pp. 396)

Practices of the pious saints of Islam

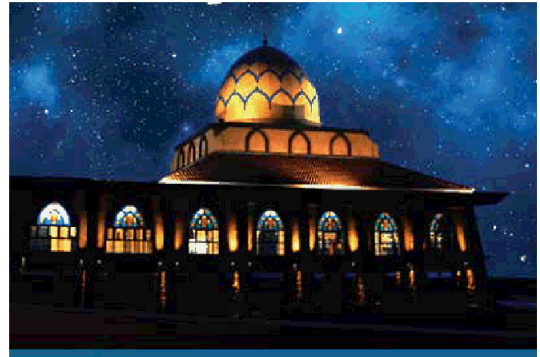
Pious saints of Islam also used to spend this sacred night while worshipping Allah Almighty. Sayyiduna Khalid Bin Ma'dan, Sayyiduna Luqman Bin 'Aamir and other pious saints of Islam رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to wear nice clothes, perfume and kohl on the 15th night of Sha'ban and (would gather and) spend this night in Masjid while worshipping.

(Maaza fi Sha'ban, pp. 75)

The leader of the believers, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ also used to remain busy in worship during the night of Bara`at.

(Tafseer Rub-ul-Bayan, part 25, Ad-Dukhan, Taht-al-Ayah: 8, vol. 3, pp. 402)

'Those who attain closeness to Allah Almighty



Practices of the people of Makkah

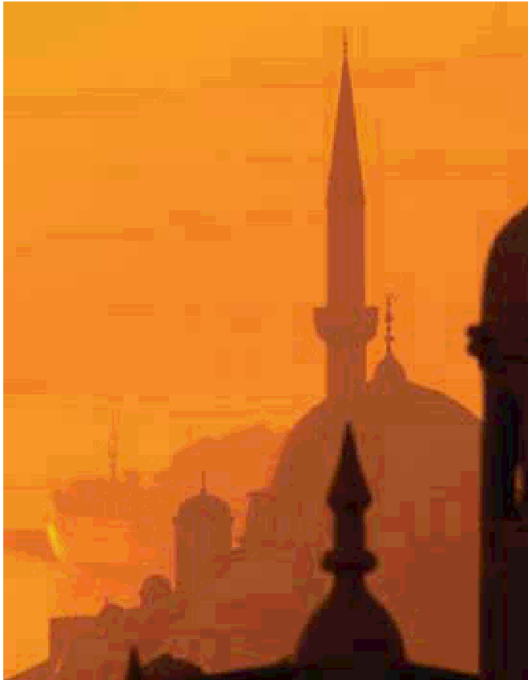
Pious saint of the third Hijri, Abu 'Abdullah Muhammad Bin Ishaq Faakihi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: Till toady, people of Makkah have a routine. On the night of Bara'at, they come in Masjid-ul-Haraam and offer prayer, perform Tawaf, and remain busy in worshipping and in the recitation of Holy Quran all night. Among them, some people offer 100 Nawafil in such a way that they recite Surah Al-Ikhlās ten times after Surah Al-Fatihah in each Rak'at, drink Zam Zam Shareef, take a bath with it and save this water for their patients. Moreover, they gather lots of blessings during this night by the virtue of all these acts.

(Akhbar-e-Makkah, part 3, vol. 2, pp. 84)

اَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَارِكْ لَنَا فِي رَمَضَانَ

Translation: O Allah ﷻ Grant us blessings in Rajab and Sha'ban; and grant us blessings in Ramadan.

(Musnad Imam Ahmad, vol. 1, pp. 557, Hadees 2346)



A bouquet of 21 Madani pearls

Fragrant words

1. For the people desirous of Paradise

Saying of Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ: The person who wishes to enter Paradise should not have the desire for worldly wealth.

(Hilya-tul-Awliya, vol. 1, pp. 219, Raqm 542)

2. Curse of oppression

Saying of Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ: People's [act of] oppression towards each other in the world is a cause of darkness on the Day of Judgement.

(Hilya-tul-Awliya, vol. 1, pp. 260, Raqm 640; summarized)

3. You will definitely get sustenance

Saying of Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ: O people! Fear Allah ﷻ and seek sustenance moderately. If the sustenance of anyone of you is on a mountain peak or beneath the earth, he will (still) definitely get it.

(Tareekh-ul-Khulafa, pp. 193)

4. Difference between a Mu'min [believer] and a Munafiq [hypocrite]

Saying of Sayyiduna Imam 'Abdur Rahman Awza'ee رَضِيَ اللهُ تَعَالَى عَلَيْهِ: A Mu'min [believer] speaks less and acts [on the commandments] more, whereas a Munafiq [hypocrite] speaks more and acts [on the commandments] less.

(Hilya-tul-Awliya, vol. 6, pp. 152, Raqm 8127)

5. Dire consequence of seeking Dunya in exchange of the deeds of Hereafter

Saying of Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَلَيْهِ: Allah ﷻ overturns the heart of that person who seeks Dunya [this world] in exchange for the deeds of Sawab, and [He ﷻ] writes that person's name in the register of the Hell dwellers.

(Tanbih-ul-Mughtarin, pp. 23)

6. Cautiousness in conversation is more difficult

Saying of Sayyiduna Ishaq Bin Khalaf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: Being cautious in conversation is more difficult than being cautious in the matters of gold and silver.

(Husn-us-Sami fis-Sami, pp. 92)

7. Benefit of remembering death

Saying of Sayyiduna Rajaa' Bin Haywah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: When a person remembers death frequently, he gets rid of the habit of jealousy and taunting.

(Tareekh Ibn 'Asakin, vol. 18, pp. 113)

8. Real happiness of Muslims

Saying of Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: The real happiness and [cause of] liveliness for a Muslim is Salah. Therefore, the houses of Muslims should have happiness and liveliness like Eid during the times of Salah.

(Faizan Mufti Ahmad Yar Khan Na'eemi, pp. 28)

Madani pearls of Imam Ahmad Raza

1. Associating fornication with a Muslim

It is not permissible at all to associate fornication with a Muslim without a Shar'i proof.

(Fatawa Razawiyyah, vol. 11, pp. 194)

2. Significance of acting upon one's knowledge

If an 'Aalim-e-Shari'ah [Islamic scholar] also acts upon his knowledge, then he is (like) a moon as it is cold itself and gives you light. Otherwise, he is (like) a candle as it burns itself but benefits you.

(Fatawa Razawiyyah, vol. 21, pp. 531)

3. The right of the teacher has priority

A person should give the right of the teacher priority over the right of the parents because the physical life is through parents whereas the teacher is the source of the spiritual life.

(Fatawa Razawiyyah, vol. 24, pp. 421)

4. The poor conditions of the society

The condition of the society is getting poorer since hundreds of years. Very few people care about honesty and trust, and about Halal and Haraam regarding monetary matters.

(Fatawa Razawiyyah, vol. 16, pp. 214)

5. Evil interest

Quail fight is [a cause of] hurting the birds without any reason or benefit for one's evil interest.

(Fatawa Razawiyyah, vol. 21, pp. 531)

6. Considering someone to be inferior

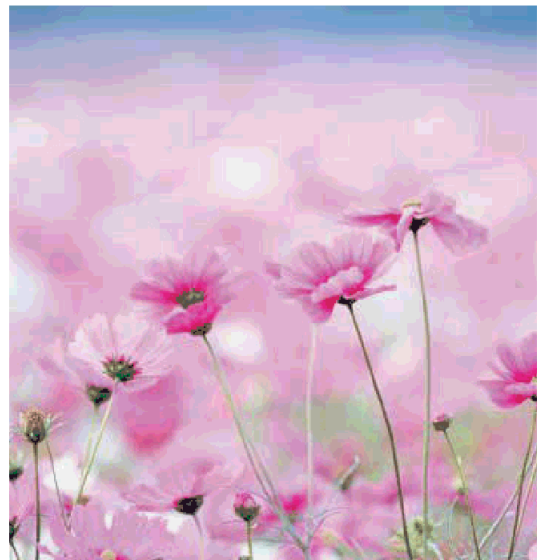
It is impermissible to call someone who only possesses the worldly dignity, a "respected person", and [call] other Muslims "ordinary Muslims" in comparison with him.

(Fatawa Razawiyyah, vol. 16, pp. 314)

7. Even the dust of Masjid deserves respect

The blessed 'Ulama [Islamic scholars] have commanded to respect even the dust which is thrown away after cleaning the Masjid.

(Fatawa Razawiyyah, vol. 16, pp. 258)



Beautiful Madani pearls of 'Attar

1. Always remember death

O the one waiting for the completion of the construction of your house! Remember! Your grave may get dug before the completion of your house!

(13 Jumadal Aulā 1437 AH)

2. Successful wise person

Only that wise person is successful who uses his intellect to obey Allah ﷻ and Rasoolullah ﷺ. تَعَالَى عَلَيْهِ وَإِلَيْهِ وَرَسَلُهُم

(Madani Muzakarab, 15 Ramadan-ul-Mubarak 1437 AH)

3. Wealthy people's trial

The more a person has Halal wealth, the more his accountability will be carried out in the Hereafter, because there is accountability for Halal and torment for Haraam.

(Madani Muzakarab, 16 Ramadan-ul-Mubarak 1437 AH)

4. Benefit of humility and politeness

Adopt humility and politeness; إِنَّ شَأْنَهُ عَزَّوَجَلَّ, you will become the apple of everyone's eyes.

(Madani Muzakarab, 20 Rabi'-ul-Aakhir 1437 AH)

5. Advice to the Islamic sisters

When an Islamic sister goes to her parents' home, she should make the intention of treating her relatives kindly. Moreover, she should neither tell the weaknesses of her in-laws at her parents' home, nor should she tell her family's virtues after returning back to her in-laws. إِنَّ شَأْنَهُ عَزَّوَجَلَّ, peace will prevail in her home.

(Madani Muzakarab, 22 Rabi'-ul-Awwal 1437 AH)

6. Method of getting rid of the ants

Ants leave the house if asafoetida (a resin obtained from a particular tree) is kept in the house.

(Madani Muzakarab, 2 Zul-Qa'da-til-Haraam 1437 AH)

Series: Evils of the society

Six harms of bad-assumption

Asif Attari Madani

Sudden illness of father, expensive medicines and financial scarcity were all enough to make Naasir confounded. He rang his best friend Jamaal saying that my dad is severely ill and I don't have money right now to buy his medicines. Jamaal gave him hope saying, 'I will do something.' Naasir rang a little while later but his mobile phone was switched off. After various attempts, when Naasir could not get in contact with him, he thought to himself that he used to pretend to be an extremely loyal friend. Today, when the time came to prove his friendship, he gave me false hope and switched his phone off. Everybody is selfish. No one helps others out. Numerous thoughts were striking his mind. He left his home in the pursuit of arranging money from elsewhere. Being unsuccessful, he returned home with a heavy heart.



When he arrived home, he saw that his father is sleeping peacefully and the packet of medicines was placed by his head board. With mixed emotions of surprise and joy, he asked his younger brother: 'Who brought these medicines?' The younger brother replied, 'Your friend Jamaal came. He asked for dad's prescription and dropped these medicines a little while later.' Naasir travelled a long way and reached Jamaal's house to find out what exactly the matter was. First he thanked him and then said: 'I rang you various times afterwards but your mobile phone was switched off.' Jamaal put his hand on his shoulder and said, 'Coincidentally, I did not have enough money either at that time. Therefore, I sold my mobile phone and purchased medicines for your father.' Listening to this brought tears into Naasir's eyes. He thought to himself that my friend is so sincere with me but alas! What bad-assumptions I have been having about him.

Dear Islamic brothers! This presumed parable contains a very big lesson for those people who fall prey to bad-assumptions upon little things. For example:

- If one gets fired from work, then having a bad-assumption about a certain staff member in the office thinking that he would have conspired against me.
- In case of facing a loss in business, then having a bad-assumption about a close business competitor thinking that he would have done something.
- Someone crying while supplicating or during Ijtima' of Zikr-o-Na'at, then having a bad-assumption that he is doing so to show off in front of people.
- In case something goes missing from home, then having a bad-assumption about the relatives who visit home or servants working in home thinking that they must have stolen it.
- Upon an achievement or progression, someone not congratulating as per our desire, then having the bad-assumption that he is jealous of me.
- Upon seeing a government employee being

affluent, having a bad-assumption that he must be enjoying the luxuries through earning Haram money.

- In case of a government officer refusing to fulfil a request, such as issuing ID card, passport, visa, etc., due to incomplete documentation, then having a bad-assumption that he wants bribe from me.
- Someone not paying attention to us as expected and didn't ask for us, then having a bad-assumption that he is arrogant.
- In case a marriage proposal was sent to a family and they refused the proposal, then having a bad-assumption regarding one of the relatives thinking that they would have definitely done something in the middle.
- In case husband starts paying less attention to his wife, then wife having a bad-assumption regarding her mother-in-law that she would have said something to him.
- In case seeing daughter-in-law reading some Awraad and Wazaif after Salah, then having the bad-assumption that she is doing a Wazifah to harm us.
- Upon seeing a changed kind behaviour of mother-in-law, having the bad-assumption that there is definitely something fishy going around.
- One who took loan from us, in case of him not being contactable, having a bad-assumption that he has run away with the money.
- In case we cannot find the one whom we reserved trading goods from, having a bad-assumption that he has run away.
- Someone gave time and was late in coming, then having a bad-assumption that he has breached the promise.

Etc., etc. These 15 examples have just been mentioned to make you understand. Otherwise, whether it is home, office, market or any place that

we can think of, the evil of bad-assumption has prevailed all around.

Shar'i ruling regarding bad-assumption

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes: 'Undoubtedly, bad -assumption on a Muslim is Haraam, unless the fact is proven through an indication, in this case, it is not Haraam. For example, one having the opinion regarding someone being a drunkard after seeing him coming or going to a bar, in this case, it is not his [the one having an ill-opinion] fault. Why didn't he (i.e. the one coming and going to the bar) refrain from such place which becomes a means for others to establish an ill-opinion against him.'

(Fatawa Amjadiyyah, vol. 1, pp. 123)

When would the ruling of bad-assumption apply?

Commentator of Sahih Bukhari, 'Allamah Badruddin Mahmood 'Ayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: Only that assumption is Haraam which a person persists upon and embeds that opinion in his heart accordingly. Not any such assumption which one thinks about but does not persist upon it and he does not embed that opinion in his heart either¹.

(Umda-tul-Qaari, vol. 14, pp. 96, Taht-al-Hadees 5143)

Harms of bad-assumption

Bad-assumption carries individual harms as well as collective harms, which are not only associated with this world, but with the Hereafter too. However, following harms can be inflicted due to bad-assumption.

¹ To learn more details regarding the Shar'i rulings of Bad-assumption, please read the booklet 'Bad-Gumani' published by Maktaba-tul-Madinah.



1. Having bad-assumption about someone and embedding an ill opinion in one's heart based on it takes only a few seconds, but the torment for it is the punishment of hell, which we cannot endure.

2. Having bad-assumption is such a spiritual disease which can make one plunge into the pits of various other sins. For example, staying in the pursuit of someone's faults, backbiting, accusing someone, having malice and slandering someone.

3. A dispute that starts off as a result of the smallest of bad-assumptions can also reach to the extent of severe quarrels and even killing one another, which at times prolongs to various generations.

4. Bad-assumption can change love and affection into malice and enmity which strains the social relations in such a way that a brother does not get along with his own brother, husband and wife become fed up of each other, and mother-in-law and daughter-in-law become each other's enemies. Due to this, life becomes difficult and it can break up a family.

5. If bad-assumption comes into a movement, organisation or institute, then it completely eradicates the trust factor which brings an irreparable harm.

6. Sometimes, one Islamic brother associated to an organisation (for e.g. Dawat-e-Islami) faces a trouble from another Islamic brother which is due to his [the latter's] personal action. But he [the former] establishes a bad-assumption against the entire organisation, breaks ties off it and gets deprived of a means of earning virtuous deeds through performing Madani activities.

8 Cures of bad-assumption

Below are 8 cures for bad-assumption in the light of Quran, Hadees and sayings of righteous predecessors رَحِمَهُمُ اللَّهُ تَعَالَى.

1. Refrain from having so many assumptions. This will narrow the path for bad-assumptions to enter your heart and you will remain cautious while thinking about the other person.

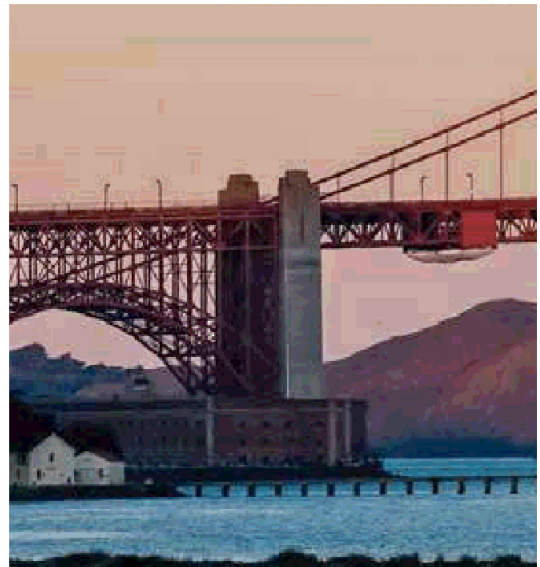
2. Refrain from evil actions. 'إِذَا سَاءَ فِعْلُ الْمَرْءِ سَاءَتْ ظَنُونُهُ' i.e. when someone's actions turn evil, then his assumptions also turn evil.

(Fayd-ul-Qadeer, vol. 3, pp. 157)

3. Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ states: Do not have a bad-assumption in relation to the words being uttered from your brother's tongue until you can establish an assumption for his to be on goodness.

(Durr-e-Mansoor, vol. 7, pp. 565)

Dear Islamic brothers! The amount of clarifications we give to prove our actions to be right, if we use only ten percent of that to think of our Muslim brother's actions to be good, then bad-assumptions



can be eradicated completely. For example, upon seeing someone crying in Ijtima' of Zikr-o-Na'at, if one establishes a bad-assumption that he is showing off, then he can establish a positive assumption about him too that he is crying out of the fear of Allah Almighty or devotional love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

4. Do not sit in a bad company. It is stated in Ruh-ul-Ma'ani: 'صُحْبَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ' i.e. company of bad people creates bad-assumptions for righteous people.

(Ruh-ul-Ma'ani, vol. 16, pp. 612)

5. Develop a habit of establishing a positive opinion. You will attain reward. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Positive opinion is from virtuous worship.

(Abu Dawood, vol. 4, pp. 387, Hadees 4993)

6. There is no harm in having a positive opinion, and there is no benefit in having a bad-assumption. Sayyiduna Bakr Bin 'Abdullah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: If your assumption proves to be right, you will still not attain any reward over it. But if your assumption proves to be wrong, then you will become a sinner.

(Hilya-tul-Awliya, vol. 2, pp. 257, Raqm 2143)

7. Try to keep your heart clean. Sayyiduna 'Arif Zurrooq رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: Bad-assumption stems from an impure heart.

(Hadiqa-tun-Nadiyyah, vol. 2, pp. 8)

8. Allah Almighty appoints an angel upon the one who recites 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' ten times daily to protect him against Shayateen¹.

(Hilya-tul-Awliya, vol. 3, pp. 400, Hadees #100)

May Allah Almighty enable us to protect ourselves from having bad-assumptions and to keep positive opinions about Muslims!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹Plural of Shaytan (Satan)

Series: Islamic traditions

Madani pearls of tying 'Imamah

Muhammad Asif Khan Attari Madani

Dear Islamic brothers! Amongst the Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a very beautiful and beloved Sunnah is 'Imamah [Islamic turban]. Make good intentions before tying 'Imamah. If there is not a single good intention present at the time of tying Imamah, no Sawab [reward] will be earned. Therefore, at least do make this intention: I am tying 'Imamah as a Sunnah and to please Allah عَزَّوَجَلَّ.

Madani pearls of tying Imamah

- 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: A person should tie 'Imamah in the state of Taharah [purity] while standing and facing the Qiblah. A person should not remove Imamah at once; rather, he should untie it by unfolding each layer in turns. He should untie it in the same manner as he had tied it by folding each layer on top of one another. After tying 'Imamah, one should adjust it properly by looking into a mirror or water or something alike (which reflects images). Moreover, he should tie 'Imamah with a Shimlah².

(Kashf-ul-Iltibas fis-Tibbab-il-Libas, pp. 38)

- It is better that the first layer of 'Imamah is folded towards the right side of the head.

(Fatawa Razawiyyah, vol. 22, pp. 199)

- The minimum length of the Shimlah (of the Imamah) is equal to four fingers' width and maximum length is [equal to] an arm's length (i.e. up to half of the back).

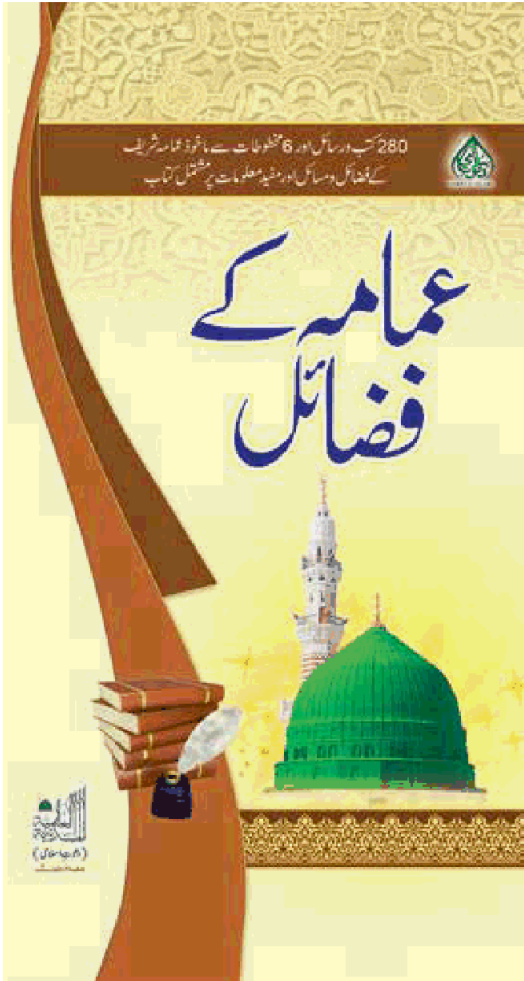
(Fatawa Razawiyyah, vol. 22, pp. 182)

²The last part of the 'Imamah at the back which is left hanging.

- For 'Imamah, it is Sunnah that [the length of] 'Imamah should neither be more than 6 yards nor less than 2.5 yards.

(Fatawa Razawiyyah, vol. 22, pp. 186)

To learn the excellence and rulings on 'Imamah in detail, read the book 'Imamah kay Fazaail', published by Maktaba-tul-Madinah.



Interesting parables of Imam-e-A'zam's Jurisprudential acumen

Farman Ali Attari Madani

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah ﷻ blesses one with the understanding of Deen [i.e. religion] whom He ﷻ wills to [bestow] goodness upon.

(Sahih Bukhari, vol. 1, pp. 43, Hadees 71)

Allah ﷻ blessed Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with such great jurisprudential acumen that millions of Muslims follow him.

Acknowledgement of his great abilities

Along with being a Muhaddis¹ and Faqih [Islamic jurist] himself, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also the Imam [leader] of other blessed Muhaddiseen and Fuqaha. The golden pages of history are adorned with the statements of the honourable 'Ulama [Islamic scholars] and Muftis² of his era who have mentioned him in their own styles, praising his jurisprudential acumen and the Divinely bestowed skill of providing solution to the complex issues instantly. Regarding his jurisprudential acumen, many such issues have been recorded which could not be resolved by great Fuqaha, but Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave the solution instantly. Following are two interesting parables regarding his intellect and scholarly skills.

1. Expertise in Fatwa³

A person said to his wife: I swear an oath that I will not talk to you until you talk to me, otherwise you are divorced. In reply, the wife also swore the same oath.

¹Expert in the field of Hadees

²A highly ranked [Islamic] scholar who is qualified to issue [Islamic] verdicts

³Islamic verdict

When Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked about this matter, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to that person, 'Go and talk to your wife; nothing will happen.' When Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know about the Fatwa of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he said (in surprise), 'Are you making Haraam [things] Halal?' Explaining his Fatwa, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The husband had sworn an oath that he will not talk [to his wife] before she talks [to him]. Listening to it, the wife also swore the same oath.

When she swore the oath, she talked to her husband. Now, when the husband will talk to her, he will [actually] talk to her after his wife has [already] talked. This way, oath of no one will break. Listening to this explanation, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: O Abu Hanifah! Allah عَزَّوَجَلَّ has opened those ways of knowledge for you which are beyond our reach.

(Al-Khayraat-ul-Hisaan, pp. 71)

2. Three divorces on telling the thief's name

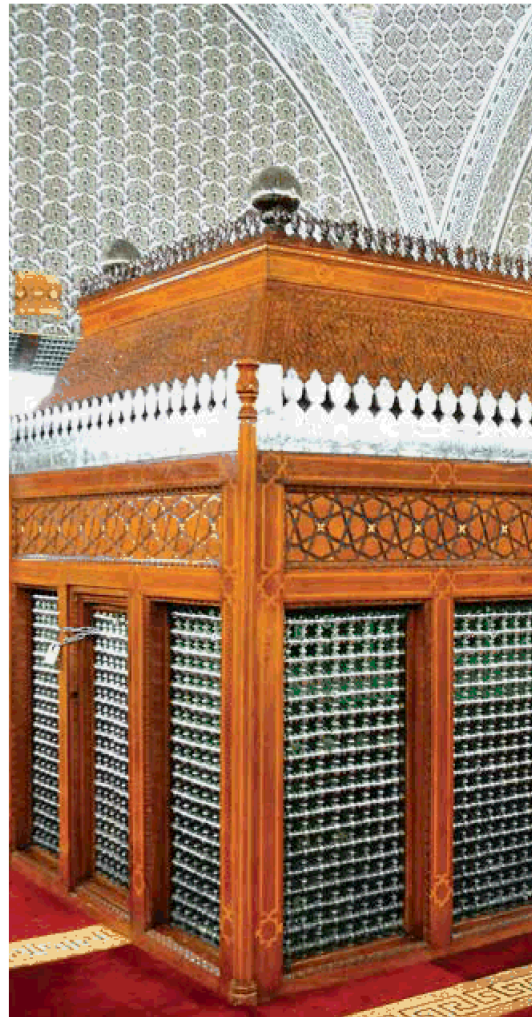
Thieves came to a person in the night and stole his clothes. They also made him swear this oath: If you tell anyone about us, your wife is divorced thrice. In the morning, that person saw that his clothes are being sold in the market but he could not say anything. Therefore, he came in the court of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for finding the solution to his problem. Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The thieves of your locality should be gathered at one place. Then they should come out one by one and you should be asked about each one, 'Is this your thief?' If that person is not your thief, then say "no", and if he is [your thief], then remain silent. So, he did accordingly and this way, the thieves were identified.

The thief returned his entire wealth and possessions and his oath did not break either because he did not tell anyone regarding them.

(Al-Khayraat-ul-Hisaan, pp. 72)

The popularity of the Fiqh [school of Islamic Jurisprudence] founded by Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ can be recognised by the following statement of 'Allamah Ibn Hajar Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: The Fiqh of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spread even to those areas where the Fiqh of any other Imam is not practised, such as in Hind [South Asia], (Bab-ul-Islam) Sindh, Rome, central Asian states, etc.

(Al-Khayraat-ul-Hisaan, pp. 43)



Series: Al-'Ilm-un-Noor – Knowledge is light

Disadvantages of the leave of absence

Muhammad Nasir Jamal Attari Madani

Steadfastness is a key to success and a means of attaining success in this world and the Hereafter. It is therefore said that steadfastness has precedence over the Karamah [saintly miracle]. Sayyiduna Abu 'Ali Jawzjaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Adopt steadfastness and do not become desirous of Karamah because your Nafs is restless for Karamah and your Rab عزَّ وَجَلَّ demands steadfastness from you.

(Risalah Qushayriyyah, pp. 240)

Therefore, our pious saints showed steadfastness in acquiring knowledge. For example, Sayyiduna Imam Abu Yusuf Ya'qoob Bin Ibraheem Ansari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired knowledge of Deen while staying in the blessed company of Siraj-ul-Aimmah, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for seventeen consecutive years.

(Siyar A'laam-un-Nubula, vol. 7, pp. 708)

His passion for seeking the knowledge of Deen was such that once, he was present in the Majlis [gathering] of Dars of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ when people gave him the news of his son's demise. Having a thought, 'if I go, I will miss today's lesson', he assigned someone else to perform Tajheez-o-Takfeen [Islamic funeral rites] and he himself remained in the Dars.

(Al-Mustatraf, vol. 1, pp. 40)

Always remember that the environment of the educational institution, Tarbiyyah [edification] provided by the teachers and the personal efforts of the student have a significant effect in enhancing the personal capabilities. These elements collectively enhance a person's personality, improve his skills and capabilities and help him in earning a respectable and prominent status in the society.

Moreover, only those students who practically like steadfastness and dislike the leaves of absence attain this status because they know that 'leave of absence' deprives the students from the best of the blessings, 'knowledge'. Attending the class steadfastly and acquiring knowledge daily under the supervision of the teachers is the recipe for success. As Sayyiduna Imam Ibn Shahaab Zuhri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If you try to overpower the knowledge forcefully, it will overpower you. Therefore, acquire knowledge gradually in many days and nights; then you will attain success.

(Al-Jaami' fil-Has 'ala Hifz-ul-'Ilm, pp. 187)

7 Disadvantages of the leave of absence

Following are some of the mental, physical and social disadvantages which a student who takes the leave of absence may face:

1. The continuity of acquiring the knowledge is interrupted.
2. Next day, the student does not understand the new lesson because he missed the previous one taught in his absence. So, the student feels bored and remains uninterested.
3. The student feels hopeless because of the inability to understand the lesson.
4. The life becomes disorganized due to which the student feels like leaving the class.
5. The homework assigned by the teacher appears to be a burden.
6. Parents and teachers become displeased.
7. The educational institution considers it to be its moral responsibility to advise the students against the leave of absence and show strictness but the student habitual of taking the leaves of absence does not comprehend that the administration is his well-wisher. Thus, he shoots himself in the foot by entering into a quarrel with the administration. Therefore, avoid the leave of absence for successfully treading on the path of knowledge.

Series: Bright teachings of Islam

Contentment! A great treasure

Haamid Siraj Attari Madani

Human desires are deeper than the depths of ocean and vaster than earth and sky. Fortunate are those who combat their desires with the shield of contentment while acting upon the Islamic teachings and lead a peaceful life. Along with being one of the most beautiful traits of a human being, contentment is also a source of satisfaction, tranquillity, forbearance and solace; because the one adopting contentment attains the treasure of peacefulness by observing forbearance and avoiding running after accumulating excessive wealth and fulfilling his desires. Whereas, the one who turns away from contentment becomes a slave of his Nafs and wanders astray here and there; because contentment is such a treasure that makes one independent from the dependency of others.

What is contentment?

To be satisfied with the distribution determined by Allah Almighty is called contentment; or to be contented with whatever you have is contentment. (Chirya aur Andha Saanp, pp. 8) Remember! Contentment does not mean to sit at home doing nothing, but to consider the sustenance received after making the efforts to be sufficient, is contentment.

Two blessed sayings of Beloved Mustafa ﷺ on the virtue of contentment

1. Glad tidings is for the one who embraced Islam, was blessed with sufficient sustenance and observed contentment over it.

(Sunan-ut-Tirmizi, vol. 4, pp. 156, Hadees 2356)

2. Best among the believers is the one who observes contentment.

(Firdaus-ul-Akbar, vol. 1, pp. 365, Hadees 2707)

Benefits of contentment

Along with developing self-respect and making one's life peaceful, contentment also makes a person deserving of the pleasure of Allah Almighty and His Beloved Rasool ﷺ. Moreover, contentment is best of the weapons to protect oneself against the filth of greed and trap of covetousness. Sayyiduna Ibraheem Maaristani رَحْمَةُ اللهِ تَعَالَى عَلَيْه states: 'The way you take revenge from your enemy through Qisaas (Islamic retaliation law), similarly take revenge from greed through contentment.'

(Nataaij-ul-Afkar Al-Qudsiyyah, Juz: 3, vol. 2, pp. 77)

Parable

Righteous predecessors would adopt contentment and do not let their self-respect get harmed. As it is narrated about Imam Khaleel Nahwee رَحْمَةُ اللهِ تَعَالَى عَلَيْه that the ruler of the time sent a bearer to him to teach his [i.e. the ruler's] children. Upon this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْه took a dry piece of bread out and showed it to the bearer and said: 'Until this piece of bread is available to me, I do not need (ruler of the time) Sulayman Bin 'Abdul Malik at all.

(Bagheet-ul-Wi'aab, vol. 1, pp. 558)

Contentment and our society

Today, we are moving away from contentment. This is perhaps the reason why we see majority of the people complaining about the lack of sustenance. Contentment is the best support to survive in the most troublesome times of destitution. Similarly, an increase in bribes, cheating and robberies in our society are also informing about people moving away from contentment. The incidents of people committing suicide and self-immolation due to poverty and destitution become headlines of newspapers every now and then. One of the biggest reasons for this appalling situation of the society is also not practically adopting contentment.

Something to ponder about!

When our life is only for a few days and nothing in this world is everlasting, then it is neither wise nor a good fortune to leave contentment and remain worried in greed and covetousness. Therefore, adopt contentment firmly. By doing so, **إِنْ شَاءَ اللَّهُ** **عَزَّ وَجَلَّ** good fortune will smile at you with peace and tranquillity.



Series: After all, what is right?

Mi'raaj and intellect

Mufti Abu Saaleh Muhammad Qasim Attari

The miracles that Allah Almighty blessed our Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** with, the journey of Mi'raaj is one of the greatest of all. As he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** physically travelled from Masjid-ul-Haraam to Masjid-ul-Aqsa. Then, from there, he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** travelled to the skies and beyond, visited the Paradise and 'Arsh and witnessed innumerable signs and wonders of Allah Almighty. Moreover, visiting all these places and observations took place in a very small part of the night. Keeping all the details of the journey [of Mi'raaj] in view, it is not possible according to an ordinary intellect for a human body to perform all these acts; and even if one considers it to be possible, then one would still require millions of years for the completion of this journey.

However, both these facts, i.e. such a journey with a human body and travelling a distance of millions of years within a few moments, seem impossible based only on an ordinary intellect and point of view. Otherwise, if we look at it from a spiritual insight of Iman (faith) and contemplate upon it from the depth of the human intellect, then there would not be any reason to deny it.

For the spiritual insight of Iman, only the first few words of the Ayah of Mi'raaj **'سُبْحٰنَ الَّذِىْ اَنْزَلَ بِعَبْدِهِ'** (glory be to Him Who took His bondman by night) are enough. As this journey was not undertaken by the Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** himself, but it was conducted by that Being, the One Who is free from every defect, shortage, shortcoming, fault and weakness. The One Who created the earth and skies in six days, **إِنَّ رَبَّكُمْ اللهُ الَّذِىْ 'اَخْلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ**. The One when He wants to bring something into existence, then He merely

says “be” and it comes into existence, *إِنشَاءً أَمْراً إِذَا أَرَادَ شَيْئاً*. The One Whose command is implemented within the blink of an eye, *وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصِيرِ*. The One under Whose rule are the sun and the moon, *مُسَخَّرَاتٍ بِأَمْرِهِ*. The One Who lifted the sky without any visible pillars, *رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ*, *تُرْوَاهَا*. The One Who populated the worlds of millions of galaxies and billions of stars, and decorated the extent of the skies with them, *وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَطَرِينِ*. So a believer looks at the miracle of Mi'raaj with such sight and attains guidance and success by acting upon *يُؤْمِنُونَ بِالْغَيْبِ*.

In real fact, it is one form of the Qudrat¹ of Allah Almighty that is the base of this miracle which is termed as *طَيِّمَ مَكَانٍ* (contraction of time) and *طَيِّمَ مَكَانٍ* (contraction of distance). Both these things are proven from reasoning and intellect. *طَيِّمَ زَمَانٍ* means that a period of hundreds of years or thousands of years or even more than that is passed within a few moments; and *طَيِّمَ مَكَانٍ* means that a distance of thousands and hundreds of thousands of years is travelled within a few moments. The miracles and Karamahs² regarding the expansion of a [time] period and distance being covered within a limited time and travelling is proven from Qat'ee Ayahs and narrations. One example for each of them is presented below:

The proof for *طَيِّمَ زَمَانٍ* is that in the Glorious Quran, an account has been mentioned in the Ayah³ number 259 of Surah Al-Baqarah. The summary of that account in the light of Ayahs and [Quranic] commentaries is that Sayyiduna *عَلِيَّهِ السَّلَامُ* mounted on a donkey, kept some fruits and water with him and passed by a town that had fallen apart from the roofs of its houses. Upon seeing this, he remarked, ‘How would Allah Almighty resurrect them after their death?’ Allah Almighty kept Sayyiduna *عَلِيَّهِ السَّلَامُ* in the state of demise for one hundred years. Then He [Almighty] resurrected him. His fruits and water were all in perfect condition, whereas even the bones of the donkey had severely deformed. Allah Almighty

asked Sayyiduna *عَلِيَّهِ السَّلَامُ*, ‘How long did you stay here for?’ He humbly replied, ‘I stayed here for one day, or perhaps even less than that.’ Allah Almighty said, ‘No, in fact, you stayed here for one hundred years. Look at your food and water. They have even not yet become stale; and look at your donkey whose bones even did not remain safe. All this has happened for the reason that We make you a sign for the people. Now, to witness the manifestation of My Qudrat, look at the bones how I bring them back to life.’ Therefore, within a few moments, the donkey resurrected safe and sound once again. This account clarifies that the donkey was inflicted with a period of one hundred years, whereas only a period of one day was passed upon Sayyiduna *عَلِيَّهِ السَّلَامُ*, the fruits and the water. This is the form of *طَيِّمَ زَمَانٍ* that a long period of time passes quickly for some.

طَيِّمَ مَكَانٍ, i.e. contraction of distances is proven from another parable of the Holy Quran. Therefore, a brief summary and commentary of the account mentioned in the Glorious Quran, Surah An-Naml, Ayah 38 to 40 is as follows:

Sayyiduna Sulayman *عَلِيَّهِ السَّلَامُ* heard about the throne of Queen Bilqees⁴ which was located hundreds of miles away in another country. With the purpose of giving her the invitation of Islam, he *عَلِيَّهِ السَّلَامُ* asked his courtiers, ‘Who will bring that throne?’ One powerful jinn replied, ‘I will bring it before your gathering comes to an end.’ After this, the minister of Sayyiduna Sulayman *عَلِيَّهِ السَّلَامُ* who had the knowledge of Ism-e-A'zam, Sayyiduna Asif Bin Barkhiya *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* humbly said, ‘I will bring that throne to you before you blink your eye.’ Therefore, this is what happened and the throne was present in front of him within the blink of an eye.

¹Authority

²Saintly miracle

³Clear ruling in the Ayah of Quran

⁴Queen of Sheba (in biblical terms)

There are similar kinds of other Ayahs and Ahadees too. In short, Allah Almighty is all Powerful, Mighty, and the Creator. He ﷻ may reveal His Qudrat and greatness of His creation whichever way He ﷻ likes to. It is His majesty.

Understanding and believing in the miracle of Mi'raaj has become a lot easier in the current scientific era. The reason because the people of the past were not aware of the Divine rules that exist in the universe, that's why they would deny anything that their intellects could not comprehend. If someone claimed a thousand years ago that a palace made of iron weighing millions of tonnes can fly in the air, then people would have made fun of him. But today, everyone admits the existence of an aeroplane.

Similarly, if someone would have said five hundred years ago that by the push of a button, millions of fans, machines and things can come into motion and millions of bulbs could light up, and all that can be switched off by the mere push of one button, then the listeners would have denied this claim. But all this is practically implemented in this world through the push of one button in a power house, and everyone admits this fact. When the display of the knowledge and wisdom of a human being is so astonishing, then just imagine the extent of the Knowledge and Wisdom of Allah Almighty. Metaphorically speaking, on the night of Mi'raaj, if (let us say) the switch was turned off and the entire system of the world was brought to standstill, then the Mi'raaj of the Holy Rasool ﷺ was carried out and upon his return from there, the whole system resumed back into motion, then what is so strange in it from the Qudrat of Allah Almighty? The scientists are now openly admitting the fact that up to now, they could only discover a very small portion of the secrets of the universe. Therefore, the biggest scientist of the recent past, Einstein, has stated: 'I have managed to see such a galaxy through a radio microscope that is twenty million light years away from the earth, i.e. the light that travels at a speed of one hundred and eighty-six thousand miles per second (186,000 m/s) will reach there in twenty million years. However, as far as knowing the boundaries of the universe is concerned, even if I live up to the age of one million years, I would still not be able to discover it.'

*Yeh ka'eenat abhi na-tamam hay shayad
Kay aa rahi hay dama-dam sada'ay 'مَنْ يَكُونُ'*

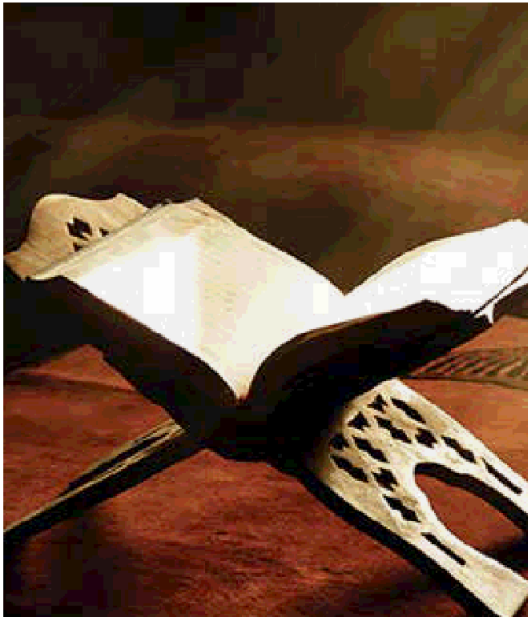
Impossible matters are turning out to be possible in front of our eyes: Through the mobile phone and internet, our voice, messages, and emails reach thousands of miles away. Similarly, an incident taking place somewhere becomes viral across the globe within a few seconds through TV and internet. The speed of an aeroplane is more than a car, and a space shuttle travels even faster than an aeroplane. Moreover, the shuttle travelling to Mars is faster of all previously mentioned vehicles. Sound travels faster than the air, and light travels faster than the sound. In the same way, the rotation of stars in the universe takes place at an unbelievable pace. In short, this is just the beginning of the secrets of the universe to be revealed. We do not know what is coming next.

In the light of all these facts, ponder upon the fact that if the Creator of all these speeds and Owner of the Universe makes His Rasool ﷺ travel millions of miles and observe millions of facts within a few moments, then what aspect of it is impossible and against the intellect?

Serving the Holy Quran and Dawat-e-Islami

Abul Hasnayn Zul-Qarnayn Attari Madani

Amongst the revealed holy books, Holy Quran is the last book that was revealed to the last Nabi, Muhammad ﷺ. To recite it, teach it, look at it and touch it are all acts of worship. To publish the Holy Quran in a glorious way, to correctly translate and write commentary of it into different languages of the world, to teach Muslims how to recite the Holy Quran correctly, to send the Holy Quran to Masajid, Madaris, public places [such as at the Salah offering places of the airports, railway stations and bus stands, etc.] and to persuade people to act upon the commandments of the Holy Quran, etc. are different forms of serving the Holy Quran.



History of serving Quran

First of all, blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ had the great privilege of serving the Holy Quran. They received the teachings of the Holy Quran from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and conveyed the Holy Quran and its commandments to other Muslims. Some were privileged to memorise the Holy Quran. Moreover, after the [apparent] demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, they compiled the Holy Quran. In the battle of Yamamah, after the martyrdom of many blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were Huffaz [those who memorized the Holy Quran by heart], Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ suggested Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ to compile the Holy Quran. Accepting the suggestion of Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ, Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ ordered Sayyiduna Zayd Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُ to compile the Holy Quran.

(Sahih Bukhari, vol. 3, pp. 398, Hadees 4986)

Then later on, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ got the copies prepared of the same compiled copy of the Holy Quran and sent them to the different areas.

(Sahih Bukhari, vol. 3, pp. 399, Hadees 4987)

After the blessed companions, Tabi'een, then Tab'-'e-Tabi'een and then pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ of every era constantly served the Holy Quran and wrote countless books on the translation and commentary of the Holy Quran, explanation of the commandments of Quran, details of Uloom-e-Quran and answers to the objections raised against the Holy Quran. In short, they wrote countless books on a large number of Quranic topics.

Dear Islamic brothers! Pious predecessors had incomparable love for the Holy Quran and had a great passion for serving the Holy Quran. On the other hand, today's Muslim is getting away from

the Holy Quran. The passion for reciting this great book, studying its translation and commentary and acting upon its commandments is decreasing day by day.

Unfortunately, now it seems as if the Holy Quran is used only for swearing an oath at the time of a fight or quarrel and for attaining blessing on the occasion of wedding by keeping it over the head of the bride. Under such troublesome conditions, Dawat-e-Islami, the Madani movement of the devotees of Rasool, is making efforts in different ways to strengthen the relationship of Muslims with the Holy Quran and to spread the blessings of the Holy Quran all around. Few glimpses are presented below as to how Dawat-e-Islami is serving the Holy Quran.

Serving Quran through teaching

Under the supervision of Dawat-e-Islami, Madrasa-tul-Madinah for adult [men] and Madrasa-tul-Madinah for adult [women] have been established to teach the Holy Quran with correct rules of pronunciation and articulation to Islamic brothers and Islamic sisters in Pakistan and abroad free of charge; whereas Madrasa-tul-Madinah (for boys) and Madrasa-tul-Madinah (for girls) have been established to give the education of Hifz and Naazirah to Madani children (boys and girls). Moreover, Madrasa-tul-Madinah online has also been established for those places where teachers for teaching the Holy Quran are not easily available.

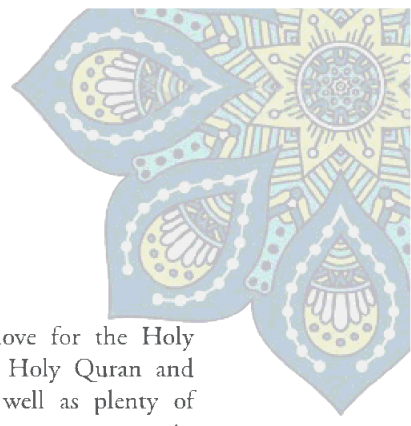
In many Madaris-ul-Madinah, the facilities of lodging and food are also provided to Madani children (boys). Non-residential Madaris-ul-Madinah have the duration of 8 hours, whereas part time Madaris-ul-Madinah having a duration of 1 and 2 hours are also functioning and showering their blessings.

(اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ), at present, approximately 2,734 Madaris-ul-Madinah have been established in Pakistan and abroad in which, approximately 128,737 Madani children (boys and girls) are receiving education; whereas the number of total

Madani staff including teachers is approximately 7,268. In 2017, approximately 5,229 Madani children (boys and girls) completed Hifz-e-Quran (memorization of the Holy Quran) and approximately 20,580 were privileged to complete the Naazirah of the Holy Quran. So far, approximately 74,329 Madani children (boys and girls) have been privileged to complete the Hifz of the Holy Quran, while approximately 215,882 Madani children (boys and girls) have been privileged to complete the Naazirah of the Holy Quran. In Madrasa-tul-Madinah online, approximately 7,000 male and female students are studying from all over the world. There are approximately 633 teachers teaching them, while the number of Madani staff (Nazimeen, Mufattisheen, etc.) is 140. There are approximately 13,853 Madrasa-tul-Madinah for adult men in Pakistan and abroad and the students studying there are approximately 89,043 in number, whereas the female students studying in Madrasa-tul-Madinah for women are approximately more than 63,000 in number.)

Similarly, (اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ), education of the Holy Quran is also included in the syllabus of Jami'a-tul-Madinah established under the supervision of Dawat-e-Islami. This syllabus has been designed in such a way that Madani Qa'idah and the entire Holy Quran along with its translation and commentary are taught from Darjah Mutawassitah Awwal to Darjah Khaamisah (5th year), whereas Tajweed and the revision of Parah 26 to 30 with Hadar [حَدْر] are done in Darjah Saabi'ah (7th year) and Tarbiyyat [training] about Husn-e-Qira'at is given in Darjah Daurah Hadees.

(اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ), there are 526 branches of Jami'a-tul-Madinah established in Pakistan and abroad in which more than 42,770 male and female students are receiving the education of Dats-e-Nizami (Aalim course). Moreover, 6871 male and female students have completed Dats-e-Nizami.



Serving Quran through printing

1. Publication of the Holy Quran:

Maktaba-tul-Madinah (the publishing department of Dawat-e-Islami) has published many copies of the Holy Quran consisting of different lines and sizes. Whereas, in order to bring more improvement in its standards, the Holy Quran has also been published from the famous publishing centre Beirut (Lebanon). (So far, 289,769 copies of the Holy Quran have been published.)

2. Madani Qa'idah:

In order to teach the basic rules of Tajweed and Qira'at in an easy manner, 'Madani Qa'idah' has been compiled. (So far 5,794,436 copies of Madani Qa'idah in two different sizes have been published.)

3. Kanz-ul-Iman with Khaza'in-ul-'Irfan:

The illustrious translation of Quran by A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and its commentary 'Khaza'in-ul-'Irfan' by Mufti Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ do not need any kind of introduction. Maktaba-tul-Madinah, in collaboration with Al-Madina-tul-'Ilmiyyah, has published an easy and a good standard copy of Kanz-ul-Iman along with Khaza'in-ul-'Irfan that has been kept free from errors as far as possible. (So far 87,107 copies of it have been published.)

4. مَعْرِفَةُ الْقُرْآنِ عَلَى كُنُوزِ الْعِرْفَانِ:

It is a word-for-word translation of the Holy Quran in modern style consisting of 6 volumes. It is a beautiful book of very high quality. Thanks to the use of different colour coding, the translation of every word can be found out separately, whereas it also includes idiomatic translation 'Kanz-ul-'Irfan' (which will also be published separately.) Headings of Ayahs and necessary explanatory notes have also been included. (So far, approximately 102,119 copies of 5 volumes in total have been published.)

5. Siraat-ul-Jinaan:

In the Urdu language, according to the needs of the modern era, 'Siraat-ul-Jinaan', consisting of 10 volumes is a great gift for the Muslim Ummah. By

reading it, one develops the love for the Holy Quran, desire for reciting the Holy Quran and strong desire for worship; as well as plenty of Islamic information. It is the best commentary in the Urdu language. (So far, 184,567 copies of it have been published.)

6. Jalalayn with Haashiyah Anwar-ul-Haramayn:

Tafseer Jalalayn is the joint-work of Imam Jalaluddin Muhali [محلّی] and Imam Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that is taught in Dars-e-Nizami (Aalim course). Al-Madina-tul-'Ilmiyyah's Textbook Department [Department of Darsi Kutub] is working on this great commentary by the name of 'Anwar-ul-Haramayn'. (So far, Maktaba-tul-Madinah has published approximately 7,167 copies of 2 volumes out of 6 volumes. Work is in progress on further volumes.)

7. بیاضوی مع حاشیہ مقصود النواوی:

A Haashiyah [explanatory note] by the name of 'Maqsood-un-Naawi' has been compiled by Al-Madina-tul-'Ilmiyyah on the part of the famous commentary [Tafseer-e-Baydawi] of Allamah Naasiruddin 'Abdullah Bin 'Umar Baydawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, that has been included in Dars-e-Nizami. (So far, approximately 5,000 copies of it have been published.)

8. Tafseer of Surah An-Noor:

At Jami'a-tul-Madinah of Islamic sisters, 'Faizan-e-Shari'at Course' is also taught besides Dars-e-Nizami. In order to fulfil the need of its syllabus, a book namely 'Tafseer Surah An-Noor' has been prepared that is divided into 18 lessons. (So far, 5000 copies of this book have been published.)

9. Faizan Yaseen Shareef with Du'a-e-Nisf Sha'ban-ul-Mu'azzam:

Six Nawafil are offered in the 15th night of Sha'ban-ul-Mu'azzam, that is Shab-e-Bara'at, after Maghrib Salah. Surah Yaseen Shareef and Du'a-e-Nisf Sha'ban are recited between these Nawafil. (So far, approximately 225,000 copies of it have been published.)

10. Madani Treasure of Blessings:

This is a compilation by Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ containing virtues of famous Quranic Surahs, their text and translation, virtues of Salat-'Alan-Nabi, different Wazaaf and spiritual cures, etc. (So far, approximately 1,385,000 copies have been published.)

11. Ayaat-e-Qurani kay Anwaar:

Dawat-e-Islami has started a course, 'Faizan-e-Quran-o-Hadees Course', especially for the students and teachers, and other staff members of educational institutes. This course has also been started for Islamic sisters. The booklet namely 'Ayaat-e-Qurani kay Anwaar' has been composed for the same course. (So far, approximately 37,600 copies have been published.)

12. Ajaab-ul-Quran ma' Gharaib-ul-Quran [Quranic Wonders – Part 1 & 2]:

This is the book that has been compiled by Sheikh-ul-Hadees, 'Allamah 'Abdul Mustafa A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in which Quranic parables have been mentioned in an interesting way. Maktaba-tul-Madinah has published its referenced copy (So far, 100,000 copies of it have been published.)

13. Faizan-e-Tajweed:

In order to present the rules and regulations of the knowledge of Tajweed in an easy manner, a book namely 'Faizan-e-Tajweed', has been compiled by 'Al-Madina-tul-Ilmiyyah'. (So far approximately 44,850 copies of it have been published.)

14. Let's Understand the Holy Quran:

This is a textbook for the male and female students of schools, colleges and universities that will be published soon.

(Note: The numbers that have been mentioned here regarding the publication of the above-mentioned books are in the form of a hard copy (book form). The soft copies (PDF etc.) of these books are available on the website of Dawat-e-Islami: www.dawateislami.net which can be downloaded free of charge.)



Serving Quran through speeches

Dawat-e-Islami has made many efforts in the field of speeches as well for serving the Holy Quran. Many programs have been broadcast on Madani Channel in order to propagate the blessings of the Holy Quran. Some of them are still being broadcast: For example,

- (1) Blessing of Quran (2) Tafseer of Quran (3) In the light of Quran (4) Introduction of Quranic Surahs
- (5) Commandments of Quran (6) Shan-e-Nuzool (7) Siraat-ul-Jinaan
- (8) Quranic parables (9) Kalam of my Rab عَزَّوَجَلَّ (10) Faizan-e-Kanz-ul-Iman (11) Kitabullah ki Baatayn
- (12) Quranic Stories (13) Quranic Examples and Lessons (14) Blessing of Knowledge of Quran
- (15) A Story from Quran (16) Summary of Tafseer-ul-Quran (17) Wonder of Quran (18) Learn Quran (19) The Excellence of Holy Quran.

Serving Quran practically

Dawat-e-Islami is also busy developing the love for the Holy Quran and passion for acting upon its commandments among Muslims practically. After Fajr Salah in a Madani Halqah, 3 Ayahs of Quran with their translation and commentary are recited collectively. Moreover, in the Madani In'amaat, Islamic brothers are persuaded to recite Surah Al-Mulk every night, recite the last 10 Surahs once a month after memorizing them and revise the Holy Quran once a year after completing it at least once with correct pronunciation of articulation. In addition, Madani Qa'idah and the entire Quran with Hadar along with other rulings and commandments are taught in the 'Imamat Course' and 'Mudarris Course' of 5 months, 'Qa'idah Naazirah Course' of 7 months and 'Faizan-e-Tajweed-o-Qira'at Course' of 12 months. Moreover, some specific Surahs and 'Ammah Para (part 30) are taught with Tarteel (in a clear distinct manner) in the 'Mudarris Course'.

May Allah ﷻ accept the services of Dawat-e-Islami to the Holy Quran!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَوْهِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



Series: Youth Issues

How to give up bad habits?

Abu Rajab Attari Madani

We often adopt habits unknowingly. Good and bad habits play an important role in bringing about success and failure respectively in our life. (According to a research), we do 40 percent of the work throughout the day habitually, not willingly. Bad habits are like a soft and warm bed used in winter. It is easy to get into such a bed but it is very difficult to get out of it. However, if a person admits his mistake and corrects it, so it paves the way for success. First, you should develop the mindset that it is your own responsibility to get rid of your bad habits. Therefore, do not wait for anyone else to fulfill this responsibility of yours. Unless you intend to bring positive changes to your character, bad habits will not be changed. A change can be likened to a door that opens inside. Anyone who is outside can only knock on it. In order to give up bad habits, follow the following pieces of advice.

9 Methods of giving up bad habits

1. First, make an analysis of your habits, distinguishing good ones from bad ones.
2. You know yourself more than anyone else. If you make an impartial and fair analysis, you will soon discover your qualities and faults. For instance, what are the things which you cannot put up with? What causes you to get angry soon? What are the actions which make you happy when you do them?
3. For the identification of one's habits, one can also take help from his friend or life partner. Sometimes, it is difficult to find your own faults.
4. Set your priorities. List bad habits. Your top priority should be to give up those bad habits which are necessary to be given up without delay. For example, the habit of missing Salahs. First, change

this habit, make repentance and start offering Salah. Also make a calculation of the missed Salahs and offer them.

5. It is very difficult to change all habits simultaneously. You may also lose courage, thinking that you cannot change yourself. Therefore, change your habits one by one. For example, if you are habitual of being late, you should ponder how much you get late; 15 to 20 minutes or more. Think about causes for it. If you spend more time in breakfast or you do something unnecessary in the morning, you should control it. Let's suppose you take half an hour to get to your school, college, Madrasah, Jam'ah, office or shop, so you should try to exit from your home 40 minutes earlier than the official time. By doing so, you will gradually get into the habit of reaching in time, *إن شاء الله عز وجل*.

6. In order to change your habit, set any target (such as 20 or 30 days). Then keep making analysis on a weekly or monthly basis, noticing the extent to which you have succeeded in changing certain habits.

7. To adopt a new habit for the purpose of changing an old one is a good method. For example, you know that if you start using internet after 9 pm, so you cannot keep from using it till around 12 pm. So, at that time, start reading an interesting book or doing something useful which keeps your interest. Maybe you do not get an immediate success but constant efforts will certainly bear fruits, *إن شاء الله عز وجل*.

8. Many times, we make a promise to ourselves to change ourselves but we fail to fulfill it. In such a situation, do not lose courage, and nor should you think that you will not be able to give up any bad habit. Instead, consider it to be a temporary failure and speed up your efforts for success.

9. Companionship produces its effect. Therefore, keep the company of those who have good habits. Within a short period of time, you will also have good habits, *إن شاء الله عز وجل*.

Episode: 1

How a father should be?

Rashid Ali Attari Madani

Dear Islamic brothers! Father is the head and ruler of his children, and ruler will be questioned about his subjects. As it is mentioned in blessed Hadees: 'الرَّجُلُ رَأْسُ أَهْلِ بَيْتِهِ وَهُوَ مَسْئُودٌ عَنْهُمْ' i.e. 'Man is the guardian of his household and will be questioned regarding them.'

(Sahih Bukhari, vol. 2, pp. 159, Hadees 2554)

The commentator of Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: Man will be questioned; did you fulfil the Shar'i rights of your wife and children? Did you bear the expenses for those whom you were responsible for? Moreover, did you educate those whom you were responsible for providing education to?

(Mirat-ul-Manajih, vol. 5, pp. 352)

It is mentioned in Tafseer Siraat-ul-Jinaan: As it is compulsory for a Muslim to reform himself, at the same time, it is also compulsory upon him to educate and train his family members according to the Islamic teachings. Therefore, every Muslim should either give or provide education of Islamic commandments to his family and subordinates. Similarly, he should train them under the shadow of Islamic principles so that they also remain safe from the hellfire.

(Siraat-ul-Jinaan, vol. 10, pp. 221)

Dear Islamic brothers! Children are a great blessing of Allah Almighty. To appreciate this blessing, one should bring his children up in a good manner. Only then this blessing will become a blessing. Otherwise, there are countless such people who do not bring their children up in the right manner and end up suffering and undergo hardships because of their own children. Remember! Father's role in child's upbringing is of a great importance. Allah Almighty has granted a father the status of the middle door of the Paradise.

(Sunan Ibn Majah, vol. 4, pp. 186, Hadees 3663)

Being a father, there are also many responsibilities on every Muslim who have children. Along with training his child the art of living in the ups and downs of this world, the father also has to focus on providing him education and training. How a father should be in terms of providing education, training and good upbringing to his children? Let's look at the following Madani pearls!

No matter how good and fine the seed is, it will only become a flower if the land is fertile. In the same way, mother is like a land to her children. So, father should select a woman who is pious, good natured, well-mannered and from a pious family background because the good or bad habits of mother and her family will transfer to the children as well in future. The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not marry women for their beauty, and nor for their wealth. Lest their beauty and wealth lead them into disobedience and transgression. Rather, marry them for their religion; because a religious dark skinned slave woman with a flat nose is better.'

(Sunan Ibn Majah, vol. 2, pp. 415, Hadees 1859)

It is stated in another blessed Hadees, 'Women give birth to children resembling to their own brothers and sisters.'

(Al-Kamil fi Du'afa-ir-Rijal, vol. 4, pp. 423)

Remember! Whatever actions we perform or words we speak in front of a child, he tries to do the same. There are such events also where a child learns when he is in mother's womb too. Therefore, even if a child is one day old, father should always speak well and act well in front of him. He should not utter bad or offensive words in front of his child. He should also behave respectfully and politely towards his wife and other people, and should use kind and respectful words with them. An Islamic brother used to even call other kids "dear brother" in front of his own children. Therefore, his kids also used to call him "dear brother". One day, he called the child with his name and children also started to do the same. The relationship of a father and child is very dignified. Children who are close to their father remain safe from many difficulties of life. Father should have polite behaviour. Kind hearted and

cooperative father leaves a positive impact on a child. Those children remain successful in life who get the feeling of love, affection and protection from their father. This relationship of child with his father makes him realize that someone is looking after him and keeping an eye over him. If a father is short-tempered, imposes undue restrictions, or if he is of an authoritative nature, then the child will also adopt the same manners. Therefore, a father's nature should be such that a child can talk to him openly and discuss any problems or difficulties he may face during his growth.

Father should start upbringing children in a good manner from their childhood. Most of the times, the reason for the disobedience of children is that they not been brought up properly in their childhood. That's why a person said to his father, 'you spoiled me during my childhood. Now I will spoil you in your old age'.

(Sunan Ibn Majah, vol. 1, pp. 292, Taht-al-Hadees 311)

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



Laws of trade

Mufti Abu Muhammad Ali Asghar Attari Madani

Ruling on receiving salary of the leaves of absence

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: I am an employee. If I do not go to work for ten days, is it Halal [lawful] for me to receive salary for these ten days or Haraam [prohibited]?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If the employee was actually absent but he deceptively proves that he was present and gets his attendance marked for those days, it is not Halal to receive salary for those days. If he shows that he was absent, then the contract made between the company and the employee will be considered that what it states [in this case]. Companies use different methods to make contract with the employees and also, there are different cases of being absent from work. Some companies allow the employees to take some leaves of absence monthly, some companies allow the employees to take leaves of absence yearly and some companies have the policy of certain paid leave and then the rest are unpaid. In short, the contract made between the company and the employee is the real basis [to be considered] in such matters.

وَاِنَّهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

In a business partnership, is it necessary for everyone to work?

Question 2: What do the blessed 'Ulama state regarding the following matter: Two people started a business partnership by investing one hundred thousand rupees each. One of them says that he will take the profit at the end of the month but he will not work. Is this type of partnership permissible in which only one person works?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: When two or more people work by investing their money, it is called partnership. In partnership, it is not necessary that every business partner invests the same amount of money; it can be different as well. Moreover, it is not necessary in partnership that both or all the business partners carry out work. It is also allowed that one business partner carries out work whereas the other does not. However, it is necessary to fix the profit in percentage. For example, if both of them decide that each will take 50% of the profit, then the profit will be shared amongst them according to this fixed percentage. It is not possible in every type of business to calculate profit and share it at the end of the month. There is no harm if someone makes 100% accurate calculation and then shares the profit.

Regretfully, it is also a common practice in our society that a person gets involved in the business as a business partner but instead of making proper calculations or fixing the profit in percentage, profit is given to him at the end of every month by assuming a particular amount. It will not be called a profit from the business. Instead, it will be called a profit based on Riba [interest]. In the matter being discussed, the earnings will be called a profit from the business only when the people carry on their business according to the Shar'i laws of "partnership in business". "Tijarat Course" is included in Dar-ul-Ifta Ahl-e-Sunnat application in which the important rules and laws of business partnership have also been mentioned. Do listen to the related speeches included in the application.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Ruling on collecting wheat as rent

Question 3: What do the blessed 'Ulama state regarding the following matter: If an agricultural land is rented out, can a certain amount of wheat be fixed instead of money as its rent? Moreover, what is the ruling if the price of wheat increases or decreases at the end of the year?

الْبَيَّاتُ بِعَوْنِ الْمَلِيكِ الْوَجَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: A basic rule of trade is that whenever anything is sold or purchased, it is necessary for it to be clearly specified. For example, if pulses are purchased, it is necessary to clearly state that what will be the type, quality and quantity of the pulses, and who will be responsible to deliver it so that any disagreement or dispute does not arise afterwards. Likewise, it is also necessary that the price, which is called 'شَمْنُ' i.e. Saman' in the Fiqh terminology is specified and clearly stated. It is not necessary for the price to be in the form of money. Price can also be in the form of wheat, barley, rice, etc. As wheat can be the form of price in trade instead of money, similarly, wheat can also be fixed as rent instead of money for the rented out property. It has no significance whether the price of wheat increases or decreases at the end of the year; that quantity of wheat will be given which was mutually agreed upon. The wheat should be specified with complete details such as its type, whether it will be old or new, with or without gunnysacks, delivered or have to be collected; wheat should be fixed as rent after specifying all these details.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Shar'i ruling on warranty

Question 4: What do the blessed 'Ulama state regarding the following matter: Nowadays the shopkeeper gives one-year or two-year warranty to the customer while selling some products; what is its Shar'i ruling? Moreover, if warranty is given against certain defects but any other defect develops and the customer takes that product to the shopkeeper to return it, will the shopkeeper have to accept it in this case as well?

الْبَيَّاتُ بِعَوْنِ الْمَلِيكِ الْوَجَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Warranty is an agreement which came into existence in the modern era. In the past era, neither did the machines exist nor the warranty. Machines came into existence in the modern era and so did the warranty. Warranty is a type of

favour which has become a part of the contract nowadays. The blessed Fuqaha رَحِمَهُمُ اللهُ تَعَالَى have taken warranty into consideration since a long time and declared this condition to be permissible as in Bahar-e-Shari'at, a book written approximately 70 years ago, it is stated regarding warranty: Such condition is also permissible which is a general practice of the Muslims such as nowadays, one-year or two-year warranty is given for the watches stating that if it develops a defect in this [certain] time period, the seller will be responsible to repair it.

(Bahar-e-Shari'at, vol. 2, pp. 701)

Only those conditions which are mentioned in the warranty and those defects against which warranty is given, will be considered and the product will be returned according to those conditions only. If any cause [of defect] other than those valid for the warranty is found, the product cannot be returned. For example, a company sells a mobile phone and states that neither it is waterproof nor its warranty is given. If the buyer drops that mobile phone in the water and then takes it to the company, the company will give him explanation such as: The warranty covered mobile phone's electronic parts that they will not malfunction. Likewise, its screen was covered under warranty that it will not fail. Warranty did not state that the mobile phone is waterproof, therefore, it will not be returned and you do not have the right to claim it under warranty.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



Series: Professions of pious predecessors

Means of livelihood of Sayyiduna Adam عَلَيْهِ

السَّلَام

Abdur Rahman Attari Madani

Parable

When Sayyiduna Adam عَلَيْهِ السَّلَام came to the earth from Heaven, he started facing hardship. Sayyiduna Jibra'eel عَلَيْهِ السَّلَام brought some seeds of grain to him from Heaven and said, 'O Aadam! Sow them.' Therefore, he عَلَيْهِ السَّلَام sowed them. When crops grew, he harvested them, brought grains out of them, cleaned them, ground them, kneaded the dough and cooked bread. After this hardship, as he sat to eat the bread, it slipped from his hand and fell down the mountain. Sayyiduna Aadam عَلَيْهِ السَّلَام ran to gain the bread until he became tired and sweat appeared on his forehead. He was then told, 'O Aadam! You will now get sustenance after this hardship and tiredness. And after you, your offspring will also get sustenance by facing similar hardship and tiredness till they stay in the world.'

(Tafseer Qurtubi, part 16, Taahaa, Taht-al-Ayah: 117, vol. 6, pp. 135)

Red-coloured bull

Sayyiduna Sa'eed Bin Jubayr عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stated: A red-coloured bull was brought to Sayyiduna Aadam عَلَيْهِ السَّلَام. He would plough the land by it and would wipe sweat from his forehead. (Ibid)

Weaving cloth

It is stated in Tafseer Na'eemi: Sayyiduna Aadam عَلَيْهِ السَّلَام was the first person to do the work of weaving cloth. Later on, he engaged himself in farming.

(Tafseer Na'eemi, part 1, Al-Baqarah, Taht-al-Ayah: 36, vol. 1, pp. 260)

What produced greenery?

Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم said: There are lush green fields in Hind and fragrance like Oud and clove etc., are produced there for the reason that Aadam عَلَيْهِ السَّلَام came to the earth with leaves of a tree from Heaven on his body. Those leaves flew in the air and reached certain trees, making them fragrant forever.

(Tafseer Na'eemi, vol. 1, pp. 259, 260; summarized)



Series: Memoirs of blessed pious female personalities

Grand-daughter of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَرَضِيَ اللهُ تَعَالَى عَنْهَا

Sayyidatuna Umamah رَضِيَ اللهُ تَعَالَى عَنْهَا

Sayyidah Umamah Bint Abul 'Aas was one of the blessed grand-daughters of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ تَعَالَى عَنْهَا was the eldest and the dearest grand-daughter of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Rank and status

For describing her excellence and virtues, the following facts are sufficient that:

Sayyidah Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا was her mother, Sayyiduna Abul 'Aas Bin Rabi' رَضِيَ اللهُ تَعَالَى عَنْهُ was her father, Umm-ul-Mu'mineen Sayyidah Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا was her maternal grandmother and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was her maternal grandfather.

Deep affection of Beloved Rasool towards Sayyidah Umamah

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had deep affection towards Sayyidah Umamah رَضِيَ اللهُ تَعَالَى عَنْهَا. Therefore, Sayyiduna Abu Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ said: Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came while carrying Umamah Bint Abul 'Aas (his grand-daughter) on his blessed shoulder. Thereafter, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to lead Salah. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform Ruku' [bow down], he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would put her down, and when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand up, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would pick her up.

(Sahih Bukhari, vol. 4, pp. 100, Hadees 5996)

¹For learning the details of 'Amal-e-Kaseer', read page 242 of the book 'Namaz kay Ahkam' [Laws of Salah], authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat نَعَالَيْهِمُ بَرَكَاتُهُمْ.

Commenting on the above-mentioned blessed Hadees, commentator of Bukhari, Mufti Sharif-ul-Haq Amjadi رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Some people think that carrying small child during Salah would invalidate one's Salah. In order to nullify this impression and presumption, Imam Bukhari wrote this chapter and mentioned this blessed Hadees. If the dress and body of a small child are pure and there is no 'Amal-e-Kaseer' involved when carrying or putting him/her down in Salah, then it would not have any effect on Salah.

(Nuzhat-ul-Qaari, vol. 2, pp. 198)

Two faith-refreshing parables regarding compassion

1. Once, a very beautiful necklace was presented in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I will put it around the neck of the one whom I love the most in my family. The women said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will bless Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا with that necklace. But the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called Sayyidah Umamah Bint Abul 'Aas رَضِيَ اللهُ تَعَالَى عَنْهَا and put that necklace around her neck with his own [blessed] hands.

(Musnad Abi Ya'la, vol. 4, pp. 86, Hadees 4454)



2. Once Najashi رَحْبَةُ اللَّهِ تَعَالَى عَلَيْهِ، the king of Ethiopia sent a set of clothes together with a gold ring as a gift to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave this ring to Sayyidah Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا.

(Sharh-uz-Zurqaani 'alal Mawahib, vol. 4, pp. 321; summarized)

Marriage with Sayyiduna 'Ali (the lion of Allah)

After the blessed demise of Sayyidah Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, Sayyiduna 'Ali-ul-Murtada كَلِمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, as per the will of Sayyidah Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, married Sayyidah Umamah Bint Abul 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهَا).

(Madarij-un-Nubuwwah, vol. 2, pp. 325)

One of her blessed son's name was Muhammad Al-Awsat.

(Sift-us-Safwah, vol. 1, pp. 163)



Series: Islamic life

Upbringing of Daughters

In'aam Raza Attari Madani

Children are a blessing of Allah عَزَّ وَجَلَّ. While valuing this blessing, the parents should pay especial attention to the upbringing and nurturing of children because the children are like a blank paper and any type of decorative patterns can be drawn on it. The lap of a mother is the first school for the children. It is for the reason the upbringing by a mother has a very deep impact on her children. The sacred status of motherhood demands each mother to give excellent Tarbiyyat (upbringing) to her children especially the female children with Islamic culture and civilization, moral values and moral edification because today's young girl will be a mother tomorrow. The renowned commentator of Glorious Quran, Sayyiduna Ilkiya Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: It is incumbent upon us that we should provide Islamic education to our children and family members, teach them good things and impart to them that education of Adab (respect) which is unavoidable.

(Tafseer Qurtubi, part 28, At-Tabreem, Taht-al-Ayah: 9, pp. 148)

Teach necessary aspects of Deen

In the very first place, teach your daughter Glorious Quran, and teach essentials of Islam, Islamic beliefs, purity, Salah and other rulings which are the part of day-to-day life. Thereafter, make arrangement to educate her skills of needlework by any pious woman, as women most often need to do it. Try to enable her to acquire expertise in cooking and other home economics skills as the refined and well-mannered woman can lead a better life than an unmannered one. The pious people used to give especial attention to the Tarbiyyat (upbringing) of female children. Following are the two beautiful examples

regarding the Tarbiyyat of female children:

1. Taabi'i pious personality Sayyiduna Sa'eed Bin Musayyab Makhzoomi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ married his daughter to one of his students. Next morning, when her husband, taking his Chador (sheet) in his hand, was about to leave his home, she asked him as to where he was going. He replied that he was going to the Majlis of Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for acquiring Islamic knowledge. The daughter said, 'Please be seated! Let me teach you Islamic knowledge'.

(Al-Madkhal li Ibn Al-Haaj, vol. 1, pp. 156)

2. It is stated that when 'Al-Muwatta' (glorious Hadees book), authored by Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, would be read in the court of Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and the reader would make any mistake or would miss or add any letter (unintentionally) then his daughter would knock at the door, Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would understand that the reader has made a mistake, so, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say, 'Read again, you have made a mistake.' When he would read it again, he would really observe a mistake (in his reading) there. *(Ibid)*

Especially persuade for observing Pardah (veil) too

Have you observed? What a great Tarbiyyat (upbringing) the pious predecessors gave to their daughters! They grew them into practicing 'Aalimah and the Haafizah of Quran and Hadees.

It is also learnt from the second example that our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to persuade their daughters especially to observe Pardah. The daughter of Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to knock at the door staying behind the Pardah. So, inculcate the habit of Pardah in your daughters, right from their childhood. Refrain them to adopt masculine hair styles as well as ask them not to wear the clothes and hats of boys so that they consider themselves different than men, so, after reaching puberty and attaining adulthood they will not face difficulties in developing their habits and practices according to Shari'ah.

May Allah عَزَّوَجَلَّ enable us to give Tarbiyyat (upbringing) to our daughters in a true Islamic spirit.

أَمِين يَا بَدِيَّةَ النَّبِيِّ الْأَكْرَمِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Precautions of washing clothes

Bint-e-Asgar Attariyyah

Neat and clean dress reflects one's personality, and is a sign of showing gratitude for the blessing of Allah ﷻ. Washing and drying washed clothes is also a part of our daily household chores. Following are the five precautions regarding washing and drying clothes:

1. Precaution from the clothes that bleed their colours

Dark-coloured clothes sometimes bleed colours. Do not wash them with light-coloured clothes as there is a strong possibility that they will dye other clothes.

2. Washing colourful and white clothes separately

Whether you wash your clothes at home or get them washed by a launderer, make sure to have white and coloured clothes washed separately.

3. Do not mix impure clothes with pure clothes

One single piece of impure cloth in a bucket of water or washing machine will make all clothes in it impure. (Explanatory note: The urine of even a one-day old baby is impure and the clothes it comes into contact with will also become impure.) (Madani Muzakarah, episode 3, pp. 20)

It is not permissible to do so without any Shar'i reason.

On page 792 of 1st volume of Fatawa Razawiyah (edited version), A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Without any Shar'i reason, making any pure thing impure is an act of sin and an impermissible act. On page 585, volume 4, (edited version), it is stated: Making body and

clothes impure without any Shar'i reason is a Haraam act.

It is stated in the book 'Al-Bahr-ur-Raa'iq': Making pure things impure is Haraam.

(Al-Bahr-ur-Raa'iq, vol. 1, pp. 170)

Therefore, it is necessary to wash both, pure and impure clothes separately. If one wants to wash them together, then firstly purify the impure part of the clothes carefully. Then, you may put them together with unwashed clothes in the washing machine.

(Kafayy Pak Kernay ka Tareeqah ma' Najasaton ka Bayan, pp. 30)

While switching on and off the button of washing machine, ensure your hands are not wet as there is a risk of getting an electric shock. (Explanatory note: For more information and rulings about the method of purifying clothes, read the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ *Method of Purifying Clothes (With an Account of Impurities)*.)

4. Precaution regarding using bluing¹

Fill a bucket or big tub of water as required. Add a certain amount of bluing and mix it well into the water so that all of the water turns to the same colour. Thereafter, dip clothes properly into this water and take them out.

¹Indigo-blue coloured washing powder / liquid.



Be careful when wringing out the clothes as sometimes, bad wringing damages the bluing of the clothes.

5. Precaution in drying the laundry

Choose a shaded and separate place for drying laundry washed in bluing because sometimes, sunlight causes stains of bluing appear on the clothes. For drying other clothes under the sunlight apart from the ones washed in bluing, clean the place first where you will dry your laundry in case you notice dust and dirt etc., there.

Make sure you use clothes pegs to prevent clothes from blowing off in a strong wind. Avoid iron safety pins as sometimes they get rusted and thus, leave rust marks on the clean clothes. When clothes get dry, remove them immediately because exposure to sunlight sometimes makes clothes lose their strength quicker or makes them go faded.



Shar'i rulings of Islamic sisters

Ruling on opening a beauty parlour in the shop belonging to a Masjid

Question: What do the blessed 'Ulama state regarding the following matter: One of the shops belonging to the Masjid has been rented out for opening a beauty parlour. Some signboards containing pictures of women have also been prominently displayed on the shop for advertisement of the beauty parlour. What is the Shar'i ruling on this occupation, Shar'i ruling on renting out the shop belonging to a Masjid for this purpose, and Shar'i ruling on displaying pictures?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَيَّاتُ يَعْنُونَ إِلَيْكَ الْوَجَابُ إِلَيْهِمْ هَذَا أَيْدِي الْعَقْلِ وَالصَّوَابِ

Doing make-up or charging money for it is a permissible act provided that one refrains from Shari'ah-prohibited deeds. Both, permissible and impermissible services are provided in a beauty parlour. Following are some of the impermissible services generally provided in a beauty parlour:

1. Plucking eyebrows:

This act has been cursed in the blessed Hadees.

2. Cutting hair in a masculine style:

The women who imitate men have been cursed in the blessed Hadees.

3. Removing the hairs of thighs:

For a woman, the portion from the navel up to and including the knees of another woman is included in Pardah. It is not permissible to see or touch this portion [of another woman] without a Shar'i need.

4. Applying black hair colour:

It is impermissible and Haraam for both, men and women, to dye their hair black.

5. Playing music and songs.

There may be other Shari'ah-prohibited matters as well. Remember! It is not permissible to charge

money for these impermissible services either.

However, following are some permissible services also provided in a beauty parlour: Removing unwanted facial hair, beautifying the face by applying make-up with different creams, face powders, eye shades, etc., dark skin treatment, applying henna on hands and feet, styling the hair, etc. Moreover, it is permissible to use pure substances for make-up and apply make-up in a permissible manner.

According to the Shar'i rules of contract, it is permissible to rent-out a shop for beauty parlour provided that one does not make the intention of providing help in impermissible acts carried out in the beauty parlour; instead, he should only have the intention of making a contract. However, a person should avoid renting out his shop to such people who will carry out both, permissible and impermissible deeds in the shop and specially, the shops belonging to a Masjid should not be rented out for such purposes.

Displaying the pictures of living beings on the shop is not permissible. Moreover, displaying pictures of women which become more attractive because of make-up, invite others to commit unlawful gazing. Therefore, displaying pictures of women is a disgusting act of immodesty and not permissible at all. Moreover, the angels of mercy do not come at a place where the pictures of living beings are displayed. Therefore, it is not permissible at all to display pictures, and in view of the sacredness of the Masjid, one must avoid displaying such pictures in the shops belonging to it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abul Hasan Jameel Ahmad Ghauri Al-Attari

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Series: *Illuminated stars*

Sayyiduna Mughayrah

رَضِيَ اللَّهُ تَعَالَى عَنْهُ Bin Shu'bah

Adnan Ahmad Attari Madani

Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللَّهُ تَعَالَى عَنْهُ was an intelligent and wise Sahabi of Rasool. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was a courageous person, eloquent speaker, great ruler, experienced warrior and expert in governance. He had deep devotional love for Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and had earned the title of "مُعِيرَةُ الرَّأْيِ". His Kunyah is 'Abu 'Isa', whereas in some narrations, it is also mentioned as 'Abu Muhammad' and 'Abu 'Abdullah'. He belonged to the Saqeef tribe.

(Tareekh Ibn 'Asakir, vol. 60, pp. 13, 15)

Blessed birth and embracing Islam

Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللَّهُ تَعَالَى عَنْهُ was born in the city of Taif. He embraced Islam in the 5th Hijri.

(Alaam lil-Zarkali, vol. 7, pp. 27)

Honour of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

As soon as Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللَّهُ تَعَالَى عَنْهُ embraced Islam, he drowned in the ocean of 'love of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' to such an extent that he would not tolerate anyone's act against the honour of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, at the time of treaty of Hudaibiyah in 6th Hijri, when the representative of Quraysh, Urwah Bin Mas'ood Saqafi (who had not yet embraced Islam) extended his hand to the blessed beard of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again and again during conversation, Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللَّهُ تَعَالَى عَنْهُ hit Urwah's hand with the handle of the sword and said: Keep your hand away from the blessed beard of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Sabih Bukhari, vol. 2, pp. 225, Hadees 2731)

Blessed company of Rasoolullah

Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ would stay with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ most of the time and would keep Beloved Rasool's pot of Wudu with him.

(Ma'rifat-us-Sahabah, vol. 4, pp. 273)

Moreover, he رَضِيَ اللهُ تَعَالَى عَنْهُ would remember very well the time spent in the court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, as he has stated: Once I had a long moustache. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ placed Miswak and trimmed my moustache.

(Abu Dawood, vol. 1, pp. 96, Hadees 188)

Distinctive love

When Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم came out of the blessed grave after placing the blessed body of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in it, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ made his ring fall into the blessed grave. Thereupon, he told Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم [about it], so Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم said: 'Go inside and pick it up.' Therefore, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ went inside the blessed grave with respect, and feeling deep love for Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he affectionately placed his hand on the blessed Lahad [grave]. In another narration, it is mentioned that he رَضِيَ اللهُ تَعَالَى عَنْهُ stroked the pure and blessed shroud. According to a third narration, he removed the blessed brick, picked up his ring, kissed between both of the blessed eyes and came out. He رَضِيَ اللهُ تَعَالَى عَنْهُ would often proudly say: I am the last person to be with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Tareekh Ibn 'Asakir, vol. 60, pp. 29; Siyar A'laam-un-Nubala, vol. 4, pp. 220; Al-Mabsoot, Juz: 2, vol. 1, pp. 118)

Intellect

A Taabi'i pious saint, Sayyiduna Qabeesah Bin Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I stayed with Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللهُ تَعَالَى عَنْهُ for some time. If there are 8 doors of a city and it is not possible to exit through them without using any trick, Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللهُ تَعَالَى عَنْهُ will exit through all eight doors one by one by applying his Divinely-bestowed skills.

(Tareekh Ibn 'Asakir, vol. 60, pp. 50)

Be grateful!

Dear Islamic brothers! The sayings of Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللهُ تَعَالَى عَنْهُ are indeed the priceless treasure for the Muslim Ummah. For receiving blessings, read one of his sayings: If someone gives you a gift, be grateful to him. Moreover, also give some gift to the one who is grateful to you, as blessing vanishes because of ungratefulness and the blessing remains because of gratefulness.

(Tareekh Ibn 'Asakir, vol. 60, pp. 53)

Exceptional bravery in the battles

Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ took part with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in all the Ghazwat¹ fought after 5 Hijri. When the Fitnah [evil] of apostasy emerged in the era of Sayyiduna Abu Bakr Siddeeq's caliphate, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ joined the Muslim army and heavily defeated the army of Musaylimah Kazzaab [liar] in the battle of Yamamah. When efforts were being made for the conquest of Syria in the era of Sayyiduna 'Umar Farooq's caliphate, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ joined the Muslim army and got his name recorded in the golden pages of the history.

In the battle of Yarmook, he رَضِيَ اللهُ تَعَالَى عَنْهُ stood like a mountain in front of the enemies. Meanwhile, an arrow hit his eye due to which he lost that eye's vision. When the battle started at Qaadisiyyah, he fought bravely in the battlefield without caring for his life. In the battle of Nahawand, Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ had ordered: Sayyiduna Nu'man Bin Muqarrin will be the commander at the Maysarah (left side). If he is martyred, Sayyiduna Huzayfah [will be the commander] and after him, Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللهُ تَعَالَى عَنْهُ will be the commander of the Muslim army.

Political insight and achievements

In the battle of Qaadisiyyah, Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ تَعَالَى عَنْهُ sent Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ as his representative, so Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ duly fulfilled the rights owed by a representative and openly gave the "invitation to Islam" in front of the Iranian commander, Rustum. Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ was the first person who established an office in Basra and gathered the [information regarding the] condition of the people so that stipends² could be disbursed amongst the people of Basra accordingly.

¹The battles in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ participated.

²Government grant of financial aid

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ sent Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ towards Nujayr, an area of Yemen.

(Tareekh Ibn 'Asakir, vol. 60, pp. 15, 16)

Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ first made Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ the governor of Bahrain and afterwards, the governor of Basra from 15 Hijri to 17 Hijri.

(Tareekh Ibn 'Asakir, vol. 60, pp. 31)

Then, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ was appointed as the ruler of Kufa. In the era of Sayyiduna 'Usman-e-Ghani's caliphate, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ held the same designation for a short period of time. After the martyrdom of Sayyiduna 'Usman رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ distanced himself from the country's political matters. In 41 Hijri, when Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ took over the reins of all the Islamic states, he also sought the services of Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ and again made him the governor of Kufa. Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ held this designation for 9 consecutive years.

(Al-Isaabah, vol. 6, pp. 157)

Blessed demise and shrine

Sayyiduna Mughayrah رَضِيَ اللهُ تَعَالَى عَنْهُ passed away at the age of 70 in Sha'ban-ul-Mu'azzam 50 Hijri. His blessed shrine is located in Kufa.

(Tareekh Ibn 'Asakir, vol. 60, pp. 62)

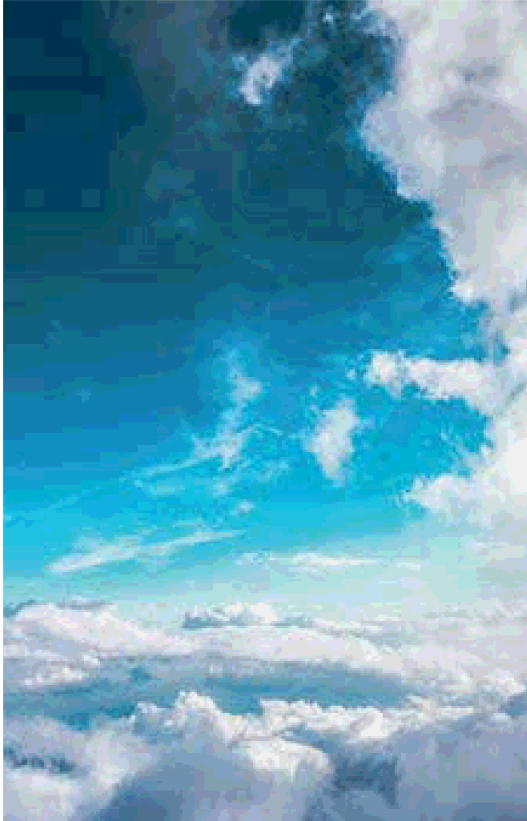


Number of Ahadees narrated

Sayyiduna Mughayrah Bin Shu'bah رَضِيَ اللهُ تَعَالَى عَنْهُ spent his entire life spreading and propagating the religion of Islam and upholding its honour. He رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated 136 Ahadees. 9 Ahadees are "مُتَّفِقٌ عَلَيْهِ" (i.e. present in both books, Sahih Bukhari and Sahih Muslim). Moreover, 1 Hadees in Sahih Bukhari and 2 Ahadees in Sahih Muslim are mentioned individually.

(Tabzreeb-ul-Asma, vol. 2, pp. 412)

Amongst the Ahadees he رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, the Ahadees of "مَسْحٌ عَلَى الْخُفَّيْنِ" and "Mash [مَسْح] of one-fourth portion of the head in Wudu" became very famous.



Series: Keep your (righteous) predecessors remembered

Those pious personalities who passed away or their 'Urs is celebrated in Sha'ban-ul-Mu'azzam

Sha'ban-ul-Mu'azzam is the eighth month of the Islamic year. Those blessed companions, Islamic scholars and pious saints whose 'Urs or day of demise falls in this month, out of them, 19 were mentioned briefly in the Sha'ban-ul-Mu'azzam 1438 AH edition of the monthly magazine 'Faizan-e-Madinah'. Introduction of further [pious] personalities is as follows:

Sahabiyyat

1. Umm-ul-Mu'mineen [mother of believers], Sayyidatuna Hafsah Bint 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهَا was born 5 years before the declaration of the Nubuwwah [Prophethood] in Makkah. She passed away in Sha'ban 45 AH in Madinah Munawwarah and was buried in Jannat-ul-Baqi'. She would keep Siyam [fasts] abundantly, perform worship abundantly, have a great interest in the science of Hadees and Fiqh [Islamic Jurisprudence], was extremely courageous, and a truthful woman. The number of Ahadees narrated by her are 60.

(Tabqat Ibn Sa'd, vol. 8, pp. 65-69; Faizan Ummahat-ul-Mu'mineen, pp. 94-115)

2. Sayyidatuna Umm-e-Ayman Barakatah Bint Sa'labah Habshiyah رَضِيَ اللهُ تَعَالَى عَنْهَا was the foster mother of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the one who loved the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ immensely and obtained the honour of serving him, wife of Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ, mother of Sayyiduna Usamah رَضِيَ اللهُ تَعَالَى عَنْهُ and the one who embraced Islam in the early days. She رَضِيَ اللهُ تَعَالَى عَنْهَا migrated to both places, Ethiopia and Madinah. She passed

away either in Sha'ban or Ramadan 10 AH or in Muharram 23 AH.

(Zurqaani 'alal Mawahib, vol. 1, pp. 308)

Islamic scholars

3. Sayyiduna Imam-e-A'zam Abu Hanifah Nu'man Bin Saabit رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 70 or 80 AH in Kufa (Iraq) and passed away in Baghdad on 2nd Sha'ban 150 AH. His blessed shrine is situated in Baghdad (Iraq). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a Taabi'i pious saint, Mujtahid¹, Muhaddis², a prominent personality of the Islamic world, founder of the Hanafi school of thought, and leader of millions of Hanafis.

(Nuzhat-ul-Qaari, vol. 1, pp. 110, 164; Khayraat-ul-Hisaan, pp. 31, 92)

4. Shaykh ul Islam, Sayyiduna Imam Lays Bin Sa'd Misri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 94 AH in Qarqashandah (Al-Qalaj, province of Qalyubia), Egypt. He was the Muhaddis of his time and Mufti⁴ of the people of Egypt. He passed away on 15th Sha'ban 175 AH in Egypt. His blessed shrine is situated in Qarafah Sughra (Shara' Imam Lays, Cairo), Egypt.

(Hadaiq-ul-Hanafiyah, pp. 140; Tareekh Ibn 'Asakir, vol. 50, pp. 347, 349)

5. Imam-ul-Hanafiyah, Sayyiduna Abul Hasan 'Ubaydullah Karkhi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 260 AH in Karkh, Jadan (Iraq), and passed away on 15th Sha'ban 340 AH. He was laid to rest in Baghdad (Iraq). He was Mujtahid-fil-Masa'il, Mufti of Iraq, Shaykh-ul-Hanafiyah and an embodiment of piety and asceticism. His book 'Usool-e-Karkhi' is his unique work in the rulings of Fiqh.

(Tareekh-ul-Islam liz-Zababi, vol. 25, pp. 48; Usool-e-Karkhi, pp. 366)

6. Ibn-ul-Kitab, 'Allamah Jamaluddin Muhammad Bin Mukarram Ibn Manzoor Afreeqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 630 AH in Egypt and passed away in Sha'ban 711 AH in Cairo, Egypt. He was a great author, historian, teacher of the [Islamic] scholars and Qadi [Islamic judge] of Tarablus. His Arabic dictionary 'Lisan-ul-'Arab', comprising of various volumes, is a means of his global acclaim.

(Lisan-ul-'Arab, vol. 1, pp. 5; Ad-Durr-ul-Kaaminah, vol. 4, pp. 262, 265)

7. Teacher of the author of Durr-e-Mukhtar, Sayyiduna Muhammad Mahasini Aafandi Dimashqi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1012 AH in Damascus, Syria and passed away in Sha'ban 1072 AH. He was laid to rest in Bab-e-Faradees, Syria. He was an eminent [Islamic] scholar, teacher in Jaami' Ummavi, and the Khateeb of Jaami' Damascus. His footnotes on Sahih Muslim are his wonderful work.

(Kbulasa-tul-Asan, pp. 408, 411; Hadaiq-ul-Hanafiyah, pp. 438)

8. Qutb of Syria, Imam 'Abdul Ghani Nabulusi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1050 AH in Damascus, Syria. He was an illustrious [Islamic] scholar, poet and writer, teacher of the [Islamic] scholars, 'Arif-Billah and author of over 250 books and booklets. He passed away on 24th Sha'ban 1143 AH. His blessed shrine is in Salihyah, Damascus, Syria. Al-Madina-tul-Ilmiyyah has translated his book named 'Al-Hadiqa-un-Nadiyyah' with the title of 'Islah-e-A'maal'.

(Islah-e-A'maal – translated, vol. 1, pp. 56-70)

¹Someone who can derive the rulings of Fiqh himself

²An expert in the science of Hadees

³Such highly skilled Islamic scholar who has the authority of issuing Fatwas [Islamic verdicts]

9. Muhaddis-e-A'zam Pakistan, 'Allamah Maulana Muhammad Sardar Ahmad Qadiri Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1323 AH in the district of Gurdaspur (Mauza' Diyaal Garh, East Punjab), India and passed away on 1st Sha'ban 1382 AH. His blessed shrine is situated in Sardarabad (Faisalabad, Punjab), Pakistan. He was teacher of the [Islamic] scholars, a distinguished Muhaddis, Shaykh-e-Tareeqat, founder of Sunni Razavi Jaami' Masjid and Jami'ah Razawiyyah Mazhar-e-Islam, Sardarabad. Moreover, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was among the leaders of the Ahl-us-Sunnah.

(Hayat Muhaddis-e-A'zam, pp. 27, 334)

10. Sharaf-e-Millat, 'Allamah Muhammad 'Abdul Hakeem Sharaf Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1363 AH in Mazarpur (district Hoshiarpur, Punjab), India. He was teacher of the [Islamic] scholars, Shaykh-ul-Hadees and Tafseer, author and translator, Peer-e-Tareeqat and among the leaders of Ahl-us-Sunnah. He passed away on 18th Sha'ban 1428 AH. His blessed shrine is situated in Juditional Colony, Lalazar, Phase-2, Markaz-ul-Awliya, Lahore, Pakistan.

(Sharaf-e-Millat Number Lahore, pp. 126)

Blessed pious saints

11. Shaykh-ul-Mashaaikh, Haafiz Abu 'Abdur Rahman Muhammad Sulami Muhaddis Neeshapuri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 325 AH in Nishapur (Khorasan province), Iran. He was an Islamic scholar, Haafiz-ul-Hadees, commentator of the Holy Quran, teacher of [Islamic] scholars, author of various books and an accomplished Wali [pious saint]. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the author of Tabqat-us-Sufiyya. He passed away on 3rd Sha'ban 412 AH and was laid to rest in Nishapur.

(Al-Muntazam, vol. 15, pp. 150, 151; Tabqat-us-Sufiyya, pp. 15)

12. The renowned Wali, Sayyiduna La'l Shahbaz Qalandar Haafiz Sayyid Muhammad 'Usman Marwandi Suherwardi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in

573 AH either in Marwand (district Haraat), Afghanistan or Marand, Azerbaijan. He passed away on 21st Sha'ban 673 AH. His blessed shrine is situated in Schwan Shareef (district Jamshoro, Bab-ul-Islam, Sindh), Pakistan. He was proficient in the fields of religious knowledge and piety and asceticism, and was matchless in spirituality.

(Tazkirah Awliya-e-Pakistan, vol. 1, pp. 144-159)

13. The Qadiri Buzurg, Sayyid Abul Hasan Musa Pak Shaheed Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 952 AH in Uch Shareef (district Bahawalpur, South Punjab), Pakistan. He passed away on 23 Sha'ban 1001 AH. His blessed shrine is situated in Madina-tul-Awliya Multan. He is a descendant from the lineage of Sayyiduna Ghaus-e-A'zam and Murshid [spiritual guide] of renowned Shaykh-e-Tareeqat of the Qadiri spiritual chain, the famous Muhaddis, Shaykh 'Abdul Haq Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

(Tazkirah Awliya-e-Pakistan, vol. 2, pp. 403-406)

14. Aeeshan, Peer Sayyid Khawand Mahmood Bukhari Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 971 AH in Bukhara, Uzbekistan. He passed away on 12th Sha'ban 1052 AH. He was Haafiz of Quran, Islamic scholar, writer and Buzurg [pious saint] of the Naqshbandi spiritual chain. His beautiful shrine is situated in Begumpura (near Engineering University, Baghpura) Markaz-ul-Awliya, Lahore.

(Tazkirah Khanwadah Hazrat Aeeshan, pp. 54-109)

15. Qadi of Kashmir, Khuwajah Fathullah Siddeeqi Shataari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was probably born in the district Rohtak (Haryana), India. He was an Islamic scholar, Qadi-ul-Qudda' Kashmir and author of books. He passed away on 8th Sha'ban 1088 AH. His blessed shrine is situated in Gulhar Shareef (in the vicinities of Kotli), Kashmir.

(Qadi Fathullah Shataari, pp. 59-207)

¹The most superior [Islamic] judge

Series: *Memoirs of righteous people*

Biography of Sayyiduna

Muhammad Bin Idrees Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ
Asif Jahanzaib Artari Madani

Some aspects of his life

As a Muslim, it is an honourable fact that our history is adorned with such respectable personalities who are admired around the globe for their thorough knowledge and scholarly eminence. Amongst these shining personalities, 'Aalim-ul-'Asr, Naasir-ul-Hadees, Faqeeh-ul-Millat, Sayyiduna Imam Abu 'Abdullah Muhammad Bin Idrees Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also holds a prominent position. He was a Mujtahid and the founder of Shaafi'i Fiqh [school of Islamic Jurisprudence], and he had a great spiritual personality. He was born in Gaza (Palestine) in 150 Hijri on the same day when Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away.

(Wasfiyat-ul-A'yaan, vol. 4, pp. 23)

His grandfather's grandfather Sayyiduna Shaafi' رَضِيَ اللهُ تَعَالَى عَنْهُ was a Sahabi (companion) of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is called Shaafi'i because of this relationship.

(Al-Muntazam, vol. 10, pp. 164; Siyar Alaam-un-Nubala, vol. 8, pp. 378; summarized)

His father had passed away when he was very small. Therefore, his mother raised him up and gave him tarbiyyat [upbringing].

(Siyar Alaam-un-Nubala, vol. 8, pp. 377)

In his childhood, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had great interest in archery and acquiring knowledge. He was so expert in archery that his ten out of ten arrows would hit the target.

(Tareekh Baghdad, vol. 2, pp. 57)

Difficulties faced in acquiring knowledge

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ faced such great financial problems in the beginning that his mother would not be able to even pay stipend to his

teacher. As Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not have sheets of paper, he would sometimes write blessed Ahadees on the bones and sometimes on the sheets of paper taken from others.

(Siyar Alaam-un-Nubala, vol. 8, pp. 379)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had to sell his entire wealth thrice for acquiring knowledge, because of extreme poverty.

(Tareekh Dimashq, vol. 51, pp. 397; summarized)

Despite such difficult circumstances, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept acquiring knowledge. For acquiring knowledge, he spent twenty years in the villages of Arab and gained expertise in the languages spoken over there and their poetry.

(Siyar Alaam-un-Nubala, vol. 8, pp. 379)

Excellent memory

Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a very intelligent person. He had memorised the Holy Quran at the age of 7, and at the age of 10, he had memorised the blessed Hadees book Muwatta Imam Maalik in only 9 nights.

(Tareekh Baghdad, vol. 2, pp. 60; Ad-Deebaaj-ul-Muzhib, vol. 2, pp. 157)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had been granted the permission to issue Fatwa at the age of 15.

(Al-Muntazam, vol. 10, pp. 136)

However, being cautious, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not start issuing the Fatwa until he memorised ten thousand Ahadees.

(Ibid, pp. 135)

Teachers and students

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired knowledge from great and highly respectable 'Ulama (scholars) and pious personalities of his era. Amongst them, the blessed names of Sayyiduna Imam Maalik, Sayyiduna Muslim Bin Khalid, Sayyiduna Sufyan Bin 'Uyaynah and Sayyiduna Fudayl Bin Iyaad رَضِيَ اللهُ تَعَالَى عَنْهُمْ are worth mentioning. Moreover, amongst his students are

some of the most intelligent personalities of his era like Sayyiduna Imam Ahmad Bin Hanbal, Sayyiduna Imam 'Abdullah Humaydi and Sayyiduna Imam Hasan Za'frani رَحِمَهُمُ اللهُ تَعَالَى.

(Ad-Deebaaj-ul-Muzhib, vol. 2, pp. 157)

Taking his thorough knowledge and scholarly eminence into account, he رَحِمَهُ اللهُ تَعَالَى was appointed as the Qadi [judge] of Najraan in Yemen.

(Al-Bidayah wan-Nihayah, vol. 7, pp. 255)

Apart from other pious personalities, Sayyiduna Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى also acquired knowledge from Sayyiduna Imam Muhammad رَحِمَهُ اللهُ تَعَالَى, a highly respectable student of Sayyiduna Imam-e-A'zam رَحِمَهُ اللهُ تَعَالَى. *(Ibid)*

Books of Sayyiduna Imam Shaafi'i

While he رَحِمَهُ اللهُ تَعَالَى was still acquiring expertise in the "common fields of knowledge" of his era, he started propagating and writing books on his Fiqh (i.e. Fiqh-e-Shaafi'i) in Iraq.

(Tarteeab-ul-Madarik, vol. 3, pp. 179)

He رَحِمَهُ اللهُ تَعَالَى is the first person to write a book on the topic of Usool-e-Fiqh (Principles of Fiqh). Moreover, he divided the chapters of Fiqh and its rulings into different categories.

(Mirat-ul-Jinaan, vol. 2, pp. 14; summarized)

Sayyiduna Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى greatly spread the knowledge of Deen through teaching, delivering Dars and writing books, and his great endeavours have been benefitting the people until today. His famous books are 'Al-Umm [الأمر]', 'Ar-Risalah [الرسالة]', 'Ikhtilaf-ul-Hadees [اختلاف]', 'Adab-ul-Qadi [آداب القاضي]', 'As-Sabaq war-Ram [السابق و الرامي]', etc.

(A'laam lil-Zarkali, vol. 6, pp. 26)

Worship, asceticism and contentment

Along with being a Mujtahid of his era, Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى was a great worshipper of Allah عَزَّوَجَلَّ and a frequent reciter of the Holy Quran. He would recite the complete Holy Quran once daily and in

Ramadan-ul-Mubarak, he would recite the complete Holy Quran 60 times. He رَحِمَهُ اللهُ تَعَالَى was a beautiful reciter of the Holy Quran having a very pleasant voice; his recitation would move the people to tears.

(Al-Muntazam, vol. 10, pp. 135)

Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى also held a high status in asceticism and contentment. He رَحِمَهُ اللهُ تَعَالَى has stated: I have never eaten my fill since 16 years.

(Lubab-ul-Ihya, pp. 32)

Acknowledgement of his dignity by the pious personalities

He رَحِمَهُ اللهُ تَعَالَى was well-known for his dignity and nobility. Even the pious personalities of that era have praised him. Sayyiduna Sufyan Bin 'Uyaynah رَحِمَهُ اللهُ تَعَالَى has stated: Imam Shaafi'i (رَحِمَهُ اللهُ تَعَالَى) is the most Afzal [superior] person of his era.

(Al-Intaqa, pp. 120)

Sayyiduna Imam Ahmad Bin Hanbal رَحِمَهُ اللهُ تَعَالَى has stated: Imam Shaafi'i رَحِمَهُ اللهُ تَعَالَى is like the "sun" for the world and like "peace and safety" for the people. As there is no substitute for both of them, similarly, there is no substitute for him as well.

(Ibid, pp. 125)

Blessed demise

At the age of 55, the shining sun of his scholarly life set in Egypt during the night of Thursday in Rajab, 204 Hijri.

(Ad-Deebaaj-ul-Muzhib, vol. 2, pp. 160; Al-Intaqa, pp. 160)

His blessed shrine is located in Qarafah Sughra (Cairo, Egypt), near Jabal Maqtam, which is visited by the common people as well as important personalities.

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Series: Initial First Aid

Skin blisters

Dr. Kamran Ishaq Attari

If blisters appear on the skin causing no severe pain, do not burst them because the water inside the blisters protects from bacteria and helps prevent the infection. Put on a clean and germ-free bandage (sterilise gauze) on it and apply a bandage with a paper tape. If the blister causes pain and discomfort while walking and performing other routine activities, then as an immediate first aid treatment, extract water from the blister to reduce the pain without removing the skin following the prescribed method:

1. Wash your hands and boil with lukewarm water using soap.
2. Clean it with an antiseptic using germ-free bandage (sterile gauze).
3. Take a clean needle and clean it with spirit, penetrate it into the boil from the sides without damaging its skin in a way that the water inside the boil may flow out.
4. Apply a clean bandage after putting an antiseptic ointment on the boil. Change the dressing daily.

If you are unable to do so or experience difficulty while doing it, then contact your doctor immediately. Moreover, if pain and signs continue to exist, consult your doctor.



Series: Memoirs of righteous people

Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

The great Taabi'i pious personage Sayyiduna Abu 'Abdullah Sufyan Bin Sa'eed Bin Masrooq Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was incredibly eminent scholar of Hadees and Fiqh, pious and an ascetic person. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a contemporary of Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He was born in 97 AH.

(Siyar A'laam-un-Nubala, vol. 7, pp. 175)

Acquisition of knowledge

Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, initially, acquired the knowledge from his blessed father, and then in Kufa, he sought the Dars of Hadees and Fiqh from the renowned Shaykhs of Hadees especially 'Imam Amash' and Abu Ishaq Sabe'e'i رَحْمَهُمَا اللَّهُ تَعَالَى. In addition to it, he travelled to many countries for seeking knowledge.

(Mubaddiseen 'Uzzam Hayat-o-Khidmaat, pp. 105)

Having seen the strong eagerness for seeking knowledge, the blessed mother of Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: O my dear son! Keep seeking knowledge! I will meet your expenses by carrying out the spinning work.

(Sift-us-Safwah, Juz: 3, vol. 2, pp. 125, Raqm 468)

Teachers and students

According to one narration, Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, had acquired knowledge from 600 teachers.

(Siyar A'laam-un-Nubala, vol. 7, pp. 177)

A big number of Ashaab-e-Kutub Sattah (authors of 6 authentic books of Hadees) and other narrators are amongst those who took narrations from Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

(Ibid, pp. 175, 178)

Parable

Imam Abul Musanna رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once I heard a noise of people in Marw city saying, 'Sawri is coming! Sawri is coming'. I came out and saw a boy who hardly had a few beard hairs. Imam Zahabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'People were saying loudly because he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was incredibly intelligent and had a strong memory; furthermore, he used to describe blessed Ahadees right from the days of his early youth.'

(Siyar Alaam-un-Nubala, vol. 7, pp. 179)

Halqah of Dars (teaching session)

Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a remarkable expertise in Islamic knowledge. He launched a proper Halqah of Dars (teaching session) in Bukhara when he was 18 years old and that Halqah used to be crowded with students.

(Muhaddiseen 'Uzzam Hayat-o-Khidmaat, pp. 111)

Scholarly status

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I acquired the knowledge of Hadees from 1100 Shaykhs (teachers), and found Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ most distinguished of all.

(Tareekh Baghdad, vol. 9, pp. 158)

Sayyiduna Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Previously, we used to receive dirhams and clothes from Iraq, now since Sufyan has arrived, we have started receiving knowledge.

(Tahzeeb-ut-Tahzeeb, vol. 3, pp. 400, Raqm 2519)

Imam Sha'bah, Ibn 'Uyaynah and Yahya Bin Ma'een رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمُ gave Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with the sacred title of 'أمير المؤمنين في الحديث'.

(Tareekh Baghdad, vol. 9, pp. 165)

Blessed saying

Whoever remembers grave abundantly, (it is hoped) that he will find it (grave) a garden from the gardens of Jannah and whoever will remain heedless of the remembrance and mentioning of the graves then (it

is feared), he will find his grave a pit of Hell.

(Ihya-ul-'Uloom-id-Deen, vol. 5, pp. 238)

Blessed demise

Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ departed this life in Sha'ban-ul-Mu'azzam 161 AH in Basta.

(Tabqat li Ibn Sa'd, vol. 6, pp. 350)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ يَا أَيُّهَا الرَّبُّ الْوَدِيدُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Some voice messages of Ameer-e-Ahl-e-Sunnat

(Amended where necessary)

Admonitory Madani pearls for overseas travellers

نَعْمَةٌ وَنُصْرَةٌ وَتَسْلِيمٌ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah, Muhammad Ilyas Attar

عَفَى عَنْهُ قَادِرِي

To: Mubaligh of Dawat-e-Islami, Husayn Attari;
and Mubaligh of Dawat-e-Islami, Azeez-ul-Haq Attari

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

اللَّهُ! Madani Qafilah is ready from Waqari Kabinah to Sri Lanka. Marhaba! Among the participants of this Madani Qafilah are Muhammad Ali Attari, Asif Attari, Adnan Attari, Yaqoob Attari, Farhan Attari, Moeen Attari, Iqbal Attari and Shahzad Attari. May Allah Almighty make your journey safe. May Allah Almighty protect, support and help you on every step. May Allah Almighty create helpers for you. May Allah Almighty give effectiveness in your tongue and blessings in time. Aameen! Perform Madani activities wholeheartedly there. There is a lot of greenery there and tourists visit to see it. Now let's see what you will see there. Keep this couplet in your mind.

Daykhna hay to Madinah daykhiye

Qasr-e-Shahi ka nazarah kuch nahin

If you want to behold something, then behold Madinah

Beholding the royal palace is nothing!

Let me present you an old memory: Back in 1999, we went there (i.e. in Sri Lanka) to a shrine that was situated on a mountain. There was a beautiful

scenery behind that mountain. Islamic brothers said: 'Have a look. What a beautiful scenery it is?' I looked at it couple of times for the sake of looking but then took my eyes off and refrained from looking at it. Haji Ubayd Raza was also with me. Upon me asking him, he told me that: 'Bapa! I did not look at it either.' O devotees of Rasool, there will be accountability on the Day of Judgement even over Mubah¹ sight-seeing. If you have good intention in it, then there will be a means of reward in it. But generally, we look at such scenes to enjoy and please our Nafs. Over there (in Sri Lanka), you will find water springs, waterfalls, and complete green mountains. It is said regarding Sri Lanka that: the soil over there is so fertile that even if a plain wood is sowed there, it will also harvest. It also rains there a lot.

Anyhow, there is a lot of beautiful scenery there. Now what you do there is a test for you. May Allah Almighty enable us to remain busy in only those activities that please Him. May our seeing, listening, coming and going, sitting and getting up, in short everything, become for gaining the pleasure of Allah Almighty. Convey my Salam to the Islamic brothers of Sri Lanka. A lot of people from my family reside there. If you happen to meet them, then specially convey my Salam to them and pay more attention towards them. A person naturally has an attraction towards his family. Therefore, I want that all my family should be in Dawat-e-Islami and all of them become active in performing Madani activities. This way, fragrance of Sunnahs would blossom everywhere. I request you to supplicate for my forgiveness without accountability.

صَلُّوا عَلَى النَّبِيِّ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹An act that is neither a virtuous action, nor a sin.

Series: Pages of the history

Blessed Mimeter

Muhammad Abdul Azeez Attari Madani

It is stated in a blessed Hadees: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand up when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver a Khutbah [sermon]. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would then prolong the Qiyam [state of standing], so it would become difficult to remain standing. Therefore, a trunk of date palm was brought and fixed in the ground by the side of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver Khutbah and prolong the Qiyam, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would rest against it and get support.

(Sunan Daarimi, vol. 1, pp. 29, Hadees 32)

The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly said, 'People have increased in number. May we get a Mimeter [pulpit] prepared for you on which you may stand and deliver the Khutbah?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted the permission.

(Dalaail-un-Nubuwwah li Abi Na'eem, pp. 238, Hadees 307)

Who built the pulpit and what material did he use?

Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent a message to a woman, 'From your slave who is a carpenter, get something prepared for me out of wood on which I may sit and talk to the people.' That woman ordered her slave to make a pulpit of the wood of the riverine tree from the jungle. When he made and brought it, the woman presented it in the court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It was placed according to the order of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat on it.

(Sahih Bukhari, vol. 2, pp. 17, Hadees 2094)

The trunk of date palm started weeping

When the blessed pulpit was ready and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended it for delivering Khutbah, weeping voice was heard from the trunk of date palm. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stroked it with his affectionate hand, so it became quiet. Then it was buried beneath the pulpit as per command of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Sahih Bukhari, vol. 2, pp. 497, Hadees 3585; Sunan Daarimi, vol. 1, pp. 29, Hadees 32; Wafa-ul-Wafa, vol. 1, pp. 390)

Description of the pulpit

The height of the blessed pulpit was two yards and the width was one yard.

(Madarij-un-Nubuwwah, vol. 2, pp. 326)

It had three steps; every step was one hand span high and its width was an arm's length.

(Mirat-ul-Manajeeh, vol. 2, pp. 193)

The pulpit had three steps other than that step used for sitting. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver Khutbah on the first step [from the top]; (Sayyiduna) Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ delivered [Khutbah] on the second step and (Sayyiduna) Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ [delivered it] on the third step.

(Fatawa Razawiyah, vol. 8, pp. 343)

Chador on the pulpit

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to place Qibtee [Egyptian] chador on the Pulpit.

(Seerat Halbiyyah, vol. 2, pp. 196)

Series: Introduction to Books

Backbiting – A Cancer in our Society

Gheebat ki Tabah Kariyan

Abdur Rahman Attari Madani

Nowadays, the vast majority of Muslims have plunged into the destructive evil of backbiting. Due to this evil, a number of homes have turned into a battlefield. Backbiting has parted families, friends, relatives and people by putting up the walls of hatred in the homes, localities and markets. A large number of people are not even aware of the definition of backbiting, despite the fact that knowing necessary laws and ruling is Fard-e-Ayn (individual obligation) on each 'Aaqil and Baaligh (sane and adult) Muslim, and those who do not know the necessary rulings about it are sinners and deserve Hell.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri رَحْمَةُ اللهِ عَلَيْهِ، with strong keenness of reforming the Ummah, compiled the detailed information of backbiting spread in various books into simple writing, in one book under the title 'Backbiting – A Cancer in our Society'.

One especial feature of this book is that it contains hundreds of examples of people from different walks of life indulged in this evil committing backbiting on different occasions for example:

- Examples of backbiting committed on the occasions of engagement and wedding.
- Backbiting regarding businessmen.
- Examples of backbiting committed by Na'at reciters against one another.

Following topics are the part of this distinctive book:

- The prohibition of doing and listening to backbiting
- Difference between backbiting and slandering
- Elements which incite people to commit backbiting
- Backbiting of those who are alive and those who have passed away
- Backbiting of Na-Baaligh (one who has not attained puberty)
- Which child's backbiting is permissible and which one's is impermissible?
- Method of getting rid of backbiting
- Detailed cure etc., for backbiting

Apart from all these topics, other epidemics such as pride, tale-telling, slandering etc., have also been added in this book as well as this unique book is adorned with hundreds of Madani pearls on different topics. Furthermore, a booklet 'Excellence in Forgiving and Tolerance and an Important Madani Will' has been added at the end of this book in relation to some topics. By the mercy of Allah ﷻ, it is hoped that the Islamic brothers and the Islamic sisters, after reading this book, will feel regret and remorse for committing the sinful act of backbiting till now. When they will read about the hair-raising punishments of backbiting, they will shudder with deep fear. If they get overwhelmed by the heart-felt regret then tears will come out of

their eyes spontaneously out of Divine fear.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ This book gained matchless popularity, one can judge from it that from 2009 to 2017, only in Urdu language, 155000 copies have been published. Besides, it has also been translated into Hindi, Sindhi, English and Gujarati languages. So, buy this book from Maktaba-tul-Madinah (Dawat-e-Islami) as soon as possible and besides reading it yourself, also motivate other Islamic brothers to read it. Moreover, this book, in different languages, can also be read online from Dawat-e-Islami's website: www.dawateislami.net, or can be downloaded and can also be printed out for free.



Collective I'tikaf of Dawat-e-Islami

Excellence of I'tikaf

I'tikaf is a very old act of worship, carrying great importance. One can judge its significance from the fact that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once observed I'tikaf for the entire month of Ramadan, and for the last 10 days of the month, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to pay special attention to the I'tikaf to such extent that [when] once he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ could not observe I'tikaf in Ramadan due to a certain reason, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ observed I'tikaf in the last ten days of Shawwal-ul-Mukarram.

(Sahih Bukhari, vol. 1, pp. 671, Hadees 2031)

Once, due to travel, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ could not observe I'tikaf. So, [he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] observed I'tikaf for 20 days in next Ramadan.

(Tirmizi, vol. 2, pp. 212, Hadees 803)

Dawat-e-Islami and Sunnah I'tikaf

Dear Islamic brothers! In the blessed month of Ramadan, millions of Muslims act upon the blessed Sunnah of I'tikaf. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In the Madani environment of Dawat-e-Islami too, the way this blessed act of Sunnah is observed with especial attention and care, it has its own uniqueness. Collective I'tikaf of Dawat-e-Islami is highly remarkable and appreciable! Here people will have the privilege to perform Tahiyya-tul-Wudu, Tahiyya-tul-Masjid, Tahajjud, Ishraq, Chasht, Awwabeen, Salat-ut-Taubah and Salat-ut-Tasbih along with five daily Salahs. They will have the opportunity to learn Islamic teachings, Wudu, Ghusl, Salah and other necessary rulings. Moreover, they will have the privilege to learn Sunnah acts, and memorise Du'as [supplications], and will develop the habit of observing Quff-e-Madinah of

'stomach and tongue' as well as being in the state of Wudu most of the time. Moreover, they will acquire 'Khushu'-o-Khudu' (humility and the presence of heart and mind). In short, in I'tikaf, they will spend every moment in performing acts of worship and they will keep attaining the pleasure of Allah ﷻ.

At the time of Iftar, people will attend the highly emotional and heartfelt Munajat and Du'as (invocations and supplications). Furthermore, after 'Asr Salah and Taraweeh, they will have the privilege to attend the Madani Muzakaraha of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه, in which Islamic brothers ask questions regarding different subjects; for example, 'Aqaaid (beliefs), deeds, Shari'at-o-Tareeqat, Fazaail-o-Manaqib (excellences and virtues), history, biographies [Seerah] and about other topics, and Ameer-e-Ahl-e-Sunnat gives answers, full of wisdom and Ishq-e-Rasool ﷺ. دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه.

Collective I'tikaf of the blessed Ramadan 1438 Hijri (2017)

اَلْحَمْدُ لِلّٰهِ ﷻ! Like every year, collective I'tikafs of 10 days and entire month were conducted in 1438 AH (2017 A.D) under the supervision of Dawat-e-Islami at hundreds of places in Pakistan and abroad, in which thousands of devotees of Rasool participated. (Details about it can be read in the monthly magazine 'Faizan-e-Madinah' issued in Zul-Qa'da-til-Haraam 1438 AH, August 2017).

For detailed information regarding the rulings and excellences of I'tikaf, read the book 'Faizan-e-Ramadan' [Blessings of Ramadan] authored by Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه.

Madinah: Those Islamic brothers who wish to observe I'tikaf in the global Madani Markaz, Faizan-e-Madinah (Bab-ul-Madinah Karachi) should send email on the following email address: Aetikaf.pak@dawateislami.net.

Expressing condolences and inquiring after the sick

Expressing condolences at the demise of Mufti Muhammad Mahmood Ahmad Qaadiri, son of Burhan-e-Millat

تَضَمُّدًا وَنُصْبِيًّا وَنَسَبِيًّا عَلَى رَسُوْلِهِ الْبَرِّ الْكَرِيْمِ

To the family members, relatives, Mureeds [disciples] and associates of Mufti-e-A'zam of Madhya Pradesh, Mahmood-e-Millat, son of Burhan-e-Millat, Muhammad Mahmood Ahmad Qaadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and to all other grief-stricken people:

اَسْلَامًا عَلَيْكُمْ وَرَحْمَةً اَللّٰهِ وَبَرَكَاتِهِ

Muballigh of Dawat-e-Islami, Haydar Noori gave the news which was also received through social media that Mufti Muhammad Mahmood Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the age of 86 on 6 Jumadal Ukhra, 1439 Hijri, 'اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ'. I express condolences to Maulana Muhammad Haamid Raza Qaadiri Razavi as well.

(Thereafter, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه made Du'a for Mufti Muhammad Mahmood Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and read out the following narration for his Isal-e-Sawab). 'Allamah Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned in 'Sharh-us-Sudoor' that Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated: The Beloved Rasool ﷺ said, 'When an 'Aalim leaves the world, Allah ﷻ gives his knowledge a face which becomes a source of comfort for him till the Day of Judgement.

(Sharh-us-Sudoor, pp. 158)

صَلُّوْا عَلَيَّ اَلْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

Du'a of Ameer-e-Ahl-e-Sunnat for the oppressed Muslims of Syria

During the Madani Muzakaraha on 16 Jumadal Ukhra, 1439 Hijri, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه

بَرَكَاتِهِمُ الْعَالِيَهُ made Du'a for the oppressed Muslims of Syria and stated: We make Du'a for the oppressed Muslims of Syria. Nowadays, Syrian Muslims are bearing the brunt of oppression. Blood is being shed heartlessly over there and the Syrian Muslims are being martyred. May Allah عَزَّوَجَلَّ have mercy on our state and condition. Ya Allah عَزَّوَجَلَّ! For the sake of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, have mercy on the Syrian Muslims. Ya Allah عَزَّوَجَلَّ! Protect the Syrian devotees of Rasool. Bless all those helpless and oppressed Syrian Muslims with Jannah without accountability who have got martyred. Ya Allah عَزَّوَجَلَّ! Heal the wounded and have mercy on those Muslim devotees of Rasool. Ya Allah عَزَّوَجَلَّ! Help all those Muslims from Ghayb [Unseen], who are suffering oppression anywhere in the world. Make the Muslims pious and unite them.

أَمِينُ بِجَاوِلِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Different messages of condolence

Through video messages, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ expressed condolences to the following people: Rukn-e-Shura and Nigran of Attari Kabinat, Haji Muhammad Ameen Attari on the death of his maternal aunt; Haji Rafeeq Attari and his brothers on the death of their mother, Zubaydah Attariyyah (Zamzam Nagar Hyderabad); Na'at-Khuwan of Madani Channel, Muhammad Azeem Attari Madani on the death of his two Madani children (Karachi); Saleem Shajar Attari and his brothers on the death of their father, Athar Husayn (U.P., India); Sayyid Rukhsar and Sayyid Aadil on the death of their father, Qazi Sayyid Husayn Shah (Gujrat district); Haji Mahmood Attari on the death of his mother (Karachi); Sayyid Yasir and Sayyid Sadiq on the death of their mother (Karachi); Haji Mi'rajuddin and his brothers on the death of their father, Haji Nizamuddin; Muhammad Tayyib Attari and Muhammad Jameel Attari on the death of Muhammad Ramadan Attari and his mother-in-law Ziyakot (Sialkot); Haji Munaaf Ataara on the death of his maternal granddaughter (Karachi).

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ also advised the relatives of the deceased to have patience. Moreover, he persuaded their relatives to get Masjid constructed, travel with Madani Qafilah and distribute booklets, etc., for the Isal-e-Sawab of the deceased.





Series: Madani Clinic

Heart attack

Kashif Shahzad Attari

Like other countries of the world various diseases are increasing at an alarming rate in Pakistan too. According to one report, Pakistan ranks 7th with the highest number of people suffering from diabetes in the world, ranks 6th in TB, 2nd in Hepatitis C and 8th in the kidney diseases.

Heart attacks' statistics

Three hundred thousand people die annually due to heart attack in Pakistan. One person in the world dies almost every 40 seconds due to heart attack. 60% people die of heart attack during sleep. About 50% heart attack patients die before reaching hospitals.

What is heart attack?

Heart attack is not a disease itself rather it is a symptom and the last stage of many diseases. Usually frequent consumption of fatty foods turns blood thick as they contain a large amount of fat which sticks in the blood arteries, causing them to shrink and thus causing to limit the flow of blood. So, blood fails to reach at its destination in a required quantity and resultantly heart cannot function properly and ultimately it leads to heart attack.

Symptoms

- Breathing difficulty, chest pain, unconsciousness, shortness of breath when climbing stairs, nervousness, cold sweat and severe tiredness etc.
- Noticing the symptoms of heart attack before time and getting it cured increases the chances of saving one's life to a greater extent.

Causes

- Taking unbalanced diet, diabetes, high blood pressure, smoking, chewing tobacco, drinking alcohol and using drugs etc.

- According to a survey, people less than even 1% of the global population, eat balanced diet.

Safety precautions

- If you want to keep yourself safe from heart diseases and heart attack, use balanced diets.
- Keep yourself away from all kinds of intoxicating items.
- Avoid mental stress and depression.
- Exercise and walking should be a part of your daily routine. (Patients having diabetes and high blood pressure etc., should carry out exercise as per Doctor's advice.)

Identifying the signs of heart-disease

Walk fast continuously for 30 or 45 minutes and as a result if you experience breathing difficulty, chest pain or feeling heaviness in chest, consult a cardiologist immediately and get various tests done as per his advice to diagnose heart disease.

Check-up

Those people whose parents or any of their close relatives suffer blood pressure, diabetes or heart disease, should undergo tests for these diseases in their twenties. Whereas, after 40 years, it is necessary for them to undergo complete check-up process relating to these diseases.

Madani pearls by Ameer-e-Ahl-e-Sunnat

- Pizza, fast food and high-fat diets increase cholesterol level in blood. High cholesterol level causes hardening and shrinking of the veins (small blood vessels) which most likely carries the risk of damaging heart directly all the time. If the patient suffers diabetes along with heart disease, and he usually smokes too then the risk of heart attack and paralysis increases even more.
- Though overeating is a risk factor but tension can also lead to heart attack and it may result in heart failure. If you want to stay healthy, it is recommended to use half of the quantity of oil and

spices that is routinely used in every food and curry, similarly use half quantity of sugar in tea. **إِنْ شَاءَ اللَّهُ** **عَزَّوَجَلَّ**, it will be good for your health and you will be comfortable in achieving the Madani aim of acquiring Islamic education.

- If the consumption of super fine flour, fatty food, and sweet dishes is reduced right from the younger age then one can spend his old age comfortably if he remains alive.

(Faizan-e-Sunnat, 618, 713, ~15)

Home remedy to avoid heart attack

Take 25g cardamom, 25g bitter ginger, 25g Maghaz Kashneez (coriander seeds), 12g Asrol (Rauvolfia serpentina). Clean all these four items and grind them, eat one teaspoon daily in the morning and evening with Arq-e-Gulab (rose water) or with normal water for 2 to 3 weeks.

Benefits: Due to high level of cholesterol and fat, if there are certain symptoms like chest pain or Angina pain, due to which if there is a risk of heart attack then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** using this medicine will save you from heart attack and other heart diseases.

3 Home remedies for heart diseases

1. Drink half glass of red grapes juice daily.
2. Drink 2 or 3 glasses of carrot juice daily.
3. Orange and Kinnow are very beneficial for the heart patient.

Note: The diabetic patients should not use abovementioned 4 home remedies without consulting their doctor; moreover no treatment should be self-administered at all, without consulting the doctor or Hakeem.

Spiritual cure

After reciting **لا إِلَهَ إِلَّا اللَّهُ** 75 times and blowing on the chest of the heart and chest patients is **بِقَضَائِهِ تَعَالَى** very beneficial for them.

Revealing good or bad news in a wise manner

Receiving any big good or bad news suddenly may also cause heart attack. If a young son of someone

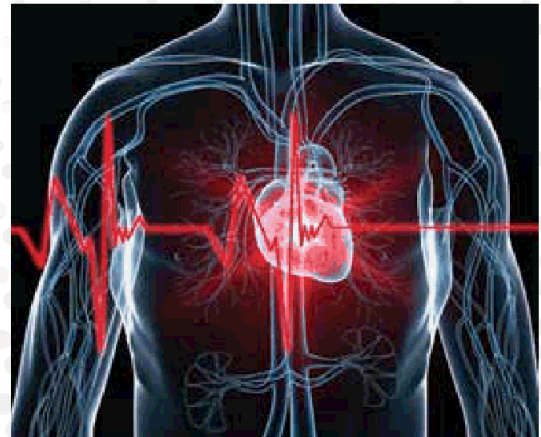
dies suddenly or suffers any emergency then his parents or close relatives should be given this sad news in a wise manner for example there should be some opening talks before this for making up their mind-set because many such incidents have been reported that mother/ father or close relative died of heart attack upon receiving the sudden news of death or accident.

Parable

On 18th Muharram-ul-Haraam 1427 Hijri corresponding to 17th February 2006, Friday, Mufti-e-Dawat-e-Islami and the Rukn-e-Shura, Haji Muhammad Farooq Attari Madani **رَحْمَةُ اللَّهِ تَعَالَى** passed away in Karachi. Shaykh-e-Tareeqat **أَمِيرُ أَهْلِ السُّنَّةِ** had deep devotion to Mufti-e-Dawat-e-Islami. In those days, Ameer-e-Ahl-e-Sunnat was abroad, and he had observed Nafl Sawm on the day of the demise of Mufti-e-Dawat-e-Islami. The Islamic brother who was with Ameer-e-Ahl-e-Sunnat did not reveal this bad news suddenly; rather he told him in a wise manner after Ameer-e-Ahl-e-Sunnat had his Iftar etc. O our Dear Allah **عَزَّوَجَلَّ** Protect us from the diseases especially all heart diseases!

*Dil dard say bismil ki tarah lot raha ho
Seenay peh tasalli ko tayra hath dbarah ho*

(Zauq-e-Na'at, pp. 146)



Series: Benefits of fruits and vegetables

Strawberry and Garlic

Muhammad Umar Fayyaz Attari Madani

Strawberry and its benefits

The red-coloured delicious strawberry fruit is not only beautiful in appearance, but is also highly beneficial for the human health. It carries cool effectiveness. Few health benefits of strawberry are given below:

- Strawberry protects against heart diseases and diabetes. It is for the reason that the medical experts have declared it one of the best fruits for a healthy heart.
- Strawberry is also beneficial for people having high blood pressure and bad cholesterol.
- Strawberry contains a compound called 'ellagic acid' which has anti-cancer properties and prevents cancer cells' proliferation.
- Consuming strawberry is beneficial during throat cancer.
- Strawberry strengthens eyesight and cures cataract.
- Strawberry strengthens the immune system and maintains strong defence against the diseases as well.
- Strawberry prevents constipation and intestine swelling.
- Strawberry keeps the skin soft and smooth, and keeps the face fresh as well as it slows down the process of appearance of wrinkles with growing age.
- Strawberry controls arthritis and weight gain.

(Derived from different Internet websites; Rasaail-e-Tibb, vol. 2, pp. 212)

Note: Use all medicines with the consultation of your physician only.

Garlic and its benefits

Garlic is considered to be one of the most important elements of many foods. It has warm effectiveness so the medical experts have declared it as the best tonic against cold. Garlic has many medical benefits. Some advantages are as follows:

- In winter, garlic prevents cold, flu and cough.
- Garlic is a natural antibiotic. It removes harmful bacteria present in the stomach causing illness and makes you healthy and safe from many diseases.
- Garlic makes the blood thinner which resultantly flows fast in your body. Moreover, if your blood arteries start getting blocked, use garlic daily on an empty stomach. You will feel a positive change in your health very soon.
- Garlic protect against a number of diseases mentioned below:

Asthma and many other respiratory diseases, intestinal diseases, skin diseases, high blood pressure, paralysis,

facial paralysis, tremor disorder, amnesia, cancer, (TB) tuberculosis, headache, toothache, gland swelling, physical weakness, voice loss, chronic fever and epilepsy. In addition to it, it protects against diabetes and keeps the cholesterol level low.

(Phalon Sabziyon kay Fawa'id, pp. 112; derived from different Internet websites)

Note: Eating raw garlic causes smell in the mouth. Therefore it is impermissible to enter Masjid until mouth still smells, as it distresses the angels.

(Bahar-e-Shari'at, vol. 1, pp. 648)



Your questions and their answers

Mufti Abul Hasan Fuzayl Raza Attari

Ruling on 'Umrah of a non-pubescent child

Question: What do Islamic scholars say about the following issue: If a non-pubescent child goes to perform an 'Umrah, how should he make the intention of Ihram? Can he wear stitched clothes in the state of Ihram?

Questioner: Daughter of Afzal from Mirpur Khas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اَللّٰهُمَّ بِعَوْنِ اَبْدِكَ اَتُوْخَّابُ اَللّٰهُمَّ جِدَايَةَ الْحَقِّ وَالسَّوَابِ

There are two types of non-pubescent children:

1. A mature and sensible child who can distinguish between purity and impurity and knows about Islam.
2. An immature and insensible child who cannot understand the aforementioned things.

If the child is mature and sensible, he will himself recite Talbiyah (i.e. 'تَبِيَّكَ اَللّٰهُمَّ تَبِيَّكَ') along with the intention of Ihram. His guardian cannot make the intention of Ihram on his behalf. Moreover, he will himself perform all rites of Hajj and 'Umrah. In case of missing Ramee (i.e. throwing stones) etc., he will not be required to pay expiation. Even if such a mature child makes Hajj invalid, it is not Wajib for him to perform it again as Qada.

If the child is immature, he cannot make the intention of those actions in which intention is necessary. So, on his behalf, his guardian or father or brother, etc., will make the intention of Ihram and recite Talbiyah. Intention will be made like this: 'اَعْرَضْتُ عَنْ فُلَانٍ' i.e. I put on Ihram on behalf of

so-and-so (mention the child's name instead of saying so-and-so). Similarly, recite Talbiyah on behalf of the child in the following way: 'كَلْبِيكَ عَنْ فُلَانٍ' (mention his name instead of saying 'فُلَانٍ' and complete the Talbiyah).

Keep it in mind that it is a condition to make the intention in the heart, whereas reciting it verbally is Mustahab. Therefore, if one does not recite intention verbally, there is no problem. However, it is necessary to recite the Talbiyah verbally. It should also be recited to such an audible voice that the reciter can hear it if there is no difficulty in hearing.

A non-pubescent child, whether mature or immature, should not be made to wear stitched clothes in the state of Ihram. He should also be made to wear a shawl and a Tahband [i.e. unstitched lower garment] and should also be prevented from all those things which are not permissible for a Muhrim. However, wearing stitched clothes will not make Dam obligatory for the non-pubescent child.

Note: In order to get further information about the rulings of the Hajj, 'Umrah and Ihram of a non-pubescent child, read marvellous books on Hajj and 'Umrah "Rafiq-ul-Haramayn" and "Rafiq-ul-Mu'tamireen" authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abul Hasan Jameel Ahmad Attari
 Certified by: Abul Hasan Fuzayl Raza Al-Attari

Reviews

Reviews from the blessed scholars and other dignitaries (excerpts)

1. Maulana Muhammad Asmatullah Siyalvi

(President Jama'at-e-Ahl-e-Sunnat, Jhelum)

عَزَّوَجَلَّ! It is a great privilege for me that I have been reading monthly magazine 'Faizan-e-Madinah' continuously. مَا شَاءَ اللهُ! This is incredibly productive for the Muslims from all walks of life, helpful in making their beliefs firmer, improving their practical life and absolutely unique in persuading them to act upon Sunnah. May Allah عَزَّوَجَلَّ grant enormous success in every field to the great movement 'Dawat-e-Islami', Aameen.

2. Qaari Muhammad Ijaz

(Naazim-e-A'la Jami'ah Nooriyah 'Azmat-ul-Quran, Mandi Bahauddin)

I received monthly magazine 'Faizan-e-Madinah'. Its beautiful articles are the source of peace of mind. I congratulate Ameer-e-Ahl-e-Sunnat, Abu Bilal Muhammad Ilyas Attar Qaadiri Sahib and his movement 'Dawat-e-Islami' upon publication of this great magazine.

3. Qazi Sayyid A'zam Ali Qaadiri Nisari

(Surjani Town, Karachi)

Monthly magazine 'Faizan-e-Madinah' of Dawat-e-Islami was received; first I had a quick glance then read it with keen interest and deep eagerness. I became so pleased to read article published on the first page with the title 'Faryad'.

Reviews from Islamic brothers (excerpts)

1. مَا شَاءَ اللهُ عَزَّوَجَلَّ! The monthly magazine 'Faizan-e-Madinah' represents Ahl-us-Sunnah through propagating the teachings of the school of thought of A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and preaching of Islam as well as it plays an important role in conveying the Sunnah of the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيهِ وَآلِهِ وَسَلَّمَ to the Muslim Ummah. May Allah عَزَّوَجَلَّ bless this magazine with progress by leaps and bounds.

(An Islamic brother)

2. The issue of February 2018 of monthly magazine 'Faizan-e-Madinah', had its own uniqueness, especially the article 'Why is reading important?' and '12 Madani activities' were matchless.

(Irshad Attari, Karachi)

3. اَللّٰهُمَّ صَلِّ عَلَىٰ رَسُوْلِكَ يَا كَرِيْمُ! Through monthly magazine 'Faizan-e-Madinah', we get an opportunity to learn a lot of Islamic teachings especially the answers of Shar'i rulings in connection with each month and information regarding the blessed days associated with the pious people. May Dawat-e-Islami progress further!

(Ali Akbar Attari, Sindh)

Reviews from Islamic sisters (excerpts)

1. مَا شَاءَ اللهُ! The monthly magazine 'Faizan-e-Madinah' is so sweet and lovely that I love reading it and I feel like keeping on reading it.

(Bint Abdul Ghafoor, Mangowal, Gujrat Pakistan)

2. مَا شَاءَ اللهُ! The monthly magazine 'Faizan-e-Madinah' has its own uniqueness; it gives a spiritual bliss when I read it. May Allah عَزَّوَجَلَّ shower His blessings on Ameer-e-Ahl-e-Sunnat and Markazi Majlis-e-Shura. Aameen

(Bint Invan Attariyyah, Karachi)

3. I liked monthly magazine 'Faizan-e-Madinah' too much and I was extremely pleased and excited to read it. I make Du'a in the blessed court of Allah عَزَّوَجَلَّ, 'May this monthly magazine keep on getting published until the Day of Judgement.' Aameen

(An Islamic sister)

Reviews from Madani children (excerpts)

1. After reading the answers from monthly magazine 'Faizan-e-Madinah', given in Madani

Muzakarah, I have made intention that I will also watch Madani Muzakarah.

(Aaminah Bint Amanat Ali, Faisalabad)

2. I read monthly magazine 'Faizan-e-Madinah'. اَللّٰهُمَّ صَلِّ عَلَىٰ رَسُوْلِكَ يَا كَرِيْمُ, by its blessings, I have made up my mind to perform Salah, avoid telling a lie and obey my mother.

(Bint Yunus, Madrasa-tul-Madinah Taybah Colony, Lahore)



Madani news of Dawat-e-Islami

O Dawat-e-Islami, you are blossomed

Madani news of the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi

- Under the supervision of Majlis Jami'a-tul-Madinah, a Sunnah inspired Ijtima took place on 26th February 2018 for the teachers and students of Jami'a-tul-Madinah. In this Ijtima, students and teachers of Jami'a-tul-Madinah of Pakistan and abroad also participated through a video link. Nigran of the Markazi Majlis-e-Shura, Maulana Haji Abu Haamid Muhammad Imran Attari مَدُّ ظِلُّهُ and Arakeen-e-Shura delivered Madani pearls.
- Under the supervision of the Madani movement for the devotees of Rasool, Dawat-e-Islami, a Madani Mashwarah of the blessed Muftis of Dar-ul-Ifta Ahl-e-Sunnat and Nazimeen of whole Pakistan was conducted, in which Rukn-e-Shura Maulana Haji Abdul Habib Attari also participated.

Madani news of Madani Markaz, Faizan-e-Madinah, Sardarabad (Faisalabad)

Madani Mashwarahs of the Zimmahdars [responsible Islamic brothers] of the following Majalis [departments] were held in the Madani Markaz Faizan-e-Madinah, Sardarabad (*Faisalabad*):

- Majlis Faizan-e-Madinah, Majlis Sahra-e-Madinah, Majlis Islah Bara'ay Fankar [reformation of actors], Majlis Aimmah-e-Masajid, Majlis Al-Madinah Library, Majlis Madrasa-tul-Madinah and Majlis Madani Qafilah. In these Madani Mashwarahs, Nigran of the Majlis at Pakistan level, Sooba'ee [provincial level] Zimmahdars and Arakeen-e-Kabinat participated. Nigran of the Pak Intizami Kabinah, Haji Abu Rajab Muhammad

Shahid Attari and Rukn-e-Shura, Haji Muhammad Asad Attari Madani blessed the attendees with the Madani pearls.

- Under the supervision of the Majlis Atiyyat Box [donation box], a Sunnah-inspiring Ijtima was held for Zimmahdars on 18th and 19th February 2018. In this Ijtima, other than Pakistan, Zimmahdars from India, UK and South Korea also participated through a video link. In this Ijtima, Nigran of Pak Intizami Kabinah Haji Muhammad Shaahid Attari, Rukn-e-Shura Muhammad Farooq Jeelani and Muballighin of Dawat-e-Islami imparted the Madani pearls.

Inauguration of Masajid and Madaris

Under the supervision of Majlis Khuddam-ul-Masajid, following inaugurations took place in the following cities:

- Faizan-e-Madinah Masjid in Kot Mustafaabad
(Tharparkar, Bab-ul-Islam, Sindh)
- Faizan-e-Zam Zam Masjid in Tando Allah Yar
(Bab-ul-Islam Sindh)
- Jaa'ay Namaz in Model Town Meelad Mustafa (Khurrianwala), district Sardarabad Faisalabad and in Ahmad Town, Sheikhpura.
- Whereas, Madrasa-tul-Madinah, Faizan-e-Attar was inaugurated in Liaqatabad (Bab-ul-Madinah, Karachi) On this joyous occasion, Rukn-e-Shura, Haji Muhammad Ameen Attari delivered a Bayan in a Sunnah-inspiring Ijtima.

Madani activities during the 'Urs of pious saints

Under the supervision of the Majlis Mazaraat-e-Awliya, Muballighin of Dawat-e-Islami went to the following shrines at the occasions of their annual 'Urs:

- 'Allamah Maulana Qaari Muslehuddin Siddeeqi
رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

(Bab-ul-Madinah Karachi)

- Shahzadah Ghaus-ul-Wara, Sayyid Sakhi Abdul Wahhab Shah Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Zamzam Nagar, Hyderabad)

- Haafiz-e-Millat, Haafiz Muhammad Siddeeq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Dharki, Bab-ul-Islami Sindb)

- Sayyiduna Sakhi Sultan 'Abdul Hakeem رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Abdul Haleem, district Khanewal) etc.

Whereas, in India, following shrines were visited by Muballighin of Dawat-e-Islami on the occasions of their annual 'Urs under the supervision of the Majlis Mazaraat-e-Awliya:

- Haafiz-e-Millat, 'Allamah Maulana Shah Abdul 'Azeez Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and

- Aftab-e-Allahabad, Sayyid Munawwar Ali Shah Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

During these 'Urs, Quran Khuwani, Sunnah-inspiring Ijtima'at, more than 15 Madani Qafilahs, more than 54 Madani Halqahs, more than 85 Chowk dars and other Madani activities were also conducted.

Efforts of Majlis Al-Madina-tul-'Ilmiyyah

In February 2018, seven books were published:

1. Najaat Dilanay Walay A'maal ki Ma'loomat
2. Ma'rifat-ul-Quran, volume 5
3. Tafseer Surah An-Noor
4. Tafseer Baydawi ma' Haashiya-tul-Jadeedah Maqsood-un-Naavi
5. Faizan Riyad-us-Saliheen, volume 2
6. Tangdasti aur Rizq mayn Bay-Barakati ka Sabab (Faizan-e-Madani Muzakarah, episode 27)
7. Allah Walon ki Baatayn, volume 6

Eleven books and booklets sent for publishing

1. Na'at Khuwani kay Muta'alliq Suwal Jawab (Faizan-e-Madani Muzakarah, episode 32)

2. Ba'd Fajr Madani Halqah
3. Dilchasp Suwalat, Suwalan Jawaban, part 2
4. Bura'ee ka Badlah Achcha'ee say Di-Jiye (Faizan-e-Madani Muzakarah, episode 33)
5. Sahabiyyat aur Shauq-e-'Ibadat
6. Shaytan kay Liye Ziyadah Sakht Kaun? (Faizan-e-Madani Muzakarah, episode 34)
7. Madrasa-tul-Madinah Baalighan
8. Al-Fauz-ul-Kabeer
9. Tareeqah-e-Jadeedah 1 to 3
10. Tabarrukat ka Suboot (Faizan-e-Madani Muzakarah, episode 36)
11. Saaray Ghar Walay Nayk Kaysay Banayn? (Faizan-e-Madani Muzakarah, episode 37)

Maktaba-tul-Madinah stall at the book fairs

Book fairs were held in the renowned Lums University and University of Education (Markaz-ul-Awliya Lahore), Pakistan. In these book fairs, stall of Maktaba-tul-Madinah was also set up.

Madani news of Dawat-e-Islami's different departments

- Under the supervision of Majlis Wukala [lawyers' majlis], Rukn-e-Shura Haji Yafoor Raza Attari in Rawalpindi Courts District Bar Association, Rukn-e-Shura Haji Muhammad Azhar Attari in Sheikhpura District Bar Association, whereas in the Bar Association of Wazirabad, Muballigh of Dawat-e-Islami blessed the participants with Madani pearls in the Sunnah-inspiring Ijtima'at.

- Under the supervision of Majlis Shu'bah Ta'leem (Education Department), Rukn-e-Shura Haji Muhammad Azhar Attari delivered a Sunnah-inspiring Bayan in the International Islamic University Islamabad and Gujrat (Punjab). Moreover, Rukn-e-Shura Maulana Haji Abdul Habeeb Attari delivered a Sunnah-inspiring

Bayan among doctors and professionals in a hall near Gaddafi stadium, Markaz-ul-Awliya, Lahore. Whereas, Muballigh of Dawat-e-Islami delivered a Bayan in a Sunnah-inspiring Ijtima held in the game development software house where Software Engineers, Chief Information Officers, Software Quality Officers, Human Resources Officers, management as well as other developer Islamic brothers participated. Moreover, Muballigh-e-Dawat-e-Islami delivered a Bayan in the Sunnah-inspiring Ijtima held in Sindh University, Jamshoro, Bab-ul-Islam, Sindh.

- Under the supervision of Doctors Majlis, Maulana Haji Abdul Habeeb Attari delivered a Sunnah-inspiring Bayan in Jinnah Hospital, Karachi. Whereas, under the supervision of the Doctors Majlis in Markaz-ul-Awliya Lahore. a Sunnah-inspiring Ijtima was held in the main auditorium of King Edward Medical University. In this Ijtima, the Vice Chancellor of the University, Professor Dr. Qazi Saeed, university management staff, Doctors and a large number of students participated. Muballigh-e-Dawat-e-Islami delivered a Bayan.

- Under the supervision of Majlis Tajheez-o-Takfeen, DVD Ijtima'at and Madani Halqahs were conducted in Jami'a-tul-Madinah Faizan-e-Haashim Thathvi (Gharo, Bab-ul-Islam Sindh) Jami'a-tul-Madinah Tando Muhammad Khan, Bhatt Shah (Bab-ul-Islam, Sindh), Jhudo (Bab-ul-Islam Sindh), and Zamzam Nagar Hyderabad. In these sessions, efforts were made to teach the Shar'i rulings from demise to burial to the devotees of Rasool.

- Under the supervision of Majlis-e-Taajiran and Majlis Rabitah Bara'ay Taajiran, Rukn-e-Shura Haji Ameen Attari delivered a Bayan in the Sunnah-inspiring Ijtima held in Water Pump, Aisha Manzil and Haydari Market of Bab-ul-Madinah Karachi. Moreover, Rukn-e-Shura Haji Azhar Attari in Ziyakot (Sialkot) and Rukn-e-Shura Haji Muhammad Farooq Jeelani Attari delivered a Bayan

in a Sunnah-inspiring Ijtima in Khanewal. Furthermore, Madani Halqahs, Chowk Dars and Madani Daurahs were conducted in the markets of various cities.

- A Madani Halqah was conducted under the supervision of Majlis Nashr-o-Isha'at in the federal capital of Pakistan, Islamabad. Maulana Haji Abdul Habeeb Attari blessed with the Madani pearls. In this Madani Halqah, influential personalities from the Electronic & Print Media, Rukn-e-Shura Haji Waqar-ul-Madinah Attari also participated.

- Under the supervision of Majlis-e-Hakeem, Madani Halqahs and conveying of invitation towards righteousness was held at the National Council for Tibb, Islamabad; Papar Mandi of herbal raw material, Markaz-ul-Awliya Lahore; house of the member of the National Council for Tibb and two colleges.

- Under the supervision of Majlis 'Ushr-o-Atraaf Gaa'on, Faizan-e-Namaz courses were held at 12 places in February 2018. In these courses, hundreds of devotees of Rasool had the privilege of participating.



Overseas Madani News

Madani parables of accepting Islam

In February and March 2018, during a Chowk Dars (Dars at a busy place) and Madani Daurah (Madani visit) in Uganda, 11 non-Muslims embraced Islam with the blessings of the individual efforts of Muballighs (preachers) of Dawat-e-Islami. They were assigned Islamic names

- Muhammad Hakeem, • Muhammad Ashraf,
- Muhammad Islam, • Muhammad Ali,
- Muhammad Isa, • Muhammad Siddeeq Akbar,
- Muhammad Ahmad, • Abdul Kareem,
- Muhammad Islam and Muhammad Taahir.

Moreover, arrangements for the Islamic tarbiyyat [teaching] of these new Muslims were also made.

Overseas travel of Arakeen-e-Shura

Members of the Markazi Majlis-e-Shura of Dawat-e-Islami keep travelling abroad every now and then for the purpose of serving the Sunnahs and propagating Islam. Following tours were carried out in the recent past:

- Rukn-e-Shura Haji Yafoor Raza 'Attari travelled to Malaysia and Thailand from 21st February 2018 to 5th March 2018, where he participated in the Madani Halqahs and Sunnah-inspiring Ijtima'at held in Nilai, Shamelin, Kuala Lumpur, Malacca, City one, Suksawat and Bangkok. Moreover, he participated in Madani Halqahs and Sunnah-inspiring Ijtima'at held in the Chamber of Commerce, a restaurant, Islamic Community Hall and Embassy of Pakistan in Bangkok. Furthermore, he gave Madani pearls to Doctors, Traders, Factory owners, employees and other VIP Islamic brothers.

¹Islamic institute

- From 21st February to 28th February 2018, during the travelling of Oman Rukn-e-Shura Sayyid Luqman Babu visited the Jaami' Masjid Sultan Qaboos in Sohar and delivered Bayanaat in the Madani Halqahs and Sunnah-inspiring Ijtima'at. He also delivered Bayanaat in the Madani Halqahs and Sunnah-inspiring Ijtima'at held in Seeb and Al-Khoud in Muscat, Oman. Moreover, he gave the mind-set to the devotees of Rasool of building Masajid and enlivening them.

- On 24th, 25th and 26th February 2018, Rukn-e-Shura Maulana Haji Abdul Habib Attari and Rukn-e-Shura Muhammad Bilal Raza Attari gave Madani pearls to the participants of a 3-day Sunnah-inspiring Ijtima in a gulf country regarding the 12 Madani activities of a Zayli Halqah and other moral and social aspects.

- In February 2018, Rukn-e-Shura Haji Rafi' Attari blessed Malaysian Islamic brothers with Madani pearls during Madani Halqah at a local Dars Gah¹ Madrasa-tuz-Zakireen in Malacca, Malaysia.

- Rukn-e-Shura Haji Muhammad Immaad Attari Madani travelled to Nepal from 21st February 2018 to 16th March 2018. He blessed Zimmahdars of Majlis Tajheez-o-Takfeen, Majlis Madani Muzakarah and Majlis Weekly Ijtima with Madani pearls. Moreover, Rukn-e-Shura Muhammad Athar Attari blessed the Zimmahdars of Shu'bah Ta'leem [Education Department] and Dar-ul-Madinah with Madani pearls. Moreover, he also travelled in a Madani Qafilah with the local devotees of Rasool.

- In February 2018, Rukn-e-Shura Haji Muhammad Mansoor Attari blessed the devotees of Rasool in a gulf country with the guiding principles of spending life according to the Islamic manners.

Inauguration of a Masjid

Jaami' Masjid Faizan-e-Madinah was inaugurated in Frankfurt, Germany on Friday, 2nd March 2018.



Start of Jami'a-tul-Madinah lil-Banaat (for Islamic sisters)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In March 2018, a new branch of Jami'a-tul-Madinah Lil-Banaat was inaugurated in Birmingham (UK). In this Jami'a-tul-Madinah, "Faizan-e-Shari'at Course" has been started. Remember! Before this, in January 2018, a Jami'a-tul-Madinah lil-Banaat was also started in Bradford (UK).

Stall of Maktaba-tul-Madinah in Book Fair

In the International Book Fair that took place from 22nd February 2018 to 3rd March 2018 in the Oman International Exhibition Centre in the capital city of Oman, Muscat, stall of Dawat-e-Islami's Maktaba-tul-Madinah Al-'Arabiyyah was also set up. Rukn-e-Shura, Sayyid Luqman Babu also visited the stall. Whereas, a stall of Dawat-e-Islami's Maktaba-tul-Madinah was also set up in the international book fair which took place from 28th February 2018 to 4th March 2018 in Sibi, Baluchistan.

Madani activities of the Majlis Madani In'amaat

Under the supervision of Majlis Madani In'amaat, 509 Yaum-e-Qufl-e-Madinah (Qufl-e-Madinah day) Ijtima'at were held overseas (India, UK, Greece, Kenya, Bangladesh, Oman, Arab Shareef, Kuwait, Tanzania, France, Sri Lanka, Uganda) in Jumadal Ukhra 1439 A.H. In these Ijtima'at, 12,577 Islamic brothers participated. Whereas in India, Greece and Bangladesh, 55 monthly 25veen (25th) and 26veen (26th) Ijtima'at were conducted in which, 1509 devotees of Rasool participated.

Sunnah-inspiring Ijtima'at and Madani Halqahs

Sunnah-inspiring Ijtima'at were held in Italy, Nepal, Madani Marakiz Faizan-e-Madinah of Hyderabad Deccan, India, Bolton (UK), Damauli and Bhairahawa (Nepal), and different cities of Bangladesh. In these Ijtima'at, Rukn-e-Shura Sayyid Arif Ali Attari, Rukn-e-Shura Muhammad Athar Attari and Muballigheen of Dawat-e-Islami delivered Bayanaat.

Madani Halqahs were conducted under the supervision of the Majlis Madani In'amaat in Baroda, India. Moreover, under the supervision of the Majlis Tajheez-o-Takfeen, Madani Halqahs were conducted at Ali Garh (India), Ali Nagar Bombay (India), Fatehpur UP (India), Ferozabad, Mathura (India), Raza Nagar Gujarat (India), Ottawa UP (India), Kanpur (India), Ahmadabad (India), Indore (India), Gwalior (India) and Leyton (UK).

Madani Halqahs were held among the business community under the supervision of Majlis Taajiran [traders] in Harare (Zimbabwe) and Witbank (South Africa).

Under the supervision of Majlis Dar-ul-Madinah a Madani Halqah was conducted among the Islamic brothers of Dar-ul-Madinah Nepalgunj. Under the supervision of Majlis Khusoosi Islamic Brothers¹, Madani Halqahs were held at different places in India. Moreover, Madani Halqahs were held in the Madani Marakiz Faizan-e-Madinah of Bristol (UK), Stechford and Winson Green (UK), Barcelona (Spain), Carpi and Civitavecchia (Italy). Moreover, Madani Halqahs were also held in Greece. A large number of devotees of Rasool participated in these Madani Halqahs.

Devotees of Rasool and Madani Qafilahs

Under the supervision of Dawat-e-Islami, devotees of Rasool travelled in Sunnah learning Madani Qafilahs from Karachi to Malaysia, Oman, Colombo, Nepal, Gulf countries, Sydney (Australia) and Greece.

¹Department for those who are blind, deaf and dumb (unable to speak)



Madani news of VIPs

Moreover, one Madani Qafilah travelled from Birmingham (UK) to Cairo (Egypt), where they visited the illustrious Islamic University of Ahl-us-Sunnah, Jami'ah Al-Azhar and met the management and 'Ulama Kiraam [Islamic scholars], especially Mufti Dr. Muhammad Abdul Fuzayl (Jami'ah Al-Azhar, Egypt), Dr. Shaykh Waail Mahmood (Assistant Director, Jami'ah Al-Azhar) and Mufti Shaykh Dr. Amr Al-Wardani (Egypt). Peer-Zadah Tayyib Sahib from Birmingham also travelled with this Madani Qafilah.

Protection from magic for the whole year

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَالِهِ has stated: If a person boils seven jujube leaves in water and then performs Ghusl [with it] in this night (i.e. Layla-tul-Bara'at), اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, he will remain safe from the effects of magic for the whole year.

(Islami Zindagi, pp. 135)

Month of reciting Salat-'Alan-Nabi

Reciting Salat-'Alan-Nabi is one of the most superior deeds, and the month of Sha'ban-ul-Mu'azzam has been declared to be the month of reciting Salat-'Alan-Nabi. Imam Qastalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Certainly, the month of Sha'ban is the month of reciting Salat-'Alan-Nabi as the Ayah اِنَّ اللهَ اَنْزَلَ عَلَيْكَ الْقُرْآنَ فِي الْاَشْهُرِ الْمُنْفِيِّاتِ (Parah 22, Surah Al-Ahzaab, Ayah 56) was revealed in the same very month.

(Muwahib-ul-Ladunniyyah, vol. 2, pp. 506)

Meetings with 'Ulama Kiraam [blessed Islamic scholars]

On the occasion of the 'Urs of Haafiz-e-Millat, 'Allamah Shah Abdul 'Azeez Muhaddis Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Zimmahdars [responsible Islamic brothers] of the Madani movement of devotees of Rasool, Dawat-e-Islami, met the following 'Ulama Kiraam in Mubarakpur, UP, India:

- Azeez-e-Millat, 'Allamah Abdul Hafeez Sahib (Senior Head at Al-Jami'ah Ashrafiyyah)
- Maulana Sahib-Zadah Na'eemuddin 'Azeeki Sahib
- Maulana Mubarak Husayn Misbahi Sahib
- Mufti Muhammad Naseem Misbahi Sahib
- Maulana Abdul Haq Misbahi Sahib
- Khayr-ul-Azkiya, Allamah Ahmad Misbahi Sahib
- Maulana Abdul Mubeen Numani Sahib
- Mufti Badar 'Aalam Misbahi Sahib
- Muballigh-e-Islam, Maulana Shams-ul-Huda Misbahi Sahib
- Mufti Izhaar Ashrafi Sahib
- Maulana Mas'ood Barakati Sahib
- Maulana Sadr-ul-Wara Misbahi Sahib

Moreover, Zimmahdars of the Majlis Rabitah bil-'Ulama wal-Mashaaikh and other Zimmahdars met the following 'Ulama and VIPs in the last month:

- Mufti Dr. Muhammad Abdul Fuzayl (Jami'ah Al-Azhar, Egypt)
- Dr. Shaykh Waail Mahmood (Assistant Director Jami'ah Al-Azhar)
- Mufti Shaykh Dr Umar Al-Wardani (Egypt)
- Sayyid Ahmad Fazwi (Head of Foreign, Al-Azhar branches)

- Maulana Zafar Mahmood Sahib (Manchester, UK)
- Mufti Gul Shahzad Hazarvi Sahib (Shaykh-ul-Hadees Jami'ah Fayz-ul-Quran, Hassan Abdal)
- Maulana Sayyid Ziya-ul-Haq Sultanpuri Sahib (Shaykh-ul-Hadees and administrator at Jami'ah Muhammadiyyah Ghausiyyah, Rawalpindi)
- Mufti Ahmad Raza Noori Sahib (Muhtamim Jami'ah Ghausiyyah Haveli Lakha, Baseerpur Shareef)
- Mufti Muhammad Taahir Akbari Sahib (Muhtamim Jami'ah Anwaar-ul-Quran, Minchinabad)
- Maulana Isma'eel Bandyalvi Sahib (Teacher at Jami'ah Noor-ul-Huda foundation, Sardarabad, Faisalabad)
- Maulana Qaari Yaseen Qaadiri Sahib (Khateeb Peer Baba, Boneir, Swat)
- Maulana Abdul Kareem Qaadiri Sahib (Teacher at Jami'ah Anwaar, Muhammadiyyah Katlang, Mardan)
- Maulana Ali Raza Qaadiri Sahib (Muhtamim Jami'ah Ihya-ul-Uloom, Burewala)
- Mufti Muhammad Arif Sa'eedi Sahib (Muhtamim Jami'ah Anwaar-ul-Mustafa, Sukkur)
- Sahib-Zadah Abdul Lateef Qaadiri Sahib (Teacher Jami'ah Ghausiyyah Siddiqiyah, Bhar Chondi Shareef)
- Senator Islam-ud-Deen
- Shaykh Anwar Khan (MNA)
- Muhammad Usman Ibraheem (MNA, Federal Minister for Human Resources, Gujranwala)
- Rana Munawwar Ghaus Khan (MPA)
- Mian Tariq (MNA Gujranwala)
- Dr. Zulfiqar Bharti (MNA)
- Malik Muhammad Shakir Jamshed Awan (MNA)
- Maher Ghulam Muhammad Ali (MNA)
- Malik Ghulam Jeelani Tawana (DPO, Khushab)
- Dr. Mukhtar Ahmad Bharath (MPA)
- Chaudhry Hamid Hameed (MNA)
- Ameer Taimoor (DPO, Lodhran)
- Sayyid Bilal Haydar (Deputy Commissioner, Bhakkar)
- Senator Zafarullah Khan Dhandla (Bhakkar)
- Muhammad Tauseef (Action Building Department, District Bhakkar)
- Wasiq Ahmad (District Monitoring Officer)
- Malik Muhammad Zafar (District Officer, Agriculture)
- Amjad Khan Niazi (MNA, Mianwali)
- Shahid Qureshi (Country Manager, Bahria Town)
- Abdul Hameed Yousufi (Vice President, Sindh High Court Bar Association)
- Consul General Ahmar Isma'eel and Assistant Mubeen Mehar (Pakistani Diplomats in the UK)

Meetings with the VIPs

Zimmahdars of Dawat-e-Islami's Majlis Rabitah, Majlis Taajiran and other Majalis met the following VIPs in the last month:

- Shah Mahmood Qureshi (MNA)
- Qamar Zaman Kaira (MNA)
- Ghulam Ahmad Bilour (MNA)
- Dr. Sikandar
- Nasir Shah (Information Secretary, Sindh)

Visit of 'Ulama and VIPs in Madani Marakiz [centres]

- The Imam and Khateeb of the Masjid adjacent to the blessed shrines of Sayyiduna Junayd Baghdadi and Sayyiduna Sari Saqati رَجِيهٗمَا اِلٰهُ تَعَالٰى and Sajjadah-Nasheen [successor] of these blessed

shrines, 'Allamah Shaykh Ali Tariq Al-Hanafi Al-Rifa'ee Al-Qadiri from Baghdad Shareef visited Al-Madina-tul-Ilmiyyah, Madrasa-tul-Madinah online, Translation Department and Madani Channel in the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. Whereas,

- Maulana Sayyid Shabbir Husayn Shah Sahib (Sajjadah-Nasheen Chura Shareef) visited Faizan-e-Madinah G-11 (Islamabad).
- Maulana Arif Numani Sahib visited the site purchased for the Madani Markaz of Dawat-e-Islami in Mubarakpur, India. Moreover,
- The political personalities, Jahangeer Khan Tareen and Ali Khan Tareen visited Faizan-e-Madinah Lodhran.
- Junayd Khanzada (Senior Journalist and Bureau Chief of a local news channel in Zamzam Nagar, Hyderabad) visited Madrasa-tul-Madinah online, and
- One delegation of Lawyers and Court Staff from the Lahore High Court Bar Association visited Madani Markaz, Faizan-e-Madinah, Markaz-ul-Awliya, Lahore.

VIPs attending Madani Muzakaraha, Sunnah-inspiring Ijtima'at, Madani Halqahs and Madani Qafilahs Under the supervision of Dawat-e-Islami, Madani Halqahs and Sunnah-inspiring Ijtima'at keep taking place at different places among the VIPs. Following VIPs participated in the Madani Halqahs and Sunnah-inspiring Ijtima'at which took place last month:

- Haafiz Abdul Manan Baig (District Monitoring Officer, Gulzar-e-Taybah, Sargodha)
- Raja Zahoor Ahmad Sahib (Chief Officer, Khushab)
- Mehar Ansar Iqbal (Kot Momin)
- Chaudhry Taahir Rasheed Gujjar (Chairman Municipal Committee, Kot Momin)
- Muhammad Ilyas (Additional Commissioner,

Gujranwala)

- Hafeez Mirza Malik (Protocol Officer)

Moreover, under the supervision of Dawat-e-Islami, Sunnah-inspiring Ijtima'at and Madani Halqahs took place in Oldham, UK; Aurangabad, Maharashtra, India; Jeddah, Arab Shareef, and also in a Gulf Country and Malaysia.



Beloved of Attar

Muballigh of Dawat-e-Islami, Al-Haaj Qaari Muhammad Mushtaq Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Bannu (KPK, Pakistan) on perhaps 18th Ramadan-ul-Mubarak, 1386 Hijri. He stayed in Sardarabad (Faisalabad, Pakistan) for a short period of time and afterwards, permanently settled in Bab-ul-Madinah Karachi. He became the Nigran [head] of Markazi Majlis-e-Shura of Dawat-e-Islami in October 2000.

Demise: He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ departed this world between 08:15-08:30 am, on 29 Sha'ban-ul-Mu'azzam, 1423 Hijri. His blessed shrine is located in Sahra-e-Madinah

(Toll Plaza, Bab-ul-Madinah, Karachi). (Faizan-e-Sunnat, vol. 1, pp. 629-635)

For knowing his life history in detail, read the book 'Attar ka Piyara', published by Maktaba-tul-Madinah.

Islamic sisters' Madani news

Madani courses

From 30th Jumadal Aula 1439 A.H, a 12-day "Faizan-e-Namaz Course", whereas from 14th Jumadal Ukhra 1439 A.H, a 12-day "Madani Kaam Course" was conducted at the Madani Tarbiyyat Gahs [Madani training centres] of Islamic sisters situated in the following cities: Bab-ul-Madinah (Karachi), Zamzam Nagar Hyderabad, Sardarabad (Faisalabad), Gulzar-e-Taybah (Sargodha), Gujrat, Madina-tul-Awliya Multan and in the federal capital, Islamabad.

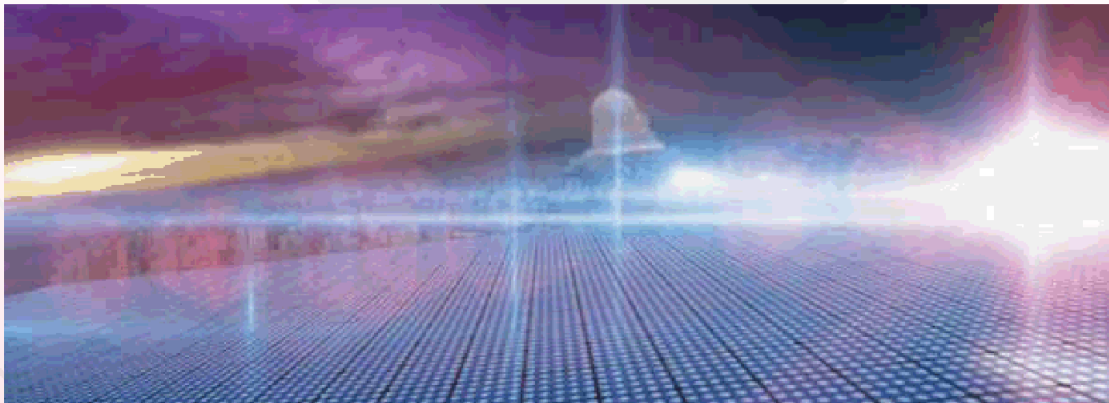
In these courses, approximately 425 Islamic sisters participated collectively. In both these courses, essential Shar'i rulings and method of carrying out Madani activities of Dawat-e-Islami were taught.

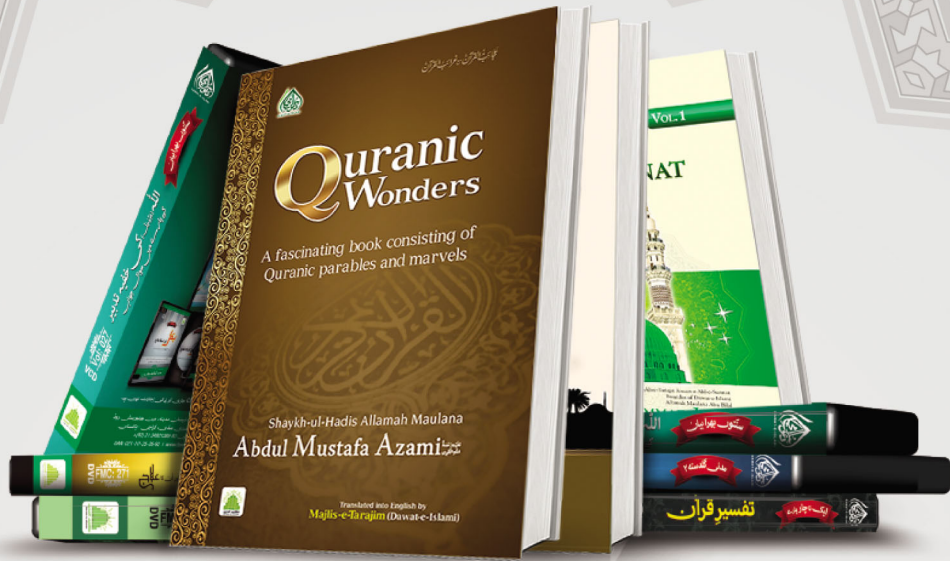
Various Madani news

- In Zamzam Nagar Hyderabad, one influential Islamic sister made the intention of conducting a Sunnah inspired Ijtima' in her home after attending a Madani Halqah. She was presented with the booklet "Method of Ghusl".
- In Bab-ul-Madinah (Karachi), a Madani Halqah was conducted at Haramayn Grammar School. Moreover, Islamic sisters also met the lady principal as well as the Islamic sisters of the faculty. The monthly magazine Faizan-e-Madinah and the booklet "Maqsad-e-Hayaat" were presented as a gift. Madani Dars has started taking place at the school now.
- In Sakrand (Bab-ul-Islam Sindh), responsible Islamic sisters met the lady principal of Shah Abdul Lateef Public School and presented Madani booklets. Moreover, she made the intention of participating in the Shakhsiyat Ijtima'.

Majlis Mu'awanat Bara'ay Islami Behnayn

Under the supervision of Majlis Mu'awanat Bara'ay Islami Behnayn, 102 Maharim Ijtima'at were held in Pakistan in February 2018, in which approximately 1,218 Islamic brothers participated. 460 Islamic brothers travelled in a 3-day Madani Qafilah. 593 booklets of Madani In'amat were distributed.





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Few important rulings of Salah

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana,

Abu Bilal Muhammad Ilyas Attar Qaadiri رَاَمَتْ بَرَكَةُ اَلْمَعَالِيَةِ

It is stated in a blessed Hadees: The one who does not perform complete Ruku' and Sujood (prostration), the Salah says to him: May Allah Almighty destroy you the way you wasted me. Then that Salah is wrapped around in old clothes and thrown at the face of the Namazi (Salah-offering person). (*Shu'ab-ul-Iman*, vol. 3, pp. 144, *Hadees* 3140)

Moreover, it is stated in a narration: Worst of the thieves is the one who steals within the Salah. It was humbly asked: Who is the thief of Salah?

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: The one who does not perform his Ruku' and Sujood completely.

(*Shu'ab-ul-Iman*, vol. 8, pp. 386, *Hadees* 22705)

Keeping in view few common mistakes committed nowadays during Salah, some Madani pearls are presented below:

- Minimum requirement of bowing down in Ruku' is that if one stretches his hands, they reach the knees. Whereas complete Ruku' is that the back shall be absolutely straight. (*Bahar-e-Shari'at*, part 3, vol. 1, pp. 513)
- To bow down in Ruku' during Salah is Fard, and to stay there for a little while, meaning to perform Ruku' satisfactorily is Wajib. (*Mirat-ul-Manajih*, vol. 2, pp. 75)
- In case of performing Sajdah (prostration) on something soft such as grass, cotton, carpet etc., it is necessary to press your forehead and nasal bone to such an extent that it cannot be pressed any further. If forehead is not pressed to the amount mentioned, then Salah will not be valid, whereas if the nasal bone was not pressed to such extent, then the Salah will be Makruh Tahreemi and it will be Wajib to offer that Salah again. (*Aalamgiri*, vol. 1, pp. 70)
- Base of one toe in Sajdah is Fard to be touching the ground, and base of majority of the toes touching the ground is Wajib. (*Fatawa Razawiyyah*, vol. 3, pp. 253; summarized)
- To stand up straight after Ruku' and to sit down straight in between two Sajdahs is Wajib. Moreover, within these durations, it is also Wajib upon one to at least stay in that position for the time it takes to say سُبْحَانَ اللهِ once. (*Bahar-e-Shari'at*, part 3, vol. 1, pp. 518; *Namaz kay Ahkam*, pp. 218)
- Itching the body in one Ruku' (position) three times invalidates the Salah. For example, one itches for the first time and removes his hand, then he itches again and removed his hand, now as soon as he itches again, his Salah will get invalidated. Moreover, placing the hand once (at an organ) and moving it several times will be considered scratching once only. (*Bahar-e-Shari'at*, part 3, vol. 1, pp. 614)
- It is Makruh Tahreemi for a Muqtadi [one offering Salah behind the Imam] to go in Ruku' or Sujood (prostration) before the Imam or raise his head before him [the imam] (*Bahar-e-Shari'at*, vol. 1, pp. 629).
- It is Makruh Tahreemi to look here and there by turning your face around during Salah. Whereas, to look here and there unnecessarily without moving face is Makruh Tanzeehi. (*Bahar-e-Shari'at*, part 3, vol. 1, pp. 626)

(In order to learn detailed rulings regarding Salah, please study the third part of *Bahar-e-Shari'at* and 'Laws of Salah').



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