

MONTHLY MAGAZINE

FAIZAN-E- MADINAH

Ramadan-ul-Mubarak 1439 AH - May-June 2018

More than 40 highly informative topics including:

Secrets of Sawm

Sawm and sins!

Pleasant voice of
Sayyiduna Dawood

Diabetic patients and the
Siyam of Ramadan

Presented by:

Majlis-e-Tarajim (Dawat-e-Islami)



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

Monthly Magazine
Faizan-e-Madinah
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أَلْحَدُّ يُلِي رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: On the Day of Judgement, I will intercede for the one who recites Salat [i.e. Durood] on me ten times in the morning and ten times in the evening. (Majma'-uz-Zawaid, vol. 10, pp. 163, Hadees 17022)

Hamd / Munajat Mahabbat mayn Apni guma Ya Ilahi

*Mahabbat mayn Apni guma Ya Ilahi
Na paoon mayn apna pata Ya Ilahi
Rahun mast-o-bay-khud mayn Tayri wila mayn
Pila jaam aysa pila Ya Ilahi
Mayn baykaar bataun say bach ker hamayshah
Karoon Tayri Hamd-o-Sana Ya Ilahi
Mayray ashk behtay rahayn kash her dam
Tayray khauf say Ya Khuda Ya Ilahi
Tu Apni wilayat ki khayraat day day
Mayray Ghaus ka wasitah Ya Ilahi
Mayra her 'amal bas Tayray wasitay ho
Ker Ikhlash aysa 'ata Ya Ilahi
Musalman hay Attar Tayri 'ata say
Ho Iman per khatimah Ya Ilahi*

Na'at / Istighaasah

Iraday gud gudaatay hayn

*Umangayn josh per aayeen iraday gud gudaatay hayn
Jameel-e-Qaadiri shayad Habib-e-Haq bulatay hayn
Jaga daytay hayn qismat chahtay hayn jis ki dam bhar mayn
Woh jis ko chahtay hayn apnay rauzay per bulatay hayn
Unhayn mil jata hay goya woh saayah 'Arsh-e-A'zam ka
Tayri deewar kay saa'ay mayn jo bister jamatay hayn
Muqaddar is ko kehtay hayn firishtay 'Arsh say aa ker
Ghubaar-e-fersh-e-Taybah apni ankhaun mayn lagatay hayn
Khuda jaanay kay Taybah ko hamara kab safar hoga
Madinay kay hazaraun qafilay her saal jatay hayn
Tasadduq Jan-e-'Aalam is kareemi-o-raheemi kay
Gunah kertay hayn ham, woh apni rahmat say chhupatay hayn
Jameel-e-Qaadiri ko daykh ker hooron mayn ghul hoga
Yehi hayn woh kay jo Na'at-e-Habib-e-Haq sunatay hayn*

Manqabat

Ya 'Ali-al-Murtada Maula 'Ali Mushkil Kusha

*Ya 'Ali-al-Murtada Maula 'Ali Mushkil Kusha
Aap hayn Shayr-e-Khuda Maula 'Ali Mushkil Kusha
'Ilm ka mayn shahar hoon derwazah is ka hayn 'Ali
Hay yeh qaul-e-Mustafa Maula 'Ali Mushkil Kusha
Ba'd-e-khulafa-e-salasa sab Sahabah say bara
Aap ko rutbah mila Maula 'Ali Mushkil Kusha
Qal'a-e-Khyber ka derwazah ukhara aap nay
Marhaba! Sad Marhaba! Maula 'Ali Mushkil Kusha
Haydar-e-Karraar! Lay kay aao teegh-e-Zulfiqar
Zaur-e-dushman berh chala Maula 'Ali Mushkil Kusha
Az-pa'ay Ghaus-ul-Wara ham ko Najaf bulwaiye
Ho karam Ya Murtada Maula 'Ali Mushkil Kusha
Ki-jiye Haq say Du'a Iman per ho khatimah
Khayr say 'Attar ka Maula 'Ali Mushkil Kusha*

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

Do Not make up Excuses for Missing Sawm

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
said: 'سَيِّدُ الشُّهُورِ رَمَضَانٌ وَسَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ' i.e. the
chief of all months is Ramadan and the chief
of all days is the day of Jumu'ah. (Al-Mu'jam-ul-
Kabeer, vol. 9, pp. 205, Hadees 9000)

Allah عزَّوَجَلَّ has declared it Fard for the believers
to keep the Siyam [fasts] of this sacred
month. The Beloved and Blessed Nabi صَلَّى اللهُ
تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If bondmen had known
what Ramadan is, so my Ummah would wish
if only Ramadan had remained the whole
year! (Sahih Ibn Khuzaymah, vol. 3, pp. 190, Hadees 1886)

It is stated in another blessed Hadees: One
who got Ramadan and did not keep its
Siyam, so he is an unfortunate person.
(Al-Mu'jam-ul-Awsat, vol. 3, pp. 62, Hadees 3871)

In the present era, there are many such
people who deprive themselves of keeping
Sawm by making up different such excuses
as I am not feeling well, it is extremely hot,
my disease will become severe, I will become
weak, I have to do work all day long, I will
keep Siyam later on, etc. It is stated in a
blessed Hadees: One who missed even a



single day's Sawm of Ramadan without exemption and without disease, so even [keeping] Sawm forever cannot compensate for it, even if he keeps it later on. (Sunan-ut-Tirmizi, vol. 2, pp. 175, Hadees 723) That is, he cannot attain that virtue in any way which could have been attained by keeping the Sawm in Ramadan. This is the severe warning for not keeping Sawm; and breaking the Sawm after one has started it is even more severe than it. (Bahar-e-Shari'at, vol. 1, pp. 985)

The importance of the month of Ramadan was so deeply rooted in the hearts of our pious predecessors that they would neither miss Sawm nor break it after starting it even in the state of severe illness. Mentioned here is parable of a devotee of Ramadan, i.e. A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ:

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: A few years back in the month of Rajab, I saw my respected father in my dream; he said to me, 'You will fall severely ill in the following Ramadan, [but] do not miss Sawm.' I did fall severely ill in Ramadan, as was told by him. A doctor, etc. advised [me to not keep Sawm] but I did not miss any Sawm, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ granted me good health by its blessing. It is stated in a Hadees,

'صُومُوا تَصِحُّوْا' (Keep Sawm; you will get healthy). (Al-Mu'jam-ul-Awsat, vol. 6, pp. 146, Hadees 8312; Malfuzaat A'la Hadrat, pp. 206)

I plead with all the Muslims to consider this sacred month to be very important from the bottom of your heart. Instead of inventing excuses for missing Sawm, keep Siyam in this month for the betterment of your own worldly life and the afterlife. If you have any valid reason for not keeping the Sawm, so contact the Dar-ul-Ifta Ahl-e-Sunnat or any respected Mufti who is a devotee of Rasool, instead of missing the Sawm on the basis of your own perception or on someone else's advice. May Allah عَزَّوَجَلَّ shower the blessings of Ramadan on us!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



Commentary of Quran
 Mufti Abu Saaleh Muhammad Qaasim Attari

SECRETS OF SAWM

and its

SPIRITUAL CONDITIONS

Allah ﷻ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183)

Translation from Kanz-ul-Iman: O believers! Siyam [fasts] have been made obligatory for you, as had been made obligatory for those before you, so that you may attain piety.

(Part 2, Surah Al-Baqarah, Ayah 183)

Definition of Sawm

According to the Shari'ah, Sawm means refraining from eating and drinking anything and from intercourse from the time of Subh-e-Sadiq to the sunset with the intention of Sawm.

History of Sawm

Sawm is a very ancient act of worship. In all Shari'ahs, from that of Sayyiduna Aadam عَلَيْهِ السَّلَام to ours, Siyam have been declared Fard, though the days and the rulings of Siyam of previous Ummahs were different from ours. Siyam of Ramadan were declared Fard on 10 Sha'ban 2 AH. (Durr-e-Mukhtar, vol. 3, pp. 383)

In the end of the Ayah, it was also described that the aim of Sawm is to attain piety and abstinence. Since one treats one's Nafs strictly during Sawm, preventing

it even from Halal eating and drinking items, so Sawm is actually a practice of overcoming one's desires. This builds up the strength to control one's Nafs and to refrain from Haraam. And this act of controlling one's Nafs and overcoming desires are the bases for prevention from sins.

Meaning of Taqwa [piety]

According to the Shari'ah, Taqwa generally means protecting one's Nafs from everything that may cause punishment, i.e. it means refraining from every small and big sin. If one stays hungry without complying with the manners of Sawm, he will attain only a little piety. In fact, one can reduce the demands of his Nafs and overcome its desires by hunger to some extent. Therefore, if one wishes to achieve the real aim of Sawm perfectly, he will have to keep Sawm perfectly. A perfect Sawm is one in which apparent and spiritual manners of Sawm are fulfilled. Spiritual manners of Sawm are mentioned in blessed



Ahadees as well. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There are so many Sawm-observers who gain nothing from their Siyam except hunger and thirst.' (*Musnad Imam Ahmad, vol. 3, pp. 307, Hadees 8865*)

One of its meanings is that though the Sawm-observer refrains from Halal food, yet he continues to eat the meat of people, i.e. he keeps committing backbiting that is Haraam and a big sin. Another meaning is that even though the Sawm-observer protects himself from Halal eating, drinking and intercourse but he does not refrain from watching, speaking, listening, doing and earning Haraam things. Watching movies and dramas and indulging in unlawful gazing in market-places, etc. are the examples of "Haraam-watching". Swearing, lying, falsely accusing are the instances of "Haraam-speaking". Listening to songs and backbiting are the ways of "Haraam-listening". Hurting the feelings of others, beating and battering them and scolding and scorning them are the examples of "Haraam-doings". If a businessman tells a lie to his customers, etc. or indulges in misappropriation, adulteration and fraud or an employee receives bribes or does not fulfil his responsibility resulting in Haraam including in his wages, so these are all the people who gain nothing from Sawm except hunger and thirst; though they get free from Fard [of keeping Sawm]. The brief meaning of the spiritual manners of Sawm described by religious Imams is to observe the Sawm of all parts of the body, i.e. to protect them from sins and useless activities. Mentioned here is now the detail of the Sawm of the body parts under the title "manner".

First manner

Keep your eyes lowered and protect them from looking at everything condemned and disliked. Protect your heart from the thoughts causing heedlessness from the remembrance of the Almighty.

Second manner

The tongue should be protected from useless conversation, lying, backbiting, tale-telling, indecent conversation, bad manners and quarrels.

Third manner

Protect your ears from listening to everything that is disallowed and disliked.

Fourth manner

Do not also commit sins with your hands, feet and other body parts.

Fifth manner

Do Iftar with completely Halal and pure sustenance. One who does Iftar with something Haraam or doubtful is like the person who completes the construction of his beautiful home but then demolishes it. Therefore, do Iftar only with Halal sustenance and do not eat so much that your stomach gets full and then you find it difficult and uninteresting to offer Maghrib, 'Isha and Taraweeh. No pot is displeasing to Allah عَزَّوَجَلَّ more than a filled stomach.

Ponder! How can a Sawm-observer dominate the devil, the enemy of Allah, and suppress the desires of his Nafs when he overeats at Iftar despite remaining hungry all day long. As a matter of routine, people plan to prepare different types of dishes in the month of Ramadan. The items which are not eaten throughout the year are also eaten in this month. Whereas, the aim of Sawm is to suppress the desire of Nafs by means of hunger so that we gain strength for piety. The Sawm-observer keeps his stomach empty from dawn to dusk [i.e. from Subh-e-Sadiq to sunset] and, obviously, he feels a very strong desire for food and then he fills his stomach with delicious food at the time of Iftar. As a result, the pleasure, desire and power of Nafs will greatly increase instead of decreasing. One will feel even those desires not felt in ordinary days. The essence and aim of Sawm is to weaken those powers whereby the devil leads a person towards evils. This can be achieved by eating less. On the contrary, the person who puts up a barrier between his chest and heart, fails to observe the spiritual world.

Sixth manner

After the Iftar, one should have a mixed feeling of hope and fear because he does not know whether his Sawm has been accepted and he has been included among the close ones or it has been rejected and he has been included among the rejected ones. One should have a similar mixed feeling of hope and fear not only after the Sawm but also after performing every act of worship.

In addition to these manners, there is another very important point to be kept in mind. At the

time of starting the Sawm, we make an intention in our heart that I am intending to keep tomorrow's Sawm; similarly, we should also make an intention in our heart that I will achieve the real aim of Sawm, i.e. piety by fulfilling all the apparent and spiritual manners of Sawm. Besides, continue to repeat the intention of piety in your heart during the day. Keep an eye on your actions, conversation and matters, noticing whether you are fulfilling the inner manners of Sawm or not.

(Most part of this writing is taken from pages 234 and 235 of the first volume of the book 'Ihya-ul-'Uloom'.)



Sawm! and sins!

The Beloved and Blessed Nabi ﷺ said: 'مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ اللَّهُ حَاجًّا فِي أَنْ يَدْعَهُ' وَإِلَيْهِ وَسَلَّمَ 'طَعَامَهُ وَشِرَابَهُ', i.e. one who does not give up telling a lie (i.e. evil conversation) and acting accordingly, so Allah ﷻ does not need him remaining hungry and thirsty at all. (Sahih Bukhari, vol. 1, pp. 628, Hadees 1903)

Sawm is an act of worship performed physically. By its blessing, one can protect oneself not only from apparent sins but also from inner ones. If a person apparently gives up eating and drinking things but he does not protect himself from sinful acts, he cannot achieve the aim of Sawm. For the very same reason, it was said that Allah ﷻ does not need him remaining hungry and thirsty at all. This person gives up Halal [lawful] things but does not protect himself from Haraam acts (such as lying, backbiting, tale-telling, missing Salahs, watching movies and dramas, unlawful gazing and cheating others, etc.). So, what is the benefit of his Sawm?

Commenting on the above Hadees, the commentator of the book Sahih Bukhari, 'Allamah Badruddin Mahmood 'Ayni رَحْمَةُ اللَّهِ تَعَالَى stated: If, even in the state of Sawm, a bondman does not give up telling a lie and

acting accordingly which are among the biggest of all big sins, so he should ponder how he is dealing with his Sawm. (Umda-tul-Qaari, vol. 8, pp. 34, Taht-al-Hadees: 1903; summarized)

'Allamah 'Abdur Ra'oof Manaawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: This Hadees does not mean that the person unable to protect himself from sins should not keep Sawm but rather its purpose is that he should give up sins. (Sharh Bukhari li Ibn Bataal, vol. 4, pp. 23, Taht-al-Hadees: 1903)

'Allamah Ibn Rajab Hanbali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: The secret behind it is that one can gain closeness in the Divine court by refraining from Mubah acts such as eating and drinking things and from intercourse provided that he also protects himself from Haraam things. Therefore, whoever tries to gain the closeness of Allah ﷻ by giving up only Mubah things despite committing Haraam deeds is like the person who attempts to gain the closeness of Allah ﷻ by means of Nafil deeds despite missing Fard ones. (Al-Lataaif-ul-Ma'arif, pp. 179)

A great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: Telling a lie here implies every type of impermissible conversation including lying, false

accusation, backbiting, tale-telling, swearing, cursing etc. It is Fard to protect oneself from them. And the evil deed here means every impermissible deed committed whether by the eye, the ear, the hand or the foot, etc. As the sins committed by the tongue are larger in number compared to the ones committed by other parts of the body, therefore, they were separately mentioned. This is a very comprehensive Hadees in which all things were described only in two sentences. In every situation, evil deeds are always bad but they are considered even worse if committed in the state of Sawm as committing them is dishonour for Sawm and disrespect for Ramadan. Therefore, Sawm was particularly mentioned. There is one punishment for committing one sin anywhere else but if one sin is committed in Makkah Mukarramah, so there are one hundred thousand punishments for it. Why? Because of disrespect for the holy land.

He رَحْمَةً اللّٰهِ تَعَالَى عَلَيْهِ further stated: The Arabic word 'Haajah' [حاجة] mentioned in the Hadees does not actually mean any need because Allah عَزَّوَجَلَّ is free from needs [i.e. He never needs anything]. In fact, it here implies that Allah عَزَّوَجَلَّ does not accept the Sawm of such a person. If the Sawm is not accepted, so it is as if one only remains hungry. It also hints that even though this Sawm is valid by Shari'ah and Fard obligation will get fulfilled but it will not be accepted. Conditions for the validity of Sawm only include making intention and giving up eating, drinking and intercourse but conditions for the acceptance of Sawm include giving up indecent conversation and evil actions. This is the real aim to be achieved by observing Sawm. The purpose of Sawm is to break the power of one's Nafs, which results in giving up sins. If sins are not given up in the state of Sawm, so it shows that Nafs is not suppressed. Respected Sufis say that Sawm of every part of the body should be observed. Besides giving up Halal things such as eating and drinking items, you should also give up Haraam acts such as lying and backbiting, etc. It is stated in the book Mirqat that although such an incautious Sawm-observer will be given reward for the actual Sawm, yet sin for those evil actions [will also be recorded for him]. (*Mirat-ul-Manajih*, vol. 3, pp. 158, 159)



Islamic beliefs and information
Muhammad Adnan Chishti Attari Madani

PEOPLE WHOSE
BLESSED
BODIES
ARE

EATEN NOT BY THE EARTH

In the era of Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, people held the opinion that the jinns knew Ghayb [unseen]. Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ made the jinns carry out the construction work of Bayt-ul-Muqaddas and [after they had started,] he then made Du'a in the court of Allah عَزَّوَجَلَّ: 'May my death state not be visible to the jinns so that the people become aware that the jinns do not know Ghayb.' Then, Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ entered the Mihrab of the Masjid and stood for Salah as usual with his staff's support. He passed away in the same state. The jinns remained busy doing their work, thinking that Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was alive, and a whole year passed after his demise in the same state. Then the termite ate the staff by the commandment of Allah عَزَّوَجَلَّ and the blessed body of Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came to the ground. At that time, the jinns came to know about his demise. (*Khaazin, vol. 3, pp. 519, Surah Saba, Taht-al-Ayah: 14; summarized*)

It is stated in the Holy Quran:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانَُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْبَهِيمِ ﴿14﴾

Translation from Kanz-ul-Iman: So when We sent the command of death towards him, jinns were not informed about his death except the termite of the earth which was eating his staff; and when he came down on the ground, the truth about the jinns was exposed – if they had known the unseen, they would not have remained in the disgraceful punishment (labour).
(Part 22, Surah Saba, Ayah 14)

We came to know from this Quranic parable that the sacred bodies of the blessed Ambiya عَلَيْهِمُ السَّلَامُ remain intact after the demise, as Sayyiduna Sulayman عَلَيْهِ الصَّلَاةُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ remained standing with his staff's support till one year after the demise and there wasn't any change in his blessed body. The same is true for all the blessed Ambiya عَلَيْهِمُ السَّلَامُ that earth cannot eat their blessed bodies as the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ 'أجساد الأنبياء فتبئ الله سبحانه وتعالى' i.e. Allah has indeed made it Haraam [prohibited] for the earth to eat the bodies of Ambiya. The Nabi of Allah are alive and they are provided with sustenance. *(Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637)*

The blessed Ambiya are alive

It is stated in a blessed Hadees: 'الأنبياء أحياء في' الْقُبُورِ هُمْ يُصَلُّونَ i.e. the blessed Ambiya are alive. They offer Salahs in their graves. *(Musnad Abi Ya'la, vol. 3, pp. 216, Hadees 3412)*

It is stated in Malfuzaat A'la Hadrat: (Demise) for all the blessed Ambiya عَلَيْهِمُ السَّلَامُ is just momentary; they experience death [just] for a moment. It is an absolute and implicit belief, one of the basic beliefs of Mazhab-e-Ahl-e-Sunnat. Only a heretic and a person having erroneous beliefs will deny this fact. *(Malfuzaat A'la Hadrat, pp. 504)*

There isn't any difference of opinion in this matter

Imam Muhammad Bin 'Abdur Rahman Sakhawi and Imam Ahmad Bin Muhammad Bin Hajar Makki رَحِمَهُمَا اللَّهُ تَعَالَى have stated: We have Iman [faith] and we affirm that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive in his grave. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is provided with sustenance and the earth does not eat the blessed body of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; there is Ijma' [consensus of 'Ulama] on this belief. *(Al-Qaul-ul-Badi', pp. 335; Addur-rul-Mandood, pp. 158)*

Shaykh-e-Muhaqqiq 'Allamah 'Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Despite many Mazahib [groups in Islam] and the differences of opinion amongst the 'Ulama of Ummah, any single person does not differ over this belief that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive with a real life, and there isn't any possibility of metaphorical sense and Ta'weel [figurative interpretation] in it. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Haazir-Naazir [aware] of the condition of the Ummah. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestows favour on the seekers of Haqeeqat [true knowledge] and on those who turn towards him, and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ [also] gives them Tarbiyyat [guidance]. *(Sulook Aqrab-us-Sub*

ul ma' Akbhar-ul-Akhyar, pp. 155)

Sadr-ush-Shari'ah, Mufti Amjad 'Ali A'zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: That person is a heretic and evil person having erroneous beliefs and [also] a committer of blasphemy who utters this evil and false statement for the blessed Ambiya عَلَيْهِمُ السَّلَام, '[They] are dead and have turned into dust.' (Bahar-e-Shari'at, vol. 1, pp. 115)

Their bodies also remain intact

Earth cannot eat the bodies of the blessed Awliya and the people who spend their time reciting Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and [also a person's] body which has never committed disobedience to Allah عَزَّوَجَلَّ. (Bahar-e-Shari'at, vol. 1, pp. 114; summarized)

Moreover, [earth cannot eat the bodies of] the Muazzin who calls out Azan for earning Sawab [reward], the practising 'Ulama, martyr and Huffaz-e-Quran who recite and act upon [the teachings of] the Holy Quran. (Tohfa-tul-Mureed, pp. 410)

The graves of the two martyrs of Battle of Uhud, Sayyiduna 'Amr Bin Jamooh Ansari and Sayyiduna 'Abdullah Bin 'Amr Ansari رَضِيَ اللهُ تَعَالَى عَنْهُمَا got opened because of flood. When the graves were dug for transferring them to a different place, the bodies of both of them were in such state as if they had passed away a day before. One of them had placed his hand on the wound. When the hand was removed from the wound and then released, it again came over the wound. At that time, 46 years had passed after the Battle of Uhud. (Muwatta Imam Maalik, vol. 2, pp. 27, Hadees 1044; summarized)

Blessings of Madani booklets all around

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

1. Rah-e-Khuda mayn Kharch kernay kay Fazaail

O Allah Almighty! Those who read the 40-page booklet 'Rah-e-Khuda mayn Kharch kernay kay Fazaail' completely, bless them with the sacred drink of Kawsar on the Day of Judgement from the blessed hands of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 72,500 Islamic brothers, whereas around 84,870 Islamic sisters had the privilege of reading this booklet.

2. Jhoota Chor [The Lying Thief]

O Allah Almighty! Those who read or listen to the booklet 'The Lying Thief' completely, protect them from the evil of Satan, the first one to have spoken a lie.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 75,575 Islamic brothers and around 131,173 Islamic sisters read this booklet.

3. Wudu ka Tareeqah [Method of Wudu]

O Allah اعَزَّوَجَلَّ! Those who study the booklet namely 'Method of Wudu' completely, bless them with the privilege of staying in the state of Wudu for most of the time.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 79,437 Islamic brothers and around 115,615 Islamic sisters read this booklet.

4. Jannat ka Raastah

O Rab of Mustafa! Those who read (or listen to) 51 pages of the booklet 'Jannat ka Raastah', make the path of Jannah easy for them.

اُمِّينَ بِجَاهِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 70,731 Islamic brothers and around 124,836 Islamic sisters had the privilege of reading this booklet.

Questions and Answers of Madani Muzakarah

How is it to breathe in front of the AC?

Question 1: Does Sawm (fast) become invalid while breathing in front of the AC (Air conditioner)?

Answer: No, it does not.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوْا عَلٰى الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّد

Do perform Taraweeh

Question 2: If someone observes Sawm and does not perform Taraweeh, will his Sawm be valid?

Answer: The obligation [Fard] of Sawm [fast] will be fulfilled. However, Taraweeh is Sunnat-ul-Muakkadah (emphasised Sunnah), it should definitely be performed.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوْا عَلٰى الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّد

Whose hair first turned white?

Question 3: Whose hair first turned white?

Answer: Hair of Sayyiduna Ibraheem السَّلَام عَلَيْهِ السَّلَام.

(Mirat-ul-Manajih, vol. 6, pp. 168)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوْا عَلٰى الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّد

Ruling about donating money for Isal-e-Sawab?

Question 4: Can we donate money to any poor person for Isal-e-Sawab?

Answer: Yes! You can. In fact, instead of giving him something without any purpose, it is better to give him money so he could spend that money according to his needs. For example, if his child is suffering from an illness, then he may purchase medicine for him. While giving money, there is no need to mention that it is for the Isal-e-Sawab of so and so. People should also feed hungry Muslims for Isal-e-Sawab as [the blessed act of] feeding a hungry Muslim is from those [noble] acts which make forgiveness Wajib.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
 صَلُّوْا عَلٰى الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّد

Tooth breaking in the state of Ihram

Question 5: Will Dam¹ become Wajib on a person if he goes to perform 'Umrah and his tooth breaks in the state of Ihram?

¹Expiation one has to pay on 'Umrah or Hajj in case of specific actions.

Answer: No, Dam will not become Wajib.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Wisdom behind Salah becoming Haraam in the Makruh times?

Question 6: Why does Salah become Haraam in the Makruh times? What is the wisdom behind it?

Answer: A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: The blessed Shari'ah has declared Salah Haraam at 3 times in a day so that the eagerness of Salah-loving people may keep growing. (*Fatawa Razawiyyah, vol. 24, pp. 124*) It means that those people who have strong keenness for offering Salah have been prevented from offering Salah during these 3 times so that their eagerness may grow even more; because since a person is prevented from performing any particular action, he appears to be more willing to do it. May Allah عَزَّوَجَلَّ also make us Salah-loving people. Aameen!

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ruling about a new-born baby who dies immediately after its birth

Question 7: If a new-born baby dies after a few minutes of its birth, will it be given Ghusl (ritual bath) and shroud? Moreover, will its Janazah Salah (funeral prayer) be performed?

Answer: It will not only be given Ghusl and shroud, but its Janazah will also be performed. (For more information and rulings about Ghusl, shrouding, burial and Janazah Salah etc., of the deceased, read the books 'Namaz kay Ahkam' [Laws of Salah] and 'Tajjheez-o-Takfeen ka Tareeqah' published by Maktaba-tul-Madinah.)

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ruling on swearing while observing Sawm

Question 8: If someone uses abusive language while observing Sawm (fast), will his Sawm become invalid?

Answer: Sawm does not become invalid in this case, rather it becomes Makruh and loses its spiritual essence. Remember! Using abusive language for a Muslim is a Haraam act that leads to the Hell. It is stated in blessed Hadees, 'سَبَابُ الْمُسْلِمِ فُسُوقٌ' swearing at a Muslim is a sin. (*Sahih Bukhari, vol. 4, pp. 111, Hadees 6044*)

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eyeglass frames made of gold and silver

Question 9: Can a man and woman use eyeglass frames made of gold and silver?

Answer: It is impermissible and forbidden for both, men and women, to use eyeglass frames made of gold and silver. (For more information and rulings about using the items made of silver and gold, read Bahar-e-Shari'at, volume 3, part 16, page 100.)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

Imamat (leading of Salah) by a blind person or the one suffering disability of feet

Question 10: Can a person who suffers with the eyesight or feet disabilities lead Salah?

Answer: Yes, he can lead Salah if there is no other Shar'i hurdle.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

Benefit of keeping lemon in home

Question 11: Some people say that people should keep lemons in their homes because jinns do not come if there are lemons in the home. Is that correct?

Answer: Yes! It is possible.

Parable: It is stated in the biography of Qazi 'Ali Bin Hasan Kha'ee [خدعي] that jinns used to visit him. Once they did not visit for a long time, so, Qazi Sahib inquired them about the reason. The jinns said: There was a lemon in your home, and we do not visit the home where lemon is present. (Luqat-ul-Marjaan fi Ahkam-il-Jan, pp. 103)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد



Of LETTERS Ameer-e-Ahl-e-Sunnat

How should the behaviour be with the subordinates?

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ sent a letter through an e-mail to a Madani Islamic brother of Dawat-e-Islami's department, Al-Madina-tul-'Ilmiyyah, on 20th Jumadal Ukhra 1430 Hijri: 'Benefiting from 'Sharh-us-Sudoor'¹ is very difficult. Kindly inform if there is one with the detailed index. Otherwise, kindly get the index of Sharh-us-Sudoor made by employing someone on salary outside Al-Madina-tul-'Ilmiyyah hours from one's own home etc. The index should specifically contain the name of every parable or an indication for it. Kindly e-mail me the total expenses and time duration for it. My heart is not satisfied on getting this work done by an employee of Al-Madina-tul-'Ilmiyyah during the working hours in the office of Al-Madina-tul-'Ilmiyyah, because the book would be of a private nature.'

That Islamic brother, while saying 'Labbayk', took its responsibility himself without any salary, but could not present the index even after a period of more than six months. Then perhaps on 19th Muharram-ul-Haraam 1431 Hijri, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ sent another letter stating: 'Index of

'Sharh-us-Sudoor'.... please! Humbly awaiting for a sight of mercy from you! May Allah Almighty prolong your happiness, forgive you without accountability and may I also get the blessings of these Du'as.'

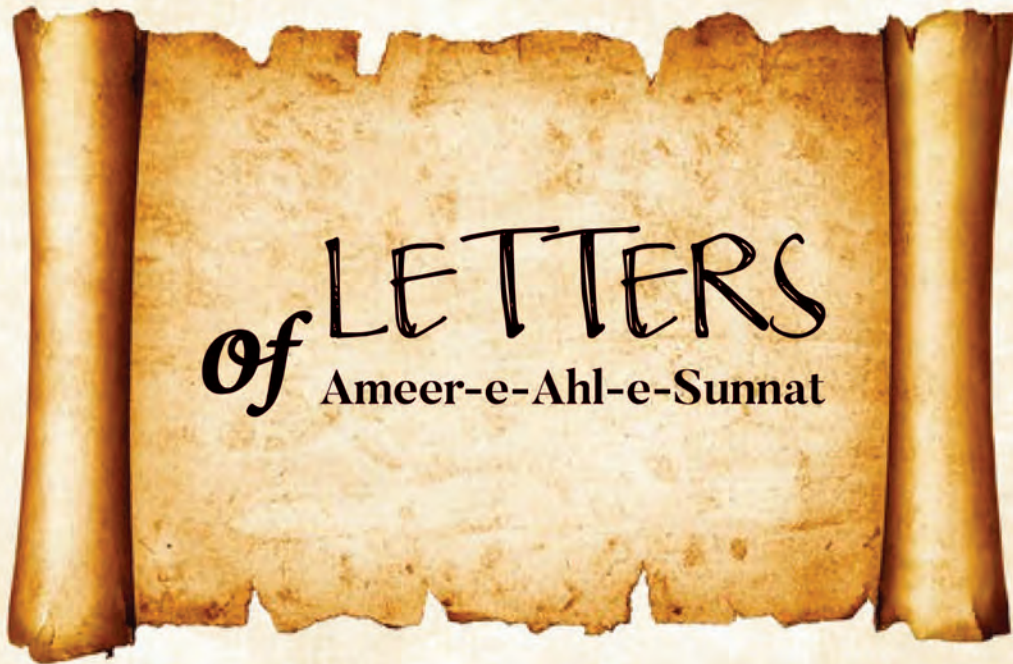
اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

In reply to this, the Madani Islamic brother wrote the following:

Beloved Bapa Jan, please forgive your lazy son for such prolonged delay. Approximately half work is done. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, I will e-mail the complete index by Sunday evening, 23rd Muharram-ul-Haraam 1431 Hijri. My heart became extremely happy upon the way you blessed this embodiment of laziness and heedlessness with Du'as instead of scolding and embarrassing him. May Allah Almighty also bless me with adopting such overwhelming way of giving Du'as in relation to following up my co-workers. It would be wonderful if our responsible Islamic brothers could also adopt this very method, as it is not necessary to adopt a harsh attitude at every place to follow up [some work] and such phrases are uttered like: 'I handed you over this work. Why isn't it still done? Or you couldn't even

¹Later in 1437 Hijri, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Al-Madina-tul-'Ilmiyyah translated Sharh-us-Sudoor and published it from Maktaba-tul-Madinah, which also contains the detailed index.

do such small task till now! How can we continue like this? Or such a long time has elapsed and you haven't done anything. Day by day, your performance is getting weaker. What have you been doing since all that time? Please give me all the details.' By uttering such sentences, one frights and distresses the addressee's heart. It is possible that by such constant hurting remarks, his heart gets broken and instead of becoming active, he distances away from the responsibility. If such method is adopted when the need arises and according to one's status, like 'may Allah Almighty bless you with the blessings of both worlds. I am still deprived of the fragrance of the Madani pearls of Sardarabad [Faisalabad] Madani Mashwarah, I wish they are sent soon. Waiting for blessings from your side, etc.', then the goal will also be achieved as well as the addressee would perhaps also get happy of this way. Moreover, he will also try to rectify his mistake (if committed at the first place). Upon this manner of yours, I recalled a Hadees. Therefore, Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ states: By Allah عَزَّوَجَلَّ! I attained the privilege of serving the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for nine years. I do not remember if I ever did something and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever said: 'لِمَ فَعَلْتَ كَذَا وَكَذَا' i.e. why did you do this, why did you do that? Or I left something and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'هَلَّا فَعَلْتَ كَذَا وَكَذَا' i.e. why didn't you do like this? (*Sahih Muslim*, pp. 973, Hadees 6016)



Some Activities of Ameer-e-Ahl-e-Sunnat

Participation in the Ijtima' (congregation) of Sahih Bukhari

An Ijtima' on the completion of *Sahih Bukhari* was held in the class of Daurah Hadees at the Markazi Jami'a-tul-Madinah, Faizan-e-Madinah Bab-ul-Madinah (Karachi), on Wednesday the 4th April 2018 under the auspices of the Dawat-e-Islami's Majlis Jami'a-tul-Madinah, where Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ gave Dars of the last blessed Hadees of *Sahih Bukhari* and bestowed with Madani pearls. Approximately 39700 students, boys and girls from 537 national and international Jami'at-ul Madinah for boys and girls participated through Madani Channel and internet. In this congregation Haafiz Muhammad Hassaan Attari Madani, Muhammad Sajjad Attari Madani, the Nigran of Markazi Majlis-e-Shura Haji Muhammad Imran Attari, including the Nigran of the Pak Intizami Kabinah, Haji Abu Majid Muhammad Shaahid Attari, several members of the Shura and the teachers and Majlis of

Jami'a-tul-Madinah had participated.

Madani Muzakarabs from 1st to 6th Rajab-ul-Murajjab 1439 Hijri

A series of Madani Muzakarabs were held from 1st to 6th Rajab-ul-Murajjab 1439 Hijri in which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ favoured with his answers to different questions. In order to participate in the Madani Muzakarabs approximately 1200 Islamic brothers arrived through Ajmayri Aircraft and special trains, whereas from Attock, Islamabad, Rawalpindi, Murree and from the surroundings a large number of devotees of Rasool participated.

Dar-ul-Ifta Ahl-e-Sunnat

Disabled person making Tayammum and repeating Salahs after recovery from disability

Question 1: What do respected Islamic scholars say about the following issue: There is a poor disabled person. Both of his knees are broken and hence he is unable to walk. Neither can he reach water himself nor is there anyone to make him perform Wudu; and neither is there anyone to give him water nor can he afford to buy water; in short, he has no access to water in any way, so is he allowed to perform Tayammum at the time of Salah? Moreover, if such a disabled person recovers from his disability, so will it be necessary for him to repeat the Salahs that he performed with Tayammum?

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

In the situation mentioned in the question, such a disabled person is allowed to offer Salahs after he has made Tayammum. These Salahs which were offered with Tayammum will not also be repeated later on. According to the rules of the blessed Shari'ah, if there is such a disabled person who is unable to reach water; and there is also no one near him to bring him water, neither as a service nor in obedience to his order and nor in return for money; or although there is someone who can bring him water in return for money but he cannot afford to pay the demanded money; or even though he can afford to pay the money but the labourer demands money more than 'Ujrat-e-Misl', so such a disabled person is allowed by Shari'ah to offer Salah after making Tayammum and repetition of such Salah is not also obligatory.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Haashim Khan Attari Al-Madani

Eating and drinking something on suspicion of invalidation of Sawm

Question 2: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue: A person vomits involuntarily and assumes that his Sawm [fast] has now become invalid. Therefore, he begins to eat and drink things. The question is, whether only Qada of the

'In order to get information about Ujrat-e-Misl, read page 15 of the 3rd volume of the book Bahar-e-Shari'at published by Maktaba-tul-Madinah.

Sawm is obligatory for such a person or he will have to give expiation as well?

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

In the situation mentioned in the question, only Qada is obligatory, there is no expiation. However, even after invalidating his Sawm by deliberately eating food after the vomit, he was not allowed by Shari'ah to eat and drink anything. If the Sawm of a person becomes invalid even by mistake, so he is not allowed to eat and drink anything in view of the sacredness of Ramadan-ul-Mubarak. Instead, it is obligatory for him to remain like Sawm-observing people. Therefore, he must also repent of this sin.

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

Answered by: Abu Huzayfah Muhammad Shafeeq Attari

Certified by: Abu Saaleh Muhammad Qaasim Attari

Water going down throat by mistake in the state of Sawm

Question 3: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue: During Wudu, if water goes down the throat by mistake in the state of Sawm, so does the Sawm become invalid or not?

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

If a person is aware of his Sawm and water goes down his throat by mistake while he is rinsing his mouth, so the Sawm becomes invalid in this case. It is obligatory for him to observe its Qada. And, if a person is not

aware of his Sawm, so the Sawm will not become invalid.

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

Answered by: Abu Huzayfah Muhammad Shafeeq Attari

Certified by: Abu Saaleh Muhammad Qaasim Attari

Ruling on paying Zakah in advance

Question 4: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue: While paying Zakah in advance, a person gives extra amount by mistake. Will the extra amount paid in advance be included in the Zakah for the next year that has not yet even started?

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

In the situation mentioned in the question, the extra amount of Zakah you paid by mistake can be included in the Zakah of the next year. It is permissible for the owner of Nisaab to pay the Zakah of coming years, in advance.

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

Answered by: Abu Huzayfah Muhammad Shafeeq Attari

Certified by: Abu Saaleh Muhammad Qaasim Attari

Ruling on doing Iftar by mistake before time

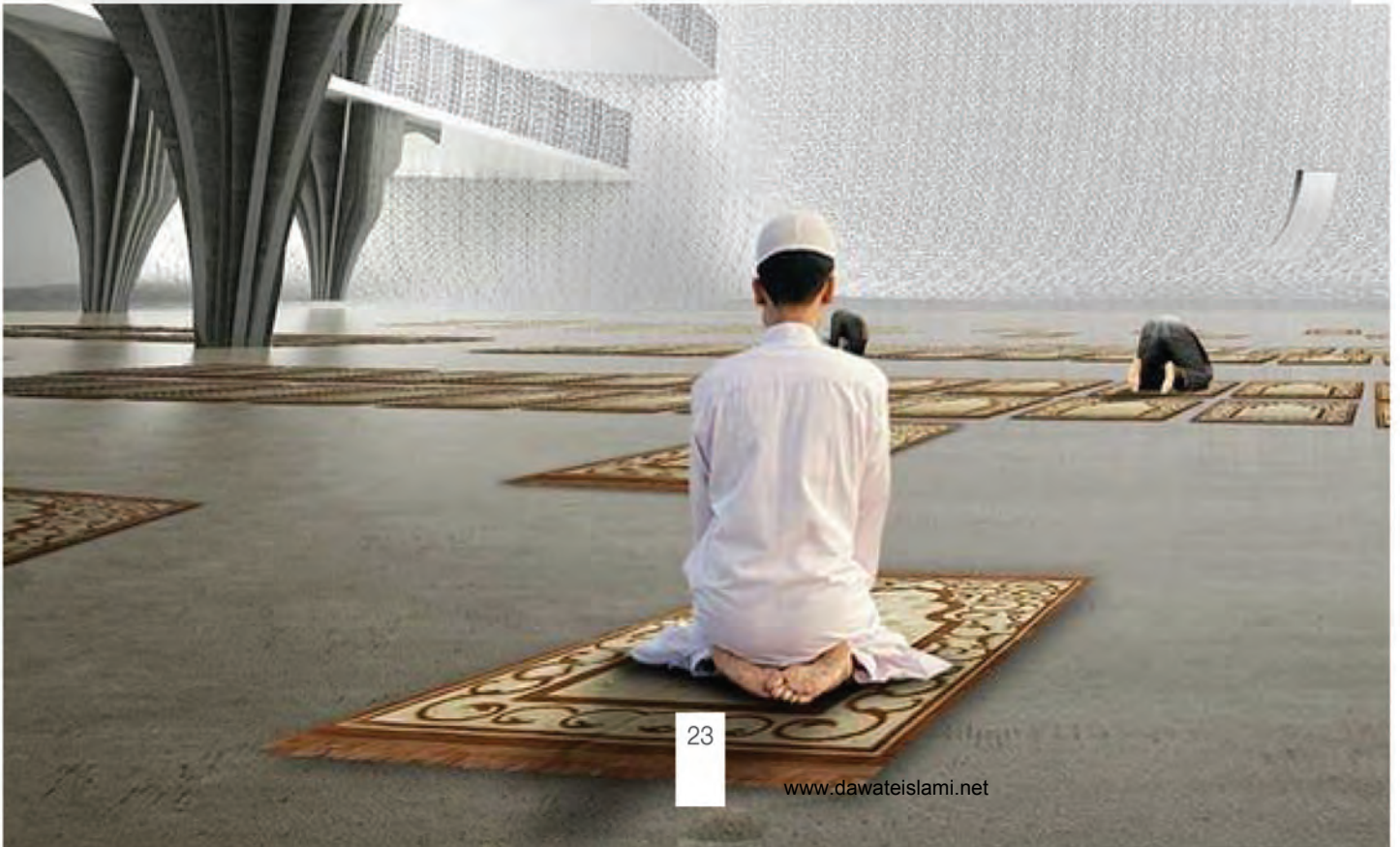
Question 5: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue: A person observed a Sawm but he made a mistake while looking at Iftar timing in the specified timetable. As a result, he broke his Sawm one minute earlier. Is his Sawm valid or not? And what should he do now?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالْقَوَابِ

In the situation mentioned in the question, the Sawm of the person who broke it one minute earlier is not valid. It is obligatory for him to observe the Sawm as Qada. However, there is no expiation. Therefore, he should observe one Sawm with the intention of Qada. A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: If a disbeliever becomes a Muslim or a non-pubescent reaches the age of puberty or someone eats Sahari-meal thinking that it was night time whereas it was morning time [i.e. Subh-e-Sadiq had started] or anyone does Iftar thinking that the sun had set whereas it had not yet set; in all of these cases, it is Wajib to spend the remaining part of the day like a Sawm-observing person. And, for the non-pubescent who reaches the age of puberty or the disbeliever who becomes a Muslim, it is not Wajib to observe the Sawm of that day as Qada. For all others [mentioned above], it is Wajib to observe its Qada. (Bahar-e-Shari'at, vol. 1, pp. 990)

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

Answered by: Abu Muhammad Ali Asghar Attari Al-Madani



Pleasant Voice Of Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

Dear Madani children! Allah ﷺ has blessed His every Nabi with a pleasant voice¹. Let's read about the pleasant voice of one of the blessed Ambiya, Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

Pleasant voice – A favour from Allah ﷺ
 Allah ﷺ has stated:

وَلَقَدْ آتَيْنَا دَاوُدَ وَمِنَّا قَصْداً

Translation from Kanz-ul-Iman: And indeed

We gave Dawood the great excellence from Us. (Part 22, Surah Saba, Ayah 10)

According to an opinion, "great excellence" in this Ayah refers to the pleasant voice and Sayyiduna Dawood's other unique qualities. (Khaazin, vol. 3, pp. 517)

Marvels of charismatic voice

Allah ﷺ had bestowed "blessed Zaboora" upon Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.² When Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would recite Zaboora, human beings, jinns, animals, birds, etc., would gather for listening to the recitation,³ and the wind would stop.⁴ Many people would depart this life, being overwhelmed by the pleasure [they gained] from his voice.

Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Everything which would listen to the recitation of Zaboora in Sayyiduna Dawood's voice would start swaying. (Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 244, Raqm 372)

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would recite Zaboora in 70 recitation styles. His Qira'at [recitation] would have such [great] effect that even a person suffering from fever would start swaying out of happiness. (Umda-tul-Qaari, vol. 13, pp. 566)

Listening to the pleasant recitation of Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, the animals, birds and even mountains would start doing Tasbeeh.⁵ When the mountains would do Tasbeeh, clear voice of Tasbeeh would come [from them]. (Qurtubi, Juz: 14, vol. 7, pp. 195)

When the Heaven dwellers will enter Heaven, Allah ﷺ will say to Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, 'O Dawood! I order you to stand on the Mimbar (pulpit) and recite ten Surahs of Zaboora to My beloved bondmen!' Therefore, Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ will come on the Mimbar and recite [Surahs]. The Heaven dwellers will gain such great pleasure by listening to that recitation which they will not have gained even by listening to the poems [recited] by the Hours [Houris] of Paradise. The Heaven dwellers will start

¹Ash-Shumaail-ul-Muhammadiyah lit-Tirmizi, pp. 183, Hadees 303

²Part 6, Surah An-Nisa, Ayah 163

³Ar-Risala-tul-Qushayriyyah, pp. 367

⁴Ar-Raud-ul-Faa'iq, pp. 72; summarized

⁵Ajaab-ul-Quran, pp. 371; summarized

swaying with pleasure [gained] from the recitation. In [terms of] pleasantness, the voice of Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ will be equal to the sound of 90 flutes. (Qurra-tul-'Uyoon, pp. 407)

Madani pearls

Dear Madani children! When the speechless animals and lifeless mountains can do Tasbih of Allah عَزَّوَجَلَّ, we should also do Tasbih (i.e. state the glory of Allah عَزَّوَجَلَّ) frequently. Let's make an intention that as far as possible, we will refrain from useless conversation and remain busy doing Wird of 'الله أكبر', 'الْحَمْدُ لِلَّهِ', 'سُبْحَانَ اللَّهِ', 'الله الله' and Salat-'Alan-Nabi, etc., إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Zikr-o-Durood her ghari Wird-e-zaban rahay
Mayri fuzool go'ee ki 'aadat nikal do

(Wasail-e-Bakhshish, pp. 305)



Dear children keep away from these things
Muhammad Abbas Attari Madani

ACTIVITIES to Avoid on Eid Day

When the blessed day of Eid arrives, excitement and wonderful feelings prevail everywhere. Children get ready and wear especial Eid clothes. The boys accompany their fathers for performing Eid Salah whereas the girls give a helping hand to their mothers in household chores. Everybody says 'Eid Mubarak' to one another. Children get Eidee too, and there is a feeling of great joy everywhere. But dear Madani children keep away from 5 things on this blessed occasion of happiness.

1. Don't ask for more Eidee

You should accept happily what amount of Eidee you receive from your mother, father, elder brother, uncle or from any relative, and do not pass any comment like this, 'This is very small amount comparatively, you have given such and such amount of Eidee to our so-and-so cousin, whereas father has given us a lot of Eidi.' Dear children! Good children do not say such things rather you should be thankful to them and should say: *جَزَاكَ اللهُ خَيْرًا*

2. It is not good to eat everything

On the day of Eid, edible items such as ice-cream, Qulfi (frozen dairy dessert), Chana Chaat (chick pea salad food item), Gola Ganda (ice-based dessert), chips etc., are most likely sold in every street and spot. Most of these food items are substandard and hazardous to health. Tasting each item is not a good thing as it might pose a serious health risk to you, and lest you may have to spend the lovely Eid days on your bed.

3. Do not regard anyone's clothes as inferior

If someone comments like this for our clothes, *'your clothes are not good, they are so dirty'* it will be so hurtful to us! Similarly, if we give such bad remarks for anyone's clothes then obviously he will be hurt.

4. Do not insist on buying toys

On Eid day, children love to buy new and big toys. It is not a bad idea to play with good toys but showing stubbornness, despite the refusal of parents, is not a good practice. Whatever the toys your parents buy for you, play with them, and you should not even touch the toy pistol, as children should keep away from it because it carries many disadvantages: Some times small plastic balls, used as bullets for toy pistols, cause serious eye injuries to children and can even lead to blindness. Similarly, do not buy the musical toys because listening to music is an act of sin as well as do not buy such type of toys too which cause trouble to others such as noisy toys, and water pistol, used for sprinkling water on others. In addition to them, refrain from rubber toy scorpion and snakes etc., used for scaring others.



5. Do not show greediness before the guests

During Eid days, guests visit you and you too visit others being the guests. So, on such occasions, you should not become greedy while eating and drinking. Do not start eating and drinking until your parents do.

O our Allah **عَزَّوَجَلَّ**! Enable us to celebrate Eid in a graceful manner!

أُمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shahzaib Attari Madani

Steadfastness of a Cat

One day a person came to his living room and found a cat sitting in a corner. The servant of that person went to make it run away but he stopped him saying, 'Let it stay there! Let's see what does she do?' That cat stayed there until after 'Asr [Salah]; to the extent that just before the sunset (Maghrib), a mouse appeared (from somewhere) and the cat jumped on it and caught it.

Observing this, that person said, 'One who wants to do something, should keep himself engaged in it with consistency like this cat, he will (surely)

achieve success.' (Al-Azkiya li Ibn Jawzi, pp. 285; summarized)

Dear Madani children! Through this story, we have learnt the lesson that if any work is done with consistency and punctuality, then you will attain success in it. We normally perform abundant of virtuous deeds in the blessed month of Ramadan but as soon as the blessed month of Ramadan comes to an end, we lose our interest in performing good deeds. This shouldn't be the case. The way we perform the acts of worship such as Salah, Siyam (fasts), recitation of Glorious Quran and other noble deeds in Ramadan, we should also continue performing these virtuous acts with punctuality and consistency even after the blessed month of Ramadan so that by the blessings of steadfastness, we could seek the pleasure of Allah ﷻ, and succeed in attaining Jannah full of blessings. May Allah ﷻ enable us to perform righteous deeds with steadiness!
أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Fictional story

First Sawm

of Umar

Abu Ubayd Attari Madani

Umar said to his classmate Danish: 'I will observe Sawm (fast) tomorrow.' Danish was surprised to hear that.

Danish: You are 10 years old, how will you be able to observe Sawm? I am 12 years old but my mother says, 'Observe fast when you grow up'.

Umar: My grandfather says, 'When a child gains in strength and there seems to be no harm in observing Sawm then he should do so'.

Danish: During Sawm, one feels terrible thirst and hunger.

Umar: My mother will make me observe Sawm in such a way that I will feel less hunger and thirst.

Danish: How is it possible?

Umar: I do not know! My mother knows. At noontime, Umar humbly asked his mother: 'Mom! I won't feel hungry during Sawm, will I?'

Mother: You do not worry! Keep talking to us till late night and watch TV channels, and then go to your bed after Sahari meal. Wake up late at 12.00 or 1.00 pm, busy yourself in playing games one or one and half an hours then I will switch on TV for your favourite cartoons, so, further two and a half or three hours will

pass. Thereafter you can spend some time hanging out outside with your friends or play video games. Before guests arrive, I will dress you in new clothes and new cap and will put garland of flowers around your neck. Having listened to his mother, Umar became happy. When the grandfather of Umar came to know in the evening that Umar was going to observe Sawm next day, he became pleased but when Umar told him about his Sawm schedule, he became worried.

Grandfather: O my dear son, Umar! Your schedule contains such sinful¹ and futile acts too which should not be the part of it. Watching cartoons and playing games waste our time and such acts also lose the spiritual essence of Sawm. Staying hungry and thirsty from dawn to dusk is not the real purpose of Sawm, the Beloved Rasool

¹If Na-Baaligh children [those children who have not yet reached puberty] commit sin, it is not recorded in their book of deeds, however, we should give them Tarbiyyat (training) of refraining from sins since their childhood.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sawm is a door of worship'. (*Al-Jami'-us- Sagheer*, pp. 146, *Hadees* 2415) So, we should perform the acts of worship, Zikr, Salat, recitation [of the Holy Quran] and other righteous deeds abundantly.

Umar: Then how will I be able to prevent the feeling of thirst and hunger?

Grandfather: One attains reward for bearing thirst and hunger. If you want to feel less hunger and thirst then you should avoid running, playing games and going out in sunshine unnecessarily as well as another thing is that we gain power and strength when we make up our mind to please Allah ﷺ, it is for the reason, despite having delicious food items and sweet drinks, we do not eat and drink anything.

Umar: Do we really gain such strength?

Grandfather: Yes my son! This is exactly what happens. So now, tomorrow do as I ask you. Umar nodded.

Next day, after having Sahari meal, Umar accompanied his grandfather to Masjid for performing Fajr Salah. After Salah, he recited Glorious Quran then kept reciting Salat-'Alan-Nabi. Afterwards, he, along with his grandfather, came out of Masjid, reached home and slept. When Azan of Zuhr Salah was called out, the grandfather woke him up, after performing Salah, he recited Glorious Quran; thereafter with the intention of gaining Islamic knowledge, he watched Madani Channel. Having performed 'Asr Salah, he kept doing Zikr and reciting Salat-'Alan-Nabi. When Iftar time approached, Umar, wearing new dress, new cap and garland of flowers around his neck was standing before the guests. Everybody was congratulating him but he was thinking that by the mercy of Allah ﷺ, his Sawm remained safe from the sinful and futile acts. While eating Iftar meal, he felt as if he had attained the mercy of Rab ﷻ, together with, tears started flowing from his eyes.



Virtuous deeds

Abdul Majid Naqshbandi Attari Madani

Serve Iftar Meal & Earn Reward

Serving Iftar meal to any fasting Muslim is a means of earning reward. The blessed Ahadees describe a number of virtues of this noble act.

Excellence of serving Iftar meal

The Beloved Rasool ﷺ has stated: Whoever serves Iftar meal to any fasting person with Halal [lawful] sustenance (food or water), angels do Istighfar for him during the times of month of Ramadan, and Jibra'eel-e-Ameen عَلَيْهِ السَّلَام does Istighfar for

rather, there is a glad tidings of reward and favours for the person who offers even a glass of water to any fasting person. The Beloved Rasool ﷺ has stated: Allah ﷻ will give this reward (of serving Iftar meal) to that person too who will serve the fasting person with even a single date, a mouthful of water or a mouthful of milk for Iftar, and whoever feeds the fasting person to his stomach full, Allah ﷻ will make him drink from my Hawd (pond) [and] since then he will never become thirsty and will enter Jannah.

(Sahih Ibn Khuzaymah, vol. 3, pp. 192, Hadees 1887)

him on Shab-e-Qadr [night of Qadr].
(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 261, Hadees 6162)

Reward equal to a fasting person

The Beloved Rasool ﷺ has stated: Whoever serves Iftar meal to a fasting person in the blessed month of Ramadan, it will become a means of forgiveness for his sins and his neck [i.e. he] will be freed from the fire (of Hell). Moreover, he will be given reward equal to that fasting person and there will not be any reduction in the reward of the fasting person too. (Sahih Ibn Khuzaymah, vol. 3, pp. 192, Hadees 1887)

Will one receive this reward only after feeding one to his full stomach?

Dear Islamic brothers! It is not necessary to feed the fasting person to his full stomach,



Hakeem-ul-Ummat, Mufti Ahmed Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: There are three benefits for the one who serves the Iftar meal: (1) Forgiveness for sins (2) Deliverance from Hell (3) Reward of [that] Sawm.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: Remember! By serving the Iftar meal, one indeed earns the reward of that Sawm but it is not considered to be performed by him. Therefore, no rich person can liberate himself from the act of observing Siyam by serving Iftar meals to the fasting people, he will have to keep Siyam. (*Mirat-ul-Manajih*, vol. 3, pp. 140)

Those who take part in serving collective Iftar meals, pay attention

In the blessed month of Ramadan, some people arrange for collective Iftar meals for public and travellers at different places. This is a good practice but they should ensure that there is no element of disrespect or ingratitude of food involved, as well as it should not cause trouble for the passers-by, and nor should it block the way of the people.

Two safety precautions during the Iftar meal

1. Some people deeply engage themselves in eating and drinking during the Iftar time to such extent that they miss their Maghrib Jama'at (congregational Salah) and perform it at home, despite the fact missing (daily) five times congregational Salahs in the Masjid without any valid Shar'i reason is a sin.
2. After spending a long part of the day with empty stomach, filling it with various kinds of food items is harmful to health. It is better to perform Iftar with one or two dates and water, and after rinsing the mouth properly, join the Jama'at Salah in Masjid.



The Sacred Month of RAMADAN -UL-MUBARAK and Inflation

The sacred month of Ramadan, which is full of blessings and mercies, is with us. In many countries of the world, on the occasions of different festivals and events, prices of basic commodities are reduced so that the people of lower and middle class could also celebrate the festival; but on the other hand, our beloved homeland, 'Pakistan', which came into being in the name of Islam, gives an opposite picture in this regard. Unfortunately, those who are involved in inflation, become very active in the blessed month of Ramadan, and leave no stone unturned in increasing prices one way or the other. Inflation on the blessed occasion of Ramadan and different religious and social festivals is becoming a running sore for our society. Some people look forward to such events almost all round the year, they resort to hoarding goods in advance, make other such arrangements so that they earn huge profit.

For the inflation taking place on the occasion of different religious and social events including the blessed month Ramadan, one solution is that the people should buy only essential commodities; they should give up buying unimportant, additional and other desirable things related to adornment. For example, if there is an expensive fruit, then instead of preferring it, they should buy comparatively the cheaper one; instead of buying colourful and tempting soft drinks, they should subsist on plain drinking water; instead of spicy

and fried items such as Kebab (dish consisting of small cubes of meat), Samosa, Pakora (fried dishes with a savoury filling) and other spicy edible items, they should be content with plain food. Though, this practice will be quite hard for their Nafs (inner-self) and there is a possibility that their family members will also resist this practice. So, on such occasions, they should make up their own and their family members' mind-set in this way, 'The blessed month of Ramadan is not to eat, drink and rest; rather, it is the month of worshipping Allah ﷻ, attaining piety and asceticism and earning Jannah by opposing the desires of Nafs. By the virtue of acting upon this Madani tip, they will not only have relief from inflation to a great extent, but will also cut down the domestic expenses. It will also lead to safeguard their health, and they will also be liberated from treatment expenses to a certain extent.

2 Tips for Reducing Inflation

1. Price of raisins once increased in Makkah Mukarramah. People complained to Sayyiduna 'Ali رضي الله تعالى عنه about it. He رضي الله تعالى عنه said: Use dates in place of raisins (because when you do this, then due to the lack of demand), its price will go down. (*Tareekh Ibn Mu'een*, pp. 168)
2. Someone said to Sayyiduna Ibraheem Bin Adham رحمه الله تعالى عليه: The price of meat has gone up (what should be done?) He رحمه الله تعالى عليه said: Make it cheaper, i.e., give up buying it. (*Risalah Qushayriyyah*, pp. 22)

In the blessed month of Ramadan, affluent and wealthy Muslims should use their wealth, bestowed by Allah ﷻ, for pleasing the poor and needy Muslims, and provide 'self-respecting individuals with low-income' with provisions and fruits etc. in a wise and graceful way while taking care of their self-respect, and earn the reward of the Hereafter.

Ya Ilahi! Tu Madinay mayn kabhi Ramadan dikha
Muddataun say dil mayn yeh 'Attar kay arman hay

21 A Bouquet of Madani Pearls

Fragrance should emanate from speech

1. Prepare for death in the [worldly] life

Saying of Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا: When evening befalls upon you, do not wait for the next morning; and when morning befalls upon you, do not wait for the evening. Moreover, prepare for the time of illness while you are healthy and prepare for the death during your [worldly] life. (Sahih Bukhari, vol. 1, pp. 223, Hadees 6416)

2. Importance of righteousness and goodness for the acceptance of Du'a

Saying of Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ: The importance of righteousness and piety for the acceptance of Du'a is like the importance of salt in gravy. (Musannaf Ibn Abi Shaybah, vol. 7, pp. 40, Hadees 4)

3. Beginning of disgrace and humiliation

Saying of Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ: When Allah Almighty intends to humiliate and ruin someone, He عَزَّوَجَلَّ takes his modesty away from him. Then you will meet him in such a state that he would hate people and people would hate him. (Makarim-ul-Akhlaq, pp. 94, Raqm 113)

4. Excellence of holding affection for the righteous people

Saying of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ: Until you hold affection for the righteous people, you will remain on goodness. Moreover, whenever any truth is mentioned about you, then admit it as the one recognising the truth is like the one acting upon it. (Shu'ab-ul-Iman, vol. 6, pp. 503, Hadees 9063)

5. Curse of considering 'Ulama to be inferior

Saying of 'Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: One who considers 'Ulama to be inferior will harm his afterlife. (Tareekh-ul-Islam li-Zahabi, vol. 12, pp. 232)

6. Who is brave?

Saying of Sayyiduna Fudayl Bin 'Iyaad [فَضِيلُ بْنُ عِيَّاضٍ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ]: Forgiving the mistakes of your Muslim brothers is bravery. (Ihya-ul-'Uloom-id-Deen, vol. 2, pp. 221)

7. Excellence of repentance

Saying of Sayyiduna 'Awn Bin 'Abdullah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Hearts of those who repent are like the mirror in which everything is visible. Their hearts accept Naseehah [advice] quickly and are inclined more towards gentleness. (*Hilya-tul-Awliya*, vol. 4, pp. 279, Raqm 5571)

8. Sign of hardness of heart

Saying of Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: The person who is careless in the usage of tongue, and utters every good and bad thing without any hesitation, then one should realise that he is hard hearted. (*Mirat-ul-Manajih*, vol. 6, pp. 641)

Ahmad Raza's garden is even blossoming today

1. Only recognition is enough

For the reverence (of the sacred relics associated with the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), neither does one need assurance, nor a proof for it; rather, its recognition due to the blessed name is sufficient. (*Fatawa Razawiyyah*, vol. 21, pp. 415)

2. There will be justice on the Day of Judgement

This world is to pass by. Do not be pleased over the fact of the torments of Shari'ah not being inflicted upon you here. A day of justice is about to come on which, a horned she-goat will be held accountable against a hornless she-goat. (*Fatawa Razawiyyah*, vol. 16, pp. 310)

3. Committing Haraam to perform a Mustahab act

In order to attain something Mustahab, one cannot adopt Haraam means. (*Fatawa Razawiyyah*, vol. 21, pp. 419)

4. Harm of usurping Maal-e-Waqf¹ cruelly

Maal-e-Waqf is like the belonging of an orphan. It is stated in its relation: Whoever cruelly usurps it fills his stomach with fire and will soon enter the Hell. (*Fatawa Razawiyyah*, vol. 16, pp. 223)

5. Help of disciples

The blessed Mashaikh help their disciples at all times; in this world, in their Deen, at the time of Naz'a, in the grave, on the Day of Judgement, etc. (*Fatawa Razawiyyah*, vol. 21, pp. 464)

6. Attainment of the respect of both worlds

One attains the respect of both worlds by being a Muslim. (*Fatawa Razawiyyah*, vol. 11, pp. 719)

¹Religious endowments

7. Curse of hard-heartedness

A hard-hearted person does not realise the calamities of others. *(Fatawa Razawiyyah, vol. 16, pp. 310)*

Attar's garden, what a beautiful garden

1. Refraining from the disobedience of Allah

One shall refrain from disobeying Allah Almighty at any cost as whether a sin is small or big, it can make one enter the Hell. *(Madani Muzakarah, 16 Ramadan-ul-Mubarak 1437 AH)*

2. What shall we feel sorry for?

Feel sorry for the lack of righteous deeds instead of feeling sorry for the lack of worldly wealth and riches. *(Madani Muzakarah, 29 Ramadan-ul-Mubarak 1437 AH)*

3. Would that!

Would that! We make the efforts of enlightening our hearts through righteous deeds and treating our spiritual diseases. *(Madani Muzakarah, 7 Ramadan-ul-Mubarak 1437 AH)*

4. Harm of smoking

Smoking cigarette is extremely harmful, as it can become a cause of T.B. Moreover, the one afflicted with this ailment can neither sleep peacefully himself, nor lets others sleep peacefully due to coughing. *(Madani Muzakarah, 4 Ramadan-ul-Mubarak 1437 AH)*

5. Admit your mistake

One's dignity does not lessen by admitting mistake, rather it increases. *(Madani Muzakarah, 4 Rabi'-ul-Aakhir 1437 AH)*

6. Make one understand individually

To make someone understand is also an art. If you know how to make one understand, then do so individually as it is more beneficial. *(Madani Muzakarah, 27 Rabi'-ul-Aakhir 1437 AH)*

Boldness

Evils of the society
Asif Attari Madani

Ramadan-ul-Mubarak
1439 AH Monthly Magazine
Faizan-e-Madinah

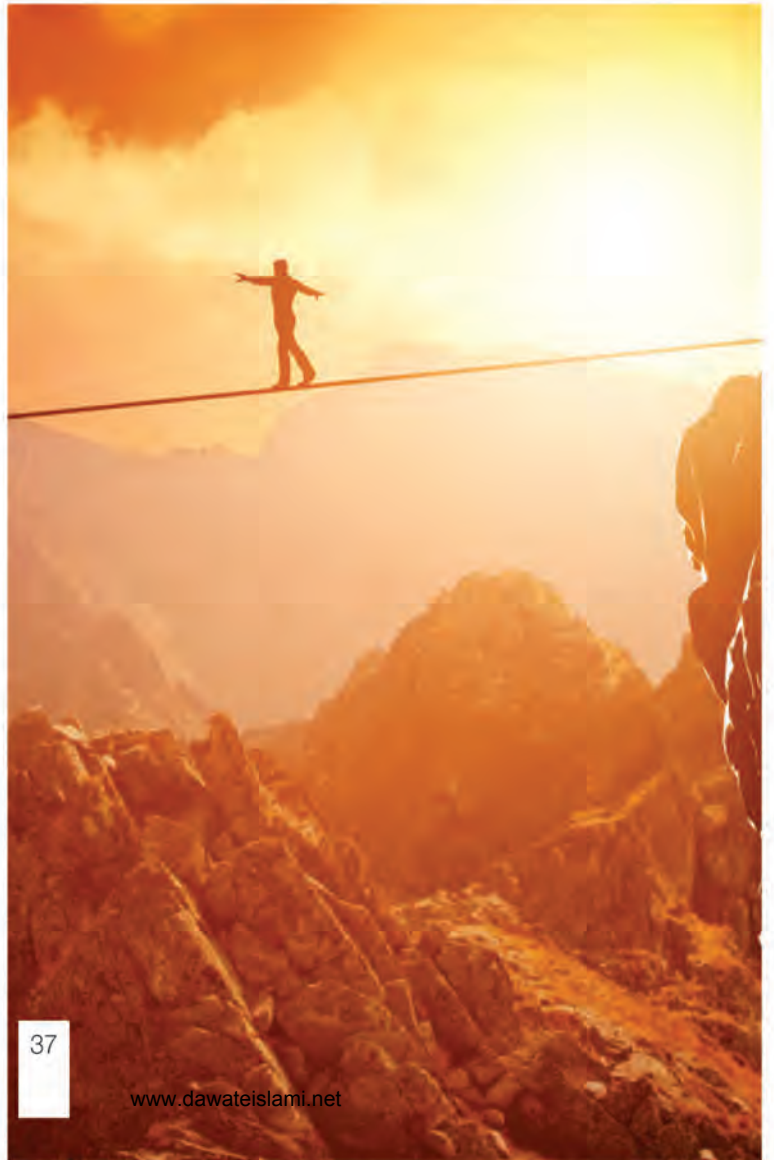
How different are both of them!

It is narrated in Sahih Bukhari on the authority of Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ A Mu'min [believer] looks upon his sins in such a way as if he is sitting at the bottom of a mountain and he is afraid lest the mountain falls upon him; whereas for a sinner and transgressor, the matter of sins is like if a fly sits on his nose and he removes it with the gesture of his hand. (Sahih Bukhari, vol. 4, pp. 190, Hadees 3608)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: Sign of a Mu'min [believer] is that

he doesn't consider even a minor sin to be insignificant. He thinks that even a small spark can set the whole house ablaze. Hence, he does not even dare to commit them; and in case he commits them, then he repents immediately. Fear from sins is the sign of the pinnacle of Iman. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further states: (a transgressor), let alone the minor sins, he even considers major sins to be insignificant. He says that 'what if I committed a sin! Allah Almighty is all Forgiving and Merciful'. This thought is not "hope", but "Fearlessness" from Allah Almighty, which leads one to the extent of disbelief [Kufr]. A man first considers a minor sin to be insignificant, then the major sins and then even disbelief and profanity becomes insignificant for him. (Mirat-ul-Manajih, vol. 3, pp. 375)

Dear Islamic brothers! Sins were being committed in the past too, but those committing sins would later feel remorse and conceal their sins. Moreover, upon making them realize, they would also repent of sins. Then the times changed and now, our society has majority of such people who have become so bold in committing sins that neither do they feel a slightest bit of hesitation in committing sins, nor are they embarrassed after committing the sin! Alas! Today, sins like leaving Salah



and Siyam of Ramadan, dealing with interest and bribery, usurping the land, snatching the mobile and money at the street corners, swearing, gambling, killing unlawful babies straight after their birth and throwing their dead body into pile of trash, killing or burning young girls after raping them, killing one's own offspring in order to get the unlawful lover, uploading indecent videos on the social media, throwing acid on somebody's face, running away with debt, and similar kind of hundreds of sins are boldly committed. When those indulged in these sins are tried to be made to understand and realise about their sins, then some foul-mouthed people also give this kind of responses; Mind your own business. Do not stop us. We are not scared of anyone. No one can harm us at all! Etc. etc.

Just ponder! When one doesn't admit his mistake, then how will he refrain from it in future? How will he repent from sins while not being embarrassed over them? A more serious and concerning factor is that some people are so bold and rebellious that they even persuade others to commit sins, and if someone refrains others from committing sins while inviting them towards righteousness, then they start quarrelling with him.

Bigger sin than a sin

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates: O the one committing sin! Do not be fearless of a bad end; and when you commit a sin, then do not commit a bigger sin than that! Your lack of observance of modesty from the angels appointed at your left and right is a bigger sin than the one you

committed! Moreover, you being pleased over committing a sin is even a bigger sin than that; whereas you do not know how Allah Almighty will treat you! (*Tareekh Ibn 'Asakir, vol. 10, pp. 60; summarized*)

The heart blackens

While warning the habitual sinners, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrates: Undoubtedly, the heart blackens due to committing sin. Moreover, the sign of the blackening of the heart is that one does not feel distressed due to sins. One does not get the privilege of observing obedience and advice has no effect on him. Do not consider any sin to be inferior and despite committing major sins persistently, do not deem yourself to be the one who repents. (*Minhaj-ul-'Abideen, pp. 24*)

Causes for being bold in committing sins

- Lack of knowledge of Deen is also a major cause of boldness, because the Muslim who possesses the knowledge that a certain act is sin and following is the torment for it, then he will also try to refrain from it.
- An evil company also leaves its marks. The one sitting among those who swear, what else will he do other than swear!
- Absence of modesty is also a cause for it, because it is stated in a Hadees that when there is no modesty left in you, then do what you like. (*Sahih Bukhari, vol. 2, pp. 470, Hadees 3484*)
- Easiness in committing a sin also plays its part.
- Not being held to account straight



away is also a cause for one becoming firm on committing sins.

- Nafs of a man doesn't let him think about the torments. Hence, one becomes determined on committing sins.
- In the old days, social environment also used to keep a person from committing indecencies. Mother, father, uncles, all used to nourish the child at home. Moreover, elderly wise people in the streets would also make the youth understand if they saw them indulged in indecencies. Now, such social environment has also almost diminished. The youth doesn't listen to their parents, let alone the outsiders.
- The role of media and social media is the most dangerous out of all. The way films, stories of dramas, talk shows and various different advertisements have severely harmed the Islamic culture, is obviously evident in the society.

Can we endure?

- Today, we enjoy sins a lot. We feel a lot of enjoyment in it; but all this enjoyment and fun is fake. The true pleasure of life lies in the virtuous deeds; whereas the consequence of sins is Hell. Moreover, the torments of Hell are so horrific which we cannot even imagine to endure.
- Fire of Hell is 70 times more intensified than the fire of this world.
- If Hell is opened to the size of a needle eye, then all dwellers of this world will die due to its heat.
- If one link of one chain which will be used to tie the Hell dwellers is placed on any mountain of this world, then it will sink into the ground.

- There are camel-sized snakes in the Hell. If any of the snakes bites anyone, then he will feel its pain for forty years.
- Scorpions in it are the size of a mule; if they sting once, then the pain will be felt for forty years.
- The smallest punishment of the Hell is that a person will be made to wear the shoes of fire, due to which, his brain will boil like a kettle.

Ger Tu naraz huwa mayri halakat hogi
Haye mayn nar-e-Jahannam mayn jaloon
ga Ya Rab

There is still time

Due to the rebelliousness and boldness [in committing sins], previous nations such as the nation of Loot, nation of 'Aad, nation of Nuh, nation of Saalih, were inflicted with the wrath of Allah Almighty within this world, and they became a sign of admonition for the remaining world. We should fear the torment of Allah Almighty. We may not be held to account in this world, but we will come to know about the consequences of our disobediences after our death. However, it would be too late by then. We are still alive. We don't know what day and time our death will approach! Appreciate the life before death and refrain from sins. Repent sincerely in the blessed court of Allah Almighty and beautify both this world and the afterlife, while engaging in earning virtuous deeds. May Allah Almighty be the Protector and Helper of all of us! *امِين بِنَاوِ النَّبِيِّ الْاَكْبَرِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

After all, what is right?

Mufti Abu Saaleh Muhammad Qaasim Attari

Aim of The Creation of Human

What is right and what is the straight path? This is the question which has always been arising in human minds. The answer to this question is the basis for human behavior. The Divinely-revealed religions are aimed at showing the same straight path and blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ replied to this question with full explanation and detail. This question is very important even today, especially in the present circumstances when non-Muslims, anti-religion elements, irreligious people, atheists and those who make a mockery of Islam all assume themselves to be on the straight path. This is also the claim made by the Muslims. This article contains a brief and introductory reply to this question and the next article will comprise the characteristics of the truthful

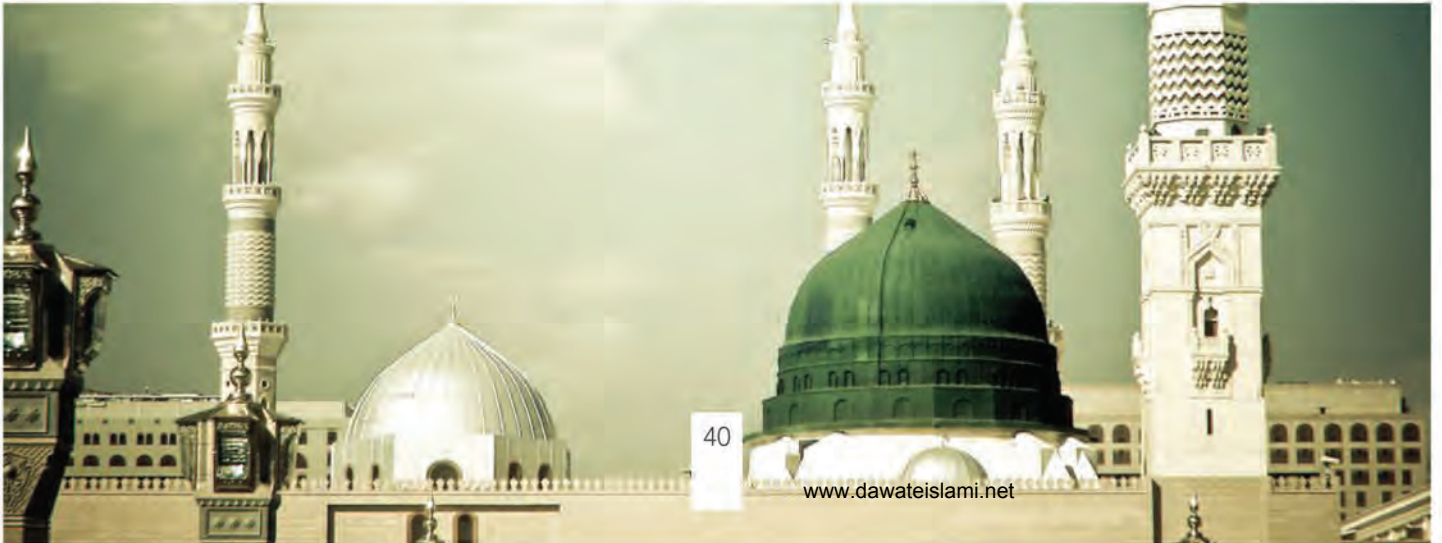
religion, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. We believe that Islam is the religion specified by Allah عَزَّوَجَلَّ for the true guidance and success of mankind. The Almighty said: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Translation: Indeed, the only (true) religion by Allah is Islam. (Part 3, Surah Aal-e-'Imran, Ayah 19)

Before the arrival of our Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the religion of all Ambiya and Rusul عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ was only Islam whose last and perfect picture and final interpretation is the religion brought by Muhammad Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ has completed this religion for the entire mankind. Therefore, the Lord says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

Translation: This day, I have perfected for



you, your religion and completed My favour upon you, and have chosen for you, Islam as your religion. (Part 6, Surah Al-Ma'idah, Ayah 3)

Now salvation in the Hereafter depends upon embracing Islam and having a correct belief in the Nubuwwah and Risalah of Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Quran says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ (85)

Translation: And anyone who desires a religion other than Islam, it will never be accepted from him; and he is among the losers in the Hereafter. (Part 3, Surah Aal-e-Imran, Ayah 85)

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: By the One under Whose power the life of Muhammad is! Whoever in this Ummah hears (the news of) my Nubuwwah, whether he is a Jew or a Christian, and then he dies without believing in this (religion) which I have been sent with, so he will be a Hell-dweller. (Sahih Muslim, pp. 82, Hadees 386) The only real path to true guidance and success is Islam. Except Islam, all other paths are far away from the truth.

Necessity of religion is linked with the real aim of the creation of mankind. What is the aim of the creation of mankind? This is a very fundamental question usually discussed in philosophy books. Let's make an analysis of general facts before knowing about its reply. In our society, there are some people who have considered enjoying luxuries of this mortal world to be the aim of life. They do not accept religion, faith and Almighty. In their eyes, the reality of life is to spend the period of sixty or seventy years enjoying eating, drinking and merry-making. In actual fact,

these are only physical needs that exist even in animals. At times, these needs are even greater in animals than in humans. If it is assumed to be the aim of life, so animals appear to be fulfilling the aim of life more than humans. This life theory totally neglects the manners and spiritual structure of human beings.

Moreover, it has no concept of reward and punishment for good and bad deeds of one's life. This life theory indicates disrespect for mankind besides showing that animals are better than humans. The cause of this life-style which is limited to physical pleasures and desires is that when a person does not like to pay attention towards the aim of him being created, so his life-style gradually starts to look like that of animals. Thinking about the ways of the gratification of desires, planning and putting them into practice become his aim of life. It is a very inferior aim of life that is in contradiction to human honour and dignity. It contains no real motivation for proper use of human body and abilities. Therefore, in this life style, as long as there is the rule of law and there is a mechanism for thorough moral training, people will live peacefully. But when law weakens and there is no system for moral training, so evil will rapidly dominate good and inhumanity and brutality existing in humans will quickly arise. Therefore, it is not right to base the system of entire human life only on law and moral training. If there is no law, evil will not be prevented as a result. As far as moral training is concerned, so it is actually an act of developing a certain type of mindset. Therefore, it is quite possible that a person rejects moral principles for his personal and materialistic benefits. Who can force him into

following moral principles in this situation? On the other hand, there is the Islamic theory of human life based on belief in the existence of the Almighty and in the requital of deeds in the Hereafter. This Islamic theory has likened the mortal worldly life to a farm for the never-ending afterlife. One will reap in the Hereafter what he sows in the world. The difference between both the theories of life can be understood by having a look at the following example: It is a moral duty of offspring to serve their parents. This moral duty can be carried out in two ways. One is the Islamic way in which a person considers it a Divinely-declared obligation which must be fulfilled. Otherwise, he will be answerable to the court of the Almighty. As long as this Islamic thought remains alive, it gives encouragement to serve parents. And as long as a Muslim remains a Muslim, he cannot deny being held answerable in the Divine court for it. On the contrary, some people may think that serving parents is only a moral duty. Nowadays, what the irreligious people of irreligious societies are doing is quite obvious. They get their old parents admitted to old people's home, meet them once a month or year and think that they are free from any other responsibility. In other words, it is as if they say: *'We cannot sacrifice our rest, peace and enjoyment for these coughing and hot-tempered old people. They have brought up us but we can only apologize for not looking after them. They stayed awake many nights for us but we cannot sacrifice our night enjoyments for them. They did earn a living and feed us but we can spend our money only on our wife, sweetheart, girlfriend and children.'*

Based on atheism and materialism, this is the

moral power and training that collapse on the ground within a second like a sand wall. This is the life-style which is being observed in the entire western society that is said to be educated, civilized and follower of law. Why is there the difference when it comes to serving parents? This is actually caused by life theory of a Muslim and that of a non-Muslim. Even if there is no law and training, a true believer of the Almighty and the Hereafter feels compelled to lead his life with dignity, manners and character and to fulfil the rights of others. On the other hand, if there is no law and training, so manners and character all disappear.

(Remaining part will be included in the next magazine)



RELIGIOUS SERVICES of Ameer-e-Ahl-e-Sunnat

Taking into consideration what an era called for, the pious bondmen of Allah ﷺ rendered their services to Islam in every era. As these pious personalities rendered their religious services in more and more regions of the world and brought about positive and pleasant social change, the world remembered their unmatched religious services as "revolutionary accomplishments". A great, spiritual and scholarly luminary of the fifteenth century Hijri, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is one of those great personalities whom Allah ﷺ blessed with many admirable qualities. Amongst these qualities, the following ones are on top of the list: Hearty yearning for reforming the Ummah; remarkable and tremendous courage; extraordinary skill of understanding the matters; spirit of solving the problems and facing the difficulties with which a person is confronted while [giving] call to righteousness.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه gained excellent command of Shar'i rulings by virtue of abundant study and company of the great 'Ulama; hence, he became a shining personality, illuminating the surroundings. In his youth, he served 'Noor Masjid', Mithadar [an area in Karachi] as Imam for a considerable period of time. Observing that more and more people in the society were drifting away from the Islamic teachings, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه made practical efforts to destroy this evil of not fulfilling the Islamic obligations. For Madani Tarbiyyat [edification] of the Salah-offering people who would come to Masjid and, for connecting even those Muslims with Masajid who would not feel like going there, "giving effective advice" and "attending the sad and happy events by practically showing the yearning for well-being of the Muslims" made Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه beloved of thousands of people. If a person has a major aim and sincere yearning, the means of achieving that aim develop spontaneously. As Ameer-e-Ahl-e-Sunnat had deep concern for reformation of the Ummah, and had sincere yearning and a noble aim, his effective call [to righteousness] gained large-scale acceptance.

All the countless religious services rendered by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه by founding Dawat-e-Islami and then making efforts to spread [its message] globally, revolve around the following two aspects:

1. Individual reformation

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه made practical efforts for guiding the people towards the right direction. He undertook the task of helping people in getting rid of many physical and spiritual sins such as telling lies, committing backbiting, tale-telling and using foul language. He also prepared their minds to ponder over their past deeds for self-accountability and introduced an effective methodology, namely 'Madani In'amaat' for this purpose. The blessed company of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is actually a character-reforming Majlis where after removing the physical shortcomings and spiritual corrosion of a person, he is adorned with the love of Allah ﷻ and Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his personality is perfumed with good habits

and excellent character, he is made prominent in the society by being adorned with the pearls of good deeds and his heart and mind are filled with such love and dedication to Islam which help him in becoming a human with good character, an active Muballigh [Muslim preacher] of Islam and a well-wisher of the society. By observing such great efforts of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, it can be stated that his blessed personality is an authentic and effective source of "character-building" in the present era. Countless new converts to Islam are also included amongst those who are benefitting from this effective system of character-reformation.

2. Collective reformation

Certainly, reformation of the society is dependent on the reformation of a single person but supportive social environment is required to maintain good habits and pious character of a person for a long time. For this very reason, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** paid special attention to the reformation of the society. He expressed the significance and need for Madani Qafilahs by himself travelling with the Madani Qafilahs for spreading 'call to righteousness' and for the reformation of society. Moreover, for continuing to carry out this virtuous deed properly and effectively, he provided the society with such trained Muballighin [Muslim preachers] who are busy inviting the Non-Muslims to Islam, making the transgressors pious, awakening the heedless people from the sleep of heedlessness, illuminating [the world] with the Noor of knowledge and Ma'rifat after removing the darkness of ignorance, and persuading the Muslims to pursue this Madani aim: 'I must strive to reform myself and people of the entire world, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ**'. In this way, Dawat-e-Islami - the movement of 'devotees of Rasool', founded in Pakistan - is rendering its services in many countries of the world. He did not like to become the only and solely

administrator of all the matters of Dawat-e-Islami. Instead, choosing eligible and dedicated individuals from the preachers of Dawat-e-Islami, he formed the Markazi Majlis-e-Shura and authorized them to run the administrative system. For the reform of different sections of society, Dawat-e-Islami formed different departments. Some of the prominent departments include:

- For promoting religious knowledge, establishment of educational institutions like Jami'a-tul-Madinah and Dar-ul-Madinah which fulfil the need of the present age.
- Madrasa-tul-Madinah where children are becoming Huffaz of the Holy Quran.
- Al-Madina-tul-'Ilmiyyah which is based on knowledge and research.
- Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.
- Publication of Mahnamah Faizan-e-Madinah which contains interesting and informative articles fulfilling the need of the different sections of society.
- Establishment of Dar-ul-Ifta for the timely and Shar'i solution of common issues confronted by people. Moreover, one hundred percent Islamic channel of the Islamic world, i.e. Madani Channel is making a new history.

The services rendered by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** for the promotion and propagation of religion in society cover over 104 departments. Dawat-e-Islami is an active and non-political movement which has made an unforgettable history of revolutionary achievements. His religious services are as clear as a bright day and are being acknowledged all over the world. 26 Ramadan-ul-Mubarak is the birth day of this revolutionary personality. Devotees of Rasool from all over the world mark his birth day by making a firm intention to act upon the teachings of Islam and by declaring a war against Satan.

You are Still Young

Sayyiduna Abu Tayyib Taahir Tibree Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had an age of over a hundred years, but was mentally and physically healthy and strong. Somebody inquired him about the secret of his health, to which he responded: 'In my youth, I kept my physical abilities away from sins, today when I have grown old, Allah Almighty has kept them remaining for me.' (*Majmu'ah Rasaail Ibn Rajab; Noor-ul-Iqtibas, vol. 3, pp. 100; summarized*)

Childhood, youth and old age

There are three stages of a human life. The initial period is called the childhood, last period is called the old age, whereas the period in between them is referred to as youth. In the childhood, the flesh and bones of the body strengthen, and eight to ten years are spent in learning how to walk, speak, eat, read etc., and playing around. Moreover, the body starts getting weaker in the old age. This way, some part of the old age passes in illnesses, and rest in stumbling while walking, shivering voice, hearing problems, impaired vision and trying to comprehend what the



other person said. Whether the old age lasts for a long period of time or short period of time, it ends at one's death. As far as youth is concerned, body energy remains at its peak during this stage, one is ambitious and enthusiastic.

Two types of youth

There are two types of youth who spend the youth in different ways:

1. Those who spend the energy of their youth for the success of the Hereafter. Hence, they remain steadfast in fulfilling the Faraaid and Wajibat, eager to attain the righteous deeds and refrain from the sins. In case they did indulge in sins due to the whispers of Satan and Nafs, then they repent immediately and start treading on the path that leads towards the Paradise. Such youths are very less in number.
2. Second type of youths is such for whom this world means everything. They are not bothered about beautifying or destroying their afterlife. For them, youth is a time to enjoy in full swing. Therefore, in the name of entertainment, it is their normal routine to watch films, dramas, listen to music, play immoral sports, sing and dance, ruin the dignity of the opposite gender by enticing them in the name of love and using social media immodestly. They do not feel ashamed in fighting, robbing and stealing, drinking, gambling, unlawful gazing and fornication. The way of their living reflects the saying that 'it is my life. I will do what I want. I will eat what I want. I will wear what I want. I will say what I want. I will see what I want. I will listen to what I want. I will go wherever I want. I will sit next to whomsoever I like to. I will read whatever I like'. That's why they spend the energy of their youth in disobeying Allah Almighty.

Din lahw mayn khona tujhay, shab subh tak sona tujhay
Sharm-e-Nabi, khauf-e-Khuda, yeh bhi nahin woh bhi nahin
Rizq-e-Khuda khaaya kiya, farman-e-Haq taala kiya
Shukr-e-karam tars-e-saza, yeh bhi nahin woh bhi nahin

How did you spend your youth?

My young Islamic brothers! Book of deeds will open in front of us in the plains of Mahshar, and we will have to give account for every deed of ours. One question on the Day of Judgement will also be that 'what actions did you spend your youth in?' (*Sunan-ut-Tirmizi, vol. 4, pp. 188, Hadees 2424*)

Those who perform 'sinful actions' in youth should ponder upon the fact that how would they present the account of shameful actions of their youth in the blessed court of Allah Almighty? What will be the state of embarrassment and regret at that time? Displeasure of Allah Almighty will make one enter the Hell and His pleasure will make one enter the Paradise. The way of Allah Almighty leads towards the Paradise, whereas the way of Nafs and Satan leads to the Hell. Wisdom lies in choosing the path of Paradise. You still have life remaining. Come to your senses and repent of your sins straightaway. Beware! Lest Satan makes your mindset such that I still have life ahead of me. Enjoy to the maximum in the youth and then repent in the old age; as death can approach anytime. Whether it is childhood or youth! No graveyard in the world has it written at its entrance that this place is specific for only old people.

A young man who performed sincere repentance

One young man used to attend the Bayan of a Buzurg. When that Buzurg would utter 'يَا سَيِّدُ', the young man would overcome with a strange state of joy and he would start swaying like a soft branch. When people inquired about the reason, he said, 'I used to go to the wedding functions, etc., wearing women clothing, and would sit and intermingle with women. I once did the same at the occasion of the wedding of a princess. That day, the necklace of the daughter of the king got lost. All doors were shut down and it was announced that every woman will be searched through turn by turn. The search was carried out, to the extent that only I and one another woman were left. At that time, I sincerely repented in the court of Allah Almighty and made the intention that if I am saved from disgrace today, then I will never do this again. When the other woman was searched through, the necklace was found, and I was saved from being searched through. Since that day, whenever I hear Allah Almighty's blessed name, سَيِّدُ (i.e. the one who conceals), I recall my sin and Allah Almighty concealing my sin, and that state overpowers me which you observe. (*Raud-ur-Riyaheen*, pp. 303)

My young Islamic brothers! Appreciate youth before the old age and after repenting sincerely, engage yourselves in worshipping Allah Almighty. Offer Fard Salah, observe the Siyam of Ramadan, pay your Zakah when it becomes Fard, perform Hajj, act upon the Sunnahs of eating, drinking, sleeping, waking up etc. Earn rewards by acting upon various righteous actions. Stop committing sins. Your youth will truly blossom. You will attain the shade of 'Arsh in the Hereafter. You will attain the love of your Creator and Lord Almighty. It is the blessed saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah Almighty loves the young man who spends his youth in the obedience of Allah Almighty. (*Hilya-tul-Awliya*, vol. 5, pp. 394, Raqm 7496)

Body parts of a human are strong and powerful in his youth, due to which, it is possible for him to worship excessively; whereas in the old age, it gets difficult for one to even go to the Masjid due to the weakness. One does not have the patience to bear the intensity of hunger and thirst. It even becomes very difficult to complete the Fard Siyam, let alone the Nafil ones. Sayyiduna Yusuf Bin Asbaat Shaybaani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ used to say: O youth! Hurry while you are healthy before your illness. I only envy that person who completes his Ruku' and Sujood, whereas a hindrance has been created between me and Sajdah [prostration]. (*Hilya-ul-'Uloom*, vol. 1, pp. 204)

Riyazat kay yehi din hayn, burhapay mayn kahan himmat
Jo kuch kerna ho ab ker lo, abhi noori jawan tum ho

(*Saaman-e-Bakhshish*, pp. 104)



A father should give Tarbiyyat (training) to his child in the matter of eating and drinking (water etc.) too. It is harmful to eat and drink all the time unnecessarily and eat out-of-season food items and those which are not suitable for one's body. So, it is necessary for a father himself that he should not keep eating untimely in front of his child. Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Out of evil traits, the very first thing that empowers a person is the greed for eating. So firstly, it is reasonable to teach the child manners of eating. (*Ihya-ul-Uloom, vol. 3, pp. 89*)

Episode: 2
Rashid Ali Attari Madani

How?

a Father Should Be



(For details, please read 'Islamic Manners of Eating', a chapter of Faizan-e-Sunnat and Ihya-ul-Uloom, volume 3, from page 220 to 228)

Some people do not treat their children equally. Giving prizes and gifts and showing affection towards only the intelligent children whereas scolding and taunting the unintelligent ones all the time about being slow learners is not an appropriate behaviour at all. Remember! The child who will be given more affection comparatively violating others' rights may turn out to be stubborn and obstinate whereas other children may feel inferiority complex.

Some people show such a high level of irresponsibility that when their younger children shout and show discourtesy towards the elders or sing a song (مَعَاذَ اللهِ عَزَّوَجَلَّ), dance in front of people or swear with lisp then they express great happiness. In fact, it is a blunder. It has been repeatedly

observed that those who become happy over such acts of children, complain (others) about their same acts in their youth.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'كَيْسٌ مِثْلًا مَنْ لَمْ يَرْحَمْ صَغِيرَتَنَا' Whoever does not show mercy to our young ones is not one of us. (*Sunan-ut-Tirmizi, vol. 3, pp. 369, Hadees 1927*)

Dear Islamic brothers! Some people treat their children with unnecessary strictness, inflict heavy punishment or scold them severely over petty issues, and as a result they face irreparable loss. Here is the news of such a strict father, published in a newspaper, read it and learn a lesson from it: A man purchased a new car; his youngest son who was hardly 3 and a half or 4 years old had ripped car seat with a kitchen knife. When his father saw this, he flew into rage and beat him violently he even hung the child tying his arms with ceiling fan and kept him in this state for hours. The poor mother kept beseeching but the father of the child did not listen to her. When the child was brought down, his both arms became non-functional. He was rushed to the hospital where doctor said, 'Both arms of the child have gone numb (lose the ability to function) and there is no alternative left than to cut off his arms.' Exactly at the time when the child was undergoing the operation in the operating theatre, father of that child committed suicide by hanging himself from the same fan; thus, a peaceful and happy family ended up in destruction.

A father should never reproach and swear at his children because they will adopt the same behaviour after growing up. Those children, who witness violence and abusive language in their homes, have hot temper outside too; resultantly, they not only create problems for themselves but also cause trouble to their parents too.

Clothing of children plays a very important role

in their Tarbiyyat (upbringing). In order to show themselves to be a modern, most of the people try to adopt western life style, and provide same way of life to their children. Remember! Children will become habitual of wearing the clothes of the same style in future whatever they are given in their childhood. So, this is a responsibility of a father to dress their children in the clothes in conformity with social way of life and according to Islamic culture. Do not let the girls wear the clothes of boys at all. As the boys and girls grow up, parents should pay attention to refrain them from immodesty. Do not let the boys wear such clothes which leave their knees uncovered; whereas urge the girls to cover their heads etc., so that after being Baaligh (adult), they do not face problems or issues while fulfilling the commands of Satr (those body parts which must be kept covered) and Hijab.

In order to persuade the children, a father should recite Glorious Quran in front of them; give respect to the Glorious Quran and the other books. When a child becomes 7 years old, his father should command him to perform Salah and when he becomes 10 years old then, within the boundaries of Shari'ah, he should strictly make him perform Salah. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Command your children to perform Salah when they become 7 years old, and discipline them for it when they become 10 years old, and separate their beds.' (*Abu Dawood, vol. 1, pp. 208, Hadees 495*)

The best method of making children Salah-performing is to perform Nafil Salah at home also, in this way; children will become habitual of performing Salah. Sayyiduna Sa'eed Bin Jubayr رَضِيَ اللهُ تَعَالَى عَلَيْهِ said, 'Due to

my (this) child, I perform (Nafil) Salah abundantly.' Mentioning the reason why Sayyiduna Sa'eed رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to perform Salah at home, Sayyiduna Hishaam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'Hoping to develop the eagerness in his child for Salah.' (*Hilya-tul-Awliya*, vol. 4, pp. 309, Raqm 5659)

When the Madani children (boys) gain some maturity, a father should take them to Masjid for congregational Salah and as far as possible father should keep them in his company when they attend Ijtima'at of Zikr-o-Na'at and go in the blessed court of pious people, and should pay especial attention to the manners and etiquette so that a child, since his childhood, becomes an individual with good manners, and habitual of attending the blessed gatherings. Remember! A child, in this society, learns basic manners and etiquettes from his father. The connection between a father and his son makes a deep impact on the son's future life.

A father's responsibility does not end by simply enrolling his child in Madrasah or school and sending him daily with punctuality. What is the child learning in that institution? Which children do his child befriends with? How is his attitude in the institution? All these things are important to notice. Those parents who do not notice these things in early stage, they sometime suffer a big loss. Observing the company of the son is a very important and a big responsibility of a father because "A man is known by the company he keeps", so, a father should always provide his son with a good company, keep him away from bad friends, forbid him to join the company of bad friends, forbid him to sit in the streets and roam in markets without any reason.

A responsible father always keeps an eye on the activities of his children that what kinds of books and magazines etc., are they reading? What kind of things are they using? What devices and items they use for playing games? What type of mind-set they are gradually developing? Remember! Do not adopt such a strict way of keeping an eye on children that they feel themselves captive.

Responsibility of a father regarding giving Tarbiyyat to his child is more than an educational institution because a child spends more time at home than educational institution, so, a father should develop a Madani environment at home so that along with other family members, Tarbiyyat of children could be carried out in the light of the teachings of the Holy Quran and Sunnah. For developing Madani environment at home, read '19 Madani pearls for developing Madani environment at home', presented on page 37 of the book 'Jannat kay Talabgaraun kay Liye Madani Guldastah', publication of Maktaba-tul-Madinah. Moreover, watch only Madani Channel at home and block all other channels.

(To be continued in next month's edition)

Islamic traditions
Muhammad Asif Khan Attari Madani

What to Do

If One Finds Incomplete Eid Salah or Misses Takbeers?

If someone joins Eid Salah after its Jama'at has begun, then there are different ways of how to offer the rest of the Salah:

1. If he joins Salah in the first Rak'at after the Imam has uttered the Takbeers, he should utter three Takbeers (in addition to Takbeer Tahrimah) at the same time, even if the Imam has started the Qira'at. (He should also raise his hands up to his ears for all three Takbeers.)

2. If he has not uttered Takbeers yet and the Imam has gone in Ruku', now he should not utter the Takbeers in the standing position, rather he should go in Ruku' with the Imam and utter Takbeers in Ruku'.

3. If he finds the Imam in Ruku' and has a strong presumption that he will catch up with the Imam in Ruku' after uttering Takbeers (in standing position), in this case, he should utter Takbeers in standing position and then go to Ruku'; otherwise, he should go to the Ruku' after uttering 'الله أكبر' and utter three Takbeers in Ruku'. If he had not completed the Takbeers in Ruku' and the Imam raised his head, then the remaining Takbeers have now become annulled (i.e. he shall not utter the remaining Takbeers now).

4. If he joins Salah after the Imam has stood up from Ruku', then he should not utter the Takbeers now, rather he should utter (the missed) Takbeers when he offers his (remaining) Salah (after the Imam has completed the Salah).

5. If he joins in the second Rak'at, he should not utter the Takbeers of the first Rak'at now, rather he should utter them when he stands up to offer his missed Rak'at. If he gets the Takbeers of the second Rak'at with Imam, it is better, otherwise it also has the same ruling that has been mentioned for the first Rak'at.

Note: Do not raise your hands where it is mentioned to utter Takbeer in Ruku'. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 64-65; Fatawa Hindiyah, vol. 1, pp. 151; summarized*)

Read the booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ namely, 'Namaz-e-Eid ka Tareeqah' [Method of Eid Salah], in order to know the complete method of Eid Salah and its rulings.

Introduction to Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and his occupation

The name of the 'Nabi of Allah ﷺ', Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is 'Akhnookh'. Allah ﷻ revealed thirty Sahifahs [revealed booklets] to Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, and Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ got the name of Idrees because of delivering Dars [speech] from these Sahifahs frequently. (*Tafseer Siraat-ul-Jinaan, part 16, Surah Maryam, Taht-al-Ayah: 56, vol. 6, pp. 124*)

Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had a milky complexion, great height and broad chest. He had less hair on the body and his hair on the head was long. When cruelty and disobedience spread in the world, Allah ﷻ raised Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ towards the sky as He ﷻ has stated:

وَرَفَعْنَاهُ مَكَانًا عَالِيًا (57)

Translation from Kanz-ul-Iman: And We raised him to a high station. (*Part 16, Surah Maryam, Ayah 57*)
(*Al-Mustadrak, vol. 3, pp. 417, Hadees 4069*)

Occupation

Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ used to sew cloths. From his earnings, he would keep with him only the amount required [for his needs] and would give the rest as Sadaqah, in the way of Allah عَزَّوَجَلَّ. (*Al-His'alat Tijarah was-Sanaa'ah*, pp. 113)

It is narrated that Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would do Tasbeeh of Allah عَزَّوَجَلَّ while inserting the needle for sewing [clothes] and he would do Hamd of Allah عَزَّوَجَلَّ while taking it out. (*Tafseer Al-Muharrir-ul-Wajeez*, part 17, *Surah Al-Ambiya*, *Taht-al-Ayah*: 85, vol. 4, pp. 95)

Once, Satan brought pistachio to Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ while Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was sewing a cloth, and [Satan] said [by the intention of] instilling an evil thought, 'Is your Rab Powerful to insert the world in this pistachio?' Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, 'Allah عَزَّوَجَلَّ is Powerful even to insert the entire world in the hole of this needle.' (*Tafseer Al-Bahr-ul-Mudeed*, part 16, *Surah Maryam*, *Taht-al-Ayah*: 56, vol. 4, pp. 238)

Pioneer of Many Fields and Practices

Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is the first person to write with pen. Moreover, he is the first person to sew the clothes and wear the sewn clothes; before him, people would wear hides. Furthermore, Sayyiduna Idrees عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is the first person to develop weapons, scales and other measuring equipment. He is

also the pioneer in the fields of astrology and mathematics. (*Tafseer Siraat-ul-Jinaan*, part 16, *Surah Maryam*, *Taht-al-Ayah*: 56, vol. 6, pp. 124)

Excellence of Tailoring

Dear Islamic brothers! Blessings descend even on the work which Allah-loving people carry out. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Work of the pious men is to sew clothes and work of the pious women is to spin thread (i.e. spinning cotton thread using the spinning wheel). (*Tareekh Ibn 'Asakir*, vol. 36, pp. 199)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would carry out household chores in which the work of sewing [the clothes] would be more. (*Tabqat Ibn Sa'd*, vol. 1, pp. 275)

A Dishonest Tailor will Face Disgrace on the Day of Judgement

Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ said to a tailor: Use strong thread, keep the stitches small and close together because I have heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ will raise the dishonest tailor on the Day of Judgement in such a state that there will be that Qamees¹ and chador on him, sewing which he would have committed dishonesty.' (*Firdaus-ul-Akhbar*, vol. 5, pp. 479, *Hadees 8820*) Moreover, have fear in the matter of the leftover pieces [of cloth] as the owner of the cloth has more right over it. (*Al-Mustatraf*, vol. 2, pp. 113)

¹A piece of clothing like a long shirt worn by many people from South Asia.

Mufti Abu Muhammad Ali Asghar
Attari Madani

Laws of Trade

What is the ruling if any packaged item purchased from a shop contains defect?

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter:

The shop keepers or customers purchase goods wholesale from us. The goods are in packaged form; they count and take the purchased goods with them. After some days, they come and say: 'This item of yours contains defect'. In this case, can we dismiss their claim by stating, 'We had given you the goods; it was your job to check it [first] before taking the delivery'?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Trade of goods are of two types. First type is [related to] those goods which can be checked such as open items; it is possible to touch and check them. Second type is [related to] those goods which cannot be checked such as packaged tea dust, packaged milk or eggs, etc.; [these items] are not usually checked at the shop. In such matters, the rule states: If anything which has been sold by stating it to be in good condition is found defective and it is not in the same condition as it was claimed to be while selling, the buyer has the right to return it and the shopkeeper will have to take it back; he cannot refuse to take it. This right enjoyed by the buyer has been termed as 'Khiyaar-e-'Ayb' by the Fuqaha [Islamic Jurists] and it is a complete chapter in the books of Fiqh [Islamic Jurisprudence] which contains its rulings. Its details are also mentioned in Bahar-e-Shari'at, part 11. It is not necessary for the shopkeeper to take the sold item back if at the time of selling, the seller states, 'You may check this item. It is yours in whatever condition it is; I am not responsible for its defects.' Remember that the right given to the buyer in some cases that he can return the purchased item on finding a defect is subject to some conditions. One of them is that the buyer must not have used the sold item in any way as an owner.

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

Can a defect be found even in buying a plot?

Question 2: What do the blessed 'Ulama state regarding the following matter: We sold a plot by stating that it didn't contain any defect and we received advance as well. Afterwards, a defect was found in the plot, so who will be responsible to correct it, we or the buyer?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

There can be many forms of defects in the plot. For example, a document missing in the [legal] papers; or a person discovers after buying the plot that the seller's family has filed a case with the court that the plot belonged to their father and it is his estate, but one party has sold it; or the plot was sold by stating that it was leased but it is discovered afterwards that it has not been leased yet. The definition of "defect" states: It is anything if found [in an item], reduces its price in the 'Urf [usual practice] of the traders. For example, when purchasing a car, there is usually a reduction in its price by at least fifty thousand rupees if the original number plate is lost and the existing one is a duplicate number plate. If the plot was sold by stating it to be free from the related defects but later any defect is found, there are only two ways then: The seller removes that defect before the time which had been fixed for giving the possession. If it does not happen and the time of giving the possession comes but this defect is not removed, the buyer has the right to cancel the contract without the consent of the seller.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Is it permissible to rent out a piece of land?

Question 3: What do the blessed 'Ulama state regarding the following matter: Is it permissible to rent out a piece of land and receive rent on it?

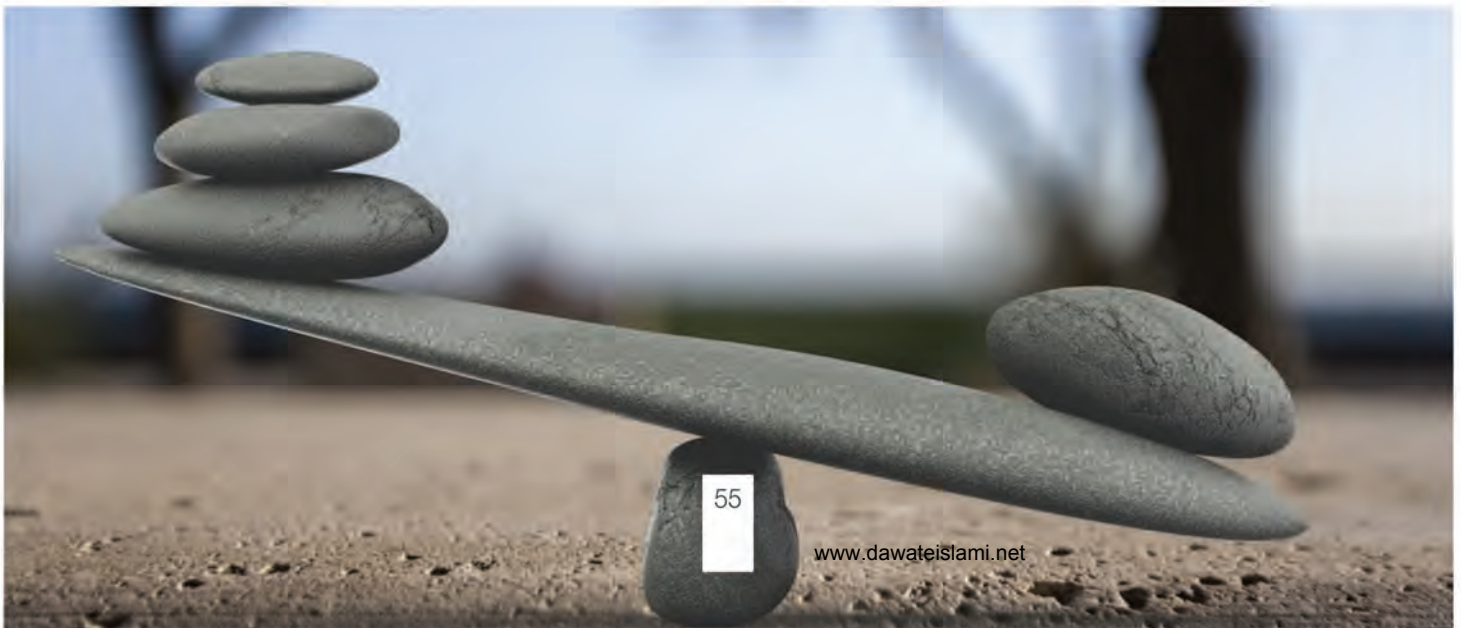
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Land is something beneficial. It is permissible to rent it out, whether the rent is [received] monthly or yearly. However, the purpose for which the land will be used should be specified in the contract; for example, it will be used for farming, building warehouse, constructing a house, etc.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ruling on swearing truly for selling the goods

Question 4: What do the blessed 'Ulama state regarding the following matter: Can the goods be





sold by swearing truly? At times, the customer asks us to swear that we have purchased a specific item in such and such a price, so can we swear truly?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is not a sin to take a true oath; in fact, it is permissible and a person is permitted to swear truly if necessary. The meaning of taking an oath is 'Takeed [i.e. to express emphatically]', and a person takes an oath to make his statement firm, strong and definitive, but taking an oath in trade is a disliked act. It is stated in a blessed Hadees:

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ إِنَّا كُنَّا نَتَّكِفُ فِي الْبَيْعِ، فَإِنَّهُ يُنْفِقُ ثُمَّ يَبْسُقُ

Translation: It is narrated from Sayyiduna Abu Qatadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that he heard Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Refrain from taking an oath excessively in sale as although it gets the item sold but removes the Barakat [blessing]'. (Sahih Muslim, pp. 668, Hadees 4126)

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

Ruling on auction sale

Question 5: What do the blessed 'Ulama and Muftis [Islamic Jurists] state regarding the following matter: In the market and other places, the selling items are displayed and then people make bids. If anyone agrees to purchase it at a particular price, people make bids again for a higher price. The process continues in this way and eventually, the item is sold to that person who agrees to purchase it at the highest price. What is the ruling on this method?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A selling item is sometimes sold by auction; this method is also permissible in its real nature. However, people have added many things which are contradictory to Shari'ah even to this method of auction; it is also necessary to refrain from these things. Selling something by auction to a person who makes a higher bid is proved by the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself as, for the help of a Sahabi, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sold that Sahabi's bowl and other things by the method of auction to the person who made the higher bid. (Sunan Abi Dawood, vol. 2, pp. 168, Hadees 1641)

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

Memoirs of blessed pious female personalities
 Asif Iqbal Attari Madani

Umm-ul-Mu`mineen

Sayyidatuna 'Aaishah Siddiqah's Yearning for Worship

Divine fear, love of Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, understanding of Quran and Hadees, [understanding of] Tafseer and Tashreeh [commentary], [expertise in] Fiqh and Fatawa, eloquence, abundant worship, obedience to Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, generosity, courage and bravery, asceticism and contentment, gratefulness, humbleness and humility, weeping out of Divine fear, self-respect, affectionate behaviour towards the subordinates, helping the poor, unmatched attention to purdah, purity, modesty, etc., are indeed great qualities. If one wishes to know about a single woman who possessed all these qualities, such great personality is the mother of all Mu'mineen [Umm-ul-Mu`mineen], beloved wife of Rasoolullah, Sayyidatuna 'Aaishah Siddiqah Tayyibah Taahirah رَضِيَ اللهُ تَعَالَى عَنْهَا.

It was her distinctive glorious quality to carry out Nafil acts of worship steadfastly, along with Fard and Wajib acts of worship. She رَضِيَ اللهُ تَعَالَى عَنْهَا had immense love for worship; she would perform Hajj every year. (Sahih Bukhari,

vol. 1, pp. 614, Hadees 1861) She would give special attention to Taraweeh [Salah] in Ramadan-ul-Mubarak. (Muwatta Imam Maalik, vol. 1, pp. 121)

Those Islamic sisters should learn a lesson from this narration who do not offer Taraweeh Salah because of laziness or miss it while roaming in the markets.

Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا would abundantly observe Nafil Siyam and offer Tahajjud, Ishraq, Chasht and other Nafil Salahs. Read the following three narrations:

1. Sayyiduna 'Abdur Rahman Bin Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ came to Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا on the day of 'Arafah. She was observing Sawm [fast] at that time and water was being sprinkled over her (because of extreme hot weather). Sayyiduna 'Abdur Rahman رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, '[Please] break the Sawm.' Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا replied, 'Why will I break the Sawm when I have heard this saying of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Sawm of the day of 'Arafah is

Kaffarah [expiation] for the previous year's sins.' (*Musnad Ahmad, vol. 9, pp. 448, Hadees 25024*)

2. Sayyiduna Imam Qasim Bin Muhammad رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Sayyidatuna 'Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا would offer Tahajjud Salah very regularly and would often observe Sawm. (*Seerat-e-Mustafa, pp. 660*)

Just ponder! Umm-ul-Mu'mineen had such great yearning for worship and she رَضِيَ اللهُ تَعَالَى عَنْهَا would show such great patience while worshipping in severe conditions that she would observe Nafil Siyam even in extreme hot weather. On the other hand, we show laziness in observing even the Fard Sawm.

3. Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا would offer 8 Rak'at of Chasht [Salah] and then say: Even if my mother and father are raised, I will not miss these Rak'at. (*Muwatta Imam Maalik, vol. 1, pp. 153, Hadees 366*)

It means: If I receive the news at the time of Ishraq that my parents have come [here] after coming back to life, I will not miss these Nafil for meeting them; instead, I will first offer these Nafil and then kiss their feet. (*Mirat-ul-Manajih, vol. 2, pp. 299*)

This saying and practice contains advice for those Islamic sisters who miss even the Fard Salaha, and remain sleeping till late morning after missing Fajr Salah. On the one hand there is Umm-ul-Mu'mineen's enviable quality of steadfastness in Nawafil whereas on the other hand there is our regrettable condition that we do not offer even Fard Salaha, let alone the Nafil ones.

For the sake of Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا, may Allah عَزَّوَجَلَّ make us the worshippers as well!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Memoirs of blessed pious female personalities
Muhammad Rafeeq Attari Madani

Special

Attention to Pardah

by Khatoon-e-Jannat Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A woman is something [i.e. such a being] which should remain in Pardah [veil]. When she comes out, Satan looks at her by raising his gaze again and again.' (Sunan-ut-Tirmizi, vol. 2, pp. 392, Hadees 1176)

Khatoon-e-Jannat, Sayyidah Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا is the beloved daughter of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was a Pardah-observing woman and an embodiment of modesty.

Goodness for women

Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said: Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me, 'In what thing does the goodness lie for a woman?' I inquired Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا about its answer. She replied, 'Goodness for women lie in the fact that they do not look at (non-Mahram) men and nor do the (non-Mahram) men look at them.' (Mawsu'ah Ibn Abid Dunya, vol. 8, pp. 97, Hadees 412)

Concern of a stranger's sight not to be cast even on the Janazah

Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا had kept

herself safe from the gaze of [male] strangers all her life; she [was so careful in this regard that she] had the concern lest the gaze of (non-Mahram) people fall on her [after demise] wrapped in the shroud. On one occasion, Sayyidatuna Asma Bint 'Umayy رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'I saw in Habshah (i.e., Ethiopia) that people tie the branches of tree on the Janazah [bier], giving it a look of a Dauli (pаланquin), and then place a Pardah



(piece of cloth) over it.' Then, Sayyidatuna Asma رَضِيَ اللهُ تَعَالَى عَنْهَا got [some] branches of date-palm tree and joined them together. Thereafter, having covered it by a piece of cloth, she showed it to Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا. Upon this, Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا became very happy. *(Jazb-ul-Quloob, pp. 159; summarized)*

Will of burying at night

Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said that Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا made a will: When I depart this life, bury me in the night so that no non-Mahram man's gaze is casted upon my Janazah [bier]. *(Madarij-un-Nubuwwah, vol. 2, pp. 461)*

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Remember! On the day of Judgement, the blessed wives [of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and Sayyidah Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا will rise with [the observance of] Pardah [veil], as they are among the chosen special Awliya of Allah. *(Mirat-ul-Manajih, vol. 7, pp. 369)*

First woman

'Allamah Ibn 'Abdul Ber رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Sayyidah Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا is the first woman in Islam whose blessed body was concealed in this way. *(Siyar A'laam-un-Nubala, vol. 3, pp. 431)*

Observance of Pardah [veil] even on the bridge of Siraat

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, an announcer will announce, 'O people! Lower your gaze, as Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا Bint-e-Muhammad رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is crossing the bridge of Siraat.' *(Al-Jami'-us-Sagheer, pp. 57, Hadees 822)*
 What a beautiful couplet a poet has recited:

چُو دَهِرًا بَاشِ اَز مَخْلُوقِ رُوپُوشِ كِه دَرِ اَعْوَشِ شَبَبِيَرِي بَه بِيَنِي

i.e., Be Allah-loving and Pardah-observing like Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا, so that you have a child like Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ.

Islam and woman
Bint Ziya-ul-Haq Attariyyah
Madaniyyah

Preparation of Sahari and Iftar meals

Sawm (fasting) is from the fundamental pillars of Islam, and it is Fard upon every 'Aaqil (sane) and Baaligh (one who reaches puberty) Muslim. Not only does Sawm (fasting) bless us with the advantages of the Hereafter, but it also provides us with the medical benefits. In order to gain these benefits, it is necessary to have a balanced and nutritious diet at the time of Sahari and Iftar.

In our society, usually at the time of Sahari in this blessed month, Paratha (flat bread that is fried in a pan) and such food items are served which take a long time to digest. Similarly, at the time of Iftar, dining mats are decorated

with Pakoras, Samosas (fried items with savoury filling) and other fast food items along with soft drinks and different types of beverages. Such a heavy meal obviously is a big burden on the stomach due to which, the number of patients with throat and stomach related diseases going to clinics and hospitals in the blessed month of Ramadan are perhaps more than the entire year. Secret of our wellbeing and good health lies only in using the blessings of Allah ﷺ in a correct and appropriate manner. Therefore, following are five simple food items for Sahari and Iftar that are available at a reasonable price, but contain excellent nutrients and qualities.

1. Dates

The food that was loved by the Beloved Rasool ﷺ immensely. It is Sunnah to perform Iftar with Date. Dates are rich in vitamins and it becomes a part of the body quickly.

2. Honey

Here is a blessed saying of Allah ﷺ and the Beloved Rasool ﷺ about honey, 'There is cure in honey'. If a Sawm-observing person mixes one spoon of honey in milk and drinks it, then eats a simple meal as usual after Maghrib, *إِنْ شَاءَ اللَّهُ ﷺ*, by the blessing of it, he will maintain his energy as well as observe Sawm with ease.

3. Yogurt

A Sawm-observing person should eat

yogurt in Sahari and Iftar. It will balance the digestive system and give a relief in observing the Sawm.

4. Milk

Milk is a complete diet. If a glass of milk containing 3 or 7 dates is drunk at the time of Iftar, it will restore one's physical health and energy levels.

5. Fruits and salad

Use fruits and salad in abundance in the blessed month of Ramadan. Eat fruits not only in Iftar, but also in Sahari.



Warning

Especially during the month of Ramadan, avoid eating heavy and fried food items such as Samosas, Pakoras, Kachoriyan (fried items with savoury filling), Parathas, fatty foods and fast food items.

May Allah ﷺ enable us to refrain from Israaf (extravagance), and grant us the privilege to eat meals in Sahari and Iftar according to Sunnah, as well as enable us to decorate our dining mat with balanced and simple food items which get digested quickly. *أَمِينُ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

Shar'i Rulings of Islamic Sisters

Ruling on performing Nikah and reciting Kalimah during the monthly cycle

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matters: (1) Does Nikah take place [validly] during a woman's monthly cycle? (2) In our society, bride is also made to recite Kalimahs; can a woman recite Kalimahs during her monthly cycle?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِئِكِ الْكَوْبَرِ هَدَايَةَ الْحَقِّ
وَالصَّوَابِ

1. Nikah is defined as: Performance of Aeejaab [proposal] and Qubool [acceptance] by a man and a woman for Nikah in the presence of two witnesses (i.e. either two men or one man and two women). For Nikah, it is not a condition that a woman should be free from the female-related issues. Therefore, Nikah will take place validly during her monthly cycle as well (provided that other conditions are fulfilled). However, remember that it is Haraam [prohibited] to copulate with a woman during her monthly cycle. In fact, it is not permissible in this state to touch the portion of a woman's body from beneath the navel up to and including the knees directly without anything in between. Moreover, looking at this portion lustfully is also impermissible. However, every type of benefit from the portion of the body above and below the abovementioned portion is unconditionally permissible. Therefore, if Nikah and Rukhsati¹ take place during a woman's monthly cycle, the abovementioned ruling should be given careful consideration.

¹In Eastern countries, the event when the bride leaves her parents' home after marriage and go to her husband's home.

2. It is Haraam for a woman to recite the Holy Quran during her monthly cycle. Other than it, reciting Zikr-o-Azkaar, Kalimahs, Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, etc., is permissible. In fact, she can recite even those Ayahs which contain Zikr, praise and Du'a with the intention of Zikr and Du'a, having no intention of recitation [of the Holy Quran]. Even though some of the Kalimahs contain Quranic words, they are recited only as Zikr without the intention of recitation [of the Holy Quran]. Therefore, a woman can recite Kalimahs during her monthly cycle. However, it is better to recite Kalimahs after performing Wudu or rinsing the mouth.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

A ruling regarding the monthly cycle and Sawm [fast]

Question 2: What do the blessed 'Ulama and Muftis state regarding the following matter: We know the ruling that if a woman's monthly cycle starts in the state of Sawm [fasting], her Sawm breaks and then she is allowed to eat and drink. However, it is better that she does not eat in front of others but it is not necessary for her to remain hungry and thirsty like the Sawm-observing people. The question is: If a woman becomes pure [i.e. her monthly cycle ends] after Tulu'-e-Fajr [the starting time of Fajr Salah] in a day of Ramadan, is it necessary for her to spend the rest part of that day like the Sawm-observing people or not? Please guide us on this matter.

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

For a woman who attains purity after Tulu'-e-Fajr in a day of Ramadan, it is Wajib [compulsory] to spend the rest part of that day like the Sawm-observing people because according to the laws of Shari'ah: It is Wajib to remain like the Sawm-observing people for every such person for whom there is 'Uzr [any difficulty considered valid by the Shari'ah] in observing the Sawm of Ramadan in the early part of the day but the 'Uzr comes to an end at any time during the day and then he gets into such state that if he was in it in the early part of the day, observing Sawm would be Fard [obligatory] for him.

وَاللَّهُ أَكْبَرُ عَزَّوَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Illuminated stars
 Adnan Ahmad Attari Madani

PIECES OF ADVICE

by Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ

A person asked Ameer-ul-Mu'mineen Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ: 'In the era of three [previous] Khalifahs, Islamic victories were more whereas in your era, civil unrest is more; what is its reason?' He رَضِيَ اللهُ عَنْهُ responded: 'We were the one who would give them advice and you are the one who gives us advice.' (*Madani Kamaun ki Taqseem*, pp. 44)

Dear Islamic brothers! Like other good habits and admirable qualities, Asadullah, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ also perfectly possessed the quality and ability of giving excellent advice and correct opinion. Whether it was Sayyiduna Abu Bakr Siddeeq's Khilafat period of 2 years and 3 months or Sayyiduna 'Umar Farooq-e-A'zam's Khilafat period of 10.5 years or 12 years' services of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ as Khalifah, Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ consistently and fully supported these great Sahabah through his correct pieces of advice and excellent opinions on every matter like war, judiciary, state matters, Shar'i rulings, or imposing Islamic punishments. Following are its few examples:

Jihad against the apostates

When some tribes refused to pay Zakah and committed Kufr and apostasy in the era of Sayyiduna Abu Bakr's Khilafat, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ asked: 'O Abul Hasan! What do you say?' Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ

رَضِيَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ responded: 'If you do not take what Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has taken from these people, it will be against the way of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Listening to it, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'Other people had given me advice to not wage war, but since you have said it, now I will definitely do Jihad against these people.' (*Riyad-un-Nadawah*, vol. 1, pp. 147)

According to one narration, Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said: 'Allah عَزَّوَجَلَّ has mentioned Salah and Zakah together and I do not think that you will separate them.' (*Kanz-ul-Ummal*, Juz: 6, vol. 3, pp. 227, Hadees 16841)

Advice of sending troops

When Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ consulted with blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ before sending the Islamic troops for the Battle of Rome, Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ gave the opinion to send the troops and humbly said: 'Whether you participate in this battle yourself or send the Islamic troops, if Allah عَزَّوَجَلَّ wills, success will kiss your feet.' Listening to it, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'May Allah عَزَّوَجَلَّ make you hear good news as well.' Then, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and delivered Khutbah, and gave the order to prepare the Islamic troops. (*Tareekh Ibn 'Asakir*, vol. 2, pp. 64)

Stipend for Khalifah

When Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ

took on the responsibilities of Khilafat, he did not take anything from Bayt-ul-Maal for his living expenses, but he started facing difficulty in meeting his living expenses because of being engaged in the matters of Khilafat; so he consulted with the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Along with other suggestions, a suggestion stated that he may take [money] required for breakfast and dinner from Bayt-ul-Maal. Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ liked this suggestion more and acted on the same suggestion. The person who gave this suggestion was Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. (Tabqat Ibn Sa'd, vol. 3, pp. 233)

Beginning of the Hijri calendar

Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ gathered the blessed Sahabah and sought advice: 'We wish to start a new calendar; from which day should we start?' Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ gave advice: 'From that day when the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Hijrah.' Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ gave advice that the beginning should be from the month of Muharram. The Hijri calendar started in this way. (Al-Mustadrak, vol. 3, pp. 549, Hadees 4344; Talqeeh-e-Fuhoom li Ibn Jawzi, vol. 1, pp. 14)

Advice of going to Shaam

When the Muslims besieged Bait-ul-Muqaddas and the fort dwellers started facing difficulty and problems, the fort dwellers laid down a condition: 'If the Ameer [leader] of the Muslims, [Sayyiduna] 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ comes, we will make reconciliation with the Muslims.' Sayyiduna Abu 'Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ wrote the entire situation and sent it [to Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ]. Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ sought advice on this matter, so someone gave the advice: 'Do not go to them as they will consider you as inferior.' Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ gave the advice: 'Go to the fort dwellers so that it becomes easy for the Muslims to defeat them in their fort.' Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ acted on the advice of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. (Al-Bidayah wan-Nihayah, vol. 5, pp. 126)

Punishment for a drinker

When Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ consulted with the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ about the punishment for drinking (wine), Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ humbly said: 'He [i.e. drinker] should be hit with a whip 80 times because when he will drink, he will become intoxicated and when he will become intoxicated, he will use foul language and when he will use foul language, he will make false accusation.' Therefore, Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ gave the order to hit that person [i.e. drinker] with a whip 80 times. (Muwatta Imam Maalik, vol. 2, pp. 351, Hadees 1615)

Resolving disputes

When people would bring any dispute to Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, he would ask one party, 'call Sayyiduna 'Ali', and would ask the second party, 'call Sayyiduna Talhah, Sayyiduna Zubayr and other blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ'. (Tareekh Ibn 'Asakir, vol. 39, pp. 182)

Help in the gathering of the Holy Quran

On one occasion, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said: Regarding the gathering of the Holy Quran, refer to Sayyiduna 'Usman (رَضِيَ اللهُ تَعَالَى عَنْهُ) by only good [words]; by Allah عَزَّوَجَلَّ. Whatever he did, he did it with our help. (Fath-ul-Baari, vol. 10, pp. 16, Taht-al-Hadees: 4988)

Keep your (righteous) predecessors remembered

Those pious personalities who passed away or their 'Urs is celebrated in Ramadan-ul-Mubarak

Ramadan-ul-Mubarak is the ninth month of the Islamic year. Brief biographies of 14 of those blessed Sahabah, Awliya and 'Ulama who passed away or their 'Urs is celebrated in this month were included in Ramadan-ul-Mubarak issue of 'Mahnamah Faizan-e-Madinah', 1438 Hijri¹. Following are the brief biographies of some more blessed personalities:

Blessed Sahabah

1. Ameer-ul-Mu'mineen Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Makkah Mukarramah in the thirtieth or twenty-eighth year after the "incident of elephant". He is an honourable Sahabi of Rasool, son-in-law of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Imam of east and west, Asadullah, door of knowledge and Haydar-e-Karraar. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced martyrdom on 21st Ramadan 40 Hijri; his blessed shrine is located in Najaf Ashraf (Iraq). (*Tareekh-ul-Khulafa*, pp. 132; *Mirat-ul-Asraar*, pp. 18-192)

2. Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا was born in Makkah Mukarramah, five years before the declaration of Nubuwwah. She passed away in Madinah Munawwarah on 3rd Ramadan 11 Hijri and was laid to rest in Jannat-ul-Baqi'. She رَضِيَ اللهُ تَعَالَى عَنْهَا is

the daughter of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, honourable wife of Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, loving mother of Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا and the chief of all women in Paradise. (*Zurqaani 'alal Mawahib*, pp. 331, 337; *Madarij-un-Nubuwwah*, vol. 2, pp. 459-461)

Blessed Awliya

3. The leader of Mu'mineen in the field of Hadees, Sayyiduna 'Abdullah Bin Mubarak Mervazee رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was born in Merv (Turkmenistan) in 118 Hijri. He passed away on 13th Ramadan 181 Hijri; his blessed shrine is located in Heet (Anbar province),



¹(1) Sayyiduna Saree Saqati (2) Sayyiduna Shah Aal-e-Muhammad Marehravi (3) Sayyiduna Imam 'Ali Raza (4) Sayyiduna Imam Yusuf Bin Isma'eel Nabhaani (5) Sayyiduna 'Abdur Rahman Bin 'Ali Jawzi (6) 'Allamah Fayz Ahmad Owaysi (7) Shams-ul-Aimmah, Qadi Khan Hasan Aoozjandi (8) Muhaddis-e-Kabeer, Ibn Majah Qazweeni (9) Mufti Muhammad Khaleel Khan Barakati (10) Maulana Hasan Raza Khan (11) Maulana Rehan Raza Khan (12) Mufti Muhammad Shafi' Ahmad Bisalपुरi (13) Maulana Sayyid Hidayat Rasool Lakhnavi (14) Maulana Sayyid Ayyub 'Ali Razavi رَحِمَهُمُ اللهُ تَعَالَى.

western Iraq. He was Tab'-e-Taabi'i, a student of Imam-e-A'zam, great 'Aalim, outstanding Muhaddis and one of the honourable blessed Awliya. Kitab-uz-Zuhd war-Raqaaiq [کتابُ الزُّهْدِ وَالرَّقَائِقِ] is his famous book. (*Tabqat Imam Sha'rani*, Juz: 1, pp. 84-86; *Muhaddis 'Uzzaam Hayat-o-Khidmaat*, pp. 146-153)

4. A famous Majzoob Wali, Sayyiduna Sharafuddin Bu-'Ali Qalander Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 652 Hijri in Panipat (Haryana province), India; he passed away in the same locality on 13th Ramadan 724 Hijri. His blessed shrine is the centre of spirituality which is visited by the people from all walks of life. His poetry collection, namely 'Deewan Bu-'Ali Qalander' is available in the published form. (*Akhbar-ul-Akhyar*, pp. 129; *Shan-e-Awliya*, pp. 426, 428)

5. Qutb¹ of his era, Sayyiduna Khuwajah Sayyid Naseeruddin Mahmood Charagh-e-Dihvi Chishti Nizami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Faizabad (Oudh, UP), India. He was an 'Aalim-e-Deen, a Kamil Wali and the Khalifah [person permitted to make Mureeds] of Khuwajah Nizamuddin Awliya. He passed away on 18th Ramadan 757 Hijri; his blessed shrine is located in Basti Charagh Delhi (Delhi, India). (*Khazeena-tul-Asfiya*, vol. 2, pp. 219-225; *Al-Mustafa wal-Murtada*, pp. 359, 368; *Mirat-ul-Asraar*, pp. 858, 866)

6. Qutb of his era, Sayyiduna Meer 'Abdul Waahid Bilgrami Chishti Nizami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Bilgram (Hardoi District, UP), India. He is a famous Wali-e-Kamil. Amongst his remarkable books, 'Sab'-e-Sanabil' [سَبْعِ سَنَابِلِ] has been acknowledged in the blessed court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He passed away on 3rd Ramadan 1017 Hijri; his blessed shrine is located in his birthplace and visited by the people from all walks of life. (*Ma-Aasar-ul-Kiraam*, pp. 30, 33; *Tazkirah 'Ulama-e-Hind*, pp. 329)

7. Ustaz-ul-Asfiya, Sayyiduna Khuwajah Muhammad 'Ali Makhadwi [مکھدوی] Chishti Nizami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1164 Hijri in Batala (Gurdaspur District, eastern Punjab), India. He was an expert in all the fields of Islamic knowledge, a Kamil Sufi and founder of the blessed Khanqah-e-Makhad. He passed away on 29th Ramadan 1253 Hijri; his blessed shrine is

located in Makhad (Attock District), Pakistan. (*Tazkirah Awliya-e-Pakistan*, vol. 2, pp. 174, 177)

Blessed 'Ulama of Islam

8. Sultan-ul-Fuqaha, Imam Ibn Humaam Kamaluddin Muhammad Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 790 Hijri in Iskandariyah, Southern Egypt. He was an expert in the fields of Quran and Hadees, Tafseer and Fiqh, 'Ilm-ul-Kalam, etc.; he was also a Kamil Sufi. He was one of those 'Ulama who give Tarjeeh [i.e. preference to one of many opinions in a same Shar'i matter] and was also one of the great Hanafi 'Ulama. He became famous worldwide because of his commentary, namely 'Fath-ul-Qadeer', on the blessed book 'Hidayah'. He passed away on 7th

'A Wali who has a 'special rank of Awliya'.



Ramadan 861 Hijri; his blessed shrine is located in Qarafa, Qahira [Cairo], Egypt. (*Al-A'laam liz-Zarkali, vol. 6, pp. 255; Al-Fawaaid-ul-Baheeh, pp. 235, 237; Al-Badr-ut-Taall, vol. 1, pp. 201, 202*)

9. Shaykh-ul-Hanafiyah, Sayyiduna 'Allamah Mufti Khayruddin Bin Ahmad Ayyubi Ramalli Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Ramadan 993 Hijri in Ramallah, Palestine. He completed his education from Jami'a-tul-Azhar [Al-Azhar University]. He is Khatima-tul-Fuqaha [خاتمة الفقهاء] and the author of 'Fatawa Khayriyah'. He passed away on 27th Ramadan 1081 Hijri; his blessed shrine is located in Mahallah Baashqurdi, Ramallah, Palestine. (*Khulasa-tul-Asar, vol. 2, pp. 134, 139*)

10. Sayyiduna Maulana Rahmatullah Kayranavi Muhajir Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Jumadal Awwal 1233 Hijri in Mahallah Darbar-e-Kilan Kairana (Muzaffar Nagar District, UP), India. He is Fakhr-ul-'Ulama, Shaykh-ul-Asfiya, Muballigh-e-Islam, founder of Madrasah Sawlatiyah in Makkah Mukarramah and also the author of 'Izhar-ul-Haq'. He passed away on 22nd Ramadan 1308 Hijri and was laid to rest in Jannat-ul-Ma'la. (*Imam Ahmad Raza Muhaddis Barayvi aur 'Ulama Makkah Mukarramah, pp. 27; Tajalliyat Muhar-e-Anwar, pp. 318, 319; Muballigh-e-Islam Maulana Rahmatullah Kayranavi, pp. 20*)

11. Zaheer-ul-Islam, Sayyiduna 'Allamah Hakeem Muhammad Zaheer Ahsan Siddeeqi Naymwee Naqshbandi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1278 Hijri in Mauda' Salehpur (near Bihar Shareef, Patna District, Bihar Province), India. He passed away on 17th Ramadan 1322 Hijri in the city of Patna and was laid to rest in Mauda' Naymee (Patna District, Bihar Province). He was a physician, a great poet and writer, great 'Aalim and honourable Muhaddis, expert in all the fields of Islamic knowledge and the author of many books. The Hadees book he had authored,

namely 'Aasaar-us-Sunan' is famous worldwide. (*Aasaar-us-Sunan, pp. 281*)

12. Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1324 Hijri in Mahallah Awjhiyani, Budaun (UP, India). He passed away on 3rd Ramadan 1391 Hijri; his blessed shrine is located in Gujrat (Punjab, Pakistan). He was a Mufasssir-e-Quran [Quranic exegete], Shaarih [commentator] of Mishkat, Ustaz-ul-'Ulama, author of many books and one of the great 'Ulama of Ahl-us-Sunnah. (*Tazkirah Akabir Ahl-e-Sunnat, pp. 55-58*)

13. Khalifah of Mufti-e-A'zam Hind, Sayyiduna Maulana Badruddin Ahmad Razavi Misbahi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was most probably born in 1348 Hijri in Gorakhpur District (UP, India). He completed his education from Jami'a-tul-Ashrafiyah. He was a great Mufti [Islamic jurist], Ustaz-ul-'Ulama and the author of 18 books. He passed away on 7th Ramadan in Barhya, Basti District. (*Mufti-e-A'zam Hind' aur In kay Khulafa, pp. 235-240; Fayz-ul-Adab, pp. 3 - published by Maktaba-tul-Madinah*)

14. Ustaz-ul-Fuqaha, Sayyiduna 'Allamah Mufti Qadi 'Abdur Raheem Bastawee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1354 Hijri in Basti District, UP (India). He passed away on 4th Ramadan 1431 Hijri in Bareilly. He was the Khalifah of Mufti-e-A'zam Hind, a Mufti of Markazi Dar-ul-Ifta of Bareilly, Ustaz-ul-'Ulama, a good writer and one of the great 'Ulama of Ahl-us-Sunnah. He wrote Fatawa [Islamic verdicts] for 52 years and many of his Fatawa have been published in 'Fatawa Bareilly'. (*Mahnamah Ma'arif-e-Raza, October 2010, pp. 6, 51-54*)

Memoirs of righteous people
Asif Jahanzaib Attari Madani

Allamah Ibn Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Imam, 'Allamah, Haafiz, Muhaddis, Mufasssir, Jamaluddin Abul Faraj 'Abdur Rahman Bin Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is a great personality of the Islamic history.

Birth and Upbringing

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Baghdad in 509 or 510 Hijri. (Siyar A'laam-un-Nubala, vol. 15, pp. 483; Uyoon-ul-Hikayaat, pp. 4)

Imam 'Abdur Rahman Bin Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was only three years old when his father passed away; he was then brought up by his paternal aunt. (Siyar A'laam-un-Nubala, vol. 15, pp. 484)

Yearning for Acquiring Knowledge

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had yearning for acquiring knowledge since childhood; he himself has stated: I had gained admission to the Maktab [Islamic school] at the age of 6 for acquiring education properly. At the age of 7, instead of watching any juggler's or conjurer's performance, I would attend the Dars delivered in the Jaami' Masjid. I would memorise all the Ahadees stated over there and I would note them down

after reaching home. Instead of playing on the bank of River Dijlah [Tigris] like other children, I would take a page of any book and get busy studying it in a corner of the house. (Lafta-tul-Kabid ila Waseehat-ul-Walad, pp. 33; summarized)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ acquired knowledge from approximately 87 Ulama [Islamic scholars] and Mashaikh [Islamic personalities] (Tareekh-e-Islam, vol. 42, pp. 288)

Books

Along with being a great 'Aalim-e-Deen, Imam 'Abdur Rahman Bin Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was second to none in writing and authoring the books as well. He has stated: My books are far more than 340 [in number] and many of these books consist of 20 volumes. (Al-Waafi bil-Wafiyat, vol. 18, pp. 112)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started authoring books at the age of 13. (Al-Waafi bil-Wafiyat, vol. 18, pp. 111) He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has authored memorable books in many fields of knowledge including the fields of Quran and Hadees. Dawat-e-Islami's department Al-Madina-tul- 'Ilmiyyah has had the privilege of translating two of his books, namely 'Uyoon-ul-Hikayaat' and 'Bahr-ud-Dumu' (namely Aansu'on ka Darya).

Brilliant Sermoniser

Imam 'Abdur Rahman Bin Jawzi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also famous for delivering sermon and Bayan. Approximately ten

thousand to one hundred thousand people including ministers and Khulafa would attend his sermon gathering. (*Tazkira-tul-Huffaz liz-Zahabi, vol. 4, pp. 93; summarized*)

Moreover, one hundred thousand people repented [of their sins] and twenty thousand non-Muslims embraced Islam on his hands. (*Tareekh-e-Islam, vol. 42, pp. 291; summarized*)

Expertise in the field of Hadees

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also an expert in the field of Hadees and this great knowledge of Hadees became the reason for his fame and popularity. He has stated: If any Hadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which is narrated till my era is stated in front of me, I can tell that it lies in which level of Sihhat [authenticity] and Du'f [weakness] [وَصَحَّتْ وَوَعُف]. (*Al-Wafa bi-Ahwaal-il-Mustafa (translated), pp. 5*)

Respect for Hadees

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had such great respect for Hadees that he would keep those pencils' shavings safely with him which he would use to write Hadees. At the time of his demise, he made the will:

Water for my Ghusl [funeral bath] should be heated up with those wood shavings which I had collected by sharpening the pencil for writing Hadees. (*Wafaaat-ul-A'yaan, vol. 3, pp. 117*)

Blessed demise

This greatly knowledgeable and honourable luminous personality passed away in Baghdad on Friday night [i.e. night between Thursday and Friday], 13 Ramadan-ul-Mubarak 597 Hijri. His Salat-ul-Janazah was offered in Jaami' Mansoor, Baghdad; he was laid to rest beside Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Grief pervaded everywhere at his demise and the people had such emotional attachment for him that the complete Holy Quran was recited many times at his blessed grave in the nights of Ramadan. (*Al-Waafi bil-Wafaaat, vol. 18, pp. 113; 'Uyoon-ul-Hikayaat, pp. 7*)

BATTLE of Badr &

Khutbah of Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Isma'eel Bin Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the grandson of Sahabi [blessed companion] of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ تَعَالَى عَنْهُ, has stated: While mentioning Ghazwat-e-Rasool¹, our father would say, 'These are the glories of your predecessors; therefore, do not forget them.' (*Subul-ul-Huda war-Rishaad*, vol. 4, pp. 10)

Sayyiduna Imam Zayn-ul-'Aabideen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: We were given information regarding the Ghazwat-e-Rasool also like the Surahs of the Holy Quran. (Ibid)

Ghazwah Badr

Ghazwah Badr [Battle of Badr] is the first battle fought between Islam and Kufr, in the month of Ramadan. Its details are present in the Holy Quran, Hadees and the books of Seerah [biography] and history. In this Ghazwah, the Muslim warriors showed great courage and bravery despite being less in number and lacking the war essentials. One of the many important events which took place in this Ghazwah is the Khutbah [sermon] delivered by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before the war. There are precious Madani pearls in this historic Khutbah for us as well.

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

Khutbah of Rasool ﷺ in Ghazwah Badr

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: I give you persuasion of the same thing of which Allah ﷻ has commanded, and forbid [you] those acts which Allah ﷻ has forbidden. He ﷻ enjoins rightness, likes truth and blesses the pious people for [showing] goodness with a high rank in His court; they get excellence and are remembered by the same rank. Today you are standing on one of the stages of Haq [truth]. At this stage, Allah ﷻ will accept only that deed which is solely for His pleasure. Patience in the time of trouble is indeed such thing due to which Allah ﷻ removes grief and sorrow and through this very act, you will attain salvation in the Hereafter. The Nabi of Allah is present amongst you who warns you against some things and enjoins [you] to do some things. Do have Haya today lest Allah ﷻ sees you doing a deed which makes Him displeased, because He ﷻ has stated: 'Allah's displeasure with you is greater than your own disgust with yourselves'. (Part 24, Surah Al-Mu'min, Ayah 10) See those things which He ﷻ has ordered in His Book. Ponder over His signs that after disgrace, He has blessed you with honour. Hold fast to His Book, He ﷻ will become pleased with you. Test [this fact] on this occasion; you will become deserving of His mercy and forgiveness which He has promised you. Certainly, His promise is Haq

[definite], His saying is true and His torment is severe. You and I seek help from Allah ﷻ Who is Hayy [حَيٌّ] and Qayyoom [قَيُّوْمٌ]. He ﷻ is the One Who helps us and we have held to His mercy; He is the One Who we trust and we have to return to Him. May Allah ﷻ forgive us and all the Muslims. (Subul-ul-Huda war-Rishaad, vol. 4, pp. 34)

Madani pearls of "Khutbah of Rasool"

The battle was going to begin and the bloodthirsty enemy was present at the front but the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ invited his devotees even at that time to fulfil the rights of obedience to Allah ﷻ and earn His ﷻ pleasure. Certainly, such steadfastness and great courage are the distinctive and glorious qualities of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The following Madani pearls gained from this blessed Khutbah are a source of guidance for us which guarantee success in every trial:

- To obey Allah ﷻ in every condition.
- To be inclined to righteousness.
- To perform every righteous deed only for the pleasure of Allah ﷻ.
- To show patience even in the life-threatening situations.
- To not commit any such act in times of trouble which displeases our Rab ﷻ.

- To remember the promises by Allah ﷺ.
- To completely trust Allah ﷺ.

The most important Madani pearl: To turn to Allah ﷺ in all the troubles and difficulties, and seek help from Him. It is because after delivering this Khutbah, the Beloved Rasool ﷺ went to the shelter made for him and made Du'a in the following way:

Du'a of Rasool ﷺ in the battlefield

'Ya Allah ﷻ! If You give death to this group, Your worship will not be carried out on earth. Ya Allah ﷻ! [Please] fulfil the promise You have made to me. Ya Allah ﷻ! I seek Your help.'

The Beloved Rasool ﷺ kept making Du'a in such engrossment that his blessed chador fell from the shoulders. 'Aashiq-e-Akbar, Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه anxiously came forward, placed the blessed chador on the shoulders properly and humbly said, 'Ya Rasoolallah ﷺ! Please stop. Certainly, Allah ﷻ will

fulfil the promise He has made to you.' The Beloved Rasool ﷺ drowsed soon after it. When he woke up, he ﷻ said, 'O Abu Bakr! Receive the good news that the help from Allah ﷻ has arrived. He is Jibra'eel who is going while wearing yellow 'Imamah [Islamic turban] and holding the horse's reins.' (Subul-ul-Huda war-Rishaad, vol. 4, pp. 37)

Ya Allah ﷻ! Bless us also with the qualities of piety, patience, Haya, Tawakkul [absolute trust], and Your fear, possessed by the people of Badr. اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



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

(Necessary amendments have been made)

A strange effect of listening to the audio booklet, 'The Test of the Judgement Day'

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Beloved Bapa Jan! Just now while driving, I was listening to the recording of the (Maktaba-tul-Madinah's) booklet, 'The Test of the Judgement Day'. Bapa! Due to listening to the booklet, I was overcome with such state that I could not feel my hands or feet on the body. I was scared to crash the car somewhere. I didn't know whether I will reach home safe or not. I parked on the side and recording this audio message. Bapa! Please make Du'a for death with Iman and wellbeing. Bapa! Please hold my hand in this world and in the Hereafter. Don't let it go. Bapa! Take me and my household in Paradise while holding our hands. May Allah Almighty enable me to remain associated with you and succeed in performing few righteous deeds with sincerity. Bapa! I am in such a state that I cannot feel anything in my body. My head and eyes have become really heavy. Bapa! Please make Du'a for the protection of my Iman and wellbeing.

Response through audio message consisting of priceless Madani pearls

تَحِيَّاتٌ وَنُصَلِّيٌّ وَنُسَلِيْمٌ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qadiri Razavi رَحْمَةُ اللهِ عَلَيْكَ, to sweet Madani son, Haji Waqas Attari!

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

I heard your audio message full of fear of Allah Almighty. The state you mentioned after listening to the audio booklet 'The Test of the Judgement Day', may Allah Almighty grant you more blessings in it. May Allah Almighty increase our fear for Him and may we become greedy for righteous deeds by refraining from sins. More the fear of Allah Almighty is developed, more the righteous deeds will increase, and the stream of sins will also decrease; in fact, sins will not be committed at all. Those fearing Allah Almighty do not commit sins! Son! We are not to go even close to the sin, and nor are we to plan for it. As soon as the thought of committing a sin strikes your mind, straightaway recite 'اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ', i.e. I seek refuge of Allah Almighty from the accursed Satan. When we will seek refuge of Allah Almighty, then He will definitely take us under His refuge and protect us against Satan.

Son! Before the test of the Judgement Day, we have to face the test of the grave. Ah! First stage of the Hereafter is the grave. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: Indeed, the very first stage of the Hereafter is the grave. If the grave-dweller attains salvation from it, then the following matters will be easier; and if he

doesn't attain salvation from it, then the following matters will be even severer. (Sunan-ut-Tirmizi, vol. 4, pp. 138, Hadees 2315)

Anyhow, when will the test of the grave take place? Nobody knows its time. It is possible that it takes place today. Every now and then, various young people die in the world due to heart attacks and accidents. How many sudden deaths are occurring! Ah! One day, our turn will also come. Whether it comes in the youth, or in the old age, there is no escape from death. It is for sure that death will definitely arrive. Son! We should be mentally prepared for death at any time, thinking that it may even arrive this very moment.

Janazah aagay aagay keh raha hay ay
jahan walon!

Mayray peechay chalay aao tumhara
rahnuma mayn hoon

The crescent moon of Rajab (1439 Hijri) has been sighted. Congratulations upon the arrival of the month of Rajab. It is Chaand Raat [first night of the Islamic month] tonight, and Du'a is accepted in this night. Make Du'a that may Allah Almighty bless us with blessings, enable us to perform worship and spiritual exercises abundantly, enable us to protect ourselves from sins, grant us His fear, grant us steadfastness, and may we perform the work of Deen through the Madani activities of Dawat-e-Islami as much as possible. Son! Please undergo Faizan-e-Namaz Course, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will be wonderful.

أَلْحَسْبُ لِلَّهِ عَزَّوَجَلَّ, Haji Waqas took admission in 'Faizan-e-Namaz Course' within the first week of Rajab.)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of leading an easy life

تَخَصُّدًا وَتُصَلِّيَةً وَنُسَيْمًا عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi **عَفَى عَنْهُ**, to dear Madani son, Bilal Saajid Attari, traveller of Lusaka (Zambia, South Africa)!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received and read your letter. **مَا شَاءَ اللَّهُ**, you are travelling to Lusaka (Zambia, South Africa) to carry out Madani activities. It is possible that you may have reached there by now. Wherever you may stay, may Allah Almighty keep you happy, joyous and smiling for the sake of the fragrant flowers of Madinah. Moreover, may Allah Almighty bless you with health and wellbeing. You have also mentioned in the letter that 'I lost 5 kilo of weight', this attracted my attention. **مَا شَاءَ اللَّهُ**, may Allah Almighty bless you with health. Son! If you want to lead an easy life, then take it this way that you have to look after your diet all your life; otherwise, excessive eating or usage of fatty and sweet things become a means for diabetes, high cholesterol levels, heart diseases and various other illnesses. May Allah Almighty keep us all safe. May our life be spent easily. What can be said if we can attain an easy death with wellbeing in the shape of martyrdom in Madinah Munawwarah while beholding the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ** **وَالِهِ وَسَلَّمَ**! Please make Du'a for my forgiveness without accountability. Please present my Salam to all the Islamic brothers of Lusaka (Zambia, South Africa) and wherever you may go.

صَلُّوا عَلَی الْحَبِیْب! صَلَّی اللهُ تَعَالَى عَلَی مُحَمَّد

Encouragement of the one who studies the Islamic literature

Haamid Raza, student of the 7th year of Markazi Jami'a-tul-Madinah, Nepal, studied the following books and booklets within ten days: 'Kufriyah Kalimat kay baaray mayn Suwal Jawab', 'Parday kay baaray mayn Suwal Jawab' (Questions and answers regarding veil), two booklets and perhaps various episodes of the published Madani Muzakarahs.

Upon this, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه encouraged him through an audio message and blessed him with Du'as while sending Salam to all the teachers and students of Markazi Jami'a-tul-Madinah, Nepal.

صَلُّوا عَلَی الْحَبِیْب! صَلَّی اللهُ تَعَالَى عَلَی مُحَمَّد

Endowed a plot for the construction of a Masjid upon receiving a video message

While paying condolences to late Ghulam Muhammad Qurayshi through a video message, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه persuaded the family members to construct a Masjid for the Isal-e-Sawab of the deceased and get children undergo the Dars-e-Nizami course. Upon this, the family members said Labbayk and endowed one plot to Dawat-e-Islami for constructing a Masjid, as well as presented the intention of getting three young Madani boys and two young Madani girls admitted in the Dars-e-Nizami course too.

صَلُّوا عَلَی الْحَبِیْب! صَلَّی اللهُ تَعَالَى عَلَی مُحَمَّد

Faizan 'Aishah Siddiqah & Shan-e-Khatoon-e-Jannat

From all the immense brilliances of Islam it should be noted that women were not ignored but rather they are portrayed as possessing an important role in reforming society through Islamic teachings and actions. The women who made the pure teachings of Islam the motto of their lives gained a great status in history and without a doubt reached the pinnacle of greatness. In order to spread the Islamic teachings with regards to women and to spread the knowledge of those ladies who acted upon these teachings, the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, has printed many books. An introduction of two of those books is presented:

1. Faizan 'Aishah Siddiqah

This is a detailed book comprising 608 pages written in the Urdu language regarding the blessed life history of the mother of the believers, the virtuous and pure one, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا. In this book you will find 23 chapters about her Seerah based on the Holy Quran, Hadees and in the light of the explanation from the commentators of Hadees which highlight aspects such as:

- Passion for worship
- Devotional love for the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
- Hospitality and humility
- A Mufasssarah (commentator of the Quran), Muhaddisah (Scholar of Hadees) and a Muftiyah (Issuer of Islamic verdicts)
- Inviting towards good and forbidding evil
- Housekeeping, are all mentioned in this book.

A notable and historical event which took place in the life of Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا was that of Ifk (the great slander). This is mentioned in great detail in the Ayahs of Surah An-Noor in the 18th part of the Quran. This incident along with the historical facts has been mentioned in particular. In addition to this, 46 other topics covering beliefs and reforming actions have also been mentioned. 215 various books were used in preparing this book.

2. Shan-e-Khatoon-e-Jannat

This is a beautiful and heart-warming 500 page book regarding the life history of the beloved princess of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

namely Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا. In this book you will find:

- Passion for worship
- Devotional love for the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
- Greatness & grandeur
- Sainly-miracles
- Selflessness and generosity
- Piety and asceticism
- Housekeeping
- Strictness in observing veil
- Blessed Nikah along with details regarding the dowry of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا along with 12 other detailed topics.

Following the context, approximately 190 blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have been written along with many Ayahs of the Quran and Madani pearls.

A common quality between both books

- Both books have been written especially for Islamic sisters therefore the terminology used is aimed at Islamic sisters however it is just as beneficial for Islamic brothers.
- Writing just the details about the lives of these blessed women was not enough. In order to educate and train the Islamic sisters with regards to their moral character and actions, Madani pearls gained from the lives of these blessed women have also been mentioned.
- In reality both books combined are a collection of 35 prepared speeches therefore it is equally beneficial for Aimmah Kiraam, those who deliver speeches and Muballighin (preachers).
- The terminology has been kept simple so that everyone can gain benefit from these books.



Atif Husayn Attari Madani

Shab-e-Qadr

Excellence of Shab-e-Qadr

Sayyiduna Maalik Bin Anas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ said: The ages of all creation were shown to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ, when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ got the shortest age [of all] for his Ummah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ became sad, [as] due to short age, his Ummatis [people] will not be able to carry out righteous deeds equal to the [Ummatis of] previous Ummah. So, Allah عَزَّوَجَلَّ blessed the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ with Shab-e-Qadr which is better than a thousand months of other Ummahs. (Tafseer Kabeer, vol. 11, pp. 231, Taht-al-Ayah: 3)

Excellence of worship during Shab-e-Qadr

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ has stated: Whoever performs [the acts of] worship during Shab-e-Qadr out of sincerity and Iman [faith], his previous sins will be forgiven. (Sahih Bukhari, vol. 1, pp. 626, Hadees 1901) Commenting on the abovementioned blessed Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: By the blessing of the Siyam of Ramadan, Sagheerah (minor) sins are forgiven, and by the blessing of Taraweeh, the Kabirah [major] sins become lighter as well as by the blessing of the worship

performed during [the sacred night of] Shab-e-Qadr, the ranks increase. (Mirat-ul-Manajih, vol. 3, pp. 134)

Explaining the abovementioned blessed Hadees, 'Allamah 'Abdur Ra'ooof Munaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The forgiveness through Siyam and the Qiyam [acts of worship] during Ramadan is attained at the end of the blessed month of Ramadan whereas the forgiveness one attains through the Qiyam [acts of worship] during Shab-e-Qadr is not delayed until the end of the blessed month of Ramadan. (Fayd-ul-Qadeer, vol. 6, pp. 248, Taht-al-Hadees: 8902)

When does Shab-e-Qadr fall?

Dear Islamic brothers! Allah عَزَّوَجَلَّ has kept Shab-e-Qadr hidden due to His Divine Will. Therefore, we are not sure as to whether which night is Shab-e-Qadr. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَالِهِ وَسَلَّمَ has stated, 'Search for Shab-e-Qadr in the odd nights of the last ten days of blessed Ramadan'. (Sahih Bukhari, vol. 1, pp. 661, Hadees 2017)

It is stated on page 199 of the Urdu book, 'Faizan-e-Ramadan' [Blessings of Ramadan], though pious predecessors, blessed commentators of Quran and Muhaddiseen (blessed scholars of Hadees) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have difference of

opinions regarding the determination of the occurrence of Shab-e-Qadr, however, a vast majority have consensus that 27th night of Ramadan is the [sacred] night of Shab-e-Qadr each year. Sayyid-ul-Ansaar, Sayyid-ul-Qur'aa, Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ is of the view that the 27th night of Ramadan is the Shab-e-Qadr. (Sahih Muslim, pp. 383, Hadees 762)

Nawafil of Shab-e-Qadr

Faqeeh Abul Lays رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: At minimum, there are 2 Rak'aat of Shab-e-Qadr, at maximum, there are 1000 Rak'aat, and average quantity of Rak'aat is 100; whereas average recitation for each Rak'at is that, after Surah Al-Fatihah, recite Surah Al-Qadr one time and Surah Al-Ikhlās three times; After completion of each two Rak'aat with Salam, recite Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Ruh-ul-Bayan, vol. 10, pp. 483)

Du'a of Shab-e-Qadr

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

O Allah عَزَّوَجَلَّ! Undoubtedly, You are the most Forgiving and most Gracious! You like to forgive, so forgive my sins too. (Sahih Muslim, vol. 5, pp. 306, Hadees 3524)

O Allah عَزَّوَجَلَّ! Shower the blessings of Shab-e-Qadr upon us!

اٰمِيْنَ بِجَاوِزِ النَّيْمِ اَلْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Expressing Condolences and Inquiring After the Sick

Please request the Beloved Rasool ﷺ to call me to Madinah

نَحْبُدُّهُ وَنُصَلِّعُ وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar Qadiri Razavi عَفَى عَنْهُ
 To: The honourable descendant of Beloved Rasool, Peer-e-Tareeqat, Sayyid Shabbir Ali Shah Geelani Mujaddidi – Sajjadah Nasheen [successor] of Darbar 'Aaliyyah Mujaddidiyah Chura Shareef (District Attock, Pakistan)

اَسْئَلُكُمْ عَلَيْهِمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ

Muballigh of Dawat-e-Islami, Muhammad Siddeeq Riyaz Naqshbandi gave the news that you have undergone a left eye surgery. Your age is seventy years; old age brings hundreds of diseases and then [you have also undergone] operation! May Allah عَزَّوَجَلَّ have mercy on your condition.

(Thereafter, Ameer-e-Ahl-e-Sunnat وَاَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةِ made Du'a for Sayyid Shabbir's recovery and read out the following Madani pearl from page 27 of 'Magazine Faizan-e-Madinah', Rajab-ul-Murajjab 1439 AH): Saying of Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ, 'Remembering death in abundance reduces happiness and jealousy.' (Ihya-ul-'Uloom, vol. 3, pp. 233)

O honourable Shaykh! Please make a request for me in the blessed court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to call me to Madinah, bless me with the privilege of martyrdom with Iman, peace and safety, give me a place in his feet in Jannat-ul-Baqi', intercede in the Divine court for me and have me forgiven without accountability; it will be a great favour of yours. Please keep remembering your own Dawat-e-Islami in Du'as. My heartiest Salam to your honourable son Sayyid Fazl Usman Haydar Shah Geelani and to other friends, devotees and Mureeds connected with this blessed Aastanah [blessed court of a pious saint]. [I request that] all of them make Du'a for my forgiveness without accountability. (A slightly amended version)

Tayri nasal-e-pak mayn hay bachchah bachchah noor ka

Tu hay 'ayn-e-noor, tayra sab gharanah noor ka
 (Hadaiq-e-Bakhshish, pp. 246)

صَلُّوا عَلَيَّ الْخَيْرِيب! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Reply of Sayyid Shabbir Ali Shah Sahib expressing great affection

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I am Sayyid Muhammad Shabbir Ali Shah Geelani Naqshbandi Mujaddidi, a humble person and Khadim of Darbar 'Aaliyyah Chura Shareef (District Attock, Pakistan). I am ill at present and suffering from an eye disease. I have undergone operation twice or thrice. In this regard, my old Muhsin [i.e. one who bestows favour], caretaker, an important

and shining personality who has the yearning in his heart for the betterment of Ahl-us-Sunnah wa-Jama'at, Ameer-e-Shari'at 'Allamah Maulana Muhammad Ilyas Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has made an extremely beautiful, meaningful, and comprehensive Du'a for my recovery. For the personality who has made such beautiful Du'a for me and who cares so much, I make this very Du'a: 'May Allah عَزَّوَجَلَّ keep him safe.'

My love for Dawat-e-Islami is not merely a lip service, but rather it is like an important part of my body. At every step, I am a contributor and also make Du'a that may Allah عَزَّوَجَلَّ bestow more-blessings on this beautiful and great effort. Wherever my friends and relatives are listening to my humble message, please make every type of monetary, written or verbal contribution to Dawat-e-Islami as far as possible. I have stated it before as well that this movement is inspiring the 'devotional love of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ [in the people] around the globe. For the sake of His Beloved, may Allah عَزَّوَجَلَّ bless Ameer-e-Shari'at also with perfect health, bless him with long life for the benefit of this country and nation, and always protect his helpers, Khuddam, friends and companions. May Allah عَزَّوَجَلَّ enable him and Dawat-e-Islami to succeed by leaps and bounds.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(A slightly amended version)

Expressing condolences to Haji Abul Bintayn Hassaan Attari

In the live Madani Muzakarah, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ expressed condolences to the sons and relatives of Haji Sulayman Attari at his demise, who is the paternal grandfather of Ameer-e-Ahl-e-Sunnat's granddaughters [i.e. daughters of Ameer-e-Ahl-e-Sunnat's daughter] and father of Haji Abul Bintayn Hassaan Attari

Madani. He also gave persuasion to get a Masjid constructed for the Isal-e-Sawab of the deceased. On his persuasion, Haji Hassaan Attari Madani made the intention of getting a Masjid constructed along with his brothers' contribution.

Expressing condolences to the Rukn-e-Shura Haji Aqeel Attari Madani

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ expressed condolences to the Rukn-e-Shura Haji Muhammad Aqeel Attari Madani through a video message at the demise of his respectable mother (in Gulzar-e-Taybah, Sargodha) and made Du'a of forgiveness for her.

Inquiring after the Rukn-e-Shura Al-Haaj Qaari Saleem Attari

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ inquired after Rukn-e-Shura Al-Haaj Qaari Muhammad Saleem Attari and his father on receiving the news of their illness and made Du'a for their recovery.

Different messages of inquiring after the sick and condolence

Through video messages, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ expressed condolences to the following people: Fakhr-ul-Mashaikh, Dr. Peer Sayyid Muhammad Ashraf Jeelani Ashrafi (Sajjadah Nasheen of Dergah 'Aaliyyah Ashraafiyah, Firdaus Colony, Karachi) and his brothers at the demise of his younger brother Sahibzadah Haafiz Abul Wahhaaj Sayyid Jamal Ashraf Jeelani (Ameer of Halqah Ashrafiyah, Faisalabad); Ghulam Muhyuddin and Muhammad Ahmad Raza at the demise of their



respectable father, Maulana Shameem-ul-Hasan Qadiri Razavi (Bab-ul-Madinah, Karachi); Maulana Muhammad Ya'qoob Sahib and his brothers at the demise of Maulana Muhammad Yusuf (Khushab, Pakistan), the father-in-law of Muballigh-e-Dawat-e-Islami Haji Muhammad Saleem Attari (Nigran of Majlis weekly Ijtima' and Majlis Madani Muzakarah, Pakistan); Haji Muhammad Anees and Imran Attari at the demise of their father (Karachi); Gulzar Ahmad Attari and Dildaar Attari at the demise of their mother, Naseem Baano Attariyyah (Matiari, Bab-ul-Islam Sindh); Muhammad Shafi' at the demise of his father, Habibullah Attari (Mysore, India); Qaari Asif Attari and his brothers at the demise of their mother; Aftab Attari and Abdul Hameed Attari at the demise of their brother, Haji Muhammad Saleem Attari (Karachi); Sayyid Abdul Mannaan Attari at the demise of his father, Haafiz Zaakir Husayn (Arifwala); Aabid Soomro and his brothers at the demise of their father, Master Haadi Bakhsh Soomro (Sukkur); Husayn Attari and his brothers at the demise of their mother, Maryam Attariyyah (Bundi, Rajasthan, India); Ahmad Hayat Siddeeqi and his brothers at the demise of their mother (Rawalpindi); Saabir Attari and his brothers at the demise of their father, Haji Muhammad Ibraheem Attari (Bab-ul-Madinah, Karachi); Muhsin Raza and his brothers at the demise of their father, Muhammad Anwar (Gujrat); Muhammad Akram Attari at the demise of his wife, Umm-e-Usman Attariyyah (Karachi); Ikraam Attari at the demise of his father, Ghulam Muhammad Qurayshi (Hyderabad); Ghulam Nabi Attari and his brothers at the demise of their mother (Tando Allahyar); Taahir Attari and his brothers at the demise of their father, Hayat Attari (Malir, Bab-ul-Madinah Karachi); Aatif Husayn Attari and his brothers at the demise of their father, Sharafat Husayn Attari (Bab-ul-Madinah, Karachi).

Moreover, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه gave different pieces of advice to the friends and relatives of the deceased for the Isal-e-Sawab of their deceased relatives which include persuasion to get Masjid constructed, observe I'tikaf in the month of Ramadan, distribute booklets, attend the Madani Muzakarah and travel with Madani Qafilahs, etc. Furthermore, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَه inquired after Muhammad Jameel, Muhammad Naveed, Muhammad Usman, Muhammad Jawayd, Muhammad Saeed and Muhammad Sultan on receiving the news of their accident and he also made Du'as for them.

Canker sores

Initial First Aid
Dr. Kamran Ishaq Attari

Canker sores are usually white surrounded by a red line. They mostly appear inside the cheeks, on or under the tongue, outside or inside the lips and on the soft palate of the mouth. Canker sores are quite painful, making it difficult to eat and drink.

Causes of canker sores

Different factors cause canker sores to occur such as spicy foods, constipation, hormonal imbalance, cut inside the mouth by teeth while eating, vitamin deficiency, mental stress and high acidity etc.

Treatment

Your doctor can prescribe a treatment of the mentioned causes:

- These canker sores usually heal within a week. For this, one has to use healthy food, keep away from the spicy and acidic food items, and refrain from edible things like chips etc. Apart from the mentioned preventions, one has to be very careful while brushing the teeth or using Miswak (twig).
- If the canker sores do not seem to heal and they persist for more than a week, plus start bleeding or getting bigger over the course of time then it is better to consult a doctor.

- Hydrogen peroxide liquid protects the mouth sores and mouth injury from infection. Use this liquid like a mouth wash; however, do not try to swallow it.
- Gargle with salt water.
- Sodium chloride (i.e. salt), after getting dissolved in the water and by getting close to the tissues, heals the mouth ulcers faster.



Madani clinic

Kashif Shahzad Attari

Diabetic patients and the Siyam of Ramadan



اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Once again the sacred month of Ramadan is just around the corner. Observing Siyam in this blessed month brings us not only the Hereafter benefits but also it plays a significant role in maintaining our good physical health. If those people who are suffering from different diseases, observe Siyam following the instruction of their physicians with regards to the nature of their illness, they will also attain success in the world and Hereafter. This topic especially covers the guidelines for diabetic patients in observing Siyam.

A research overview

In order to learn the impacts of Siyam on diabetic patients, different doctors from Pakistan and abroad, conducted an experimental research a couple of days ago. Initially sugar level of 70 selective diabetic patients were

recorded thereafter they were made to observe Siyam and some of them were not involved in this activity. Those diabetic patients who were observing Siyam were given insulin injections half an hour before the Sahari meal and half an hour after the Iftar, plus regular medicines were given to them during the time period other than that of Sawm. This process was carried out during the whole month, and the sugar level was continuously monitored. The result of this process was that the sugar level of those diabetic patients who observed Siyam remained normal whereas fluctuation was observed in the sugar level of those who did not observe Sawm.

Dear Islamic brothers! From this research overview proves that if a diabetic patient observes Siyam of Ramadan according to the instructions of his physician and keeps taking appropriate medicines accordingly then it is beneficial for him. The sugar level is higher than the insulin in the blood of diabetic patient. Diabetic patient's body gradually consumes this sugar during the Sawm. By the blessings of the Siyam of Ramadan, sugar level of the diabetic patients will not only remain under control but it will also overcome the weakness caused by

diabetes as well as one's immunity will improve too.

Diabetic patients may experience few likely problems

Diabetic patients may experience few problems during Sawm:

- Deficiency of sugar in the blood is called "Hypoglycemia". Different analytical studies reveal that diabetic patients despite observing Siyam in the blessed month of Ramadan do not experience deficiency of sugar more than the usual days. Low sugar issue is mostly experienced by those diabetic patients who do not have dinner properly or do not take meal appropriately in the Sahari (meal eaten before observing Sawm).
- The excess of sugar in the blood is called "Hyperglycaemia". In this situation, sugar keeps on increasing in the blood causing a high blood sugar level for a week or 10 days, and causes weakness, thus, resultantly, a diabetic patient may go into coma. The main reason behind this worse condition is the unbalanced diet during the Sahari and Iftar.
- Particularly, during summer season, there is also a risk of dehydration (reduction of water in the body) for those who observe Siyam. So, in order to avoid this problem, between the period of Iftar and Sahari, drink at least 8 to 10 glasses of water to make up the water deficiency in the body. During Sawm in summer season, try to avoid such types of works which produce more body sweat.

How should a Sahari meal be?

The diabetic patients should use such diet in Sahari which takes a long period of time to digest for example barley porridge,

eating Roti (prepared with unstrained flour) with vegetable or chicken curry etc.

Tip for preventing the intensity of thirst

Those patients who feel excessive thirst should use Qahwa (black-tea) of cardamom in Sahari: Add a cardamom in Qahwa and boil it, then mix a little milk. If there is no high blood pressure problem then the use of Namkeen Lassi (salty yoghurt drink) also prevents thirst during Sawm.

Madani pearls regarding Iftar

Research proves that a date contains 6 grams of carbohydrates; it has minerals, potassium, fibre and phosphorous. Before the Iftar time, exhaustion and tiredness cause deficiency of potassium in the body which can immediately be prevented by eating a date [in Iftar]. The diabetic patients should eat one date in Iftar, and if sugar is under control then they can also eat 2 dates. They should eat sugar-free fruit Chaat, adding a little lemon will make it more beneficial. Drinking a glass of lemon water as a beverage will be beneficial.

Dinner

The diabetic patients can eat a Chapati with curry for dinner or a plate of boiled rice with Salad and Raita. If they feel hungry at bedtime, they can also drink a cup of milk.

Usage of energy drinks

Be it a Sahari timing or Iftar, everybody in general and diabetic patients in particular should avoid different kinds of cold drinks and energy drinks. According to a report, high rate of diabetic patients amongst the youth in Pakistan is linked with energy drinks. As per statistics, 20 to 25 young

people drinking 2 to 3 energy drinks are becoming the victims of diabetes daily. Instead of drinking energy drinks, Lassi, lime juice, Sattu (roasted barley/wheat flour), Thaadal (cooling and energizing drink) etc., are natural energy drinks which provide energy and are useful.

Pay attention

If any diabetic patient or anyone suffering from any other disease feels himself that he should not observe Sawm or his physician suggests him not to observe the Fard Sawm of Ramadan then before acting on this instruction, he must seek Shar'i guidance from any authentic Ahl-us-Sunnah Mufti. (For Shar'i guidance, please contact Dar-ul-Ifta Ahl-e-Sunnat on the phone numbers given below.)

If a diabetic patient who suffers from blood pressure too, before acting upon any suggestion mentioned in this article, must consult with his physician.

A worldly advantage of Salah

If the diabetic patients, especially in the blessed month of Ramadan, offer 5 times Salah and 20 Rak'aat Taraweeh with congregation, an additional advantage for them is that **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, they do not have to take any other exercise.

Aa gaya Ramadan 'ibadat per kamar ab baandh lo
 Fayz lay lo jald, yeh din 30 ka mehman hay

(Wasail-e-Bakhshish, pp. 705)

(Dr. Muhammad Kamran Ishaq Attari (Majlis Tibbi Ilaj, Dawat-e-Islami) has carried out medical scrutiny of this article. All treatments should be carried out as per your doctor's advise)

Phone numbers & Email address of Dar-ul-Ifta Ahl-e-Sunnat		
Specially for Pakistan and all over the world	0300-0220112	10:00 am to 4:00 pm (Break: 1:00 pm to 2:00 pm, Friday is holiday)
	0300-0220113	
	0300-0220114	
	0300-0220115	
Specially for UK and all over the world	0044 121 318 2692	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for America and all over the world	0015 8590 200 92	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for Africa and all over the world	0027 31 813 5651	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for Australia and all over the world	0061 28 005 8426	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Email: darulifta@dawateislami.net		

Benefits of fruits and vegetables
Muhammad Umar Fayyaz Attari Madani

Benefits of Eating Dates



Date is a nutritious and delicious diet which is widely used all over the world. Consumption of dates becomes very prominent in Muslim countries especially in the blessed month of Ramadan. There will be hardly any dining mat at the time of Iftar meal which will be without dates. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also liked (eating) dates so much. Let's learn about some special characteristics and benefits of dates.

Special characteristics of dates

- Date palm tree was first grown on earth from the leftover clay of Sayyiduna Aadam عَلَيْهِ السَّلَام. (Tafseer Ruh-ul-Bayan, vol. 7, pp. 393; summarized)
- Date carries both warm and cold characteristics; that is why it can be called a moderate food item.

- Approximately there are 4000 kinds of this small size fruit but 'Ajwah and Berny dates of Madinah Munawwarah are the best. (*Rasaail-e-Tibb*, pp. 322, 328; summarized)
- Date palm tree produces natural gum which is very beneficial to the inflammation of intestines, kidneys and ureters of kidneys and urinary bladder. Moreover, it is beneficial to external bruises.

Medicinal benefits of (eating) dates

Three blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Eating dates on an empty stomach kills intestinal worms. (*Al-Jami'-us-Sagheer*, pp. 398, *Hadees* 6394)
2. 'Ajwah date is from Jannah and contains a cure for poison. (*Sunan-ut-Tirmizi*, vol. 4, pp. 17, *Hadees* 2073)
3. Eating dates prevents colic pain. (*Kanz-ul-'Ummal*, vol. 10, pp. 12, *Hadees* 28191)
4. Imam Zahabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: If a pregnant woman is given dates to eat, she will give birth to a baby boy who will be good-looking, tolerant and gentle, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. (*Madani Panj Surah*, pp. 356)
5. Eating dates with cucumber prevents physical weakness and leanness.
6. Dates boiled in milk constitute a highly nutritional diet.
7. Dates are an effective medicine for jaundice.
8. Soaking dates in the water overnight and drinking it in the morning is very effective and inexpensive cure for heart attack and other heart diseases.

9. Drinking water, in which ripe dates are soaked, cures dysentery as it reduces the excess of bile in stomach and intestines. Apart from this, drinking water of dates is very beneficial for ulcer and burning sensation of stomach and intestines.

10. Applying the powder of burnt date-seeds or peels onto wounds stops bleeding.

Tips for improving memory and nerve weakness

Adding 5 ground dates and 10 almonds to a glass of milk (i.e. making milkshake) and drinking it, is a best tip for improving memory. Moreover, this is very useful to overcome physical and nerve weaknesses for the people of all ages.

Precautions of using dates

- Eat no more than 5 Tola (approximately 60 grams) dates at a time.
- When you are going to eat old dates, open and check them first from inside because sometimes there are small red worms.
- Always wash dates before eating because some sellers apply mustard oil on dates to make them look shiny. Furthermore, surface of dates have marks of fly droppings too, so, always wash them before eating. (*Madani Panj Surah*, pp. 359)

Note: Take your medications exactly as prescribed by your doctor.

REVIEWS

Reviews from the blessed scholars and other VIPs (excerpts)

1. Sahibzadah Maulana Peer Sayyid Muhammad Naveed-ul-Hasan Mashhadi Sahib

(Muhtamim Dar-ul-'Uloom Hanafiyah Jalaliyyah 'Ali-ul-Murtada, Sajjadah Nasheen Aastanah 'Aaliyyah Hafiz-ul Hadees Bhikhi Shareef, Mandi Bahauddin)

The monthly magazine namely 'Mahnamah Faizan-e-Madinah' is the best source of promoting the teachings and thoughts of Mujad-did Deen-o-Millat Imam Ahmad Raza Khan Baraylvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Fiqhi information and admonitory parables add more beauty to it. Incredibly beautiful, colourful and attractive title gives it a very appealing look. May Allah عَزَّوَجَلَّ enable (Dawat-e-Islami) to continue this knowledge-sharing effort.

2. Maulana Liyaqat Husayn Mazhari Sahib

(Madrasah Ghausiyyah, Jaami'-ul-'Uloom, Markazi Eid Gah, Khanewal)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! When I read 'Mahnamah Faizan-e-Madinah', I realised that it contains authentic and reliable references, and it gives a glimpse of Divine Help. Each sentence invites its readers towards truth, and guides towards righteous deeds and genuine beliefs. I make Du'a: May Allah عَزَّوَجَلَّ popularise it amongst all people, and enable the knowledge seekers to gain its benefits.

3. Rashid Ali Attari Madani

(Dar-ul-Ifta Ahl-e-Sunnat, Faizan-e-Madinah, Bab-ul-Madinah, Karachi)

مَا شَاءَ اللهُ عَزَّوَجَلَّ! I read article in the issue of March 2018 '31 Methods of improving decision-making power'. I liked it so much. Each sentence was worth writing in letters of gold and it truly reflected the deep study, knowledge, experience and capabilities of writer. I have made this intention that I will convey these Madani pearls to other people too, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Reviews from Islamic brothers (excerpts)

1. 'Mahnamah Faizan-e-Madinah' is a great step taken by Dawat-e-Islami. I really enjoy reading it. May Allah عَزَّوَجَلَّ grant it further progress. (Muhammad Abdullah Shaykh Attari, Markaz-ul-Awliya, Lahore)

2. مَا شَاءَ اللهُ عَزَّوَجَلَّ! 'Mahnamah Faizan-e-Madinah' is a nice Islamic magazine. I love reading 'Madani news of Dawat-e-Islami' and 'Dar-ul-Ifta Ahl-e-Sunnat questions and answers'. I make intention that I will also persuade others to read it. (Haseebullah Qaadir, Dera Ismail Khan)

3. I liked 'Mahnamah Faizan-e-Madinah' very much. May Allah عَزَّوَجَلَّ enable you to spread your message further abroad. (Muhammad Nadeem, Vehari District)

Reviews from Islamic sisters (excerpts)

1. We gain blessings from 'Mahnamah Faizan-e-Madinah' each month. The series 'Bright stars', 'Dar-ul-Ifta Ahl-e-Sunnat' and 'Madani clinic' are source of immense guidance. *(Bint-e-Abdul Qayyoom, Madrasa-tul-Madinah, Malir Bab-ul-Madinah, Karachi)*
2. We are thankful to Allah ﷻ that He has blessed us with the great blessing of 'Mahnamah Faizan-e-Madinah'. This is a source of great information for us which we like too much. *(An Islamic sister)*
3. Since January we have strongly attached to 'Mahnamah Faizan-e-Madinah'. The series 'Shar'i rulings of Islamic sisters' is quite excellent. It gives us valuable guidance. *(Bint-e-Noor Muhammad, Kundi Sindh)*

Reviews from Madani children (excerpts)

1. I used to watch cartoons a lot; when I read about it in 'Mahnamah Faizan-e-Madinah', now I have stopped watching it. *(A Madani child, Chichawatni)*
2. By the blessings of reading 'Mahnamah Faizan-e-Madinah', I have developed reading habit. *(Bint-e-Arsalan, Madrasa-tul-Madinah, Kachupura Markaz-ul-Awliya, Lahore)*



Abul Hasan Fuzail Raza Attari

Answers

To Your Questions

Question 1:

What do the Islamic scholars say about the following issue: Kindly tell us any excellence of Azan that is given in the ear of a new-born baby? Moreover, is there also any other occasion when Azan can be given?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَلَيْسَ هَذَا آيَةً الْحَقِّ وَالصَّوَابِ

Right after the birth of a baby, it is Mustahab to give Azan in the right ear and Iqamat in the left ear of the baby. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* by the blessings of it, the baby will remain safe from satanic influence, epilepsy, different kinds of diseases and calamities.

Apart from giving Azan in the ear of a new-born baby, it is also Mustahab to give Azan in the ear of a depressed person, a person with epilepsy, someone who is ill-tempered, ferocious animal, at the time of fierce fighting, at the time of fire, after burying the deceased, at the time of the rebellious behaviour of jinn or someone who is possessed by a jinn, at the time when someone gets lost in a jungle and there is no one to guide him and at the time of an epidemic outbreak.

It is stated in *Fatawa Razawiyyah*: When a baby is born, it is Mustahab to give Azan immediately in his right ear and Takbeer (Iqamat) in his left ear so that he may remain safe from satanic influence and the disease of childhood epilepsy. (*Fatawa Razawiyyah*, vol. 24, pp. 452)

It is stated in *Bahar-e-Shari'at*: When a baby is born, it is Mustahab to give Azan and Iqamat in his ear, as by [the blessed act of] giving Azan, calamities will go away *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (*Bahar-e-Shari'at*, vol. 3, pp. 355)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abul Hasan Jameel Ahmed Attari

Verified by: Abul Hasan Fuzail Raza Attari

Question 2: What do the Islamic scholars and respected Muftis of Shari'ah say about the following issue: It is famous amongst the public that if the walls of the room in which the soul of a person leaves his body are washed, it will give a relief to the bones of the deceased. That place should definitely be washed. Is that correct?

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

The fact mentioned in the question has no proof anywhere in Islam. Such baseless notions circulate amongst the public due to ignorance and unawareness of the religious rulings. People should not pay any attention to such type of concepts. It is also a sinful act to give such wrong ruling. Taubah (repentance) is also Wajib for the one who gives such ruling. Moreover, it is also necessary for him to rectify the mistake to the best of his ability while conveying the correct ruling to all those whom he had misguided.

For understanding the right thing, and perhaps aiming to avoid misunderstandings prevailed amongst the people, you have adopted the correct method by asking question at the right place; but generally people do not contact the scholars for knowing the truth of such misunderstandings and unfounded practices. Therefore, with the intention of the betterment of people, it is suggested to those who are influential figures at the community level to make reasonable arrangements for learning necessary Islamic rulings and wherever they notice any baseless and wrong concept being promoted by anybody, they should correct it and make them understand the correct ruling and thus, they should root out the wrong and false belief.

Those who are connected with the Islamic scholars do not generally develop such misconceptions, so, from this too, one can judge the great importance of associating with the blessed company of Islamic

scholars and learning and understanding the Islamic rulings properly. The irony is that in the present era, people do their best to seek worldly education and generally have the mindset of acquiring worldly skills and knowledge through excellent and best of the resources; but the interest of acquiring Islamic knowledge while being firmly associated with Islamic scholars for learning and understanding essential Islamic laws, and for avoiding misconceptions and false concepts is diminishing. May Allah Almighty enable us to understand the truth. Aameen!

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



May Dawat-e-Islami progress! Madani News of Dawat-e-Islami

Madani activities carried out in the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah (Karachi)

- Under the supervision of Majlis Shu'bah Ta'leem, a Sunnah-inspiring Ijtima' took place on 17th and 18th March 2018 for the M.Phil, PhD scholars and MBBS doctors. A significant number of M.Phil, PhD scholars and MBBS doctors from gulf countries, USA, Brazil, China and also from other countries attended this Ijtima' via internet.
- Under the supervision of Majlis Taajiran and Majlis Islah Bara'ay Fankaar [for artists], Madani Halqah was conducted. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ اَعْلَاهِ, Nigran of the Markazi Majlis-e-Shura, Maulana Haji Muhammad Imran Attari مَوْلَى عَلَيْهِ السَّلَامُ, Arakeen-e-Shura and other Zimmahdaran blessed the attendees with Madani pearls. Moreover, Nigran-e-Shura presided over Madani Mashwarah of the members of Kabinah, division, area Nigran, Majalis Zimmahdaran of Karachi and the Zimmahdaran of Majlis Al-Madina-tul-'Ilmiyyah.

Madani activities carried out in Madani Markaz Sardarabad (Faisalabad)

- Under the supervision of Majlis Madrasa-tul-Madinah online, a Tarbiyyati Ijtima' was held on 16th and 17th March 2018. Nazimeen of Madrasa-tul-Madinah online from across the country and other Zimmahdaran [responsible Islamic brothers] attended this Ijtima'.
- A Madani Mashwarah of the Nazimeen of the Jami'aat-ul-Madinah of Chishti Kabinat (Sardarabad, Faisalabad, Okara, Sahiwal etc.) was conducted. Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Muhammad Shaahid Attari delivered Madani pearls.

Majlis Khuddam-ul-Masajid

- Under the supervision of Majlis Khuddam-ul-Masajid, Jaami' Masjid Faizan Jamal-e-Mustafa in Zamzam Nagar Hyderabad was inaugurated by Rukn-e-Shura Haji Muhammad Farooq Jeelani Attari.
- Jaami' Masjid Faizan Siddeeq-e-Akbar and Jaami' Masjid Sarwari in Zamzam Nagar Hyderabad were inaugurated by Rukn-e-Shura Maulana Haji Abdul Habib Attari.

- Jaa'ay Namaz was inaugurated at Canal Road, Asif State in Sardarabad Faisalabad.
- The foundation stones of Masjid Faizan Siddeeq-e-Akbar and Jaami' Masjid Faizan Jamal-e-Mustafa were laid in division Haveli Lakha and Madina-tul-Awliya (Multan) respectively.
- Whereas, under the supervision of Majlis Khuddam-ul-Masajid, plots for Masajid were arranged at following places: 10 Marla plot in Abdul Ghafoor Town, Jaranwala, 5 Marla plot in Al Umar Town, Jaranwala, 15 Marla plot in Abdullah Garden Canal Road, Faisalabad Sardarabad, Masjid Ya Rasoolallah in Baloch Colony, Dera Ghazi Khan, Manga Mandi Bypass New Scheme and Kharianwala New Society.

Certificate distribution Ijtima'at

Under the supervision of Majlis Madrasa-tul-Madinah, certificate distribution Ijtima'at ceremonies were held in P.I.B colony and Landhi Sherpao Colony. In which Rukn-e-Shura Haji Muhammad Ameen Attari delivered a Sunnah-inspiring Bayan, and also distributed gifts amongst the Madani children (boys).

Madani activities of Majlis Islah for prisoners

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Under the supervision of Majlis Islah for prisoners, the blessed activities such as Dars-e-Quran, and 'learning and teaching' in the jails kept continued. Last month, in different jails, 2023 prisoners attended 68 Dars-e-Quran, 3097 prisoners attended 211 Madani Dars as well as 1836 prisoners of 129 classes had privilege to learn Madani Qa'idah and Naazirah Quran.

Majlis Madani Qafilah

Under the supervision of Majlis Madani Qafilah, on 16th March 2018, 1250 Islamic brothers

from Zamzam Nagar Hyderabad and Tando Adam (Bab-ul-Islam Sindh), travelled with 1-month Madani Qafilah; whereas, on the occasion of Pakistan Day, 23rd March, 4309 Madani Qafilahs consisting of 30165 Islamic brothers travelled across Pakistan for three days in the way of Allah ﷺ

Majlis Maktubat-o-Ta'wizaat 'Attariyyah

- Under the supervision of Majlis Maktubat-o-Ta'wizaat 'Attariyyah, a glorious Du'a-e-Sehat Ijtima' was held in Gujranwala. More than one thousand Islamic brothers attended this Ijtima'.
- Tarbiyyat of Ta'wizat-e-'Attariyyah was given to Islamic brothers in the Madani Marakiz of Bab-ul-Madinah Karachi and Islamabad G-11.
- For the solution to their problems, 90085 people were given Maktubat-e-'Attariyyah as a spiritual treatment as well as 10890 Maktubat-e-'Attariyyah were dispatched via post.
- Under the supervision of Majlis Madani Baharayn, Tarbiyyati sessions for Arakeen-e-Kabinat and Arakeen-e-Kabinah were held in Bab-ul-Madinah Karachi, Markaz-ul-Awliya Lahore, Madina-tul-Awliya Multan and Islamabad.

Madani news of different Majalis of Dawat-e-Islami

- Under the supervision of Majlis Nashr-o-Isha'at, Sahafi Ijtima' was held in Kot Abdul Malik district Sheikhupura, in which, Rukn-e-Shura Haji Waqar-ul-Madinah Attari delivered a Sunnah-inspiring speech. Journalists from different cities of Punjab came to attend this Ijtima'.
- Under the supervision of Majlis doctors, Madani Halqahs of PhD and MPhil scholars were conducted in Markaz-ul-Awliya Lahore, whereas, in Karachi, Islamic brothers met

dignitaries of different departments of Dow medical University.

- Under the supervision of Majlis Shu'bah Ta'leem, Sunnah-inspiring Ijtima' was held in the 'College of Ophthalmology and Allied Vision Sciences', adjacent to Mayo government Hospital Markaz-ul-Awliya Lahore. A Madani Halqah was held in the government hospital Farooqabad whereas teachers' Ijtima' was held in Markaz-ul-Awliya Lahore. Principals, professors and students attended this Ijtima'.
- Under the supervision of Majlis Islah for Khilariyan (players), Madani Halqah was conducted in Faizan-e-Madinah Gulzar-e-Taybah Sargodha. Many players of cricket and hockey including former national cricketer Naveed Lateef attended this Halqah.
- Under the supervision of Majlis Taajiran, Mufti Ali Asghar Attari Madani delivered Bayan in Markaz-ul-Awliya Lahore and Gujranwala.
- Under the supervision of Majlis Maktaba-tul-Madinah, a Madani Halqah of Zimmahdaran [responsible Islamic brothers] was conducted in Madani Markaz Faizan-e-Madinah Zamzam Nagar Hyderabad. In this Halqah, Nigran-e-Pak Intizami Kabinah Haji Abu Rajab Muhammad Shaahid Attari and Rukn-e-Shura Haji Ameen Attari delivered Madani pearls.
- Under the supervision of Majlis Maahigeer, Islamic brothers gave 'call to righteousness' to the people, and Madani activities were carried out in 'Ibrahim Haydari' and 'Fishery' [markets] Bab-ul-Madinah Karachi.
- Under the supervision of Majlis Khusoosi Islamic brothers, in Madani Halqah, Rukn-e-Shura Fuzayl Attari gave Madani pearls to the attendees in Lala Musa Punjab.
- Under the supervision of Majlis Homeopathic Doctors, a Madani Halqah was conducted in Sukheke Mandi Sadiqabad.

Homeopathic Doctors attended this Halqah.

- Under the supervision of Majlis Awraaq-e-Muqaddasah, in March 2018, 150 gunnysacks with the pages containing sacred text were put into water, and in order to save the papers containing sacred text from disrespect and desecration, 125 boxes have been installed at different places.
- Under the supervision of Majlis Mu'awanat [for helping Islamic sisters], total 48 Maharim Ijtima'at were held in Attari, Hasanayni, Geelani, Suharwerdi and Barakati Kabinat in March 2018. Approximately 645 Maharim Islamic brothers attended these Ijtima'at and 101 Islamic brothers travelled with Madani Qafilahs.



MADANI NEWS OF VIPS

Meeting with blessed scholars

Preacher of Dawat-e-Islami Mufti Muhammad Ali Asghar Attari visited a great Islamic institution Jami'ah Nizamiyyah Razawiyyah Markaz-ul-Awliya (Lahore) and met Shaykh-ul-Hadees 'Allamah Maulana 'Abdus Sattar Sa'eedi Sahib **أَخَانِ اللَّهِ عَزِيْزًا**; and he met 'Allamah Raza-ul-Mustafa Zareef-ul-Qadiri Sahib **مُدَّةُ عِلْمِهِ أَنْعَالٌ** the translator of Glorious Quran in Gujranwala.

The Zimmahdars of Majlis Rabitah bil-'Ulama wal-Mashaaikh met the following blessed Islamic scholars. Names of some blessed scholars are as follows:

- Maulana Muneer-uz-Zaman Chishti (Imam and Khateeb Jaami' Masjid Chishtiyyah, Rochdale UK).
- Mufti Zafar Faraashwi Sahib (Imam and Khateeb Jaami' Masjid Al-Kareemiyah, Manchester UK)
- Maulana Shahanshah Aalam Misbahi Sahib (Imam and Khateeb Jaami' Masjid Sui Patna, Bihar Hind)
- Sahibzadah Maulana Aabid Husayn Aabid Sahib (Khateeb Berlin Germany)
- Maulana Fayaz Ahmad Owaysi Sahib (administrator Markazi Dar-ul-'Uloom Jami'ah Owaysiyah Razawiyyah, Bahawalpur)
- Mufti Agha Jan Ibraheem Naqshbandi Mujaddidi Sahib (Quetta)
- Mufti Irfan-ul-Haq Naqshbandi Sahib (administrator Jami'ah Hanafiyyah Razawiyyah, Dera Ghazi Khan)
- Maulana Muhammad Imtiyaz Qadiri

Sahib (Sajjadah Nasheen and Khateeb Jaami' Masjid Karyala, Jalib District Jhelum)

- Maulana Ghulam Nizamuddin Chishti Sahib (Aastanah 'Aaliyyah Maherabad, District Lodhran)
- Qazi Qamaruddin Chishti Sahib (Aastanah 'Aaliyyah, Pari Shareef, District & Tehsil Rawalpindi)
- Maulana Dr. Mazhar Fareed Sahib (Shaykh-ul-Hadees Jami'ah Fareediyah, District Sahiwal)
- Maulana Muhammad Taahir Akbari Sahib (Jami'ah Anwaar-e-Mustafa, Chak Kabootri Shareef)
- Maulana Muhammad Nawaz Saabir Chishti Sahib (Jaami' Masjid Hanafiyyah Rawalpindi)
- Maulana Habib Ahmad Al-Azhari Sahib (Rawalpindi)
- Maulana Dr. Manzoor Al-Azhari Sahib (Taxila Cantt)

Blessed scholars visited Madani Markaz Pakistan:

- Blessed descendant of Ghaus-e-A'zam, Fazeelat-ush-Shaykh Maulana Dr. Shaykh 'Abdul 'Azeez Khateeb Al-Hasani Al-Jeelani Ash-Shaami visited Faizan-e-Madinah and met Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, and he granted Ameer-e-Ahl-e-Sunnat Ijazaat [permission for narrating Hadees] and authority [of making Mureed] in his Salaasil [spiritual lineage]; moreover, he made a visit to

different departments including Jami'a-tul-Madinah, and blessed the devotees of Rasool with Madani pearls.

- Sajjadah Nasheen Darbar 'Aaliyyah Mujaddidiyah Chora Shareef Peer Shabbir Ali Shah Geelani came to Madani Markaz Faizan-e-Madinah Islamabad G11, and Maulana Muhammad Ghulam Murtaza Saaqi Sahib (administrator Jami'ah Ajmayriyah Mujaddidiyah) attended weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami.

Bangladesh and other countries:

- Shaykh Ahmad Tameem (grand Mufti Islamic University, Ukraine)
- Shaykh Rifa'ee Al-Aynee (Baghdad Iraq)
- Muhammad 'Abdul Qadir Al-Azhari (Malaysia)
- Haamidi Kaanjoo (Syria)
- 'Umar Al-Fakhaani (Beirut, Lebanon) visited Madani Markaz Faizan-e-Madinah Dhaka.
- Maulana Shaykh Habib-ur-Rahman Yemeni arrived Madani Markaz Faizan-e-Madinah Dar-us-Salam, Tanzania Africa.
- Maulana Rasool Bakhsh Sa'eedi Sahib visited Madani Markaz Faizan-e-Madinah Stechford Birmingham.
- Maulana Peer Sayyid Nu'man Kaleemi Sahib (Bihar, India) visited Madrasa-tul-Madinah Faizan-e-Attar, Arrah Bihar Hind.

Inquiring after the health of VIPs

Rukn-e-Shura Maulana Haji Abdul Habib Attari visited Maulana Haji Haneef Tayyab (a renowned social activist) and Al-Haaj Siddeeq Isma'eel (famous Na'at reciter) in Karachi separately and inquired after their health and made Du'a for their recovery.

Meeting with VIPs

Dawat-e-Islami's Majlis Rabitah, Majlis Nashr-o-Isha'at and other Islamic brothers met the following personalities last month:

- Abdul Qadeer Khan (Pakistani scientist, Islamabad)
- Aabid Sher Ali (MNA Federal Minister, Faisalabad)
- Muhammad Razzaq Malik (City Mayor, Faisalabad)
- Qaysar Jawed (Especial Magistrate Municipal Corporation)
- Miyan Irfan Mannaan (Chairman WASA)
- Qamar Ziya (SSP Investigation)
- Rana Abbas (Director Civil Defence)
- Rana Taseer (Senior Superintendent)
- Khadim Husayn Jeelani (Additional Commissioner)
- Abdullah Nisar Cheema (Director Architecture PHA)
- Sayyid Imran Shah (MNA Sahiwal)
- Shahbaz Khan (Bureau Chief Samaa News, President Press Club, Sheikhpura)
- M.A. Fareed (President Neo TV, Ferozewala)

- Sufi Amanat Ali (Daily Pakistan, President Shaheen Press Club, Warburton)
- Chaudhry Ramzan (Express Bureau Chief)
- Asif Husayn Bhatti (Daily Leader, Bureau Chief)
- Amanullah Khokhar (Daily Sahafat Chairman, Ferozewala Press Club)
- Faqeer Iftikhar (General Secretary Punjab Press Club)
- Mr. Basheer Ahmad (President of Nawa-i-Waqt Saddar Press Club, Kot Abdul Malik)
- Mr. Salman Ghani (D.C. Faisalabad)
- Athar Isma'eel (C.P.O. Faisalabad)
- Rana Azhar Engineer (XEN, Faisalabad)
- Miyan Taahir Jameel (MPA, Faisalabad)
- Muhammad Amjad Warrach (Former MNA, Gojrah)
- Mujeeb-ur-Rahman (Journalist, Islamabad)
- Abdul Qadeer Awan (MPA, Gojrah)
- Abdur Rahman Kaanjoo (MNA, Federal Minister, Islamabad)

VIPs travelled with Madani Qafilah

For learning Sunnah, Haji Waqar-ul-Madinah Attari (member of Markazi Majlis-e-Shura, Dawat-e-Islami), along with devotees of Rasool, travelled with a 3-day Madani Qafilah to Jaami' Masjid Faizan-e-Sunnat Meelad Road (Jamshed Road) Karachi. A number of devotees from department Faizan-e-Murshid joined this Madani Qafilah. In this Madani Qafilah, the devotees of Rasool learned laws of Salah, call to righteousness and learned the rules for spending life in the light of Islamic teachings. Moreover, through Madani Daurah (Madani visit), call to righteousness was given to the locals of that area. Rukn-e-Shura also delivered Sunnah-inspiring Bayan. At the end of Bayan, the

Islamic brothers who were present there, adorned their heads with 'Imamah (Islamic turban) and made intentions of keeping beard according to Sunnah. Following are the names of different VIPs who visited this Madani Qafilah from time to time:

- Faheem Siddeeqi (Bureau Chief, Geo News)
- Arif Husayn Haashimi (Senior Reporter, Daily Awam and member of Governing Body, Karachi Press Club)
- Fareed Farooqi (Senior Reporter K-21 TV Channel)
- Zayn Ali (Senior TV Reporter 'Abb Tak' Channel)
- Arif Jaeja (Photo Journalist and member Karachi Press Club)
- Muhammad Rafeeq Qaadiri (Chairman Mademark Advertising)
- Muhammad Saabir Hazarwi (City Editor Daily Muqaddamah)
- Farooq Tabassum (Bureau Chief Awaz TV, Hyderabad)
- Muhammad Sadiq Shaykh (Deputy Information Secretary, Muslim League Quaid-e-A'zam, Sindh)
- Ali Akbar Gujjar (Political Leader) also attended this Madani Qafilah.

O Dawat-e-Islami, you are blossomed Overseas Madani

News

Madani Bahar regarding the embracing of Islam

On 23rd March 2018, a non-Muslim embraced Islam in Madani Markaz Faizan-e-Madinah Owen (Germany). He was given the Islamic name 'Abdul Azeez'.

Successor of Ameer-e-Ahl-e-Sunnat's travelling to foreign countries

- From 13th March to 24th March 2018, the successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd 'Ubayd Raza Attari Madani مُدَّةُ الْعَالِي arrived Maputo and Beira (Mozambique) where he delivered Sunnah-inspiring Bayanaat on the occasions of weekly Sunnah-inspiring Ijtima' and Ijtima'-e-Zikr- o-Na'at held in connection with the anniversary of Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ; moreover, he attended Madani Halqahs of different VIPs and businessmen as well as he took part in different Madani activities, and blessed the devotees of Rasool with Madani pearls.

- From 25th to 27th March, 2018 the successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd 'Ubayd Raza Attari Madani مُدَّةُ الْعَالِي travelled to Zimbabwe, and presided over Madani Halqahs and met VIPs at different places in Harare.

- On 28th March, 2018, Maulana Abu Usayd 'Ubayd Raza Attari Madani مُدَّةُ الْعَالِي arrived in South Africa where he delivered a Sunnah-inspiring Bayan in the Faizan-e-Madinah of Laudium.

- On 30th March, 2018, Maulana Abu Usayd 'Ubayd Raza Attari Madani مُدَّةُ الْعَالِي delivered a Sunnah-inspiring Bayan before Jumu'ah Salah in Mayfair, Johannesburg.

Nigran-e-Shura's travelling to Gulf countries

From 7th to 12th March, 2018 Nigran-e-Shura, Maulana Haji Imran Attari مُدَّةُ الْعَالِي travelled to the gulf countries. He took part in different Madani activities in Oman and other gulf countries, including attending Madani Halqahs of VIPs and other Islamic brothers. He also delivered Bayan in Sunnah-inspiring Ijtima'aat etc.

Sunnah-inspiring Ijtima'aat and Madani Halqahs

- From 23rd to 25th March, 2018 in Birmingham (UK) and from 30th March to 1st April, 2018, in Sydney (Australia), 3-day Sunnah-inspiring Ijtima'aat were held under the supervision of Dawat-e-Islami. Arakeen-e-Shura via Internet, and other preachers of Dawat-e-Islami delivered

Madani pearls on different topics.

- On March 2018, Madani Halqahs were conducted at the following places: Barcelona Spain, Greece and Shaazili Kabinat (UK). Pakistani Ambassador Khalid Usman (Greece) including other VIPs and Islamic brothers attended these Madani Halqahs.

Devotees of Rasool travelled with Madani Qafilahs

- Under the supervision of Majlis Overseas countries, 39 preachers of Dawat-e-Islami travelled from January to March 2018, with Madani Qafilahs to the following countries for propagating the Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: UAE, South Africa, South Korea, Oman, Tanzania, Kenya, Uganda, Zambia, Malawi, Nepal, Germany, Thailand, Malaysia, Swaziland, Sudan and Jordan.

Majlis New Muslim courses

A '92-day Faizan-e-Islam Course' has been continued since 5th March 2018 in Johannesburg South Africa. Many new Muslim Islamic brothers are attending this course.

Madani activities of Majlis Madani In'amaat

- Under the supervision of Majlis Madani In'amaat, Yaum-e-Qul-e-Madinah Ijtima'at were held at 534 places in March 2018. Approximately 12266 Islamic brothers attended these Ijtima'at. Moreover, Sunnah-inspiring Ijtima'at were held in Tanzania, India, UK and Greece. Approximately 522 Islamic brothers attended these Ijtima'at.
- In Rajab-ul-Murajjab 1439 Hijri, Sahari Ijtima'at were held at 16 places and around 871 Islamic brothers attended these Ijtima'at.

Islamic sisters' Madani News

Madani courses

- Under the supervision of 'Majlis Madani courses (Lil-Banaat)' - a Majlis of Dawat-e-Islami, the Madani movement of devotees of Rasool, a 12-day 'Islami Zindagi Course' was conducted from 29 Jumadal Ukhra to 11 Rajab-ul-Murajjab 1439 A.H, 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), Madina-tul-Awliya (Multan), Gujrat and Islamabad.
- On 17th Rajab-ul-Murajjab 1439H, a 12-day 'Madani activities course' was conducted in above-mentioned Madani Tarbiyyat Gahs.
- On 17th Rajab-ul-Murajjab 1439, a 12-day 'Khusoosi Islami Behan course' was conducted in Madani Tarbiyyat Gah Bab-ul-Madinah Karachi. Approximately 451 Islamic sisters attended these Madani courses.

Miscellaneous Madani news

Under the supervision of Majlis Rabitah (of Islamic sisters), a Madani Halqah of women was conducted in a women's boutique in Rawalpindi as well as a Madani Halqah of women social workers of Zamzam Nagar Hyderabad was conducted. In these Madani Halqahs, the attendees were taught the practical method of Salah and other Sunan and manners. School teachers and other Islamic sisters attended these Madani Halqahs.

Madani news of overseas Islamic sisters

Embracing Islam

On 22nd March 2018, in Istanbul (Turkey), by the blessing of the individual efforts of a Zimmahdar Islamic sister, a woman embraced Islam. She was given an Islamic name 'Aaishah'.

Madani news of Majlis Tajheez-o-Takfeen

- Under the supervision of 'Majlis Tajheez and Takfeen', Ijtima'at were held at different places of India in March 2018 for teaching Islamic sisters the method of shrouding and giving Ghusl [ritual bath] to the deceased as per Shari'ah: Basni Rajasthan, Himatnagar Gujrat, Kalol, Veraval, Kota, Gopiganj, Kanpur, Kishan Bagh, Nasriganj, Riyasat Nagar, Fateh Darwaza, Jadcherla, Aravalli, Taylanka, Riyasat Hyderabad, Mahboobnagar, Modasa, Puna, Mumbai, Mira Road.
- In addition to India, under the supervision of Majlis Tajheez-o-Takfeen, Ijtima'at were held in the Madani Marakiz of following countries: Brussels (Belgium), Pierrefitte, Dallas, Houston (Ameri-

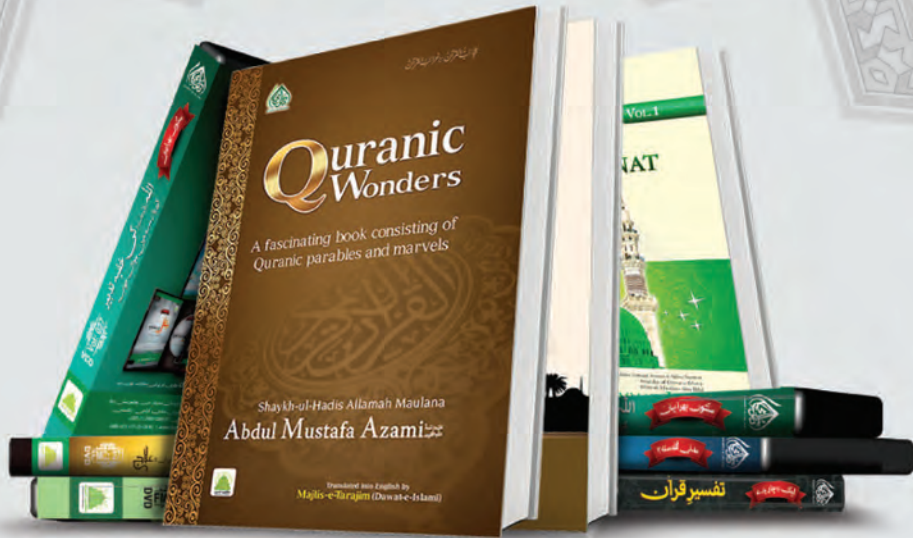
ca), Chittagong Bangladesh, Colombo Sri Lanka, Kenya, South Africa and Australia.

- Under the supervision of Majlis Tajheez-o-Takfeen, Ijtima'at were held in the following cities of UK: Burnley, Blackburn, Tivodale, Halifax, Stockton-on-Tees, Castle, Coventry, Birmingham, Derby, Peter burgh, Nottingham and Cobridge.

Over 1500 Islamic sisters attended these Ijtima'at.

Madani courses

- A 12-day 'Let's learn Madani activities course' was conducted at 4 different places of India.
- A 92-day 'Urdu Darjah Course' was conducted at 4 different places in India and Nepal.
- A 12-day 'Madrasa Tarbiyyati course' was conducted in India, Nepal and New Zealand.
- 'Faizan-e-Anwar-e-Quran course' was conducted at one place in Oman, 2 places in Malaysia and 4 places in Italy.
- 'Faizan Ghaus-e-A'zam course' was conducted at 2 different places in Norway and France.
- 'Faizan-e-Zakat course' was conducted at 3 different places in Italy.
- 'Faizan-e-Sahabiyat course' was conducted at 2 different places in Italy.
- 'Correct your Salah course' was conducted at 6 different places in Austria, Italy, France and Norway.
- 'Faizan-e-'Umrah course' was conducted at 2 different places in Italy and France.
- 'Tarbiyyat-e-Awlad course' was conducted in the Gulf countries (Hijazi Kabinat) and Sydney Australia.
- From 2nd to 4th March 2018, in order to teach the Zimmahdar Islamic sisters of Dawat-e-Islami the important Shar'i laws and Madani activities, a 3-day 'Madani activities course' was conducted in Fatehpur (UP India).
- From 23rd to 25th March 2018, in order to teach the Zimmahdar Islamic sisters of Dawat-e-Islami the important Shar'i laws and Madani activities, a 3-day 'Madani activities course' was conducted in Hyderabad Deccan, India.
- A 26-hour 'Madani In'amaat course' was conducted in Sohar (Oman). By the blessing of this course, one Islamic sister started wearing Madani Burqa' as well as other Islamic sisters also expressed their good intentions. Approximately 549 Islamic sisters attended these Madani courses.



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Important Madani pearls for the Mu'takifeen etc., in relation to the etiquette of the Masjid

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,

'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

- Save Masjid from every type of foul odour.
- Do not throw any kind of litter [i.e. rubbish] etc. in the Masjid at all. In fact, if possible, keep a small plastic bag in your pocket in order to pick up and put inside the pieces of straws and bunch of hairs you may find inside the Masjid.
- The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If anyone removes something painful from the Masjid, Allah عَزَّوَجَلَّ will make a house for him in the Heaven.' (*Sunan Ibn Majah*, vol. 1, pp. 419, Hadees 757)
- To safeguard the floor, Dhurrie (rug) or carpet of the Masjid from the impurity of the sweat or one's own dribble etc., the Mu'takif should sleep only on his personal chador (sheet) or mat.
- In case Wudu area is in Fina'ay Masjid, then apply oil and comb your hair there, and pick up the hair that fall off.
- Eat food in Fina'ay Masjid, that too by laying a dining-mat down. Do not eat on the prayer Dhurrie at all.
- During I'tikaf, one is allowed to carry necessary worldly conversation inside the Masjid. However, it is also important to take into consideration that no Salah-offering or sleeping person gets disturbed due to it. It is not allowed to carry out worldly conversation without a need.
- Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: A time will come when worldly conversation will be done in Masjid. Do not sit with them because Allah Almighty does not need them. (*Shu'ab-ul-Iman*, vol. 3, pp. 86, Hadees 2962)
- Remain calm, quiet and serious inside the Masjid. Neither laugh yourself, nor make others laugh. However, there is no harm in smiling when required.
- Refrain from spitting, blowing nose or cleaning the dirt of your nose or ears etc., with the wall, floor, mat or Dhurrie of the Masjid.
- Making the drops of water of Wudu fall from the body parts on the floor of the Masjid is impermissible and sin.
- It is forbidden to run or place foot so hard inside the Masjid that it creates noise. Try to control the noise of sneeze, cough, burp and yawn as much as possible inside the Masjid.
- Place everything, for example: Cap, shawl, wood, umbrella, fan, etc., gently on the Masjid floor. Avoid throwing things.
- Stretching legs in the direction of Qiblah is forbidden everywhere. Do not stretch legs in any direction inside the Masjid as it is against the manners of the blessed court of Allah Almighty.
- Make a habit of eating less than hunger as at times, due to eating in excess, one gets inflicted with smelly breath; and if foul smell emanates from the mouth, then entrance in Masjid becomes Haraam.
- Refrain from eating raw radish, raw onion, raw garlic and every such thing whose smell is disliked.
- Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever eats onion, garlic or leek (vegetable similar to garlic) shall not come close to our Masjid at all. (*Abu Dawood*, vol. 3, pp. 506, Hadees 3827)
- Use mobile phone only when necessary.
- A non-Mu'takif person in general, whereas a Mu'takif in particular shall refrain from using the social media.
- Do not bring immature children in the Masjid.

Karam az-pa'ay Mustafa mayray Rab ho
Mujhay Masjidaun ka muyassar adab ho

(*Faizan-e-Ramadan*, pp. 228-250)



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