



Monthly  
Magazine

# Faizan e Madinah

Zul-Qa'da-til-Haraam 1439 AH (July-August 2018)

| Steadfastness

| Visit to the blessed court  
of the Holy Nabi ﷺ -  
the real aim

| Animal of gold

| Wise Mother

| Laws of trade

And many other informative topics...



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

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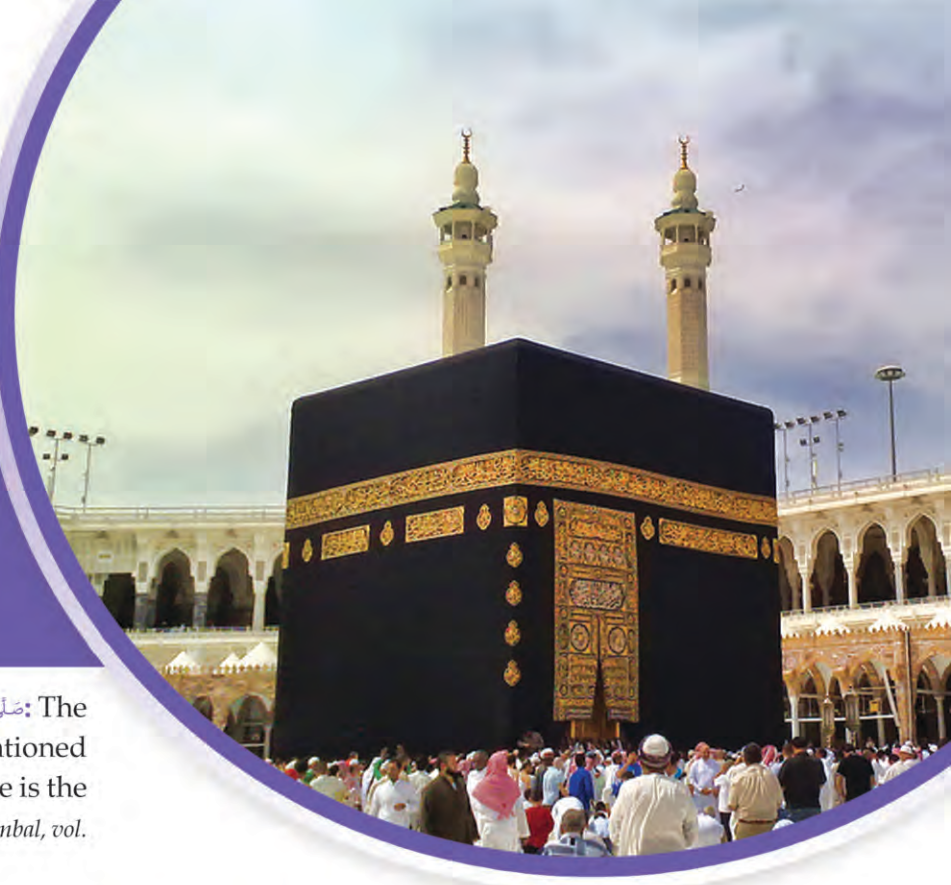
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Hamd Munajat

**Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:** The person in whose presence my name is mentioned and he does not recite Salat [Durood] upon me is the stingiest of all people. (Musnad Imam Ahmad Bin Hanbal, vol. 1, pp. 429, Hadees 1736)



## Mita Day Saari Khata'ayn Mayri Mita Ya Rab

Mita day saari khata`ayn mayri mita Ya Rab  
Bana day nayk, bana nayk day bana Ya Rab  
Bana day mujh ko Ilahi khuloos ka payker  
Qareeb aaye na mayray kabhi riya Ya Rab  
Andhayri qabr ka dil say nahin nikalta dar  
Karoon ga kya jo Tu naraz ho gaya Ya Rab  
Gunahgar hoon, mayn laa`iq-e-Jahannam hoon  
Karam say bakhsh day, mujh ko na day saza Ya Rab  
Buraiyon pay pashayman hoon, rahm ferma day  
Hay Tayray qahar pay haawi Tayri `ata Ya Rab  
Mayn ker kay taubah palat ker gunah kerta hoon  
Haqeeqi taubah ka ker day sharaf `ata Ya Rab  
Nahin hay naamah-e-`Attar mayn koi nayki  
Faqat hay Tayri hi rahmat ka aasira Ya Rab

*Wasail-e-Bakhshish, pp. 78*

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





# Na'at / Istighaasah / Kalam

Na ho aaram jis beemar ko saaray zamanay say  
 Utha lay jaye thori khaak un kay aastanay say  
 Tumharay dar kay tukron say para palta hay aik  
 'alam

Guzara sab ka hota hay isi mohtaj khaanay say  
 Shab-e-Asra kay dulha per nichhawer honay wali  
 thi

Nahin to kya gharaz thi itni jaano kay bananay say  
 Na kyun un ki taraf Allah so so piyar say daykhay  
 Jo apni ankhayn maltay hayn tumharay aastanay  
 say

Tumharay to woh ihsaan aur yeh na-fermaniyan  
 apni

Hamayn to sharm si aati hay tum ko munh  
 dikhanay say

Zameen thori si day day bahr-e-madfan apnay  
 koochay mayn

Laga day mayray piyaray, mayri matti bhi  
 thikanay say

Na pohanchay un kay qadmaun tak, na kuch  
 husn-e-'amal hi hay

Hasan kya poochhtay ho, ham gaye guzray  
 zamanay say

*Zauq-e-Na'at, pp. 149*

*By: Brother of A'la Hadrat, Maulana Hasan Raza Khan*

Ambiya ko bhi ajal aani hay  
 Magar aysi kay faqat aani hay  
 Phir usi aan kay ba'd un ki hayat  
 Misl-e-saabiq wohi jismani hay  
 Ruh to sab ki hay zindah un ka  
 Jism-e-pur-noor bhi ruhaani hay  
 Awron ki ruh ho kitni hi lateef  
 Un kay ajsaam ki kab saani hay  
 Paoon jis khak pay rakh dayn woh bhi  
 Ruh hay pak hay noorani hay  
 Us ki azwaaj ko jaa`iz hay Nikah  
 Us ka terkah batay jo faani hay  
 Yeh hayn Hayy [حَيّ] abadi in ko Raza  
 Sidq-e-wa'dah ki qaza maani hay

*Hadaiq-e-Bakhshish, pp. 372*

*By: Imam of Ahl-e-Sunnat, Imam Ahmad Raza Khan*





Commentary of Quran

Mufti Abu Saaleh Muhammad Qaasim Attari

# STEADFASTNESS

The Almighty said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ

الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

Translation: Indeed those who said, 'Allah is our Lord' then remained steadfast in it, the angels descend upon them, (saying), 'Do not fear and do not grieve, and be happy about the Paradise which you used to be promised'. (Part 24, Surah Ha-Meem As-Sajdah, Ayah 30)

The above Ayah states that those who accepted faith by saying that their Lord is only Allah عَزَّوَجَلَّ and then they remained steadfast in it, so angels descend towards them from Allah عَزَّوَجَلَّ, comforting them and giving them the glad tidings of Paradise.

We would discuss "Steadfastness" in the end. Let's first give an interpretation of the remaining part of the Ayah for understanding. The Ayah mentions that angels descend towards the steadfast ones. Angels descend in the world as well as at the time of death.

In the world, angels descend and instil calmness, comfort and steadfastness in the hearts of the Muslims. They encourage and hearten them, inspiring great bravery in them against enemies. They advise the Muslims not to fear from the powers of the misguided ones, and nor to grieve at sacrificing their life and wealth in the right path. In the hearts and minds of the Muslims, angels arouse enthusiasm for the Hereafter, love for Paradise, dignity of Divine pleasure and keenness of Divine closeness. The description of angels descending in the world is given in Ayah 12 of Surah Al-Anfaal in the Holy Quran:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَتُنَبِّئُوا الَّذِينَ آمَنُوا  
سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾



Translation: And when O beloved! Your Lord revealed to the angels, 'I am with you, so keep the believers steadfast; I will soon instil terror into the hearts of the disbelievers, so strike on the necks of the disbelievers and hit them on each and every joint.' (Part 9, Surah Al-Anfaal, Ayah 12)

Descending of angels in the world is obvious, but not everyone can see them. One blessed with special grace by Allah ﷻ can see them. However, when they descend at the time of death, the dying person sees them and hears their voice. At that time, the angels say to him, 'Do not grieve for the world and the people of the world you are leaving behind. And do not fear from the stages of the afterlife. We are your friends in the world as well as in the Hereafter.' The angels further say, 'For you is the glad tidings of Paradise that you used to be promised in the world. And these favours of Paradise are hospitality from the Forgiving and Merciful Lord.' In this way, the steadfast person leaves the world while hearing the glad tidings of Paradise and comforting conversation from the angles.

### Meaning of Istiqamah [steadfastness]

To stay steadfast in faith, good deeds and in refraining from sins is called Istiqamah [steadfastness]. In other words, Istiqamah implies that one must not lose his faith; he should not give up pious deeds such as Salah, Sawm, Hajj, Zakah; one should be steadfast in reciting the Holy Quran, making Zikr, Tasbehat, Azkaar, reciting Salat-'Alan-Nabi, giving Sadaqah and charity and doing the well-wishing of others, etc. One should have an ingrained [i.e. firm] habit of refraining from all sins on a permanent basis. All of these are included in steadfastness. However, ruling on different types of steadfastness will also be different. For example, remaining steadfast in correct beliefs is the biggest Fard. Fulfilling Fard acts permanently is also Fard. Refraining from sins is also obligatory. Performing Mustahab deeds regularly is also a great Mustahab.

### Kinds of steadfastness

#### 1. Steadfastness in faith

Blessed companions such as Sayyiduna Bilal, Abu Zar Ghifari, Sumayyah [سُمَيْيَة], 'Ammar Bin Yaasir, Yaasir and many others رَضِيَ اللهُ تَعَالَى عَنْهُمْ had to go through terrifying ordeals but still they remained steadfast in faith. Today, when steadfastness in faith is mentioned, one immediately thinks of those blessed personalities. Here is a very lovely saying of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding steadfastness in faith: The person who has three things will find sweetness of faith:

1. One who loves Allah ﷻ and Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) the most.
2. One who has affection for any man only for Allah ﷻ.
3. One who dislikes indulging in disbelief after he has embraced Islam as much as he dislikes being thrown into fire. (Sahih Bukhari, vol. 1, pp. 17, Hadees 16)

#### 2. Steadfastness in Fard acts

It implies that Fard acts should never be missed. The Holy Quran states about Salah:

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

**Translation:** And those who guard their Salah. (Part 18, Surah Al-Mu`minoan, Ayah 9)



It is also stated:

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

**Translation:** Those who are always punctual with their Salah.  
(Part 29, Surah Al-Ma'aarij, Ayah 23)

### 3. Steadfastness in Mustahab acts

One should perform Mustahab acts steadfastly such as recitation of the Holy Quran, Zikr, Salat-'Alan-Nabi, Sadaqah, good manners, forgiveness, kindness and steadfastness in Tahajjud, etc. Allah عَزَّوَجَلَّ likes this steadfastness very much. Here is a saying of the Holy Nabi رَضِيَ اللهُ تَعَالَى عَنْهُمْ about motivation for Tahajjud: Some blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ once mentioned Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ in the presence of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Abdullah is a nice person. How nice it would be if he would also offer Tahajjud!' (Sahih Muslim, pp. 1034, Hadees 2479)

On one occasion, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna 'Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُ, 'O 'Abdullah! You should not be like so-and-so person who used to stand at night (i.e. offer Nafl Salahs) but then he gave up standing at night. (Sahih Muslim, pp. 452, Hadees 2733)

Regarding steadfastness in Mustahab acts, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The deed liked the most in the court of Allah عَزَّوَجَلَّ is the one performed steadfastly even if it is in small quantity.' (Sahih Bukhari, vol. 4, pp. 237, Hadees 6464)

### Hold yourself accountable

We often hear and read the word "Istiqamah [steadfastness]" but we should also ponder about our own condition whether we are steadfast in performing good deeds and in refraining from bad ones or not. Overcome with temporary emotions, we start offering Nafl Salahs, reciting the Holy Quran as well as Salat-'Alan-Nabi, making Zikr, delivering Dars and studying Islamic books but our enthusiasm disappears within a few days, resulting in us giving up these deeds. Similarly, in the month of Ramadan or during a pious Ijtima' or at the time of becoming disciple, we make a firm intention to give up sins and, for a few days, we manage to protect ourselves from sins eagerly and enthusiastically but then we relapse into our old habits of sins after only a few days. In fact, we end up drowning in the mire of sins from head to toe. In order to develop the mindset of steadfastness in good intentions and to remain steadfast, the most beneficial and important factors are willpower and courage that should never be lost. Keep this basic point in your mind. You will be blessed with steadfastness, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

(Read about the methods of gaining steadfastness in the next article.)







# Visit to the blessed court of the Holy Nabi ﷺ - the real aim

Hadees and its explanation

Abu Salman Attari Madani

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has said: 'مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي' One who visited my grave, my intercession for him became Wajib. (Dar Qutni, vol. 2, pp. 351, Hadees 2669)

## Explanation

In the above Hadees, the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ gave the glad tidings of intercession for those visiting his blessed grave.

Commenting on the word 'وَجَبَتْ' mentioned in the Hadees, a great scholar of Hadees Imam Taqiuddeen Subki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 756 AH) stated: It implies that the one visiting the blessed grave of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ will certainly be blessed

with intercession. This is proved. Describing the benefits of the word 'لَهُ' mentioned in the blessed Hadees, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated:

1. The visitors of the blessed grave will be made prominent by being blessed with such intercession that others will not be blessed with, neither generally nor particularly.
2. The visitor who will be blessed with this intercession, will be distinguished from others who will be blessed with any other type of intercession.
3. Those visiting the blessed grave will certainly be included among the ones deserving of intercession of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ.
4. The visitor of the blessed grave will pass



away in the state of Iman [faith].

Commenting on the word 'شَفَاعَتِي' Imam Taqiuddeen Subki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Angels, Ambiya and Mu'mineen will also make intercession but the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will himself make intercession for the visitor of his blessed grave. This is indeed a great honour. The intercession made by a great personage is also great. Our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is greater than all other respected Ambiya, so his intercession is also greater than that of others. (*Shifa-us-Siqam*, pp. 103)

It is stated in *Haashiyah Ibn Hajar Haytami*: This Hadees encompasses visiting the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his lifetime as well as visiting his blessed grave after his visible demise. Furthermore, this ruling applies to every male and female coming from far and near. Therefore, it shows the excellence of making provisions available with the purpose of visiting the blessed grave and it is Mustahab to travel for this purpose. This is what has been deduced from the above Hadees. (*Haashiyah Ibn Hajar*, pp. 481)

### What to do first? Performing Hajj or visiting Madinah?

A legendary and leading scholar of Shar'iah and Tareeqah, Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: If Hajj is Fard, so

one should perform Hajj first and then visit Madinah. However, while on his way to Hajj, if one can visit Madinah first but still he goes to perform Hajj without visiting Madinah, so this shows great deprivation and hardness of the heart. One should consider this visit to Madinah a means of the acceptance of Hajj as well as of being blessed with good fortune in religious and worldly matters. If the Hajj is Nafl, so he has the choice whether to cleanse himself first by performing Hajj and then present himself in the blessed court of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or to present himself in the blessed court first and then consider it a means of the acceptance of Hajj and spirituality in it.

Whatever he chooses should do with a good intention as it is narrated 'إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَرِئَاسٌ' (*Sahih Bukhari*, vol. 1, pp. 5, Hadees 1) i.e. *actions depend upon intentions. And for everyone is what he intended.* (*Bahar-e-Shari'at*, vol. 1, pp. 1222)

The honourable Mufti further stated: This blessed visit is close to Wajib. (*Bahar-e-Shari'at*, vol. 1, pp. 1221)

May Merciful Allah عَزَّوَجَلَّ bless us with humbly visiting the blessed court of His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again and again!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Accountability

Islamic beliefs and information

Muhammad Adnan Chishti Attari Madani

## Belief

Accountability is Haq, i.e. it is proven from the Holy Quran, blessed Sunnah and consensus. Muslims, disbelievers, humans and jinns will all be held accountable for, except those who have been exempted from it. *(Tohfa-tul-Mureed 'ala Jawhira-tut-Tawheed, pp. 413)* The one who denies accountability is a disbeliever. *(Sharh-us-Saawi 'ala Jawhira-tut-Tawheed, pp. 378)*

## What is accountability?

Literal meaning of accountability is “to count”, and in Shar’i terminology, it means ‘Allah Almighty making people aware of their actions before returning them from Mahshar’.

*(Sharh-us-Saawi 'ala Jawhira-tut-Tawheed, pp. 376)*

## State of accountability

State of the accountability of everyone will be different. Someone’s accountability will be taken leniently, someone’s will be taken strictly, someone’s will be taken hiddenly, someone’s will be taken openly, someone’s accountability will be taken while reprehending him, someone’s will be with mercy, and someone’s accountability will be taken with justice. *(Tohfa-tul-Mureed 'ala Jawhira-tut-Tawheed, pp. 414)*

### Strictness of accountability

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: One person will be made to stand up for accountability. He will sweat so much that if 1,000 camels were to drink it, they would quench their thirst. (*Musnad Ahmad, vol. 1, pp. 652, Hadees 2771*)

### First action to be accounted for in accountability

The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: On the Day of Judgement, the first account to be settled among people will be of murder. (*Sahih Muslim, pp. 711, Hadees 4381*) Whereas, it is stated in another blessed Hadees, 'The first thing a person will be held accountable for, will be Salah.' (*Sunan Nasa'ee, pp. 652, Hadees 3997*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Keep it in mind that in worships, first accountability will be held regarding Salah; and among the rights of people, it will be of a murder; or among virtues Salah is first, and murder is first to be held accountable for among sins. (*Mirat-ul-Manajih, vol. 2, pp. 306*)

### First blessing to be accounted for

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, first question to be asked to a person in relation to the blessings

will be that he will be told: Did We not bless your body with health and did We not quench your thirst with cold water? (*Sunan-ut-Tirmizi, vol. 5, pp. 236, Hadees 3369*)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: i.e. these blessings will be accounted for first in comparison to other blessings. (*Mirat-ul-Manajih, vol. 7, pp. 31*)

### One to be relieved soon from accountability

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O people! Undoubtedly, one to receive quick salvation from the horrors [i.e. grieves] and accountability of the Judgement Day will be he who would have recited Salat abundantly upon me in this world. (*Firdaus-ul-Akhhbar, vol. 5, pp. 277, Hadees 8175*)

### Entering Paradise without accountability

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 70,000 [people] from my Ummah will enter Paradise without accountability. Moreover, for their sake, further 70,000 will be forgiven with every single one of them and Allah Almighty will allow further three groups with them. I don't know how many people will be in each group. Only He عَزَّوَجَلَّ knows its count. (*Bahar-e-Shari'at with reference to Musnad Ahmad, vol. 1, pp. 419, Hadees 1706*)



# Questions & Answers of Madani Muzakarah



## Three shares of sacrificed animal's meat

**Question 1:** Is it necessary to divide the meat of the sacrificed animal into three shares?

**Answer:** It is Mustahab to divide the meat of the sacrificed animal into three shares - one share for oneself, one for his relatives and one for the poor. (*Fatawa Hindiyyah, vol. 5, pp. 300*) Even if a person does not do so and keeps all meat himself, it is still permissible.

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

## How is to wear another shawl over Ihram shawl?

**Question 2:** Is it allowed to wear another shawl over the Ihram shawl while going to sleep in the state of Ihram?

**Answer:** It is allowed. However, it is Haraam to cover the face and the head with a shawl etc. in the state of Ihram. (*Bahar-e-Shari'at, vol. 1, pp. 1078*)

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

## When does a rooster make a sound?

**Question 3:** I have heard that the rooster makes a sound when it sees the angel. Is it correct?

**Answer:** Yes. The rooster makes a sound while seeing the angel. (*Sahih Bukhari, vol. 2, pp. 405, Hadees 3303*) If anyone makes Du'a at that time, it is hoped that the angel will say Aameen to it. (*Mirat-ul-Manajih, vol. 4, pp. 32*) One may also recite this Du'a after he hears the



sound of a rooster: 'اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ' i.e. O Allah عَزَّوَجَلَّ! I seek Your grace from You.

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

### Meaning of Muzdalifah

**Question 4:** Please let's know the meaning of "Muzdalifah".

**Answer:** A renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: It means the place of closeness. After a Haji reaches here, he gets close to Allah عَزَّوَجَلَّ. (Mirat-ul-Manajih, vol. 4, pp. 140)

*Phir muyassar ho mujhay kash! Wuqoof-e-'Arafat  
Jalwah mayn Muzdalifah aur Mina ka daykhood*

Translation: If only I be blessed with stay at 'Arafat once again! May I see Muzdalifah and Mina! (Wasail-e-Bakhshish, pp. 260)

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

### What to do if the wound of a dead body bleeds?

**Question 5:** If the wound of the deceased person bleeds, so how should the shroud be protected from becoming impure in this case?

**Answer:** Maktaba-tul-Madinah has published a book titled 'Tajheez-o-Takfeen ka Tareeqah'.

Stated on page 92 of the book is the following ruling endorsed by Dar-ul-Ifta Ahl-e-Sunnat: If a body-part of the deceased person bleeds after he has been given the bath, making the shroud impure; so neither bath will be given again nor will the shroud be changed. If such a situation arises, so neither bathing nor shrouding will be repeated. However, it is better to place cotton in a sufficient quantity onto the bleeding point so that the shroud will not be stained.

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

### Miswak in dream

**Question 6:** How is it to see Miswak in dream?

**Answer:** If a person dreams that he is holding a Miswak which he then puts into his mouth, so it is a proof for following the Sunnah. (Ta'teer-ul-Anaam fi Ta'beer-il-Manaam, pp. 166)

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

### How is it to clap?

**Question 7:** How is it to clap on a happy occasion?

**Answer:** Clapping is forbidden. It is stated in Tafseer Kabeer: Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا stated: The disbelievers of the Quraysh used to perform the Tawaf of the Ka'bah in the state of being unclothed. They used to whistle and clap as well. (Tafseer Kabeer,



part 9, Al-Anfaal, Taht-al-Ayah: 35; vol. 5, pp. 481)

Dancing and clapping etc., have been declared impermissible in the book *Bahar-e-Shari'at*. (*Bahar-e-Shari'at*, vol. 3, pp. 511)

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

### How is it to call Azan while sitting?

**Question 8:** Is it allowed to call Azan while sitting?

**Answer:** It is stated in the book *Bahar-e-Shari'at*: It is Makruh to call Azan while sitting. If anyone called Azan while sitting, he should repeat it. (*Bahar-e-Shari'at*, vol. 1, pp. 468)

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

### Reward for loss

**Question 9:** If money or something valuable falls from the pocket or wallet of a Muslim, so will he be rewarded for it?

**Answer:** If a Muslim suffers any loss, whether it is robbery or theft or anything falls from his pocket or he gets into any trouble, so he is rewarded for it. If he keeps patience with it, he will be separately rewarded for keeping patience as well.

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

### How is it to watch cartoon?

**Question 10:** How is it for the children to watch cartoon?

**Answer:** These days, cartoons are full of music, indecent scenes, useless activities and fighting and are a means of teaching children different sins. Watching cartoons causes a bad effect on the minds of children. Therefore, do not let children watch such cartoons. Instead, make them watch "Madani pearls of Ghulam Rasool" which are free from music and fighting and contain words of wisdom and religious teachings. This will teach them good manners from an early age.

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

### Is Salat-ut-Tahajjud Fard for the Haafiz of Quran?

**Question 11:** Some people say that it is Fard for the Haafiz of the Quran to offer Salat-ut-Tahajjud. Is it correct?

**Answer:** No. Salat-ut-Tahajjud is not Fard for the Haafiz of the Quran. It was Fard for the one to whom the Holy Quran was revealed and who is the mercy for all the worlds, i.e. our Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is not Fard for anyone else in his Ummah.

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

<sup>1</sup> An animated cartoons-like programme for children broadcast on the Madani Channel.

# S Dawat-e-Islami & Sunnat-e-I'tikaf (1439 AH)

## Plea

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

The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'مَنْ اعْتَكَفَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ' i.e. the person who performed I'tikaf with Iman and with the intention of gaining reward, all of his previous sins would be forgiven. (Al-Jami'-us-Sagheer, pp. 516, Hadees 8480)

Dear Islamic brothers! Even before the appearance of the moon of Ramadan-ul-Mubarak, a large number of Islamic brothers reach Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami. They have the purpose of attending I'tikaf which is a Sunnah of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the grace of Allah عَزَّوَجَلَّ, like every year, Sunnah I'tikaf for the whole month as well as for the last ten days of Ramadan-ul-Mubarak was congregationally held by Dawat-e-Islami this year (1439 AH/2018) as well at various places around the globe including Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami.

There was a lively atmosphere at the global Madani Markaz of Dawat-e-Islami. One could see Mu'takifeen everywhere in Faizan-e-Madinah. This wonderful religious gathering became even more interesting when Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attari Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ headed the Madani Muzakarah throughout the month of Ramadan after the Salah of 'Asr and Taraweeh. During these Madani Muzakaraha, he wisely answered the questions about beliefs and deeds, Fadaail and Manaqib, Shari'ah and Tareeqah, history and Seerah, etc.

According to a careful estimate, more or less 9000 Islamic brothers attended the Madani Muzakaraha during the last ten days of Ramadan-ul-Mubarak on a daily basis at the global Madani Faizan-e-Madinah, Bab-ul-Madinah, Karachi alone. In addition, there were also a considerable number of attendees at other places and at homes via the Madani Channel.





### **I'tikaf for the whole month of Ramadan**

Current year (1439 AH/2018), Dawat-e-Islami organized congregational I'tikaf for the whole month of Ramadan at 73 different places in Pakistan in which more or less nine thousand four hundred and seventy seven (9477) devotees of Rasool participated. Likewise, besides Pakistan, this I'tikaf was also held in 76 places in other countries in which more or less two thousand eight hundred and thirty seven (2837) Islamic brothers participated. Overseas countries where I'tikaf was held include India, Nepal, Italy, Uganda, Bangladesh and many others. Around 600 Islamic brothers also came to the global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah, Karachi via Ramadan Express and Daata Express in order to attend I'tikaf.

### **I'tikaf for the last ten days**

Under the supervision of Dawat-e-Islami, congregational I'tikaf for the last ten days of Ramadan-ul-Mubarak was held at around 5175 places including Bab-ul-Madinah, Karachi, Zam Zam Nagar Hyderabad, Markaz-ul-Awliya (Lahore), Sardarabad (Faisalabad), Madina-tul-Awliya Multan, Bahawalpur, Rawalpindi, Islamabad, Wah Cantt, Peshawar, Quetta and Kashmir. At these places, more or less one hundred and eleven thousand and two hundred ninety nine (111299) Islamic brothers had the privilege of attending I'tikaf. Out of them, around eight thousand, five hundred and nine (8509) Islamic brothers had the privilege of attending I'tikaf at the global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah, (Karachi). Many Islamic brothers from Arab Shareef, United Arab Emirates, Kuwait, UK,

Oman, Austria, Greece, France, Norway, Germany, Hong Kong, Sri Lanka, Malaysia, Thailand, India, Nepal, USA, Canada and Mozambique, etc., also had the privilege of I'tikaf at the global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah, (Karachi).

In addition to Pakistan, congregational I'tikaf for the last ten days of Ramadan was also held at around 474 places including Oman, United Arab Emirates, America, Canada, UK, Kenya, Uganda, Tanzania, Zambia, Indonesia, Malaysia, South Korea, Sri Lanka, Italy, Greece, Germany, Belgium, India, Nepal, Bangladesh, Iran etc., where more or less 9703 Islamic brothers participated. During the I'tikaf, several Islamic brothers expressed such views to the Madani channel as: *We were blessed with offering Salahs punctually here; we developed the mindset of repenting of and refraining from sins; we were blessed with the Madani environment here full of affection.* Similarly, many Islamic brothers expressed the intentions of offering Salahs and other Fard acts, adorning their head and face with the Sunnahs of beard and turban respectively, learning Fard knowledge, getting admission to Jami'a-tul-Madinah, travelling with Madani Qafilahs and carrying out Madani activities in their areas.

*Allah karam aysa karay tujh pay jahan mayn  
Ay Dawat-e-Islami tayri dhoom machi ho*

*May Allah bless Dawat-e-Islami with grace!  
May it become popular at each and every place!*



# Letters of Ameer-e-Ahl-e-Sunnat

## Gift of the 'Sawab of Hajj'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A request with Salam from Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضَوِي عَفِيَّ عَنْهُ to Muballighah of Dawat-e-Islami, in fact, to all the Islamic sisters of the whole world: Keep collecting the benefits for your Hereafter through Madani In'amaat. I have the privilege of presenting the Sawab of 'journey to Madinah' and Hajj of this year (1420 Hijri) as a gift to the Islamic sisters, Islamic brothers and Madani children who will have the privilege of acting upon the Madani In'amaat<sup>1</sup> and submitting its form (Madani In'amaat booklet) to the responsible Islamic person of their area (on 1<sup>st</sup> of) every Madani month (till at least 12 months).

وَالسَّلَامُ مَعَ الْإِكْرَامِ

11 Zul-Hijja-til-Haraam 1420 Hijri

Muhammad Ilyas Attar Qaadiri

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<sup>1</sup> There are 72 Madani In'amaat for the Islamic brothers, 63 for the Islamic sisters, 92 for the male students of Islamic knowledge, 83 for the female students of Islamic knowledge, 40 for the Madani children, 27 for the special Islamic brothers (speech/hearing-impaired Islamic brothers), 52 for the prisoners in jail and 19 for the people performing Hajj and 'Umrah.



# Blessings of Madani booklets all around



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامسٲ بَرَكاتُهُمُ الْعَالِيَه encouraged people to read the following Madani booklets in June 2018, and blessed the readers with Du'as:

## 1. Safar-e-Madinah kay Muta'liq Suwal-o-Jawab

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Those who read 36 pages of the booklet 'Safar-e-Madinah kay Muta'liq Suwal-o-Jawab' completely, bless them with the blessed journey of Madinah again and again.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance review:** Approximately 20,523 Islamic brothers and around 84,346 Islamic sisters had the privilege of reading this booklet.

## 2. Masjidayn Khushbu-dar Rakhiye

O Allah عَزَّوَجَلَّ! Those who read or listen to 23 pages of the booklet 'Masjidayn Khushbu-dar Rakhiye' [Keep Masjid Fragrant], forgive them without accountability for the sake of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance review:** Approximately 39,268 Islamic brothers and around 82,706 Islamic sisters read this booklet.

## 3. Kebab Samosay kay Nuqsanat

O Allah عَزَّوَجَلَّ! Those who read 11 pages of the booklet namely 'Kebab Samosay kay Nuqsanat' [the Harmful Effects of Kebabs & Samosas], protect them from serious diseases.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance review:** Approximately 34,028 Islamic brothers and around 86,448 Islamic sisters read this booklet.

## 4. Adaab-e-Du'a

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Those who read 47 pages of the booklet 'Adaab-e-Du'a', make them Mustajaab-ud-Da'waat (those whose Du'as are granted by You).

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance review:** Approximately 27,996 Islamic brothers and around 68,952 Islamic sisters had the privilege of reading this booklet.





# Dar-ul-Ifta Ahl-e-Sunnat

## Invalidation of Wudu due to drinking alcohol

**Question 1:** What do respected scholars of Islam say about the following issue? Will Wudu become invalid if a person drinks even a single drop of alcohol?

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

It is Haraam to drink even a single drop of alcohol. This is also impure. Therefore, if a part of the mouth or clothing or body is soiled with alcohol equal to the quantity of a dirham either collectively or separately, so it will not be permissible to offer Salah. If offered in the same state, so it will be Wajib to repeat the Salah. If the soiled part is more than the

quantity of a dirham, so Salah will not be valid at all. As for the invalidation of Wudu, so Wudu does not become invalid due to any external impurity coming into contact with the body or clothes. When anything impure is excreted from the body, then Wudu becomes invalid but there is also detail in it. However, if anyone drinks alcohol or takes any drug so much that it causes stupor to the extent of stagger, so Wudu will become invalid in this case. It should remain clear that drinking alcohol is Haraam and it is necessary for the alcoholic not to drink it again and to repent of it.

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

Answered by: Muhammad Tariq Raza Attari



Certified by: Abu Muhammad Ali Asghar Attari Madani

### **Ruling on five Salahs in Mina and stay before Hajj**

**Question 2:** What do respected scholars of Islam say about the ruling on stay in Mina and offering five Salahs there?

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

To offer five Salahs in Mina, from Salat-uz-Zuhr on the 8<sup>th</sup> of Zul-Hijjah to Salat-ul-Fajr on the 9<sup>th</sup> of Zul-Hijjah and to spend the night between the 8<sup>th</sup> and the 9<sup>th</sup> Zul-Hijjah in Mina are both Sunnat-ul-Muakkadah. If a person gives up this Sunnah, so he will commit something bad. These days, some Mu'allims do not give Hujjaj the chance of spending the entire night of 'Arafah in Mina and of offering Salat-ul-Fajr in Mina. They take Hujjaj to 'Arafat within the night. Of course, it involves a great hardship for the old or for those with family to go to 'Arafat by themselves the next day after they have offered Salat-ul-Fajr. Even for the young man who is on his first visit, it is very difficult to reach his tent at 'Arafat individually. Therefore, in this case, one may leave for 'Arafat along with the caravan under compulsion. It should remain clear that it has been allowed here to miss Sunnat-ul-Muakkadah on this certain occasion due to a valid reason. There are many other people who spend the nights of Mina, even after Hajj, at Aziziyah or in hotels or anywhere else just for rest. They commit

something bad. In such a case, there is no exemption from stay at Mina.

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

Answered by: Mufti Abu Muhammad Ali Asghar Attari Madani

### **Is it necessary to offer Nawafil even after Nafl Tawaf?**

**Question 3:** What do respected scholars of Islam say about the following issue? Is it necessary to offer Nawafil at the Maqaam-e-Ibraheem after performing a Nafl Tawaf that is not the Tawaf of the 'Umrah? Can these Nawafil be offered somewhere else?

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

Tawaf means moving around the blessed Ka'bah seven times with the intention of worship. After one has performed the Tawaf, it is now Wajib for him to offer two Rak'aat Salah of Tawaf no matter which type of Tawaf he has performed. Therefore, it is Wajib to offer two Rak'aat Salah of Tawaf even after a Nafl Tawaf. It is not necessary to offer this Salah at the Maqaam-e-Ibraheem but it is preferable to offer it near the Maqaam-e-Ibraheem standing behind it in such a position that the Maqaam-e-Ibraheem remains between him and the blessed Ka'bah. After the Maqaam-e-Ibraheem, the most preferable place for this Salah is the inside area of the Ka'bah, then at Hateem under the Meezab-e-Rahmah, then anywhere at Hateem, then any nearest place to the blessed



Ka'bah, then anywhere in the Masjid-ul-Haraam and then anywhere in Haram-e-Makkah. Except for these places, no other place is preferable. However, if offered outside the Haram, this Salah will still be valid but will be Makruh Tanzeehi. (*Sharh Lubab-ul-Manasik li Mulla Ali Qaari, pp. 156*)

These days, Tawaf area is very vast and it is very difficult to offer the Salah of Tawaf at the Maqaam-e-Ibraheem at the time when there are crowds. In order to act upon this preferable deed, some people start offering Salah even among the Tawaf-performing ones, causing the Tawaf-performing ones to be shoved and to fall on the ground. When there is flexibility in this deed and one can offer Salah of Tawaf anywhere in the entire Masjid-ul-Haraam, so one should act accordingly when there are crowds. However, when there is no crowd and one gets the chance, so one should get the privilege of offering this Salah at the Maqaam-e-Ibraheem.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Abu Muhammad Ali Asghar Attari Madani

### Are there angels on the shoulders of every human being?

**Question 4:** What do respected scholars of Islam say about the following issue? Are there angels on the shoulders of every human being? I have heard that there are angels on the shoulders of the Muslims only. There is no angel on the shoulders of the non-Muslims.

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

There are angels with every human being whether he is a Muslim or a non-Muslim. Angels write every deed of his; good and bad both. On the Day of Judgement, the book of deeds of every person will be handed over to him and he will read it. A Muslim will be given his book of deeds in his right hand, whereas a disbeliever in his left one.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Abu Muhammad Ali Asghar Attari Madani

### Fulfilment of supplication may take time

**Question 5:** What do respected scholars of Islam say about the following issue? Some Urdu-speaking people say 'Allah kay Yahan Dayr Hay Andhayr Nahin'. How is it to say it?

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

There is no harm in saying the above sentence. It implies that sometimes Allah عَزَّوَجَلَّ delays the fulfilment of the supplication of a bondman due to any reason. However, when the bondman notices that his supplication has been fulfilled, so he realizes that his supplication has not been turned down. There might be some other different explanations of this sentence.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Abu Muhammad Ali Asghar Attari Madani



Bright future

Muhammad Bilal Raza Attari Madani

# Animal of GOLD

When Sayyiduna

Musa عَلَيْهِ السَّلَام came

to Egypt with Bani Israel  
after Pharaoh drowned in the

“river Nile”, then Allah Almighty promised to bless him with  
the “blessed Torah”. Moreover, for this purpose, Allah Almighty ordered him to stay at  
“Koh-e-Toor” [Mount Sinai] for 40 days. Therefore, he عَلَيْهِ السَّلَام went to Koh-e-Toor. (*Siraat-  
ul-Jinaan, vol. 1, pp. 124-125; summarized*)

**Who was Saamri?**

There was a person called “Saamri” in Bani Israel. As soon as he was born, his mother left him  
ina cave. In his childhood, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام used to feed him milk with his finger;  
because of this reason, Saamri used to recognize him. He was an extremely misguided person  
and the one who would misguide others. ('Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 114;  
summarized) He had the skill of crafting things by melting gold and silver. People would give  
importance to what he said and act upon it.

**Calf of gold and silver**

Thirty days after the departure of Sayyiduna Musa عَلَيْهِ السَّلَام, Saamri gathered jewellery  
from Bani Israel and melted it to mould into a calf. He had the soil of the place where the  
horse of Sayyiduna Jibra'eel عَلَيْهِ السَّلَام set foot. As soon as he put that soil in the inanimate  
calf, it started making noise like a cow. (*Siraat-ul-Jinaan, vol. 3, pp. 434-435; summarized*)

**Worship of the calf**

After this, Saamri started misguiding people saying that this calf is your and Musa's god. (*Ibid, vol.  
6, pp. 230; summarized*) Therefore, falling prey to his misguidance, everyone except twelve thousand  
people in Bani Israel started worshipping the calf.

## End of the calf

When Sayyiduna Musa عَلَيْهِ السَّلَام came back (from Koh-e-Toor – Mount Sinai), he was extremely furious because he had come to know about what Saamri had done. Therefore, he عَلَيْهِ السَّلَام reprimanded his people and asked Saamri for the reason of misguiding people. He said: 'I did so because I felt like it.' Upon hearing this, he عَلَيْهِ السَّلَام said: Go away! Your punishment is that whoever would want to meet you, you will say, 'Nobody should touch me'. He عَلَيْهِ السَّلَام also gave him the further news of the torment of the Hereafter. (*Siraat-ul-Jinaan, vol. 6, pp. 236; summarized*)

Moreover, He عَلَيْهِ السَّلَام broke the calf into pieces, burnt it and threw its ashes into the river. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 115-116; summarized*)

## Punishment of Saamri

People were forbidden from meeting and talking to Saamri. If anyone's body would coincidentally come into contact with his body, then both of them would be inflicted with a severe fever. He kept wandering in jungle saying 'nobody should touch me'. (*Siraat-ul-Jinaan, vol. 6, pp. 236; summarized*)

## Punishment of the nation

Those who worshipped the calf were sentenced to be killed by the rest of the people of the nation. Seeing this, he عَلَيْهِ السَّلَام beseeched earnestly in the Merciful court of Allah Almighty for the forgiveness of the rest of the people. This request was accepted. Therefore, rest of the people were forgiven. (*Ibid, vol. 1, pp. 126; summarized*)

## Madani pearls derived from the parable

Dear Madani children!

- ❖ Ambiya of Allah Almighty are kind and affectionate.
- ❖ Sins of the Ummah are forgiven with their (Ambiya's) intercession.
- ❖ Disobeying Nabi is a sin and it brings about torment.
- ❖ We should try to become obedient slaves and true devotees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that we are blessed with a **"bright future"** in this world and the Hereafter.

<sup>1</sup>Siraat-ul-Jinaan, vol. 3, pp. 435; summarized







# Dear children!

## Keep away from these things

**Majlis Dar-ul-Madinah (Curriculum Department)**

In our beloved homeland Pakistan, two-month or even longer summer vacations are given in all schools including 'Dar-ul-Madinah (Dawat-e-Islami)'. In some areas winter vacations are given due to extreme cold weather.

Dear Madani children! There are some practices we should avoid during vacation:

### **1. Showing laziness in completing vacation assignment**

Students should preferably complete their vacation assignments which are given to them by their teachers. They should fix a certain amount of time of the day for a certain amount of assignment daily. After finishing that piece of work, they should start doing some other task.

### **2. Showing stubbornness to go on outings**

Children should not show stubbornness to go on outings excessively during vacation.

Vacations are for them, not for their father or elder brother, they have to go to work; and they will become worried, if the children continue showing stubbornness to go on outings.

### **3. Making mischief and disturbing the family**

Mischiefs of some children increase a lot during vacation. They get into various kinds of pranks and the acts of reckless behaviour and become the cause of distress and anxiety for their parents, and harass and tease their younger siblings as well as they damage the household items etc. This is not a good practice. It causes trouble to our parents and siblings. During vacation and even during the normal routine, children should refrain themselves from making mischiefs and causing trouble for others.

### **4. Showing stubbornness to buy new stationery and school bags after vacation**

When vacations are over and classes restart,

some students show stubborn attitude demanding their parents to buy them new bags, pencils, sharpeners etc., despite they have all these stationery items even their bags are also in good condition. Good children should not become stubborn and demand these things rather they should use whatever they already have.

### 5. Not taking care of books, note-books and stationery during vacation

Children should take care of their things during vacation such as books, note-books, pencil, eraser, sharpener etc. They should not place them anywhere carelessly otherwise they will lose these things or these things will get damage. When they start going to school, they have to look for each and every thing or they have to buy new things.

### 6. Taking extra days off after vacation

After vacation when schools reopen and classes start, some children take extra days off themselves. They should avoid this practice. It disturbs the studies as well as affects student's record.

### 7. Showing laziness in going back to school

When schools reopen after vacation, sometimes students show laziness for many days. Staying asleep until late morning and going to school late etc. This is not a good practice. Only those people who are punctual are successful in the world.

O Allah عَزَّوَجَلَّ! Enable us to spend our vacation

in a good way and grant us success in the world and Hereafter.

May Allah عَزَّوَجَلَّ make us pious!

اٰمِيْنَ بِحَاكِى النَّبِيِّ الْاَمِيْنَ سَلِّ اللهُ عَلٰى عَلِيٍّ وَآلِهِ وَسَلَّمَ

### Madani parables of embracing Islam

❖ In Ramadan-ul-Mubarak, 1439 Hijri, a non-Muslim recited Kalimah and embraced Islam on the hands of Muballigh-e-Dawat-e-Islami, Maulana Abdun Nabi Hameedi Sahib in Johannesburg, South Africa. His Islamic name was kept as Muhammad Ramadan.

❖ On 1 June 2018, a non-Muslim embraced Islam in Oldham, UK; his Islamic name was kept as Muhammad Yusuf.

On 21<sup>st</sup> of Ramadan-ul-Mubarak, Yaum-e-'Urs of Haydar-e-Karraar, Sahib-e-Zulfiqar, Maula Mushkil-Kusha, Ameer-ul-Mumineen, Sayyiduna 'Ali-ul-Murtada, Shayr-e-Khuda كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيْمِ is celebrated with utmost devotion and respect. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَه organised Juloos and Madani Muzakarah in relation to Yaum-e-'Ali in Aalami Madani Markaz Faizan-e-Madinah, Karachi on 21 Ramadan-ul-Mubarak 1439 Hijri. Moreover, he announced to make 2121 Masjid in the remembrance of Maula 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيْمِ.



# Proud ANT and SUGAR crystal

Moral tale of animals



Shahzayb Attari Madani

There was an old ant whose name was “Doly” that used to live alone due to pride and arrogance. She did not use to talk politely to anyone. One day, at noon, she felt hunger and came out of her nest in search of food. On the way, she saw a big and mouth-watering crystal of sugar. Very quickly, she moved forward and began to drag it towards her nest. Other ants were passing but she turned her face away from them due to pride and did not even talk to them. But it was quite a big crystal of sugar and the weather was very hot too! The proud ant became tired soon. Suddenly, she saw that two neighbouring baby ants whose names were “Chunnu” and “Munnu” were coming towards her. After both of them came to her, they respectfully asked about the situation she was in. Instead of giving a reply, she said proudly and angrily with an angry face, 'Who are you to ask about me. You want to take my sugar crystal in the name of asking about me.' “Doly” was now moving towards her nest along with the sugar crystal, tired. A little distance from her nest, she slipped, spraining her foot. Due to pain, tears began to flow from her eyes and she sat on the way, leaning against the sugar crystal. Time passed in the same condition and evening fell.

In the evening, “Chunnu” and “Munnu” were returning from play along with their friends when they saw that “Doly” was still sitting on the way with the sugar crystal lying beside her. As they were passing her, they heard someone crying. Turning their heads, they saw here and there but found no one there. All of a sudden, they saw large tears in the eyes of “Doly”. Coming forward, they said, 'O aunt! Why are tears in your eyes?' “Doly” replied, crying, 'I have sprained my foot and I have been sitting here since noon for this reason. I cannot even go to my nest.' “Chunnu” said quickly, 'Do not worry. We are going to bring others here.' Saying this, both of them ran towards their nest and brought their mother ant, elder sister ant and the neighbouring ant within a short while. All of them picked up “Doly” and brought her to her nest and laid her gently. The neighbouring ant applied ointment to the foot of “Doly” and bandaged it. “Chunnu and Munnu” along with their friends brought the sugar crystal and placed it at a corner of the nest. “Doly” was now very ashamed of her previous behaviour and was apologizing to all for her bad manners. All forgave her. Today, “Doly” realized that there is a great benefit in good manners and sociability. There is nothing in arrogance and haughtiness.

Dear Madani boys and girls! We should also have good manners and sociability. We should meet all with a smiling face. Smiling is a very lovely Sunnah of our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Showing arrogance and staying aloof with a stern face are not good habits. We should protect ourselves from the bad habit of arrogance and should adopt good manners.



It was the first day of school after vacation. All children were dressed in the new uniforms and had worn new shoes. The moment teacher entered the classroom, all students stood up as a mark of reverence. Shortly after the class started, principal called Haamid in his office.

**Principal:** All students have come wearing new uniforms and shoes, why are you not wearing new uniform and shoes?

**Haamid:** My mother said, we would buy uniform and shoes some days later.

**Principal:** These things were supposed to be bought earlier. Have your parents forgotten the rules of school that new uniforms and shoes are bought for students each year?

**Haamid:** Last month, my father met an accident and suffered a bone fracture on one leg. It will take 3 months to remove plaster cast.

**Principal:** You have two days. Go with your mother and buy these things.

**Haamid:** But listen to me sir!!!

**Principal:** You will not be allowed to sit in the class after 2 days. Now you can go.

With his head bowed, Haamid came out of the office quietly. All children were busy playing, eating and drinking (water etc.) in break time but Haamid was weeping, sitting in his classroom.

After a while, Saleem entered the classroom.

**Saleem:** O my friend, Haamid! Why are you weeping?

**Haamid:** My father has a plaster on his leg; so, he is not going to work. Whatever money we had saved at home, we are using it gradually for food. If we fail to buy new uniform and shoes until 2 days,



I will not be allowed to sit in the classroom. Now I do not understand what should I do? Saleem was greatly saddened to learn about it.

*At evening tea time, Saleem talked to his father*

**Saleem:** Dear father! How much did my new uniform and shoes cost you?

**Saleem's father:** 1500 rupees. But why are you asking?

Thereafter Saleem related the whole story to his father and went on requesting him:

**Saleem:** I want you to do something for Haamid.

**Saleem's father:** We are not rich, how can we help him?

**Saleem:** It is not necessary to be rich to help someone. If you try, perhaps you will be able to afford to help him.

**Saleem's father:** Dear son! You know that I am doing a job, and I have spent sufficient amount in this month on the uniforms, books and notebooks of you and your siblings; so, it is difficult for me to help Haamid.

**Saleem:** Dear father! You had brought a book, 'Behtar Kaun' (Who is better), a publication of Maktaba-tul-Madinah. It is stated in that book, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly said to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, "O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! In the valleys of Jannah, who will gain the closeness of the mercy of Allah عَزَّوَجَلَّ? The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One who will revive my Sunnah and remove the trouble of my distressed Ummati.' (Behtar Kaun, pp. 129)

Dear Father! You also make us understand that we should help the distressed people, and removing their difficulties is a practice of the good people. You say this thing too: 'By helping a poor person, one attains such pleasure which cannot be described in words and no one can feel it except the person who has privilege of doing it.' After listening to Saleem, Saleem's father became very happy as he was witnessing the reflection of his good Tarbiyyat. Father looked at Saleem's mother:

**Saleem's mother:** Saleem is right. Though we are not rich, we are also not poor enough that we cannot help someone with a little amount.

Saleem's father stood up instantly and said holding Saleem's hand: Let's go dear son Saleem! We will buy new uniform and shoes for Haamid just today, there should not be any delay in carrying out righteous deed.

Soon thereafter, Saleem and his father were ringing the doorbell of Haamid's house.

# Dearest deed All<sup>to</sup>1 Allah Almighty

Dear Islamic brothers! On different occasions, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would ask the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the blessed deeds that are most beloved to Allah عَزَّوَجَلَّ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would describe the superior deeds of the different people according to the situations and needs. Read the following few Ahadees in relation to similar kind of superior and beloved actions:

## 1. True intention

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'True intention is the most superior deed of all.' (*Jami'-ul-Ahadees, vol. 2, pp. 19, Hadees 3554*)

'Allamah 'Abdur Ra'oof Manaawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Since intention is always free from Riya Kari (showing off), therefore, intention never becomes invalid due to it. (*Fayd-ul-Qadeer, vol. 2, pp. 57, Taht-al-Hadees 1284*)

## 2. Deed dearest to Allah Almighty

Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ states that I asked the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Which deed is the dearest to Allah Almighty? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'الصَّلَاةُ عَلَى وَقْتِهَا' i.e. offering Salah in its time. I humbly asked: 'What is the next (in goodness)?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أَتَمُّ بِرِّ الْوَالِدَيْنِ' i.e. to be good and dutiful to your parents. I humbly asked: 'What is the next (in goodness)?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'الْجِهَادُ فِي سَبِيلِ اللَّهِ' i.e. fighting in the path of Allah Almighty. Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ said that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told me these things. Had I asked more, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would have told me more. (*Sahih Bukhari, vol. 1, pp. 196, Hadees 527*)



## Wisdom behind the sequence of the deeds mentioned in the Hadees

'Allamah 'Abdur Ra`oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Salah was mentioned before treating parents nicely because a person establishes connection with Allah Almighty in Salah; whereas, treating parents nicely involves a person dealing with the creation. It was better to mention what is more important first.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further states: Jihad is mentioned at the end because patience upon offering Salah on time and serving parents frequently are such actions that are repetitive, and continue as long as one remains alive. Moreover, only Siddiqeen can observe patience over abiding by the commandments of Allah Almighty. (*Fayd-ul-Qadeer, vol. 1, pp. 214, Taht-al-Hadees: 196; summarized*)

### 3. Perform Sajdahs in abundance

One companion رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that 'tell me about such a deed by which, Allah Almighty makes me enter the Paradise', the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'اعَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ' i.e. make it necessary upon you to perform Sajdahs in abundance for the pleasure of Allah Almighty; because you will perform one Sajdah for Allah Almighty and He عَزَّوَجَلَّ will elevate your one rank and remove one sin. (*Sahih Muslim, pp. 199, Hadees 1093*)

Under this part of the blessed Hadees "make it necessary upon you to perform Sajdahs in abundance for the pleasure of Allah Almighty", Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'In such a way that you offer more Nawafil and recite the Holy Quran in abundance. Moreover, you perform more Sajdahs of gratitude.'

Furthermore, in relation to the part 'you will perform one Sajdah for Allah Almighty and He عَزَّوَجَلَّ will elevate your one rank and remove one sin', he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'From this, we come to know that Sajdah is an expiation for sins. However, sins refer to the minor sins in relation to Huqooqullah [rights of Allah Almighty]. Huqooq-ul-Ibaad [rights of people] are only forgiven by paying their rights and major sins are forgiven only by repenting. (*Mirat-ul-Manajih, vol. 2, pp. 85*)

### 4. Most excellent struggle

Sayyidatuna Umm-e-Anas رَضِيَ اللهُ تَعَالَى عَنْهَا said: I came in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly asked, 'When Allah عَزَّوَجَلَّ will grant you a place in the high-ranking status of Jannah, may [He عَزَّوَجَلَّ] bless me with your companionship.' Moreover, she humbly asked, 'O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Tell me any such virtuous act which I could perform continuously.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Keep performing Salah because this is an Afdal (most excellent) struggle, keep abandoning the sins because this is an Afdal Hijrat (migration) and keep doing Zikrullah [Zikr of Allah عَزَّوَجَلَّ] abundantly because Allah عَزَّوَجَلَّ loves this [blessed] act most that you address Him in this way.' (*Al-Mu'jam-ul-Kabeer, vol. 25, pp. 149, Hadees 359*)

Sayyiduna 'Allamah 'Abdur Ra`oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Salah has been said to be the Afdal struggle because this struggle is against the worst enemy. Abandoning sins is an Afdal Hijrat because there is more reward than migrating from Bilaad-e-Kufr [non-Muslim] countries to Bilaad-e-Islam (Islamic countries). (*Fayd-ul-Qadeer, vol. 4, pp. 441, Taht-al-Hadees: 5505*)

### 5. Patience and Samahat?

Sayyiduna 'Ubadah Bin Saamit رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: A person humbly said in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the



most Afdal [excellent] deed?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الصَّبْرُ وَالسَّبَاحَةُ' *Patience and samahat*. That person humbly said again, 'Which act is more excellent than it?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is that you do not commit Bad-Gumani (bad assumption) against Allah عَزَّوَجَلَّ in any matter of Taqdeer [destiny].' (*Shu'ab-ul-Iman, vol. 7, pp. 123, Hadees 9714*)

### What is patience and Samahat?

Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has explained patience and Samahat in this way that patience refers to stop committing the acts which are made Haraam (strictly forbidden) by Allah عَزَّوَجَلَّ and Samahat refers to carrying out the acts made Fard (obligatory) by Allah عَزَّوَجَلَّ. (*Jami'-ul-Uloom wal-Hikam, pp. 50*)

### 6. Most beloved deed

A Badari blessed companion Sayyiduna Hakam [حکم] Bin 'Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The most beloved deed to Allah عَزَّوَجَلَّ is to feed any hungry Miskeen (destitute) [person], pay off his debt or remove his sorrow.' (*Al-Mu'jam-ul-Kabeer, vol. 3, pp. 218, Hadees 3187*)

### 7. Three excellent deeds

When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about the excellent deed, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أَفْشَاءُ السَّلَامِ وَأَطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامُ' to spread Salam, feed [the people] and performing Salah in the night when people are asleep. (*Al-Mabsoot, vol. 15, pp. 303*)

May Allah عَزَّوَجَلَّ enable us to carry out good deeds abundantly!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Necessary precautions to be taken by those intending to visit Haram



Abu Muhammad Attari Madani

Every Muslim wishes to feast his eyes on the blessed Ka'bah and to perform Tawaf around it, to be privileged with being present at the blessed mausoleum [i.e. near the tomb] of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to say Salat [Du'ood] and Salam there with his hands folded. Every Muslim also aspires to seek spiritual solace by respectfully visiting other sacred and blessed holy sites in Makkah and Madinah. Therefore, the fortunate person blessed with this privilege should refrain from anything useless and shameless during

this pilgrimage. Presented here are 22 important Madani pearls about visiting Haramayn Tayyibayn. By following them, one will enjoy visiting these holy sites very much, finding spiritual solace, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

## Manners of Haram-e-Makkah<sup>1</sup>

1. After you have come near the Haram-e-Makkah, enter it maintaining humility and tranquillity with your head and eyes lowered out of shame and sins.
2. If possible, take a bath before you enter Haram.
3. Recite Labbayk and Du'a in abundance in the blessed Haram.
4. Rain of mercies always showers down in Makkah Mukarramah. One good deed performed here is equivalent to one hundred thousand good deeds. But it should also be kept in mind that one sin committed in Makkah Mukarramah is also equivalent to one hundred thousand sins. Regretfully, at the time of committing sins in Makkah such as gazing unlawfully, shaving beard, committing backbiting, tale-telling, lying, breaking promise, hurting the feelings of a Muslim, expressing anger in an unlawful manner and talking angrily and unlawfully etc., people do not realize that they are committing the deeds that may lead them to Hell.

<sup>1</sup> During everyday conversation, people call Masjid-ul-Haram the blessed Haram. No doubt Masjid-ul-Haram is also within the blessed Haram but blessed Haram has spread out up to several miles including and around Makkah Mukarramah with its limits fixed in all directions. (Rafeeq-ul-Haramayn, pp. 89)

### Precautions to be taken inside the Masjid-ul-Haraam

5. When you have the first glance at the Holy Ka'bah, so stop for a while and wholeheartedly make Du'a of forgiveness, safety and entry into Paradise without accountability for you, for all of your relatives, friends and the Muslims. This is the great time and place where Du'a is accepted. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* has stated: You may also make this Du'a, 'O Allah *عَزَّوَجَلَّ*, whenever I make any permissible Du'a that is beneficial to me, accept it.'

'Allamah Shaami *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* has quoted Islamic jurists to have stated: When having the first glance at the Ka'bah, one should make Du'a to be blessed with entry into Paradise without accountability, and should recite Salat-'Alan-Nabi. (*Rad-dul-Muhtar, vol. 3, pp. 575*)

6. As there is a huge crowd over there, avoid pushing and shoving people for the purpose of performing Istilaam or offering Nawafil Salah at the Maqaam-e-Ibraheem or at the blessed Hateem. If you can have these privileges easily, so it's fine; otherwise, it is not allowed to cause discomfort to any Muslim for these deeds.

7. As long as you stay in Makkah Mukarramah, perform as many Nafl Tawaf as possible. Also observe Nafl Siyam [fasts] and earn the reward of one hundred thousand Siyam for each Sawm.

### Precautions to be taken in Masjid-un-Nabawi

8. After you have reached Madinah Munawwarah, fulfil your needs such as eating food, drinking water, etc. Now make a new Wudu or take a bath and wear washed or new clothes. Apply kohl and fragrance and enter the blessed Masjid with tears in eyes. Present yourself in front of the Golden Grille at the sacred Muwajahah (i.e. the direction where the blessed face of the Blessed Nabi *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* is). Stand at about two yards distance as you stand in Salah with your hands folded. Send Salat [Durood] and Salam to the Holy Nabi *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* in abundance. Then, say Salam to Sayyiduna Siddeeq-e-Akbar and Sayyiduna 'Umar Farooq-e-A'zam *رَضِيَ اللهُ تَعَالَى عَنْهُمَا*.

9. Avoid kissing and touching the blessed Golden Grille as it is contrary to manners.

10. Never see here and there.

11. Make Du'a while facing the sacred Muwajahah. There are certain people over there who insist that you face the Qiblah to make Du'a. Do not listen to them. Never turn your back towards the Noble Nabi *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* who is the Ka'bah of the Ka'bah!

12. Never raise your voice there.

13. It is appropriate to memorize Salat [Durood] and Salam as it seems rather strange to say Salam and make Du'a there reading from a book.

14. How wonderful it would be for you to be blessed with observing a Sawm in Madinah Munawwarah, especially on a hot summer day; intercession is promised to the one doing so!



15. Every good deed performed in Madinah Munawwarah is equivalent to fifty thousand good deeds. Therefore, spend your time offering Salah, reciting the Holy Quran and Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and making Zikr.

16. Recite the entire Quran at least once in Makkah Mukarramah and once in Madinah Munawwarah.

### Precautions to be taken when visiting holy sites in Haramayn Tayyibayn

17. The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Keep your Masajid safe from (immature) children and mad people.' (*Sunan Ibn Majah, vol. 1, pp. 415, Hadees 750; summarized*)

It is a sin to make a noise in Masajid. It is also a sin to bring such children to Masjid who are likely to pass urine, etc., or make a noise in the Masjid. Therefore, the visitors are requested to follow the Shar'i command given in the blessed Hadees. They should never bring small children to both the holy Masajid (i.e. Masjid-ul-Haraam and Masjid-un-Nabawi).

18. Instead of misusing the mobile phones, taking selfies purposelessly and talking uselessly in Masjid-ul-Haraam and Masjid-un-Nabawi, you should detach yourself from every worldly affair and busy yourself with seeing the blessed Ka'bah and the Green Dome, performing the acts of worship with humility and tranquillity and engage yourself in Zikr and Du'a, etc. You do not know whether or not you will be blessed with these moments again in your life.

19. There are so many holy sites there. One can refresh his faith by visiting them. But some deprived people go to shopping malls and picnic points instead of visiting these holy sites. As long as possible, we should try to

avoid these useless things at least over there.

20. Refrain from arguing with anyone or pushing or shoving anyone while visiting the holy sites in Makkah and Madinah. Visit only as many holy sites as you can conveniently do.

21. Put garbage into the dustbins placed in the streets of Makkah and Madinah. Refrain from spitting and throwing away garbage etc., at pathways and streets as these streets have association with our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

22. Many of the tombs in Jannat-ul-Baqi' and Jannat-ul-Ma'la have been demolished. If you enter any of these blessed graveyards, there is a risk of you stepping onto the grave of any devotee of Rasool. The Shar'i ruling is that it is not permissible to step onto the grave of even a common Muslim. (*Fatawa Razawiyyah, vol. 5, pp. 349; summarized*) Therefore, say Salam standing outside both the sacred graveyards.

**Note:** Remember! One needs guidance from an Islamic scholar over there on most occasions. Therefore, do stay in the company of respected Muftis and scholars of the Ahl-e-Sunnat or stay in contact with them so that you may gain help in learning the rulings of Shari'ah and fulfilling the requirements of showing respect and reverence there.

(You may also ask questions to respected Muftis or contact the Dar-ul-Ifta on the spot through the telephone.)



# Bouquet of 21 Madani Pearls



## Fragrance shall emanate from speech

### 1. Till what age do the human height and intellect grow?

Saying of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم: Height of a person grows up to the age of 22 and intellect up to the age of 28. Thereafter, he keeps gaining experiences until the time of his death. (*Al-Kawakib-ud-Durriyyah, vol. 1, pp. 102*)

### 2. Tip for entering Paradise smiling

Saying of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ: One who wants to enter Paradise smiling should always keep his tongue moist (busy) with the Zikr of Allah Almighty. (*Al-Kawakib-ud-Durriyyah, vol. 1, pp. 117*)

### 3. Do not think of a sin to be small

Saying of Sayyiduna Bilal Bin Sa'd رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: Do not think of a sin to be small; in fact, think that Whose disobedience it is?

(*Al-Kawakib-ud-Durriyyah, vol. 1, pp. 242*)

### 4. Beneficial fact for the human heart

Saying of Sayyiduna Ahmad Bin Harb رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: There is nothing more beneficial for a human heart than to love the righteous people, sit in their proximity, remain in their company, observe their sayings and actions and act upon them. (*Tanbih-ul-Mughtarrin, pp. 41*)

### 5. What advice shall we give?

Saying of Sayyiduna Imam-e-A'zam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: When somebody seeks

advice from you, then advise him regarding only what you are aware of. (*Manaqib Imam-e-A'zam lil Kurdi, vol. 2, pp. 118*)

### 6. Consequence of letting anger dominate you

Saying of Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: Letting anger dominate you creates inappropriate events in your heart. For example, ill traits like flippancy, arrogance, pride, vanity and abusing others, making fun of people, considering them to be inferior and cruelty get created within the hearts. (*Ihya-ul-'Uloom, vol. 3, pp. 14*)

### 7. What to take care of during a conversation?

Saying of Sayyiduna Imam-e-A'zam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: During conversation, take care of the fact that neither does your voice raise more than needed, and nor does it contain screaming and shouting. (*Manaqib Imam-e-A'zam lil Kurdi, vol. 2, vol. 116*)

### 8. World is the place to strive for the Hereafter

Saying of Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: This world is the place to strive for the Hereafter and to attain guidance. (*Ihya-ul-'Uloom, vol. 3, pp. 7*)

## Ahmad Raza's garden is even blossoming today

### 1. Desire of conversing with jinns

Having the desire of conversing with jinns and keeping their company has no goodness at all. The smallest harm of it is that a person becomes arrogant [due to it]. (*Fatawa Razawiyyah, vol. 21, pp. 606*)



## 2. Need of [Islamic] scholars

Every Muslim is in need of the scholars of Shar'iah at all times; and those stepping on the path of Tareeqah need them even more. (*Fatawa Razawiyah, vol. 21, pp. 535*)

## 3. Harm of admiring vanity [self-praise]

Vanity [self-praise] is an evil trait most of the times and is not at least a good trait. Moreover, its consequences are dangerous. (*Fatawa Razawiyah, vol. 21, pp. 596*)

## 4. Men and women resembling each other

It is Haraam and a means of curse for men to adopt feminine style and for women to adopt masculine style in even any single action or thing. (*Fatawa Razawiyah, vol. 21, pp. 602*)

## 5. Delay in forgiving a mistake

Delay in forgiving a mistake at times is the wise approach. (*Fatawa Razawiyah, vol. 21, pp. 606*)

## 6. Worshipping and ascetic practices without the knowledge of Deen

Those who worship and do ascetic practices without having the knowledge of Deen are the puppets at Satan's string. Satan has rein in their mouth and string in their nose and drags them wherever he likes. Moreover, those people think themselves that they are doing something good. (*Fatawa Razawiyah, vol. 21, pp. 528*)

## 7. It is superior to lay down the dining mat on the floor and eat

The blessed habit of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was to lay down the dining mat on the floor and eat, and this practice is superior. (*Fatawa Razawiyah, vol. 21, pp. 629*)

## Attar's garden, what a beautiful garden!

### 1. Answering Shar'i questions by a guess

One shall not give the ruling of something being permissible or impermissible in relation to the Shar'i matters merely based on one's guesswork.

(*Madani Muzakarah, 9 Muharram-ul-Haraam, 1437 AH*)

### 2. Harms of taking tea in abundance

One shall avoid taking tea in abundance as it harms the kidneys. (*Madani Muzakarah, 12 Safar-ul-Muzaffar, 1438 AH*)

### 3. Respect the elder siblings

Young siblings should still respect the elder siblings even if they show unjustified commanding authority. However, the elders should show affection to the young ones, deal with them kindly and treat them with compassion. (*Madani Muzakarah, 9 Ramadan-ul-Mubarak, 1437 AH*)

### 4. Taking part in religious discussions on social media

One shall not take part in religious discussions on the social media. There is a danger of one harming himself due to no knowledge or lack of knowledge. (*Madani Muzakarah, 9 Muharram-ul-Haraam, 1438 AH*)

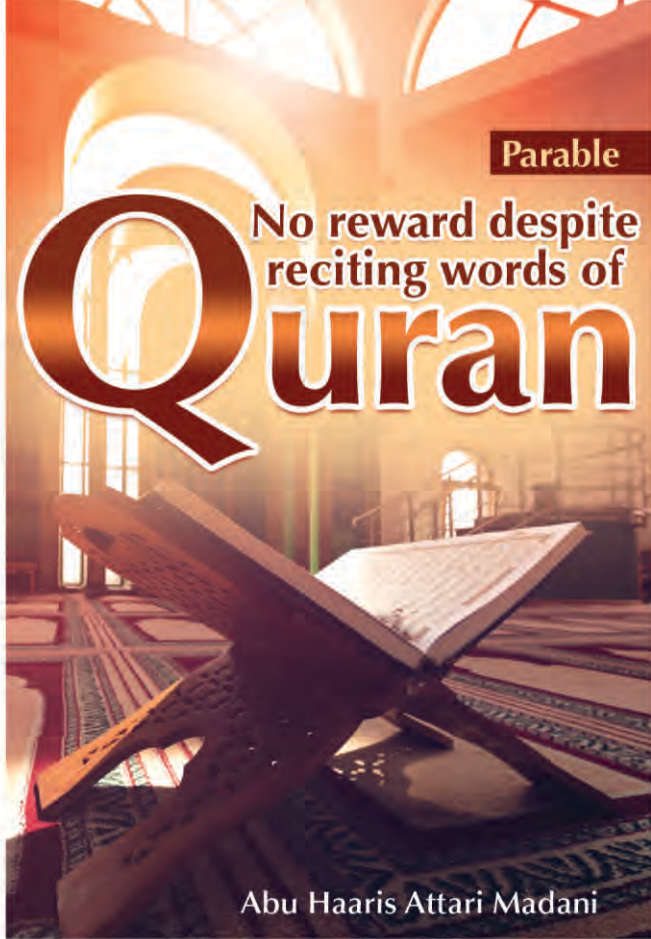
### 5. Attitude with the one who talks ill of us

If someone talks ill of us, then we shall observe patience rather than getting angry with him or مَعَاذَ اللهِ talking ill of him in front of somebody else. In fact, try to give him a gift. *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*, it will have a positive outcome. (*Madani Muzakarah, 14 Ramadan-ul-Mubarak, 1437 AH*)

### 6. Taking wages over Haraam work

Doing Haraam work and taking wages over it are both Haraam deeds and actions leading towards the Hell. (*Madani Muzakarah, 26 Jumadal Aula, 1437 AH*)

# Q No reward despite reciting words of Quran



Abu Haaris Attari Madani

A saint stated: At the time of Sahari, I recited Surah Taahaa in my room. After I finished, I drowsed and saw that a person descended from the sky with a white-coloured register in his hand which he put in front of me. I saw that Surah Taahaa was written in it. Except for one Kalimah, ten virtues reward was written under all Kalimahs. When I felt the effect of it being erased after being written, I was grieved. Therefore, I said to the person, 'By Allah عَزَّوَجَلَّ! I had recited this Kalimah as well but neither it nor its reward is written here.' The person replied: You are speaking the truth. You had really recited it and we had also written it but we heard someone calling out, 'Erase it and also reduce its reward.' Therefore, we erased it. Listening to it, I began to weep in my dream and asked, 'Why did you do that?' He replied, 'While you were reciting, a person passed by you, so you recited aloud to impress him. Therefore, we erased it.' (*Qoot-ul-Quloob*, vol. 1, pp. 112)

Dear Islamic brothers! There are some sins which can be committed only by body parts such as swearing at others by the tongue and watching indecent scenes with eyes, etc. And

there are some other sins which not only can be committed by body parts but which can also affect the intention of a person, reducing the reward of the deed or ruining it. One of these sins includes ostentation or showing off. At times, ostentation affects the faith of a person, leading him to hypocrisy. And sometimes, it affects the intention of a person about his Fard deeds, depriving him of the reward. At times, it ruins the deeds such as Nafl Salah, Hajj, 'Umrah, Sadaqah and charity.

## Types of ostentation

In terms of ostentation being apparent or concealed, there are two types of it: Apparent ostentation and concealed ostentation. Apparent ostentation motivates a person to perform the deed. It is very clear and obvious ostentation, whereas concealed ostentation means hidden ostentation. (*Az-Zawajir*, vol. 1, pp. 81)

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There is a type of ostentation that is hidden than even the movement of an ant. (*Majma'-uz-Zawaid*, vol. 10, pp. 384, Hadees 17669)

It is very difficult to refrain from concealed ostentation. Here is some detail of it:

1. A bondman finds it easy to perform the deed due to ostentation. For example, he feels unwilling to give donation but when he is with his friend etc., he gives donation wholeheartedly in order to impress his friend.
2. He feels happy when people become aware of the acts of worship he performs.
3. Although he does not feel happy at heart, yet he hopes in return for his deed that people will respect, revere and praise him, and that they will do his work. In order to get further information about ostentation, read the 164-page book '*Riya-Kari*' (Showing-off) published by Maktaba-tul-Madinah.



# TREACHERY

Evils of the society

Muhammad Asif Attari Madani

In the present era, people are generally lacking in acting upon the Islamic teachings due to which the moral and social evils have spread so much that majority of the people do not even tend to regard them as bad. Treachery is also one of those evils.

It is such a worst sin that it has been declared to be the sign of a hypocrite.

The Beloved Rasool ﷺ has stated that there are three signs of a hypocrite: 'إِذَا حَدَّثَ' i.e. when he talks, he tells a lie; when he makes a promise, he breaks it; when he is entrusted with something, he commits treachery.

(Sahih Bukhari, vol. 1, pp. 24, Hadees 33)

It means that these are the acts of the hypocrites; a Muslim should refrain from these acts. (Mirat-ul-Manajih, vol. 1, pp. 74)

## What is treachery?

Treachery is the opposite of trust. Violating someone's right secretly is called treachery whether a person violates his own right, or the right of Allah ﷻ and Rasool ﷺ, or the right of Islam, or the right of a person. Allah ﷻ has stated:

لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ وَأَنْفُسَكُمْ  
تَعْلَمُونَ ﴿٧٢﴾

**Translation from Kanz-ul-Iman:** Do not be dishonest to Allah and the Messenger, nor purposefully be dishonest in your trusts.

(Part 9, Surah Al-Anfaal, Ayah 27)

(Mirat-ul-Manajih, vol. 4, pp. 62)



Meaning of treachery is usually considered to be specifically related to the monetary trust.

For example, if wealth is placed in someone's trust and then he refuses to return it, it is said that he has committed treachery. Certainly, it is also treachery but the Shar'i meaning of treachery is very broad. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated:

Treachery is not only restricted to wealth, it covers all of the following: Secret, respect and honour, and advice. (Mirat-ul-Manajih, vol. 1, pp. 212)

## Different ways of treachery

Many ways of treachery have been mentioned in the blessed Ahadees. The Beloved Rasool ﷺ has stated:

1. The one who gives advice to his brother in any matter despite knowing that rightness lies in some other thing, he has committed treachery against him [i.e. against his brother]. (Abu Dawood, vol. 3, pp. 449, Hadees 3657)

It means: If any Muslim obtains advice from a person and that person deliberately gives wrong advice so that this Muslim gets into trouble, then that adviser is definitely a traitor (i.e. one who commits treachery). (Mirat-ul-Manajih, vol. 1, pp. 212)

2. The one amongst you whom we make 'Aamil [incharge] of something and then he hides a needle or more than it from us, then it is also treachery and he will bring it [i.e. needle] on the Day of Judgement. (Sahih Muslim, pp. 787, Hadees 4743)



It means: Whether treachery is small or big, it is a cause of punishment and disgrace on the Day of Judgement, especially the treachery which is committed in Zakah, etc., because it is treachery in worship and it violates the right of Allah ﷻ and deprives the Faqeers [poor people] of their right. (Mirat-ul-Manajih, vol. 3, pp. 15)

3. Majalis [meetings] are Amanat [trust] except for three: (1) The Majlis in which plan has been prepared to murder someone unrightfully. (2) [The Majlis in which] plan for fornication has been prepared. (3) [The Majlis in which] plan has been prepared to take wealth unrightfully. (Abu Dawood, vol. 4, pp. 351, Hadees 4869)

In the explanation of "Majalis are Amanat", Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I.e. When any special Majlis or meeting is held, do not publicise whatever has been decided over there but keep it secret as whatever has been decided over there is Amanat. (Mirat-ul-Manajih, vol. 6, pp. 630)

4. On the Day of Judgement, the biggest treachery in the sight of Allah ﷻ is that a man goes to his wife, wife comes to him and then he reveals his wife's secret. (Sahih Muslim, pp. 579, Hadees 3543)

#### Sought refuge from treachery

Our Truthful and Trustworthy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du'a:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الصَّحِيبُ وَأَعُوذُ  
بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةَ

i.e. Ya Allah ﷻ! I seek refuge with You from hunger as it is a bad bedfellow and I seek refuge with You from treachery as it is the worst adviser. (Abu Dawood, vol. 2, pp. 130, Hadees 1547)

Dear Islamic brothers! Treachery is that evil of our society which has afflicted the people of almost all walks of life but we remain unaware of it because of lacking religious

knowledge. Treachery and deception are common practices, whether it is business or employment and secrecy or inheritance. For example, in business:

- ◆ Weighing or measuring less.
- ◆ Giving a poor-quality product after showing a high-quality one.
- ◆ Selling fake milk, ghee, oil, etc.
- ◆ Telling fake products to be the genuine ones.
- ◆ Selling the meat of the animal which has died [without being slaughtered] or the meat which has been puffed up with the water pressure.
- ◆ Selling fake and counterfeit medicines.
- ◆ Sweetening the fruits by injecting them with coloured chemicals.
- ◆ Serving the customers with stale food in the hotels by making it appear fresh by using delicious-smelling spices.
- ◆ Likewise, in employment, not working for the complete working hours but receiving complete salary.
- ◆ Making impermissible and wrong use of the organisation's car, electricity, computer, air conditioner and other things.
- ◆ Similarly, in the distribution of inheritance, acting according to one's own wishes instead of following the Shar'i rules and not giving the rightful people their right, etc.

We can find hundreds of such examples in our society.

#### Knife cut the neck

A butcher slaughtered an animal in his house. After slaughtering, he made his brother stand near the animal and stepped forward to switch on the motor with the intention of puffing up the animal with water. His foot slipped on the blood welled up from the same animal and the same knife with which he had slaughtered the animal pierced his neck and he died.





*Jahan mayn hayn 'ibrat kay her su numunay  
Magar tujh ko andha kiya rang-o-bu nay  
Kabhi ghor say bhi yeh daykha hay tu nay  
Jo abaad thay woh mahal ab hayn soonay  
Jagah jee laganay ki dunya nahin hay  
Yeh 'ibrat ki ja hay tamashah nahin hay*

May Allah ﷻ grant us Taufeeq to refrain from treachery and deception. Aameen!



# STOP TREACHERY

# Religious services of Imam Tabarani

رَحْمَةُ اللَّهِ  
تَعَالَى عَلَيْهِ

Asif Jahanzayb Attari Madani



Preserving and serving the blessed Ahadees of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a remarkable achievement of our righteous predecessors. Among those righteous predecessors who attained a prominent status in serving Hadees is also the name of Muhaddis-e-Islam, Haafiz-ul-Hadees, Abul Qasim, Sulayman Bin Ahmad Tabarani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

## Birth

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Safar-ul-Muzaffar 260 Hijri. (Tazkira-tul-Huffaz, vol. 3, pp. 85)

## Commencement of the journey for acquiring [religious] knowledge

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started his journey for acquiring the religious knowledge at the age of 13. Therefore, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ quenched his thirst for gaining the religious knowledge through the

learned scholars of the cities of Syria, Haramayn Tayyibayn, Yemen, Egypt, Baghdad, Kufa, Basra and Isfahan etc. (Tazkira-tul-Huffaz, vol. 3, pp. 85)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ attained knowledge from more than one thousand blessed Muhaddiseen. Out of them, the names of Imam Nasa'ee, Imam Abu Zar'ah Saqafi Dimashqi and Shaykh 'Ali Bin 'Abdul Azeez Baghawi etc., are worth mentioning. (Tazkira-tul-Huffaz, vol. 3, pp. 85)

## Three hundred thousand Ahadees

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a great insight into the field of Hadees. Sayyiduna Abul 'Abbas Ahmad Bin Mansoor رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: I have narrated three hundred thousand Ahadees from Imam Tabarani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (Siyar A'laam-un-Nubala, vol. 12, pp. 268)



He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed in Isfahan as a Muhaddis for 60 years. (*Siyar A'laam-un-Nubala*, vol. 12, pp. 265)

### Literary compositions

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is among those righteous predecessors who have written numerous books. Out of all his books, Mu'ajim-e-Salasaah [معاجم ثلاثه] is the reason for his prominence. These Mu'ajim include:

1. Al Mu'jam-ul-Kabeer consists of 60,000 Ahadees.
2. In Al-Mu'jam-ul-Awsat, he has compiled wonderful and interesting parables of one thousand Shuyukh as well as Ahadees.
3. In Al-Mu'jam-us-Sagheer, he has compiled each and every Hadees of over one thousand Shuyukh and at the end, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ compiled 2000 narrations of women.

Other than Mu'ajim-e-Salasaah, following books are also worth mentioning:

4. Kitab Ma'rifat-us-Sahabah
5. Kitab Dalaail-un-Nubuwwah
6. Kitab-ud-Du'a
7. Kitab-ur-Ramee [كِتَابُ الرَّمَى]
8. Kitab ul Manasik
9. Kitab-ul-Awwaliyyah fi Khilafah Abi

Bakr-o-'Umar [كِتَابُ الْاُولَوِيَةِ فِي خِلَافَةِ اَبِي بَكْرٍ وَ عُمَرَ]

10. Kitab-ut-Tafseer

11. Musnad 'Aaishah

12. Musnad Abi Hurairah etc.

(*Siyar A'laam-un-Nubala*, vol. 12, pp. 269)

### Demise and burial

It is narrated that the enemies of Islam cast magic spell upon him in his last days. Due to it, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ lost his eyesight. He passed away on 27<sup>th</sup> or 28<sup>th</sup> Zul-Qa'dah 360 Hijri. He lived a long life of one hundred years and ten months. (*Siyar A'laam-un-Nubala*, vol. 12, pp. 269)

His funeral Salah was led by Imam Abu Nu'aym Asbahani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and was laid to rest beside the companion of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Humama-tad-Dawsee رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Tabqat-ul-Hanabilah*, vol. 2, pp. 43)

Imam Tabarani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life in serving Hadees. People benefited from him within his lifetime and after his demise, they are benefiting from his books.

May Allah Almighty shower His mercy upon him and forgive us for his sake!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



# How should we learn the Shar'i rulings?



Muhammad Nasir Jamaal Attari Madani

Islam has given us the laws of spending life and declared it to be compulsory to refer to the knowledgeable people for seeking guidance on any matter and to learn the rulings related to our needs.

## How should we learn the Shar'i rulings?

Please read the following Madani pearls in this regard:

**1. Make a routine of study:** Regularly studying the books of Fiqh [Islamic Jurisprudence] is a means of learning Shar'i rulings. In the beginning, the Islamic brothers should start studying '*Namaz kay Ahkam*' and Islamic sisters should start studying '*Islami Behno ki Namaz*'. Then start studying '*Bahar-e-Shari'at*', published by Maktaba-tul-Madinah. Remember! The sequence of '*Bahar-e-Shari'at*' is great and excellent. By the blessing of learning the rulings according to its sequence, a person gains the priceless treasure of Islamic knowledge. For growing interest in Fiqh and improving the skill of comprehending and contemplating it, studying '*Fatawa Razawiyah*' is extremely beneficial.

**2. Gain blessings of the company of 'Ulama:** There are many such rulings which are not understood by study only. Stay in contact with the 'Ulama of Ahl-e-Sunnat for learning and understanding such rulings so that the matters can be solved without delay. Madani Channel is also a means of having the

company of blessed 'Ulama. There are such Madani Channel programmes as well in which solutions to the Shar'i matters are provided; especially the weekly "Madani Muzakarah" and "Dar-ul-Ifta Ahl-e-Sunnat" are second to none in explaining the Shar'i matters in an easy to understand way. Watching these programmes and noting down the Shar'i matters explained in these programmes will become a source of increase in knowledge. If one makes it a habit to go to the blessed Muftis without delay or contact them for the solution to any small or big matter, by the mercy of Allah عَزَّوَجَلَّ, he will be blessed with great ease in this world and the Hereafter. The applications developed by Dawat-e-Islami's Majlis IT, such as Dar-ul-Ifta Ahl-e-Sunnat, Madani Muzakarah, etc., will also prove to be beneficial in this regard.

**3. Do not lose courage:** Always remember that learning is based on "being attentive", continuous efforts and determination, and all of these three things are connected with your courage and spirit. Therefore, do not lose courage in learning Shar'i matters. Showing wisdom, do not pay attention to the taunts you suffer in this path and by making Du'a in the court of Allah عَزَّوَجَلَّ for ease, continue learning the Shar'i matters till the last breath. As a result of this continuous effort, you will keep having interest and yearning; moreover, the deeds will also be performed correctly because of increase in knowledge, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



# HOW to face up to Difficulties

Abu Rajab  
Attari Madani

Human life is a blend of happiness and sadness. Sometimes, man is greatly pleased and at times he feels immensely grieved. But it is a fact that neither happiness nor difficulty exists forever. So, why does man often lose his senses when in difficulty? Maybe this is because he continues to think about his problem. He fails to ponder over the fact that many difficulties had arisen in past but none of them exists now. In other words, there is an ending period of every problem but we fail to pay attention to this aspect. Try to understand it with the help of a story:

## 40 Minutes flight

Two friends were travelling on a flight. Meanwhile, a fat and flabby passenger came and sat on the seat between them. Smell was coming from his mouth. One of the friends moved towards the window, feeling extremely disgusted throughout the journey. But the other friend opened his favourite book and enjoyed reading it. He did not appear to be uneasy at all; though he was sitting on half of the seat because of the fat passenger. After 40 minutes, the journey ended, so the uneasy friend asked the other one, 'You were enjoying reading the book as if sitting in a library! Did you not feel uneasy due to that passenger?' He replied, 'I felt uneasy only in the beginning. Actually, whenever I face any difficulty, I make a calculation of its duration, i.e. I ponder how long it will last. This is my habit and this is what I did here. I realized that the difficulty will



continue only for 40 minutes after which all passengers will go on their separate ways. So I engaged myself in reading the book, remaining safe from tension to a great extent.'

O my young Islamic brothers! If we also choose this way, we may also remain safe from tension to a great extent. It should be kept in mind that the duration of difficulties may be different, depending upon their kind and nature. Let's say, for example, if you cannot find the key of your bike or the tyre of your bike has punctured or the bike has been stolen, so the nature and duration of these three problems will be different from each other. If we develop the mindset that hard time will also pass, so we will not find it very hard to face up to difficulties. On the contrary, if we are obsessed by our problems [i.e. if we keep thinking about them], so this will result in nothing but heightening our tension.

A teacher picked up a glass of water in front of his students and asked, 'If I hold it for two minutes, so what will happen?' 'Nothing', the reply came. The teacher asked again, 'If I hold it for two hours, then?' The students responded, 'Your arm will ache.' The teacher asked once again, 'And if I continue to hold it for two days, then what will happen?' 'Your arm will get stiff', a prompt reply came from the students. The teacher further asked, 'Now tell me, will the amount of water in the glass increase or decrease during this period?' The students replied in the negative. Then, giving a very nice piece of advice, the teacher explained, 'Difficulties are also like this glass. If we let them prey on our mind, this will only heighten our tension, affecting even our body. And the issue will also not be resolved. And if we push them out of our mind, so we will at least stay safe from further difficulty.'

May Allah ﷻ protect us from trials and tribulations!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



How should a mother be?

# Wise Mother

Rashid Ali Attari Madani

(Episode: 1)

## You have not wasted your wealth

Sayyiduna Rabee'ah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ was still in the womb of his mother when his respected father Sayyiduna Abu 'Abdur Rahman Farrookh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ went to Khurasan for Jihad to guard the boundaries and left thirty thousand dinars with his wife at the time of departure. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ came back to Madinah Munawwarah after 27 years and opened the door with a push. Sayyiduna Rabee'ah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ immediately came out and said, 'O bondman of Allah! Do you want to attack my home?' He replied, 'No! But tell me how dare you enter my home?' Then, they both started bitter talk. In the meantime, the respected wife of Sayyiduna Abu 'Abdur Rahman also came, looked at her husband and told Sayyiduna Rabee'ah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ that he is your father and my husband. Listening to this, both father and son embraced each other and the tears of joy started tumbling. Sayyiduna Abu 'Abdur Rahman Farrookh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ happily entered his home. When he had sat restfully, he remembered those 30000 gold coins which he had given to his wife. On asking, the wise wife said, 'I have saved them'. In the meantime, Sayyiduna Rabee'ah Farrookh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ had reached Masjid-un-Nabawi and sat in his session of Dars where a crowd of students had surrounded him including distinguished pious people like Imam Maalik Bin Anas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ .

Sayyiduna Farrookh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ came in the blessed Masjid-un-Nabawi to offer Salah and said the following sentence out of joy on seeing the great status and rank of his son: 'كَفَى رَحْمَةً اللَّهُ! إِبْنِي' Surely Allah عَزَّوَجَلَّ has blessed my son with a great rank.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ happily came home after Salah and said to his wife, 'I have seen your son on such a great rank where I have never seen any learned person before'. His wife asked, 'Do you want your 30000 dinars or this greatness and elevation (grand stature) of your son?' He replied, 'I swear to Allah عَزَّوَجَلَّ! I like the grandeur of my son more than dirhams and dinars.' She said, 'I have spent all that money on the education and edification of your son.' On hearing this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهٖ said open-heartedly, 'I swear to Allah عَزَّوَجَلَّ! You have not wasted this wealth.' (Tareekh Baghdad, vol. 8, pp. 421)



سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How well the pious mother conducted the education and edification of her son and, by spending money on his Deeni education, made him the apple of his father's and her eyes. The true Islamic Tarbiyyat (edification) of children and the steps of their good (well-being) in this life and afterlife are the responsibilities of both the father and the mother. Many responsibilities are entrusted upon mother and father both, these are explained in the episodes of "the responsibilities of father" in the editions of Mahnamah Faizan-e-Madinah Sha'ban-ul-Mu'azzam, Ramadan-ul-Mubarak and Shawwal-ul-Mukarram 1439 AH, whereas there are a lot of (training) upbringing aspects of children where mother plays the key role. What should be the role of a mother in the proper Madani upbringing of children? In this regard, carefully study the following Madani pearls:

### Childhood upbringing and the responsibilities of mother?

- ❖ The child starts picking up things even during pregnancy. So, during pregnancy, the mother should keep herself away from films and dramas and keep herself busy in worship, Tilawat (recitation of the Holy Quran) and Zikr-o-Durood so that these may affect the child positively.
- ❖ After birth, the person with whom the child remains more in contact is his mother. During the period of breastfeeding, if a mother follows Shar'i and moral values, it will affect the child positively. To be in the state of ablution and doing Zikr of Allah عَزَّوَجَلَّ during breastfeeding can play a key role in the character development of the child.
- ❖ Reciting Hamd, Na'at or Manqabat in place of the wrong and useless lullaby also affects the children positively. When children weep, some mothers مَعَادَ اللَّهِ عَزَّوَجَلَّ play music on mobile or TV to stop them from crying. Where doing this is a sin, at the same time, it is a step towards the destruction of future of their children, because, the mind of a child is like an empty slate which will imprint what they see or hear.
- ❖ When the child starts speaking, his mother should first teach him the name of Allah عَزَّوَجَلَّ and realize him of Azan. She should not only teach but also dictate small blessed words like Kalimah Tayyibah, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and السَّلَامُ عَلَيْكُمْ at appropriate moments.
- ❖ Some wealthy mothers try to run away with their responsibility by handing over their children to servants, housekeepers and drivers. Somehow, their help might be in case of compulsion but depriving children of their own (parents') love is no wisdom. How can the true love and affection of parents be found in someone else? Mothers should themselves take care of children and take help of servants in the time of compulsion.
- ❖ Small children usually eat with their mother's hand or with their mother. This is where a mother should teach her child to start his meal with بِسْمِ اللَّهِ and to eat with the right hand and train the child to avoid dropping the food.
- ❖ Yelling at children, beating them on their little acts of mischief and remonstrate their every little act to their father, is not suitable at all. This takes away the regard and respect of father along with the mother from the hearts of children.





- ❖ There are a lot of mothers today who give more time to their smart phone and social media etc., than their children. As a result, children also learn to live without their mother and sometimes indulge in bad company. So, the mother should use mobile phone etc., only at the time of need, bring her children up in a proper Madani way and spend her old age with ease.
- ❖ Children often make mischiefs. Mother should teach them with love and never curse them as who knows which time is of acceptance.

### Leg cut down

It is narrated that one leg of Zamakhshari [زَمَخْشَرِي] (who was the scholar of Mu'tazali sect) was cut. On asking, he told people that it is the result of his mother's curse. It happened that I caught a sparrow in my childhood and tied its one leg with thread. By chance, it got away from my hand and flew into the crack of a wall but the thread suspended outside. I pulled the thread mercilessly and the sparrow came out fluttering. But, its leg was cut down. My mother scorned me and this curse came out of his mouth: The way you have cut the leg of this poor mute bird, Allah عَزَّوَجَلَّ will cut yours. After some time, I went to Bukhara for education and fell off the riding animal. I was hit seriously on leg, tried to cure this in Bukhara but could not and I had to cut my leg (and this was the way the curse of my mother fulfilled). (*Hayat-ul-Haywan, vol. 2, pp. 163*)

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



# Loan & borrower

Bright teachings of Islam

Haamid Sirraj Attari Madani

“Wealth” is one of the basic necessities of humans. The life remains pleasant as long as one has adequate amount of wealth. However, when one faces financial difficulties and every single day brings about a new expense, then the life starts becoming difficult. In such circumstances, one at times even has to go through the undesirable avenue of taking a loan in order to fulfil his needs. The way Islam has given a beautiful system of giving Sadaqat, charity, Zakah and donations to help out the poor, weak and destitute, similarly, giving loan to the needy has also been greatly encouraged. In fact, the reward of Sadaqah is ten times, whereas the reward of giving loan is eighteen times; because even a non-needy person takes Sadaqah, whereas loan is taken by only a needy person. *(Sunan Ibn Majah, vol. 3, pp. 154, Hadees 2431)*

## Virtues of giving a loan

1. Every loan is a Sadaqah [donation].  
*(Shu'ab-ul-Iman, vol. 3, pp. 284, Hadees 3563)*
2. The Muslim who gives loan to another

Muslim twice, is as if he gave Sadaqah once.  
*(Sunan Ibn Majah, vol. 3, pp. 153, Hadees 2430)*

## Giving loan is a difficult act

In today's day and age, the number of those who do not pay back the loan has increased dramatically. Moreover, acting upon this righteous action has become very difficult in the current era because of those individuals who despite having the capability of returning the loan do not return it back and make the lender come again and again by making lame and false excuses. Just think to the fact that one person does a favour upon the other and helps him in the time of need, and in return he remains confounded to recover his own possession. What a great injustice this is?

## First priority

First priority should be to avoid taking a loan. The best strategy of wisdom is to cut your coat according to your cloth. Whereas, increasing expenses and amounts of loans just for the



fulfilment of immoral traditions and useless desires is foolishness. Although it is permissible to take a loan but wellbeing lies in avoiding it. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would seek refuge with Allah عَزَّوَجَلَّ from loan. When somebody asked about the reason, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When a person becomes a borrower, he lies when speaking; he breaks promise when he makes it. (*Sahih Bukhari, vol. 2, pp. 108, Hadees 2397*) It is extremely important to take care of few things before taking a loan.

### Presence of witnesses and agreement

While acting upon the teachings of the Holy Quran, one shall note down all the details of the loan in a written form and should definitely have witnesses over it so that they can give the witness in future if needed.

### Firm intention of returning the loan

One should have the firm intention of returning the loan instead of running away with it. The intention is hidden from the person but Allah Almighty is well aware of the states of the hearts. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: One who took a loan with the intention of repaying it, Allah Almighty repays it on his behalf; and he who takes a loan with the intention of harming the other, then Allah Almighty destroys him. (*Sahih Bukhari, vol. 2, pp. 105, Hadees 2387*)

### How would it get repaid?

It is essential to devise a strategy to repay the loan before taking up the loan. It shall not be the case that there are no sources of income

and the lender is given false hopes. In such cases, it can result in the relations of both being disrupted.

### Return date should be fixed

While taking a loan, it is beneficial to fix a return date. Such a date should be selected which does not require to be extended any further. Extending dates further can create unpleasant environment among people and doing so is also far away from the ideal situation of payment. The best way is to pay the loan on time yourself. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The best among you is the one who pays back the loan nicely. (*Sahih Bukhari, vol. 2, pp. 107, Hadees 2393*)

### Paying in the best of the manners

When one takes a loan, it shall be repaid in the best of the manners. It shall not be the case of returning the loan after bothering the lender immensely. What is the point of returning the loan after delaying it for no reason, defaming yourself and presenting yourself to be a victim of criticism among your friends and acquaintances! The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Excuses from a wealthy (borrower) is oppression. (*Sahih Bukhari, vol. 2, pp. 109, Hadees 2400*)

May Allah Almighty protect us from the burden of debt and for those who are indebted, may Allah Almighty enable them to repay their debts quickly.

أَمِيرِينَ بِحَاوِلَةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





## Importance of source of income

Abu Safwan Attari Madani

Righteous predecessors would give a lot of importance to earn permissible livelihood in order to remain safe from the dependency of people and to facilitate them to worship Allah Almighty.

❖ Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ states: After getting martyred in the path of Allah Almighty, I do not love any other death more than the one that I die riding my ride while searching for the Fadl [Halal livelihood and sustenance] of Allah Almighty.

❖ One righteous predecessor رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states: I asked Sayyiduna 'Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ regarding sea trade. He replied: Make trade through the sea and the land, and be free from the dependency of people.

❖ When any person from Arabia would come to Imam Muhammad Bin Seereen رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, then he would say to him: Why don't you do business?

❖ Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ was a businessman of Quraysh.

❖ One person met Sayyiduna Hasan Bin Yahya رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in Abyssinia. Sayyiduna Hasan Bin Yahya رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had trading goods with him. The person asked: What is the purpose of your arrival here? He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ told him the reason for coming to Abyssinia (that I have come here for the purpose of trading). That person reproved him saying: Is this not desiring this world and greed for this world? He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: O person! I have been inclined towards this because I dislike dependency of people like you. (*Mawsu'ah Ibn Abid Dunya*, pp. 450, 451, 454, 456)

Dear Islamic brothers! We should also try not to sit idle and beg others; instead, we should do some work or adopt such a profession through which we could easily fulfil our own and our families' needs.



# LAWS OF TRADE



## What is the Islamic ruling on selling the clothes used by the Kuffar (unbelievers)?

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: I have a handcart for [selling] old clothes which contains the clothes used by the Kuffar [unbelievers] as well. It is possible that there may be Najis [impure] clothes also along with Taahir [pure] ones. So is it permissible for me to sell clothes like this? Suppose I even know about a particular cloth that it is Najis, what is the Islamic ruling on selling it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is permissible to sell the clothes in both the cases whether they are Taahir or Najis. However, the clothes will be considered to be Taahir as long as it is not known that they are Najis. If you know with certainty about a particular cloth that it is Najis, buying and selling it will be permissible even then, but the buyer must be informed [about it] so that he does not use it without making it Taahir.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## After which Jumu'ah Azan have we been commanded to stop business?

Question 2: What do the 'Ulama state regarding the following matter: On Jumu'ah, at which Azan have we been commanded to stop business?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

As soon as the first Jumu'ah Azan is called out, it is Wajib [compulsory] to stop business and do Sa'ee<sup>1</sup> for Jumu'ah [Salah]. It is impermissible and a sin to buy and sell something after the Azan is called out. Sadr-us-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Sa'ee is Wajib as soon as the first Azan is called out and it is also Wajib to leave Bay' [بيع] [sale and purchase] and other activities which obstruct Sa'ee; it is impermissible even if one buys or sells while walking on the path, and buying and selling in the Masjid is a grievous sin. (Bahar-e-Shari'at, vol. 1, pp. 775)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> To prepare for Jumu'ah Salah and go for it.



## What is the Islamic ruling on doing trade or a job without learning the Shar'i laws?

Question 3: What do the blessed 'Ulama and Muftis [Islamic jurists] state regarding the following matter: If a person conducts trade without learning the laws of trade or a person does a job without learning the laws of Ijarah [employment], will his earnings be Halal or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is Fard for a trader to learn the necessary Shar'i laws of trade and for an employee to learn the necessary Shar'i laws of employment and Ijarah; not learning these laws is a sin. However, if someone conducts business or does a job without knowing the Shar'i laws and any such thing is not found which makes the earnings Haraam, then earnings of such a person will be regarded as Halal. Furthermore, if any such thing is found which makes the earnings Haraam such as receiving full price in trade after weighing less or receiving salary in employment by marking false attendance despite being absent from work, then only that amount of earnings will be Haraam which is equal to the extra price received by weighing less or is equal to the salary which is received for the day whose false attendance was marked. The complete earnings of the person who does not know the necessary Shar'i laws is not Haraam. However, it is a fact that the people who do not know the Shar'i laws keep committing mistakes more. At times, even their earnings become Haraam but they are unaware of it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Definition of Ihtikaar [احتكار] and its ruling

Question 4: What do the blessed 'Ulama state regarding the following matter: What is Ihtikaar and what is its ruling?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Ihtikaar is strictly forbidden, impermissible and a sin. There are many Ahadees which condemn it.

Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah عَزَّوَجَلَّ will make such person suffer from leprosy and poverty who stopped grain from [reaching] the Muslims. (*Mishkat-ul-Masabih, Juz: 2, vol. 1, pp. 535*)

The literal meaning of Ihtikaar is: To hoard something, waiting for a rise in its price. In the Shar'i terminology, Ihtikaar means: To hoard anything which is the basic food of the humans or animals with the intention of selling it when its price will rise, provided that the people face difficulty in case a person does not sell it, and that thing is purchased from the city or near the city. Therefore, if people do not face difficulty in case a person does not sell it or that thing is the produce of a person's own farm or he has brought it after purchasing from a faraway place, then hoarding in these cases is not included in Ihtikaar.



A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is Makruh and forbidden to hoard grain with the intention of selling it when its price will rise, provided that the person has purchased it from the same place or from its nearby place and people will face difficulty in case he does not sell it. However, there is no harm if a person brings grain after purchasing from a faraway place and does not sell it, waiting for its price to rise, or the creation does not face difficulty in case he does not sell it. (*Fatawa Razawiyyah, vol. 17, pp. 189*)

Sadr-us-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Ihtikaar i.e. hoarding grain is forbidden and a grievous sin. Its form is: A person purchases grain when there is its shortage and does not sell but hoards it to sell it at a very high price when the people become very anxious. However, if this is not the case but he purchases grain in harvesting season and hoards it and then sells it after some days when its price rises, it is neither Ihtikaar nor forbidden. There is no Ihtikaar in things other than the grain. (*Bahar-e-Shari'at, vol. 2, pp. 725*)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

### What is the Islamic ruling on selling counterfeit products?

Question 5: What do the blessed 'Ulama state regarding the following matter: A company made a product and started selling it in the market. Someone else is now making counterfeit copy of this product with the same name and selling this counterfeit product at a low price in the market by using the name of the actual company. What is the Islamic ruling on it? Moreover, what is the Islamic ruling on supplying this product and selling it to the customers?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is Haraam to make counterfeit product by using the name of any company and sell it to the buyer without informing, as it is deception and selling the goods by deceiving is impermissible and Haraam. Trade conducted by a Muslim must be free from all Shari'ah-prohibited acts like telling lies, breaking promises and deceiving. There are many Ahadees which condemn these acts.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Professions of our (righteous) predecessors

# Introduction to Sayyiduna Da'laj & his occupation

Abdur Rahman Attari Madani

## Brief biography

Sayyiduna Da'laj Bin Ahmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in probably 259 Hijri. He was Ustaz-ul-Muhaddiseen, a great Faqih [Islamic jurist] and a wealthy trader. He resided in Makkah Mukarramah for a considerable period of time and passed away in the year 351 Hijri or 353 Hijri. (*Siyar A'laam-un-Nubala*, vol. 12, pp. 204, 205, 207)

## What did he trade?

Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a cloth trader. (*Siyar A'laam-un-Nubala*, vol. 12, pp. 207)

## How did he become wealthy?

Sayyiduna Ibn Abi Musa رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had to make payment somewhere. He has stated: The earth had become limited for me despite being huge and I was very anxious. I was unable to find a way as to how I may make the payment. In the same state of anxiousness, I mounted my mule early morning with the

intention of going to Karkh. I didn't know where my mule was going. My mule stopped at the door of the Masjid of Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ located in an area, namely Darb-us-Salooli. I entered the Masjid and offered Salat-ul-Fajr led by Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. After Salah, Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ paid attention towards me; he welcomed me and took me to his





house Dining-mat was laid over there and Hareesah (a famous sweet dish of Arabs) was served. Engrossed in thoughts, I started eating. Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked me, 'What is the matter? I am seeing that you are anxious.' When I told him [the reason of] my anxiousness, he said, 'Become unconcerned and eat; your need will be fulfilled.'

After having the meal, Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gave me ten thousand Dinars (i.e. gold coins). When I stood up from there, my heart was filled with happiness. I made the payment with these Dinars. Afterwards, when Allah عَزَّوَجَلَّ blessed me with wealth, I went to Sayyiduna Da'laj رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ to return [his money] to him. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'By Allah عَزَّوَجَلَّ! I did not have the intention of taking it back. Purchase goods for the children with this amount.' I asked, 'O honourable Shaykh! How did you gain such amount of wealth that you gave me ten thousand Dinars?'

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ responded: I became the Haafiz of Quran, acquired the knowledge of Hadees and also kept trading cloth along with it. One day, a trader came to me and asked, 'Is your name Da'laj?' I replied, 'Yes!' He said, 'I wish to give you my wealth as Mudarabah<sup>1</sup>.' He gave me one million Dirhams and said, 'Do

not hesitate in spending wealth for trade. Take the wealth to the places of spending wealth which you know.' That trader would come to me every year and would return after giving me one million Dirhams. In this way, the wealth was increasing. He once said, 'I frequently travel through sea. If I die, this wealth is yours with the condition that you will give Sadaqah and have Masajid constructed from it and spend it on good purposes.' For this reason, I spend the wealth on reward-earning deeds. Allah عَزَّوَجَلَّ increased the wealth in my hands; do keep this matter of mine hidden as long as I remain alive. (*Siyar A'laam-un-Nubala*, vol. 12, pp. 206; summarized)

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

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Mudarabah is a contract made between two parties in which money is given by one party and work is performed by the other party and both have share in the profit. (*Tabyeen-ul-Haqaaiq*, vol. 5, pp. 514)

# Sayings of our pious predecessors regarding trade

Abdur Rahman Attari Madani

A large number of the Muslims use trade as a means of earning livelihood. Islam has given us many golden rules for carrying out the trade-related activities effectively and perfectly. If the Muslims carry out trade truthfully and honestly, their trade will become more effective. Let's read the sayings and practices of our pious predecessors regarding trade:

## 1. Cause of less number of customers

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once went to the market and sat beside some people. He asked them, 'How is the trade going?' They replied, 'It is on the decline.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'You people would have acted deceivingly.' He then asked, 'How are your trade goods?' They replied, 'They are imperfect.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'You would have told lies.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then asked, 'What is the amount of your trade goods?' They replied, 'The amount is less.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'You would have sworn [oaths] (while selling the goods).' (Bahjat-ul-Majalis wa Uns-ul-Majalis li Ibn 'Abdul Barr, vol. 1, pp. 135)

## 2. People would be expelled from the market for not knowing the laws of trade

Sayyiduna Abu Muhammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: At the time of Maghrib, I saw an ombudsman going across the markets. He would stop at every shop and ask the shopkeeper regarding those laws which are necessary for him to learn regarding the trade goods. The ombudsman would also ask how Riba [interest] enters the trade and how one can refrain from it. If the shopkeeper would

give the correct answer, the ombudsman would let him continue the trade, otherwise he would remove him from the shop and say: We will not let you stay in the markets of the Muslims; you will make the Muslims indulge in Riba and impermissible things. (Al-Madkhal li Ibn Al-Haaj Makki, vol. 1, pp. 114)

## 3. Dining-mats of Allah عَزَّوَجَلَّ

Sayyiduna Hasan Basri عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: Markets are the dining mats of Allah عَزَّوَجَلَّ on earth; the one who comes to the markets (in search of sustenance), gets at least something from them. (Al-Mujalisah wa Jawahir-ul-'Ilm, vol. 3, pp. 122, Raqm 3065)

## 4. I am amazed at the trader

Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ would state: I am amazed at the trader; how can he remain safe? If he sells his selling item, he praises it and if he purchases something from someone, he mentions its shortcomings. (Bahjat-ul-Majalis wa Uns-ul-Majalis li Ibn 'Abdul Barr, vol. 1, pp. 136)

## 5. Trade with Allah عَزَّوَجَلَّ

Sayyiduna Ja'far Bin Muhammad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: When I become poor and needy, I conduct trade with Allah عَزَّوَجَلَّ by giving Sadaqah, so I gain benefit in it. (Bahjat-ul-Majalis wa Uns-ul-Majalis li Ibn 'Abdul Barr, vol. 1, pp. 138)

May Allah عَزَّوَجَلَّ grant us Taufeeq to act upon the Shar'i laws!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Patience of Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا

The granddaughter of the Beloved Rasool ﷺ

Memoirs of blessed pious female personalities

Muhammad Shahzad Qaadiri Attari

Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا is the granddaughter of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, beloved daughter of Maula 'Ali and Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهُمَا and the real sister of Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا who are chiefs of the youths of Paradise. Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا was born during the lifetime of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was very intelligent, wise and big-hearted. (Asad-ul-Ghaabah, vol. 7, pp. 146)

She رَضِيَ اللهُ تَعَالَى عَنْهَا is also called Zaynab-e-Kubra. (Tareekh Madinah Dimashq, vol. 69, pp. 174)

## Nikah and children

Her father, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم رَضِيَ اللهُ تَعَالَى عَنْهُ performed her Nikah with his nephew, Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ. From this marriage, she had 4 sons, namely Sayyiduna 'Ali, Sayyiduna 'Awn Akbar, Sayyiduna 'Abbas, Sayyiduna Muhammad, and one daughter, namely Sayyiduna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا. (Asad-ul-Ghaabah, vol. 7, pp. 146)

## Participation in the battle of Karbala

Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا went to the plain of Karbala with her two sons, Sayyiduna 'Awn and Sayyiduna Muhammad رَضِيَ اللهُ تَعَالَى عَنْهُمَا.



Both the sons showed great bravery and courage during the battle and finally embraced martyrdom while killing the cruel Yazeedis [supporters of Yazeed]. (*Sawanih Karbala*, pp. 127)

Dear Islamic brothers! Remaining pleased with the Will of Allah عَزَّوَجَلَّ by showing patience and steadfastness is an extremely good quality. By having patience, special Divine help is received. In Doomsday-like tragedy of Karbala, Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا saw her sons, nephews and even her brother Imam Husayn رَضِيَ اللهُ عَنْهُمْ being martyred, who was beloved of her more than her life but even then, she did not express impatience even for a moment. She did not deviate from the path of steadfastness even slightly, as if she was a mountain of patience who was not moved by any storm of pain and grief.

*Ghar lutaana jan dayna koi tujh say seekh jaye  
Jan-e-'aalam ho fida, ay khandan-e-Ahl-e-Bayt  
(Zauq-e-Na'at, pp. 73)*

In difficult times, having patience becomes easy by remembering the difficulties faced by these pious personalities. When a Yazeedi once taunted, making the apparent success of Karbala an evidence of his victory, Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا silenced him with her highly convincing reply. Then, she praised Allah عَزَّوَجَلَّ for His blessings in the following way: 'All praise is due to Allah عَزَّوَجَلَّ Who blessed us with respect through

Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and blessed us with great purity.' (*Al-Kamil fit-Tareekh*, vol. 3, pp. 435)

Two days after the martyrdom of Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ, the captives of Karbala were taken to Kufa. When they passed through the plain of Karbala while returning from Kufa, the hearts of the honourable women of Ahl-e-Bayt became restless and they could not suppress their painful emotions after seeing the blessed bodies of martyrs over there, drenched with blood. At that time, Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا humbly said in the blessed court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! May the Salat of the angels of the sky be on you. Please see! He is Husayn, lying in the plain [of Karbala]. He is drenched with blood and his body is split into parts. Your daughters [i.e. granddaughters] are captives; your descendants have been martyred and the wind is blowing dust over them.' (*Al-Kamil fit-Tareekh*, vol. 3, pp. 434)

O the devotees of Ahl-e-Bayt-e-Athaar! Following these pious personalities, present Istighaasah in the blessed court of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ if you face a difficult situation; it is a deed greatly liked by Shari'ah and if Allah عَزَّوَجَلَّ wills, difficulties also come to an end by its blessing.

*Wallah! Woh sun layn gey, faryad ko pohanchay  
gey  
Itna bhi to ho koi jo 'ah' karay dil say  
(Hadaiq-e-Bakhshish, pp. 143)*



# Good fortune of Wife

Abun Noor Attari Madani

The wealth spent sincerely in the path of Allah Almighty never goes to waste. In fact, Allah Almighty guarantees for it to be beneficial. Therefore, Allah عَزَّوَجَلَّ has said:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ  
أَضْعَافًا كَثِيرَةً

**Translation from Kanz-ul-Iman:** Is there someone who gives a good loan to Allah, so that Allah will increase it for him many folds? (Part 2, Surah Al-Baqarah, Ayah 245)

## Fortunate wife

Sayyiduna Abud Dahdah [ابو الدحداح] رَضِيَ اللهُ تَعَالَى عَنْهُ came to the court of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Beloved Nabi of Allah! I have two gardens. If I give one of them in charity [Sadaqah], will I be given a similar garden in the Paradise?' The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Yes'. He رَضِيَ اللهُ تَعَالَى عَنْهُ further asked, 'Will my wife, Umm-e-Dahdah, be also with me in that garden?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes'. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked again, 'Will my children be also with me?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Yes'. Sayyiduna Abud Dahdah رَضِيَ اللهُ تَعَالَى عَنْهُ then donated the better garden [out of the two], whose name was 'Hunaynah' [حنينهم] in charity [Sadaqah]. His wife and children used to live in the same garden. Reaching the garden, he called out to his wife and said

while standing at the gate, 'O Umm-e-Dahdah! Come out of it. I have sold this garden to Almighty. It is no longer ours.' The fortunate wife said, 'Congratulations! You have made a very beneficial deal with the Best Being [i.e. Allah عَزَّوَجَلَّ].' Upon this, the Ayah from 'مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ' to 'تُرْجَعُونَ' was revealed. It is stated in *Durr-e-Mansoor*: There were six hundred trees in that garden. (*Tafseer Na'eemi, vol. 2, pp. 486; summarized; Tafseer Kabeer, vol. 2, pp. 499; Tafseer Durr-e-Mansoor, Juz: 2, vol. 1, pp. 746*)

Sayyidatuna Umm-e-Dahdah رَضِيَ اللهُ تَعَالَى عَنْهَا then came to her children and began to even take out dates from their mouths. There were also bunches of dates but she left them as well in the garden. Then, along with her children, she shifted to the other garden. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There are so many fruit-laden heavy trees and vast houses for Abud Dahdah. (*Tafseer As-Sa'labi, part 2, Al-Baqarah, Taht-al-Ayah: 245, vol. 2, pp. 207*)

Dear Islamic brothers and sisters! No doubt, the blessed action of Sayyiduna Abud Dahdah رَضِيَ اللهُ تَعَالَى عَنْهُ is worth being followed; but what his wife said, i.e. 'Congratulations! You have made a very beneficial deal with the Best Being [i.e. Allah عَزَّوَجَلَّ]' is also highly admirable and something for us to ponder upon. We should also motivate our brothers, parents and other family members to spend in the path of Allah Almighty and should appreciate them when they spend in the Divine path.



# How to save food from rotting

Bint  
Ziya-ul-Haq  
Attariyyah  
Madaniyyah



Food is a great blessing of Allah Almighty. Food did not use to rot in the ancient times. Food started to rot since Bani Israel started hoarding up Mann-o-Salwa in the field of Teeh despite prohibition.

## Methods of preserving rice

In order to preserve rice for one to two days, following five methods are useful:

1. Keep them in refrigerator.
2. Keep the pot containing rice in ice or cold water.
3. In order to preserve rice for 4 to 6 hours in hot weather, keep them at room temperature.

4. For food storage, good quality airtight ventilated plastic containers are available in the market. These containers are the best to not only freeze rice, but any type of food.

5. Cool down the rice containing vegetable or lentil or Pulao-rice etc., and then put in any glass bowl, cover it with a plastic foil, and then freeze it.

## Method of preserving curry

If curry containing meat, mince, vegetable and lentil etc., has been cooked more than required and one fears it getting rot, then:

1. In case there is no electricity, then put curry in a clay pot and keep it in water. In summer,



it will stay un-rotten for one day and night.

2. It will also remain preserved if refrigerated in a glass bowl.

3. In old days, people also used to preserve food in a basket tying it with a rope under a tree. If one has a tree in his house but no electricity supply, then this method can also be adopted.

**Note:** In order to heat-up the curry taken from the freezer, put a little bit of cooking oil in the frying pan so that no burning smell mixes with food while heating it.

### Method of preserving Roti

People use different types of flour. At some places, people only use whole-wheat flour and at some places, people only use refined flour. At some places, people mix both of them to make Rotis. Below are three methods of keeping it soft or preserved:

1. Wrap it properly in a piece of cloth and put it in a hot pot.
2. Put a little bit of ghee (clarified butter) or cooking oil in the flour while kneading it.
3. The overnight leftover dry roti can be made edible by warming it on the pan by moistening it with a little bit of cooking oil and water.

### Madani Mashwarah

The best approach is that we should cook curry, rice etc., in such adequate quantity which suffices one or two times meal only. Still if any food is leftover despite adopting this approach, then distribute the leftover food among needy Muslims with good intentions and become deserving of rewards. Do not throw it in dustbin as it is disrespecting sustenance and wasting the blessings of Allah Almighty. Use the blessings of Allah Almighty in the best of the manners, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* your blessings will increase further. However, keep in mind that no matter how carefully you store food and beverages, risk of harmful bacteria growing in them would always exist.

### Necessary caution while performing Wudu

While washing the body parts of Wudu, it is Wajib to include very little [additional] portion, more than the Shar'i limit, from each side [for washing] such that there remains no doubt that the body parts have been washed up to the Shar'i limit. (*Fatawa Razawiyyah, vol. 4, pp. 616*)

# Shar'i rulings of Islamic sisters

Mufti Abu Muhammad Ali Asghar Al-Attari Al-Madani

**Can a woman offer Salah by wearing a skirt?**

**Question 1:** What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: What is the Islamic ruling for a woman on offering Salah by wearing a skirt?

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

A woman's lower part of the legs remains uncovered while wearing a skirt. It is neither permissible for a woman to wear such clothes nor can Salah be offered while wearing a skirt because Satr-e-'Awrat is Fard in Salah and lower part of the legs is included in a woman's Satr. If one-fourth portion of any body part included in Satr is uncovered, or in case of many uncovered Satr body parts, if one-fourth portion of the smallest of those body parts is uncovered, then Salah does not even begin in such condition; in fact Salah remains Fard on a person. So, it can be understood how bad is such piece of clothing which obstructs the fulfilment of the right of Allah عَزَّوَجَلَّ. Therefore, neither can Salah be offered while wearing such piece of clothing nor is it permissible to wear such piece of clothing in front of non-Mahram even when not offering Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Will a woman lay her forearms flat while performing Sajdah?**

**Question 2:** What do the blessed 'Ulama state regarding the following matter: Will a woman lay her forearms flat on the ground while performing Sajdah or keep them raised?

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

Woman's Sajdah is not like that of the men. In fact woman has been commanded to perform Sajdah compactly. Her upper arms should touch her sides, stomach should touch her thighs, thighs should touch her calves and shins should touch the ground, and she should lay her forearms flat on the ground.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Can a woman offer Zuhr Salah at home during Khutbah?**

**Question 3:** What do the blessed 'Ulama state regarding the following matter: Can a woman offer Zuhr Salah in home when the Friday Khutbah is being delivered in the Masjid, or not?





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

Women can offer Zuhr Salah at home when the Friday Khutbah is being delivered in the Masjid. However, it is better that they offer Zuhr Salah after the congregational Friday Salah is offered. Listening to the Khutbah is Fard for the people present in the Masjid, not for the women present at home.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Can a woman offer Salah bareheaded in the dark?

**Question 4:** What do the blessed 'Ulama state regarding the following matter: In hot weather, can an Islamic sister offer Salah bareheaded in a room in case it is dark, or not? In such case, even Mahram<sup>1</sup> does not see her, let alone a non-Mahram.

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

For Salah, a woman's head and even her hanging hair are included in Satr-e-'Awrat. Therefore, Salah will not be valid if a woman does not keep her head covered while offering Salah despite having a piece of clothing [for it]; it will not make any difference if the room is dark and no one sees her. Satr is Fard for Salah.

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Satr-e-'Awrat is Wajib [compulsory] in all conditions, whether offering Salah or not, whether alone or in front of anyone; it is not permissible to uncover it without any valid reason even when alone. Moreover, there is Ijma' [consensus of 'Ulama] on Satr being Fard when a person is in front of the people or offering Salah. If a person offers Salah in a dark room without wearing clothes and he has sufficient piece of Taahir [pure] clothing which can be used for doing Satr, there is Ijma' that Salah will not be valid even if no one is present over there... (*Bahar-e-Shari'at*, vol. 1, pp. 479)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup>One with whom marriage is Haraam forever.



Illuminated stars

Adnan Ahmad  
Attari Madani

# A Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ

## First host of the Holy Rasool ﷺ

When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ completed migration and arrived in Madinah, a large number of his ardent devotees were along with him. As the blessed ride of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would proceed ahead, the Ansaar would hold the rein of the she-camel with extreme joy and delight and say, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bless us with the privilege of your arrival in our house.' The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to everyone, 'Leave its way. My she-camel will sit where Allah Almighty wants it to sit.' Finally, the she-camel sat in front of a house. Owner of the house rushed forward, took the provisions of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and took them to his

house. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed there for seven months. When Masjid-un-Nabawi and rooms in its surroundings were built, then the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved into those rooms along with the blessed Ummahat-ul-Mu`mineen (mothers of the believers) رَضِيَ اللهُ تَعَالَى عَنْهُنَّ. (Tabqat Ibn Sa'd, vol. 1, pp. 183; summarized; Seerat Ibn Hishaam, pp. 198-199; summarized)

Dear Islamic brothers! The first fortunate companion to attain the privilege of hosting the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madinah Munawwarah was Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ.



### Real name

His real name was Khalid Bin Zayd Bin Kaleeb, whereas his patronymic was Abu Ayyub. He رَضِيَ اللهُ تَعَالَى عَنْهُ was also among those approximately seventy fortunate companions who took the allegiance at the blessed hands of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the valley of 'Uqbah before the migration. (*Tabqat Ibn Sa'd*, vol. 3, pp. 368-369)

### Did not let water go down

He رَضِيَ اللهُ تَعَالَى عَنْهُ would display immense level of reverence, respect, veneration and loyalty for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through his every action and saying. That is the reason why he initially presented the first floor to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; but keeping in mind the ease for the visitors, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ chose the ground floor. Once, the earthen water-pot broke on the first floor. He رَضِيَ اللهُ تَعَالَى عَنْهُ dried up all the water using his quilt immediately. The only quilt available in the house had now become wet. (He faced extreme cold the entire night) but did not accept the fact that water flows down on the ground floor and harms the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in any way. (*Seerat Ibn Hishaam*, pp. 199)

### May I not incur disrespect

One night, a thought came in his mind that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is residing on the ground floor and we are on the first floor! As

soon as this thought came in his mind, he and his blessed wife confined themselves to a corner (out of reverence) and spent the entire night in the same state. In the morning, they presented themselves in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said with a heavy heart while crying, 'We fear that due to living on the floor above you, lest any dust particle from our feet falls on your blessed body, and we become among the insolents.' When the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed their devotion and emotional state, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went on the first floor. (*Dalaail-un-Nubuwwah lil-Bayhaqi*, vol. 2, pp. 501; *Sahih Muslim*, pp. 874, *Hadees 5358*)

### They would reap blessings from the utensils

He رَضِيَ اللهُ تَعَالَى عَنْهُ would send food for the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the utensils would come back, he would ask that where did the blessed fingers of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ touch this utensil from? Then to attain blessings, he رَضِيَ اللهُ تَعَالَى عَنْهُ would pick up the morsel from where the blessed fingerprints were engraved and eat the food. (*Musnad Ahmad*, vol. 9, pp. 135, *Hadees 23576*)

### Du'a of the Holy Rasool ﷺ

Once, he رَضِيَ اللهُ تَعَالَى عَنْهُ patrolled the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the entire night. In the morning, he received the Du'a of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following manner, 'O Allah عَزَّوَجَلَّ! Keep Abu Ayyub

under Your protection the way he spent night protecting me.’ (Seerat Ibn Hishaam, pp. 442)

### Reverence of the blessed hair of the Holy Rasool ﷺ

Once, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was performing the Sa’ee of Safa and Marwah. In the meanwhile, one hair of the blessed beard separated and started falling down. He رَضِيَ اللهُ عَنْهُ rushed forward and took the blessed hair in his hands before it reached the ground. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the Du’a, ‘May Allah Almighty remove every disliked thing from you.’ (Al-Mu’jam-ul-Kabeer, vol. 4, pp. 172, Hadees 4048)

### Presenting himself at the blessed Raudah of the Holy Rasool ﷺ

Once he came and placed his face at the blessed Raudah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The ruler Marwan saw him and said, ‘What are you doing?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I have not come to a brick or a rock. I have come in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Musnad Ahmad, vol. 9, pp. 148, Hadees 23646)

### Different aspects of the blessed life

After studying the Seerah of Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ, it becomes apparent that he رَضِيَ اللهُ تَعَالَى عَنْهُ was righteous, ascetic, brave, extremely forbearing and perseverant, and filled with the passion of serving Islam.

(A’laam lil-Zarkali, vol. 2, pp. 295)

When Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred, he was serving as the Imam of Masjid-un-Nabawi in those days. (At-Tamheed li Ibn ‘Abdul Barr, vol. 4, pp. 410, Taht-al-Hadees: 2321)

He رَضِيَ اللهُ تَعَالَى عَنْهُ was appointed as the governor of Madinah in the early days of the caliphate of Sayyiduna ‘Ali-ul-Murtada. (Al-Istee’aab, vol. 1, pp. 244)

### Blessed demise

In his last days, when he رَضِيَ اللهُ تَعَالَى عَنْهُ fell severely ill, he said that when I pass away, bury my corpse near the wall of the fortress. Therefore, in 51 Hijri, he was laid to rest near the wall of the fortress of Constantinople. Undoubtedly, it was a result of the Du’a of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he remained safe from troubles and calamities all his life. Moreover, even today, the blessed shrine of Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ is still present there under the supervision of the Turkish government with the same grandeur and majesty that soothes the eyes of its visitors. (Karamaat Sahabah, pp. 182)

### It rained due to his blessings [Wasilah]

At the time of famine, people come to his grave and ask for rain. Due to his blessings, Allah Almighty grants rain to the grief stricken people. (Tabqat Ibn Sa’d, vol. 3, pp. 370)



# Maulana Mufti Naqi 'Ali Khan

رَحْمَةُ اللَّهِ  
تَعَالَى عَلَيْهِ

Haafiz Muhammad Irfan Hafeez Attari Madani

A city of India was once not having rainfall and the people were very anxious. At last it was decided to request the famous Maulana Sahib of that city to make Du'a. Maulana took the people to Eid-Gah<sup>1</sup> and offered Salat-ul-Istisqa (Salah offered for rain).

When the hands were raised for Du'a after Salah, people saw that suddenly the clouds

gathered and heavy rain started. It kept raining continuously since that day until the drought in the city came to an end. (Maulana Naqi 'Ali Khan az: Maulana Shahabuddin, pp. 52, 53; summarized)

Dear Islamic brothers! The name of that Indian city is Bareilly and the name of that Maulana Sahib is

'Allamah Maulana Naqi 'Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was the honourable father of Imam-e-Ahl-e-Sunnat A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and a great knowledgeable and spiritual personality. The knowledgeable people remember him by the titles of Ra'ees-ul-Mutakallimeen [رئيس المتكلمين]

and Ra'ees-ul-Atqiya [رئيس الآتقيا].

## Blessed birth

Maulana Naqi 'Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Bareilly on the last day of Jumadal Ukhra or first day of Rajab-ul-Murajjab, 1246 Hijri.

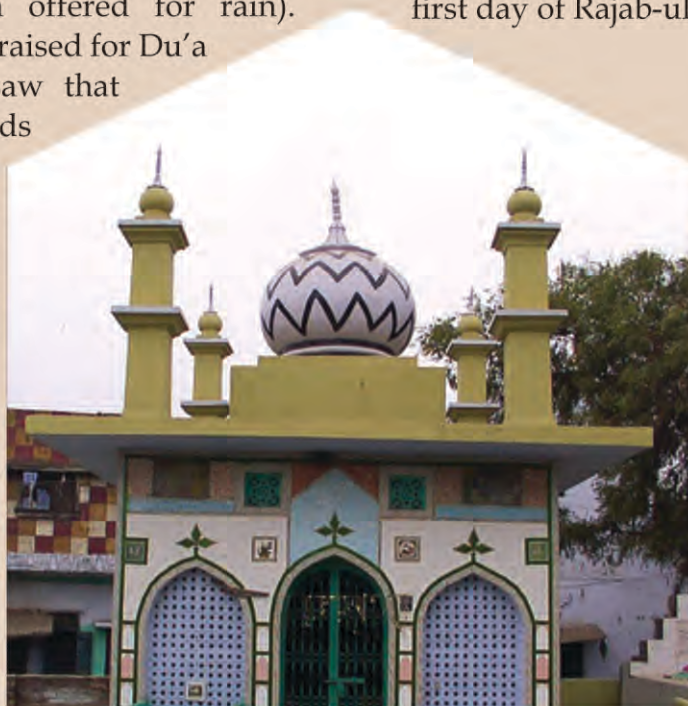
## Education

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ acquired his complete education from his honourable father, Maulana Raza 'Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was a great 'Aalim [Islamic scholar] of his era. (Jawahir-ul-Bayan fi Asraar-ul-Arkaan, pp. 6)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started writing Fatwa under the guidance of his respected father,

Maulana Mufti Raza 'Ali Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. After the demise of his father, he kept writing Fatwa from 1282 Hijri, 1865 AD till his demise. Regretfully, his Fatawa could not be collected separately. (Maulana Naqi 'Ali Khan az: Maulana Shahabuddin, pp. 29, 30)

<sup>1</sup> A huge place where Salat-ul-Eid is offered



## Respected children

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had three sons and three daughters. Names of his sons are: A'la Hadrat Imam Ahmad Raza Khan, Maulana Hasan Raza Khan and Maulana Muhammad Raza Khan. (Ibid, pp. 38)

## Bay'at and Khilafat

Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited blessed Marehra with his son (A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) on 5 Jumadal Aula, 1294 Hijri and had the privilege of becoming Mureed of Khaatim-ul-Akabar, Sayyiduna Shah Aal-e-Rasool رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The honourable Murshid [spiritual guide] also gave Khilafat<sup>2</sup> of all the spiritual orders to both the father and son in the same Majlis [gathering]. ('Allamah Maulana Naqi 'Ali Khan Hayat aur 'Ilmi-o-Adabi Kaarnamay, pp. 51)

## Visit to blessed Haramayn

Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was ill in 1295 Hijri. He had the privilege of beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, so he made the intention of leaving for Hajj. When some friends and relatives advised to visit blessed Haramayn the next year because of illness, he said: 'I [want to] place my foot out of the door with the intention of visiting Madinah Tayyibah; then it does not matter if the soul departs immediately.' A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also accompanied him on this journey. He met many 'Ulama [Islamic scholars] over there and received Sanad-e-Hadees [permission of narrating Hadees] from them. (Jawahir-ul-Bayan fi Asraar-ul-Arkaan, pp. 10)

## Books

Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ authored excellent books on the topics of Seerah

[biography], 'Aqaaid [beliefs], deeds, Tasawwuf, etc. Names of his approximately 26 books are recorded. Following are the names of some books:

1. جواهر البيان في اسرار الاركان
2. الكلام الاوضح في تفسير سورة الم نشرح
3. سرور القلوب في ذكر المحبوب
4. اصول الرشاد لقمع مباني الفساد
5. بداية البريه الى الشريعة الاحمدية
6. اذاعة الاثام لمناهي عمل المولد و القيام
7. احسن الوعا لآداب الدعا
8. فضل العلم والعلماء

(Maulana Naqi 'Ali Khan az: Maulana Shahabuddin, pp. 39; Jawahir-ul-Bayan fi Asraar-ul-Arkaan, pp. 7, 8)

## Blessed demise

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the age of 51 years and 5 months on Thursday in Zul-Qa'dah, 1297 Hijri, 1880 AD. He was laid to rest beside his honourable father. (Jawahir-ul-Bayan fi Asraar-ul-Arkaan, pp. 10)

## His last word and writing

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The last word recited by his blessed tongue was the word "Allah" and the last writing he wrote with his blessed hand was "بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ" which he had written on a piece of paper, two days before his demise. (Jawahir-ul-Bayan fi Asraar-ul-Arkaan, pp. 11)

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

<sup>2</sup> Permission to make Mureed in a specific spiritual order



# Ameer-e-Millat Peer Sayyid Jama'at Ali Shah Naqshbandi

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Shahzayb Attari Madani

The famous pious personality and devotee of Rasool, Ameer-e-Millat, Peer Sayyid Jama'at Ali Shah Naqshbandi Muhaddis Alipuri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 1257 Hijri, corresponding to 1841 AD in Ali Pur Syedan (Sialkot District, Punjab, Pakistan). (*Tazkirah Akabir Ahl-e-Sunnat*, pp. 113)

## Education and Tarbiyyat (edification)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ acquired the elementary education and had the privilege of completing Hifz-ul-Quran [memorising the Holy Quran] in his own town. For acquiring further religious education, he studied from famous 'Ulama and Mashaaikh of the Indian subcontinent and gained expertise in all the fields of Islamic knowledge. (*Akabir Tahreek-e-Pakistan*, pp. 114; summarized)

## Bay'at and Khilafat

For gaining spiritual Tarbiyyat after gaining expertise in the academic fields of knowledge, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went to Sayyiduna Khuwajah Faqeer Muhammad, commonly known as Baba Jee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and became Mureed in the Naqshbandiyyah spiritual order. After a short period of time, he had the privilege of receiving Khilafat and Ijzat [permission to make Mureed in a certain spiritual order].

## Some qualities and achievements

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a practising 'Aalim-e-Deen, Shaykh-e-Tareeqat, great Muballigh-e-Islam and an active leader. He rendered valuable services to Islamic preaching, converted many Kuffar to Islam, made hundreds of Masajid, established many Madrasahs and actively participated in Tahreek-e-Pakistan. (*Tazkirah Akabir Ahl-e-Sunnat*, pp. 113-115)

## Devotional Love for Madinah

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great devotee of Madinah and had love for everything of Madinah. He was once in Madinah Munawwarah when coincidentally, one of his Mureed threw a clod (of soil) at a dog of Madinah Munawwarah due to which the dog started screaming. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know about it, he became restless and ordered his Mureeds to bring that dog to him immediately. When that dog was brought, he got up and said to it while weeping, 'O the one who lives in the city of Habib! For the sake of Allah عَزَّوَجَلَّ, forgive this mistake of my Mureed.' He then ordered to bring roasted meat and milk and fed it to that dog. (*Sunni 'Ulama ki Hikayaat, pp. 211; summarized*)

## Books

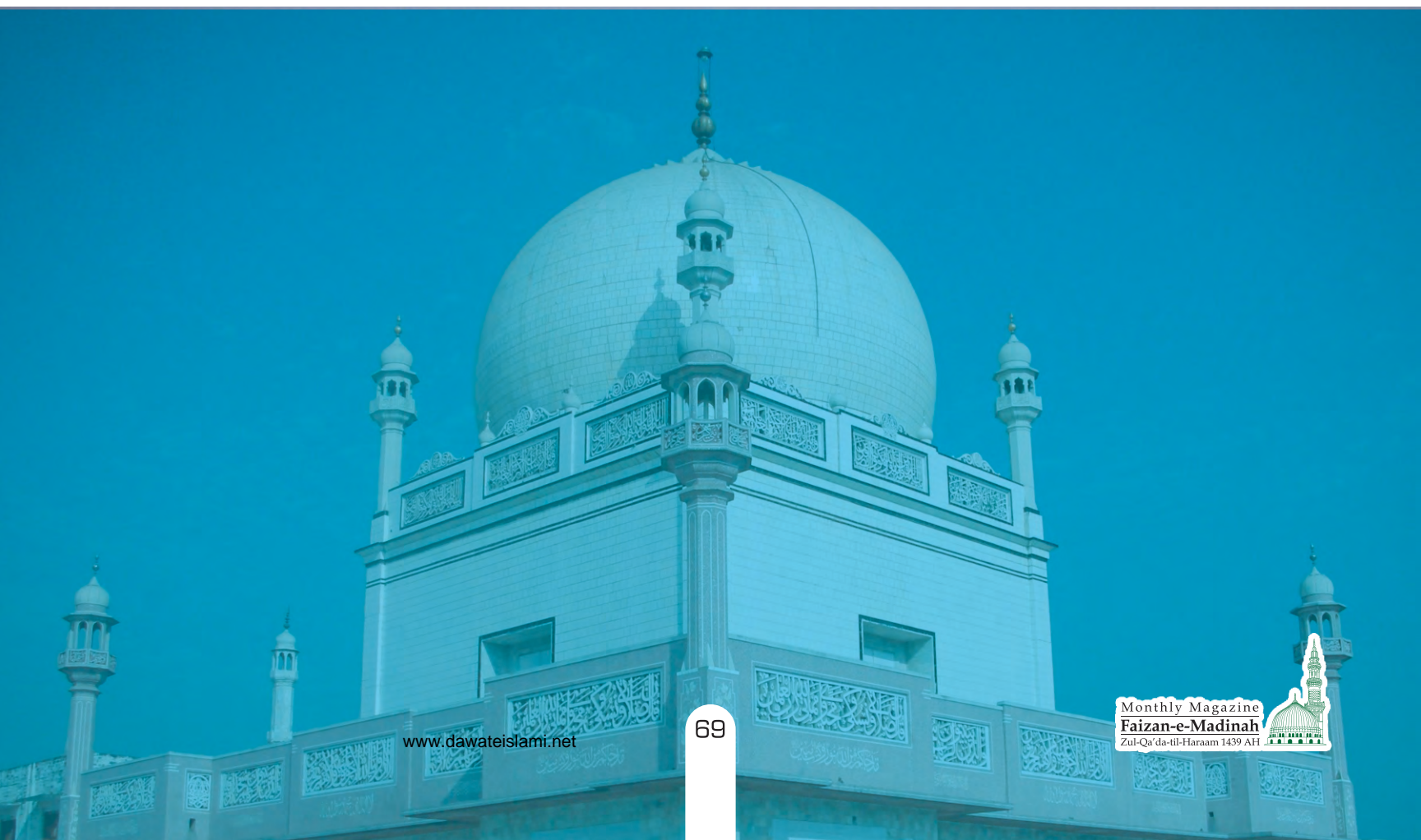
'Zarurat-e-Shaykh', 'Yaraan-e-Tareeqat', 'Itaa'at-e-Murshid', and 'Mureed-e-Sadiq' are his memorable books.

## Blessed demise

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 26 Zul-Qa'dah 1370 Hijri, corresponding to 30 August 1951 AD. His blessed shrine in Ali Pur Syedan (Sialkot District, Punjab, Pakistan) is visited by the people from all walks of life. (*Tazkirah Akabir Ahl-e-Sunnat, pp. 116-117*)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ







Keep your (righteous) predecessors remembered

## The pious personalities who passed away or their 'Urs is celebrated in Zul-Qa'da-til-Haraam

Zul-Qa'da-til-Haraam is the eleventh month of the Islamic calendar. Those blessed companions, Awliya Kiraam and Islamic scholars whose demise or 'Urs falls in this month, twenty of them were briefly discussed in the monthly magazine 'Faizan-e-Madinah', Zul-Qa'da-til-Haraam 1438 AH edition. Introduction of more personalities is presented below:

### Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ

**Shuhada [martyrs] of Ghazwah Khandaq:** This Ghazwah took place between Muslims and polytheists in Madinah Munawwarah. [According to one saying], it took place in Zul-Qa'dah 5th Hijri. In this Ghazwah, following 7 blessed companions were martyred:

1. Sayyiduna Ka'b Najaari
2. Sayyiduna Abu Sinaan Khazraji
3. Sayyiduna Tufayl Khazraji
4. Sayyiduna Sa'labah Khazraji
5. Sayyiduna 'Abdullah Awsee
6. Sayyiduna Anas Awsee and
7. Sayyid-ul-Aws Sa'd Bin Mu'aaz رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Zurqaani 'alal Mawahib, vol. 3, pp. 65)

### Awliya Kiraam رَحِمَهُمُ اللهُ تَعَالَى

8. The accomplished Wali, Sayyiduna Husayn Bin Mansoor Hallaaj رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was born in the town of Toor Bayda (Province Faaras [Persia]) Iran. He was an Islami scholar, author of poetic books, and among the prominent and highly acclaimed Awliya of his time. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ embraced martyrdom in Zul-Qa'dah, 309 Hijri in Baghdad (Iraq). (Mirat-ul-Asraar, pp. 377)



9. 'Aarif-e-Rabbani, Sayyid Safiuddeen Haqqani Gaazrooni Naqvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in (Province Faaras [Persia]) Iran and passed away on 8th Zul-Qa'da-til-Haraam 436 Hijri. His shrine is in Uch Shareef [Tehsil Ahmedpur Sharqia (East), District Bahawalpur, South Punjab] Pakistan. He had the titles of Wali-e-Kamil [great Wali], Mustajaab-ud-Da'waat [one whose Du'as are accepted] and Peer-e-Haajat. Hundreds of his disciples gained blessings from him. (*Aqwaam-e-Pakistan*, pp. 290-291)
10. Qutb-e-'Aalam, Sayyiduna Shaykh Noor-ul-Haq Ahmad Chishti Nizami Pandavi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Pandoh (District Malda, West Bengal) India, and passed away on 10th Zul-Qa'dah 818 Hijri. His blessed shrine is showering its blessings in Pandoh, India. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Wali (saint) himself and so was his father. He possessed various saintly miracles and was among famous Awliya of Bengal. (*Tohfa-tul-Abrar – translated*, pp. 231; *Mirat-ul-Asraar*, pp. 1167-1174)
11. Baba Sayyid Abul Barakaat Hasan Badshah Peshawari Qadiri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Thatta (Bab-ul-Islam Sindh) Pakistan. He was a prominent Islamic scholar and among acclaimed Awliya of Pakistan. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ visited various cities for the purpose of the propagation of Islam and numerous people benefited from him. He passed away on 21 Zul-Qa'dah 1115 Hijri. His blessed shrine is in Yakatoot, Peshawar (Khyber Pakhtunkhwa), Pakistan. (*Tazkirah 'Ulama-o-Mashaikh Sarhad*, pp. 49-63; *Tazkirah Awliya Pakistan*, vol. 2, pp. 41)
12. Founder of the Jahangeeriyah spiritual order, Shaykh-ul-'Aarifeen, 'Allamah Sayyid Muhammad Mukhlis-ur-Rahman Jahangir Shah Qadiri Abul 'Ula`ee Mun'ami [ابوالعلائی منعی] رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 1229 Hijri in Mirza Khel (Province Chittagong) Bangladesh. He is an accomplished Wali, Islamic scholar, author of books and acclaimed Shaykh-e-Tareeqat. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away on 12th Zul-Qa'dah 1302 Hijri. His blessed shrine is famous in his birth place. (*Saal-Naamah Ma'arif-e-Raza*, 2006, pp. 213)

### Islamic scholars

13. Student of Imam Abu Yusuf, Imam Ahnaaf, Sayyiduna Hilal Bin Yahya Muhaddis Basri Hanafi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in the 2nd Hijri century in Basra, Iraq and passed away in Zul-Qa'dah 245 Hijri. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was laid to rest in Basra, Iraq. He was expert in Ahkam-ul-Waqf. He was an ocean of Fiqh, Imam of the time, and leader of the Islamic scholars. He is amongst Muhaddis of Ahnaaf and among the illustrious Fuqaha [jurists]. (*Tareekh Islam*, vol. 18, pp. 528; *Tabqat-ul-Hanafiyyah*, Juz: 2, pp. 207)
14. Imam-ul-Aimmah, Imam Muhammad Bin Ishaq Bin Khuzaymah Nayshapuri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 223 Hijri in Nishapur (District Khurasan, Razavi) Iran and passed away on 2nd Zul-Qa'dah 311 Hijri. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was laid to rest in Nishapur. He was a Haafiz of Quran, illustrious Muhaddis, Shaafi'i Faqih [jurist], Mujtahid-'alal-Atlaaq and possessor of saintly miracle. Sahih Ibn Khuzaymah is his compilation of Hadees. (*An-Nujoom-uz-Zaahirah fi Mulook Misr wal-Qaahirah*, vol. 3, pp. 209; *Muhaddiseen 'Uzzaam Hayat-o-Khidmaat*, pp. 391, 398)
15. Shaykh-ul-Islam, Imam 'Ali Bin 'Umar Daar Qutni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 306 Hijri in the town of Daar Qutn, Baghdad, Iraq and passed away on 8th Zul-Qa'dah 385 Hijri. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was laid to rest in the graveyard of Sayyiduna Ma'roof Karkhi, Baghdad. He was expert in the science of Hadees, Ilal-e-Hadees [اعل حدیث], Isma-e-Rijaal-e-Hadees,



Imam-ul-Muhaddiseen, a practicing scholar and author of Sunan Dar Qutni and 80 other books. (*Tazkira-tul-Huffaz, Juz: 3, vol. 2, pp. 132, 134; Bustan-ul-Muhaddiseen, pp. 119*)

16. The Islamic historian, Imam Shamsuddin Muhammad Bin Ahmad Zahabi Dimashqi Hanbali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 673 Hijri in Damascus, Syria. He was a Haafiz of Quran, Qaari of the seven ways of Qira`at, a great Muhaddis, an illustrious historian, author of numerous books and teacher of Muhaddiseen. Tareekh-ul-Islam wa Wafyaat-ul-Mashaheer wal-A'laam, Siyar A'laam-un-Nubala, Tazkira-tul-Huffaz and Meezan-ul-Aytidaal are among his famous books. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 3rd Zul-Qa'dah 748 Hijri. He was laid to rest in Bab-e-Sagheer, Damascus, Syria. (*Siyar A'laam-un-Nubala, vol. 1, pp. 11; Tazkira-tul-Huffaz, vol. 1, pp. 4*)
17. Shaykh-ul-Islam Imam Siraajuddin 'Umar Bulqeeni Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 724 Hijri in Mawda' Bulqeenah, District Mahallah Kubra (Al-Gharbiyah Province), Egypt. He was Haafiz of Quran, Mujtahid and Faqeeh [jurist] of the time, Muhaddis-e-Kabeer, founder of the Madrasah Bayn-us-Siyarij (Bab Ash-Sha'riyah) Cairo, author of various books and among the prominent Shaafi'i 'Ulama. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 10th Zul-Qa'dah 805 Hijri. His blessed shrine is in Cairo (Hosh-ul-Ashraf), Egypt. (*A'laam lil-Zarkali, vol. 5, pp. 46, Husn-ul-Muhadirah fi Akhbar Misr wal-Qaahirah, vol. 1, pp. 283*)
18. Ustaz-ul-'Ulama, 'Allamah Shaykh Safiuddin Radoolvi Ashrafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Jaunpur (UP) India. He was an academic expert, embodiment of piety and abstinence, disciple and successor of Sultan-ut-Tarikeen (Makhdoom Ashraf Jahangir Samnaani) and author of various books. His books 'Dastoor-ul-Mubtadi' and Sharh Kafiyah 'Ghaaya-tut-Tahqeeq' [غاية التحقيق] are famous among 'Ulama. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 13th Zul-Qa'dah 819 Hijri and was laid to rest in Radooli (District Faizabad, UP) India. (*Fuqaha-e-Hind, vol. 2, pp. 352, 390*)
19. Shaykh-ul-Islam, Mufti-us-Saqalayn, Imam-ul-Furu' wal-Usool, 'Allamah-e-Waqt, Shamsuddin Ibn Kamal Ahmad Pasha Roomi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Dar-ul-'Ulama, Tokat (surroundings of Sivas), north east Turkey and passed away on 2nd Zul-Qa'dah 940 Hijri. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Istanbul [old Constantinople]. He was Haafiz of Quran, illustrious scholar of Islam, great Hanafi Faqeeh [jurist], Mufti and Qadi of Istanbul and author of over 300 books. His compilation of booklets Ibn Kamal Pasha has been published. (*Kawakib-us-Saa`irah, vol. 2, pp. 108, 109; Shazraat-uz-Zuhub, vol. 8, pp. 258; At-Tabqat-us-Sunniyyah, vol. 1, pp. 106*)
20. Imam-ul-Meeraas, 'Allamah Siraaj Ahmad Khanpuri Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1303 Hijri in the village of Makkhan Belah (Tehsil Khanpur, District Rahim Yar Khan, South Punjab), Pakistan. He was 'Allama-tud-Dahar, expert in various arts and sciences especially in the field of inheritance, Mufti of Islam, Ustaz-ul-'Ulama and among the leaders of the Ahl-us-Sunnah. Siraaj-ul-Fatawa and explanatory notes on various books are among his authored books. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 5th Zul-Qa'da-til-Haraam 1391 Hijri. He was laid to rest in Jatki Basti, Khanpur. (*Tazkirah Akabir Ahl-e-Sunnat, pp. 146*)

# Sadr-ush-Shari'ah & Kanz-ul-Iman

Abu Yusuf Attari Madani

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, Mohsin-e-Ahl-e-Sunnat, successor of A'la Hadrat, the author of *Bahar-e-Shari'at*, 'Allamah Maulana, Al-Haaj, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1882 (1300 AH) in the town named Madina-tul-'Ulama (Ghausi), East UP, India.

Realizing the need of translation of the Holy Quran, Sadr-ush-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ requested A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to do a translation of the Holy Quran which is correct, error-free and according to the blessed Ahadees and the blessed sayings of the learned Islamic scholars. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'It is, in fact, a very crucial piece of work, but how will it be printed? Who will undertake all the

printing activities being in the state of Wudu such as writing copies and making corrections of the copies as well as making correction of the letters? The correction should be made in such a way that there should not be any mistake left related to diacritical signs, points or marks. After doing all these things, the toughest task is that the press workers should remain in the state of Wudu all the time. They should neither touch nor cut the stones without Wudu, plus a great care is required when cutting stones and producing duplicate copies from printing. Apart from this, these copies should be placed with care and respect.' Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly said, 'إِنْ شَاءَ اللهُ عَزَّوَجَلَّ', we will try to fulfil whatever is necessary; suppose if we admit that we could not do it completely but when the initiative of this noble task is taken,



someone, in future, may make arrangements for the printing of it to benefit the mankind. Furthermore, if the initiative is not taken at this time then we will regret in future for not carrying it out.'

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: It is difficult to take out time for translation separately so you come to me at night, at the time of sleeping or during the day at the time of taking nap, I will dictate it to you. So, one day Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ along with paper, pen and ink, approached A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly said, 'O honourable Shaykh! Should we start translation?' Thus the translation was initiated then and there. Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would first write translation then match it with Quranic commentaries. Due to these activities he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would return his home mostly at 12'o clock at night and sometimes at 2.00 am.

بِالْحَمْدِ لِلَّهِ عَزَّوَجَلَّ! By the praiseworthy endeavours of Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a great success was achieved, and today a large number of Muslims are enjoying the benefits of the correct translation of the Holy Quran, 'Translation of Kanz-ul-Iman' written by the greatest reviver, the leader of the Ahl-us-Sunnah (A'la Hadrat) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and we are grateful to Sadr-ush-Shari'ah as well

and إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ this will continue until the Day of Judgement. (Tazkirah Sadr-ush-Shari'ah, pp. 17-19; summarized; Sadr-ush-Shari'ah Number, pp. 209)

*Ger ahl-e-chaman fakhr karayn is pay baja hay  
Amjad tha gulab-e-chaman danish-o-hikmat*

### Blessed demise

Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 6<sup>th</sup> September, 1948 corresponding to 2<sup>nd</sup> night of Zul-Qa'dah, 1367 AH, at 12.26 am. The blessed tomb of Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is situated in Ghausi (District Azamgarh, India), which is visited by all. (Tazkirah Sadr-ush-Shari'ah, pp. 39-41; summarized)

### Method of exiting the Masjid

When you exit the Masjid, first place your left foot outside and recite the following Du'a: **اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ**. Translation: Ya Allah عَزَّوَجَلَّ! I ask You for Your bounty. (Sahih Muslim, pp. 281, Hadees 1652)



Islamic history

Ayjaz Nawaz Attari Madani

# Aab-e-Zamzam

Aab-e-Zamzam is extremely blessed water which not only quenches the thirst of millions of devotees of Rasool but they also attain abundant blessings from it.

## Why is Zamzam called 'Zamzam'?

Aab-e-Zamzam sprang even approximately 5000 years ago by the blessings of the heels of Sayyiduna Isma'eel عَلَيْهِ السَّلَام, the blessed Nabi of Allah عَزَّوَجَلَّ. (Mirat-ul-Manajih, vol. 1, pp. 7)

Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا, the blessed mother of Sayyiduna Isma'eel عَلَيْهِ السَّلَام, went running seven times between the hills of Safa and Marwah in search of water, and when she رَضِيَ اللهُ تَعَالَى عَنْهَا came towards Sayyiduna Isma'eel عَلَيْهِ السَّلَام from Marwah, Sayyiduna Isma'eel عَلَيْهِ السَّلَام was rubbing his heel on the land, and Allah عَزَّوَجَلَّ made a water spring flow from that place. (Tafseer Tabari, part 13, Ibraheem, Taht-al-Ayah: 37, vol. 7, pp. 462; summarized)

According to one narration, this water sprang when Jibra'eel Ameen عَلَيْهِ السَّلَام hit the earth. (Al-Jaami'-ul-Ahkam-il-Quran, part 1, Al-Baqarah, Taht-al-Ayah: 2, vol. 251, pp. 196)

Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا approached the water and said while stopping the flow of water: "Zamzam". It is for the reason; this water is called Aab-e-Zamzam. (Simt-un-Nujoom-il-'Awaali, vol. 1, pp. 187)

Later on, it was converted into a well which was known as the well of Zamzam and Bay'r-e-Isma'eel [بئر إسماعيل].

## Excellence of Aab-e-Zamzam

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



1. Aab-e-Zamzam is for [whatever] the purpose it is drunk for. (*Ibn Majah, vol. 3, pp. 490, Hadees 5712*)

2. The best water on this earth is Aab-e-Zamzam. (*Majma'-uz-Zawaid, vol. 3, pp. 621*)

### Location

This well is situated in a basement within the Masjid-ul-Haraam, southeast of the Holy Ka'bah, at the distance of approximately 21 meters.

### Water flow-rate

According to an Arabic newspaper, 68,400 litres Zamzam water is being continuously pumped per hour. 200,000 gallons of Zamzam water is stored daily in a factory, situated 4.5 km away from Masjid-ul-Haraam.

### Minerals in Zamzam water

Zamzam water contains sodium, calcium, magnesium, potassium, chloride, fluoride etc., which not only keep away the serious diseases but also provide energy.

### Characteristics of Zamzam

- ❖ Zamzam well never dried up until today.
- ❖ The level of salt in the Zamzam water remains the same all the time.
- ❖ Other wells gather moss etc., so they breed germs and other impurities but the blessed Zamzam well is protected from all these defects.
- ❖ The water on which most researches have been carried out is the Zamzam water.

❖ According to a research, the Zamzam water has been declared to be the oldest water spring on the earth.

### Zamzam cures illnesses

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Zamzam as a food is a nutrient and a cure for sickness. (*Musnad-ul-Bazzaar, vol. 9, pp. 361, Hadees 3929*)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would collect Aab-e-Zamzam in the containers and sprinkle it over the sick and would give it to them for drinking. (*Tareekh Kabeer, vol. 3, pp. 167, Raqm 3533*)

### Taste of Zamzam water

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Another miracle of the blessed Zamzam is that its taste gets change every time, sometimes it gives a somewhat saltish taste, sometimes extremely sweet. If it is drunk at 2 am in the night, it seems to be pure and fresh milk of cow. (*Malfuzaat A'la Hadrat, pp. 435*)

### Manners of drinking Aab-e-Zamzam

- ❖ Drink Zamzam water while standing.
- ❖ Start drinking (Zamzam water) reciting 'بِسْمِ اللّٰهِ' and finish it reciting 'اَلْحَمْدُ لِلّٰهِ'.
- ❖ If you are in the Haram-e-Pak, when drinking Zamzam water, as far as possible lift up your eyes to look at Ka'bah Mu'azzamah each time.
- ❖ Drink (Zamzam water) to your fill.

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

## Excellence of a child's death

حَمْدُهُ وَنُصَلِّ وَنُسَلِّمْ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi عَفِنَ عَنْهُ

To: Dear Madani son, Dilshad Arain

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Brother Asif gave this sad news that your Madani baby son passed away in the second night of Ramadan-ul-Mubarak, 1439 Hijri, after living in this world for just a single day, 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'. May Allah عَزَّوَجَلَّ bless you, my Madani daughter [child's mother], and the maternal and paternal family members of the child with patience and also great reward for patience. Please have patience and courage; Divine mercy is very great. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, this Madani son of yours will not be wasted; he will become a very great treasure for you for the Day of Judgement. There are different narrations regarding the children who depart this life, that they take their parents to Jannah by interceding for them, become a barrier to Jahannam, etc. I am mentioning 3 Madani pearls from 'Sharh-us-Sudoor' (translated book), published by Maktaba-tul-Madinah:

1. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Every child who is born in a Muslim family eats and drinks his fill in Jannah and humbly requests Allah عَزَّوَجَلَّ, 'O my Rab! Please send my parents to me.'

2. Sayyiduna Khalid Bin Ma'daan رَحْمَةُ اللَّهِ

عَلَيْهِ has stated: There is a tree in Jannah, namely Tuba [طوبى] which is completely like an udder filled with milk. Every infant who dies, drinks milk from this tree and Sayyiduna Ibraheem Khaleelullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام looks after those children.

3. Sayyiduna 'Ubayd Bin 'Umayr رَحْمَةُ اللَّهِ عَلَيْهِ has stated: There is a tree in Jannah and it also has many udders like the cow udders filled with milk from which the children of the Jannah-dwellers get their food. (Sharh-us-Sudoor - translated, pp. 399)

May Allah عَزَّوَجَلَّ have mercy on all of you. It is the month of Ramadan-ul-Mubarak. Worship abundantly, observe Siyam [fasts], offer Salahs, offer Taraweeh, and if Allah عَزَّوَجَلَّ gives you Taufeeq, have the privilege of performing I'tikaf in Aalami Madani Markaz, Faizan-e-Madinah. Remember! Isal-e-Sawab is valid even for a one-day-old child. Make the intention of Isal-e-Sawab as well; you will get Sawab and the Madani child will also get Sawab, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Have courage and come. Please say Salam to all the people at your home.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 'Asharah-e-Maghfirat greetings

Shaykh 'Ali Taariq Al-Hanafi Al-Qaadiri مَدَّ ظِلُّهُ





العالي, the Mutawalli [keeper], Imam and Khateeb of the blessed shrine of Sayyiduna Shaykh Junayd Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Baghdad) designed a card in written form and sent to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ greetings for the beginning of the second 'Asharah (i.e. 'Asharah-e-Maghfirat) of Ramadan-ul-Mubarak. At these greetings, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ العالیه made Du'as for Shaykh 'Ali Taariq Al-Hanafi Al-Qaadiri مَدَّطَهُ الْعَالِي and stated:

نَحْمَدُكَ وَنُصَلِّعُ وَنُسَلِّمُ عَلَى رَسُولِكَ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri رَافِعُهُ عَنْهُ

To: Honourable Shaykh 'Ali Taariq Hanafi Qaadiri

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received the beautiful written message of Ramadan's second-'Asharah greetings (1439 Hijri) from you. May Allah عَزَّوَجَلَّ greatly shower the Ramadan's blessings on you and me and may this Ramadan-ul-Mubarak (1439 Hijri) become the source of our definite Maghfirat [forgiveness].

اُمَمِينَ بِجَاهِ النَّبِيِّ الْكَرِيمِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

I have been informed that you have met with an accident and received serious injuries, and you are also intending to visit India for medical treatment. May Allah عَزَّوَجَلَّ bless you with fast, perfect and beneficial recovery in your own country and I make Du'a to Allah عَزَّوَجَلَّ that the damage your body has suffered soon gets better. May Allah عَزَّوَجَلَّ bless you with a long life full of health, comfort, safety and religious services. Please have patience and courage.

لَا بَأْسَ طَهْوَرُ إِنَّ شَاءَ اللَّهُ! لَا بَأْسَ طَهْوَرُ إِنَّ شَاءَ اللَّهُ!  
لَا بَأْسَ طَهْوَرُ إِنَّ شَاءَ اللَّهُ!

Please present my Salam humbly at the blessed shrine of Sayyidi Shaykh Junayd

Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and please make Du'a over there for my forgiveness without accountability. Please have patience and courage; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, everything will get right. Whatever Allah عَزَّوَجَلَّ does is best; إِنَّ شَاءَ اللَّهُ, it will [definitely] be better for you. Allah عَزَّوَجَلَّ has saved your life; it is also His favour and blessing, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. The difficulties one faces become the cause of sins getting erased and ranks getting raised.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Encouraging the one having deep yearning for Madani activities

Ibraheem Attari, a student of Jami'a-tul-Madinah Sadiqabad, studying in 5<sup>th</sup> year, got severely injured in an accident on 23<sup>rd</sup> Ramadan-ul-Mubarak 1439 Hijri. Having faced the life-or-death situation one night, he passed away in the morning on 24<sup>th</sup> Ramadan-ul-Mubarak (1439 AH). When Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ العالیه heard this sad news during Madani Muzakarah, he made Du'a of forgiveness live on Madani Channel for the deceased and also expressed his condolences to the family and relatives of the deceased. Upon this, Yaasir Arafat Attari Madani (Mudarris Jami'a-tul-Madinah), the elder brother of the deceased has expressed his intentions and feelings in this way via voice message:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Rukn-e-Shura, friends and other Islamic brothers joined Janazah (funeral Salah) of Ibraheem Attari, the student of 5<sup>th</sup> year [of Jami'a-tul-Madinah]. May Allah عَزَّوَجَلَّ grant them great reward. My Murshid-e-Kareem (spiritual guide) has also blessed us with Du'as. It is surely a great privilege. This is the best time to make a [good] intention. إِنَّ شَاءَ اللَّهُ! I will travel with Madani Qafilah from Chand Raat (the night before Eid) and will



also make my brothers travel with Madani Qafilahs and will not engage myself in idle talks etc., (unnecessarily) in the name of condolence as it has become a custom of our society. I will root out this practice, **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ. I will take everyone to Masjid and will arrange a religious gathering of Zikr and Azkaar. I will devote my full time for the Tarbiyyat of the Mu'takifeen of the Masjid of my village Faizan-e-Madinah Gulzar-e-Habib. **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ, I will spend my full time with Mu'takifeen until I am staying in my village. Apart from this, whatever good intentions I could make and whatever I could do for Dawat-e-Islami, I would carry out. Let my life, honour, dignity, children and everything be sacrificed for Dawat-e-Islami, **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ. I must perform what I have mentioned, **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ.

**إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ! I will travel with Madani Qafilahs of Dawat-e-Islami from time to time. I have come from Bab-ul-Madinah with this intention that I will deliver Bayan from village to village and will take 126 Islamic brothers to Babul Madinah with me at my own cost after making up their mindset.

Being a Mudarris (Madrasah teacher), I plead (with you), give your children Islamic education. I surely had made an intention to take 126 Islamic brothers with me; I have this intention today and will have the same intention in future; and **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ; I will bring them also. In case the number of Islamic brothers exceeds and more people are ready to travel with me then **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ, I will pay the fare of all of them from my own pocket, and even I will bear their expenses until they seek admission in Jami'a-tul-Madinah and I will try to bring more and more Islamic brothers to Jami'a-tul-Madinah. I just want that the Murshid Kareem (spiritual guide) remember our family and all of us in his Du'as. May Allah **عَزَّوَجَلَّ** elevate the ranks of my Murshid Kareem (spiritual guide) and may Allah **عَزَّوَجَلَّ** grant him a long life.

اٰمِيْن بِجَاوِ التَّيْبِي الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Impressed with the intentions and feelings of Yaasir Arafat Attari Madani, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَه** sent back his voice reply in this way:

نَحْمَدُكَ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

To: My dear Madani son Yaasir Arafat Madani

From: Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi **عَفِيَ عَنْهُ**:

اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

May Allah **عَزَّوَجَلَّ** bless your younger brother late Ibraheem Attari with mercy and grace and forgive him without accountability! Aameen

When I listened to your voice message, I felt eagerness to respond you. **مَا شَاءَ اللهُ**! Your intentions and deep yearning are highly appreciable! I am greatly impressed with your profound keenness! May Allah **عَزَّوَجَلَّ** bless you with Istiqamah (steadfastness). Your remarkable way is worth-following for other blessed teachers and Mudarriseen. **مَا شَاءَ اللهُ**! May Allah **عَزَّوَجَلَّ** grant you the goodness of both worlds, and keep your entire family happy and prosperous always. Aameen

Be actively engaged in Madani activities, keep rendering your contribution towards 'Ilm-e-Deen (Islamic knowledge), keep bringing Islamic brothers to Jami'a-tul-Madinah, keep travelling with Madani Qafilah and keep making up the mindset of others for the Madani activities and Madani Qafilahs.

**مَا شَاءَ اللهُ**! May Allah **عَزَّوَجَلَّ** keep you happy. I request you to make Du'a for my forgiveness without accountability! Say my Salam to your students and all family members.

صَلُّوْا عَلَي الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد





# Manner of blessed companions showing Respect for Holy Nabi ﷺ

Muhammad Umar Fayyaz Attari Madani

In the month of Zul-Qa'da-til-Haraam 6 AH, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ departed for Makkah Mukarramah زَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا along with one thousand and four hundred blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ for the purpose of performing 'Umrah. On the way, they received the news that the disbelievers of Makkah were prepared to fight a war against the Muslims and would not let them enter Makkah Mukarramah. Therefore, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed at Hudaybiyah and sent Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ to Makkah Mukarramah with the message that the Muslims were coming just to perform 'Umrah, and not to fight any war. But the disbelievers of Makkah detained Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ and spread the news of his martyrdom. When informed about it, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made the Muslims pledge allegiance to him under an acacia tree in order to take revenge on the disbelievers. This pledge of allegiance is known as the 'Bayt-e-Ridwan'.

## Respect of Rasool ﷺ shown by blessed companions

When the disbelievers of Makkah became aware of this pledge of allegiance, they considered it appropriate to make reconciliation for their safety. Therefore, they sent five representatives one after another for

talks. The second representative among them was 'Urwah Bin Mas'ood who had not yet embraced Islam. During the conversation, he observed great devotion and affection of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ for the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Having returned to the disbelievers of Makkah, he told them about it in these words: O the group of Quraysh! I have visited the royal courts of many great and powerful emperors and kings including Qaysar, Kiswa and Najaashi. But I have not seen any king being revered and honoured by his people as much as Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is revered and honoured by his companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ). When he (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) makes Wudu, his companions try very hard to get the water of Wudu in such a way that it looked as if they would fight against each other. When he (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) uses water to rinse his blessed mouth or in his blessed nose, so his companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) take this water in their hands and rub it on their faces and body. When any of his hair is removed from his blessed body, so his companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) rush to get it. When he (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) commands them to do something, they carry it out immediately. By God! I have seen the army that will kill all of you in the battlefield, dominating you. (Ash-Shifa, vol. 2, pp. 69; Madarij-un-Nubuwwah, vol. 2, pp. 207; summarized)



# Faizan-e-Madani Muzakarah

Asif Iqbal Attari Madani

Every moment of the precious lives of the ascetic and pious predecessors is a source of guidance for us because these virtuous figures try to spend their days and nights for attaining the pleasure of Rab عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; so, if we try to spend our lives in the light of their blessed sayings and lives, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ we will have a better life in this world and Hereafter.

Dear Islamic brothers! The great spiritual personality of the fifteenth century, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ makes Tarbiyyat (edification) of the Muslims through Madani Muzakaraha by providing the answers full of wisdom to the questions asked regarding 'beliefs and deeds', 'excellence and virtues', 'Shari'ah and Tareeqah', 'morals and ethics' and Islamic information etc.



Introduction  
to books

In order to benefit the Muslims of the entire world by Ameer-e-Ahl-e-Sunnat's Madani pearls full of knowledge and wisdom, Faizan-e-Madani Muzakaraha, a department of Majlis Al-Madina-tul-'Ilmiyyah has the privilege to present these Madani Muzakaraha in written form with necessary amendments.

Until now, Maktaba-tul-Madinah has published 31 booklets consisting of 23 Madani Muzakaraha. 4 booklets are ready to be sent to the press soon for publication. Following are the names of the published 31 booklets:

1. Wudu kay baaray mayn Waswasay aur In ka 'Ilaj
2. Muqaddas Tehreerat kay Adaab kay baaray mayn Suwal Jawab



3. Paani kay baaray mayn Aham Ma'loomat
4. Buland Awaz say Zikr Kernay mayn Hikmat
5. Goongay Behron kay baaray mayn Suwal Jawab
6. Jannatiyon ki Zaban
7. Islah-e-Ummat mayn Dawat-e-Islami ka Kirdar
8. Sarkar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Andaz-e-Tabligh
9. Yaqeen-e-Kamil ki Barakatayn
10. Waliyyullah ki Pehchaan
11. Naam Kaysay Rakhay Jayain?
12. Masajid kay Adaab
13. Sadaat Kiraam ki 'Azmat
14. Tamam Dino ka Sardar
15. Apnay Liye Kafan Tayyar Rakhna Kaysa?
16. Naykiyan Chhupao
17. Yateem Kisay Kehtay Hayn?
18. Tajdeed-e-Iman aur Tajdeed-e-Nikah ka Aasan Tareeqah
19. Peeri Mureedi ki Shar'i Haysiyat
20. Qutb-e-Aalam ki Ajeeb Karamat
21. Safar-e-Madinah kay baaray mayn Suwal Jawab
22. Nazar ki Kamzori kay Asbab ma' 'Ilaj
23. Shareer Jinnaat ko Badee ki Taaqat Kehna Kaysa?
24. Bachchon ki Tarbiyyat Kab aur Kaysay ki Jaye?
25. Ambiya aur Awliya ko Pukarna Kaysa?
26. Tohfay mayn Kya Dayna Chahiye?
27. Tangdasti aur Rizq mayn Bay-barakati ka Sabab
28. Haafizah Kamzor Honay ki Wujuhat
29. Sulah Kerwanay kay Fazaail
30. Dil Jeetnay ka Nuskha
31. Jannat mayn Mardon ko Hoorayn Milayn gi to 'Awraton ko Kya Milay Ga?

Dear Islamic brothers! By reading these Madani bouquets of booklets by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, you will develop a strong keenness for correcting 'beliefs and deeds', reforming Zaahir-o-Baatin (outer-self and inner-self) and for never-ending wealth of devotional love for Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as a deep yearning for acquiring further 'Ilm-e-Deen (Islamic teachings), إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

So you too read these booklets and also encourage other Islamic brothers to read them. May Rab عَزَّوَجَلَّ shower its (booklets') blessings upon us!

اٰمِيْنَ بِجَايَةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





12 Madani activities

# Weekly Madani Halqah

Abrar Akhtar Qadiri Attari

Different mediums are used in every era for the accomplishment of different goals. For example, there was a time when journey was undertaken by the means of a camel, horse or walking etc., whereas airplanes, trains and cars etc., are used these days for the same purpose. Moreover, it is also possible that after some period of time, further new means get invented for the fulfilment of this very task. In short, mediums of accomplishment of different necessities keep changing with the passage of time. Propagation of knowledge [of Islam] is a fundamental need of Muslims. Different mediums have been used for the fulfilment of this purpose throughout

different eras.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Madani movement of the devotees of Rasool, Dawat-e-Islami remains acquainted with the requirements of the modern times for the fulfilment of its Madani aim. It is for this reason that it started one Madani activity with the name of 'Weekly Madani Halqah' (previously known as VCD Ijtima') out of its 12 Madani activities. The basic purpose of this Madani activity is to gather Islamic brothers at somebody's home in every Zayli Halqah (i.e. in the surroundings of a Masjid) once a week and collectively listen to the Madani Muzakarah of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه or VCDs



of Bayanaat [speeches] released by Maktaba-tul-Madinah. This weekly Madani Halqah is conducted regularly with punctuality and swapping homes by inviting new Islamic brothers. It starts with Tilawat (recitation of Holy Quran) and Na'at and ends with Salat and Salam and short Du'a. At the end, instead of having tea and snacks, booklets are distributed and individual efforts are performed.

### Benefits of the weekly Madani Halqah

Just like other Madani activities, weekly Madani Halqah is also a great means to acquire the knowledge of Deen (Islam) as one attains knowledge of various beneficial facts by listening to a recorded Madani Muzakarah or Bayan [speech]. Moreover, even if one has already listened to the Madani Muzakarah or Bayan before, it will still be beneficial for him to listen to it again. As it is said 'مَا تَكَرَّرَ تَقَرَّرَ' i.e. something that is repeated holds firm grip in the heart. (*Umda-tul-Qaari*, vol. 9, pp. 90, *Taht-al-Hadees*: 2375)

Gathering at one place and listening to Wa'z-o-Naseehat (Islamic speeches) is the way of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and righteous predecessors. Therefore,

following their Seerah, one not only gets the chance of participating in these pious gatherings, but also attains innumerable blessings. You can perform individual efforts upon the new Islamic brothers and bring them close to the Madani environment of Dawat-e-Islami. It becomes quite easy to bring those Islamic brothers close to the Madani environment who do not participate in the Madani activities or come to the Masjid, by inviting them to these weekly Madani Halqahs or conducting these weekly Madani Halqahs in their own homes. It assists in establishing a Madani environment at home. One attains the privilege of acting upon Madani In'aam no. 47, i.e. 'Did you attentively listen to at least one Bayan or Madani Muzakarah today from audio/video cassette (VCD) in a Cassette Ijtima' (weekly Madani Halqah) or individually, or watch transmissions of Madani Channel for at least one hour and 12 minutes?'

إِلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! At present, Weekly Madani Halqahs are taking place at approximately 5,523 places all over Pakistan.



# Expressing Condolences and inquiring after the SICK

Have respect for the pious people (parable)

Expressing condolences at the demise of the Ustaz (blessed teacher) of Jami'a-tul-Madinah Maulana Muhammad Khaleel Attari Madani

نَحْمَدُكَ وَنُصَلِّىْ وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From: Sag-e-Madinah Muhammad Ilyas Attar

عَنْ عِنْدِهِ Qaadiri Razavi

To: Muhammad Shafeeq Sahib (Markaz-ul-Awliya Lahore)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Your blessed son 'Muhammad Khaleel Madani' who completed his Islamic studies and received his Dars-e-Nizami certificate in 2003 from Jami'a-tul-Madinah situated in Gulistan-e-Jauhar. Thereafter he became Naazim and Mudarris of Jami'a-tul-Madinah 'Kahna Nau' Markaz-ul-Awliya (Lahore). He also went to Jami'a-tul-Madinah Nepal for teaching Daurah Hadees; and until his demise, he was engaged in Tadrees (teaching) of Hadees Shareef.

On 15th Sha'ban-ul-Mu'azzam 1439 Hijri, he suffered a serious brain injury as a result of motor bike accident and could not regain his consciousness properly, and the same injury caused his death on Wednesday, 22nd Sha'ban-ul-Mu'azzam 1439 Hijri at the age of 41, 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'.

I express condolences to you, his mother, his two children 'Ja'far Attari' and 'Umm-e-Habibah Attariyyah' as well as all the bereaved ones. May Allah عَزَّوَجَلَّ grant his wife and all the people patience as well as bless them with reward for their patience. Let me share a Madani pearl for his Isal-e-Sawab (sending reward to the deceased).

Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, due to his illness, was sitting leaning against something; when Sayyiduna Ibraheem Bin Tahmaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was mentioned in his gathering, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ sat up straight immediately and said: 'It is not appropriate to sit leaning against something when the pious and righteous personalities are mentioned.' (Al-Adaab-ush-Shar' iyyah, pp. 446)





صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Condolence at the demise of Nigran-e-Shura Maulana Imran Attari's uncle

At the news of the demise of Haji Anwar Khanani, 'uncle of Haji Muhammad Imran Attari, Nigran of Majlis-e-Shura', Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed his condolence to his bereaved family and Nigran-e-Shura during live Madani Muzakarah and made Du'a for the deceased.

### Different messages of condolence

Through video messages, Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed condolences to the following people: Haji Ishtiaque Attari on the death of his son 'Muhammad Bilal (Lala Musa, Bab-ul-Madinah Karachi)'; Haafiz Muhammad Noman on the death of Isha Iftikhar Attariyyah (Rawalpindi); Muhammad Shafi Attari on the death of his father Muhammad Sami Attari (Wah Cantt); Zaheer Attari on his mother's death (Gulf Country); Muhammad Imran on his mother Noor-un-Nisa's death (Zamzam Nagar, Hyderabad); Muhammad Shafeeq Attari on the death of his niece, Bint-e-Akram Attariyyah (Orangi Town, Bab-ul-Madinah, Karachi); Khawar Sagheer Attari on the death of his father, Sagheer Attari; Muhammad Shakeel Chambar on the death of his mother, 'Umm-e-Shakeel'; Muhammad Saleem on the death of his daughter; 'Saima Attariyyah (Rahim Yar Khan)'; Haji Muhammad Akram and his brothers on the death of their father; Rashid Attari and brothers on the death of their father (Rahim Yar Khan); Hanzalah Attari on the death of his father 'Muhammad Abid Attari' (Gujrat) and Asmatullah Attari on the death of his son 'Qaari Hameedullah Attari' (KPK).

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

Furthermore, through his video message, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also inquired Muhammad Imran about the health of his wife, 'Umm-e-Areebah', and made Du'a for her recovery as well as encouraged him to have patience and show courage.



# Cramps in Muscles due to heat

Dr. Kamran Ishaq Attari

In summer, a cramp or stiffness in muscles is produced itself that is very painful.

## Causes

Working hard or taking exercise in hot environment causes a person to sweat due to which water and salt levels are reduced in the body. So when water and salt levels are reduced in the body, one gets cramps in his muscles.

## Affected muscles

In this state, generally all the muscles of the body, which are used greatly in summer, are affected, but especially shins, arms, shoulders, belly and back are affected more.

## Precautions and immediate solution

1. Take a rest at any cold place for a little while.
2. Use salted water or juice.
3. Take gentle exercise that includes the movement and massage of the affected part in different manners.
4. When stiffness and pain go away, take a complete rest. Do not start working immediately.
5. If stiffness and pain persist, seek advice from a doctor.





Madani clinic

# MALARIA

What is malaria? Malaria is such fever caused by the bite of a particular kind of female mosquito. This mosquito bites usually in the night and sometimes during the day too and transmits bacteria into the human blood. Symptoms can start showing from 2, 3 days to 3 months after being bitten by an infected mosquito. Risk of malaria increases especially in summer season. Treatment of this disease is possible and easy but it might appear fatal if it gets worse.

## Statistics of deaths from malaria

Malaria disease has spread quickly around the world especially in developing countries. Estimated millions of people suffer from malaria each year across the globe including Pakistan and some hundreds of thousands of them die of malaria.

## Harms of malaria

Malaria can damage liver, kidneys and brain. If it is not treated in time, one may suffer acute blood deficiency and it may even pose a threat to life. Malaria is more harmful especially for pregnant women and the children.

## Precautionary tips for preventing malaria

- ❖ Keep clean those places inside the house and around the house where mosquitoes can lay eggs.
- ❖ Get wire mesh installed in your doors and windows for preventing malaria.
- ❖ Get anti-mosquito fumigation carried out regularly.
- ❖ Ensure a well-maintained sewage system.
- ❖ As mosquitoes breed in still water so pour anti-bacterial drugs into the water.

## Cautiousness in using anti-mosquito products

It is needful for people to be cautious and moderate when using the products which are used to kill mosquitoes or to ensure protection from them for example lighting mosquito coil when sleeping in a closed room is harmful to health; especially the patients with respiratory diseases should avoid using coils. The better option is that light the coil in a closed room one or two hours before sleeping and then blow it off and open the door when going to bed. People should also follow precautionary tips while using different types of anti-mosquito sprays etc. If there is a need to apply any lotion on body, use a lotion of any good company so that skin remains protected from the harmful effects. The best method to protect oneself from the mosquitoes is to use mosquito net.

## Symptoms of malaria

Malaria fever makes one feel cold and shivering initially, and leaves perspiration when it subsides.

**Few more symptoms are as follows:** Bitter taste in one's mouth, body weakness, body aches, muscle cramps, digestive problem, vomiting, headache, diarrhoea, cough and muscular pain and nervousness etc.



## Miscellaneous Madani pearls

- ❖ The malaria patients should take plenty of rest.
- ❖ Fig pulp keeps mouth moist during fever.
- ❖ Infected blood may transmit this disease to others; so, contact only authorised blood bank for blood if the need arises.

## 3 Natural cures for malaria

- 1 Take black salt and black pepper 50 grams, baking soda 50 grams. Mix and grind them into a powder. Consume 1 to 3 Masha (a former weight) [1 Masha = 8 Rattis or 0.97 grams] with water three times a day after meals. This is beneficial for the treatment of malaria and seasonal fever. If the children are given this powder a little from time to time during malaria season, they will remain safe from it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
- 2 Take a spoon of cinnamon powder, a spoon of honey and a pinch of black pepper; dissolve them in a hot water. Drinking this liquid daily is beneficial for treating malaria.
- 3 Take coriander seeds and dry ginger in equal quantity; swallow it together with water three times daily.

## Spiritual treatment

Write 'يَا عَفُورُ' or get it written three times on a piece of paper, have it plastic coated, sew it into rexine or leather or a piece of cloth and tie it on arm or put it around neck. All kinds of fevers including malaria will be cured, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

## Fever will protect from the fire of the Day of Judgement

Dear Islamic brothers! Malaria does cause physical suffering; but it also contains many Hereafter benefits. So, people should earn reward by showing patience instead of expressing grievances and complaints out of nervousness. Therefore, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired after a sick and stated: Good news for you, undoubtedly, Allah عَزَّوَجَلَّ says, fever is My fire, I inflict My believing bondsman with it in this world so that it becomes the share of his fire (i.e., compensation) on the Day of Judgement. (*Sunan Ibn Majah, vol. 4, pp. 105, Hadees, 3470*)

## Do not curse fever

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Sayyidatuna Umm-e-Saa'ib رَضِيَ اللهُ تَعَالَى عَنْهَا and said: You are shivering, what has happened to you? She humbly said: I am suffering from fever. May Allah عَزَّوَجَلَّ not let it increase. Upon this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Do not curse fever, for it removes the sins of a man as furnace removes the filth from iron. (*Sahih Muslim, pp. 1068, Hadees, 6570*)

Commenting on the above-mentioned blessed Hadees, the renowned commentator of Glorious Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Other diseases cause to suffer one or two body parts but fever affects each vein from head to toe. Therefore, it will get all wrongdoings and sins of the body forgiven. (*Mirat-ul-Manajih, vol. 2, pp. 413*)

Yeh tayra jism jo beemar hay, tashweesh na ker  
Yeh maraz tayray gunahaun ko mita jata hay

## Madani Mashwarah

On page 20 of the monthly magazine "Faizan-e-Madinah", published in March, 2017, some information related to seasonal fever and the virtues of fever is mentioned. Studying this article will also not go without benefiting the readers.

O our Beloved Allah عَزَّوَجَلَّ! Save us from the destructive harms of all mild and serious diseases including malaria.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Sugarcane juice

Benefits of fruits and vegetables

Muhammad Umar Fayyaz Attari Madani



Due to climate change, during summer season, thirst intensity grows and excessive sweating occurs. If sugarcane juice is drunk during this excessively hot weather, one can regain instant energy and strength. Sugarcane juice is the national drink of Pakistan. Not only does it keep away heat but it also carries many medicinal advantages:

Remember! Sugarcane juice is not only the best substitute for energy drinks, but it is thousand times better and beneficial than them.

## Advantages of sugarcane juice

❖ Sugarcane juice is no less than a cure for the jaundice patients because by maintaining

the glucose level in the body, it plays an important role in quick restoring the health condition.

- ❖ This is the best cure for throat irritation and flu.
- ❖ This is a natural cure for urinary tract infection and burning sensation.
- ❖ The calcium present in sugarcane juice plays a key role in strengthening the bones.
- ❖ Sugarcane juice brings down the intensity of fever and remakes the proteins that reduce during the fever.
- ❖ Sugarcane juice is very beneficial for the people suffering blood deficiency.
- ❖ Sugarcane juice cleans liver and kidneys,

removes kidney stone, and improves the functionality of liver and kidneys.

- ❖ If sugarcane is chewed and sucked after peeling with teeth, it works as a good exercise for teeth and gums.
- ❖ Sugarcane juice is tasty and digestive, and it becomes tastier when lemon and ginger are added to it.
- ❖ To maintain the strength of muscles, sugarcane juice is the best source of providing essential natural glucose.
- ❖ Sugarcane juice contains a natural element namely Alkaline which enables a human body to fight the gland cancer and breast cancer.
- ❖ Sugarcane juice is also beneficial in healing peptic and gastric ulcers.
- ❖ Sugarcane juice prevents yellowing of teeth.
- ❖ Sugarcane juice prevents dry cough and phlegm.
- ❖ Sugarcane juice removes pimples and acne, and keeps the skin refresh.
- ❖ Applying sugarcane juice daily on the face protects it from the premature wrinkles.
- ❖ Along with helping in healing the wounds quickly, sugarcane juice increases the mental

capabilities and strengthens the immune system.

- ❖ Sugarcane juice prevents stomach heat and inflammation after removing the toxins from the body.

### **Madani pearl**

It is better to buy ice-free sugarcane juice though one has to pay more for it but it will be pure, thereafter, one can add salt, lemon, ice etc., according to one's taste.

### **Precaution**

The diabetic patient should avoid drinking sugarcane juice. It does prevent many diseases but due to the lack of cleanliness of its rusted machines being used now-a-days, invite the diseases making the juice an unhygienic drink item. So, buy it from those sellers where cleanliness of sugarcane juice machines and other juice serving items are properly taken care.

**Note:** For seeking any treatment, do consult your physician first.

*(This article has been checked by an expert Hakeem Sahib)*





Views of Islamic scholars and other personalities (excerpts)

**1. Peer Syed Saajid Siddeeq Shah Bukhari Sahib**

*(Zayb Aastanah 'Aaliyyah Mulla Qa`id Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ)*

I have been privileged to study some pages of 'Monthly Faizan-e-Madinah' and found them full of scholarly, meaningful and interesting information. I have read many new discussions. After reading it, now I intend to read it every month. I feel it is a very good step to make the people of Ahl-e-Sunnat active. I make Du'a to Allah عَزَّوَجَلَّ to have the blessings of Dawat-e-Islami and Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, for the whole life on the

people of Ahl-e-Sunnat and Islamic scholars of Ahl-e-Sunnat. Aameen

**2. Maulana Muhammad Irfan-ul-Haq Naqshbandi Sahib**

*(Muhtamim, Dar-ul-'Uloom Hanafiyyah Razawiyah, Cement Factory, Dera Ghazi Khan)*

I read thoroughly the topics of monthly Faizan-e-Madinah and feel great joy especially when I read Islamic rulings because they have been mentioned in a very easy manner based on research. May we receive the blessing of Ameer-e-Ahl-e-Sunnat until the Judgement Day! Aameen!



### 3. Maulana Ghulam Mujtaba Mu'eeni Taunsvi Sahib

(Naazim of Madrasah 'Aaliyah, Mahmoodah Mahmoodiyah, Taunsa Shareef, Dera Ghazi Khan):

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have been privileged to read 'Monthly Faizan-e-Madinah' which contains precious pearls for all from children to people of every age. This monthly is a dire need for every home. May Ameer-e-Ahl-e-Sunnat and Dawat-e-Islami progress well! Aameen!

#### Views of Islamic brothers (excerpts)

1. I like very much 'Monthly Faizan-e-Madinah'. It has many beautiful topics which give comfort to my heart and I acquire plenty of Islamic knowledge. (Muhammad Saajid Attari, Jami'a-tul-Madinah, Attarabad, Jacobabad)
2. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am taking great interest in 'Monthly Faizan-e-Madinah' because I get plenty of Islamic information from it. (Haafiz Shaukat Fareedi Saeedi)
3. 'Monthly Faizan-e-Madinah' is a great booklet that gives us the sense of the world and the Hereafter both. (Muhammad Mansoor Attari, Bab-ul-Madinah, Karachi)

#### Views of Islamic sisters (excerpts)

1. I like the new 'Monthly Faizan-e-Madinah' of every month more than the 'Monthly Faizan-e-Madinah' of the previous month. I like very much the Silsilahs of 'Dar-ul-Ifta Ahl-e-Sunnat', 'Commentary of Quran' and

'Questions and Answers of Madani Muzakaraha'. We all sisters and brothers read it with great interest. (Daughter of Ahmad, Bab-ul-Madinah, Karachi)

2. By reading 'Monthly Faizan-e-Madinah' one gains Islamic knowledge and also develops the desire to gain Islamic knowledge. (Daughter of Basheer, Sialkot)

3. 'Monthly Faizan-e-Madinah' is very good, giving us the opportunity to gain plenty of Islamic knowledge. (Daughter of Siddeeq)

#### Views of Madani children (boys and girls) (excerpts)

1. I have a great feeling after reading 'Monthly Faizan-e-Madinah'. It has the treasure of Islamic knowledge. Its Silsilah 'Madani Muzakaraha' is the best Silsilah. I have made my intention to watch Madani Muzakaraha every Saturday. (Sayyidah Munazzah Tashfeen, Bab-ul-Madinah, Karachi)
2. I like 'Monthly Faizan-e-Madinah' very much. I read it keenly especially 'Roshan Mustaqbil' [Bright future] and I get many Madani pearls from it. (Daughter of A'zam, Baluchistan)
3. I have read 'Monthly Faizan-e-Madinah'. I liked very much 'Roshan Mustaqbil' [Bright future] and 'Madani Munno ki Kawishayn' [Efforts of Madani children (boys)] in it. (Abdullah, Bab-ul-Madinah, Karachi)





# Answers to your Questions

Mufti Abul Hasan Fuzayl Raza Attari



## Ruling on offering Salah being led by someone who gets his beard shaved

**Question 1:** What do respected Islamic scholars say about the following issue? If a person shaves his beard or shortens it less than a fist-length, so what is the ruling on offering Salah being led by him? Please guide us about it. (Questioner: A reader of *Mahmamah Faizan-e-Madinah*)

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

Growing the beard up to the full fist-length is Wajib and shaving it or shortening it less than a fist-length are both Haraam and sins. One doing so is Faasiq-e-Mu'lin [open transgressor] and making an open transgressor the Imam or offering Salah being led by him is Makruh Tahreemi, i.e. it is a sin to offer it. If offered, so such a Salah is Wajib to

be repeated. It is stated in the book *Ghuniyyah*: لو قدموا فاسقا يأمون بناء على أن كراهة تقديمه كراهة 'تحريم' if a transgressor is preferred [to lead Salah], so they will be sinners on the ground that it is Makruh Tahreemi to prefer a transgressor. (*Ghunya-tul-Mutamalli*, pp. 513)

It is stated in *Fatawa Razawiyyah*: Having the beard shaved or trimmed to the extent that it is shorter than the Shari'ah-fixed limit, are both Haraam and transgression. And, obviously, this transgression is also quite open. It is as if the word "transgressor" is clearly inscribed onto the faces of such people. Therefore, it is forbidden and sin for an open transgressor to lead the Salah. (*Fatawa Razawiyyah*, vol. 6, pp. 505)

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



## Ruling on hearing Quran during menses

**Question 2:** What do respected Islamic scholars say about the following issue? Is a woman who is suffering from menses, allowed to hear the recitation of the Holy Quran or not? And if she hears the Ayah of Sajdah, will Sajdah of the recitation of the Holy Quran be obligatory for her or not? (Questioner: An Islamic sister)

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

A woman, who is suffering from menses, is allowed to listen to the recitation of the Holy Quran. What she is not allowed is to recite the Holy Quran and to touch it without anything in between her hand and the Holy Quran. Listening to the Holy Quran has not been forbidden by anyone. Moreover, if any woman suffering from menses hears the Ayah of Sajdah, so Sajdah of the recitation of the Holy Quran will not be Wajib for her. This is because the Sajdah of the recitation of Quran becomes Wajib for the hearing person<sup>1</sup> when he is in such a condition in which Salah is Wajib for him. And the woman suffering from menses is not in a condition in which Salah becomes Wajib, i.e. neither it is Fard for her to offer Salah during the days of menses nor is it Fard for her to offer those Salahs as Qada later on. It is stated in *Fatawa Tatar Khaaniyah*:

وكل من لا يجب عليه الصلاة و لا قضاؤها كالحائض والنفساء والكافر والصبي والمجنون فلا سجود عليهم، وكذلك الحكم في حق السامع، من كان أهلا لوجوب الصلاة عليه يلزمه السجدة بالسمع ومن لا يكون أهلا لا يلزمه

If Salah is not Fard for a person and the Qada of the Salah is not also Fard for him, so the Sajdah of the recitation of the Holy Quran is not also Wajib for him; for example, the woman suffering from menses or post-natal bleeding or a disbeliever or a non-pubescent<sup>2</sup> child or a mad person. The same ruling applies to the person hearing the Ayah of Sajdah. If he is in a condition when Salah is Wajib for him, so the Sajdah of the recitation of the Holy Quran will become Wajib for him upon hearing the Ayah of Sajdah. And if a person is not in the condition when Salah becomes Wajib, so the Sajdah of the recitation of the Holy Quran will not become Wajib for him upon hearing the Ayah of Sajdah. (*Fatawa Tatar Khaaniyah*, vol. 2, pp. 466)

In the book '*Bahar-e-Shari'at*', a leading scholar of Shari'ah, Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated: For a woman who is suffering from menses or post-natal bleeding, it is Haraam to recite the Holy Quran whether by seeing it or verbally. It is also Haraam for her to touch the Holy Quran, its cover or covering and footnote, using her hand or the tip of the finger or any part of the body. (*Bahar-e-Shari'at*, vol. 1, pp. 379)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> The person who hears the Ayah of Sajdah

<sup>2</sup> One who has not reached puberty



# Madani news of Dawat-e-Islami

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

❖ From 19<sup>th</sup> to 22<sup>nd</sup> Sha'ban-ul-Mu'azzam, a 4-day Tarbiyyati Ijtima' of the Islamic brothers of Dar-ul-Ifta Ahl-e-Sunnat (Dawat-e-Islami) was held. Rukn-e-Shura Haji Abdul Habib Attari and other Islamic brothers of Dar-ul-Ifta Ahl-e-Sunnat including Muftis of Dawat-e-Islami attended this Ijtima'. All the attendees also appeared in the court of Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

❖ Under the supervision of Majlis Taajiran [Traders' Majlis], a Sunnah-inspiring Ijtima' was held on 11<sup>th</sup> May 2018. Nigran-e-Shura, Maulana Muhammad Imran Attari مُدِطُّهُ الْعَالِي delivered a Sunnah-inspiring Bayan and blessed 'Majlis Rabitah', 'Majlis Rabitah for Taajiran' and 'Majlis Nashr-o-Isha'at' with Madani pearls in the

## Madani Mashwarah

❖ Under the supervision of Majlis Maktubat-o-Ta'wizat 'Attariyyah, a Madani Halqah of Zimmahdaran and Madani 'Amlah (staff) was conducted. In this Madani Halqah, Nigran of Majlis gave Tarbiyyat to the devotees of Rasool.

## Madani activities carried out in Madani Markaz Sardarabad (Faisalabad)

A Madani Halqah of Taajiran and dignitary Islamic brothers was conducted, in which the successor of Ameer-e-Ahl-e-Sunnat, Maulana Al-Haaj Ubayd Raza Attari Madani مُدِطُّهُ الْعَالِي blessed the devotees of Rasool with Madani pearls. Haji Muhammad Shaahid Attari, Nigran Pak Intizami Kabinah, was also present there on this occasion.



## Inauguration of Masajid and Madrasa-tul-Madinah online

Under the supervision of Majlis Khuddam-ul-Masajid, following Masajid were inaugurated in the last few days:

- ❖ Jaami' Masjid Umm-e-Hassaan Bagh-e-Malir Bab-ul-Madinah Karachi
- ❖ Jaami' Masjid Faizan-e-Fatimah Orangi Town Bab-ul-Madinah Karachi
- ❖ Jaami' Masjid Faizan Ghaus-e-A'zam Badani Goth Hawksbay Road, Bab-ul-Madinah Karachi
- ❖ Jaami' Masjid Faizan-e-Meelad Sabri Chowk Orangi Town Bab-ul-Madinah Karachi
- ❖ Jaami' Masjid Faizan Ameer-e-Ahl-e-Sunnat Orangi Town Bab-ul-Madinah Karachi
- ❖ Jaami' Masjid Jeelani Qadiri Sukkur
- ❖ Jaami' Masjid Faizan Jamal-e-Mustafa Malah Goth Qasimabad Hyderabad
- ❖ Jaami' Masjid Faizan-e-Baghdad, Qasimabad Hyderabad
- ❖ Jaami' Masjid Gulshan-e-Madinah Mustafabad.
- ❖ Jaami' Masjid Faizan Siddeeq-e-Akbar Bagaryan Punjab.
- ❖ Jaami' Masjid Faizan Aaminah Sabzazar.
- ❖ Jaami' Masjid Zubaydah Band Road Lahore
- ❖ Jaami' Masjid Faizan-e-Madinah-o-Jami'a-tul-Madinah Qadir Avenue Hala

Naka Hyderabad.

Moreover, foundation stones of the Masajid namely 'Jaami' Masjid Faizan Ameer Mu'awiyah' were laid at the following places: Baghbanpura Markaz-ul-Awliya Lahore, Naushera Punjab Pakistan, Jabalpur India.

Rukn-e-Shura Haji Yafoor Raza Attari inaugurated Madrasa-tul-Madinah online in the Madani Markaz Faizan-e-Madinah Islamabad and delivered a Sunnah-inspiring Bayan. Senator Chaudhry Muhammad Tanveer and other Islamic brothers attended this Bayan.

## Madani activities of Majlis Mazaraat-e-Awliya

Under the supervision of Majlis Mazaraat-e-Awliya, the blessed activities such as Quran Khuwani, Ijtima' Zikr-o-Na'at, 12 Madani Qafilahs, 20 Madani Halqahs, over 25 Chowk Dars and other Madani activities were carried out on the occasion of the Urs (death anniversary) of the following blessed saints

رَجْمَهُمُ اللَّهُ تَعَالَى:

- ❖ Maulana Muhammad Sa'eed Ahmad Qadiri Chishti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Zamzam Nagar Hyderabad)
- ❖ Peer Sayyid Haydar Shah Mast Qalander رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Al-Akbar (Panag Sharif, Kotli Kashmir)
- ❖ Baba Kamla Badshah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Nakyal Kashmir)
- ❖ Baba Ahmaduddin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Chishtian Punjab)
- ❖ Sayyid Khuwajah Ma'soom Shah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Bahoti Wah Cantt)



❖ Baba Sadruddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Attock)

### **Madani news of different departments**

❖ Under the supervision of Doctors' Majlis, a great Sunnah-inspiring Ijtima' was held in the Punjab Institute of Cardiology (Markaz-ul-Awliya Lahore). A large number of cardiologists attended this Ijtima'.

❖ Under the supervision of Majlis Shu'bah Ta'leem, Sunnah-inspiring Ijtima'aat were held at the following places:

❖ Punjab University Markaz-ul-Awliya Lahore

❖ COMSATS University Markaz-ul-Awliya Lahore

❖ University of Engineering and Technology Markaz-ul-Awliya Lahore

❖ University of Central Punjab

❖ Mehran University of Engineering and Technology, Jamshoro

❖ Mehran Arts Council Zamzam Nagar Hyderabad

❖ Government Khuwajah Safdar Medical College, Ziyakot (Sialkot)

❖ A Madani Halqah was conducted in the office of the deputy secretary of Government Khuwajah Safdar Medical College ZiyaKot (Sialkot) and board of Intermediate and secondary education Sardarabad (Faisalabad).

❖ Under the supervision of Majlis Hajj-o-'Umrah, ministry of religious affairs officially conducted Hajj Tarbiyyati Ijtima'aat in Quaid-e-A'zam Medical College Bahawalpur, University of Agriculture

Faisalabad (Sardarabad), Rahim Yar Khan and Okara. In these Ijtima'aat, the preachers of Dawat-e-Islami and the Government Master Trainers gave Tarbiyyat to the Hajj pilgrims regarding the rites of Hajj.

❖ Under Majlis Rabitah, a Madani Halqah was conducted in Madani Markaz Faizan-e-Madinah Gulzar-e-Taybah (Sargodha). In this Ijtima', Rukn-e-Shura, Waqar-ul-Madinah Attari gave Madani pearls to Arakeen-e-Kabinat and provincial Zimmahdaran.

❖ Under the supervision of Majlis of Taqseem-e-Rasaail [distribution of booklets], Islamic brothers met the dignitaries in different markets as well as placed the booklet holders. By the efforts of the Zimmahdaran of the Majlis, copies of Quran-e-Pak and Madani Qa'idahs were distributed in the underdeveloped areas of Gilgit-Baltistan, Baluchistan and Punjab.

### **Majlis Mu'awanat [assistance] for Islamic sisters**

Majlis Mu'awanat for Islamic sisters is one of the 104 departments of Dawat-e-Islami. One of the Madani activities of this Majlis is to conduct the Maharim Ijtima'aat for the Tarbiyyat of Islamic sisters' Maharim Islamic brothers. In May 2018, 129 Maharim Ijtima'aat were held throughout Pakistan. Approximately 2,034 Islamic brothers attended these Ijtima'aat, 665 Madani In'amaat booklets were distributed, whereas 323 Islamic brothers had the privilege to travel with Madani Qafilahs.



# Madani news of dignitaries

## Meeting with blessed scholars

The Zimmahdars of Majlis Rabitah bil-'Ulama wal-Mashaaikh met the following Islamic scholars and Mashaaikh in the recent past:

- ❖ Shaykh-ul-Hadees wat-Tafseer Mufti Abdul Aleem Siyalvi Sahib (Shaykh-ul-Hadees Jami'ah Na'eemiyyah, Markaz-ul-Awliya Lahore)
- ❖ Mufti Muhammad Imran Hanafi Sahib (Mudarris Jami'ah Na'eemiyyah, Markaz-ul-Awliya Lahore)
- ❖ Sahibzadah Peer Sayyid Inayat-ul-Haq Shah Sahib Sultan Puri (Naazim Jami'ah Muhammadiyyah Ghausiyyah Rawalpindi)
- ❖ Sayyid Saajid Siddeeq Shah Sahib (Sajjadah Nasheen Darbar Peer Sayyid Mulla Qa'id Shah Sahib, Dera Ghazi Khan)
- ❖ Maulana Nazeer Ahmad Abbasi Sahib (Muhtamim [in charge] Jami'ah Imam Noorani Phagwari, Murree)
- ❖ Maulana Muhammad Faizan Jameel Sahib (Naazim-e-A'la Dar-ul-'Uloom Jami'ah Fareedi, Jampur)

- ❖ Maulana Khalil Ahmad Sultani Sahib (Mudarris Dar-ul-'Uloom Jami'ah Fareedi, Jampur)
- ❖ Maulana Abdul Ghani Qurayshi Sahib (Muhtamim-o-Mudarris Jami'ah Qadiriyyah Jamaliyah Munawwar-ul-'Uloom, Shah Jamal)
- ❖ Dr. Muhammad Umar Farooq Naqshbandi Sahib (renowned Islamic scholar, Dera Ghazi Khan)

## Blessed scholars and dignitaries visited Madani Marakiz

- ❖ Shaykh Ayman Ya'qoob حَفِظَهُ اللهُ (Jami'ah Azhar, Egypt), Shaykh Fauzi Khattab حَفِظَهُ اللهُ (Mudarris Hifz-o-Arabic language, UK), Shaykh Mahmood Fauzi Khattab حَفِظَهُ اللهُ (Imam-o-Khateeb Jaami' Masjid Anwaar-ul-'Uloom, UK) and other Shaafi'i Islamic scholars visited the Madani Markaz, Stechford UK. Maulana Abdun Nabi Hameedi Sahib, a preacher of Dawat-e-Islami, met these blessed scholars and delivered Madani pearls during the Madani Halqah too.
- ❖ Dr. Muhammad Ali Nizami Sahib, Naazim Darbar Nizamuddin Awliya رَحْمَةُ اللهِ



تعالیٰ علیہ (Delhi, India) also visited Madani Markaz Faizan-e-Madinah Stechford and while giving his reviews, he deeply appreciated the services of Dawat-e-Islami.

❖ Khuwajah Mas'ood Jan Naqshbandi Sahib visited Madani Markaz Faizan-e-Madinah Sibbi Baluchistan, and Ustaz Al-Jami'ah Al-Ashrafiyah Maulana Mubarak Husayn Misbahi Sahib visited Jami'a-tul-Madinah Tanda, UP India.

❖ Sayyid Qaasim Ali Shah, a motivational speaker and professional trainer visited the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi where he met the Zimmahdaran of Majlis Rabitah as well as attended the Madani Muzakarah.

### Meetings with dignitaries

On the occasion of Iftar Ijtimaa'at and other events, the Islamic brothers of Majlis Rabitah met the following dignitaries:

- ❖ Malik Abrar Husayn (DPO Khoshab)
- ❖ Rohail Asghar (MNA)
- ❖ Sardar Muhammad Irfan Dogar (MNA)
- ❖ Waheed Aalam Khan (MNA)
- ❖ Murad Raas (MPA)
- ❖ Arif Khan Sindhila (MPA)
- ❖ Sajjad Manj (PSO to IG Punjab)
- ❖ Imran Mahmood (AIG Operation Punjab SSP)
- ❖ Ghulam Murtaza (Director Welfare all Punjab Police)
- ❖ Sa'eed Ahmad (Director Establishment I Punjab)
- ❖ Jameel Butt (Private Secretary to IG Punjab)
- ❖ Imran Mahmood (AIG Operation

Punjab SSP)

- ❖ Zaeem Qadiri (Minister Awqaf and Religious Affairs)
- ❖ Ghazali Saleem Butt (MPA)
- ❖ Majid Zahoor (MPA)
- ❖ Chaudhry Shahbaz (MPA)
- ❖ Sayyid Raza Ali Geelani (Minister Higher Education, MPA)
- ❖ Muhammad Liyaqat Ali (DSP Headquarter Chiniot)
- ❖ Chaudhry Khalid Mahmood Maarth (Business Partner Project, the Mall of Sargodha)
- ❖ Chaudhry Abdul Ghafoor Jutt (Chairman Municipal Committee, Lalian)
- ❖ Rana Munawwar Ghaus Khan (MPA)
- ❖ Miyan Jameel (Secretary to Speaker Punjab Assembly)
- ❖ Sardar Akbar Nasir (Chief Security Officer Punjab Assembly)
- ❖ Doctor Hammad Sarwar (Deputy Secretary Higher Education)
- ❖ Kamal Maan (Deputy Secretary Establishment)
- ❖ Meer Suhayl-ur-Rahman Baloch (Commissioner Sibbi)
- ❖ Malik Muhammad Abdur Rahman Aywan (DSP Nowshera)
- ❖ Tariq Mas'ood Yaseen (Additional IG)
- ❖ Khurram Ali Shah (DIG Establishment)
- ❖ Muhammad Aslam (Deputy Superintendent CIA Zamzam Nagar Hyderabad)

The books '*Blessings of Ramadan*' and monthly magazine 'Faizan-e-Madinah', publications of Maktaba-tul-Madinah were presented as a gift to these dignitaries.

# Madani news of Islamic sisters

## Madani courses

❖ From 17<sup>th</sup> Sha'ban-ul-Mu'azzam 1439 AH, a 12-day Faizan-e-Quran course was conducted for Mudarrisah Islamic sisters at the Madani Tarbiyyat Gahs [Madani training centres] of Islamic sisters situated in the following cities: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan) and the capital city Islamabad.

❖ From 17<sup>th</sup> Sha'ban-ul-Mu'azzam 1439 AH, a 12-day Faizan-e-Quran course was conducted for general Islamic sisters at the Madani Tarbiyyat Gahs [Madani training centres] of Islamic sisters situated in the following cities: Sardarabad (Faisalabad), Gulzar-e-Taybah (Sargodha), Madina-tul-Awliya (Multan) and Gujrat.

❖ From 1<sup>st</sup> Ramadan-ul-Mubarak 1439 AH, a 19-day Madani Tarbiyyati course was conducted in the following cities: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad), Gulzar-e-Taybah (Sargodha), Gujrat and the capital city Islamabad. Approximately 634 Islamic sisters had privilege to attend these courses.

## Sunnah-inspiring Ijtima' of Madrasa-tul-Madinah lil-Banaat (for Islamic sisters)

Under the supervision of Majlis Madrasa-tul-Madinah lil-Banaat, a Sunnah-inspiring Ijtima' of Mudarrisat and other Zimmahdar Islamic sisters was held on

10<sup>th</sup> May 2018. In this Ijtima', Rukn-e-Shura Qaari Muhammad Saleem Attari delivered a Sunnah-inspiring Bayan to the Islamic sisters who attended Sunnah-inspiring Ijtima' separately observing veil.

## Madani news of overseas Islamic sisters

### Different courses

❖ From 1<sup>st</sup> Ramadan-ul-Mubarak 1439 AH, 20-day Faizan Tilawat-e-Quran courses were conducted at different places in the following countries:

- ❖ At more or less 76 places in UK
- ❖ At 2 places in Arab Shareef
- ❖ At 2 places in Tanzania
- ❖ At 3 places in Malaysia, Korea and Japan
- ❖ At 7 places in Oman and Kuwait
- ❖ At 16 places in USA and Canada
- ❖ At more or less 203 places in India, Iran and Nepal
- ❖ At 5 places in Mozambique and Mauritius
- ❖ At more or less 30 places in Spain, Belgium, Italy, Denmark, Austria, France and Norway. Approximately 7325 Islamic sisters attended these courses.

In order to implement 63 Madani In'amaat of Islamic sisters in their lives practically, Madani In'amaat Tarbiyyati Ijtima'aat were





held in May 2018 at following cities of India and UK: Pratapgarh Rajasthan, Jammu Kashmir, Rajori, Tajpur Maharashtra, Poonch, Nawaz Nagar, Anjar, Gujarat, Akola, Bharuch, Kanpur, Moradabad; Leister (UK), London (UK), High Wycombe (UK). Approximately 432 Islamic sisters attended these Madani In'amaat Tarbiyyati Ijtima'at.

A 26-hour Madani In'aam course was conducted in Mumbai (India) on 21<sup>st</sup> and 22<sup>nd</sup> April 2018 for teaching Zimmahdar Islamic sisters of Dawat-e-Islami.

### **Tajheez-o-Takfeen Ijtima'at**

❖ Tajheez-o-Takfeen Ijtima'at were held at the following cities of India and UK in April 2018 for teaching Islamic sisters the method of shrouding and giving Ghusl [ritual bath] to the deceased as per Shari'ah: Chhatarpur, Jabalpur, Hyderabad Deccan, Baba Nagar, Banu Nagar, Tad Bun; Nottingham (UK), Blackburn (UK) and Warrington (UK) and at many other places as well.

❖ Tajheez-o-Takfeen Ijtima'at were also held in Bangladesh, Kenya and Italy. Approximately 1593 Islamic sisters attended these Ijtima'at.

### **Glimpses of Madani activities of Shu'bah Ta'leem**

Under the supervision of Shu'bah Ta'leem, 881 women dignitaries attended weekly Sunnah-inspiring Ijtima' in April 2018. Madani booklets were sent to 642 women dignitaries. 10 women dignitaries were requested to visit Madrasa-tul-Madinah.

### **A brief review of Madani activities of Islamic sisters living in Pakistan and abroad**

Here is a brief review of the Madani activities received from following countries in May 2018: Pakistan, India, Nepal, UK, Arab Sharif, Kuwait, Bahrain, Qatar, Tanzania, Kenya, Uganda, Bangladesh, South Africa, South Korea, Sri Lanka, Malaysia, Hong Kong, China, Thailand, Indonesia, Oman, Australia, New Zealand, America, Canada, Lesotho, Botswana, Mozambique, Malawi, Sweden, Germany, Italy, Norway, Belgium, France, Spain, Austria and Holland.

- ❖ The number of Islamic sisters associated with Madani environment through individual efforts is 9991.
- ❖ The number of Islamic sisters who deliver or listen to home Dars daily is 78837.
- ❖ The number of Islamic sisters who listen to the Madani Muzakarah or Bayan of Ameer-e-Ahl-e-Sunnat daily is 89453.
- ❖ The number of Madrasa-tul-Madinah Balighat (Islamic sisters) is 3150.
- ❖ The number of Islamic sisters studying in Madrasa-tul-Madinah Balighat is 37379.
- ❖ The number of weekly Sunnah-inspiring Ijtima'at is 9064.
- ❖ The number of attendees of weekly Sunnah-inspiring Ijtima'at is 331907.
- ❖ The number of Islamic sisters who take part in weekly Madani Daurah is 26646.
- ❖ The number of Tarbiyyati Halqahs is 966.
- ❖ The number of attendees of Tarbiyyati Halqahs is 23559.
- ❖ The number of the received 'booklets of Madani In'amaat' is 69692.

# Good news for 'Attaris



From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi ابن سراجہم العابدی

تَعَزُّدٌ وَ تَصَدِّقٌ عَلَى رَسُولِهِ الْكَرِيمِ، أَمَا يَتَعَدُّ

Since I have become mature أَخْبَدْتُ لِلَّهِ عَزَّوَجَلَّ, I have felt deep love and devotion to Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in my heart. My Ghaus-e-Pak and A'la Hadrat رَحِمَهُمُ اللهُ تَعَالَى instilled the deep devotion to Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in me. أَخْبَدْتُ لِلَّهِ عَزَّوَجَلَّ, I have this special privilege that I love the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ blessed أَمْبِيَا رَحِمَهُمُ اللهُ تَعَالَى all blessed companions, all Ahl-e-Bayt-e-Athaar especially the martyrs of Karbala رَحِمَهُمُ اللهُ تَعَالَى. I have great devotion to all the blessed saints رَحِمَهُمُ اللهُ تَعَالَى and have deep attachment especially for Ghaus-e-A'zam رَحِمَهُ اللهُ تَعَالَى. By the mercy of Allah عَزَّوَجَلَّ great reverence for the Sadaat-e-Kiraam runs through my veins and I hope, أَنْ whoever will become the Mureed (disciple) of Ghaus-e-Pak رَحِمَهُ اللهُ تَعَالَى and will become Altari entering into spiritual order of Qadiriyyah through me, أَنْ can never show disloyalty to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, all the blessed أَمْبِيَا, all Ahl-e-Bayt-e-Athaar including Maula Mushkil Kusha 'Ali-ul-Murtada Shayr-e-Khuda and Hasanayn Karimayn as well as all the blessed companions including Sayyiduna Ameer Mu'awiyah رَحِمَهُمُ اللهُ تَعَالَى even anyone who is a disciple of any such honourable Shaykh fulfilling all required conditions, plus the disciple is a Taalib in my spiritual order too, أَنْ he will never defy these blessed personalities.

## Du'a of Attar

O Allah عَزَّوَجَلَّ! Bless honour to my words! O my Rab عَزَّوَجَلَّ! Based on good presumption, I have said these few words as suggested by the Nigran-e-Shura, Haji Imran Attari on 25<sup>th</sup> Ramadan-ul-Mubarak 1439 Hijri. O Allah عَزَّوَجَلَّ! Bless honour to me and make it happen! May we keep showing devotion and reverence for أَمْبِيَا رَحِمَهُمُ اللهُ تَعَالَى blessed companions رَحِمَهُمُ اللهُ تَعَالَى and A'la Hadrat Maulana Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى throughout our lives as well as may we die in this very state with Iman.

امریں پہچاؤ اللہ تعالیٰ کے ساتھ ساتھ

*(Amendments, as per need, have been made in few words.)*



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