

Faizan-e-Madinah Magazine

Shaawal-ul-Mukarram 1439 AH (June-July 2018)



More than 40 highly informative topics including:

Greatness, excellence and wisdom in Du'a

What is "Hashr and Nashr"?

Biography of Sayyiduna Shaykh Sa'di Sheerazi رحمۃ اللہ علیہ

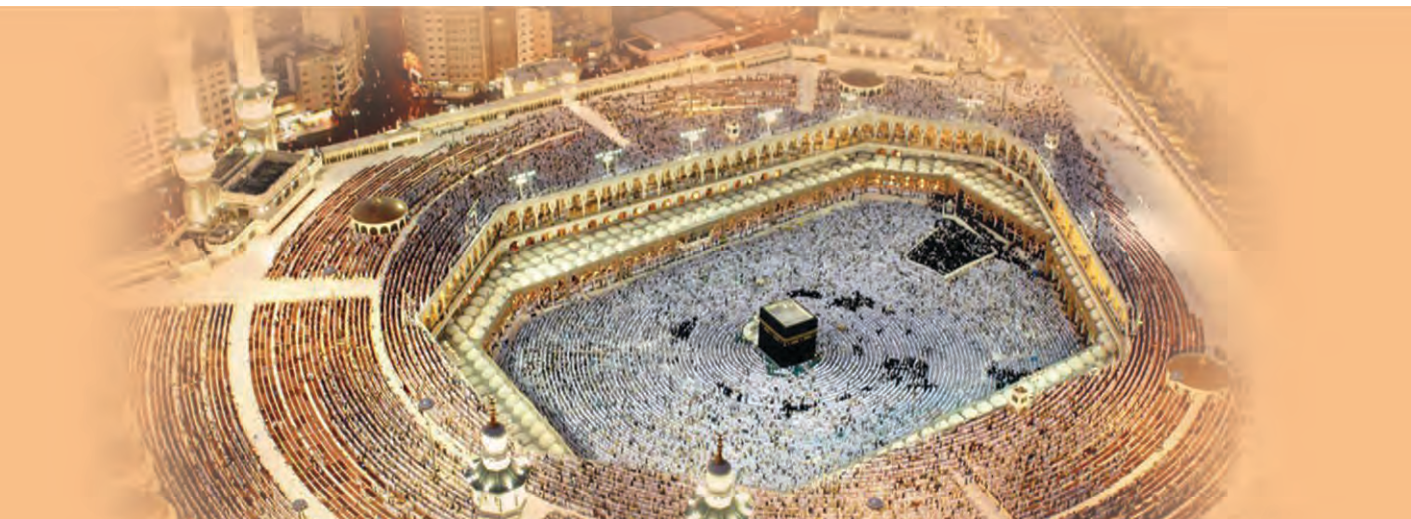
Blood deficiency



Presented by:
Majlis-e-Tarajim (Dawat-e-Islami)

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Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever recites Salat upon me 100 times on Friday night and on the day of Friday [from sunset on Thursday to sunset on Friday], Allah عَزَّوَجَلَّ will fulfil 100 of his needs, of which 70 are for the Hereafter and thirty are worldly. (Shu'ab-ul-Iman, vol. 3, pp. 111, Hadees 3035)

HAMD / MUNAJAT

Ya Rab! Phir Auj Per Yeh Hamara Naseeb Ho
Ya Rab! Phir auj per yeh hamara naseeb ho
Soo`ay Madinah phir hamayn jana naseeb ho
Makkah bhi ho naseeb Madinah naseeb ho
Dasht-e-'Arab naseeb ho sahra naseeb ho
Hajj ka safar phir ay mayray Maula naseeb ho
'Arafat ka, Mina ka nazarah naseeb ho
Makkay mayn un ki jaa`ay wiladat pay Ya Khuda
Phir chashm-e-ashkbar jamaana naseeb ho
Ker doon mayn kash! Jaaliyon per apni jan fida
Rauzay ka in kay jis ghari jalwah naseeb ho
Hijr-e-Rasool mayn hamayn Ya Rab-e-Mustafa
Ay kash! Phoot phoot kay rona naseeb ho
Attar ki ho haziri her saal Ya Khuda
Aakhir ko Taybah mayn isay merna naseeb ho

Wasail-e-Bakhshish, pp. 89

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



Mah-e-Taybah Nayyir-e-Batha ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ

Mah-e-Taybah Nayyir-e-Batha ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Tayray dam say 'alam chamka ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Tu hay Naa'ib-e-Rab-e-Akbar, Piyaray her dam tayray
der per

Ahl-e-haajat ka hay mayla ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Her shay mayn hay tayra jalwah, tujh say roshan
Deen-o-dunya

Baanta tu nay noor ka baara ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Tu chaahay woh jo Rab chaahay, Rab chaahay woh jo
tu chaahay

Chaaha tayra Rab ka chaaha ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Jitnay salateen pehlay aaye, sikkay in kay ho gaye
khotay [کھوئے]

Jari rahay ga sikkah tayra ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Raafi' tum ho Daafi' tum ho, Naafi' tum ho Shaafi' tum
ho

Ranj-o-gham ka phir kya khatka ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ
Haazir-e-der hay noori-e-muzter, aap ka yeh mauroosi
sanager

Ibn-e-Raza hay khuwahan Raza ka ' صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ

Aabru`ay Mu`mina Ahmad Raza Khan Qadiri

Aabru`ay Mu`mina Ahmad Raza Khan Qadiri
Rahnuma`ay gumrahaan Ahmad Raza Khan Qadiri
'Ilm mayn bahr-e-rawan Ahmad Raza Khan Qadiri
Deen mayn goher fishaan Ahmad Raza Khan Qadiri
Tayra 'ilm-o-fazl-o-shan-o-shaukat-o-jah-o-hasham
Shash jehat per hay 'iyaan Ahmad Raza Khan
Qadiri

Hay 'Arab kay 'aalimaun ka madh-khuwan saara
jahan

Aur woh tayray madh-khuwan Ahmad Raza Khan
Qadiri

Rauz-e-afzoon Hashr tak Ya Rab taraqqi per rahay
Lehlahata boostan Ahmad Raza Khan Qadiri

Tayray sadaqay mayn Khuda chaahay tu payain
geyn ghulam

Kal wahan bagh-e-jina Ahmad Raza Khan Qadiri
Day mubarakbad un ko Qadiri Razavi Jameel
Jin kay Murshid hayn miyan Ahmad Raza Khan
Qadiri

Wasaail-e-Bakhshish, pp. 89
By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat

Qabalah-e-Bakhshish, pp. 190
By: Maulana Jameel-ur-Rahman Qadiri Razavi

Commentary of the Holy Quran

Greatness, excellence and wisdom in

DU'A

Mufti Abu Saaleh Muhammad Qasim Attari

Almighty Allah said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Translation: And your Lord said, 'Pray to Me, I will answer [the prayer].'

(Part 24, Surah Al-Mu`min, Ayah 60)

Commentary

According to a verdict, the word 'ادْعُونِي' mentioned in the Ayah means 'supplication'. The meaning is, 'O people! Supplicate to Me, I will fulfil it.' In accordance with another verdict, it means 'worship'. In this sense, the meaning is, 'Worship Me, I will grant you reward.' (*Tafseer Kabeer, vol. 13, pp. 350*)

Du'a [supplication] is a great and glorious act of worship. Its greatness and excellence have been mentioned in a large number of Ayahs and Ahadees. To make supplication expresses our love for Allah عَزَّوَجَلَّ, it indicates that we are His bondmen and believe in His divinity, it shows that we trust and rely on His knowledge, power and bestowment and it is an acknowledgment and proof of our belief in His Pure Being. This is the wisdom behind considering supplication to be extremely great. Our belief is that Allah عَزَّوَجَلَّ is our Creator, Owner and Bestower of sustenance.

He مَالِكُ الْمُلْكِ، أَحْكَمُ الْحَاكِمِينَ، أَرْحَمُ الرَّاحِمِينَ، رَبُّ الْعَالَمِينَ is عَزَّوَجَلَّ. He has all respect, greatness, powers,

treasures and kingship. He عَزَّوَجَلَّ is the Owner of everything. He عَزَّوَجَلَّ bestows upon all including those who bestow upon others. All creatures are needy and supplicate in His court. Whereas, He عَزَّوَجَلَّ is the Almighty, Great, Independent and Free from all needs and cares. He عَزَّوَجَلَّ is Generous and Beneficent. He عَزَّوَجَلَّ bestows and shows generosity and beneficence beyond our imagination. If He عَزَّوَجَلَّ bestows trillions of treasures upon each and every single creature, still His treasures will not reduce equivalent to even a needle eye. And if He عَزَّوَجَلَّ does not bestow anything upon anyone, so no one can snatch anything from Him. If He عَزَّوَجَلَّ wills to bestow anything upon anyone, so no one can prevent Him. And if He عَزَّوَجَلَّ prevents anything from anyone, so no one can give anything to him.

When we pray, we have the same beliefs about Allah عَزَّوَجَلَّ in our heart and mind either knowingly or unknowingly. In other words, it is as if we express these beliefs in the form of our words and feelings when praying.

Keeping this wisdom in view, one can realize that supplication is the expression of great beliefs and hence is a great act of worship but rather is the essence of worship. Keeping these points in mind, read the virtues of supplication and rejoice over the mercy of the Almighty. Here are some blessed Ahadees about the virtues of supplication:

- In the court of Allah عَزَّوَجَلَّ, nothing is more respectable than supplication. (Sunan-ut-Tirmizi, vol. 5, pp. 243, Hadees 3381)
- Supplication is the weapon of the Muslims, pillar of religion and Noor of the sky and the earth. (Al-Mustadrak, vol. 2, pp. 162, Hadees 1855)
- Supplication does not let trouble and calamity descend. (Al-Mustadrak, vol. 2, pp. 162, Hadees 1856)
- Supplication causes the sins to be forgiven. (Sunan-ut-Tirmizi, vol. 5, pp. 318, Hadees 3551)
- Allah عَزَّوَجَلَّ is with the supplicating person. (Sahih Muslim, pp. 1442, Hadees 2675)
- The supplication benefits [the bondman] regarding the calamity that has descended and that has not yet descended. (Sunan-ut-Tirmizi, vol. 5, pp. 322, Hadees 3559)
- Supplication is the essence of worship. (Sunan-ut-Tirmizi, vol. 5, pp. 243, Hadees 3382)
- Supplication is the key to mercy. (Musnad-ul-Firdaus, vol. 2, pp. 224, Hadees 3086)
- Supplication changes destiny. (Al-Mustadrak, vol. 3, pp. 548, Hadees 6038)
- Supplication removes calamity. (Kanz-ul-Ummal, vol. 2, pp. 63, Hadees 3121)
- The doors of mercy have been opened for the person granted the ability to supplicate. (Sunan-ut-Tirmizi, vol. 11, pp. 459, Hadees 3471)

Commentators have described some conditions and manners for the fulfilment of supplication. A summary of them is as under: One should supplicate with sincerity. One should not be thinking about anything else when supplicating. One must not supplicate for something impermissible and sin. The supplicating person should be sure about the mercy of Allah عَزَّوَجَلَّ. If the effect of the fulfilment of supplication does not occur, one should not complain, saying that I supplicated but it was not fulfilled.

So when a person meets these conditions while supplicating, so his supplication is fulfilled. However, it should be kept in mind that the fulfilment of the supplication actually means that Allah ﷻ says to the bondman 'الْبَيْتِكَ عَبْدِي' when he invokes Allah ﷻ. It is not necessary that the bondman be given what he asks for. In fact, the effect of being given anything on asking for something may occur in two ways: For example, sins are forgiven in relation to the supplication; or reward is stored for him in the Hereafter; or instead of giving him the thing he had actually asked for, something better is given to him; or the thing asked for in supplication is delayed until the time when he needs it more.

After we have supplicated, we should now leave the outcome to the mercy of Allah ﷻ, hoping that the Merciful and Kind Almighty will do what is better for us. Remaining pleased with the Will of Allah ﷻ is a very high rank and is really more beneficial to us. This is because our knowledge is imperfect but the knowledge of Allah ﷻ is perfect and infinite, encompassing everything. Many times, we seek something out of our lack of knowledge but Allah ﷻ does not give it to us out of His mercy because the thing we ask for is actually harmful to us. For example, someone supplicates for wealth but it is dangerous for his faith or anyone asks for good health and safety but Allah ﷻ knows that good health in the worldly life is harmful to his afterlife. So, leaving such a supplication unfulfilled, is certainly better for the bondman.

The blessed supplications made by the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were very comprehensive. Choosing some of them for oneself is very nice. One can also say the following comprehensive supplication, 'O Allah ﷻ! Bestow upon me a long life with faith, piety, good health, safety, happiness and prosperity. Protect me from times of troubles and ordeals as regards my life, wealth, respect and family. Bestow upon me a good end with faith and safety, easiness during the severities of death, protection from the punishment of the grave and Hell and from panic during the day of Resurrection and bless me with entry into the Jannat-ul-Firdaus without accountability. Fulfil all of these supplications for my parents, wife and children, brothers and sisters.'

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Blessed Hadees and its explanation

Glory of blessed companions

رَضِيَ اللهُ تَعَالَى عَنْهُمْ

Abu Salman Attari Madani

The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ

i.e. Do not speak ill of my companions. If anyone of you gives gold to charity equivalent to the Uhud Mount, so he can reach neither a Mud [مُد] nor half of a Mud of any of my companions. (Sahih Bukhari, vol. 2, pp. 522, Hadees 3673)

Explanation

In accordance with the Shari'ah, a Sahabi is the human being who was blessed with being present in the court of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of faith and who passed away in the state of faith. ('Ashi'a-tul-Lam'aat, vol. 4, pp. 641)

Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ are the truthful, trustworthy, pious and virtuous

individuals who are the only source of conveying the Holy Quran, Hadees and all Shar'i rulings to us through the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّ وَجَلَّ forbid, if their trustworthiness, honesty, morality and dignity are denied, so the entire religion will appear to be unreliable. Therefore, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ described the glory of his blessed companions in this Hadees, preventing others from speaking ill of them and mentioning that the Sadaqah and charity given by them is accepted in the Divine court.

Commenting on the part of the Hadees 'لَا تَسُبُّوا أَصْحَابِي', Faqeeh and Muhaddis 'Allamah Ibn-ul-Malik Roomi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (who passed away in 854 AH) stated: It contains prohibition on speaking ill of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Most Islamic scholars stated: One who speaks ill of even a single blessed companion, will be punished in order to make him learn manners.

(Sharh Masabih-us-Sunnah, vol. 6, pp. 395,



Taht-al-Hadees: 4699)

Commenting on ‘فَلَوْلَا أَلْحَدُّكُمْ أَنْفَقَ...’, commentators have stated various reasons for it. However, the commentator of Bukhari Imam Ahmad Bin Isma’eel Koraani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 893 AH) stated: The context shows that companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were blessed with this status by virtue of the companionship of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Kawsar-ul-Jaari, vol. 6, pp. 442, Taht-al-Hadees: 3673)

Commenting on the same Hadees, commentator of Hadees ‘Allamah Muzharuddin Husayn Zaydaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 727 AH) stated: Superiority of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ was for the mere reason that they found the companionship of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as the “period of revelation”. If anyone of us lives for a thousand years carrying out the Divinely-declared commandments, refraining from forbidden things throughout his life, and even becoming the greatest worshipper of his time; still, the worship he performed cannot be equal to even a moment of the companionship of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Mafatih fi Sharh-ul-Masabih, vol. 6, pp. 286, Taht-al-Hadees: 4699)

A great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ commented: That is, if my companion gives more or less one and a quarter of a kilogram of barley to charity and if any other Muslim – no matter he is Ghaus or Qutb or a common Muslim – gives as much gold as a mountain to charity, so it cannot be equal to one and a quarter of a kilogram of barley given by any of my companions in terms of closeness in the Divine court and acceptance. The same applies to Sawm, Salah and all other acts of worship. The reward of the Salah offered in the Masjid-un-Nabawi is fifty thousand times more than the reward of the Salah offered anywhere else; so how can words express the status of those who attained the closeness of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and saw him? And what can be said about the

acts of worship performed by them? Here closeness in the Divine court is mentioned.

The respected Mufti Sahib has further stated: This Hadees shows that one should always mention something good while talking about blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Never use such a word for any companion that shows a lack of respect. These are the respected individuals whom the Lord has chosen for the companionship of His Beloved Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A merciful father does not let his son stay in the company of bad people; so will the Merciful Lord like to let His Nabi stay in the company of bad people? (Mirat-ul-Manajih, vol. 8, pp. 335)

Reward of affection for all companions

The father of Sayyiduna ‘Abdur Rahman Bin Zayd رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: I met forty respected Tabi’een who all used to tell us the following Hadees narrating from blessed companions: The Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who loves all of my companions, helps them and seeks forgiveness for them, so Allah عَزَّوَجَلَّ will bless him with the companionship of my companions on the Day of Judgement in Paradise.’ (Sharh Usool I’tiqaad Ahl-us-Sunnah, vol. 2, pp. 1063, Hadees 2337)

Respect for the status of “being a Sahabi” is necessary

Do remember! The great honour of “being a Sahabi” cannot be attained through any act of worship or ascetic practice. Therefore, even if we do not find any narration regarding the excellence of a particular Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ, without doubt, that Sahabi is still certainly respectable and honourable and holds the great status of dignity and excellence because in the universe, the most superior and high status after the status of Nubuwwah is “being a Sahabi”.

The author of Nibraas, ‘Allamah ‘Abdul ‘Azeez Parhaarwi Chishti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Remember! The number of Beloved Rasool’s blessed Sahabah is [approximately] one hundred twenty four thousand, equal to the

What is “Hashr and Nashr”?

“Nashr” means to resurrect the creation after death; “Hashr” means to take them towards the plain of Judgement and then towards Paradise and Hell. (Al-Musamirah ba-Sharh Al-Musa`erah, pp. 250)

Ruling for the denier

The belief of “Hashr and Nashr” lies in the category of Zaruriyat-e-Deen¹. There is Ijma’ [consensus] of Ummah on this belief that the denier of “Hashr and Nashr” is a Kafir [unbeliever]. (Al-Mu’taqid-ul-Muntaqid ma’ Al-Mu’tamid, pp. 327; summarized)

Whose Hashr will take place?

Hashr will not be only of the soul; in fact, it will be of both, soul and body. The one who believes that only souls will be raised and the bodies will not be resurrected is also a Kafir. The Hashr of the soul will be in the same body to which it was related in this world. It is not

the case that any new body will be created and its connection will be made with the soul. (Bahar-e-Shari’at, vol. 1, pp. 130)

People whom beasts have eaten

Even if the constituents of the body have spread after the death or [the constituents] have been eaten by different animals, Allah ﷻ will gather all those constituents and resurrect on the Day of Judgement. (Bahar-e-Shari’at, vol. 1, pp. 130; summarized)

Will everyone be undressed?

The Beloved Rasool ﷺ has stated: On the Day of Judgement, people will be raised from their graves undressed, barefooted and uncircumcised. (Sahih Muslim, pp. 1172, Hadees 7198)

Important explanation

Remember! This saying is related to Ummah, which clearly indicates that the blessed Ambiya (عليه السلام) are all exempt [from it]; by the

¹ Zaruriyat-e-Deen refers to those fundamental Islamic beliefs and practices which are known by all the ‘Ulama [Islamic scholars] and common people [close to ‘Ulama]. For example, Oneness of Allah ﷻ, Nubuwwah of blessed Ambiya (عليه السلام), Salah, Siyam [fasts], Hajj, Jannah, Hell, resurrection on the Day of Judgement, accountability, etc.

Islamic beliefs and information

What is “Hashr & Nashr”?

Muhammad Adnan Chishti Attari Madani



grace of Allah ﷺ, all of them will be dressed. (Fatawa Nooriyah, vol. 5, pp. 125)

Sayyiduna Imam Bayhaqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned the following reconciliation of different narrations: Some people will be undressed whereas some people will be dressed. (Tafseer Mazhari, Al-A'raf, Taht-al-Ayah: 29, vol. 3, pp. 363)

The great Faqeeh [Islamic jurist], 'Allamah Mufti Muhammad Noorullah Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: All the blessed Sahabah and great Awliya will also be dressed. Moreover, Shaheed [martyrs] and chosen Mu'mineen will be dressed. (For details, please read: Fatawa Nooriyah, volume 5, page 129; summarized.)

Condition of the people in Hashr

Sayyiduna 'Allamah Ibraheem Bayjauri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The status of the people will be different in Hashr: The pious people will be riding, people having some deeds will be [walking] on foot whereas the Kafir [unbelievers] will be walking on their faces.' (Tohfa-tul-Mureed, pp. 407)

It was asked from the Beloved Rasool ﷺ: 'How will the Kafir walk on their faces?' The Beloved Rasool ﷺ responded: 'The One Who made them walk on [their] feet is Powerful to make them walk on their faces as well.' (Sunan-ut-Tirmizi, vol. 5, pp. 96, Hadees 3153)

The angels will take some people by dragging [them]; fire will gather some people (i.e. it will take them to the plain of Judgement). (Bahar-e-Shari'at, vol. 1, pp. 131)

Before anyone else

Our Beloved Rasool ﷺ will come out from the blessed grave before anyone else in such a way that he will be holding the hand of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ in his right hand and the hand of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ in his left hand. (Sunan-ut-Tirmizi, vol. 4, pp. 378, Hadees 3689)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will then go to the plain of Judgement, taking all the Muslims who are buried in the graveyards of Makkah Mukarramah and Madinah Tayyibah. (Sunan-ut-Tirmizi, vol. 5, pp. 388, Hadees 3712) Then, the people of Shaam (Syria) and other people will come out from their graves. (Sharh-us-Saawi 'ala Jawhira-tut-Tawheed, pp. 373)

Where will Hashr take place?

This plain of Judgement will be located on the land of Shaam (Syria). The land will be so smooth that if a mustard seed drops at one end, it can be seen from the other end. (Bahar-e-Shari'at, vol. 1, pp. 132)

The earth will be changed It is stated in the Holy Quran:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ

Translation from Kanz-ul-Iman: On the Day when the earth will be changed to other than this earth, and the heavens too. (Part 13, Surah Ibraheem, Ayah 48)

Regarding the different sayings mentioned in Tafseer of this blessed Ayah, Imam Jalaluddin 'Abdur Rahman Suyuti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated from Haafiz Ibn Hajar 'Asqalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: There is no contradiction between the earth becoming Roti [a type of unleavened bread], dusty and fire which has been mentioned in Ahadees. In fact, reconciliation of all these sayings can be made in this way: Some pieces of earth will become Roti, some will become dust and some will become fire. Moreover, the saying that earth will become fire is specifically related to the [area of] earth covering the sea (i.e. the area of earth covering the sea will become of fire). (Al-Budoor-us-Saafirah, pp. 53)

It is mentioned in Tafseer Mazhari: Maybe the place beneath the feet of Mu'mineen will become Roti and the place beneath the feet of Kuffar will become dusty and fiery. (Tafseer Mazhari, Ibraheem, Taht-al-Ayah: 48, vol. 5, pp. 149)



Deep Yearning for Reading

MADANI BOOKLETS



In April/May 2018, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَه persuaded to read following Madani booklets and blessed the readers with Du'as:

1. Imam-e-A'zam ki Wasiyyatayn

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to booklet 'Imam-e-A'zam ki Wasiyyatayn' (from at least page 4 to 43), make him Your chosen bondman.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance report: Approximately 67632 Islamic brothers whereas approximately 109533 Islamic sisters had the privilege to read this booklet.

2. Akhhbar kay baaray mayn Suwal Jawab

O Allah عَزَّوَجَلَّ! Whoever reads the 59-page booklet namely 'Akhhbar kay baaray mayn Suwal Jawab', conceal his faults in this world and Hereafter.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance report: Approximately 43807 Islamic brothers whereas approximately 81088 Islamic sisters had privilege to read this booklet.

3. Instant Reconciliation with Paternal Aunt

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the 24-page booklet 'Instant Reconciliation with Paternal Aunt', keep his family safe from domestic discord.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance report: Approximately 61340 Islamic brothers whereas approximately 112753 Islamic sisters had privilege to read this booklet.

4. Bad Assumption

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the 53-page booklet 'Bad Assumption', save them from the calamity of bad assumption for good.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance report: Approximately 16279 Islamic brothers whereas approximately 97070 Islamic sisters had privilege to read this booklet.

Questions & Answers of

Madani Muzakarah



How is it to name anyone In'aam-ul-Haq?

Question 1: How is it to name anyone In'aam-ul-Haq?

Answer: It is right. It means a reward from Allah ﷺ. (In order to know details about naming, read the book 'Naam Rakhnay kay Ahkam' published by Maktaba-tul-Madinah.)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Pious offspring with parents in Paradise

Question 2: Will parents recognize their offspring in Paradise or not?

Answer: They will recognize, of course. Allah ﷺ said in the Holy Quran:

وَالَّذِيْنَ اٰمَنُوْا وَآلَتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

Translation from Kanz-ul-Iman: And those who believed, and their children followed them with faith, We have joined their children with them. (Part 27, Surah At-Toor, Ayah 21)

It is stated in Khaza'in-ul-'Irfan: If fathers and grandfathers have higher ranks in Paradise, their offspring will still be made to join them for their pleasure. (Khaza'in-ul-'Irfan, pp. 966)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

How is it to fix "Salat-'Alan-Nabi" as "Mahr"?

Question 3: Can "Salat-'Alan-Nabi" be fixed as Mahr for Nikah?

Answer: No. It is Wajib to pay the Shari'ah-fixed Mahr. The minimum amount of Mahr is ten dirhams (i.e. 30.618 grams of silver or the amount equivalent to it or anything of the same value). Any amount less than it cannot be fixed. (Bahar-e-Shari'at, vol. 2, pp. 64, 65) It is permissible to fix a big amount in Mahr. However, it is better to fix less amount in Mahr or as much as can be conveniently paid. (Siraat-ul-Jinaan, vol. 2, pp. 168)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Ruling of Wudu

Question 4: If a mosquito or a flea or a bedbug sucks blood, so will Wudu be invalid?

Answer: Wudu will not be invalid.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Ruling of prayer

Question 5: How is it to say the prayer 'O Allah ﷺ! Change our sins to virtues!'

Answer: It is allowed. Allah ﷺ said in the Glorious Quran:

مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

Translation from Kanz-ul-Iman: The one who repents and believes and does good deeds, so Allah will change their evil deeds into virtues. (Part 19, Surah Al-Furqan, Ayah 70)

It is stated in Tafseer Siraat-ul-Jinaan: Commentators of Quran have stated different meanings of this conversion of evil deeds into virtues. One of the meanings is that the sins committed in the state of Islam by those who have the attributes mentioned in the Ayah, will be changed by Allah into virtues on the Day of Judgement. (Siraat-ul-Jinaan, vol. 7, pp. 61; summarized)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to use any other word for moon?

Question 6: [Some Urdu-speaking] children use the Urdu words "Chanda Mamoo" for moon. Is it allowed?

Answer: It is allowed and there is no harm in it by Shari'ah. Some Urdu-speaking people also call a fool "Mamoo" or when they fool anyone, they say 'I have made him Mamoo'. Remember! It is not allowed by Shari'ah to call any Muslim a fool. Calling him a fool will hurt his feelings and hurting the feelings of any Muslim without Shar'i permission is a sin and a Haraam deed leading to Hell.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What to recite when seeing something good?

Question 7: What should be recited when something looks good?

Answer: When anything looked good to the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so he would recite 'لَبَّيْكَ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ' i.e. Labbayk, indeed the afterlife is [actually] the life. (Musnad Imam Shaafi'i, pp. 122) Similarly, if you like some-

thing, whether it is your own or that of anyone else and you recite 'مَا شَاءَ اللَّهُ' or 'بَارَكَ اللَّهُ', so it will remain safe from the evil eye, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ . (Mirat-ul-Manajih, vol. 6, pp. 244)

Ruling on listening to Quran being recited live on social media

Question 8: Is it Fard to listen to the Holy Quran being recited live on social media?

Answer: No, it's not Fard. Similarly, it is not also Fard to listen to the Holy Quran being recited live on channels, etc. However, if Quran is being recited somewhere, so listening to it is Fard for those who are present there for the purpose of listening to the Quran.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it for women to wear artificial jewellery?

Question 9: Is it allowed for women to wear artificial jewellery apart from gold and silver jewellery?

Answer: They are allowed to wear it but it is better to refrain from it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Place for jinns to offer Salah

Question 10: Where do jinns offer Salah?

Answer: Jinns offer Salah at grass. It is stated in a blessed Hadees: Do not pass stool and urine on grass because it is the place for jinns to offer Salah. (Luqat-ul-Marjaan fi Ahkam-il-Jan, pp. 102)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Letters of Ameer-e-Ahl-e-Sunnat



A way of reformation

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ wrote a letter on 1st Zul-Hijja-til-Haraam 1430 Hijri to a responsible Islamic brother of the department 'Islahi Kutub' [Reformative Books], a sub department of Al-Madina-tul-'Ilmiyyah. This letter also contained the following matter:

I was privileged to briefly go through the book 'Infiradi Koshish' [Individual Efforts]. Except the 25 parables مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ, most of the content is extremely wonderful. تَقَبَّلَ اللَّهُ عَزَّ وَجَلَّ (i.e. May Allah Almighty accept it). My request to you is that the practical method of individual efforts in which the persuasion for Ijtima', Madani In'amaat and getting the other person ready to travel with the Madani Qafilah in the first meeting is mentioned, is this what we will have to follow? The one who hardly agrees to come to the Ijtima', if in addition, we get him to say 'yes' for the Madani In'amaat and Madani Qafilah as well, then will he become a bearded Islamic brother adorning his head with blessed 'Imamah and getting engaged in the Madani activities overnight? Is he not going to run away getting nervous and confused? It is my humble suggestion that whenever any organisational matter is written, then before printing it, it should be proofread by two or three such Islamic brothers who carry out the Madani activities of Dawat-e-Islami in public.

Please do not mind it, but passion is something

else and experience is something else. It would be wonderful if Nigran-e-Shura agrees to proof-read it, otherwise, Arakeen-e-Shura like Haji Ameen, Haji Zam Zam, Ameen Qafilah etc., should be requested to proofread it; because whatever has been printed from Al-Madina-tul-'Ilmiyyah cannot be concealed. It is considered to be the guideline. Once again, I join my hands and request you to forgive me upon what I have mentioned. I have remained deprived of going through the book completely. It is possible that there might be clarifications somewhere in the book, or I have misunderstood it. Keep a big heart.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Extracts of the reply of the Madani Islamic brother

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

A'la Hadrat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: Those who like justice are thankful to the one who guides them to the right path. (Malfuzaat A'la Hadrat, pp. 220)

I admit with extreme embarrassment that these mistakes are mine. I request you to forgive me. Changes in the example of individual efforts will take place as per your will. Out of the names you mentioned, I am in most contact with Haji Zam Zam Raza Attari. اَلْحَسْبُ لِلَّهِ عَزَّ وَجَلَّ, I remain in contact with him for consultation

¹Actually these 25 parables are regarding the individual efforts of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Perhaps it is for this reason that he exempted them out.



and reformation. I will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** request others too and get it proofread by them as well. Beloved Shaykh! You have written, 'Please do not mind'. This is your extreme humility that despite reforming me in such a beautiful manner, you are still saying this. Beloved Shaykh! May Allah Almighty not show me the day when I take anything you say negatively to my heart. You are my Peer-o-Murshid [spiritual guide]. Even if you explain me something strictly or suppose, by punishing me, I will still remain satisfied and my heart will be joyous upon the fact that my Peer [spiritual guide] has brought his attention towards me. As far as Nafs is concerned, when does it desire good for anyone? May Allah Almighty save us from its evils. This world is only for a few days. Please be my support at the time of Naz'a [when soul is seized], in the grave and on the Day of Judgment. No matter how I am! I have certainly failed in following you duly, but am not a traitor, I am loyal and **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** will remain loyal.



Yours:

..... Madani

Dar-ul-Ifta Ahl-e-Sunnat

How should Siyam [fasts] of Shawwal be observed?

Question 1: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue? Our friends were discussing how to observe the Siyam of Shawwal. Please guide us whether we should observe them consecutively or separately. What is better?

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

It is preferable to observe the six Siyam of Shawwal separately. However, if you wish, you may also observe them consecutively but it is preferable to observe them separately. (Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 485; summarized)

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

Answered by: Muhammad Hassaan Raza Attari Madani

Certified by: Fuzayl Raza Attari

How is it to talk during Tawaf and Sa'ee?

Question 2: What do respected scholars of Islam say about talking during Tawaf or Sa'ee? How is it to do that? Questioner: Azhar Basheer (Mustafabad, Lahore)

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

During Tawaf and Sa'ee, there is no harm in talking about something related to religion. Similarly, there is also no harm in talking about any necessary worldly matter only for as long as the necessity is fulfilled. However, it is Makruh Tanzeehi to talk unnecessarily about



وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Sajid Attari

Certified by: Fuzayl Raza Attari

How is it to offer Salah with eyes closed?

Question 3: What do respected scholars of Islam say about offering Salah with eyes closed? Can we do that or not? Questioner: Bisharat Ali (Jawed Market, Ichhra Lahore)

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

To offer Salah with eyes closed is permissible but it is Makruh Tanzeehi. Although it is not a sin, it is better to avoid it. However, if anyone fails to maintain concentration and humility during Salah when his eyes are open and he maintains concentration and humility when eyes are closed, so there is absolutely no harm for him in keeping eyes closed. In fact, it is better for him.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Fuzayl Raza Attari

Suckling period

Question 4: What do respected scholars of Islam say about the suckling period of babies? Up to which age should children be suckled? Is there any difference between the suckling periods of a baby boy and a baby girl?

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

Whether the suckling baby is a boy or a girl, they should be suckled up to the age of two years. If they are suckled over the age of two years, it will be impermissible and a sin. Some people are under the impression that a baby girl may be suckled for two years and a baby boy for two and a half year but this is unproven and is a fabrication. Remember! Although the

permissible suckling period is two years, yet if any woman suckles a baby even after two years within the age of two and a half year, so Hurmat-e-Rada'ah will be proved.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Fuzayl Raza Attari

Mahram for son-in-law?

Question 5: What do respected scholars of Islam and Muftis of Shari'ah say about the following issue? Whether observance of veil between a mother-in-law and a son-in-law is Wajib or not from Shar'i point of view? And is veil to be observed or not between a man and the paternal and maternal grandmothers of his wife? Please guide us.

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

Observance of veil between a mother-in-law and a son-in-law is not Wajib because Nikah between them is Haraam [prohibited] forever due to Hurmat-e-Musaharat. And veil is not Wajib between the two persons whose Nikah with each other is Haraam forever. However, this prohibition is not based on lineage but rather it is based on Musaharat i.e. in-laws relationship, therefore, observance of veil is not also forbidden. If the woman wants to observe veil, she has the option of observing it. In fact, if the mother-in-law is young, it is better for her to observe veil with the son-in-law. And, Allah عَزَّوَجَلَّ forbid, if there is a risk of mischief, so it will be Wajib to observe veil in this particular case.

The very same ruling on observing veil with one's mother-in-law will also be applied to the paternal and maternal grandmothers of one's wife. That is to say, since Nikah with the mother of one's wife, i.e. with the mother-in-law is Haraam due to Hurmat-e-Musaharat; similarly, Nikah with the paternal and maternal grandmothers of one's wife is also Haraam forever.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Answered by: Fuzayl Raza Attari

How is it to offer Salah bareheaded?

Question 6: What do respected scholars of Islam say about offering Salah without any Topi [cap] or turban on the head? What is the ruling on it?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَحٰبِ اَللّٰهُمَّ هٰکِ اٰیةَ الْحَقِّ وَالصَّوَابِ

The head of the Salah-offering person should be covered with a turban or at least with a Topi [cap]. To offer Salah bareheaded out of laziness and sluggishness is Makruh Tanzeehi. However, if there is really someone who maintains concentration and humility when offering Salah bareheaded and who fails to maintain concentration and humility in case of offering Salah with his head covered with a turban or a Topi, so it is better for him to offer Salah bareheaded. However, it is not permissible for women to offer Salah bareheaded. In fact, if any woman offers Salah bareheaded, so the Salah will not be valid because it is one of the conditions of Salah for women to cover the hair of head in the state of Salah.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Answered by: Abul Hasan Jameel Ahmad Ghauri Attari

Certified by: Fuzayl Raza Attari



There was a jungle near the 'Madyan', a famous city of Arab. It was full of trees and bushes. Those living there were known as 'أَصْحَابِ الْيَمَامَةِ' i.e., 'the dwellers of jungle'.

Evils of Ashab-e-Aikah

- ❖ Giving short measure
- ❖ Cheating people when returning things belonging to the people
- ❖ Robbing and plundering
- ❖ Destroying crops etc.¹

Invitation to Iman

Allah ﷻ sent Sayyiduna Shu'ayb عَلَيْهِ السَّلَام for their guidance.² As most of them were not Muslims³, so he عَلَيْهِ السَّلَام invited them to embrace Iman, warned them of the torment of Allah ﷻ, assured them that he was a Nabi and while instructing them to obey him (Sayyiduna Shu'ayb عَلَيْهِ السَّلَام), he عَلَيْهِ السَّلَام advised them not to indulge in the evils mentioned above.⁴

Refuse to accept

Having listened to the advice of Sayyiduna Shu'ayb عَلَيْهِ السَّلَام, the dwellers of the jungle said: 'O Shu'ayb! Someone has cast a spell on you. You are not any angel rather you are [merely] a man like us. The claim you have made of being a Nabi, we consider you to be a liar in that claim. If you are truthful in your claim, make Du'a to Allah ﷻ: He ﷻ may cause a piece of sky fall on us in the form of torment.'⁵

Answer of Sayyiduna Shu'ayb

Having listened to this answer of the dwellers of jungle, Sayyiduna Shu'ayb عَلَيْهِ السَّلَام said: 'Allah ﷻ also knows your deeds and also the torment you deserve. If He ﷻ wills, He ﷻ will cause any piece of sky to fall on you and if He ﷻ wills, He ﷻ will cause another torment descend on you.'⁶

¹ Siraat-ul-Jinaan, vol. 7, pp. 153; summarized ² Ibid, pp. 151; summarized ³ Part 19, Surah Ash-Shu'ara, Ayah 190
⁴ Siraat-ul-Jinaan, vol. 7, pp. 152; summarized ⁵ Ibid, pp. 153-154; summarized ⁶ Nasafi, pp. 830

What
happened
to the
dwellers of
jungle?



Burned to ashes

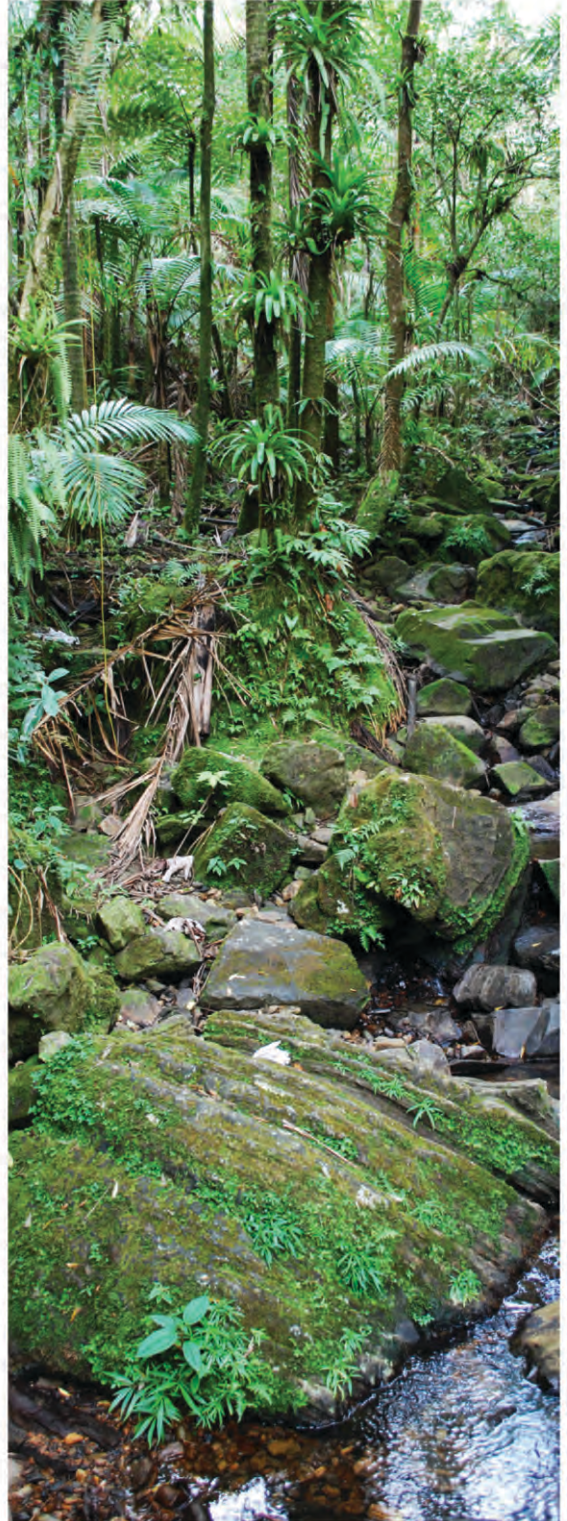
By Allah's will, a door of Hell was opened to the dwellers of jungle, causing scorching heat leading to heatstroke. As a result, the dwellers of jungle began to suffer suffocation. Despite being confined to the houses and sprinkling water, they did not find any relief. Seven days passed in this state. Thereafter Allah ﷻ sent a cloud which overspread all the dwellers of jungle. Due to this cloud, cold wind started to blow. They all came out of their houses and started to gather below the cloud. The moment all they gathered below the cloud, an earthquake occurred and there was a shower of fire descending from cloud. The dwellers of jungle started to burn writhing in agony like grasshoppers and they all turned into a heap of ashes in no time.¹

Madani pearls taken from the parable

Dear Madani children! The Madani pearls derived from the blessed lives of Ambiya عَلَيْهِمُ السَّلَام contain the correct beliefs along with the

Madani pearls of reforming deeds as well.

- ❖ Considering Ambiya عَلَيْهِمُ السَّلَام like the general human beings is a way of bad people.
- ❖ We should give immense respect and reverence to the beloveds of Allah ﷻ.
- ❖ One who disrespects the pious people suffers loss in this world and in the Hereafter as well.



¹ 'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 353; Saawi, vol. 4, pp. 1474



Children's stories

Habit of recitation of the Holy Quran



Abu Ubayd Attari Madani

Dear son Khurram! It has been several years since you recited the Holy Quran.

Khurram: Mom! I have read it once! That's enough. Please pack my bag. This time, I will spend my summer vacation in my [maternal] uncle's village. I will play a lot with Saleem and Junayd there, will also visit different places and have lots of fun.

Two days later, Khurram was in the village. Saleem and Junayd became extremely happy upon seeing him. Next day, after the Fajr Salah and breakfast, three of them went out to have fun and visit places. They came back home at 1:00 pm, had lunch and offered Zuhr Salah in Masjid with Jama'at [congregation].

Saleem: Brother Khurram! Are you now going home or will you read out the Holy Quran to Imam Sahib with us?

Khurram: You both have not yet completed the Holy Quran?

Junayd: We have indeed completed the Holy Quran but read out one quarter Parah (Juz) to Imam Sahib everyday.

Little while later, Imam Sahib arrived. Saleem and Junayd recited the Holy Quran to Imam Sahib turn by turn. Imam Sahib asked Khurram: 'Son, will you not read out the Holy Quran?'

Khurram: I already completed the Holy Quran four years ago.

Imam Sahib: Tell me if a house is locked up for several years and no one cleans it either, then what will be the state of the house?

Khurram: It will have dust and dirt all around it.

Imam Sahib: Liveliness of a home lies in humans and household provisions, whereas the liveliness of heart lies in the Holy Quran. The one who does not learn by heart (any portion of) the Quran at all, or learns by heart but does not recite it at all, or does not act upon it, then his heart is deserted just like an empty home. The Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'One who has no Quran in his heart, is like a deserted home.' (Sunan-ut-Tirmizi, vol. 4, pp. 419, Hadees 2922)

Khurram: Is it not sufficient to complete the Holy Quran once?

Imam Sahib: Not only once, but we shall recite the Holy Quran again and again.

Khurram: Why again and again?

Imam Sahib: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Make the recitation of Quran and Zikr of Allah Almighty compulsory upon you, because this will be Noor for you on the earth and [its reward will be] hoarded for you in the Heavens. (Sahih Ibn Habbaan, vol. 1, pp.

289, Hadees 362) OK, tell me why do you study books in school?

Khurram: So that we can memorise them and attain good marks in the exams and keep on progressing.

Imam Sahib: By memorising the Holy Quran, reciting it again and again and acting upon its commandments, we can succeed in the examination of the Hereafter in a good manner and attain high ranks in the Paradise. Holy Quran is a great book which was revealed upon the Beloved Rasool ﷺ, and is guidance for everyone until the world exists. One even gets the reward upon listening to the Quran, looking at it, touching it and reading it. One reaps ten rewards (Ajr) upon reciting one letter of it. The heart attains tranquillity and satisfaction upon reciting it. It reforms our Zaahir [apparent-self] and Baatin [inner-self]. The same Holy Quran makes us remember the Hereafter. That's why, good parents want their children to learn how to recite the Holy Quran at a young age and then they recite it again and again. Recitation of the Holy Quran is the favourite action of the beloved bondmen of Allah Almighty. The beloved companion, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was reciting the Holy Quran even at the time of his martyrdom.

Khurram: I find it extremely difficult to recite the Holy Quran.

Imam Sahib: This difficulty will ease off when you recite it again and again. The one who recites the Holy Quran with several pauses and it is difficult for him (i.e. his tongue cannot pronounce the words easily and pronounces with difficulty), there is double the reward for him. (Sahih Muslim, pp. 312, Hadees 1862)

After listening to Imam Sahib, Khurram also started reading out the Holy Quran to him everyday. He initially found it difficult but did not lose the courage and kept reciting it. Eventually, the day of his departure from the village arrived.

Imam Sahib: Khurram son! مَا شَاءَ اللهُ, you have

completed the Holy Quran in these vacations. Keep reciting the Holy Quran in the same way upon your return as well and never be heedless in this regard.

Khurram: All right Imam Sahib! إِنَّ شَاءَ اللهُ, I will do so.

After saying this, Khurram departed while obtaining Du'as from the Imam Sahib.





Dear children KEEP AWAY FROM THESE THINGS

1. "Going out alone"

Dear children! Going out in an open area and enjoying fresh air is very useful for our health but remember this, whenever you want to go out, you should certainly be accompanied by your family members because it is not necessary that all the people you meet out of home are good, some are also bad people who are not kind and caring like your family members rather they are very cruel, they kidnap the children who roam around alone and then demand a ransom for their release from the parents of children and when they do not receive money, they even kill the children. Similarly, when children go out alone in the street or walk along the road, there is a risk of being hit by any car or motor bike which may result in bruises and wounds.

2. "Observing carelessness on roof and stairs"

Dear children! Go up and down the stairs at a normal pace; while going up and down, take

the support of handrail or wall. You must not run down and jump down the stairs. A small mistake and little haste may lead to a big loss for you; a stairway fall can seriously hurt you and it may even claim your life. In the same way, roofs without boundaries also pose a threat to child safety as there is a high risk of falling. So, children should not climb up such types of the roofs.

3. "Lifting heavy objects"

Children should not lift heavy objects beyond their capability. They cannot handle everything properly, and if you lift any heavy object, and it falls on you, you may suffer a lot. So, do not lift the heavy objects. Remember! Everything is not meant to play with.

A Sparrow and its offspring

Shah Zayb Attari Madani

Once a companion رَضِيَ اللهُ تَعَالَى عَنْهُ was passing by a bush. He رَضِيَ اللهُ تَعَالَى عَنْهُ heard the chirping of the offspring of a sparrow from the bush. He went close to them and having grabbed the offspring of the sparrow, he placed them in his shawl. In the meantime, the mother (sparrow) of the children arrived and began circling the head of the companion. He رَضِيَ اللهُ تَعَالَى عَنْهُ opened the shawl. The sparrow came down and sat with her children. That companion, having folded the shawl over all of them, presented himself in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and relayed the entire account. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Open it, placing the shawl on the floor.' He رَضِيَ اللهُ تَعَالَى عَنْهُ opened the shawl but the sparrow did not separate from its offspring. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Are you surprised at the affection and kindness of this sparrow onto its offspring? Indeed, Allah Almighty is even more gracious on His people than this sparrow.' Then the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Take them back, to the extent that you put them back where you picked them up from.' Their mother stayed with them and the companion took them back. (Mishkat-ul-Masabih, vol. 1, pp. 443, Hadees 2377)

Dear Madani children! One comes to know from this account that:

- A mother loves and protects her children so much. This is why we should also take loads of care of our mother, listen to what she says and do not annoy her.
- Allah Almighty is more gracious on His people even than their mother. Therefore, we should also love Allah Almighty and avoid performing those actions that lead us to disobey Him. May Allah Almighty grant us the ability to do so!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Good deeds Treat Orphans Well

Abdul Majid Naqshbandi Attari Madani



Before Islam came in Arabia, violating the rights of orphans and oppressing them was very common, just like other evils. Not only did Islam condemn the evil conduct carried against the orphans, rather, it also commanded to treat them with kindness and affection and to take care of their needs. Thus, Allah Almighty said:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

Translation from **Kanz ul-Iman**: Therefore, do not put pressure on orphans.

(Part 30, Surah Ad-Duha, Ayah 9)

A virtue in exchange of every hair

The Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whomsoever passes his hand over the head of an orphan for the pleasure of Allah Almighty gets a virtue in exchange of every hair that his hand passes over. Moreover, whosoever does good to an orphan boy or girl, (having joined two fingers, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said), me and him will be like this in Paradise. (Musnad Imam Ahmad, vol. 8, pp. 272, Hadees 22215)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'This reward is just for passing over an empty hand. Imagine how much reward will be for the one who spends wealth on them, looks after them, and provides them with education and good upbringing.' (Mirat-ul-Manajih, vol. 6, pp. 652)

Who is an orphan?

An orphan is that minor¹ boy or girl whose father has passed away. (Durr-e-Mukhtar, vol. 10, pp. 416)

¹Na-Baaligh – One who hasn't reached the age of puberty

The boy or girl remains orphan until they become adult¹. As soon as they become adult, they do not remain an orphan anymore. (Yateem Kisay Kehtay hayn? pp. 2)

Different ways of treating orphans well

There are several ways of treating orphans well. For example, bringing them up, arranging food for them, providing them good education and upbringing, etc. What great teaching Islam has given us regarding orphans, let's have a brief look of it.

Best and worst home

It's a blessed saying of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Best homes among the homes of Muslims are those in which orphans are treated kindly, and the worst homes among the homes of Muslims are those in which orphans are mistreated.' (Sunan Ibn Majah, vol. 4, pp. 193, Hadees 3679)

A remedy to rid hardness of the heart and desires being fulfilled

A person having presented himself in the blessed court of the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ complained about the hardness of his [own] heart. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Show mercy to orphans, pass your hand over their heads and feed them too from your food. Doing so will soften your heart and desires will be fulfilled.' (Majma'-uz-Zawaid, vol. 8, pp. 293, Hadees 13509)

Avoid violating the rights of orphans

Severe warnings have also been mentioned regarding depriving orphans from their shares of inheritance and those who wrongfully usurp their wealth. Thus, Allah Almighty has said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

Translation from Kanz ul Iman: Those who consume the wealth of orphans unjustly, they are only filling their bellies with fire. (Part 4, Surah An-Nisa, Ayah 10)

It is stated in a blessed Hadees, 'Four types of people are such that Allah Almighty will neither enter them into Paradise, nor will He عَزَّوَجَلَّ make them experience its blessings. One among them is also he who unjustly usurps the wealth of an orphan.' (Al-Mustadrak, vol. 2, pp. 338, Hadees 2307)

Note: For further information, please read the written 'Guldastah' of the Madani Muzakarah of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, 'Yateem Kisay Kehtay hayn?' [Who is an Orphan?].

¹Baaligh – Reached to the age of puberty

Fragrance should emanate from speech

1. Effects of righteous and evil deeds

Saying of Sayyiduna Hasan Bin Saalih Bin Hayy رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ {حَسْبُ}: Righteous deed is the means of physical energy, noor in the heart and light in the eyes; whereas an evil action is the means of physical weakness, darkness of heart and deprivation from the ability to see. (Hilya-tul-Awliya, vol. 7, pp. 385, Raqam 10941)

2. Write down a good thing

Saying of Sayyiduna Yahya Bin Khalid رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Whatever good thing you hear, write it down. When you write it down, then memorise it; and when memorised, mention it to others. (Wafiyat-ul-A'yaan, vol. 5, pp. 184, Raqam 806)

3. This world is not loyal

Saying of Sayyiduna Yahya Bin Khalid رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: This world is not loyal and wealth is temporary. People who came before us are an

example for us, and we will be an admonition for those who come after us. (Ibid)

4. Who is the true Sawm-observing person?

Saying of Sayyiduna Abu Muslim Kholani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Sleep of the Sawm-observing person is Tasbih, and Sawm-observing person is only he who remains quiet and does not converse uselessly. (Husn-us-Samt fis-Samt, pp. 85)

5. Sadaqah from Halal wealth

Saying of Sayyiduna Abu Yahya Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Giving Sadaqah of one date from Halal wealth is dearer to me than giving one hundred thousand dates in Sadaqah from Haraam wealth. (Hilya-tul-Awliya, vol. 2, pp. 420, Raqam 2813)

6. Silence is grace

Saying of Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Observing silence at the place where one is not meant to speak is excellent

B of 21 Madani pearls

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grace for a man. (*Husn-us-Samt fis-Samt*, pp. 108)

7. It is better to speak the truth than to swear an oath

Saying of Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: To me, speaking truth is better than swearing an oath. (*Hilya-tul-Awliya*, vol. 8, pp. 180, Raqm 11810)

8. Example of spending Haraam wealth in a noble cause

Saying of Sayyiduna Sufyan Bin Sa'eed Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: One who spends Haraam wealth in a noble cause is like the one who purifies his clothes with urine. Cloth only gets purified with water and only Halal removes sins. (*Kitab-ul-Kaba'ir*, pp. 135)

Ahmad Raza's garden is even blossoming today

1. One right of Holy Rasool ﷺ upon the Ummah

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has the right upon the entire Ummah that whenever they see any such thing that is associated to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or witness any such thing that is evident towards those things that are associated to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then at that time, one should think of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the depths of devotions and extreme reverence, and recite Salat-'Alan-Nabi and Salam in abundance. (*Fatawa Razawiyyah*, vol. 21, pp. 422)

2. Opposing the habits of Muslims

Refrain from opposing the habits of Muslims as much as possible. (*Fatawa Razawiyyah*, vol. 16, pp. 299)

3. Desire for self-praise is an evil attribute

Admiring being self-praised most often is an evil attribute and has dangerous consequences. (*Fatawa Razawiyyah*, vol. 21, pp. 596)

4. How is it to sell offspring?

Some needy people, who do not fear Allah Almighty, sell their offspring when they face famine etc. According to Shari'ah, this sale is not permissible in any way; in fact it is absurd, baseless and meaningless. (*Fatawa Razawiyyah*, vol. 11, pp. 541)

5. Couplet is not an evidence over Shari'ah

The blessed Shari'ah is an evidence over couplet and non-couplet; a couplet cannot become an evidence over Shari'ah. (*Fatawa Razawiyyah*, vol. 21, pp. 118)

6. Impermissible cannot become permissible

If a heretic or disbeliever denies something impermissible, then it cannot be considered to be permissible. (*Fatawa Razawiyyah*, vol. 21, pp. 154)

7. Various blessed companions having the same name

More than twenty companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ had the name Hakam (حَكَم), around ten had the name Hakeem (حَكِيم), more than sixty had the name Khalid (خَالِد), and more than one hundred and ten had the name Maalik (مَالِك). (*Fatawa Razawiyyah*, vol. 21, pp. 359)

Attar's garden, what a beautiful garden

1. A Muslim is bound by Shari'ah

A Muslim is bound to follow Shari'ah in every matter. (*Madani Muzakarrah*, 6 Shawwal-ul-Mukarram 1435 AH)

2. After being uttered from the tongue, words become others'

Words remain ours until we do not utter them; once they have been uttered, they become others'. Others may do whatever they want to do with them. (Madani Muzakarah, 3 Zul-Hijja-til-Haraam 1435 AH)

3. Reason for hard heartedness

Alas! Our heart has become hard like a rock due to spending days and nights in committing sins. (Madani Muzakarah, 4 Zul-Qa'da-til-Haraam 1435 AH)

4. Develop a habit of refraining from asking for things

Everyone should try to refrain from asking others for things. If one becomes firm in this habit (of not asking others for things), then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will also obtain various worldly benefits. (Madani Muzakarah, 20 Rabi'-ul-Awwal 1437 AH)

5. Harm of eating to one's fill

It is not a sin to eat to one's fill. However, Nafs of the one who eats more can get more inclined towards sins. (Madani Muzakarah, 16 Ramadan-ul-Mubarak 1437 AH)

6. Protection from pimples

If a mango is eaten after cooling it down, i.e. after keeping it soaked in water for a little while, and if raw Lassi is drunk after that, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will protect against pimples and boils etc. (Madani Muzakarah, 17 Ramadan-ul-Mubarak 1437 AH)



Evils of the society

KILLING and MASSACRING

Muhammad Asif Attari Madani

The first person ever to commit a murder in this world was Qaabeel who killed his brother Sayyiduna Haabeel رَضِيَ اللهُ تَعَالَى عَنْهُ due to the conflict of a marriage proposal. (Madarik-ut-Tanzeel, pp. 282; summarized) As soon as Qaabeel cruelly killed his brother, his face turned black and ugly. In a state of extreme rage, Sayyiduna Aadam عَلَيْهِ السَّلَام removed him from his court. Qaabeel went towards Yemen and upon being victimised with satanic whispers, he became a fire worshipper. When Qaabeel became old, his blind son hit him with a stone and killed him. Thus, Qaabeel died in a state of disbelief and as a polytheist. (Ruh-ul-Bayan, vol. 2, pp. 382)

Having a share in every murder

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'When a person is wrongfully killed, the sin is definitely written for the son of Aadam (عَلَيْهِ السَّلَام) [Qaabeel], as he was the first one to establish the way of killing.' (Sahih Bukhari, vol. 2, pp. 413, Hadees 3335)

Dear Islamic brothers! Since the first murder until now, many people have been killed instead of dying a natural death, but this chain has not come to an end even up to now. Rather, as the time is passing by, rate of murders are increasing and people are being killed through new ways and techniques. Only the one who has lost his loved one due to a murder really comprehends what he goes through and what problems he faces.

Causes

The basic and biggest cause of murder is the lack of understanding of Islam. Other reasons include the greed of wealth, honour, domestic arguments, in order to hide a crime, marriage refusal, doubt of having unlawful relationships, not receiving ransom after kidnapping, having love affairs, malicious feelings and ancestral enmity etc.

Some news

Have a look at some chosen headlines reflecting the state of our society:

- Neighbour shot to death due to disagreement amongst children.

- 14 years old servant killed due to not feeding the dog.
- An addict killed his mother.
- An 8th year student beaten to death because he came late to school.
- Body of a 30 year old lady found in rubbish heap killed by hammer blows to the head.
- Son kills his mother and then burns her body in the car as she had an argument with his wife.
- Son kills his mother and 2 sisters over the greed of land.
- An adult killed due to having a love affair. His body was deformed with acid and pieces of his body were buried in the courtyard.
- Younger brother shoots and kills 2 elder brothers for not getting a share in the inheritance.
- Body of a 6 year old girl found in the pile of rubbish.
- Being enraged, husband shoots and kills his wife as food was not served on time.
- Man kills his four children with an axe.
- Body of a 5 year old boy found in a sealed sack on a rubbish pile.
- Father shoots and kills his 10 year old daughter in order to accuse his enemies for the murder.
- Man kills his 23 year old cousin as she refused to marry him and was due to marry someone else in 2 weeks.
- Stonehearted father kills his son as he stopped him from getting married for the second time.

Dear Islamic brothers! After hearing such headlines, at times it becomes difficult to comprehend how humans can stoop so low that they murder their own beloved children, parents, siblings and daughters. It seems as if murdering another person is deemed easier than killing a mosquito. Shari'ah has also prescribed worldly punishments for unjust murders. Full details can be found in *Bahar-e-Shari'at*, volume 3, page 776 to 788.

Even if a murderer is successful in hiding the murder in this world, he will have nowhere to hide in the Hereafter.

As if he killed the entire humanity!

Whoever kills someone without the permission of Shari'ah is as if he has killed the entire humanity because he has violated the rights of Allah ﷻ, the rights of humans and the boundaries of Shari'ah all together. Allah Almighty has said in the holy Quran:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

Translation from Kanz-ul-Iman: Whoever kills a human without the (legal) retribution of killing or (killed a human) without the retribution for causing turmoil in the earth, it will be as if he had killed all mankind. (Part 6, Surah Al-Ma'idah, Ayah 32)

The murder of a believer is worse than the destruction of the world

The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The murder of a believer is worse to Allah عَزَّوَجَلَّ than the destruction of the world.' (*Sunan Nasa`ee, pp. 652, Hadees 3992*)

What if everyone from the earth and sky commit murder together?

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If everyone from the sky and earth collaborated to murder a believer, Allah Almighty will throw them all into the hellfire.' (*Sunan-ut-Tirmizi, vol. 3, pp. 100, Hadees 1403*)

There are some people who boast about the number of murders they have committed. They should read the following narrations and take heed from them:

Hell for the murderer

Allah Almighty has stated in the Holy Quran:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَبِدًا فجزاؤه جهنم خليدًا فيها

Translation from Kanz-ul-Iman: And whoever kills a Muslim purposely, his restitution is Hell; he will abide in it for a very long time. (*Part 5, Surah An-Nisa, Ayah 93*)

If murder is committed while considering it to be Halal, then this in itself is disbelief and such a person will stay in the Hell forever. Moreover, if murdering a Muslim is seen as Haraam but is still committed, then this is a major sin and such an individual will stay in Hell for a very long time. (*Siraat-ul-Jinaan, vol. 2, pp. 277*)

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

(*Wasail-e-Bakhshish, pp. 85*)

First decision

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'First thing to be decided on the Day of Judgment among people will be an unjust murder.'¹ (*Sahih Muslim, pp. 711, Hadees 4381*)

¹Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes: Bear in mind that Salah will be asked about first with regards to worships and murder will be asked about first with regards to the rights of people; or accountability of Salah is first in the good deeds and the accountability of murder is first in the bad deeds.

(*Mirat-ul-Manajih, vol. 2, pp. 306, 307*)

The murdered will grab his murderer by his neck

Saying of the Holy Rasool ﷺ : The murdered one will grab his murderer and bring him to the court of Allah Almighty, whereas blood will be flowing from the veins of his neck. The murdered person will say, 'O my Lord! Ask this person as to why he murdered me'. Allah Almighty will ask the murderer, 'Why did you murder him?' The murderer will reply, 'I killed him due to the honour of so and so'. He will be told that 'honour is only for Allah ﷻ'. (Al-Mu'jam-ul-Awsat, vol. 1, pp. 224, Hadees 766)

May Allah Almighty grant murderers the ability to repent sincerely according to the conditions prescribed in Shari'ah, save us from committing this sin and remove the evil of killing each other from our society!

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Revolutionary
achievements

Abun Noor Attari Madani



Religious services of Sultan Nooruddin Zangi

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

(Episode I)

Around eight hundred years ago, Sultan Nooruddin Mahmood Zangi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ offered his night Nawafil and Wazaaif as usual and fell asleep. As his eyes shut down, his fortune awoke. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came in his dream, showed him two blue eyed men and said: Save me from them! He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ woke up anxiously. He performed Wudu, offered Nawafil and fell asleep again. Same thing repeated three times. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ called his minister in the same night. They consulted and left for Madinah Munawwarah the next morning with a lot of wealth. They arrived in Madinah Munawwarah after travelling for 16 days. He performed Ghusl outside the city and then entered the city. He performed Nawafil in Riyad-ul-Jannah, presented himself at Raudah-e-Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and sat inside the Masjid. All residents of Madinah were called informing them the Sultan has arrived and wants to distribute gifts. However, the wanted people were not seen. Upon inquiring, they were told that there are two righteous men from the West. They do not take anything from anyone. In fact, they give Sadaqah [charity] in abundance. They worship and carry out spiritual exercises all night long and offer water to thirsty people during the

day. They were presented before the Sultan and he immediately recognised them. They were the same accursed people who were shown in the dream by the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When they were asked about the reason for their arrival in Madinah, they said that we have just come here to live in the neighbourhood of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

They were questioned again and again but they didn't reveal the truth. When their house was searched, immense wealth and few books were found. Sultan started strolling anxiously. All of a sudden, as soon as the mat laid on the floor was removed, everyone was shocked to see a tunnel beneath the mat that was leading to the Raudah of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Both the accursed men would dig the tunnel at the night time and would fill the waterskins of soil and throw it in the graveyard. When they reached near the blessed grave, the sky shivered and a severe earthquake struck. It seemed as if the mountains will fall out. Sultan Nooruddin Mahmood Zangi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ reached Madinah Munawwarah the next morning. Once their crime was proven, Sultan



ordered them to be beheaded. Moreover, he got the ground dug around the blessed Raudah to the level of water and poured molten lead into it so that no one could attempt any such evil act ever again. (Wafa-ul-Wafa, Juz: 2, pp. 648; summarized)

Dear Islamic brothers! Entire life of the great devotee of Rasool, the lion of Islam, Abul Qasim, Nooruddin Mahmood Zangi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was spent in serving the Deen. This is the reason that not only the Muslim historians praise him, but non-Muslim historians also praise him. Some of his remarkable achievements are mentioned below:

Scholarly achievements

- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ compiled the Ahadees namely 'Al-Fakhr-un-Noori'. He gathered Ahadees on the topics of justice, helping the poor for the sake of Allah Almighty and admonitions and advice, in this compilation.
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also authored a book on the topic of 'Jihad'. (Mirat-uz-Zamaan, vol. 21, pp. 211)
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ donated a lot of expensive books. (Siyar A'laam-un-Nubala, vol. 15, pp. 242)
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fixed stipends for the teachers, students and Islamic scholars. (Urdu Daa'irah Ma'arif-e-Islamiyyah, vol. 22, pp. 503)

Achievements in Masjid's construction

Whatever wealth he would receive from the kings and rich people, he would spend it all on the construction of the Masjid. Once he ordered to count the Masjid of Damascus. The count came up to approximately 100. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ established Awqaf [administrative department that looks after the religious sites] for them. Other than that, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ constructed a lot of Masjid and Madaris in Damascus, Halb [Aleppo], Baalbek, Manbij, Rahba, Mosul, Hama and various other cities.

Names of some of them are as follows:

- ❖ Jami Masjid of Fort Damascus
- ❖ Masjid Atiyyah near Bab Jaabiyah
- ❖ Masjid Ramaheen
- ❖ Masjid of Bazar Saaghah
- ❖ Masjid Dar-ul-Bateekh
- ❖ Masjid Abbasi
- ❖ Masjid Kashk [كشك] (Mirat-uz-Zamaan, vol. 21, pp. 210; Mirat-ul-Jinaan, vol. 3, pp. 291)
- ❖ Three hundred thousand dinars were spent in the renovation of Al-Jaami' An-Noori in the city of Mosul. (Mirat-uz-Zamaan, vol. 21, pp. 208)
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ established a Dar-ul-Hadees in Damascus. Haafiz Ibn 'Asakir was the Shaykh-ul-Hadees of this Dar-ul-Hadees. (Urdu Daa'irah Ma'arif-e-Islamiyyah, vol. 22, pp. 503)
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called the famous scholar, mathematician and doctrinal of Khurasan, Qutbuddeen Mahsood Nayshapuri and established a Madrasah 'Aadiliyah for him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ laid foundations for another Madrasah Aadiliya-tul-Kubra that was completed by Malik 'Aadil Sayfuddeen Ahmad after him. This was the central educational institute of the Islamic world where great personalities like Ibn Khalkaan, Jalaluddin Al-Qazweeni and Ibn Maalik Nahvi rendered their teaching services. (Ibid)
- ❖ There was a well in the field of Uhud that was shut down due to a flood. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ opened it up again.
- ❖ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ widened the narrow markets of Hijaz Muqaddas. He completed the construction of the safety wall around Madinah Munawwarah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ built shrines, bridges, inns for travellers and hospitals. (Siyar A'laam-un-Nubala, vol. 15, pp. 241)

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

Islamic traditions

MANNERS and method of wearing FOOTWEAR

Muhammad Asif Khan Attari Madani

Dear Islamic brothers! Wearing a pair of footwear is a Sunnah of the Beloved Rasool ﷺ. Our feet remain safe from getting hurt by thorn and pebble piercing etc. Moreover, other benefits of wearing footwear will also be obtained. Following are some manners and Sunnahs of wearing footwear:

- The Beloved Rasool ﷺ has stated: Use footwear abundantly because as long as one wears it, it is as if he rides [on something] (i.e. feels less tired). (*Sahih Muslim, pp. 894, Hadees 5494*)
- The Beloved Rasool ﷺ has stated: When anyone of you wears shoes, he should start from right side; and when he takes them off, he should start from the left side so that the right foot could be first when wearing and last when taking off. (*Sahih Bukhari, vol. 4, pp. 65, Hadees 5855*)
- Before wearing shoes, shake them out so if there is any insect or a pebble etc., inside, it may be removed.
- Though it is permissible to wear footwear of any colour, but it is better to wear the footwear of yellow colour, as Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: One who wears shoes of yellow colour will experience less anxieties. (*Tafseer Nasafi, part 1, Al-Baqarah, Taht-al-Ayah: 69, pp. 58*)
- Use thumb of left hand and the finger next to it for picking the shoe in use.
- A man should wear male shoes and a woman should wear female shoes.
- When you sit down, take off your shoes. This practice will make your feet feel comfortable.



Al-'Ilm-un-Noor – Knowledge is light

Muhammad Nasir Jamal
Attari Madani

How should we study Hadees?

Hadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the practical explanation of the Holy Quran, complete guidance for all the aspects of life and a very basic, strong and primary source of making the [people of the] world attain salvation. Hadees is the second greatest and most important source [of teachings] in Islam and like the Holy Quran, the blessed treasure of Hadees makes Islam a complete code of life. For gaining benefit from the blessed Ahadees, it is necessary to study and understand them thoroughly so that we can completely learn the Islamic laws at every step and become a practising Muslim by following the rules mentioned in the blessed Ahadees.

An excellent source of understanding Hadees

The entire treasure of the blessed Ahadees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is in Arabic. Since these Ahadees have been said by the Leader of the Arab's eloquent speakers, so along with being pleasant and beautiful, every line, every sentence, in fact every word carries countless meanings and contains several pieces of information and rules which cannot be refuted. Taking this significance into consideration, 'Ulama of Ahl-us-Sunnah have written great commentaries [Sharh] on Ahadees in every era to make people understand them.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ 'Ulama of Ahl-us-Sunnah have written excellent commentaries on Ahadees in Urdu as well. Amongst them, 'Nuzhat-ul-Qaari', commentary on Sahih Bukhari written by Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and 'Mirat-ul-Manajih', commentary on Mishkat written by Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are especially worth mentioning. Studying these commentaries will not only prove to be helpful in understanding Hadees but will also become a cause of increasing knowledge and the source of developing yearning for acting upon the Islamic teachings. Studying the books published by Maktaba-tul-Madinah is also helpful in understanding Hadees, such as, a short booklet, namely '40 Faramen-e-Mustafa', newly annotated and referenced edition of 'Anwaar-ul-Hadees' which is based on correcting beliefs and deeds, and 'Faizan Riyad-us-Saliheen', a detailed commentary on 'Riyad-us-Saliheen'.

10 Madani pearls of studying Hadees

1. In the beginning, start studying Hadees from any short book and divide the pages of the book for daily perusal.
2. Fix the time for study and while studying, remain in the state of Wudu, facing the Qiblah.
3. We read many important points while studying. If topics are marked through certain signs or symbols for memorising and remembering those important points, long-term benefits can be obtained from this study.
4. If those signs and symbols are marked with a highlighter, and stick notes available in the market are used to mark the pages, referring to them will be very easy when required.
5. Make separate lists according to the topics of these signs or symbols in the first few pages of the book or in the notebook. In this way, material regarding many other topics will be collected.
6. Use Hadees and commentary on Hadees with the intention of revising them while conversing or delivering Bayan. By its blessing, you will be able to memorise Ahadees properly and effectively.
7. Fix a day for revising the written notes so that the information contained in Hadees and commentaries on Ahadees remain fresh in your mind by being revised again and again.
8. If you do not understand something while studying, clear up your knowledge-related confusion by seeking its explanation from the 'Ulama of Ahl-us-Sunnah.
9. Haste, lack of interest or lack of attention is a major hindrance to Hadees learning. Therefore, study Hadees, giving it proper time and attention. If you read Ahadees and their commentaries while thinking about the blessed apparent lifetime of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will feel great pleasure along with having continuous interest.
10. Increase your knowledge and good deeds by studying blessed Ahadees.

For the sake of His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, may Allah عَزَّوَجَلَّ bless us with the privilege of studying blessed Ahadees!

امِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



After all, what is right?

Perfection of Islamic *purpose of life and* HUMAN DIGNITY *in it*

Mufti Abu Saaleh Muhammad Qasim Attari

Islamic purpose of life is very lovely, vast, comprehensive and superior. It states that we are bondmen and we have to live a purposeful life by fulfilling the requirements of being the bondmen of the Almighty and that we also have to gain salvation in the Hereafter, perpetual happiness and closeness of the Real Lord. On the contrary, atheists and those denying the Lord have no real purpose of life. This is the reason why they do not even think about anything else except earning wealth, fulfilling desires and enjoying more and more pleasures in the worldly life. Even if they do something for the betterment of others, they usually do that, secretly desiring fame and renown. In this scenario, it's up to them whether to make some effort or not for the benefit of others. On the other hand, a Muslim has not only been advised but also been ordered to do good to others. He must attempt to do good to others under every circumstance because his purpose of life is to gain perpetual success in the afterlife. In order to achieve this purpose, he is to do everything in the world in conformity with the Divine commandments. He has to fulfill the rights of his own being as well as of his family, relatives, neighbours and even all human beings. He is to make efforts for the guidance and success of others even if they do not fulfill his rights. Therefore, if this purpose of life is deeply-rooted in the heart of a Muslim, so he tries to set himself on the path to achieving it in some way. Sometimes, he may forget this purpose and indulges in the desires of his Nafs. But the base of this purpose exists in his heart in the form of Islam. Therefore, whenever he ponders that the worldly things are mortal, worldly pleasures are impermanent and he will be presented in the Divine court in the Hereafter, so he immediately returns to his purpose, feeling ashamed.

There is a need to realize the difference. On the one hand, there is a non-Muslim who has the choice whether to do something for the success of mankind and for the help of the destitute or not. On the other hand, there is a Muslim for whom it is essential to help the destitute, to avoid causing loss to others, to do the well-wishing of others and to prevent them from the path of evils.

There is another point to be kept in mind. Having a certain opinion about one's own status also plays a part in determining one's purpose of life. That is, whether he considers himself to be a superior creature or an inferior one may also influence his purpose of life. For example, when some people noticed that the sun is very bright and is brightening up the whole world, bringing millions of benefits, so they began to worship it. Now what was considered to be superior? Indeed the sun. These people bowed down to the sun, assuming it to be god. Here man forgot his own status. Similarly, many people observed the benefits of trees, animals and many other things. Considering these things to be better than them, they bowed down to them. This purpose of life is based on the inferiority of human beings. In fact, no purpose of life can be really beneficial to humans unless it gives great and real status to them without adding and lacking anything.

Other theories either lack what was mentioned above or exceed the limit where all facts are denied and mortal man who is answerable to the Almighty is shown to be free from all sorts of obligations. In contrast to all these theories, Islam and Quran have revealed to mankind that the things you are bowing down to, are under your control and are for your benefit. The universe is for you but you are for Someone Else Who is none other than your Almighty.

*Na tu zameen kay liye hay na aasman kay liye
Jahan hay tayray liye, tu nahin jahan kay liye*

Translation: 'You are neither for the earth nor for the sky. The world is for you but you are not for the world.'

The dignity of man and the creation of the entire universe for him have been mentioned in the Holy Quran at several places. The creation of the sky and the earth, movement of the sun and the moon and the alternation of day and night have all been made for the benefit of man. Therefore, the Holy Quran stated:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ

Translation: And (He) has made whatever is in the skies and in the earth subservient to you, by His command. (Part 25, Surah Al-Jaasiyah, Ayah 13)

It is also stated:

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دٰآبِّئِيْنَ وَسَخَّرَ لَكُمْ الْيَلَّ وَالنَّهَارَ

Translation: And He made the sun and the moon subservient to you, which are constantly moving; and made the night and the day subservient to you. (Part 13, Surah Ibraheem, Ayah 33)



The Holy Quran stated that whatever is in the earth has been made for the benefit of man:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ۗ

Translation: It is He (Allah) Who created for you all that is in the earth.

(Part 1, Surah Al-Baqarah, Ayah 29)

The dignity of man is also shown by the fact that the origin of man, i.e. Sayyiduna Aadam عَلَيْهِ السَّلَام was the one to whom angels prostrated themselves:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

Translation: And recall when We ordered the angels, 'Prostrate to Aadam', so they all prostrated except the devil. (Part 15, Surah Bani Israel, Ayah 61)

Humanity was made honourable and respectable and was blessed with superiority over a large number of creatures:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ۖ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

Translation: Indeed We have honoured the descendants of Aadam..... and made them superior to many of Our creatures. (Part 15, Surah Bani Israel, Ayah 70)

The Holy Quran says that man was created in the best mould:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Translation: We have indeed created man in the best mould. (Part 30, Surah At-Teen, Ayah 4)

The picture of human dignity that emerges in the light of Islamic and Quranic teachings can easily be seen. The Islamic purpose of life is based on the very same human dignity.

To be continued in the next issue of Magazine Faizan-e-Madinah

Issues of the youth

APPRECIATE Others

Upon seeing that his shoes were not polished properly, the husband got angry and said to his wife, 'You can't even do this properly! After all, what do you do all day long?' He then left for the office. After a hectic day at work, he returned home at 5pm and noticed his children playing outside in dirty clothes. He entered his house to a strange sight. Clothes, shoes and toys were scattered all over the place. Breakfast dishes were still in the same place where he left them in the morning. Dirty dishes from the evening before were still in the sink waiting to be washed. The fridge was covered in dirty handprints. The floor was covered with dust. After seeing all this, the husband got worried and started praying in his heart, 'Oh Allah! I hope everything is OK.' He quickly ran up the stairs and rushed towards the bedroom in a panicked state to find that his wife is sitting on the bed reading a book. Upon hearing her husband's footsteps, she put the book down and stood up smilingly to welcome him. The husband asked immediately, 'I got scared. Look at the state of the house. Everything is all over the place!' The wife gently replied, 'You asked me as to what I do all day long? So I thought I should not do anything today so that you receive the answer to your question.'

Dear Islamic brothers! From this presumed parable, we learn what part others play in providing ease and comforts to us. Life runs smoothly due to combined efforts but we do not comprehend this. For example, the road sweeper, security guard, driver, the maid who works in the house, son and daughter, mother and father, brother and sister, the workers at the gas and electric offices, all complete the necessities of our life. They provide us with ease. Just think as to what would happen if the road sweeper did not come for a week! It's not very difficult to imagine the state of the road then. We only appreciate a blessing once we have lost it. Therefore, we should not only appreciate people in our lives, but also encourage them from time to time to express how much of a blessing they are for us. 'Mother! You are amazing! You sacrifice your sleep of the night and comfort of the day in order to provide us brothers and sisters with food and drink, clothes and other necessities.' 'Father! Through blood, sweat and tears, you provide financial support to us. I love you!' By saying such words (if they are truthful), you will not lose out on anything but rather the one who you say it to will become greatly encouraged and heartened. Try it sometime!

Devaluing others

It is also a bitter truth that in our society, it is generally seen that the wife is complaining about the husband devaluing her and the husband about the wife that she devalues him. Same is the case

with parents and children, mother-in-law and daughter-in-law, teacher and student, employer and employee, shopkeeper and customer, all complain that they are undervalued. In short, everyone is ready to receive praise but very few know how to praise others.

A person sometimes feels so undervalued that he remains unable to fulfil his responsibilities on a household, business or educational level. Always bear in mind that if you have a talent, you will definitely find someone who will appreciate it, if not today then definitely tomorrow; because the value of 10 Pound note will remain the same, no matter if it is crisp or crumpled! Its value does not increase or decrease. On the other hand, if you do not possess any capabilities, then you should remove this thought from your mind that you are not appreciated; as if dust even reaches the sky, its value will not increase and if gold is buried in the ground, its value will not diminish. Therefore, rather than saying 'appreciate me, understand my rank', you should look around and start appreciating others. People will also start to appreciate you, but the purity of intention is a condition.

Only if we were like them

Two friends, who were not financially very well off, reached a 5 star hotel to attend an office function. Upon seeing some people enjoying luxuries, one friend said, 'Why aren't we like them?' The second friend was quite wise. After the function, he took his friend to a nearby centre for the disabled. Some of the people had no hands and some had no legs, some were mute, some were deaf and some were blind. The second friend spoke and said, 'Thank Allah ﷻ that you are not like them.'

Look at those beneath you

The Holy Rasool ﷺ has said, 'Look at those beneath you (in worldly matters), not those above you. This is better for you so that you do not deprive yourselves from the blessings of Allah ﷻ.' (Al-Mu'jam-ul-Awsat, vol. 2, pp. 18, Hadees 2343)

Few questions

Ask yourself as to how many people would be wishing to have a house, car, mobile phone etc. like you have. They have a job, salary, business, health, respect and companionship like you have. By asking yourself such questions, you will *إن شاء الله ﷻ* begin to appreciate what you have. To create a stronger mindset with regards to appreciating blessings, read the following narration:

If you were made into a donkey!

A person sat down weary and tired after a long walk and started crying saying, 'Who will be more destitute than me who doesn't even have transport.' A wise person heard this and said, 'O foolish person! Why are you so ungrateful? It's true that you don't have transport but you should be thanking Allah Almighty that he has not made you into a donkey which would carry people and their possessions!'

In conclusion, we should learn to appreciate relations, blessings, suggestions, experiences, knowledge, time, our job and be amongst those who are thankful. May Allah Almighty guide and help us!



Last episode
Rashid Ali Attari Madani

How?

a Father Should be

- To grow up children into the pious and virtuous individuals, it is necessary for a father to earn livelihood through lawful and pure means. How could children attain excellent character and noble deeds when they will be brought up by the livelihood earned through unlawful means?
- There is no doubt that each desire cannot be fulfilled but a father should ponder over the demands of his children, if he considers them appropriate, then he should try to go ahead, and if he considers them inappropriate then denying at once is not the solution rather he should ponder over this too that why [any of his] children demanded for such and such a thing; he should examine the causes, and should care about the future of children.
- A father is a role model for his children. Children follow him what he does, so, a father should not involve himself in any bad habit. It has been observed that those who smoke, chew Paan, Chhaliya and Gutka (betel leaf, betel nut, betel quid), their children also fall into the habit of eating these kinds of things; moreover, sending children for buying betel leaf, cigarette, betel nut and Gutka also may get them into this bad habit.
- Do not develop the habit of using mobile and internet in your children. Since their childhood, keep them away wisely from such devices and means of communication which exert impact on their character and education. Forbidding them from using these things when they grow young



- carries no fruitful result, rather, on the contrary, there is a risk of suffering loss likewise a 14-year-old student of class 9 committed suicide with a gun on not being allowed Facebook chatting. (*Express news online, 27th March 2017*)
- A 12 year old girl attempted to kill her mother twice after she took her iPhone from her. (*Express news online, 27th March 2017*)
- A father's busy schedule all the time sometimes creates a distance between him and his children. Those children who do not receive proper attention from their fathers start spending their times away from other family members too. So, as far as possible, a father should give more and more time to his children.
- Sometimes a father wants to educate his children according to his perception and thinking. Children should not be burdened with father's desires rather along with proving children with necessary religious education, it is also essential to observe the mental disposition of children because it is not necessary that the doctor's son only follows the profession of doctor as a career. Especially when a child has inclination towards religious education, it is a great privilege for his father. If a father provides him with religious education, it will be beneficial for both in the world and the Hereafter. Children, adorned with the bright teachings of Islam, are not only a source of benefit in the world but also help their parents even after their (parents) demise.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "When a man dies, his deeds discontinue except three: (1) Sadaqah Jariyah [Sadaqah which gains perpetual reward] (2) or the knowledge by which benefit is acquired (3) or a pious child who makes Du'a for him. (Sahih Muslim, pp. 684, Hadees 4223)
- Some people have the habit of relating the educational and moral shortcomings of students before the teachers and relatives thinking that perhaps they are doing a good job. Remember! Be it a child or young man, everyone has self-esteem. Thus such practice of insulting children in front of others makes them more fearless than obedient. A responsible father never relates the faults and drawbacks of his children before others unnecessarily.
- In the same way, when children are rebuked and reprimanded by the teachers, some people, as a reaction start speaking evil of teachers in front of children; while such practice damages the reputation of teachers, it also decreases the honour and reverence of the teachers in the eyes of children.
- Along with providing education and upbringing to children, a father should also make Du'a for his children because father's Du'a for his children is answered.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Three kinds of Du'as are answered (1) Du'a of an oppressed person (2) Du'a of a traveller and (3) Du'a of a father for his son. (Tirmizi, vol. 5, pp. 280, Hadees 3459)
- Selection of the appropriate spouse for the children is also a matter of great importance. Majority, while selecting, prefer someone who belong to a rich family, [worldly] qualified and modern; moreover, some people insist on marrying their children within their communities irrespective of the fact that spouses do not have consent to the marriage. In this matter, a father must also ask his children's opinions, and should prefer a virtuous, Salah-offering and Sawm-observing family.

- Some people make distinction among their children. After children become Baaligh (one who reaches the puberty), this is a responsibility of a father not to show any partiality in the matter of education, Tarbiyyat (upbringing), marriage and business amongst his children rather he should treat everyone with equality; furthermore, if a father wants to distribute his property and money etc., in his life-time he should do so justly and give the rightful share to everyone with justice and fairness.
- Sayyiduna Noman Bin Basheer رَضِيَ اللهُ تَعَالَى عَنْهُ said, My father gave me a gift, [but] (my mother), [Sayyidah] Amrah Bint Rawaha رَضِيَ اللهُ تَعَالَى عَنْهَا said: "I do not agree to it even if you make the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a witness [to it]." So, he came in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: "I have given a gift to this son of mine who is from [Sayyidah] Amrah Bint Rawaha رَضِيَ اللهُ تَعَالَى عَنْهَا. O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! She asks me to make you as a witness to it". The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Have you given to all your children in the same way?" He humbly said: "No." The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Fear Allah عَزَّوَجَلَّ, and do justice to your children." (Bukhari, vol. 2, pp. 172, Hadees 2587)
- For more details about the rights of children on father, read the booklet 'Aulad kay Huqooq', authored by A'la Hadrat Imam Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْه, published by Maktaba-tul-Madinah.

Bright teachings of Islam

LENIENCY on the BORROWER

Haamid Siraaj Attari

Parable

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Before you, there was a person amongst people to whom the angel came to seize his soul. So, he was asked: Have you performed any virtuous deed? He said: I do not know. He was asked: Try to ponder. He said: I do not know anything except I used to trade with people in the world and demand from them, so I would give extra time to the rich and forgive the poor. Thus, Allah عَزَّوَجَلَّ made him enter Paradise. (*Sahih Bukhari, vol. 2, pp. 460, Hadees 3451*)

Dear Islamic brothers! Always treat the borrower with gentleness and kindness. Islam does not only persuade us to give loan to the needy and to pay it off in the best of the manners, but treating poor borrowers with affection, kindness and gentleness is also among the bright teachings of Islam. The basic aim of lending money is to eliminate the economic and domestic problems of a needy person. The loan that is given with this thought and good intentions will also become the source of reward.

Ways of becoming gentle with the borrower

Extremely easy and gentle conditions should be laid down. Laying down such strict conditions due to which the borrower finds himself in deep trouble may become the cause of ending mutual affection or love between them. If the borrower cannot make a lump sum payment, then divide the repayment into installments. It is very important to behave gently with the borrower when recovering the loan. Creating a scene and upbraiding unnecessarily in case the borrower delays

off [his debt] will complicate the problem further instead of resolving it. If possible, forgive the whole debt or some of it. Alas! Nowadays, in our society, the concept of being gentle with the borrower is dying out, though it has many virtues.

Two sayings of the Beloved Mustafa ﷺ

1. The one who will bless a poor person [a borrower] with easiness, Allah ﷻ will bless him with easiness in the world and the Hereafter. (*Sunan Ibn Majah, vol. 3, pp. 147, Hadees 2417*)
2. The one who gives more time to a poor person or forgives his debt, Allah ﷻ will give him space under the shade of 'Arsh on the day when there will be no other shade except the shade of 'Arsh. (*Sunan-ut-Tirmizi, vol. 3, pp. 52, Hadees 1310*)

Examples of treating the borrower cruelly

Alas! In our society, there are a number of people who agree to give loan with the condition of receiving interest on it, but they do not want to give Qarz-e-Hasanah¹ without any profit on it; whereas, interest-bearing trade is a cause of destruction in this world and the Hereafter.

Some people gain advantage from the helplessness of the borrower in such a way that they consider him to be their slave whom they have bought. This situation exists especially in the villages and rural areas more as the whole family of the borrower is considered to be the slaves. They are commonly blackmailed, frightened and threatened. Some people are found to hurt the feelings of the borrower in such a way that they do not hesitate even a little in insulting him if he delays paying off his debt. While asking for the rent of the house or shop, they gather neighbors deliberately by creating a scene and then in the presence of everyone, they insult and degrade the borrower and become indulged in committing the grave sin of hurting the feelings of a Muslim. Such people should also become gentle with the borrower and make it [the repayment of loan] easy for him.

If a borrower is rich and despite being capable of paying his debt does not pay it off, then the lender can demand strictly for the repayment of the loan money he has lent. Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The one who can pay but evades without any reason is cruel, and reproaching and reproving him is permissible. (*Fatawa Razawiyah, vol. 23, pp. 286*)

¹Such loan which have leniency in time limit for paying it back and does not have an element of interest in it.



Professions of our (righteous) predecessors

Introduction to SAYYIDUNA SALMAN FARSI رَضِيَ اللهُ تَعَالَى عَنْهُ and his profession

Abdur Rahman Attari Madani

Name, patronymic and title

When Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam, he kept "Islam" as his lineage instead of his father's name and named himself as Salman Bin Islam. His kunyat is Abu 'Abdullah and title is Salman-ul-Khayr. (*Ma'rifat-us-Sahabah*, vol. 2, pp. 455; *Taqreeb-ut-Tahzeeb*, pp. 398)

Circumstances of life

Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ belonged to Asfahan, a city in Faaras (Iran). He left his country in the quest of truth. He رَضِيَ اللهُ تَعَالَى عَنْهُ initially was a fire worshipper, then he abandoned that false religion and became Christian, and then embraced Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ possessed great intellect and wisdom, was extremely wise and farsighted. Moreover, he is among those personalities for whom Paradise is desirous of. (*Mirat-ul-Manajih*, vol. 8, pp. 33; summarized; *Siyar A'laam-un-Nubala*, vol. 3, pp. 318, 319)

Demise

He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away during the last era of Ameer-ul-Mu`mineen, Sayyiduna 'Uzman-e-Ghani's caliphate in Mada`in on 10th Rajab-ul-Murajjab, 33 Hijri or 36 Hijri. His blessed shrine is in Mada`in (Salman Pak), Iraq. (*Tareekh Ibn 'Asakir*, vol. 21, pp. 376; *Karamaat Sahabah*, pp. 219) He رَضِيَ اللهُ تَعَالَى عَنْهُ lived a long life of 250 or 350 years. (*Ma'rifat-us-Sahabah*, vol. 2, pp. 455)

Source of income

Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ was the governor of Mada`in and would receive stipend from Bayt-ul-Maal [the treasury]. However, despite this, he gave priority to earn livelihood himself and would make baskets of date leaves. Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ said himself, 'I prefer to consume livelihood earned by myself.' (*Hilya-tul-Awliya*, vol. 1, pp. 258)

Disinclination towards this world

Sayyiduna Hasan رَحْمَةُ اللهِ تَعَالَى عَلَيْه states: Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ was the ruler of thirty thousand Muslims and his stipend was five thousand dirhams. When he رَضِيَ اللهُ تَعَالَى عَنْهُ would receive his stipend, he would spend it on Muslims and would survive on making baskets of date leaves. (Az-Zuhd lil Imam Ahmad, pp. 173, Raqm 815)

Sayyiduna 'Abdullah Bin Buraydah رَحْمَةُ اللهِ تَعَالَى عَلَيْه narrates that Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ would earn livelihood himself. When he رَضِيَ اللهُ تَعَالَى عَنْهُ would earn some money, he would buy meat or fish with it, call those inflicted with leprosy and would feed them with him. (Siyar A'laam-un-Nubala, vol. 3, pp. 346)

Spending in the path of Allah Almighty

Sayyiduna Nu'man Bin Humayd رَحْمَةُ اللهِ تَعَالَى عَلَيْه has stated that I visited Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ in Mada`in with my [maternal] uncle. At that time, he رَضِيَ اللهُ تَعَالَى عَنْهُ was making the baskets of date leaves. What he said was that I buy date leaves with one dirham, make a basket of it and sell it for three dirhams. Then I make more baskets with one dirham, spend one dirham on my family and give one dirham as Sadaqah [charity]. (Ibid)

Dear Islamic brothers! We came to know through the aforementioned parables that Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ had severely disregarded this world and used to spend abundantly in the path of Allah Almighty. He would spend the entire stipend he received from Bayt-ul-Maal on Muslims and would also give 1/3 (one third) of what he earned himself as Sadaqah. Following in the footsteps of Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ, we should definitely spend some share of our income too in the path of Allah Almighty, if not 1/3 (one third) of it. It is stated in a blessed Hadees: 'لَا تُؤْتِيَنَّ قَيْوُكُ عَلَيَّكَ' i.e. do not be miser in giving Sadaqah, otherwise (your sustenance) will be stopped. (Sahih Bukhari, vol. 1, pp. 483, Hadees 1433)

For the sake of Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ, may Allah Almighty enable us to disregard this world and spend abundantly in His way!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Granddaughter of the Holy Rasool SAYYIDATUNA UMM-E-KULSOOM

Memoirs of blessed pious female personalities
Muhammad Shahzad Attari Madani

رَضِيَ اللهُ تَعَالَى عَنْهَا

Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا is the [maternal] granddaughter of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, beloved daughter of Sayyiduna 'Ali-ul-Murtada and Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهُمَا, and sister of the chiefs of the youth of Paradise, Hasnayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

Blessed birth

She رَضِيَ اللهُ تَعَالَى عَنْهَا was born six year after the migration. Moreover, she was also blessed with the privilege of beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Siyar A'laam-un-Nubala, vol. 5, pp. 22)

Marital life

It is narrated that Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to Maula 'Ali Shayr-e-Khuda كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ: O 'Ali! Marry your daughter to me; because I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that 'on the Day of Judgement, every lineage and relation will break off except my lineage and relation. (Therefore, make me your relative). So Maula 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ married his daughter, Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا to him. One son, Sayyiduna Zayd Akbar and one daughter, Sayyidatuna Ruqayya رَضِيَ اللهُ تَعَالَى عَنْهُمَا were born to him. (Faizan Farooq-e-A'zam, vol. 1, pp. 79; summarized)

After the martyrdom of Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ, Maula 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ married her to his nephew, Sayyiduna 'Awn Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُمَا. After some time, he رَضِيَ اللهُ تَعَالَى عَنْهُ also passed away. After this, she رَضِيَ اللهُ تَعَالَى عَنْهَا was married to his brother, Muhammad Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُمَا. He رَضِيَ اللهُ تَعَالَى عَنْهُ did not live for long either and passed away from this mortal world too. After this, she was married to her previous brother in law



Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُمَا, the husband of her late sister Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا. She did not have any children from any of the three blessed personalities. (Tabqat-ul-Kubra, vol. 8, pp. 338)

Remember! One certainly takes as many breaths in this world as are written for him in his fate; and when the time of his demise approaches, then not even a single moment's delay is occurred in seizing his soul. Staying alive or passing away of anyone is merely by the Will of Allah Almighty. No one passes away due to the curse of the other person. Those societies that disgrace and humiliate widows while considering them to be accursed, should learn a lesson from the blessed lives of the beloved companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. From this, we also learn that in possible circumstances, there is nothing wrong in getting a widow or divorced woman married again; in fact, if the woman is young, then stopping her from second marriage can arise various evils.

Blessed demise

Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا and her son, Sayyiduna Zayd Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا, departed this mortal world on the same day. Sayyiduna Sa'eed Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ led their funeral Salah collectively. (Tabqat-ul-Kubra, vol. 8, pp. 340)

May Allah Almighty shower His mercy upon them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Shar'i rulings of Islamic sisters

Woman offering Salah, wearing her hair in a bun

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: Offering Salah while wearing the hair in a bun (i.e. collecting the hair and tying at the back part of the head) has been prohibited in the blessed Ahadees. Nowadays women hold their hair upwards using a hair clip. Is it prohibited for the women to offer Salah while wearing the hair in a bun, using a hair clip or anything else?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَزِّزِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The prohibition of offering Salah while wearing the hair in a bun, mentioned in the blessed Ahadees by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is specifically related to men as this explicit explanation is present in blessed Hadees itself; this prohibition is not related to women. The Hadees commentators have mentioned the following wisdom of the prohibition [of this act] for men: So that along with a man's head, his hair also touches the ground and perform Sajdah in the court of Allah عَزَّوَجَلَّ. Furthermore, the blessed Fuqaha have mentioned the ruling on it that it is Makruh Tahreemi for the men to offer Salah while wearing the hair in a bun.

On the other hand, woman's hair is included in Satr-e-'Awrat which means it is Fard [obligatory] to keep them covered in front of non-Mahram men and specially while offering Salah. If the women do not wear their hair in a bun, their hair can spread around while offering Salah which creates the risk of their hair getting uncovered which, in turn, will affect the Salah

as well. Therefore, if the women collect their hair at the back part of the head and tie it, or hold it using a hair clip or anything else, it will prove to be helpful in covering the hair.

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

Written by: Fudayl Raza Attari

What if a woman's milk touches the clothes?

Question 2: What do the blessed 'Ulama and Muftis [Islamic scholars] state regarding the following matter: If a woman's milk being in excess, itself keeps discharging and touching the clothes, can she offer Salah wearing those clothes?

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

It is correct to offer Salah wearing clothes having touched by the human milk as the human milk is Taahir [pure].

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

Written by: Abu Saalih Muhammad Qasim Al-Qadiri



During the rule of Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ, one year a severe famine struck the land. Ameer-ul-Mu'mineen sent a commandment to the governor of Egypt saying: 'You and your citizens have a plenty of food to eat, [on the other hand], you do not care even if the citizens of my country and I die. Help us and rescue us.' The governor of Egypt sent a reply humbly saying: 'Wait! The helper is coming to help you. I have sent such a caravan in your court whose first part will reach you and the last part will be departing from here.'

So, the caravan governor of Egypt sent, the first camel arrived in Madinah whereas the last camel was in Egypt. All these camels were loaded with full of grain. Ameer-ul-Mu'mineen distributed all those camels. (Tabqat Ibn Sa'd, vol. 3, pp. 236; summarized)

Dear Islamic brothers! This distinguished personality, imbued with great characteristics of honour, nobility, generosity, bravery, intellect, wisdom and sympathy, is the companion of Rasool, the conqueror of Egypt, 'Sayyiduna 'Amr Bin 'Aas Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ'.

Parable of embracing Islam

Before embracing Islam, he had bitter enmity towards Muslims. In the battle of 'Badr', 'Uhud', 'Khandaq', he fought against the Muslims. After the treaty of Hudaibiyah, he had such strong emotions against Muslims, [he commented]: 'If the whole tribe of Quraysh embraces Islam, even then, I will not embrace Islam.' Thereafter, he gathered the like-minded people and put forward the suggestion of shifting to Ethiopia. His suggestion was appreciated. So, they collected the gifts for the king of Ethiopia and entrusted them to him. Thus he رَضِيَ اللهُ تَعَالَى عَنْهُ came to Ethiopia. (Maghaazi lil Waaqidi, vol. 2, pp. 741)

According to a narration, he رَضِيَ اللهُ تَعَالَى عَنْهُ was also the part of the envoys, sent to Ethiopia for bringing back the Muslims from Ethiopia, but Allah عَزَّوَجَلَّ granted His especial mercy to him and he embraced Islam at the hand of a Taabi'i,

Illuminated stars

Adnan Ahmad Attari Madani



Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ

King of Najjash (رَضِيَ اللهُ تَعَالَى عَنْهُ); afterwards, he came to Madinah, had privilege of beholding the blessed sight of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and attained the status of Sahabi (companion of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).

This is a unique event in the history of Islam that someone embraced Islam at the hand of a Taabi'i and later attained the status of Sahabi. (Zurqaani 'alal Mawahib, vol. 1, pp. 506; summarized)

Devotion to Beloved Rasool ﷺ

After embracing Islam, Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ had such a great honour and intense love in his heart towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he said: 'No one was dearer to me than the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and no one was more majestic and awe-inspiring in my eyes than the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even I was unable to

look at him to my satisfaction due to his majesty. If someone asks me about the blessed appearance of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I cannot even describe it well. (Sahih Muslim, pp. 70, Hadees 321)

Acts of worship and spiritual exercises

Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ would observe Siyam consecutively whereas he would perform Salah during the nights in tears, and would make Du'a in the court of Rab عَزَّوَجَلَّ with these words: 'O Allah عَزَّوَجَلَّ! You have blessed me with wealth, blessing of children, power. If I have more love for these things than You, take my wealth, children and power from me and do not inflict me with the torment of Hell.' (Tareekh Ibn 'Asakir, vol. 46, pp. 164-180; summarized)

What is consideration?

Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ, despite being a ruler of Egypt, was riding on an old mule. Someone saw this and humbly asked him: 'Despite being a ruler, you are riding on this mule'. He replied: 'As long as the animal lets me mount it, I do not averse to it; as long as my wife does good upbringing of my children, I do not become dissatisfied with her; As long as my companion pays his attention to me, I do not get fed up with him because boredom is contrary to the norms of etiquette.' (Ibid, pp. 182)

Excellence and virtues

The excellence and virtues of Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ are also matchless. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'O Allah عَزَّوَجَلَّ! Shower mercy on Amr Bin 'Aas. Certainly he loves You and Your Rasool.' (Ibid, pp. 137)

On one occasion, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'No doubt 'Amr Bin 'Aas is from the pious people of Quraysh.' (Sunan-ut-Tirmizi, vol. 5, pp. 456, Hadees 3871)

A lot of goodness in the court of Allah

On the occasion of a battle, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ awoke three times in the night and each time he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said this sentence: 'O Allah عَزَّوَجَلَّ grant mercy to 'Amr.' Then Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ added: 'Whenever I call people for Sadaqah, 'Amr Bin 'Aas brings a lot of [things].' When I ask him: 'O 'Amr! Where do you bring [all] this from?' He replies: 'From Allah عَزَّوَجَلَّ.' [So], 'Amr has spoken the truth; no doubt, there is a lot of goodness for 'Amr in the court of Allah عَزَّوَجَلَّ. (Al-Mu'jam-ul-Kabeer, vol. 18, pp. 5, Hadees 1; summarized)

Did not embrace Islam for wealth

Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'O Amr! I want to send you off to a battle. May Allah عَزَّوَجَلَّ grant you safety and also the spoils of war. We will also bless you with some wealth.' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: 'I have not embraced Islam for wealth. I look forward to the [blessed] company of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Jihad.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Good wealth is very good for a virtuous person.' (Musnad Ahmad, vol. 6, pp. 240, Hadees 17818)

War strategies

Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ was incredibly intelligent and the best commander-in-chief, well-equipped with war strategies. Once in a battlefield, he رَضِيَ اللهُ تَعَالَى عَنْهُ made this announcement that no one would light the fire in the night in this army which some people disliked. Afterwards, this matter was taken in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: 'There were not a sufficient number of companions with me, and I had a fear there was an army behind the mountain and lest it attack the Muslims. Upon this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appreciated this strategy. In the same battle, the following words of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ are clear and convincing proof of



his military capabilities: 'Due to his military tactics, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has appointed him as an Ameer upon us.' (Tareekh Ibn 'Asakir, vol. 46, pp. 145)

Achievements and services

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ to Oman, appointing him as an 'Aamil. He رَضِيَ اللهُ تَعَالَى عَنْهُ stayed there until the apparent demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. First Khalifah (caliph), Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ sent him to Syria, appointing him as a commander-in-chief of the army of Islam. He conquered it impressively. In 20th Hijri, Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ had the honour to be conqueror of Egypt. In 22nd Hijri, he رَضِيَ اللهُ تَعَالَى عَنْهُ conquered Alexandria. In 23rd Hijri, he رَضِيَ اللهُ تَعَالَى عَنْهُ conquered some areas of Tarablus (Tripoli). In 25th Hijri, when the people of Alexandria rebelled, he quelled the insurgency and conquered it again. In the era of Farooqi, he رَضِيَ اللهُ تَعَالَى عَنْهُ was appointed as the ruler of Palestine whereas after the conquest of Egypt, he served as the governor of Egypt till 28th Hijri. (Tahzeeb-ul-Asma, vol. 2, pp. 346; Tareekh Ibn 'Asakir, vol. 46, pp. 159) Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ again appointed him to this position in 38th Hijri. (Al-Isaabah, vol. 4, pp. 540)

Last moments of life and the blessed hairs of the Beloved Rasool ﷺ

At the time of the blessed demise of Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ, he made this will too: 'Keep the blessed hair of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my shroud so that the difficulty of grave is relieved.' (Siraat-ul-Jinaan, vol. 2, pp. 367)

As per one narration, he departed this life approximately at the age of 100 on the night of Eid-ul Fitr (1st Shawwal-ul-Mukarram), 43rd Hijri. (Tareekh Ibn 'Asakir, vol. 46, pp. 202)

The blessed tomb of Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ is situated at the foot of a mountain known as Maqtam (inside the Masjid 'Sayyidi

'Uqbah Bin 'Aamir Juhanni). (Tabqat Ibn Sa'd, vol. 7, pp. 342)

Inheritance and narrations

Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ was a very rich companion. He left behind a vast amount of wealth, belongings and slaves. (Siyar A'laam-un-Nubala, vol. 4, pp. 256)

The number of blessed Ahadees which are narrated by Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ is 37. (Tahzeeb-ul-Asma, vol. 2, pp. 347)





The pious personalities who passed away or their 'Urs is celebrated in Shawwal-ul-Mukarram

Keep your (righteous) predecessors remembered

Shawwal-ul-Mukarram is the tenth month of the Islamic year. Brief biographies of 18 of those blessed Sahabah, Awliya and 'Ulama who passed away or their 'Urs is celebrated in this month was included in Shawwal-ul-Mukarram issue of monthly "Faizan-e-Madinah magazine", 1438 Hijri.¹ Following are the brief biographies of some more blessed personalities:

Blessed Sahabah

1. Sayyid-us-Shuhada Sayyiduna Abu 'Ammarah Hamzah Bin 'Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا was born two years before 'Aam-ul-Feel [year of elephant] and he embraced martyrdom in Ghazwah Uhud on Saturday, 15 Shawwal 3 Hijri. He was the honourable paternal uncle and milk-brother of the Beloved Rasool صَلَّى اللهُ

تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a devotee of Rasool and a very brave and courageous person; he رَضِيَ اللهُ تَعَالَى عَنْهُ greatly served Islam. 'أَسَدُ اللهِ وَأَسَدُ الرَّسُولِ', Faa'il-ul-Khayraat and Sayyid-us-Shuhada are his titles. His blessed shrine located near Uhud mountain is visited by the common people as well as important personalities. (Asad-ul-Ghaabah, vol. 2, pp. 66; Ma'rifat-us-Sahabah, vol. 2, pp. 17)

2. Umm-ul-Mu'mineen Sayyidatuna Sawdah Bint Zam'ah رَضِيَ اللهُ تَعَالَى عَنْهَا was a Qarashiyah, Sahabiyyah and well-mannered person, blessed with great apparent and spiritual beauty. She had the privilege of performing Hijrah to both places, Habshah and Madinah. Her Nikah with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْه وَآلِهِ وَسَلَّمَ took place in the tenth year of the

¹ The martyrs of Ghazwah Uhud: Ghazwah Uhud took place on Saturday, 15 Shawwal 3 Hijri in which approximately 70 blessed Sahabah (64 Ansaar and 6 Muhajireen) embraced martyrdom.

(1) Sayyiduna Suhayb Roomi (2) Sayyid Jamal-ul-Awliya Korvi (Day of 'Urs: 1st Shawwal) (3) Sayyid 'Abdur Razzaq Jeelani (Day of 'Urs: 6th Shawwal) (4) Sayyiduna Ahmad Yahya Muneeri (Day of 'Urs: 6th Shawwal) (5) Sayyid 'Abdul Wahhab Jeelani (Day of 'Urs: 25th Shawwal) (6) Sayyiduna Shaykh Muslihuddeen Sa'di (7) Sayyiduna Shah 'Abdul 'Azeez Muhaddis Dihlvi (Day of 'Urs: 7th Shawwal) (8) Sayyiduna Sulayman Bin Ash'as Sijistani (Day of 'Urs: 16th Shawwal) (9) Mufti Muhammad Ayjaz Wali Qaadiri (Day of 'Urs: 24th Shawwal) (10) Maulana Haafiz Mushtaq Ahmad Siddeeqi (Day of 'Urs: 1st Shawwal) (11) Maulana Haafiz Muhammad Basheeruddin Qaadiri (Day of 'Urs: 2nd Shawwal) (12) Maulana Sayyid Muhammad 'Abdus Salam Baandwi (Day of 'Urs: 6th Shawwal) (13) Shaykh 'Umar Bin Hamdaan Maliki (Day of 'Urs: 9th Shawwal) (14) Maulana Sayyid Muhammad Asif 'Ali (Day of 'Urs: 14th Shawwal) (15) Sayyiduna 'Allamah Sayyid Ahmad Qaadiri (Day of 'Urs: 20th Shawwal) (16) Sayyiduna Shaykh 'Aabid Bin Husayn Maliki (Day of 'Urs: 22nd Shawwal) (17) Mufti Haafiz Sayyid 'Abdur Rasheed (Day of 'Urs: 24th Shawwal) (18) Haafiz Shah Muhammad Habibullah Qaadiri (Day of 'Urs: 26th Shawwal) رَضِيَ اللهُ تَعَالَى عَنْهُمْ.



“declaration of Nubuwwah”. According to one narration, she رَضِيَ اللهُ تَعَالَى عَنْهَا passed away in Shawwal, 54 Hijri. Her final resting place is in Jannat-ul-Baqi'. (Zurqaani 'alal Mawahib, vol. 4, pp. 377, 380; Faizan Ummahat-ul-Mu'mineen, pp. 41-66)

Blessed Awliya

3. Imam-ul-Aden, Sayyid Abu Bakr Bin 'Abdullah Eid-Roos Ba'alwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 851 Hijri in Tarim (Hadramaut province), Yemen; he passed away on 14 Shawwal 914 Hijri. His blessed shrine is located adjacent to Jaami' Masjid Eid-Roos (Karitar, Aden, Yemen) in North. He was an 'Aalim [Islamic scholar], Islamic poet, Shaykh-e-Tareeqat and founder of Jaami' Masjid Eid-Roos. His "Deewan-ul-Adeni" has been published. (An-Noor-us-Saafir 'an Akhbar Qarn-ul-'Aashir, pp. 124)

4. Founder of Silsilah Qadiriyyah Razzaqiyyah, Sayyid Shah 'Abdur Razzaq Qaadiiri Baanswi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1048 Hijri in Rasoolpur village (Barabanki District, UP), India; he passed away on 6 Shawwal 1136 Hijri. His blessed shrine is located in Bansah (Lucknow District, UP), India. The founder of Dars-e-Nizami, 'Allamah Nizamuddin Sahaalwi was his Mureed [disciple]. (Nuzhat-ul-Khawatir, vol. 6, pp. 154; Tareekh Mashaikh Qadiriyyah, vol. 2, pp. 129)

5. Source of blessings and benefits, Sayyiduna Khuwajah Haji Dost Muhammad Khan Qandahari Mujaddidi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1216 Hijri in Qandahar, Afghanistan; he passed away on 22 Shawwal 1284 Hijri in Dera Isma'eel Khan (KPK), Pakistan. He was an 'Aalim, Shaykh-e-Tareeqat and founder of three Khanqahs (Musa Zai Shareef Dera Isma'eel Khan, Lorgai Shareef and Naawah Tarkiyani Qandahar). (Fuyuzaat Siraajiyah, pp. 33-193)

6. Student of A'la Hadrat's Khalifah, Mufti-e-A'zam Bangladesh, 'Allamah Mufti Sayyid Muhammad Aameem-ul-Ihsaan Barakati Naqshbandi was رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ born in 1329

Hijri in Mungerer (Bihar province), India; he passed away on 10 Shawwal 1395 Hijri in Dhaka, Bangladesh. His blessed shrine is located in the southern side of Jaami' Masjid Mufti-e-A'zam Dhaka. He was a great Aalim of Deen, head teacher of Madrasah 'Aaliyyah Kolkata, Ra'ees-ul-Fuqaha, Ra'ees-ul-Muhaddiseen and the author of approximately 56 books and booklets. 'Fiqueh-us-Sunnah wal-Athar Adulle-shadats al-Akhtaf' is also one of his published books. (Adab-ul-Mufti, pp. 7-9)

Blessed 'Ulama

7. Imam-ul-Mu'abbireen, Sayyiduna Muhammad Bin Seereen Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 33 Hijri; he passed away in Basra on 10 Shawwal 110 Hijri. He was a Taabi'i, Siqah [reliable] narrator of Hadees, a great Faqih [Islamic jurist], Imam-ul-'Ulama, embodiment of piety and religiousness, and an expert in "Ta'beer-ur-Rooya (interpretation of dreams)". (Tabqat-ul-Kubra, vol. 7, pp. 143-154; Tareekh Baghdad, vol. 2, pp. 415, 422)

8. Leader of Mu'mineen in the field of Hadees, Sayyiduna Muhammad Bin Isma'eel Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 194 Hijri in Bukhara; he passed away on 1 Shawwal 256 Hijri. His blessed shrine is located in Khartang (near Samarqand), Uzbekistan. He is Imam-ul-Muhaddiseen, Imam-ul-Muslimeen, embodiment of piety and asceticism, and the compiler of [Hadees book] 'Sahih Bukhari' which is the most authentic book after the Holy Quran. (Al-Muntazam, vol. 12, pp. 133; Siyar A'laam-un-Nubala, vol. 10, pp. 277, 319)

9. Imam-ul-Mufasssireen, Sayyiduna Imam Abu Ja'far Muhammad Bin Jareer Tabari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 225 Hijri in Amol (Mazandaran province, formerly known as Tabaristan), Iran; he passed away on 27 Shawwal 310 Hijri. His blessed shrine is located in Hadiqa-tur-Raj'ee (Shaari' Ishreen, Al-A'zamiyah), Baghdad, Iraq. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Imam, expert in his field, honourable Muhaddis, great Mufasssir [Quranic exegete], famous Faqih and a practising Sufi. Amongst his more than a dozen

books, "Tafseer-e-Tabari" and "Tareekh-e-Tabari" are greatly famous. (Tareekh-e-Tabari, vol. 1, pp. 23, 27; Siyar A'laam-un-Nubala, vol. 11, pp. 291, 301)

10. Imam-ul-Qurra, Sayyiduna Abu 'Amr 'Usman Daani Maghribi Maliki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 371 Hijri in Qurtaba Andalus (currently Spain). He was the Imam of Quranic narrations, Tafseer [Quranic exegesis], Ma'aani, chain of narrators, Ilm-ul-A'raab and Zabt. He was Mustajaab-ud-Da'waat and also the author of more than a dozen books. The 'Usmani style of the blessed Mushaf (Holy Quran) commonly recited in Pakistan, India and Turkey is according to his method. He passed away on 15 Shawwal-ul-Mukarram 444 Hijri and was laid to rest in the graveyard of Daniyah, Andalus. (Siyar A'laam-un-Nubala, vol. 13, pp. 481, 485)

11. Mufassir-e-Quran, Imam Fakhruddin Muhammad Bin 'Umar Raazi Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 543 Hijri in Ray (near Tehran), Iran; he passed away on 1 Shawwal 606 Hijri. His blessed shrine is located in Koh-e-Muzdakhan, Herat, western Afghanistan. He was 'Allama-tul-Wara, Shaykh-ul-Islam wal-Muslimeen, Imam-ul-Mutakallimeen and a Kamil Sufi. "Tafseer-e-Kabeer" is famous amongst his approximately more than 80 books. (Fazl-e-Qadeer translation of Tafseer-e-Kabeer, vol. 1, pp. 43; Wafyaat-ul-A'yaan, vol. 2, pp. 349, 351)

12. Sayyiduna Muwaffaq-ud-Deen 'Abdullah Ibn Qudamah Maqdisi Hanbali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ a student of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, was born in 541 Hijri in Jama'eel (near Nablus, Bayt-ul-Muqaddas), Palestine; he passed away on 1 Shawwal 620 Hijri. His blessed shrine is located near [the blessed shrine of] Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ, in Jabal Qasioun, Damascus, Syria. He was Shaykh-ul-Islam, Imam-ul-Aimmah, Mufti-ul-Ummah, Faqih-e-Hanabilah and the author of more than 25 books. His book "Al-Mughni" is famous worldwide. (Tabqat-ul-Hanabilah, vol. 4, pp. 105, 112; Urdu Da'irah Ma'arif-e-Islamiyyah, vol. 1, pp. 641)

13. Author of Durr-e-Mukhtar, Umda-tul-Muta'akhhireen, Sayyiduna 'Allamah Mufti Muhammad Alauddin Haskafi Dimashqi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1025 Hijri in Dimashq, Syria; he passed away on 10 Shawwal 1088 Hijri. His blessed shrine is located in Bab-us-Sagheer (Dimashq), Syria. He was an expert in all the fields of Islamic knowledge and a great Faqih. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is famous because of his book "Durr-e-Mukhtar Sharh Tanveer-ul-Absaar". (Jad-dul-Mumtar, vol. 1, pp. 79, 242, 245)

14. The practising 'Aalim, Allamah Maulana Mufti Inayat Ahmad Kakorvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1228 Hijri in Dewa (Barabanki District, UP), India; he passed away on 17 Shawwal 1279 Hijri, after the boat [he had boarded] sank in the sea; this form of demise also lies in the category of martyrdom. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Ustaz-ul-'Ulama, Mujahid-e-Islam, author of books (for example: 'Ilm-us-Seeghah and Tawareekh Habib-e-Ilah) and one of the great 'Ulama of Ahl-e-Sunnat. (Fuqaha`ay Hind, vol. 3, pp. 405; Zafar-ul-Muhsaleen, pp. 312)



Biography of

Memoirs of righteous people

Muhammad Rafeeq Attari Madani

Sayyiduna Shaykh Sa'di Sheerazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ



A famous Sufi saint, Sayyiduna Shaykh Abu Muhammad Muslihuddeen Sa'di Sheerazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great poet and a literary person. He was born in 589 Hijri, corresponding to 1333 AD in Shiraz, a city of Iran.

Reason of being called "Sa'di"

"Sa'di" is his Takhallus [pen-name]. His father, 'Abdullah was a servant to king "Sa'd Zangi". When the father of Shaykh Sa'di passed away, Sa'd Zangi took the responsibility of bringing him up and providing him with education and Tarbiyyat [edification]. Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ assumed the pen-name of "Sa'di" in connection with the king's name. (Tohfah Dostaan Urdu Sharh Boostan, pp. 4; Hikayaat Sa'di, pp. 11)

Acquiring knowledge

When Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in his early age, war was being fought in the

country which was a hindrance to acquiring knowledge. Therefore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ left his country and went to Baghdad where he got busy acquiring knowledge after gaining admission to "Madrasah Nizamiyah". He kept acquiring knowledge till approximately 30 years and then returned to his country. (Tohfah Dostaan Urdu Sharh Boostan, pp. 5, 6)

Worship and ascetic practices

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Even from my childhood, I had great love for worship and ascetic practices and I had great yearning for Tahajjud Salah and recitation of the Holy Quran.

Bay'at

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Mureed [disciple] of Sayyiduna Shaykh Shahabuddin 'Umar Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ progressed through the stages of Rah-e-Sulook [spiritual path] under the guidance of Shaykh Shahabuddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (Ibid, pp. 5, 7)

Sightseeing

Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did sightseeing for approximately 30 years to such an extent that after Ibn Battuta, he has been declared to be the greatest eastern tourist. The places which he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ toured also include Syria, Asia, Rome and Africa. (Ibid, pp. 9)

Books

Amongst the books he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ authored, 'Gulistan' and 'Boostan' are the famous ones. In Farsi [Persian] language, no book became famous amongst the common people and important personalities more than these two books. (Ibid, pp. 12)

Acceptance in the court of Allah عَزَّوَجَلَّ and Rasoolullah ﷺ

A pious person had a dream that the angels were having platters of Noor in their hands. The pious person asked: 'Who are they for?' The angels replied: It is a gift for Sa'di Sheerazi because his one couplet has gained acceptance in the court of Allah عَزَّوَجَلَّ:

برگ درختان سبز در نظر پوشیار
برورته دفترست معرفت کردگار

(I.e. Amongst the leaves of the green trees, every leaf contains great details of Ma'rifat of "the Creator of the universe".)

When that pious person woke up, he immediately went to Shaykh Sa'di's house for giving this good news. He saw that Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had lighted an oil lamp and was reciting the same couplet. (Mirat-ul-Asraar - translated, pp. 731; summarized)

Once, a person used bad words for Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The Beloved Rasool ﷺ appeared in that person's dream and expressed displeasure. As soon as that person woke up, he appeared in the court of Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, sought forgiveness and pleased him. (Ibid)

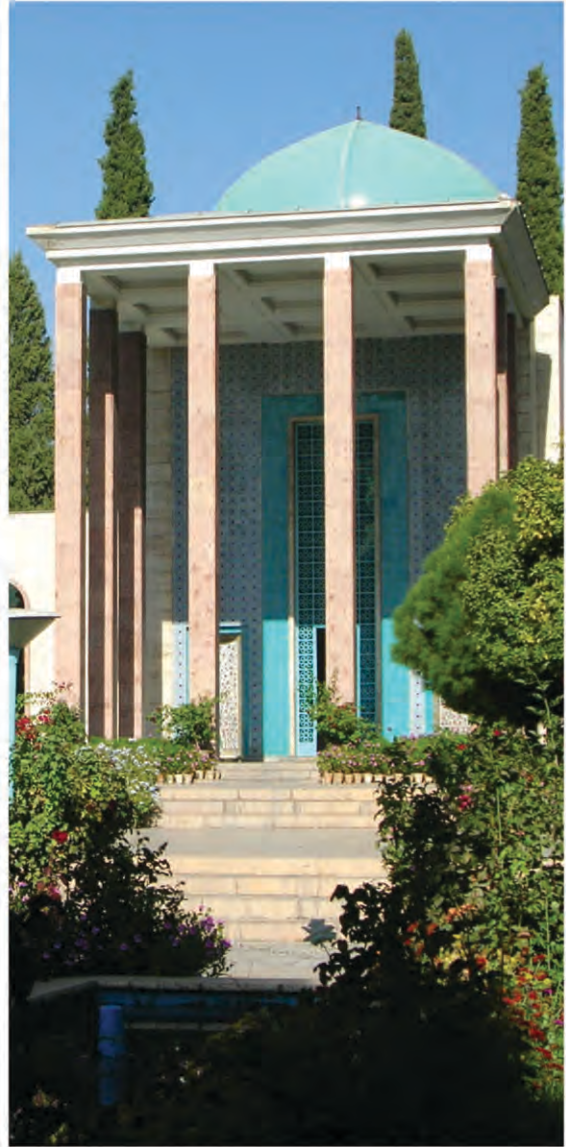
2 Sayings

1. The value of a blessing is understood after it is taken away. (Malfuzaat A'la Hadrat, pp. 142)
2. Responding to an evil with evil is very easy but if you are really a courageous person, do treat the one with goodness who commits evil

[against you]. ('Ajaib-ul-Quran, pp. 103)

Blessed demise

Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away (at the age of 102) on Layla-tul-Jumu'ah [night between Thursday and Friday] in Shiraz in Shawwal-ul-Mukarram, 691 Hijri, corresponding to 1435 AD; his blessed shrine is also located in Shiraz. (Mirat-ul-Asraar - translated, pp. 732; Hikayaat Sa'di, pp. 12)





JANNAT-ul-Baqi'

Jannat-ul-Baqi' is an ancient, famous and blessed graveyard of Madinah Munawwarah. This graveyard located southeast of Masjid-un-Nabawi's blessed neighbourhood is visited by thousands of Muslims. The devotees of Rasool visit the blessed shrines of Sahabah and Awliya which are located over here and have the privilege of reciting Fatihah.

Selection of Jannat-ul-Baqi' as a graveyard

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in search of such a place where he could lay to rest his Ashaab [blessed companions]. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw different places and then Jannat-ul-Baqi' had this privilege. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I have been ordered to (select) this place, i.e. Baqi'. (Al-Mustadrak, vol. 4, pp. 191, Hadees 4919)

Names of Jannat-ul-Baqi' and their reasons

In Arabic, a plain with trees is called Baqi'. There were Gharqad [غَرْقَد] trees in this plain in the past; for this reason, this place got famous by the name of Baqi'-ul-Gharqad. (Mirat-ul-Manajih, vol. 2, pp. 525)

The Arabs usually call their graveyards "Jannat", so people started calling it Jannat-ul-Baqi'. Its famous name amongst the Bedouin is Maqabir-ul-Baqi' [مَقَابِرُ الْبَقِيْع]. (Justuju-e-Madinah, pp. 598)

Total covered area of Jannat-ul-Baqi'

Jannat-ul-Baqi' covered less area in the early days of Islam. Its first expansion took place in the era of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ and further expansions took place afterwards. It covered a total area of 15000 square metres at the end of the Turkish rule. Further expansions also kept taking place afterwards and nowadays it covers a total area of 56000 square metres. (Ibid)

The blessed Sahabah and Awliya resting in Jannat-ul-Baqi'

Jannat-ul-Baqi' is Afzal [superior] to all the graveyards of the world. Approximately 10 thousand blessed Sahabah and honourable Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ, countless blessed Tabi'een, Tab'-e-Tabi'een and blessed Awliya رَضِيَ اللهُ تَعَالَى عَنْهُمْ, and other fortunate Muslims are resting in Jannat-ul-Baqi'. (Jannati Zaywar, pp. 390; 'Aashiqan-e-Rasool ki 130 Hikayaat, pp. 262)

Following are some famous names: Sayyiduna Abbas Bin 'Abdul Muttalib, Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani, Sayyidatuna Fatimah Zahra, Umm-ul-Mu'mineen Sayyidatuna 'Aaishah Siddiqah and many other Ummahat-ul-Mu'mineen, Sayyiduna Ibraheem - beloved son of Rasoolullah, Sayyiduna 'Abdur Rahman Bin 'Awf, Sayyiduna 'Abdullah Bin Mas'ood, Sayyiduna Imam Hasan, Sayyiduna Abu Hurayrah and Sayyiduna Hassaan Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Wafa-ul-Wafa, vol. 3, pp. 1411)

The first Sahabi laid to rest in Jannat-ul-Baqi'

Sayyiduna 'Usman Bin Maz'oon رَضِيَ اللهُ تَعَالَى عَنْهُ from Muhajireen and Sayyiduna As'ad Bin Zurarah رَضِيَ اللهُ تَعَالَى عَنْهُ from Ansaar were the first Sahabah laid to rest in Jannat-ul-Baqi'. (Sharh Abu Dawood, vol. 5, pp. 272, Taht-al-Hadees: 1339)

Beloved Rasool's visit to Jannat-ul-Baqi'

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often visit Jannat-ul-Baqi'. Umm-ul-Mu'mineen Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that once he [صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] went to Jannat-ul-Baqi' in the last part of the night and made Du'a of forgiveness for the people of Baqi'. (Sahih Muslim, pp. 376, Hadees 2255; Jazb-ul-Quloob, pp. 149)

Excellence of Jannat-ul-Baqi'

Saying of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: My grave will get open first, then [the grave] of Abu Bakr and then [the grave] of 'Umar. Then, I will come to the people of Baqi', so they will be raised with me. (Sunan-ut-Tirmizi, vol. 5, pp. 388, Hadees 3712)

In one narration, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Seventy thousand such people will be raised from this graveyard who will enter Jannah without accountability. (Majma'-uz-Zawaid, vol. 3, pp. 686, Hadees 5908; summarized)

Excellence of being buried in Jannat-ul-Baqi'

Du'a of forgiveness was made, as the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: يا الله عَزَّ وَجَلَّ! Forgive the people of Baqi'-e-Gharqad. (Sahih Muslim, pp. 376, Hadees 2255)

Good news of Shafa'at [intercession] was given. Saying of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'I will intercede (on the Day of Judgement) for the one who will be buried in this graveyard of ours (i.e. in Baqi'-e-Gharqad)'; or he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '[I] will give testimony for him.' (Tareekh Madinah, vol. 1, pp. 97)



Desire for being buried in Jannat-ul-Baqi'

For this very reason, some blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ made a will to be buried in Jannat-ul-Baqi', so their blessed bodies were brought from faraway places and buried in Jannat-ul-Baqi'.

Following are the names of some of those blessed Sahabah: Sayyiduna Sa'd Bin Abi Waqas, Sayyiduna Sa'eed Bin Zayd, Sayyiduna Sa'eed Bin 'Aas, Sayyiduna Abu Hurayrah and Sayyiduna Usamah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Justuju-e-Madinah, pp. 604)

Method of visiting Jannat-ul-Baqi'

Present Salam to the blessed personages resting in Jannat-ul-Baqi' and make Du'a while standing outside, as almost all the blessed shrines located in Jannat-ul-Baqi' have now been demolished. If you go inside, you will never know that you are stepping on the grave of a Sahabi or a Wali. It is Haraam [prohibited] to step on even the graves of the general Muslims and it is also Haraam to walk on a walkway which is made by demolishing the graves. (Rafeeq-ul-Haramayn, pp. 235, 236; summarized)

Ya Allah عَزَّوَجَلَّ! Bless us with martyrdom in the state of Iman, peace and safety, and a final resting place in Jannat-ul-Baqi'.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

'Ata ker do, 'ata ker do Baqi'-e-Pak mayn madfan

Mayri ban jaye turbat Ya Shah-e-Kawсар Madinay mayn

Jis jagah per aa kay so`ay hayn Sahabah das hazaar

Us Baqi'-e-Pak kay saaray mazaraun ko Salam

صَلُّوْا عَلَي الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد

Pages of the history



Ghazwah Uhud & the blessed Sahabah's love for Rasool

Hafiz Irfan Hafeez Attari Madani

Ghazwah Uhud is one of the early Ghazwahs of the Islamic history which took place in Shawwal-ul-Mukarram, 3rd Hijri on Saturday. (Nuzhat-ul-Qaari, vol. 4, pp. 769)

A time came in this Ghazwah when Satan spread a rumour that the Beloved Rasool ﷺ had been martyred, due to which the [Muslim] troops became disheartened.

What will we do by remaining alive?

Sayyiduna Anas Bin Nadar Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ reached a place while fighting where some disheartened Muslims were sitting. He رَضِيَ اللهُ عَنْهُ asked the reason, so they replied: 'What will we now do by fighting; the person for whom we would fight has got martyred.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'If Rasoolullah ﷺ has really got martyred, what will we do by remaining alive after him? Stand up and get martyred by following the same path.' Thereafter, he رَضِيَ اللهُ تَعَالَى عَنْهُ made an all-out attack on the enemy and got martyred while fighting. There

were 70 wound marks on his blessed body. (Zurqani 'Alal-Mawahib, vol. 2, pp. 417)

*Husn-e-Yusuf pay kateen Misr mayn
angusht-e-zanan
Sar katatay hayn Tayray naam pay
Mardan-e-'Arab
(Hadaiq-e-Bakhshish)*

Sahabah felt heartened again

In this situation [when the rumour had spread], Sayyiduna Ka'b Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ recognised the Beloved Rasool ﷺ and called out in a loud voice: '[O] the Muslims! Have good news; he [i.e. here] is Rasoolullah ﷺ.' (Dalail-un-Nubuwwah, Lil-Bayhaqi, vol. 3, pp. 237)

Listening to it, the blessed Sahabah عَلَيْهِمُ الرِّضْوَانُ felt heartened again and started gathering at that place. The Kuffar [unbelievers] also made a full-scale attack over there. At that time, the



blessed Sahabah رَضِيَ اللهُ عَنْهُمْ showed such courageous skills which are unmatched by any example in the history.

The blessed Sahabah sacrificed their lives

When Kuffar came near for attacking, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Who is the one who moves them away from us and attain Jannah [Paradise]?' A Sahabi from Ansaar moved forward and fought against Kuffar until he got martyred. After him, a second Ansari moved forward and fought [and it continued] until seven Ansari Sahabi got martyred one after another. (Muslim, pp. 764, Hadees 1789)

Arm became lifeless

Sayyiduna Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ is one of the staunch devotees of Rasool [who fought bravely] that day. When Sayyiduna Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ didn't find anything to stop the arrows flying towards the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he brought his arm in front, which was hit by so many arrows that it became lifeless, i.e. it could not be used. (Bukhari, vol. 3, pp. 38, Hadees 4063)

He was afraid lest an arrow hits Rasoolullah

أُصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ was fearlessly fighting [with the enemy] to sacrifice his life for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Two or three bows broke in his hands. Whenever the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would raise his blessed head to see the enemy, Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ would humbly request: 'May my mother and father be sacrificed for you! Please do not raise your blessed neck lest any arrow hits you. My chest is a shield for your blessed chest.' (Bukhari, vol. 3, pp. 38, Hadees 4064) (Seerat-e-Halbiyah, vol. 2, pp. 311)

My mother and father be sacrificed for you!

Sayyiduna Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ was firing arrows on the enemy and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was giving arrows to Sayyiduna Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ by his blessed hands. Sayyiduna Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ had this privilege the same day

that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: "Sa'd! My mother and father be sacrificed for you; fire arrows!" (Bukhari, vol. 3, pp. 37, Hadees 4055)

Shield against arrows

When Sayyiduna Abu Dujanah رَضِيَ اللهُ تَعَالَى عَنْهُ did not find anything for [using as] shield, he made his back a shield for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He received arrows on his back but did not let anything hurt the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even slightly. (Sayr A'laam-ul-Nibla, vol. 1, pp. 399)

The eye came out

Sayyiduna Qatadah Bin Nu'man Ansari رَضِيَ اللهُ عَنْهُ brought his face in front of the blessed face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ [to protect it]. An arrow hit his eye due to which his eye came out. (Subl-ul-Huda wa-Rishad, vol. 4, pp. 240)

Sight of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when the soul departed

Sayyiduna Ziyad bin Al-Sakan (according to some narrators, Ammarah Bin Ziyad Bin Al-Sakan) رَضِيَ اللهُ تَعَالَى عَنْهُ is also one of the staunch devotees of Rasool [who fought bravely] that day; he had the privilege of sacrificing his life for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ fought bravely to such an extent that he got severely wounded. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Bring him closer to me.' He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away in such condition that his face was placed on the feet of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Sayr A'laam-ul-Nibla, vol. 1, pp. 399)

*Najm ki ay Khuda aarzu hay yehi aashiq zar ki
aabru hay yehi
Maut kay waqt sar in kay qadmon mayn ho deed
hoti rahay dam nikalta rahy*

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَوْمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Why did Ghazwah* Hunayn take place?

Muhammad Abbas Attari Madani

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ conquered Makkah Mukarramah in Ramadan-ul-Mubarak 8 Hijri and also conquered the hearts of Kuffar [unbelievers] of Makkah by granting everyone complete forgiveness. Therefore, a large number of people started embracing Islam happily.

Why did Ghazwah Hunayn take place?

Majority of the Arabs embraced Islam and became devotees of Rasool but two tribes, namely Hawazin and Saqeef who resided in a locality called 'Hunayn', situated between Makkah Mukarramah and Taif, held a negative opinion of the Conquest of Makkah. They were never reluctant to fight wars and were well aware of the military tactics too. When Makkah was conquered, those tribes presumed by themselves that they are the next target of the Muslims. Therefore, their craze for war started dominating them; their leaders made Maalik

Bin 'Awf Naseeri commander of the army by mutual consent and under his leadership, they became busy making preparations for attacking the Muslims. (Seerat Halbiyah, vol. 3, pp. 151; summarized)

Preparations made by the Muslims

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also started making preparations for the war. 100 suits of armour (special metal clothing wore in the wars) along with other war essentials were purchased on credit from Safwan Bin Abi Umayyah who had not yet embraced Islam. Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ borrowed 3000 spears from his paternal cousin, Sayyiduna Nawfal Bin Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ. In the month of Shawwal, 8 Hijri, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ set off with an army of 12,000 blessed Sahabah which also included 2000 new converts to Islam who were the citizens of Makkah. (Zurqaani 'alal Mawahib, vol. 3, pp.



* The battle in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself participated.

498-499; Ar-Raud-ul-Unuf, vol. 4, pp. 205)

Start of the war

Muslims reached the Hunayn valley in the night. They had just left for the war in the early morning when the Kuffar hiding over there made an attack and fired a hail of arrows [at the Muslims]. (Zurqaani 'alal Mawahib, vol. 3, pp. 506; summarized)

Chants of Labbayk

The rows of the Muslims had become disorganised due to the sudden attack but even in this situation, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved his riding animal towards Kuffar and asked his paternal uncle, Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ to call Sahabah. When Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ called [them], all the Ansaar and Muhajireen came while chanting "Labbayk, Labbayk (i.e. we are in attendance)"; they rushed so fast that the Sahabah whose horses could not turn because of the crowd, threw their suits of armour and dismounted from the horses to reach quickly and ran [towards Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], making an all-out attack on the Kuffar with new spirit and enthusiasm.

Muslims' victory

When the war escalated in the battlefield, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took pieces of gravel in his blessed hand, threw them at the faces of Kuffar and said: 'شَافَتِ الْوُجُوهُ' i.e. may the faces deteriorate. As soon as the pieces of gravel were thrown, Kuffar ran away being confused and agitated, and Allah عَزَّوَجَلَّ blessed His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with victory. (Zurqaani 'alal Mawahib, vol. 3, pp. 507-512; summarized)

Following are the names of 4 blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who embraced martyrdom in Ghazwah Hunayn:

- ❖ Sayyiduna Ayman Bin 'Ubayd
- ❖ Sayyiduna Yazeed Bin Zam'ah
- ❖ Sayyiduna Suraqah Bin Haaris
- ❖ Sayyiduna Abu 'Aamir Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُمْ (Seerat Ibn Hishaam, pp. 493)

*Mayn tayray hathaun kay sadaqay kaysi kankeri-
yan theen woh
Jin say itnay Kafiraun ka dafatan munh phir gaya
(Hadaiq-e-Bakhshish, pp. 53)*



Few voice messages of the letters of

AMEER-E-AHL-E-SUNNAT



صَلُّوا عَلَی الْحَبِیْبِ! صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Thanked those who presented him with the reward of 'Umrah and he blessed them with Du'as

Sympathising a distressed Islamic brother

تَخَدُّدًا وَتُضَلِّي وَنُسَلِّمُ عَلَی رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From, Sag-e-Madinah Muhammad Ilyas Attar Qaadiri Razavi عُنِيَ عَنْهُ to the distressed Madani son!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Haji Sayyid Arif-ul-Hassan Attari سَلَّمَ السَّلَامَ عَلَيَّ السَّيَّارِي told me about your distresses. My Madani daughter has been hospitalised as well. You are facing business problems as well etc. May Allah Almighty shower His mercy upon you. May Allah Almighty grant cure to my Madani daughter. Whatever illness or calamity it might be, may it get removed. May Allah Almighty bless her to see the happiness of her life. May happiness return to your home. May you obtain Halal, blessed and sufficient sustenance from easy means. May your other sorrows be removed too. May you get pious offspring with wellbeing. Aameen. Son! Keep courage. Observe patience. Life revolves around problems. Do not get worried due to the calamities. Be courageous.

*Zaban per shikwah-e-ranj-o-alam laaya nahin kertay
Nabi kay naam lajwa gham say ghabraya nahin kertay*

Convey my Salam to my Madani daughter. Supplicate for my forgiveness without accountability and if possible, recite [يَا سَلَامُ] 111 times everyday and blow on her. You can also recite it over water and make her drink it few times a day. How wonderful it would be if she could recite 'يَا سَلَامُ يَا سَلَامُ يَا سَلَامُ' herself too. رَانَ شَاءَ اللهُ عَزَّوَجَلَّ you will get the wellbeing of both worlds. You too keep reciting يَا سَلَامُ يَا سَلَامُ يَا سَلَامُ, there will be wellbeing all around for you.

*Bahaar aaye mayray dil kay chaman mayn Ya Rasoolallah
Idher bhi aa lagay chheenta koi rahmat kay baadal say*

Islamic brothers of Birmingham (UK) presented Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, his parents and his offspring the reward of 'Umrah through a video message from Makkah Mukararamah. Moreover, they requested Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ for Du'as. In reply, while blessing them with Du'as in a voice message, Ameer-e-Ahl-e-Sunnat said:

تَخَدُّدًا وَتُضَلِّي وَنُسَلِّمُ عَلَی رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From, Sag-e-Madinah Muhammad Ilyas Attar Qaadiri Razavi عُنِيَ عَنْهُ, to sweet and beloved Haji Fuzayl Bapu and to all those Mu'tamireen [those who performed 'Umrah] who are present with you in the Madani Qafilah:

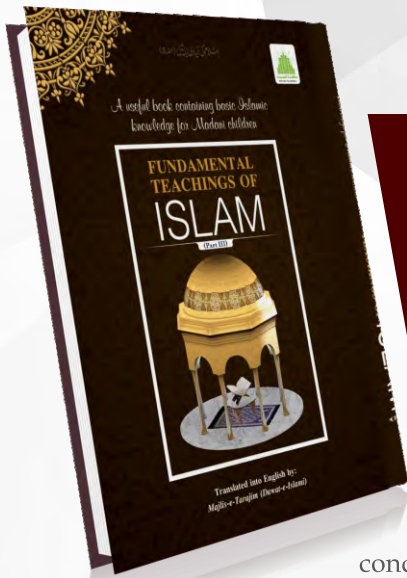
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

مَا شَاءَ اللهُ! I watched and listened to the Madani video bouquet you sent. Thank you very much that you make arrangements for my and my parents' Isal-e-Sawab. May Allah Almighty accept your presence. Convey my Salam in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moreover, do convey my Salam to Shaykhayn Karimayn, Sayyiduna 'Usman-e-Ghani, Sayyiduna Ameer Hamzah, martyrs of Uhud, those resting in the graveyards of Ma'la and Baqi رَضِيَ اللهُ تَعَالَى عَنْهُمْ and at whichever shrine you are blessed with visiting. Supplicate for my forgiveness without accountability. May Allah Almighty protect your Qafilah from the evil eye. May Allah Almighty protect you from disrespect and the evil of insolents. May Allah Almighty bless us all with forgiveness without accountability.

اٰمِيْنُ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَی الْحَبِیْبِ! صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ





Fundamental Teachings of ISLAM

As soon as we hear the word “Madrrasah”, it depicts a beautiful image of education and training, purity and cleanliness, purity of inner-self and external-self, best of the conduct and good habits in our minds. The incomparable past and current situation of the Muslims is also clearly evident on the fact that along with the upbringing of the parents and having an Islamic environment at home, the incomparable role of Madaris plays the fundamental role in beautifying the character of the great Islamic personalities, making them tread on the path of piety and asceticism and making them the guide of the society. Islamic Madaris made arrangements to provide such wonderful education and training to the Muslim children that students graduating from these Madaris became the leaders and guides in future.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ! In the Madaris-ul-Madinah of Dawat-e-Islami, first of all “Madani Qa'idah” is taught. Then Naazirah of the Holy Quran is taught and thereafter, Hifz [memorisation] of the Holy Quran takes place. Along with Hifz and Naazirah, children are also provided with the fundamental teachings of Islam. Moreover, their moral, spiritual and social development is also undertaken. For this purpose, the Islamic scholars of 'Al-Madina-tul-'Ilmiyyah', have compiled the following books for Madani children, with the cooperation of 'Madrasa-tul-Madinah':

- ❖ Islam ki Bunyadi Baatayn [Fundamental Teachings of Islam], part 1 – For Madani children [boys and girls] learning the Madani Qa'idah.
- ❖ Islam ki Bunyadi Baatayn [Fundamental Teachings of Islam], part 2 – For those studying the Naazirah of the Holy Quran.
- ❖ Islam ki Bunyadi Baatayn [Fundamental Teachings of Islam], part 3 – For those doing the Hifz [memorisation] of the Holy Quran.

Keeping the ages of the children into consideration, all these three books contain the following:

- ❖ Basic Islamic beliefs
- ❖ Imaniyaat
- ❖ Seerah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ❖ Acts of Worship
- ❖ Sunnahs
- ❖ Etiquette
- ❖ Character building
- ❖ Du'as [supplications]
- ❖ Awraad and Wazaaf [invocations]
- ❖ Zikr and Azkaar
- ❖ Salat-'Alan-Nabi
- ❖ Hamd and Na'at
- ❖ Manaqib
- ❖ Munajat
- ❖ and the introduction of Dawat-e-Islami etc.

This is for the reason that the student graduating from Madrasa-tul-Madinah, along with being blessed with learning the Holy Quran, is also acquainted with the teachings of Islam. He not only possesses the knowledge, but also acts upon it. He becomes an embodiment of good character. He is able to differentiate between good and bad. He is pure from evils and a possessor of noble attributes. Moreover, when he grows up, he turns out to be such Muslim with such righteous character that he remains engaged in striving to reform himself and the people of the entire world all his life.

Dear Islamic brothers! Make the intention that we will enrol our children in the Madrasa-tul-Madinah of Dawat-e-Islami in order to provide them the education of the Holy Quran by the means of correct pronunciation and articulation, and for their best edification.



YAUM-E-TA'TEEL I'TIKAF

Acquisition of Islamic knowledge is obligatory for every Muslim man and woman in Islam, whether he or she lives in a city or a village; but unfortunately, since long ago, villagers do not have the facilities of gaining knowledge (reading and writing) as compared to the people living in a city; whereas globally, most of the world population lives in the villages. This is why Sayyiduna Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْه has said regarding imparting knowledge to the villagers: Every such Faqeeh (Islamic jurisprudent) who gets free for 'Fard Kifayah after performing Fard-e-'Ayn, it is Wajib [obligatory] for him to visit the people living in the surroundings of his city and teach them the Faraaid [obligations] of Deen-e-Islam and Shari'ah. If a single Faqeeh performs this act, Fard will become annulled for all other people; otherwise, everyone will become sinner due to it. A scholar will face the sin because he

becomes lazy in imparting Islamic knowledge to the people by not visiting them, whereas an ignorant person will face the sin because he becomes lazy in gaining it. (*Ihya-ul-'Uloom, vol. 2, pp. 419*)

وَالْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ! Dawat-e-Islami, a Madani movement of devotees of Rasool, is fully committed to spread the light of knowledge even in the villages. Therefore, out of its 12 Madani activities, the 7th Madani activity is 'Yaum-e-Ta'teel I'tikaf' (i.e., visiting a Masjid of any village or surrounding area on a weekly holiday with the consultation of concerned Zimmahdar of Halqah Mushawarat, and performing I'tikaf there.) وَالْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ until now, approximately 3,000 monthly Yaum-e-Ta'teel I'tikaf' are being held across Pakistan.

Benefits of Yaum-e-Ta'teel I'tikaf

❖ As in this Madani activity, Islamic brothers stay in Masjid with the intention of gaining and imparting Islamic knowledge; therefore, it is a best source of remembering Rab عَزَّوَجَلَّ with good intentions and obtaining the reward of Nafil I'tikaf instead of wasting the weekly holiday in sleeping the whole day or other futile activities.

❖ It is also a source of gaining the excellence of conveying the call towards righteousness by visiting the poor areas and surroundings etc.

❖ This Madani act is also a great source of spreading the Islamic knowledge. The Madani Halqah [circle] conducted in Masjid provides an opportunity to the attendees to learn Wudu (ablution), Ghusl (ritual bath), Fard and Wajib acts of Salah as well as numerous acts of Sunnah and manners are also taught.

❖ Like other Madani activities, this Madani activity is also a source of filling Masajid with the Salah-offering people. Wherever this Madani activity is strong, Masajid of those areas will be full of Salah-offering people. The number of Salah-offering people will increase and through Dars-o-Bayan and Halqahs for gaining and imparting Islamic knowledge, Masajid will regain their former glory.

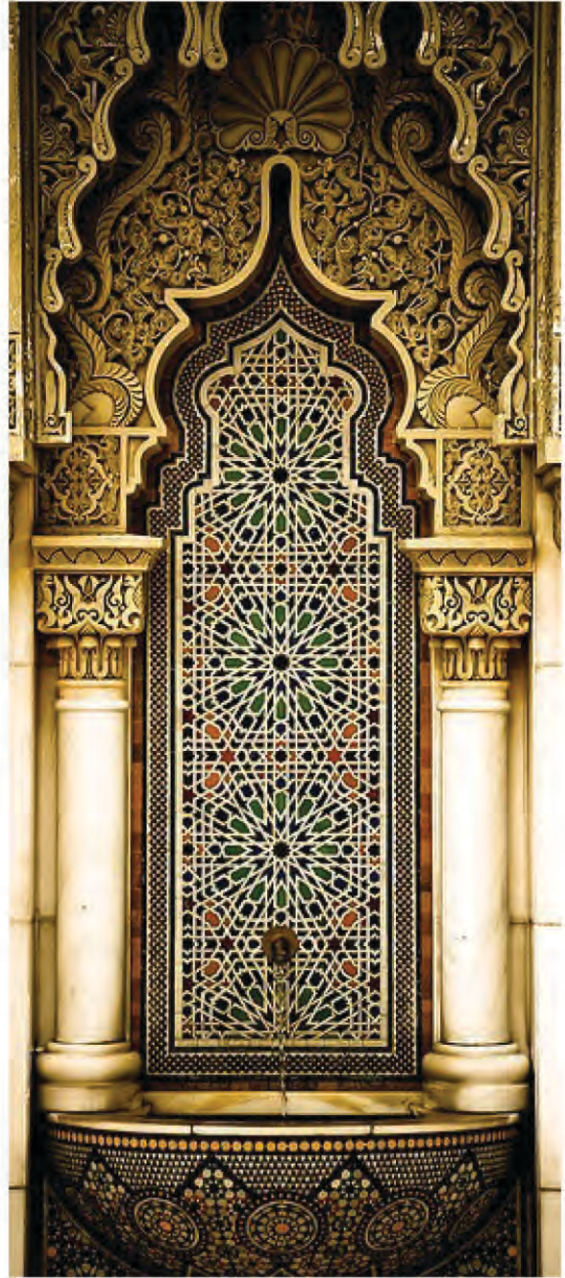
❖ This noble activity is also a source of earning virtuous deeds and refraining from sins. It means the longer one remains in Masjid with the intention of I'tikaf, the safer he will be from sins. Besides, one will also have the opportunity to gain immense reward for the blessed acts such as calling out Azan or replying to it, performing Salah in congregation with Takbeer-e-Aula and after performing one Salah, waiting for next Salah being in the Masjid, etc.

❖ As in this Madani activity, Islamic brothers meet the villagers who sometimes say such things which are not very nice. So Islamic brothers also attain the privilege of gaining reward upon listening to such things and observing

patience over it.

*Kuch naykiyan kama lay jald Aakhirat bana lay
Koi nahin bharosa ay bhai! Zindagi ka*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Expressing condolences & inquiring after the sick

Expressing condolences at the demise of Mufti Abdur Raheem Sikandari

تَحْسُدَةٌ وَتُصَلِّيٌّ وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar
Qaadiri رَضِيَ عَنْهُ

To: 'Allamah Noor-e-Nabi Sikandari, Mufti
Haqq-un-Nabi Azhari Sikandari, honourable
Fazl-e-Nabi Sikandari and honourable Abdun
Nabi Sikandari

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received the news through Islamic brothers
and social media that Shayr-e-Mustafa,
Sultan-ul-Wa'izeen, 'Allamah Maulana Mufti
Abdur Raheem Sikandari (founder and
Shaykh-ul-Hadees of Madrasah Sibghat-ul-Hu-
da, Shahpur Chakar, Sindh) passed away in the
eleventh night of Rajab-ul-Murajjab, 1439 Hijri,
دَامَتْ إِسْمَاءُ لَيْلِيهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Ameer-e-Ahl-e-Sunnat
بَرَكَاتُهُمُ الْعَالِيَةِ then made Du'a, and for the
Isal-e-Sawab of the deceased, he read out the
following blessed Hadees from Sharh-us-Su-
door, a book published by Maktaba-tul-Madi-
nah:)

It is narrated from Sayyiduna 'Abdullah Bin
'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Beloved Rasool

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When an 'Aalim leaves
the world, Allah عَزَّ وَجَلَّ gives his knowledge a
form of human being which becomes a source
of comfort for him till the Day of Judgement
and moves the insects of the earth away [from
him]. (Sharh-us-Sudoor, pp. 158)

I express condolences to the honourable Mufti
Sahib's brother Dr. Nazr Husayn Sikandari,
Mufti Sahib's sons, all the Mureeds (disciples),
associates and devotees; I also advise them to
have patience. It is really admirable if the sons,
Mureeds, devotees, etc., collectively have a
Masjid constructed for the Isal-e-Sawab of
Mufti Sahib. If you wish, you may name the
Masjid "Faizan-e-Abdur Raheem". In this way,
the name of Mufti Sahib will be remembered
and this [act] will also become a source of
Sadaqah Jariyah. Just gather courage [and
begin]; it is not difficult for you. Have a great
masjid constructed; I will also be pleased on
receiving this good news.

I request you to make Du'a for my forgiveness
without accountability.

Expressing condolences at the demise of the student of Muhaddis-e-A'zam Pakistan

تَحْسُدَةٌ وَتُصَلِّيٌّ وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

Maulana Abdul Haq Chishti, Maulana Irfan

Fayzi Chishti, honourable Zia-ul-Haq Chishti,
Muhammad Jameel Chishti:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Abu Nu'man Irfan Shareef Attari Madani (Rukn-e-Kabinah Majlis Rabitah bil-'Ulama wal-Mashaaikh) gave the news that the student of Muhaddis-e-A'zam Pakistan, 'Allamah Maulana Mufti Muneer-uz-Zamaan Chishti passed away at the age of 79 on Sunday, 28 Rajab-ul-Murajjab 1439 Hijri, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ then made Du'a, and for the Isal-e-Sawaab of the deceased, he read out the following Madani pearl from page 19 of Mahnamah Faizan-e-Madinah, Sha'ban-ul-Mu'azzam, 1439 Hijri:)

Saying of Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The person who wishes to enter Paradise should not have the desire for worldly wealth. (Hilya-tul-Awliya, vol. 1, pp. 219, Raqm 542)

I express condolences to all the students, Mureeds, family members and relatives of Mufti Muneer-uz-Zamaan Chishti and to all other grief-stricken people; I also advise all of them to have patience. Please keep making Du'a for your Dawat-e-Islami as well and keep taking part in the Madani activities wherever you get a chance. May Allah عَزَّوَجَلَّ keep all of you happy, prosperous, successful and blooming like the evergreen flowers of Madinah; may Allah عَزَّوَجَلَّ grant you and all of us the blessings of Mufti Muneer-uz-Zamaan Chishti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ then persuaded the Mureeds and associates to collectively have Masjid "Faizan-e-Muneer-uz-Zamaan" constructed for the Isal-e-Sawab of Mufti Sahib.)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Expressing condolences to Maulana Manzoor Shah Sahib

نَحْتَدُّدُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar

Qaadiri Razavi عُنَى عَشُهُ

To: Peer-e-Tareeqat, Rahbar-e-Shari'at, Maulana Abun Nasr Manzoor Shah Sahib, known as Baba Jee

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Through Haji Abu Majid Muhammad Shaahid Madani سَلَّمْتُ الْعُنَى who is the Rukn [member] of Dawat-e-Islami's Markazi Majlis-e-Shura, Muhammad Yasir Attari (Rukn-e-Kabinah Majlis Rabitah bil-'Ulama wal-Mashaaikh) gave the news about the demise of your wife, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. I express condolences to you, your sons, Mufti Mazhar Fareed Sahib, Maulana Fayz-ul-Hasan Fareed Sahib, Hasan Fareed Sahib and to all other grief-stricken people. (Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ then made Du'a, and for the Isal-e-Sawab of the deceased, he read out the following Madani pearl from page 19 of Mahnamah Faizan-e-Madinah, Sha'ban-ul-Mu'azzam, 1439 Hijri:)

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Whatever Allah عَزَّوَجَلَّ does is best

نَحْتَدُّدُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar
Qaadiri Razavi عُنَى عَشُهُ

To: Honourable Al-Haaj Mufti Abdul Haleem Sahib اعلال الله عمره

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Rukn of Dawat-e-Islami's Markazi Majlis-e-Shura, Sayyid Arif Babu gave the news that your younger brother, Tasleem Razavi Sahib (Tajpur, Nagpur, India) passed away, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. (After making Du'a of



forgiveness for the deceased, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said to honourable Mufti Sahib:) Honourable Shaykh! Please look after your health; I have come to know that you have taken it to heart. Your brother would administer the Madrasah and he had kept you tension-free in this regard. However, whatever Allah عَزَّوَجَلَّ wills, definitely happens; please have patience, patience and patience. ' 153 ﴿ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾ (Indeed Allah is with those who are patient.)

Grief causes a person to become old soon; you have already grown old and are also suffering from other diseases. May Allah عَزَّوَجَلَّ give you a long life with good health and safety. Honourable Shaykh! Please have spirit and courage. What Allah عَزَّوَجَلَّ willed, He did, and whatever He does is best; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, everything will get right. Everyone has to leave this world and we are also going to depart soon. ' الْمَوْتُ نُحْفَةٌ لِلْمُؤْمِنِ ' i.e. Death is a gift for a Mu'min.

*Nabi kay 'aashiqun ko maut to annmol tohfah hay
Kay in ko qabr mayn deedar-e-Shah-e-Ambiya hoga*

I request you to make Du'a for my forgiveness without accountability.

صَلُّوا عَلَيَّ الْيَتِيمِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Expressing condolences to Maulana Peer Sayyid Saabir Husayn Shah Bukhari

Through a video message, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed condolences to Maulana Peer Sayyid Saabir Husayn Shah Bukhari Sahib (Khalifa-e-Majaaz¹ Bareilly Shareef, Idarah Afkaar-e-Raza Burhan Shareef Hasan Abdaal, Attock District) at the demise of his brother Sayyid Aabid Shah Bukhari.

Expressing condolences at the demise of Maulana Hidayatullah Pasroori

On receiving the news of the demise of Maulana Hidayatullah Pasroori (Muhtamim i.e. Controller of Jami'ah Ghausiyyah Hidayat-ul-Quran, Multan), Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed condolences to Maulana Sahib's sons, Maulana Mufti Muhammad Usman Pasroori Sahib and Maulana Muhammad Farooq Pasroori Sahib in the live Madani Muza-karah.

Different messages of inquiring after the sick and condolence

Through video messages, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed condolences to the following people: Khurram Naasir Attari Madani of Al-Madina-tul-'Ilmiyyah (Tarajim department) at the demise of his Madani son Rayyan (Karachi); Zul-Qarnayn Attari Madani at the demise of his wife's brother, Abdul Qadeer Attari Madani; Waqas Attari Madani and his brothers at the demise of their father, Abdul Qayyoom Naqshbandi (Muzaffargarh); Muhammad Abdullah Attari at the demise of his father, Jahangir Attari (Raja Jhang); Abdul Rahman Madani at the demise of his wife (Gujranwala); Ayjaz Attari and Shahbaz Attari at the demise of their father, Haji Abdul Qayyoom (Quetta); A'zam Ali and his brothers at the demise of their mother, Hawwa Khatoon (Jhudo, Sindh); Haji Rafeeq Attari at the demise of his father, Haneef Naqshbandi.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also persuaded the family members of the deceased to have a Masjid constructed, distribute booklets and travel with Madani Qafilah with the intention of Isal-e-Sawab. Moreover, in the live Madani Muzakarah, Ameer-e-Ahl-e-Sunnat made Du'a for the recovery of Halqah Nigran, Mushtaq Attari (Lodhran) on receiving the news of his accident.

¹ A person authorised to make Mureed in a certain spiritual order.

Some activities of Ameer -e- Ahl-e-Sunnat

Niyaz of Koonday

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه conducted a Madani Muzakarah on 15th Rajab-ul-Murajjab for the Isal-e-Sawab of Imam Ja'far Sadiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ عَلَيْهِ in the global Madani Markaz Faizan-e-Madinah [Bab-ul-Madinah Karachi]. At the end, participants were presented with the Niyaz of Kheer Poori. Moreover, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also arranged for Fatihah Khuwani and Niyaz at his residence 'Bayt-ul-Baqi'. At this occasion, the apples of Ameer-e-Ahl-e-Sunnat's eyes, i.e. his grandsons and granddaughters were also present at the time of Du'a.

Madani Muzakarah and Fatihah Khuwani at the occasion of the 'Urs of Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه participated in the Ijtima' of Zikr-o-Na'at, Juloos [procession] of Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ and Madani Muzakarah at the occasion of the 'Urs of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ on 22nd Rajab-ul-Murajjab 1439 Hijri in the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi and blessed the devotees of Sahabah and Ahl-e-Bayt with the Madani pearls. At the end of the Madani Muzakarah, participants were presented with Langer-e-Mu'awiyah. Moreover, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also arranged for Fatihah and Niyaz at his residence 'Bayt-ul-Baqi'.

Participation in the Madani Mashwarah of the Markazi Majlis-e-Shura

Madani Mashwarah of the Markazi Majlis-e-Shura of Dawat-e-Islami was held in the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi from 12th to 16th Rajab-ul-Murajjab 1439 Hijri, (30th March to 3rd April 2018). In this Madani Mashwarah, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also participated and blessed the Nigrans, Arakeen-e-Shura and other responsible Islamic brothers present in this Madani Mashwarah with his Madani pearls.



Successor of Ameer-e-Ahl-e-Sunnat visited Europe

From 19th April to 11th May 2018, the successor of Ameer e-Ahl-e-Sunnat, Maulana Abu Usayd, Ubayd Raza Attari Madani مَوْلَانَةُ اَنْعَامِ travelled to different European countries (Germany, Norway, Greece, Italy, Spain, France, Holland), where he took part in different Madani activities of Dawat-e-Islami.

- The successor of Ameer-e-Ahl-e-Sunnat visited the Madani Marakiz of different countries including the new Madani Markaz under construction in Holland.
- The successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd, Ubayd Raza Attari Madani مَوْلَانَةُ اَنْعَامِ inaugurated the new Faizan-e-Madinah bought in Offenbach, Germany. Moreover, he blessed the attendees of the Madani Halqah of the Syrian refugees in Germany with Madani pearls. By the virtue of his individual efforts, around 7 Islamic brothers made the intention to keep a fistful beard, whereas some Islamic brothers also obtained the privilege of travelling with the Madani Qafilah.
- In Norway, during the Sunnah-inspiring Ijtima', a non-Muslim had the privilege to embrace Islam through the hands of the successor of Ameer-e-Ahl-e-Sunnat. He was also given Islamic Tarbiyyah.

Cautiousness in eating and drinking (water etc.)

During the travel, successor of Ameer-e-Ahl-e-Sunnat visited such a house where the guardian of the family had passed away recently and some Na-Baaligh [one who has not reached the age of puberty] children were also amongst the inheritors. The family members had also made arrangements to serve food. The successor of Ameer-e-Ahl-e-Sunnat avoided eating and drinking in that house, and after making them understand the Shar'i ruling, persuaded them to distribute the inheritance as soon as possible.

Blessing of Du'a

In Greece, the successor of Ameer-e-Ahl-e-Sunnat visited a house on Friday. Police had arrested the brother of the owner of the house. On his request, the successor of Ameer-e-Ahl-e-Sunnat made Du'a and by the blessing of it, he was released soon after and came back home a little while later. Moreover, he also performed Jumu'ah Salah with the successor of Ameer-e-Ahl-e-Sunnat.

Reviews of Rukn-e-Shura

In this journey, Rukn-e-Shura Haji Muhammad Azhar Attari also accompanied the successor of Ameer-e-Ahl-e-Sunnat. The summary of the reviews presented by Rukn-e-Shura about him is as follows:

- His Bayanaat [speeches] showed a glimpse of the Bayanaat [speeches] of Ameer-e-Ahl-e-Sunnat delivered in his youth.
- Before visiting any city or country, he would collect information regarding the circumstances and the evils prevailing in that society such as usury [interest], bribery and alcohol etc.; then through his Sunnah-inspiring Bayanaat [speeches], he would try to reform the people.
- Even while travelling, the way he would apply Qufl-e-Madinah of tongue and eyes, was exemplary.
- During travel, he would make others recite the 'Du'a of travelling' making everyone do Taubah and Istighfar (repentance) and Tajdeed-e-Iman (renewal of Iman) as well as he would remain engaged in reciting the Glorious Quran and Na'at. Moreover, he would engage himself in reciting Awraad-o-Wazaif [Islamic invocations] and answering Whatsapp messages.
- Wherever he would stay, if he would find the direction of W.C., commode or shower wrong, he would tell the Shar'i ruling to the host persuading him to correct the direction then and there.
- He would attend Sunnah-inspiring Ijtimaa'at, Madani Halqahs etc., with punctuality.
- The successor of Ameer-e-Ahl-e-Sunnat would persuade Islamic brothers a lot to take part in the 12 Madani activities.
- While meeting Islamic brothers, the noble traits of the successor of Ameer-e-Ahl-e-Sunnat such as sociability and heartening [others] would be worth watching.
- He would make Du'a for the grieved people and give them Ta'wizat (Islamic amulets) if needed.
- He would avoid describing explanation of Hadees or giving Shar'i ruling based on guesswork or a judgmental estimation.
- He would not only observe Fikr-e-Madinah himself but would also persuade Islamic brothers to do so.
- When meeting Islamic brothers, if he would see anyone wearing locket, plain ring, or impermissible ring, he would tell them the Shar'i ruling and make them repent.
- During Sunnah-inspiring Bayanaat [speeches] and call towards righteousness, he would talk about Ameer-e-Ahl-e-Sunnat from time to time.

Tu sada rahay salam, tujh per ho Rab ki rahmat

Ay janasheen-e-Ameer-e-Ahl-e-Sunnat, ay janasheen-e-Ameer-e-Ahl-e-Sunnat



BLOOD DEFICIENCY

Kashif Shahzad Attari

What is meant by blood deficiency?

Blood deficiency (Anaemia) is such a condition due to which production of red cells reduces in blood. As a result, oxygen does not reach different organs of the body which affects the functionality of those body parts, and it increases the risk of various diseases.

Possible harms of blood deficiency

- ❖ If a pregnant woman is afflicted with Anaemia (blood deficiency), she could face a pre mature delivery and the new born baby can face weight loss.
- ❖ If children are afflicted with Anaemia (blood deficiency), it affects their growth and mental capabilities. As a result, they become academically weak.

Blood deficiency by birth

Some people are afflicted with the blood deficiency by birth, which is called Thalassemia. However, numerous people afflicted with this illness face this disease at a later stage.

Curable disease

Blood deficiency is a curable disease. One can control it by changing his lifestyle and diet.

Facts and figures

According to an analysis, at present, there are 1.5 billion people across the world afflicted with the disease of blood deficiency, whereas in Pakistan, 54% of the adult population is having this disease. In general, women are more afflicted with this disease than men.

Amount of blood in the human body

Amount of blood can vary from person to person depending on their physique. In general, a healthy body possesses five to six litres of blood, which works out to be approximately 7.7% of the whole body weight.

Signs of blood deficiency

Signs of blood deficiency are initially of a mild nature, but become severe as the time passes by. If you find any of the following signs, then consult your doctor immediately:

- ❖ Getting tired quickly
- ❖ Having irritated behaviour
- ❖ Running out of breath during carrying out [daily] tasks
- ❖ Nails turning white
- ❖ Face turning pale
- ❖ Weakness in the body
- ❖ Laziness
- ❖ Dizziness
- ❖ Darkness prevailing in front of the eye
- ❖ Anxiety
- ❖ Swelling of feet etc.

Causes

Different causes and some of their possible solutions are presented below:

- ❖ **Deprivation from being breast fed by mother:** This is a major cause for blood deficiency in children. If there is no Shar'i or medical hindrance, then new born baby should only be breast fed by the mother.
- ❖ **Lack of iodine:** Usage of eggs, fish and dairy products (milk, yogurt etc.) is beneficial for this purpose.
- ❖ **Lack of Vitamin D:** Vitamin D strengthens the bones. Its deficiency makes the bones fragile and even an insignificant blow can harm the bones. Its deficiency can be overcome by natural sunlight and consuming eggs, fish and milk.
- ❖ **Lack of iron:** Iron is of two types: Haem, which is obtained by meat and non-haem, which is obtained by vegetables. A human body needs both these types of iron.
- ❖ **Lack of vitamin B12:** Usage of fruits, juices, meat and milk is beneficial for this.
- ❖ **Lack of calcium:** In order to overcome its deficiency, spinach and vegetables like cauliflower etc., should be used.
- ❖ **Lack of vitamin A:** Vitamin A specially strengthens the eyes, whereas lack of vitamin A causes various eye diseases. It can be obtained from fish, sweet potato and green vegetables.
- ❖ **Lack of magnesium:** Usage of grains, almonds and vegetables are beneficial to overcome its deficiency.
- ❖ Other causes of blood deficiency include genetic complications, smoking, different diseases such as ulcer, and usage of certain medicines.

Domestic and spiritual remedies

Few things that assist in fulfilling blood deficiency

Dark grapes, beetroot, carrot, apple, apricot, pomegranate, tomato, peach, cherry, spinach, red meat, and fish etc.

Three domestic remedies for blood deficiency

1. Fenugreek contains vitamin B, iron, phosphorus and calcium which removes physical weakness and blood deficiency. Fenugreek can be cooked like pulses, in Kichchri [a comfort food made from rice and lentils with less spices used in subcontinent] or its benefits can be availed by adding fenugreek powder in sauce or in Chhachh [buttermilk]. (*Maythee kay 50 Madani Phool, pp. 2*)
2. Dry black raisins 10 grams, dry apricot 1, fresh mint 10 leaves, small cardamom 1. How to prepare: Soak apricot and dry raisin in a glass of water at night. In the morning, remove the apricot seed and grind black dry raisin, mint leaves, cardamom and apricot within the same water. The medicine is ready. If you want, you can also add honey or brown sugar in it to make its taste nice. Elders should take half a glass in the morning and half a glass in the evening, whereas children shall be made to drink it three or four times in a day in small quantities. Keep using it until one gets cured. Along with overcoming the blood deficiency, it will also help liver function properly, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.
3. Revand Chini [ريوند چينى] 12 grams, Revand Khatai [ريوند ختائى] 12 grams, Kushta Faulad 6 grams, white cumin 12 grams. Clean and grind all ingredients properly. Eat half spoon in the morning and evening after food with pomegranate juice or plain water. *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* it will produce new blood in the body. Give half the dose to young children, or even less than that as per their age. Keep using it until getting cured.

Spiritual remedy for blood deficiency

Salat-'Alan-Nabi for the remedies of illnesses:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَ دَوَائِهَا وَعَافِيَةِ الْأَبْدَانِ
وَشِفَائِهَا وَ نُورِ الْأَبْصَارِ وَ ضِيَاءِهَا وَعَلَى آلِهِ وَأَصْحَابِهِ وَ بَارِكْ وَسَلِّمْ

Write the aforementioned Salat-'Alan-Nabi with saffron or yellow colour in the state of Wudu and give it to the patient so that he licks it with his tongue or drinks it by dissolving it in water. Keep performing this action until one gets cured. With the command of Allah Almighty, it has cure for every disease, except death.

Madani pearl

If blood deficiency is due to an illness, then the deficiency will not be removed without treating the illness.

O our beloved Allah Almighty! Protect us from blood deficiency as well as all other illnesses and enable us look after our health in order to worship You!

*Sab say ziyadah fikr hay sihhat ki lazmi
Sihhat nahin durust to bay-kaar zindagi
Most important worry is pertaining to one's health
Life is of no use if one has problems in his health*

(Undergo every treatment only after the consultation of your doctor.)

First aid

If something gets into the **EYE!**

Dr. Kamran Ishaq Attari

If something gets into the eye, it stresses one severely and is very painful. Moreover, we often increase this pain due to our unawareness. In case of something gets into the eye, we can reduce our and others' stress by following the below mentioned guidelines:

1. First of all, wash your hands thoroughly with a soap.
2. Take clean and lukewarm water in a clean glass or cup, and bring it close to the eye in such a way that its edge lies by the bone of the lower edge of the eye. Moreover, soak the eye in it while keeping the eye open.
3. Make water flow on the forehead above the affected eye under the shower/tap and keep the eye open during this process.
4. Remove contact lenses if you are wearing them, as something that enters the eye, at times also gets stuck to the lens.
5. If something goes in someone else's eye, then make him sit at a well-lit place. In order to examine the eye, lift the upper eye lash upward repeatedly and ask the patient to look downwards. Similarly, lower the lower eye lash and ask the patient to look upwards.
6. Wash the eyes with clean and lukewarm water using a medicine dropper, which is normally easily available; or recline your head backwards and pour clean water slowly on the surface of the eye from a clean glass. This way, the dirt of eye will be removed, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Further three precautions

1. If something is stuck in the eye or the substance is sticky, then do not try to remove it forcibly and do not rub the eye either.
2. If you feel pain, redness, swelling in the eye or have difficulty in seeing, then get it checked up by an eye specialist.
3. Remember! Sometimes something that goes in the eye comes out after leaving a scratch. Due to this scratch, one gets the feeling of the thing to be still in the eye. This feeling normally goes away in 12x2 hours.



Benefits of Lemon



Lemon is a beautiful gift of nature; it belongs to the citrus fruit family. (*Urdu Lughat, vol. 5, pp. 122*)
Lemon is generally included in the list of vegetables. Though it looks small, it brings countless medicinal advantages. Following are some of them:

Specialities and advantages of lemon

- ❖ Lemon carries dry and cooling effect.
- ❖ Lemon contains vitamin A-B calcium, iron and phosphorus and it is full of citric acid.
- ❖ Drinking juice of thin-skinned lemons few times in a day provides protection from Malaria. (*Jannati Zaywar, pp. 565*)
- ❖ Applying lemon on face then washing it by soap will remove all pimples and acne within few days. (*Jannati Zaywar, pp. 566*)
- ❖ Squeezing one lemon in 250ml of warm water and rinsing mouth with it three times daily removes canker sores. (*Gharaylu 'Ilaj, pp. 61*)
- ❖ Rub lemon juice on gums for stopping gum bleeding. (*Ibid, pp. 68*)
- ❖ Applying salt, lemon juice and sesame oil on teeth after mixing them, removes yellowness of teeth and stops gum bleeding. (*Ibid*)
- ❖ Grind dry lemon peels into a powder, add salt to it, and rub it on your teeth to get them shining. (*Ibid, pp. 68*)
- ❖ Squeezing a lemon in a half cup of water and drinking it or cutting a lemon in two halves and sucking it after sprinkling ground black pepper and salt on it is a useful tip against vomiting. (*Ibid, pp. 81, 93*)
- ❖ In case of nosebleed caused by the rupture of a blood vessel, strain lemon water with a piece of fabric and pour drops of it into the nose by a dropper, *رَن شَاءَ اللّٰهُ عَوَّجَلْ*, it will stop bleeding. (40 Ruhaani 'Ilaj ma' Tibbi 'Ilaj, pp. 15)
- ❖ If the books and clothes get worm-eaten then place the lemon peels with books and clothes, they will remain safe from damage. (*Jannati Zaywar, pp. 568*)

- ❖ Drinking lemon water mixed with 1 teaspoon of honey on an empty stomach prevents unusual sleep.
- ❖ Drinking lemon water during hot winds and scorching heat is also refreshing as well as it is also beneficial from medical view point.
- ❖ Lemon digests food quickly, heals chest burning, reduces obesity and cleans the blood.

Easy method of squeezing more juice out of a lemon

- ❖ Heating a lemon by placing it into the hot ashes and then squeezing it, will produce juice with easiness. (Jannati Zaywar, pp. 566)
- ❖ Rolling lemon well with the [palms of] both hands will soften it and then it will produce more juice when squeezed.

Note: Please consult your physician before acting upon any remedy.



ANSWERS to your Questions

Question: What do the Islamic scholars say about burying many dead bodies together in one big grave at the same time? (*Questioner, Mahnamah Faizan-e-Madinah*)

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

If, as a result of any catastrophe, a large number of people meet death and martyrdom; even then the ruling of burying each dead body in a separate grave will imply. It is impermissible to bury many dead bodies together in one grave unnecessarily. However, the Islamic jurists have given the permissibility for burying multiple dead bodies in one grave out of necessity. Those necessities are as follows:

1. There are a large number of dead bodies but shortage of those burying them.
2. Those burying are elderly people and cannot dig separate graves for each dead body as it will increase their weakness.
3. Those burying are busy carrying out more important task than this; for example, they are busy performing Jihad etc., in a battle. Out of compulsion, at such crucial stages, more than one dead body can be buried in one grave.

The method to follow is that those who are superior will be placed in the grave at Qiblah side when all the deceased are men or all are women; whereas when the dead bodies are of men, women and children, then men will be placed at the Qiblah side, then boys, and after that women and thereafter Na-Baaligh (one who has not yet reached puberty) girls. A barrier of soil etc., will be placed between all of them.

However, it is impermissible for anyone to dig the grave of any of his deceased relative or any Muslim in order to bury new dead body in it. Digging grave of any Muslim without any Shar'i need is a Haraam act. Having graves of all relatives together at one place is not necessary as per Shari'ah. As this is not necessary, hence, it does not make opening the grave of any Muslim permissible.

Answered by: Abul Hasan Jameel Ahmed Ghauri Attari
Verified by: Fuzayl Raza Al-Attari

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



Reviews of the blessed 'Ulama and other VIPs (extracts)

1. Mufti Muhammad Abdur Razzaq Golarvi

(Teacher at Madrasah Ghausiyyah Jami'-ul-'Uloom, Markazi Eid Gah, Khanewal)

Monthly magazine 'Faizan-e-Madinah' is an overwhelming effort. Its articles are short, easy to comprehend, simple text but full of evidences and inspiring words. May Allah Almighty bless it with further progression and continue its blessings to spread all around. Aameen

2. Mufti Muhammad Rifaqat Ali Jalali

(Faazil-o-Mudarris [teacher] Jami'ah Ghausiyyah Razawiyyah, Islamabad)

The monthly magazine 'Faizan-e-Madinah' is a praiseworthy effort of Dawat-e-Islami. All articles and series in it consist something specifically new within them. Along with being a guide in Shar'i and spiritual matters, it also guides us on medical issues. This magazine enriched with beautiful publication and printing, compilation and exquisite matter, is an immense treasure for general public as well as VIPs. May Allah Almighty bless it further! Aameen

3. Abu Atif Attari Madani

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

I had the opportunity to read the article 'how should a son-in-law be?' from the monthly magazine 'Faizan-e-Madinah', Rajab-ul-Murajjab 1439 Hijri edition. مَا شَاءَ اللَّهُ عَزَّوَجَلَّ, it was very nice, interesting and had constructive matter. May Allah Almighty give more blessings in the pen of the writer! Aameen

Reviews of Islamic brothers (extracts)

1. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I love the monthly magazine 'Faizan-e-Madinah' immensely. I gained a lot of information from it. (Ahmad Khan Attari, Mirpur Khas)

2. I love the monthly magazine 'Faizan-e-Madinah' a lot. As soon as the new Islamic month begins, I remain restless until I read the monthly magazine 'Faizan-e-Madinah'. (Muhammad Sultan Fazl Attari, Gujjar Khan, Pakistan)

3. مَا شَاءَ اللَّهُ عَزَّوَجَلَّ! Every part of the monthly magazine 'Faizan-e-Madinah' is a source of information. (Abdul Kareem, Bab-ul-Madinah, Karachi)

Reviews of Islamic sisters (extracts)

1. March 2018 edition was matchless, as usual. I liked the series 'Issues of youth' a lot. After reading about the book 'Allah Walon ki Baatayn' in the series 'Introduction of books', I was persuaded to read this book. In the series 'Plea', I learnt a lot in relation to the upbringing of children. (Bint-e-Muhammad Shareef, Shah Faisal Colony, Karachi)

2. I love the monthly magazine 'Faizan-e-Madinah' a lot. My heart overjoys immensely after reading it. I await it restlessly every month. May Allah Almighty bless the department of the monthly magazine 'Faizan-e-Madinah'! (Bint-e-Aslam, Sultanpur, District Jhelum, Pakistan)

Reviews of Madani children [boys and girls] (extracts)

1. I first of all look at the pictures of the monthly magazine 'Faizan-e-Madinah' because they are very nice. (Muhammad Majid Raza, A1 Centre Peer Colony, Bab-ul-Madinah, Karachi)

2. I read the monthly magazine 'Faizan-e-Madinah'. I learnt a lot of knowledge of Deen by reading it. I make the intention of reading it for 12 months. (Bint-e-Tanveer, New Karachi, Bab-ul-Madinah, Karachi)



Madani News of DAWAT-E-ISLAMI

Madani news of the global Madani Markaz, Bab-ul-Madinah (Karachi)

- On the 2nd night of Sha'ban-ul-Mu'azzam 1439 Hijri, a procession (Juloos-e-Hanafiyyah) took place in the commemoration of the 'Urs of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Moreover, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ also conducted a Madani Muzakarah.
- An Ijtima' of Zikr and Na'at also took place on 15th of Sha'ban 1439 Hijri in relation to Shab-e-Bara'at (the night of deliverance). Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ delivered a Sunnah-inspiring Bayan [speech] in it and conducted a Madani Muzakarah.
- A Sunnah-inspiring Ijtima' was organised by Dawat-e-Islami's Doctors' Majlis, in which, as well as general attendees, paramedical staff and doctors from different hospitals of Bab-ul-Madinah, Karachi participated. The Sunnah-inspiring speeches were carried out by Arakeen-e-Shura, Haji Muhammad Ameen Attari and Haji Muhammad Ali Attari.

Madani news of different departments

- Majlis Karkerdagi organised a Madani Halqah in Sardarabad (Faisalabad) in which the head of the department gave Madani pearls to the Islamic brothers.
- Majlis Jami'a-tul-Madinah organised the opening of the class 'Daura-e-Hadees' in Jami'a-tul-Madinah established in Faizan-e-Madinah Gujranwala. The opening was carried out by Mufti Ali Asghar Attari Madani, who also gave Madani pearls to the students.
- Another Jami'a-tul-Madinah has opened in Markaz-ul-Awliya Lahore. At this joyous occasion, Rukn-e-Shura Haji Ya'foor Raza Attari delivered a Sunnah-inspiring Bayan [speech].
- Majlis Khuddam-ul-Masajid organised a Madani Halqah for responsible Islamic brothers of Ashaabi Kabinat (Thatta and the surroundings, Bab-ul-Islam, Sindh) in which Rukn-e-Shura Sayyid Luqman Attari delivered Madani pearls. A new Masjid, 'Jaami' Masjid Faizan Jamal-e-Mustafa', has been inaugurated in Manora (Bab-ul-Madinah, Karachi).

Ijtima'at held to award Asnaad [certificates]

- Majlis Madrasa-tul-Madinah organised a Taqseem-e-Asnaad Ijtima' in Dera Ismail Khan, Khyber Pakhtunkhwa. Rukn-e-Shura Haji Rafee Attari delivered a Sunnah-inspiring Bayan [speech] and presented students with their Asnaad [certificates] and gifts.

- A Taqseem-e-Asnaad Ijtima' was also held at the Madani Markaz, Faizan-e-Madinah, Talwandi Bhindran (District Narowal), Punjab.

The Madani activities of Majlis Mazaraat-e-Awliya at the A'raas of religious personalities

- Under the supervision of Majlis Mazaraat-e-Awliya, Islamic brothers attended the 'Urs of Sayyiduna La'l Shahbaz Qalander رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Sehwan Shareef) and the lion of Bangladesh, 'Allamah Ghazi Azeez-ul-Haq Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Bangladesh). An Ijtima' of Zikr and Na'at and gatherings for the recitation of the Quran and Fatihah also took place.

The Madani activities of Shu'bah Ta'leem [Education Department]

- Shu'bah Ta'leem organized Sunnah-inspiring Ijtima'at and Madani Halqahs at Punjab University (Gujranwala), Government University of Engineering and Technology (Narowal Campus), Government College of Technology (Mandi Bahauddin) and the University of Management and Technology (Ziyakot, Sialkot). Sunnah-inspiring Ijtima'at and Madani Halqahs took place in Zafarwal, Narowal, Markaz-ul-Awliya (Lahore), Sabzpur (Haripur KPK) and Rahmatabad (Abbottabad, KPK). A large number of MBBS and PhD doctors, professors, lecturers and students of universities attended.
- 'Twenty six days Faizan-e-Quran and Hadees course' was held at more than 300 different places in Pakistan for students finishing their high school exams. The course included the recitation of the Quran with Tajweed and the content pertaining to Salah, Wudu, Ghusl and other Fard 'Uloom (compulsory knowledge).

Majlis Taqseem-e-Rasaail [distribution of booklets]

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ! Under the supervision of Dawat-e-Islami's department, Majlis Taqseem-e-Rasaail, approximately 11,751 booklets of Maktaba-tul-Madinah were distributed in different Ijtima'at [gatherings] of Shab-e-Mi'raaj. Similarly, on the occasion of the 'Urs of Muhaddis-e-A'zam Pakistan, Sardar Ahmad Chishti Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 1200 booklets were distributed. Moreover, invitation towards righteousness was carried out in many town markets and Rasaail [booklet] boxes were also placed.

Madani activities of Majlis Wukla

- Under the supervision of Majlis Wukla, a 'Faizan-e-Namaz Course' of staff and Wukla was conducted at Fane Road Masjid, adjacent to the Punjab Bar Council.
- At the chambers situated around the high court in Markaz-ul-Awliya, Lahore, a Madrasa-tul-Madinah Baalighan (adults) of Wukla (lawyers) is being conducted in which lawyers are learning to recite the Holy Quran with correct articulation.

Sunnah-inspiring Ijtima'at and Madani Halqahs under the supervision of different departments of Dawat-e-Islami

- Under the supervision of Majlis Rabitah for Taajiran (businessmen), Rukn-e-Shura Haji Abdul Habib Attari attended a Madani Halqah at the Chamber of Commerce, Markaz-ul-Awliya, Lahore.



- Under the supervision of Majlis Madani In'amaat, Rukn-e-Shura Haji Muhammad Ali Attari attended a Madani Halqah at Sahra-e-Madinah (Babul Madinah, Karachi).
- Under the supervision of Majlis Maktubat and Ta'wizat 'Attariyyah, Haji Ya'foor Raza Attari attended a Madani Halqah at Madani Markaz Faizan-e-Madinah, Jauhar Town, Markaz-ul-Awliya, Lahore.
- Under the supervision of Majlis Khuddam-ul-Masajid, Rukn-e-Shura Sayyid Luqman Babu attended Madani Halqahs at Baldia Town Sahra-e-Madinah (Bab-ul-Madinah, Karachi) and other places.

Ijtima'at and Madani Halqahs were conducted under the supervision of following department at following places:

- By Shu'bah Ta'leem (Ijtima' for engineer Islamic brothers) in Markaz-ul-Awliya, Lahore.
- By Majlis Madani Channel distribution at a factory in 'Export Processing Zone', Landhi Industrial Area Karachi.
- By Majlis Madrasa-tul-Madinah lil-Baneen (Islamic brothers) at Madani Markaz Faizan-e-Madina, Afandi Town, Zamzam Nagar, Hyderabad.
- By Majlis Khusoosi Islamic brothers in Dera Allah Yar, Baluchistan.
- By Majlis Taajiran at Latifabad Market, Zamzam Nagar, Hyderabad.
- A Hajj Tarbiyyati Ijtima' was organized by the Ministry of Religious Affairs in Rahim Yar Khan, Punjab. In this Ijtima', under the supervision of Majlis Hajj and 'Umrah, a Muballigh of Dawat-e-Islami explained the Hajj rulings to the Hajj pilgrims.

OVERSEAS MADANI NEWS

Madani parables regarding the embracing of Islam

- One non-Muslim embraced Islam in Norway after listening to the Bayan [speech] of the successor of Ameer-e-Ahl-e-Sunnat, Abu Usayd, Ubayd Raza Attari Madani مَدَّ ظِلُّهُ الْعَالِي.
- On the way to Polokwane from Laudium (South Africa), a non-Muslim embraced Islam at the hand of Nigran-e-Shura Maulana Muhammad Imran Attari مَدَّ ظِلُّهُ الْعَالِي.
- In Uganda and Hong Kong, by the blessing of the individual efforts of the preachers of Dawat-e-Islami, 2 non-Muslims embraced Islam. They were given Islamic names 'Muhammad Isa' and 'Muhammad Saqib'. Arrangements were also made for their Islamic Tarbiyyah.

The successor of Ameer-e-Ahl-e-Sunnat travelling to Africa

- From 19th April to 11th May 2018, the successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd, Ubayd Raza Attari Madani مَدَّ ظِلُّهُ الْعَالِي visited different countries of Europe (Germany, Norway, Greece, Italy, Spain, France, Holland), where he delivered Bayanaat [speeches] in the Sunnah-inspiring Ijtima'at held in those countries. Devotees of Rasool from various countries attended these Ijtima'at and were blessed with meeting the successor of Ameer-e-Ahl-e-Sunnat and travelling in the Madani Qafilahs.
- He visited Madani Marakiz of different countries as well as the newly built Madani Markaz in Holland.
- Rukn-e-Shura, Haji Muhammad Azhar Attari also accompanied him in this journey.
- On 21st April 2018, he blessed the attendees of the Madani Halqah among the Syrian refugees in Germany with the Madani pearls.



Nigran-e-Shura's travel to Africa

- From 8th to 19th April 2018, Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami, Maulana Muhammad Imran Attari مُدَّة الْعَالِ travelled to East Africa (Uganda, Kenya, Tanzania) and West Africa (Malawi, Zimbabwe). He visited different cities: Harare, Limbi, Kampala, Mombasa, Lilongwe, Nairobi, Zanzibar, Dar es Salaam, where he attended different Sunnah-inspiring Ijtima'aat, Madani Halqahs and Madani Mashwarahs of Zimmahdaran as well as visited Madani Marakiz of different cities.
- On 20th April, in Maputo (Mozambique), Nigran-e-Shura delivered a Sunnah-inspiring Bayan before the Jumu'ah Salah, and led the Jumu'ah Salah.
- In Faizan-e-Madinah Maputo, Nigran-e-Shura blessed the attendees of Madani Halqah with Madani pearls; moreover, he also visited Jami'a-tul-Madinah and Maktaba-tul-Madinah, situated there.
- From 20th to 29th April 2018, Nigran-e-Shura travelled to South Africa.
- On 26th April 2018, Nigran-e-Shura delivered a Sunnah-inspiring Bayan [speech] in Ijtima'-e-Zikr-o-Na'at on the occasion of the inauguration of a Masjid in Polokwane.
- On 29th April 2018, a Sunnah-inspiring Ijtima' was held at national level in Lenasia. Thousands of devotees of Rasool from different cities of South Africa attended this Ijtima'. Nigran-e-Shura delivered a Sunnah-inspiring Bayan and also presented the introduction of the departments of Dawat-e-Islami to the attendees.
- In different cities of South Africa such as 'Durban', 'Johannesburg' and 'Thohoyandou', Nigran-e-Shura attended Madani Halqahs and Sunnah-inspiring Ijtima'aat of Zimmahdaran.

Rukn-e-Shura Muhammad Bilal Attari's travel to the overseas countries

- On 11 April 2018, Rukn-e-Shura Muhammad Bilal Raza Attari travelled to Bahrain for the propagation of Sunnah. On 12th April, in Manama (Bahrain), he delivered a Sunnah-inspiring Bayan in the Ijtima' of Zikr-o-Na'at conducted in connection with Shab-e-Mi'raaj. In this travel, he presided over Madani Halqahs and Madani Mashwarahs of Zimmahdaran at different places.
- From 20th April to 11th May 2018, Rukn-e-Shura travelled to Canada (one of the Qaadiri countries) and visited the following cities: Calgary, Toronto, Vancouver, Regina, Montreal, Winnipeg, Hamilton, Edmonton, Victoria, Scarborough and Etobicoke. Rukn-e-Shura blessed the Madani pearls to the attendees of Sunnah-inspiring Ijtima'aat, Madani Halqahs and the Sunnah-inspiring Ijtima'aat of Zimmahdaran. Moreover, he delivered Sunnah-inspiring Bayan in Ijtima' of Zikr-o-Na'at conducted in connection with Shab-e-Bara`at in Calgary (Canada).

Rukn-e-Shura Haji Abdul Habib Attari travelled to the UK

- On 24th April 2018, Rukn-e-Shura Maulana Haji Abdul Habib Attari travelled to the UK and visited different cities. The visited cities are: Bolton, Derby, London, Slough, Birmingham, Accrington and Leicester. He attended Sunnah-inspiring Ijtima'aat, Madani Halqahs,

Sunnah-inspiring Ijtima'at of Zimmahdaran and Madani Mashwarahs in these cities. Moreover, Rukn-e-Shura also reviewed the Madani activities of different Kabinat of UK and encouraged Islamic brothers to carry out Madani activities in future.

- On 1st May 2018, he delivered a Sunnah-inspiring Bayan in Ijtima' of Zikr-o-Na'at conducted in connection with Shab-e-Bara`at in Bolton (UK), and also made Du'a at the end of the Ijtima'.

Travelling with Madani Qafilah

- In April 2018, three Madani Qafilahs from UK Chishti Kabinat and one Madani Qafilah from Shaazili Kabinat travelled to the different countries of Europe.
- From Hong Kong and Sri Lanka, the preachers of Dawat-e-Islami travelled to Singapore for propagating the 'call to righteousness'.

Sunnah-inspiring Ijtima'at

- From 22nd to 29th April 2018, Sunnah-inspiring Ijtima'at of Zimmahdaran were held at 110 places in 22 different countries via Audio/video link. Hundreds of Islamic brothers had the privilege to attend these Ijtima'at. Arakeen of Shura and other preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat in these Ijtima'at.

Faizan-e-Namaz course

- From 1st April 2018, 1 Faizan-e-Namaz course was conducted in Chishti Kabinat and 2 Faizan-e-Namaz courses were conducted in the Shaazili Kabinat.

Good news

- **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** ! From 10th Shawwal-ul-Mukarram 1439 AH, corresponding to June 2018, Jami'a-tul-Madinah (for boys) is being launched in Houston (Texas USA).



MADANI NEWS

of VIPS

Meetings with the blessed 'Ulama

Dawat-e-Islami's Majlis Rabitah bil-'Ulama wal-Mashaikh and other responsible Islamic brothers met with the following 'Ulama and personalities in the month of April:

- ❖ Maulana Muhammad Noor-ul-Huda Misbahi Razavi Sahib (Administrator of Madrasah Imam Ahmad Raza, Sitamarhi Bihar Qazi, India)
- ❖ Mufti Aal-e-Mustafa Misbahi Ashrafi Sahib (Jami'ah Razawiyyah Amjadiyyah Ghosi, Uttar Pradesh, India)
- ❖ Maulana Sayyid Sajid Siddeeq Shah Sahib (Sajjadah Nasheen [successor] of Darbar-e-Hazrat Peer Sayyid Mulla Qaaid Shah Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Dera Ghazi Khan)
- ❖ Maulana Kaukab Noorani Okarvi Sahib (Karachi)
Maulana Nazr Muhammad Qadiri Qalandari Sahib (Imam and Khateeb of Dargah Hazrat La'l Shahbaz Shah Qalandar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Sehwan)
- ❖ Maulana Mumtaz 'Ali Sahib (Imam and Khateeb of Dargah 'Abdullah Shah Ashabi, Makli, Thatta.
- ❖ Mufti Abdul Haleem Sahib (Administrator of Madrasah Fakhr-ul-'Uloom, Sehwan)
- ❖ Baba Jee 'Allamah Maulana Manzoor Ahmad Shah Sahib (Founder and Administrator of Jami'ah Fareediyah, Sahiwal)
- ❖ Doctor Muhammad Mazhar Fareed Shah Sahib (Shaykh-ul-Hadees of Jami'ah Fareediyah, Sahiwal)
- ❖ Mufti Abdul Waahid Sahib (Mudarris and Khateeb of Jami'ah Junaydiyah Ghafooriyah, Peshawar)
- ❖ Mufti Mukhtiyar Aalam Baarwi Sahib (Administrator of Jami'ah Noor-ul-Huda)
- ❖ Mufti Abdul Hayy Naqshbandi Sahib (Sehwan)
- ❖ Maulana Tufayl Ahmad Thathwi Sahib (Thatta, Sindh)
- ❖ Qaari Abdul Baasit Siddeeqi (Khateeb of Shah Jahan Masjid, Thatta)
- ❖ Maulana Mahmood Qadiri (Administrator of Jami'ah Ghausiyyah Razawiyyah, Hyderabad)

- ❖ Sufi Raza Muhammad Abbasi (Hyderabad)
- ❖ Qaari Jamaal Deen Sahib (Imam and Khateeb of Yadgaar Masjid, Hyderabad)
- ❖ Mufti Nazeer Ahmad Abbasi Sahib (Administrator of Jami'ah Imam Noorani, Murree)
- ❖ Maulana Hameeduddin Barakati Sahib (Jami'ah Barakatiyah Islamiyah, Muzaffarabad)

Blessed 'Ulama's visit to Madani Markaz

- ❖ 'Allamah Rasool Bakhsh Sa'eedi Sahib visited Faizan-e-Madinah Birmingham, UK and Mufti 'Abdun Nabi Hameedi Sahib of South Africa accompanied him.
- ❖ Shaykh-ul-Hadees, Mufti Asghar Ali Siyalvi Sahib (Senior Teacher and Ra`ees Dar-ul-Ifta Jami'ah Naushahiyah Naushapur Kashmir Colony, Jhelum) visited Al Madina-tul-'Ilmiyyah, Jami'a-tul-Madinah and other departments in Aalami Madani Markaz Faizan-e-Madinah, Karachi. He highly appreciated Dawat-e-Islami's religious and knowledge-related services and also met with Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qaadiri *دامت بركاتهم ألعاليه*.
- ❖ Shaykh 'Abdur Rahman Shareef Qaadiri Husayni Sahib *مُدَّةُ عَلْمِهِ الْعَالِ*, a Shaafi'i 'Aalim who came from Sri Lanka, visited different departments in Aalami Madani Markaz Faizan-e-Madinah. He appreciated Dawat-e-Islami's services being rendered globally and made Du'a for it.
- ❖ Maulana Mufti 'Abdul Hameed Chishti Sahib visited Jami'a-tul-Madinah Faizan-e-Madinah Khanewal.
- ❖ Mufti Ismail Noorani Sahib visited Madrasa-tul-Madinah Online Hyderabad.

Ijtima' of personalities

- ❖ On 29th April 2018, under the supervision of Dawat-e-Islami, Ijtima' of personalities was held at a local hall of Lahore (Markaz-ul-Awliya) in which Haji Yafoor Raza Attari, the member of Shura, delivered a Sunnah-inspiring Bayan [speech].
- ❖ Ijtima' of personalities was also held in Gujar Khan, Punjab, Pakistan which was attended by a large number of personalities and other Islamic brothers including Raja Pervaiz Ashraf, the former Prime Minister of Pakistan.
- ❖ On the 15th night of Sha'ban-ul-Mu'azzam, Haji Waqar-ul-Madinah, the member of Shura, delivered a Sunnah-inspiring Bayan in the Sunnah-inspiring Ijtima' held on the occasion of Shab-e-Bara`at in Gulzar-e-Taybah (Sargodha). Miyan Yasir Zafar Sindhu (MPA), Rana Munawar Ghaus Khan (MPA), Chaudhry Abdur Razzaq Dahlon (MPA), Malik Saddam Husayn Awan (Chairman, Youth Punjab), Malik Shaahid Lateef Awan (Superintendent Revenue), Mahar Mansoor Hayat, Miyan Shahzad Ahmad Qureshi and other important personalities also attended it.

Meetings with personalities

In April 2018, the Majlis Rabitah of Dawat-e-Islami and other responsible Islamic brothers met the following personalities:

- ❖ Sardar Ayaz Sadiq (Speaker of National Assembly)
- ❖ Chaudhry Pervaiz Ilahi (former Deputy Prime Minister of Pakistan)
- ❖ Jawed Hashmi (former MPA)
- ❖ Malik Riyaz (Bahria Town)
- ❖ Sohail Waraich (Journalist, Dunya News)
- ❖ Saleem Safi (Journalist, Geo News)
- ❖ Kamran Khan (Journalist, Dunya News)
- ❖ Siddeeq Al-Farooq (MPA)
- ❖ Rauf Kalasra (Journalist)
- ❖ Bilal Yaseen (MPA, Food Minister)
- ❖ Khursheed Tanoli (Journal Secretary of Akhbar Market)
- ❖ Mubashir (Lord Mayor Lahore Colonel [R])
- ❖ Khursheed Shah (Leader of Opposition Party)
- ❖ Athar Ismail (CPO Faisalabad)
- ❖ Salman Ghani (DC Faisalabad)
- ❖ Muhammad Imran (Establishment Branch Faisalabad)
- ❖ Qaisar Jawed (Special Magistrate Faisalabad)
- ❖ Amir Jawed (Assistant Director Faisalabad)
- ❖ Ahmad Mohiyuddin (SP Lyallpur Town Faisalabad)
- ❖ Qamar Ziya (PA to SSP Faisalabad)
- ❖ Abdul Ghaffar (Additional Deputy Commissioner Darussalam Toba)
- ❖ Muhammad Irfan Saeed Malik (Advocate, High Court, Faisalabad)
- ❖ Muhammad Akmal (DSP Faisalabad)
- ❖ Mahdi Ahmad (Security Officer SP Faisalabad)
- ❖ Miyan Jameel (Additional Commissioner Sahiwal)
- ❖ Shaykh Muhammad Chohan (former MPA Sahiwal)
- ❖ Muhammad Aslam Pervaiz Hotyana (Vice Chairman District Council Pakpattan Sharif)
- ❖ Shakeel Anjum Minhas (CMP Chief)
- ❖ Jawed Kamran (Assistant Director)
- ❖ Sayyid Nadeem Zaydi (Assistant Director)
- ❖ Muhammad Sulayman (Assistant Director Planning)
- ❖ Azhar Ali (Assistant Director)
- ❖ Sohail Janjua (Assistant Director of Advertising & Media Affairs)
- ❖ Muhammad Anwaar (PSO of Secretary Housing)
- ❖ Shahbaz Ghurki (Assistant Director of Estate)
- ❖ Muhammad Waseem Sahib (Deputy Secretary)
- ❖ Muhammad Shehzad (President of Aman Committee, Punjab)
- ❖ Asad-ur-Rehman (SP Iqbal Town)
- ❖ Shaykh Rohail Asghar (MNA)
- ❖ Pervaiz Malik (MNA)
- ❖ Chaudhry Shahbaz (MPA)
- ❖ Chaudhry Akhtar Ali (MPA)

Madani News of ISLAMIC SISTERS

Madani Tarbiyyat Gahs [Madani Training centres] of Islamic sisters

- Under the supervision of Dawat-e-Islami - a Madani movement of devotees of Rasool - a '12-day Khusoosi Islami Behan course' was conducted for Islamic sisters on 17th Rajab-ul-Murajjab 1439 AH at the Madani Tarbiyyat Gah of Islamic sisters situated in Bab-ul-Madinah (Karachi).
- On the same date, 17th Rajab-ul-Murajjab 1439H, a 12-day 'Faizan-e-Namaz course' was conducted at the Madani Tarbiyyat Gahs of the following cities: The capital city 'Islamabad', Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad), Gulzar-e-Taybah (Sargodha) and Gujrat.
- On 1st Sha'ban-ul-Mu'azzam 1439 AH, a 12 day 'Islah-e-A'maal course' was conducted in Bab-ul-Madinah Karachi including the cities mentioned above. Approximately 358 Islamic sisters attended these Madani courses.

Madani activities of Majlis Rabitah

- Under the supervision of Majlis Rabitah (of Islamic sisters) in Bab-ul-Madinah Karachi, 'call to righteousness' was conveyed in a beauty parlour and sewing centre. Rukn Islamic sister of Aalami Majlis Mushawarat also participated in this activity of 'call to righteousness'.
- Ijtima'-e-Zikr-o-Na'at was conducted in Mithiyan Cantt Defence. A large number of working women and female political activists including Zimmahdar Islamic sisters also attended this Ijtima'.

Brief review over Madani activities of Shu'bah Ta'leem

- Under the supervision of Shu'bah Ta'leem (Islamic sisters), Dars Ijtima'at were held in 667 institutions.
- 191 female dignitaries visited Jami'a-tul-Madinah lil-Banaat, Madrasa-tul-Madinah lil-Banaat and Dar-ul-Madinah lil-Banaat.
- Madani booklets were sent to 1949 female dignitaries belonging to the educational institutions.
- 1199 female dignitaries, belonging to educational institutions, attended weekly Sunnah-inspiring Ijtima'at.

Madani News of OVERSEAS ISLAMIC SISTERS

Embracing Islam

On 28th February 2018, a non-Muslim woman embraced Islam in Kampala (Uganda) and on 26th March 2018, a non-Muslim woman embraced Islam in Mombasa (Kenya). They were given the Islamic names 'Aaishah' and 'Zaynab' respectively as well as arrangements for their Islamic Tarbiyyat were also made.

Different Madani courses

- Under the supervision of Majlis Mukhtasar [short] courses (of Islamic sisters), a 3-day 'Madani Kaam course' was conducted in Italy from 1st to 3rd April 2018, whereas a 3-day 'Madani Kaam course' was conducted from 12th April to 14th April 2018 in Chittagong (Bangladesh).
- Similarly, a 3-day 'Madani Kaam course' was conducted in Barcelona (Spain).
- A 3-day 'Tarbiyyat Awlad¹ course' was conducted in Tanzania.
- A 3-day 'Faizan-e-Zakat course' consisting of one hour and 26 minutes was conducted for Zimmahdar Islamic sisters at 31 places in different countries. 371 Islamic sisters attended these Madani courses.

Madani news of Madani In'amaat

- Under the supervision of Majlis Madani In'amaat (Islamic sisters), a '3-hour Madani In'amaat course' was conducted for Zimmahdar Islamic sisters at different locations of UK and in the following cities of India: Etawah, Jaswantnagar, Hayat Nagar, and Mirzapur. Approximately 749 Islamic sisters attended this course.

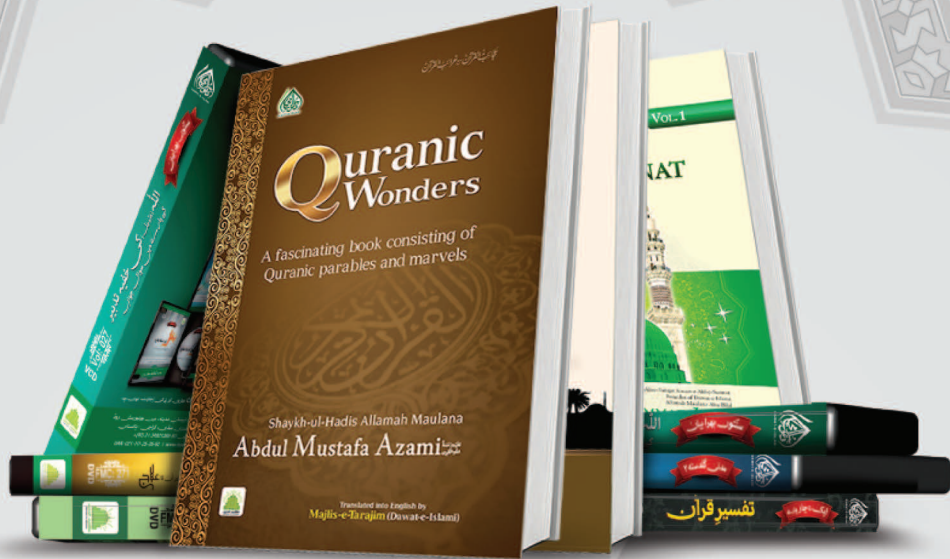
Madrasa-tul-Madinah lil-Banaat launched

In April 2018, Madrasa-tul-Madinah lil-Banaat was launched in the following cities of India: Tata Jamshedpur, Taj Nagar Kapali (India).

Miscellaneous Madani news

- Madani Halqahs of dignitaries were held in Uganda, Kenya and Tanzania. Moreover, Tajheez-e-Takfeen Ijtima'at were also held in the above-mentioned three countries including Spain. In these Ijtima'at, Islamic sisters were taught the method of Tajheez-o-Takfeen according to Shari'ah and Sunnah.
- Under the supervision of Majlis Rabitah (Islamic sisters), a Madani Halqah was conducted at the house of female judge in London (UK). Female students of school and university also attended this Halqah.

¹Upbringing of children



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Have your blood tested

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکتہم العالیہ

+ A healthy person should have some [medical] tests carried out after every 6 months and a sick person should have them carried out according to the doctor's instructions.

+ It is not a sensible act to not have the tests carried out by thinking that if anything is diagnosed, one will have to receive medical treatment and he will have to avoid certain harmful things; because problem is not solved by neglecting the disease.

+ It is better to have the following blood tests carried out:

1. Lipid Profile test (it includes cholesterol as well. Fasting for 12-14 hours is necessary for this test. You can also adopt this method that observe Sawm to please Allah ﷻ and have the test carried out after 'Asr Salah. Otherwise, have dinner early in the night and have the test carried out in the morning before breakfast.

2. Sugar (Glucose)

3. Uric Acid

4. Serum Urea Creatinine (through this test, beginning of a risk of any kidney disease or kidney failure can be diagnosed and medical treatment can be received at the right time. It is necessary to keep an eye on it, because cases of kidney failure are increasing in our society nowadays.

5. Urine DR (it is also an important kidney test)

6. Blood CP (it is a basic blood test)

7. SGPT (it is a basic and important test related to the liver)

+ Show the report to the doctor.

+ If the report reveals any problem, act on the doctor's advice.

How much should you weigh?

According to the height, weight of 1 kg for every inch is appropriate for a man. For example, weight of a man having a height of 5.5 feet should approximately be 66 kgs and the weight of a woman having a height of 5.25 feet should approximately be 59 kgs.

Madani pearl: Avoiding harmful things is more effective than a hundred medicines.

[For detailed information, please study pages 619-625 of the chapter 'Adaab-e-Ta'aam' [Manners of Eating] of 'Faizan-e-Sunnat' (volume 1)]



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

