



Monthly Magazine

Faizan-e-Madinah

Muharram-ul-Haram 1440 AH (September-October 2018)

Some of the interesting and highly informative topics included in this issue:

- Loving and hating anyone for the pleasure of Allah ﷻ
- Causes of the destruction of organizations
- Yazeed and his evil deeds
- Love of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ for the Ahl-e-Bayt
- Hair loss... and many other informative topics...

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



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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

[The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] said to a person performing Salah followed by the glorification of Allah عَزَّوَجَلَّ and the recitation of Salat: Make Du'a [supplication], it will be answered; ask for, it will be granted.

(Sunan Nasa`ee, pp. 220, Hadees 1281)



Ya Khuda Mayri Maghfirat Ferma

Ya Khuda mayri maghfirat ferma
Bagh-e-Firdaus merhamat ferma
Tu gunahaun ko ker mu'aaf Allah
Mayri maqbool ma'zirat ferma
Mustafa ka wasilah taubah per
Tu 'inayat mudawamat ferma
Maut Iman pay day Madinay mayn
Aur mahmood 'Aaqibat ferma
Sarfaraz aur surkhuru Maula
Mujh ko Tu rauz-e-Aakhirat ferma
Mushkilaun mayn mayray Khuda mayri
Her qadam per mu'awanat ferma
Ho na 'Attar Hashr mayn ruswa
Bay-hisab is ki maghfirat ferma

Wasail-e-Bakhshish, pp. 75

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





Salam

Ay Shahanshah-e-Madinah 'الصَّلَاةُ وَالسَّلَامُ'

Ay Shahanshah-e-Madinah 'الصَّلَاةُ وَالسَّلَامُ'

Zeenat-e-'Arsh-e-Mu'alla 'الصَّلَاةُ وَالسَّلَامُ'
'رَبِّ هَبْنِي أُمَّتِي'

Haq nay fermaya kay bakhsha 'الصَّلَاةُ وَالسَّلَامُ'

Dast-bastah sab firishtay perhtay hayn un per Durood

Kyun na ho phir wird apna 'الصَّلَاةُ وَالسَّلَامُ'

Mu`mino perhtay nahin kyun apnay Aqa per Durood

Hay firishton ka Wazifah 'الصَّلَاةُ وَالسَّلَامُ'

But-shikan aaya yeh keh ker sar kay bal but gir gaye

Jhoom ker kehta tha Ka'bah 'الصَّلَاةُ وَالسَّلَامُ'

Sar jhuka ker ba-adab 'ishq-e-Rasoolullah mayn

Keh raha tha her sitarah 'الصَّلَاةُ وَالسَّلَامُ'

Mayn woh Sunni haun Jameel-e-Qaadiri mernay kay ba'd

Mayra laashah bhi kahay ga 'الصَّلَاةُ وَالسَّلَامُ'

Qabalah-e-Bakhshish, pp. 95

By: Maulana Jameel-ur-Rahman Qaadiri Razavi

Kalam

Bagh-e-Jannat kay hayn Bahr-e-Madh Khuwan-e-Ahl-e-Bayt

Bagh-e-Jannat kay hayn bahr-e-madh khuwan-e-Ahl-e-Bayt

Tum ko muzdah Nar ka ay dushmanan-e-Ahl-e-Bayt

Kis zaban say ho bayan madh-o-shan-e-Ahl-e-Bayt

Madh go`ay Mustafa hay, madh khuwan-e-Ahl-e-Bayt

Un kay ghar mayn bay-ijazat Jibra`eel aatay nahin

Qadr walay jaantay hayn qadr-o-shan-e-Ahl-e-Bayt

Jumu`ah ka din hay kitabayn zeest ki tay ker kay aaj

Khayltay hayn jan per Shahzadagan-e-Ahl-e-Bayt

Kis shaqi ki hay hukumat haye kya andhayr hay

Din dahaaray lut raha hay karwan-e-Ahl-e-Bayt

Ghar lutaana jan dayna koi tujh say seekh jaye

Jan-e-'aalam ho fida ay khandan-e-Ahl-e-Bayt

Bay-adab gustakh firqay ko suna day ay Hasan

Yoon kaha kertay hayn Sunni dastan-e-Ahl-e-Bayt

Zauq-e-Na'at, pp. 71

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



Patience

Mufti Abu Saaleh Muhammad Qaasim Attari

Commentary
on Quran

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ
وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ وَنَجَلُونَكُمْ بِشَيْءٍ مِّنَ
الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الشَّمْرِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

And do not say that those who are slain in the path of Allah are dead. Rather, they are alive, but, you are unaware. And We will definitely test you with some fear and hunger, and with some deficiency of wealth and lives and fruits; and give glad tidings to those who are patient.

(Part 2, Surah Al-Baqarah, Ayah 154, 155)

In the previous Ayah, Allah عَزَّوَجَلَّ has said: 'O believers! Seek help from patience and Salah; indeed Allah is with those who are patient.' (Part 2, Surah Al-Baqarah, Ayah 153)

The first Ayah mentioned above refers to martyrs that belong to a great category of those who have patience. A martyr gets deprived of worldly blessings. This is

apparently something regrettable but, in actual fact, he is blessed with a never-ending life after sacrificing his mortal life in the path of Allah عَزَّوَجَلَّ, as is stated in the Ayah. Therefore, there is nothing to be regretted. It is conclusively proved that martyrs are alive but we are not aware of the kind of the lives they are blessed with. For this reason, Shar'i rulings apply to them like an ordinary deceased Muslim. For example, they are buried in the grave; the inheritance left by them is distributed; their wives spend the 'Iddat period and are allowed to do Nikah with anyone else afterwards, etc.

This Ayah prohibits verbally calling martyrs dead and another Ayah prohibits even considering them to be dead. Allah عَزَّوَجَلَّ has said:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾



And those who are slain in the path of Allah, do not ever think of them as dead; rather, they are alive with their Lord, they get sustenance. (Part 4, Surah Aal-e-Imran, Ayah 169)

After death, martyrs are blessed with lives by Allah ﷻ. Their souls are blessed with sustenance. They are given comforts; their deeds continue and their rewards continue to increase. It is stated in a blessed Hadees: The souls of martyrs, in the bodies of green birds, visit Paradise and eat its fruits and [enjoy its] blessings. (*Shu'ab-ul-Iman, vol. 7, pp. 115, Raqm 9686*)

The Beloved and Blessed Nabi ﷺ has stated: A person from among the dwellers of Paradise will be brought, so Allah ﷻ will say to him, 'O son of Aadam! How have you found your destination and status?' He will humbly say, 'O my Lord! It's a very good destination.' Allah ﷻ will say, 'Ask [for anything that you want to be given] and express any other wish.' He will say with humbleness, 'I ask You to return me to the world [so that] I be martyred ten times in Your path.' (He will ask for it) because he would have attained the excellence of martyrdom. (*Sunan Nasa'ee, vol. 3, pp. 343, Hadees 3160*)

In Ayah 155, Allah ﷻ has said, '*And We will definitely test you with some fear and hunger, and with some deficiency of wealth and lives and fruits; and give glad tidings to those who are patient.*'

(Part 2, Surah Al-Baqarah, Ayah 155)

Here, "test" is aimed at exposing the truth about an obedient bondman and a disobedient one [i.e. how they react when tested]. According to the saying of Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: Fear means Divine fear; hunger refers to the Siyam of Ramadan; deficiency of wealth means giving Zakah and

Sadaqat and deficiency of lives means meeting death as a result of diseases, whereas deficiency of fruits refers to the death of one's offspring because offspring [i.e. one's child] is the fruit of one's heart.

Test and patience

Life is full of tests [i.e. ordeals]. Sometimes, Allah ﷻ tests His bondmen by making them suffer from any disease; sometimes, by means of the deficiency of life and wealth; at times, by means of the fright and fear of the enemy; at times, by means of any loss; sometimes, by means of calamities and adversities and, at times, by means of new mischiefs. In particular, acting upon Islam and inviting others to it are the paths where one faces tests at every step. This is what distinguishes between the obedient and the disobedient as well as between those who have real love for the Almighty and those who only claim to have it. The nation of Sayyiduna Nuh عَلَيْهِ السَّلَام caused him great suffering; Sayyiduna Ibraheem عَلَيْهِ السَّلَام was put into fire; he also carried out the Divine order to sacrifice his son; Sayyiduna Ayyub عَلَيْهِ السَّلَام was made to suffer from diseases and to lose his wealth and offspring, etc.

These are all the examples of having patience with tests, and contain a great lesson for us. Whenever we get into any trouble or tribulation, we should not get impatient but rather we should have patience and get pleased with the Will of Allah ﷻ. There is great reward for having patience with troubles. The Greatest and Noblest Nabi ﷺ has said: Whatever trouble, sorrow, regret, suffering and grief a Muslim experiences, even he pricks his foot on a thorn, so Allah ﷻ erases his sins because of it. (*Sahih Bukhari, vol. 4, pp. 3, Hadees 5641*)



Ways of having patience on trouble

1. Seek help immediately from Allah Almighty when you get into trouble as stated in the Holy Quran that those who remain patient say when they get into trouble: 'We belong to Allah and only to Him we are to return'. (Part 2, Surah Al-Baqarah, Ayah 156)

If we seek help from Allah Almighty, it will boost our courage and the trouble appears to be minor to us.

2. One should keep the reward for patience in mind as it has been stated for the excellence of those who remain patient: 'These are the people upon whom are the blessings of their Lord, and mercy; and it is they who are on the (Straight) Path'. (Part 2, Surah Al-Baqarah, Ayah 157)

It has been further said: 'It is the patient ones who will be paid their full reward, without measure'. (Part 23, Surah Az-Zumar, Ayah 10)

3. One should read about the blessed life of those who are patient such as: Once the wife of Sayyiduna Fath Mawsili [فتح موصلي] رَحْمَةُ اللَّهِ تَعَالَى slipped and broke her nail. Upon this she started smiling. When she was asked: Are you not feeling pain? She replied: The pleasure of its reward has removed the bitterness of the pain from my heart. (Ihya-ul-'Ulloom, vol. 4, pp. 172)

4. One should show patience as he gets into troubles because 'Patience is exercised in the beginning of a grief'. (Sahih Bukhari, vol. 1, pp. 433, Hadees 1283)

5. One should use the things that he has in his control such as he should make Du'a by using his tongue, praise Allah Almighty and should avoid being impatient such as uttering words of complaint in the court of Allah Almighty, beating chest, tearing the breast of his shirt, etc. The best form of showing patience is that

the signs of troubles should not appear on the trouble-stricken person. It is Sabr-e-Jameel.

The glory and greatness of Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ is also very eminent. In the plain of Karbala, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ faced tribulations (serious troubles) of life, possession, children, hunger, thirst, fear, etc. all and succeeded in all those tribulations. Moreover, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ remained pleased with the Will of Allah Almighty and kept praising Allah Almighty, but did not express even a word of impatience in so many tribulations. Finally, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ presented his blessed life in the court of Allah Almighty in the state of Sajdah.



Loving and hating anyone for the Pleasure of Allah

The Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ', i.e. the most preferable deed is to love anyone for the pleasure of Allah عَزَّوَجَلَّ and to hate anyone just for the pleasure of Allah عَزَّوَجَلَّ. (Abu Dawood, vol. 4, pp. 264, Hadees 4599)

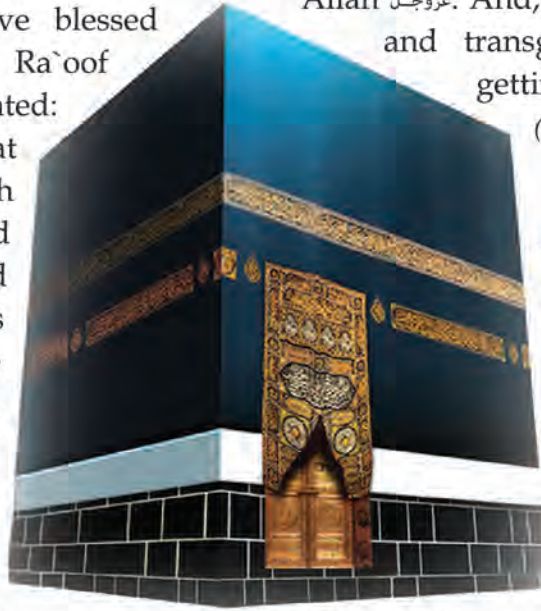
Commenting on the above blessed Hadees, 'Allamah 'Abdur Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

The love that is aimed at gaining the pleasure of Allah عَزَّوَجَلَّ and is free from outward display of affection and from desire of one's Nafs, is among the most preferable deeds. Loving any pious person because of his Iman and 'Irfan, and not because of being pleased with him; and hating any evil person for the only reason of his disbelief and sins, and not for any personal reason such as feeling of retaliation, are among the most preferable deeds. (Fayd-ul-Qadeer, vol. 2, pp. 36, Taht-al-Hadees 1241)

Commenting on the above blessed Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In actual fact, Salah, Zakah and Jihad are also the branches of [the tree] of 'الْحُبُّ فِي اللَّهِ'. A Muslim loves these deeds for the

pleasure of Allah عَزَّوَجَلَّ. And, feelings of hatred towards all sins are the branches of [the tree] of 'الْبُغْضُ فِي اللَّهِ'. A Mu'min hates all sins just for gaining the pleasure of Allah عَزَّوَجَلَّ. Likewise, love for Salah-performers and worshippers, is actually aimed at gaining the pleasure of Allah عَزَّوَجَلَّ. And, hatred towards disbelievers and transgressors is also aimed at getting the pleasure of Allah عَزَّوَجَلَّ.

(Mirat-ul-Manajih, vol. 6, pp. 601)



Allah عَزَّوَجَلَّ loves you

How great and glorious it is to have mutual affection for the pleasure of Allah عَزَّوَجَلَّ! The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A person went to a village in order to meet his brother. While the person

was on his way [to the village], Allah عَزَّوَجَلَّ sent an angel who asked him, 'Where do you intend to go to?' The person replied, 'A brother of mine is in this village. I am going to meet him.' The angel further asked, 'Have you granted him some favour that you want to be returned?' The person replied, 'There is nothing except the fact that I love him for [the pleasure of] Allah عَزَّوَجَلَّ.' Listening to it, the angel said, 'I have brought to you a message from Allah عَزَّوَجَلَّ. As you love him, Allah عَزَّوَجَلَّ

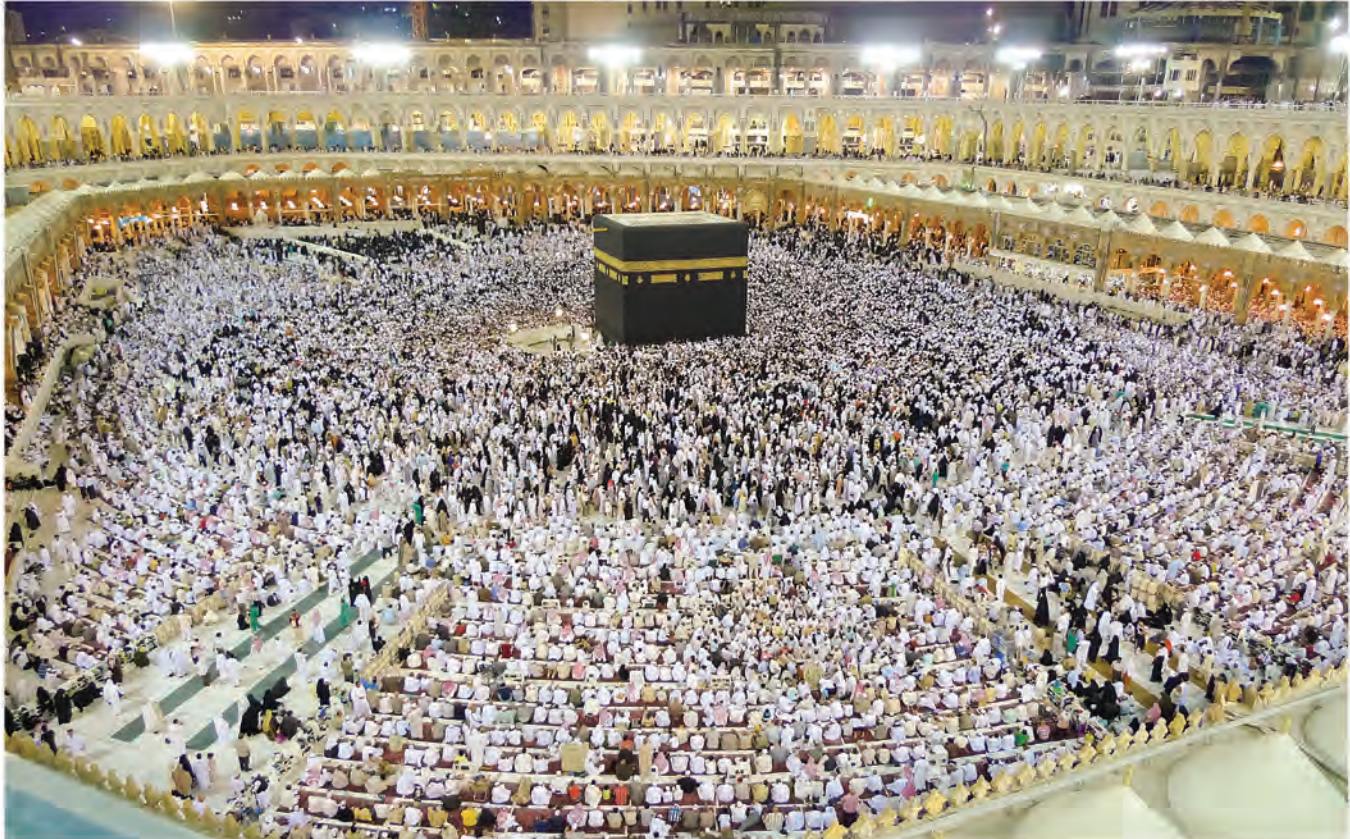


also loves you.’ (Sahih Muslim, pp. 1065, Hadees 6549)

Even blessed Ambiya will envy

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Allah عَزَّوَجَلَّ said, ‘Those who have mutual affection [i.e. affection for

to have enmity towards My enemies?’ He will reply, ‘I had no enmity towards people.’ Allah عَزَّوَجَلَّ will say, ‘One who does not have friendship with My friends and enmity towards My enemies, cannot obtain My mercy.’ (Hilya-tul-Awliya, vol. 5, pp. 212, Raqm 6869; summarized)



each other] for My Honour and Majesty¹, there will be Noor-made Mimbers for them. Ambiya and martyrs will envy them.’ (Sunan-ut-Tirmizi, vol. 4, pp. 174, Hadees 2397)

Parable

On the Day of Judgement, a person will be brought. He will assume that he is free from sins. Allah عَزَّوَجَلَّ will say to him, ‘Did you use to have friendship with My friends?’ The person will respectfully reply, ‘I used to stay away from people.’ Allah عَزَّوَجَلَّ will say, ‘Did you use

Khuda kay dostaan say dosti hergiz na chorayn
gey

Nabi kay dushmano ki dushmani hergiz na
chorayn gey

We will never end friendship with the friends of
Allah

We will never put aside enmity towards the
enemies of Nabi.

(Wasail-e-Bakhshish, pp. 414)

¹ Jalal [جَلال]



THE FACTS ABOUT THE BRIDGE OF SIRAAT

Muhammad Adnan Chishti Attari Madani

The scene of Bridge of Siraat

Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "There is a Bridge over the Hell which is thinner than a strand of hair and sharper than the sword. It has hooks and thorns made of iron which will catch hold of those people whom Allah عَزَّوَجَلَّ Wills. The people will cross the Bridge of Siraat in different ways. Some will cross it like the blink of an eye (i.e. *very swiftly*), some at lightning speed, some like the wind, some like best and good horses and camels. The Angels will be reciting 'رَبِّ سَلِّمْ، رَبِّ سَلِّمْ' (Oh my Rab, pass them safely, Oh my Rab, pass them safely). Some Muslims will attain salvation, some will be injured, some will be [turned] upside down and some will fall flat on their faces into the Hell."

(Musnad-e-Imam Ahmad, vol. 9, pp. 415, Hadees 24847)

Hakim-ul-Ummat Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: "This speed difference will be due to their good deeds and

sincerity. The more good deeds and more sincerity, the more will be his speed." Here, it is stated in Ashi'at-ul-Lama'at: "Deeds are the cause of speed and the merciful sight of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the main reason of the speed. The closer a person will be to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the faster will be his speed." (Mirat-ul-Manajih, vol. 7, Hadees 474)

Dear Islamic brothers! Remember, the Bridge of Siraat will not be thinner than strand of hair for everyone. It will be like a very wide and vast valley for some to whom Allah Almighty Wills, as Sayyiduna Sa'eed bin Abu Hilal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, "I have come to know that the Bridge of Siraat will be thinner than a strand of hair for some people on the Day of Judgement while it will be like a vast valley for some others."

(Al-Zuhd Li Ibn-e-Mubarak, pp. 122, Hadees 406)



Belief: "Siraat" is the truth. It is Wajib to have a firm belief in it. (*Sharh Al-Saawi 'Ala "Jauharat-ut-Tauhid"*, pp. 389) Moreover, its denial is apostasy. (*Al-Mu'taqad-Ma'-Mu'tamad*, pp. 335). No one can enter into the Paradise without passing through this Bridge because this is the only way to enter into the Paradise.

(*Al-Hadiqat-un-Nadiyyah*, vol. 2, pp. 15)

Everyone will pass the Bridge of Siraat.

Everyone will pass the Bridge of Siraat, as it is stated in the Holy Quran:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

Translation from Kanz-ul-Iman: *And there is no one amongst you who shall not cross over Hell; this is inevitably a decided matter upon the responsibility of your Lord.*

(Part 16, Surah Al-Maryam, Ayah 71)

It is narrated from Sayyiduna Abdullah bin Mas'ood, Sayyiduna Hasan and Sayyiduna Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُمْ: "Crossing over the Hell means passing the Bridge of Siraat which has been placed over the Hell."

(*Tafseer Al-Bahr-ul-Muheet, Maryam, Taht-al-Ayah 71*, vol. 6, pp. 197)

The first person to cross the Bridge of Siraat:

Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be the first one who will pass, than other Ambiya and Mursaleen عَلَيْهِمُ السَّلَام, than this Ummah [Ummah of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and then other Ummahs will pass. (*Bahar-e-Shari'at*, vol. 1, pp. 147)

The fastest moving people: "Allah Almighty asked Sayadunna Da'ood عَلَيْهِ السَّلَام: Oh Da'ood! Do you know who will pass the Bridge of Siraat swiftly? The one who remains content

with My decision and their tongues remain busy with My Zikr."

(*Hilyat-ul-Awlia*, vol. 4, pp. 70, Hadees 4783)

The last person to cross the Bridge of Siraat:

The person who will pass the Bridge of Siraat at the very last will cross it while dragging through his stomach. He will humbly ask Allah Almighty: Oh Allah Almighty, Why did I take so long? Allah Almighty will say: I did not make you delay but your deeds did."

(*Tazkirah lil Qurtabi*, pp. 318)

Bestowal on Heavenly people crossing the

Bridge of Siraat: Once Sayyiduna Ka'b-ul-Ahbar رَضِيَ اللهُ تَعَالَى عَنْهُ recited the following Ayah of Holy Quran: وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا and then said: "Do you know how people will pass the Bridge of Siraat? He then replied himself: The Hell will be presented on people as if there is a layer of fat. When the feet of pious and bad people will get fixed in it than a caller will call: Oh Hell! Grab your mates and leave mines. Then, the people who will enter in the Hell will start falling into it. The Hell will recognise them as a father recognises his son. The Believers will cross it without having any stain on their clothes. (*Hilyat-ul-Awlia*, vol. 5, pp. 403)

The Heavenly people will also get this favour that they will not hear the slightest sound of the Hell. Therefore, Allah Almighty says:

لَا يَسْمَعُونَ حَسِيئَتَهَا
وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

Translation from Kanz-ul-Irfan: *And they will not hear its faintest sound, and they will forever abide in (bounties) what their hearts desire.*

(Part 17, Surah Al-Anbiya, Ayah 102)





Distance of the Bridge of Siraat: There are various sayings regarding distance of the Bridge of Siraat:

1. Many scholars and commentators have narrated from Sayyiduna Imam Mujahid and Sayyiduna Imam Dahhaak رَحِمَهُمَا اللهُ تَعَالَى that the journey of the Bridge of Siraat is of three thousand years. One thousand years for going up, one thousand years for going down and one thousand years for going straight.

(Umdat-ul-Qari, vol. 13, pp. 408)

2. Sayyiduna Fudayl Bin 'Iyaad رَحِمَهُ اللهُ تَعَالَى narrates that the journey of the bridge of Siraat is fifteen thousand years long. Five thousand years will be for going up, five thousand years for going down and five thousand years for walking straight (on its back). The person who is weak and feeble due to the fear of Allah Almighty, will succeed in crossing the Bridge of Siraat. (Al-Budoor-us-Saafirah, vol. 334)

The Du'a of our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the call of angels: Saying of the Holy

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Your Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be making Du'a رَبِّ سَلِّمْ رَبِّ سَلِّمْ while standing on the Bridge of Siraat.

(Sahih Muslim, pp. 106, Hadees 482)

The angels will also be supplicating on the Bridge of Siraat: Oh Allah Almighty! Let them pass safely, let them pass safely.

(Hilyat-ul-Awliya, vol. 3, pp. 310, Hadees 4054)

Identity of the Believers on the Bridge of Siraat:

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The identity of the Believers on the Bridge of Siraat will be: رَبِّ سَلِّمْ رَبِّ سَلِّمْ meaning, Oh Allah Almighty! Let us pass safely, let us pass safely. (Sunan Tirmizi, vol. 195, Hadees 2440)

May Allah Almighty let us pass the Bridge of Siraat safely.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

In order to learn more about the Bridge of Siraat, read the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ "The Fear of the Bridge of Siraat"



Questions & Answers of Madani Muzakarah



Method of performing prostration of recitation of Quran

Question 1: What is the method of performing the prostration of the recitation of Quran?

Answer: Stand facing the Qiblah in the state of Wudu. While standing, start saying 'اللَّهُ أَكْبَرُ' and move downwards in order to perform the prostration. Say 'سُبْحَانَ رَبِّيَ الْأَعْلَى' three or five times and stand up while saying 'اللَّهُ أَكْبَرُ'. This neither requires raising hands at the time of saying 'اللَّهُ أَكْبَرُ' nor placing them under the navel and nor performing the Salam.

(Bahar-e-Shari'at, vol. 1, pp. 731, 733)

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

Blessed head recited Quran on lance

Question 2: It is generally believed that when the Yazeedis cut the blessed head of

Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ off his body and placed it onto the lance, his blessed head recited the Holy Quran on the lance. Is it correct?

Answer: Yes. It is stated on page 17 of the Urdu booklet 'Imam Husayn ki Karamaat', published by Maktaba-tul-Madinah, that Sayyiduna Zayd Bin Arqam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: When the Yazeedis patrolled [i.e. went around] the streets of Kufa with the blessed head of Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ raised on a lance, at that time, I was at the upper portion of my home. When the blessed head was carried on the lance in front of me, I heard the blessed head recited the 9th Ayah of Surah Al-Kahf, part 15:

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ
كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

Translation from Kanz-ul-Iman: Did you



know that the People of the Cave and the People on the edge of the Forest, were a wonderful sign of Ours?

(Shawahid-un-Nubuwwah, pp. 231)

Likewise, another pious predecessor رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: When the Yazeedis removed the blessed head of Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ from the lance and took it to the palace of wicked Ibn Ziyad, so the blessed lips of Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ were moving and his blessed tongue was reciting the 42nd Ayah of Surah Ibraheem, part 13:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ؕ

Translation from Kanz-ul-Iman: And do not ever consider Allah as unaware of the deeds of the unjust.

(Rauda-tush-Shuhada – translated, vol. 2, pp. 385; summarized)

*'Ibadat ho to aysi ho tilawat ho to aysi ho
Sar-e-Shabbir to nayzay pay bhi Quran sunata hay*

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

How many times did Jibra'eel Ameen come to the court of the Holy Nabi ﷺ?

Question 3: How many times did Sayyiduna Jibra'eel Ameen عَلَيْهِ السَّلَام come to the court of our Beloved Nabi Muhammad Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to other blessed Ambiya عَلَيْهِمُ السَّلَام by the command of Allah عَزَّوَجَلَّ?

Answer: Sayyiduna Jibra'eel عَلَيْهِ السَّلَام came to Sayyiduna Aadam Safiyyullah and Sayyiduna Idrees عَلَيْهِمَا السَّلَام 12 and 4 times respectively; similarly, he came to Sayyiduna Nuh and Sayyiduna Ibraheem Khaleelullah عَلَيْهِمَا السَّلَام 50 and 42 times respectively; likewise, he came to Sayyiduna Musa Kaleemullah and Sayyiduna 'Isa Ruhullah عَلَيْهِمَا السَّلَام 400 and 10 times respectively; whereas he came to the blessed court of our Blessed and Beloved Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ twenty four thousand (24000) times. (Irshad-us-Saari, vol. 1, pp. 101)

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

It's a Mu'jizah!

Question 4: If something unexpected happens – for example, someone remains unhurt in a horrific accident – so people often say these words at that time, 'It's a Mu'jizah! It's a Mu'jizah!' How is it to say that?

Answer: On such an occasion, instead of saying, 'It's a Mu'jizah!', one should say 'Allah عَزَّوَجَلَّ has protected him'. A Mu'jizah is such an action that occurs through a Nabi after he has made the declaration of Nubuwwah and that is impossible to take place in usual circumstances.

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



How is it to perform Tawaf on a wheelchair?

Question 5: How is it to perform Tawaf on a wheelchair?

Answer: If someone is unable to walk, so he is allowed to perform Tawaf on the shoulders of a person or by means of a wheelchair or a palanquin¹, etc.

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

How is it to eat small fishes without cleaning and gutting² them?

Question 6: Some people cook small fishes without cleaning and gutting them and eat them with rice. Is it allowed to eat small fishes in this way?

Answer: Yes. It is allowed to eat them [in this way]. It is stated in the book *Bahar-e-Shari'at*: If small fishes have been roasted without being gutted, it is Halal to eat them. (*Bahar-e-Shari'at*, vol. 3, pp. 325)

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

How is it to offer Salah while wearing a ring made of iron or copper?

Question 7: If a person offers Salah while wearing a ring made of iron or copper, etc.; so will his Salah be valid?

Answer: The Salah offered by such a person will be Makruh Tahreemi and it is Wajib to repeat the Salah which has been Makruh Tahreemi. If someone has offered Salah while wearing a ring, so he must repeat the Salah after removing the ring, with the intention of

offering the Salah that is Wajib to be repeated.

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

How is it to decrease or increase the amount of bill or to make anyone do so?

Question 8: I am a chartered accountant. If the officer asks me to increase the amount of a small bill; am I allowed to do that or not?

Answer: It is not allowed. Allah عَزَّوَجَلَّ has said in the Holy Quran: 'وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ' Translation from *Kanz-ul-Iman*: And do not help one another in sin and injustice. (Part 6, Surah Al-Ma'idah, Ayah 2) Therefore, if the officer says so and the subordinate makes changes wrongly to the accounts because of being asked by the officer, it is Haraam and leads to Hell. In the same way, some customers also have these types of changes made by shopkeepers. Those who do so or have such changes made must refrain from them as these are impermissible, sinful and Haraam deeds leading to Hell.

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

¹ A conveyance that is carried by means of the poles attached to it.

² To remove the organs from inside a fish to prepare it for cooking





قَدَّمَ أَهْلَ الدِّينِ
تَوَاصُلًا لِعِلْمِ وَالْوَالِدِينَ
بِحُبِّهِمْ أَكْرَمِينَ رَسُلًا
أَنْ كُنْتُمْ لَا تَعْلَمُونَ

دَارُ الْإِفْتَاءِ أَهْلِ سُنَّةٍ

Dar-ul-Ifta Ahl-e-Sunnat

marriage. None of them is forbidden by Shari'ah.

وَاللَّهُ أَعْلَمُ بِتَوَجُّهِ رَسُولِهِ أَهْلَهُ تَمَلُّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Answered by: Abu Huzayfah Shafeeq Raza Attari Madani

Certified by: Fuzayl Raza Attari

Ruling on new clothes and marriage in Muharram-ul-Haraam

Question 1: What do respected scholars and Muftis of Islam say about the following issue, is it allowed to wear new clothes and to have one's home painted, etc. during the first ten days of the month of Muharram-ul-Haraam? And is it permissible to enter into a marriage in the month of Muharram-ul-Haraam?

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

During the first ten days of the month of Muharram-ul-Haraam, it is allowed to wear new clothes as well as to have one's home painted. It is also permissible to enter into a

How is it to eat Qurbani-meat in Muharram-ul-Haraam?

Question 2: What do respected scholars and Muftis of Islam say about the following issue, I have the meat of Qurbani at my home. Few days back, one of my relatives came to my home and said to me, 'The meat of Qurbani should be consumed before Muharram-ul-Haraam because it is a sin to eat this meat in Muharram'. My questions are, how long can the meat of Qurbani be consumed, and is it really a sin to eat it in Muharram? Please guide me about them.

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

It is Mustahab to eat the meat of Qurbani and to feed it to others as well. And it is preferable



to divide all meat into three shares. One share should be given to the destitute [i.e. very poor], one to the friends and relatives and one should be kept for one's own family. If he keeps all meat at his home and his family consumes it, there is still no harm in it. This meat can be kept and consumed for as long as one wishes.

According to Shari'ah, it is not necessary to consume it before Muharram. In the initial period of Islam, it was forbidden to keep this meat for more than three days but this [prohibition] was repealed [i.e. revoked] later on. Therefore, the Qurbani-performing person as well as the one to whom the meat has been given by him, can both keep and consume it for as long as they wish. Remember! The person who says that it is a sin to eat the meat of Qurbani in Muharram, actually tells a wrong ruling merely on the basis of his guess without research. Therefore, this is undoubtedly impermissible and a sin. It is Wajib for him to repent.

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ

Answered by: Fuzayl Raza Attari

How is it to sell the house on the condition that the seller will live in it on rent?

Question 3: What do respected scholars and Muftis of Islam say about the following issue, I want to buy a home but the seller has set out the condition that he will live in the home for two years on rent. The question is, am I allowed or not to buy that home on this condition?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْقَوَّامِ الْحَقِّ وَالصَّوَابِ

If such a condition is set in a sale or purchase which is contrary to [i.e. against] the requirement of the agreement and brings benefit to either of the parties or to the thing being sold and that condition is neither among the established norms nor is it allowed by Shari'ah, so such a condition makes the agreement defective. In the situation mentioned in the above question, the seller has set out the condition of living in the home on rent, which is contrary to the requirement of the agreement and benefits the seller. And this condition is neither among the established norms nor is it allowed by Shari'ah. Therefore, it will be impermissible to sell the home on this condition and the deal [sale] will be defective. It is obligatory for both of them to refrain from the deal on this condition. If they want to make the deal, they should make it according to Shari'ah without any impermissible condition. In case of making the deal on any impermissible condition, both of them will be sinners and it will also be obligatory to put an end to it.

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ

Answered by: Abu Muhammad, Muhammad Sarfaraz Akhtar Attari

Certified by: Fuzayl Raza Attari

Mahr forgiven by wife

Question 4: What do respected scholars say about the following issue, if the wife willingly forgives the amount of Mahr fixed at the time of Nikah, is it forgiven in this way? Can she demand it after she has been divorced?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْقَوَّامِ الْحَقِّ وَالصَّوَابِ



If the wife happily forgives the amount of Mahr without being pressurized and the husband does not reject the forgiving of the Mahr but rather he accepts it or remains silent, so Mahr is forgiven. The wife can no longer demand it; neither before nor after the divorce.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ حَيْثُ مَا كُنْتُمْ عَلَيْهِ سَلِمَ

Answered by: Fuzayl Raza Attari

How is it for a man to do Nikah with the niece of his wife?

Question 5: What do respected scholars say about the following issue, how is it for a man to do Nikah with the niece of his wife with whom his Nikah still exists?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ تَعَالَى الْوَقَابِ الْكَلِيمِ بِدَايَةِ الْحَقِّ وَالصَّوَابِ

If the Nikah of a man still exists with his wife, it is Haraam for him to do Nikah with her paternal niece [i.e. the daughter of his wife's brother]. Here is its rule: Let's suppose there are two women. If any of them is supposed to be a man, so the other woman will be Haraam for him. And it is not permissible for a man to do Nikah with any of these women when the other is already his wife. For example, there are two sisters. If one of them is supposed to be a man, so they will be related to each other as a brother and a sister. Or there is a paternal aunt and a paternal niece. If the aunt is supposed to be a man, so they will be related to each other as a paternal uncle¹ and a paternal niece; or if the paternal niece is supposed to be a man, so they will be related to each other as a nephew and a paternal aunt². Similarly, for instance, there is a

maternal aunt and a maternal niece. If the aunt is supposed to be a man, so they will be related to each other as a maternal uncle³ and a maternal niece; or if the maternal niece is supposed to be a man, so they will be related to each other as a maternal nephew and a maternal aunt⁴. Therefore, it is Haraam for a man to do Nikah with anyone of these two women when the other woman is already his wife.

Let's suppose two women who are related to each other. If the first one is supposed to be a man, the other will be Haraam for him; and if the other is supposed to be a man, the first one will not be Haraam. In such a case, there is no harm for a man to marry any of them when the other is already his wife. For example, there is a woman who has a stepdaughter, i.e. the real daughter of her husband. If the daughter is supposed to be a man, so the woman will be Haraam for him for the reason that she will be his stepmother. And if the woman is supposed to be a man, so he will have no relationship with the daughter [and Nikah between them will be permissible]. The same ruling applies to a woman and her daughter-in-law.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ حَيْثُ مَا كُنْتُمْ عَلَيْهِ سَلِمَ

Answered by: Fuzayl Raza Attari

¹ i.e. the brother of a girl's father

² i.e. the sister of a boy's father

³ i.e. the brother of a girl's mother

⁴ i.e. the sister of a boy's mother



Plea

Causes of the destruction of organizations

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



People who work at a factory, office or organization are usually of two types: Nigran (supervisors) and subordinates. Offices and organisations are run with their efforts. There are two types of the mutual relationship between the office workers:

1. Relationship between the Nigran and subordinates
2. Relationship of the subordinates with one another

As long as these relationships flourish, the office environment is pleasant, work is carried out in a proper manner and the organization develops; whereas, if the mutual relationship goes wrong, the office environment becomes unfavourable, and as a result, it affects the work. Following are some details about both types of relationships.

1. Relationship between the Nigran and subordinates

If Nigran is the one who takes care of his subordinates' respect, one who is well-mannered, soft-hearted and soft-

tongued who speaks smilingly, it will become very easy to develop the real Madani environment in the office or organization. Naturally, everyone comes close to a well-mannered person. The Nigran who possesses the above-mentioned attributes not only becomes popular, but his subordinates will also follow his instructions happily and play their important roles in the continuous development of the organization.

On the contrary, success is very difficult for the Nigran who is hot-tempered, bad-mannered and habitual of using harsh language, and who scolds his subordinates at every word and uses indecent language. Although subordinates might remain silent to remain safe from his rude behaviour, they develop hatred towards him and then stay away from him; as a result, the organization is destroyed.

2. Relationship of the subordinates with one another

Mutual relationship of the subordinates who are also co-workers is also important for the



development of an organization. If the environment of love and unity does not exist amongst them and they dislike one another, how can such an organization develop? Not giving respect to one another, using abusive and indecent language, having arguments and poking nose into others' personal matters destroy mutual relationship and cause people to commit sins.

Three sins which destroy the worldly life as well as the afterlife

The sins which are committed at a workplace also include bad assumption, jealousy, and feeling happy when one's enemy or opponent is in trouble. Following diseases are common in the present era: Having bad assumption about a Muslim co-worker's promotion and increase in his "salary and other benefits" that he has gained this success through flattering the officers, undeserved recommendation or bribe; feeling jealous and wishing that one becomes deprived of this success, and his salary or other benefits are reduced; and feeling happy if a co-worker suffers a loss. These three acts, i.e. bad assumption, jealousy and rejoicing at others' loss are impermissible and Haraam acts which lead to Hell. Not only do we destroy our afterlife by committing these sins, but the work of the organization is also affected.

Cure for spiritual diseases is necessary

Besides refraining from many other sins, it is also compulsory for every Muslim to refrain from bad assumption, jealousy and rejoicing at others' loss, etc. If he has fallen prey to these spiritual diseases, he should make efforts to cure them. In order to identify these three sins, know about their causes and get information

about their treatment, study a book namely, 'Baatini Beemariyon ki Ma'loomat' published by Maktaba-tul-Madinah.



I make a plea to all the devotees of Rasool: For the sake of Allah عَزَّوَجَلَّ! Be frightened of the diseases of sins in the same way or even more, as you are frightened of the worldly diseases and make efforts to cure them. If you suffer from the diseases of sins, you should cure them. By Allah Almighty! Diseases of sins cause harm in the world as well as in the Hereafter. These diseases are a cause of going to Hell for ever in case one loses his Iman [faith].

*Asal barbad-kun amraaz gunahaun kay hayn
Bhai kyun is ko faramosh kiya jata hay*

(Wasail-e-Bakhshish, pp. 432)



Frightening serpent in front of Imam Hasan & رَضِيَ اللهُ تَعَالَى عَنْهُمَا Imam Husayn

Bright future

Muhammad Bilal
Raza Attari Madani

Imam Hasan and Iman Husayn went missing

It was day time, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting with the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ in blessed Madinah. In the meantime, Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ تَعَالَى عَنْهَا came distressed and humbly asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The coolness of your eyes, Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا have gone missing'. Upon hearing this sad news the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ restlessly asked the companions, 'Stand up! And find my [grand] sons!' Hence, the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ went to search for them in the direction they were each facing.

Frightening serpent spitting fire from mouth

The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also went towards a direction. While walking, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached a mountain. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached near it, he saw a serpent standing on its tail and flames of fire were coming out from his mouth. Whereas, Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were standing nearby in a state of



fear; clinging to each other. Upon seeing this, our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rushed towards the serpent. When the serpent saw the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he got scared and hid itself behind a stone. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا, separated them from each other and said while stroking his hand of benevolence over their beautiful faces, 'May my parents be sacrificed on you!





Both of you are of great respect and dignity in the merciful court of Allah Almighty’.

After this, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat Sayyiduna Imam Hasan on one shoulder and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا on the other. Upon seeing these youngsters of Paradise sitting on the blessed shoulders of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ, a companion who was present nearby said, ‘May Allah Almighty bless both of you, how great your ride is!’ Upon hearing this, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Both of these riders are also very excellent and the status of their father (Sayyiduna ‘Ali, Shayr-e-Khuda كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم {the lion of Allah Almighty}) is even greater than both of them.’ (Al-Mu’jam-ul-Kabeer, vol. 3, pp. 65, Hadees 2677)

Madani pearls derived from the above parable

Dear Madani children! Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to love Sayyiduna Imam

Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا very much and would say, ‘O Allah Almighty, I love them, You also make them your beloved’. (Musannaf ‘Abdur Razzaq, vol. 10, pp. 164, Hadees 4713)

Moreover, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, ‘Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) are two flowers of mine in this world.’ (Sunan-ut-Tirmizi, vol. 5, pp. 427, Hadees 3795)

We should love Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا wholeheartedly. Moreover we should also love all the blessed family of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ from the bottom of our heart and make Du’a for our ‘bright future’, for their sake.

*Kya baat Raza us chamanistan-e-karam ki
Zahra hay kali jis mayn, Husayn aur Hasan phool*

(Hadaiq-e-Bakhshish, pp. 79)



The grandmother narrated a heart-rending incident

Story of children

Abu Ubayd Attari Madani



Grandma came back from Quetta to Peshawar and everyone in the house was over the moon; especially Kashif, Bilal and little 'Aaishah sat by grandma. Mom somehow managed to get children out of the room, so grandma laid down to have a rest. After the dinner, all three children gathered around grandma again and insisted her to tell them a story.

Grandma: The month of Muharram has started. So I will tell you a true story today.

All children said together: We will definitely listen to it.

Grandma: Hundreds of years ago, after the demise of the companion of the Holy Rasool, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, Yazeed took control of the country. One person suggested him that 'Tell all the people to accept you as their ruler. Whoever listens to you, fair enough, or else, kill him'. Yazeed liked this suggestion. He used force on people so a lot of people accepted him as their ruler. Yazeed was an incompetent person. Hence, some blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ refused to accept him as the ruler. Among those companions was also the beloved grandson of

our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ.

People residing in Kufa sent a lot of letters to Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and said, 'Our lives are sacrificed upon you. Please come to us. We all accept you as the ruler.' Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ first sent his cousin, Sayyiduna Muslim Bin 'Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُمَا to Kufa so he could see whether they are true in their claim. If they are loyal in their claim, then I will come to Kufa. When Sayyiduna Muslim Bin 'Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُ reached Kufa, twelve thousand people assured him to believe in their claim. Sayyiduna Muslim Bin 'Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُمَا wrote the whole detail in the letter and said, 'Please come to Kufa.' When the governor of Kufa, Ibn Ziyad, came to know about it, then he ordered to capture him. Upon seeing this, the people of Kufa left Sayyiduna Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ alone. Sayyiduna Muslim رَضِيَ اللهُ تَعَالَى عَنْهُ took refuge in a house. Ibn Ziyad arrested him and martyred him.

As grandma got quiet to take a breath, children started asking questions.



Kashif: Then did Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ come to Kufa?

Grandma: Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ left Makkah on 3rd Zul-Hijjah with 82 people. He رَضِيَ اللهُ تَعَالَى عَنْهُ was still on the way when he got the news of the martyrdom of Sayyiduna Muslim Bin 'Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'We will not return until we take the revenge of the blood or get sacrificed ourselves in this path'.

Bilal: As the people of Kufa called Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ, so they would have helped him a great deal now?

Grandma: People of Kufa were very bad. They called Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ to them but did not help him at all. Rather, they attacked him along with the enemies. When Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ saw that the number of their companions is less and there are a lot of people in the army of the enemy, then rather than living a life of humiliation, he رَضِيَ اللهُ تَعَالَى عَنْهُ preferred to die with honour. There were 82 people in front of 22,000 Yazeed's army. These 82 people also included women, children and ill people, and they did not come with the intention of a war either. The enemy even stopped the water supply on the caravan of Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ. Men, women and children were severely distressed due to starvation. The companions of Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ started getting martyred one by one in the path of Allah Almighty. After all, on Friday 10th Muharram 61 Hijri, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ also got martyred whilst fighting with extreme bravery and courage but did not accept the ruler-ship of an incompetent ruler like Yazeed.

Little 'Aaishah: Grandma! Was Yazeed not a good person?

Grandma: Yazeed was an extremely evil person. He would perform immoral actions. He would drink alcohol and used to miss

Salahs.

Bilal: If Yazeed was so evil, then why did other people accept him as their ruler?

Grandma: By accepting him as their ruler, some people attained big positions and ministries, and acquired so much wealth; whereas, good people did not accept him as their ruler from their heart. If they had not done so, then Yazeed would have imprisoned them, oppressed them and killed them.

Kashif: Why did Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ not accept what Yazeed said?

Grandma: Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ has strengthened Islam by sacrificing his friends, households and in fact his own life. If Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ had also accepted Yazeed, then how would have we attained the passion for sacrificing for Islam? How would have we said that we should also have such brave people among us who remain determined in front of oppression, don't bow down to enemies in difficult and distressed circumstances and stay firm in front of them with bravery and courage?

Bilal: Grandma! A friend of mine said that Yazeed did not martyr Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ as he was not even present there.

Grandma: Whatever happened to the blessed family of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the plains of Karbala and afterwards, it all happened with the command of Yazeed and with his consent. That's why, Yazeed is the biggest responsible of this incident.

My children! Don't even go close to those who call Yazeed to be good, and keep having devotional love for Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ because on the Day of Judgement, one will be raised with the one whom he loved in this world. Come on kids! It's quite late now. Quickly go to sleep in your room. We have to offer Fajr Salah in the morning as well.

the Sparrow's advice

A sparrow was caught in the hunter's snare.

She said to the hunter, 'I will give you 3 important pieces of advice if you release me; I will give you first advice right now, second after my release and the last one when I will sit on a branch of a tree.' The hunter agreed with her; thereafter, the sparrow gave the first advice:

1. Do not believe what is impossible

Afterwards, when the hunter released the sparrow, she gave second advice:

2. Do not feel sad about the time that has passed.

Thereafter, she immediately said, 'O human! You have made a big mistake by releasing me because I have a precious pearl in my stomach, weighing 250 grams. If you had not released me and had slaughtered me, you would have become rich by selling this pearl.'

Having listened to this, that person regretted that his life would have become prosperous if he had not released that sparrow. Now the sparrow sat on a branch of a tree. When the hunter demanded for the third advice, she said:

3. It is of no use to give you advice anymore because you have not even acted upon my first two pieces of advice, so, let alone the third one. When my total weight is not 250 grams then how could I have a pearl weighing 250 grams in my stomach?

After saying that, she flew away.

Dear Madani children! We have derived 3 Madani pearls from this parable:

1. One should not believe everyone unnecessarily.
2. Greed is evil; we should keep away from it.
3. We should follow good advice.

Abu Mu'awiyah
Shahzayb Attari Madani



Earn some virtues

Virtuous deeds of **Jumu'ah** (Friday)

Muhammad
Abdul Majid
Attari Madani

The blessed day 'Jumu'a-tul-Mubarak' holds a special significance in Islam, even a complete Surah of Glorious Quran, namely "Surah Al-Jumu'ah" has been revealed which describes the fact of Jumu'ah Salah being Fard and other rulings. Read some blessed virtuous deeds of Jumu'a-tul-Mubarak:

Jumu'ah is a Hajj of the poor

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *'الْجُمُعَةُ حَجٌّ الْمَسَاكِين'* Jumu'ah is a Hajj of the Masakeen. It is stated in another narration: *'الْجُمُعَةُ حَجٌّ الْفُقَرَاء'* Jumu'ah is a Hajj of the poor. (Kanz-ul-'Ummal, vol. 1, pp. 290, Hadees 21027, 21028)

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 'Allamah 'Abdur Ra'oof Manaawi has stated, 'One who is unable to go to [perform] Hajj, his [act of] going to Masjid on Friday is like a Hajj. (Fayd-ul-Qadeer, vol. 3, pp. 474, Taht-al-Hadees 3636)

According to the blessed saying of Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: The reward of the Hajj [performed] on Jumu'ah is equivalent to 70 Hajjs; the reward of a single virtuous deed [performed] on Jumu'ah is equivalent to 70 times, (as the excellence of Jumu'ah is far greater, so) the torment of a sin [committed]



on Jumu'ah is also equivalent to 70 times. (Mirat-ul-Manajih, vol. 2, pp. 323, 325, 336)

Some virtuous deeds of Jumu'ah

There are many such virtuous deeds carrying out which before and after Jumu'ah Salah, we can get a great treasure of reward. Following are the virtuous deeds which are related to the preparation of Jumu'ah Salah:

1. Clip your nails

Clipping nails and getting moustache trimmed on [the blessed day of] Jumu'ah was the blessed habit of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Shu'ab-ul-Iman, vol. 3, pp. 24, Hadees 2763)

Clipping nails on [the blessed day of] Jumu'ah brings about cure, as it is stated, 'Whoever clips his nails on [the blessed day of] Jumu'ah, Allah عَزَّوَجَلَّ blesses him with cure after removing illness from him'. (Musannaf 'Abdur Razzaq, vol. 3, pp. 93, Hadees 5325)

Remember! It is Mustahab to clip nails on [the blessed day of] Jumu'ah; however one should not wait for Jumu'ah if the nails have grown longer. Having long nails is not a good practice as it is a cause of reduction in sustenance. (Bahar-e-Shari'at, vol. 3, pp. 582)

2. Perform Ghusl, wear fragrance and good clothes

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who has performed Ghusl [ritual bath], worn good dress, then applied fragrance if he had, then walked for Jumu'ah with dignity and calmness and has not crossed over anyone's neck (such that neither has he crossed over people's necks nor has he sat down between the people, splitting them up,

in fact he has sat down wherever he has found a space) and nor has he caused any trouble to anyone, then he has offered Salah and waited [there] until Imam returned, then his sins [committed] between two Jumu'ahs will be forgiven. (Majma'-uz-Zawaid, vol. 2, pp. 385, Hadees 3039; Mirat-ul-Manajih, vol. 2, pp. 334)

It is stated in Al-Mu'jam-ul-Awsat that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had a special dress for wearing on [the blessed day of] Jumu'ah. (Al-Mu'jam-ul-Awsat, vol. 2, pp. 352, Hadees 3516)

3. Wear new dress on Jumu'ah

Whenever you get the new clothes sewn, start wearing from [the blessed day of] Jumu'ah. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ usually used to wear new dress on [the blessed day of] Jumu'ah. (Al-Jami'-us-Sagheer, pp. 408, Hadees 6563)

May Allah عَزَّوَجَلَّ grant us Taufeeq (ability) to show Adab [respect] to Jumua'-tul-Mubarak and perform these virtuous deeds.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



M Bouquet of **Madani** **Pearls**



Fragrance shall emanate from speech

1. Reality of worldly comforts and troubles

Saying of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم: The trouble that follows Jannah is [in fact] not a trouble and the comfort that ends in the Hell is [in fact] not a comfort. (*Al-Mustatraf*, vol. 1, pp. 140)

2. One who assumes his opinion is sufficient...

Saying of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم: One who considers his opinion sufficient runs a risk. (*Al-Mustatraf*, vol. 1, pp. 131)

3. Who is the biggest chief?

Saying of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ: The biggest chief is that person when something is begged from him, he appears to be the most generous person, and the most excellent individual in the gathering,

in terms of courtesy is the one who shows patience and tolerance when treated badly. (*Tareekh Ibn 'Asakir*, vol. 59, pp. 186)

4. Advantage of keeping death in view

Saying of Sayyiduna Hasan Basri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: If you keep death and its occurrence in view, you will forget hope and its deception.

(*Al-Mustatraf*, vol. 1, pp. 127)

5. Advice is like wet clay

Saying of Sayyiduna Muhammad Bin Tammaam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: Advice is like wet clay which is applied to the wall [as a clay plaster]; it gives benefit if remains stuck on the wall, and leaves its effect, even if falls. (*Al-Mustatraf*, vol. 1, pp. 139)

6. Try to come up to the good presumption of people

Saying of Sayyiduna Ahmad Bin Muhammad



رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: If people presume you to be Allah-fearing or worshipping during the night, try to come up to their good presumptions. Do not become such a person that people regard you as a pious one, but your deeds are contrary to it as it is a loss and hypocrisy. (*Al-Kawakib-ud-Durriyyah*, vol. 2, pp. 34)

7. Wali with saintly miracle is not necessarily Afdal than others

Saying of Sayyiduna Muhammad ‘Abdur Ra’oof Manaawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Occurrence of saintly miracle by any Wali is not the proof of this fact that he is Afdal [superior] to other blessed saints رَحْمَتُهُمُ اللَّهُ تَعَالَى.

(*Al-Kawakib-ud-Durriyyah*, vol. 1, pp. 21)

Ahmad Raza’s garden is even blossoming today

1. Condition of virtuous people at the funerals

The pious predecessors, at the funerals, would drown in such condition that the strangers would remain unaware of as to who were the family members of the deceased and who were others attending funeral because all would look sad and grievous. Now condition is that people remain engaged in worldly talks at the funeral; they obtain no lesson of warning from death and remain heedless of the fact as to what has happened to the deceased. (*Fatawa Razawiyyah*, vol. 9, pp. 145)

2. No concept of infectious disease in Islam

In the religion of Muslims, there is no concept

of infectious disease. (*Fatawa Razawiyyah*, vol. 21, pp. 622)

3. Those who make Taubah falsely

Many cunning fellows, to defend themselves and deceive the Muslims, make Taubah (repentance) verbally but, at hearts, they are full of the same discord and mischief. (*Fatawa Razawiyyah*, vol. 21, pp. 146)

4. Mother of impurities

Alcohol is Haraam and it is mother of all the filth and impurities. An alcoholic will be made to drink the scorching blood and pus of Hell-dwellers in Hell. (*Fatawa Razawiyyah*, vol. 21, pp. 659)

5. Muslims should not be cursed

A Sunni Muslim who does not inflict cruelty on anybody should not be cursed but rather a Du’a of guidance be made so that he may give up the sin he commits. (*Fatawa Razawiyyah*, vol. 23, pp. 182)

6. One who does not offer Salah is useless!

Bay-Namazi (one who does not offer Salah) is like a horse picture in which the picture does bear the face of horse but it is of no use.

(*Fatawa Razawiyyah*, vol. 23, pp. 99)

7. Excellence of building a Masjid

Building a Masjid is an act of great reward; especially if there is a need of Masjid over there then there is no limit of its excellence (i.e., it is an act of great excellence). (*Fatawa*



Attar's garden, what a beautiful garden!

1. Refraining from sins despite living in this society is remarkable

Observing Qufl-e-Madinah of tongue, eyes, stomach etc., being staying within four walls of a house is no doubt a fact but practicing all



this despite living amongst the people (in this society) is indeed remarkable. (Madani Muzakarah, 6 Shawwal-ul-Mukarram, 1435 AH)

2. Standard of Buzurgi

Buzurgi is related to the knowledge and wisdom, not youth and old age. (Madani Muzakarah, 8 Rajab-ul-Murajjab, 1437 AH)

3. Sign of Allah's love for His servant

Anyone's holding righteous beliefs and performing good deeds is a sign of this fact that Allah عَزَّوَجَلَّ loves him. (Madani Muzakarah, 5 Rabi'-ul-Awwal, 1438 AH)

4. Roti with average effectiveness

When you cook the Roti by mixing barley flour in wheat flour, it will become an edible of average effect because barley has cool effect whereas wheat has hot effect. (Madani Muzakarah, 4 Rabi'-ul-Awwal, 1438 AH)

5. A big virtue for a woman

Pleasing the husband within the limits of Shari'ah for the pleasure of Allah عَزَّوَجَلَّ is an act of great reward. (Madani Muzakarah, 15 Rajab-ul-Murajjab, 1437 AH)

6. Do utmost for providing medical treatment to the parents

The children should provide medical treatment to the parents even if they have to live from hand to mouth. (Madani Muzakarah, 21 Muharram-ul-Haraam, 1436 AH)

CAUSES OF CURSE

EVILS OF THE SOCIETY

Usman Farooqi Attari Madani

“Curse” is one of those moral evils which our society is suffering from. It is routinely observed that people keep cursing each other without any hesitation and do not even realise that they are committing such a bad deed.

What is a “curse” actually?

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: “Curse” i.e. making Du'a [against someone or something] for withdrawal of Divine mercy.

(*Mirat-ul-Manajih*, vol. 5, pp. 127)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ' i.e. cursing a Mu'min is like murdering him. (*Sahih Bukhari*, vol. 4, pp. 127, Hadees 6105)

Explaining this Hadees, 'Allamah 'Abdur Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: i.e. this sin has been declared to be of the same level as the sin of murder. (*Fayd-ul-Qadeer*, vol. 5, pp. 472, *Taht-al-Hadees* 7621)

Sometimes, an infamous person is targeted and cursed. Regarding it, Ra'eess-ul-Mutakallimeen, 'Allamah Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who is the honourable father of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is not an act of reward to curse someone. If someone keeps cursing the Satan for the whole day, it has no benefit! The better act is to spend this amount of time on Zikr and Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as it will earn him great reward. If there was any benefit for us in this act, Allah عَزَّوَجَلَّ would command [us] to curse the Satan. Therefore,



cautiousness lies in not cursing the one about whom a person does not have (definite) news of dying (in the state of Kufr). If he deserves the curse, it is a waste of time to curse him and if he does not deserve the curse, it is to take sin on one's shoulders for no reason.

(Fadaail-e-Du'a, pp. 197; with amendments)

[Cursing is a bad deed] to such an extent that we have been forbidden from cursing even the non-living things. Moreover, cursing an innocent person has been declared to be an act of making oneself deserving of curse, as stated in a blessed Hadees that a person, due to some reason, once cursed the wind in front of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not curse the wind because it is bound by the commandment (of Allah عَزَّوَجَلَّ). The one who cursed any such thing which [actually] did not deserve it, that curse will return to him.' (Sunan-ut-Tirmizi, vol. 3, pp. 394, Hadees 1985)

Even if we are fortunately safe from the condemnable act of cursing, we unfortunately remain indulged in many such Shari'ah-declared unlawful acts which make us deserving of curse. Many such unfortunate people have been mentioned in the Holy Quran and blessed Ahadees who can be divided into different categories as follows:

1. In relation to the society

A liar¹, the one who verbally abuses his parents², a woman who spends night in such state that her husband is displeased with her³, the one who calls others names⁴, one who spreads "Fitnah and Fasaad [evils and disorder]"⁵, one who [falsely] accuses a pious and chaste woman of fornication⁶, one who urinates on the bank of a river or pond or in

the path or under the shade of a tree⁷, and the one who forcefully becomes the ruler over the people⁸ are all suffering the punishment of curse.

2. In relation to beautifying oneself

A man who imitates women and a woman who imitates men⁹, a woman who joins one's own or someone else's hairs to the hairs on her head and a woman who gets it done [by someone else], similarly, a woman who plucks her eyebrows to beautify them and a woman who gets it done [by someone else], and a woman who makes tattoos or writes names [as tattoos] and a woman who gets it done are also deserving of curse.¹⁰

3. In relation to the earnings

The one who gives and takes Riba [interest], the one who prepares its documents and one who becomes a witness to it¹¹, the one who produces wine, gets it produced and sells it, one who consumes money earned from it, one who purchases wine and the one for whom wine is purchased are all deserving of curse. Besides them, those who drink and serve wine, those who carry wine and the one to whom the wine is carried are all cursed as well.¹²

¹ Part 3, Surah Aal-e-Imran, Ayah 61

² Sahih Ibn Habbaan, vol. 4, pp. 298, Hadees 4400

³ Sahih Muslim, pp. 578, Hadees 1436

⁴ Fayd-ul-Qadeer, vol. 6, pp. 163, Taht-al-Hadees 8666

⁵ Fayd-ul-Qadeer, vol. 4, pp. 606, Taht-al-Hadees 5975

⁶ Part 18, Surah An-Noor, Ayah 23

⁷ Abu Dawood, vol. 1, pp. 43, Hadees 26

⁸ Sahih Muslim, pp. 623, Hadees 1508

⁹ Musnad Ahmad, vol. 1, pp. 727, Hadees 3151

¹⁰ Abu Dawood, vol. 4, pp. 106, Hadees 4170; Bahar-e-Shari'at, vol. 3, pp. 596; Mirqat, vol. 8, pp. 245, Taht-al-Hadees 4468

¹¹ Sahih Muslim, pp. 663, Hadees 1598

¹² Sunan-ut-Tirmizi, vol. 3, pp. 47, Hadees 1299



4. In relation to the religion

The one who commits Kufr and dies in the state of Kufr¹³, one who displeases Allah ﷻ and His Rasool¹⁴ by denying the Oneness of Allah ﷻ and Nubuwwah of the Beloved Rasool ﷺ, one who tells the Shar'i rulings without having knowledge¹⁵, one who denies Taqdeer [destiny], one who considers those things to be Halal [lawful] which have been made Haraam [prohibited] by Allah ﷻ, and one who abandons the Sunnah of Rasoolullah ﷺ¹⁷ [are all cursed], moreover, as a nation, people's act of "not enjoining righteousness and not forbidding evil" and "not bringing the oppressor towards what is right by stopping him from oppression" are also the causes of curse. (Abu Dawood, vol. 4, pp. 163, Hadees 4337) Besides these, branding the face of the animals or hitting them across the face¹⁸, banging drum and playing musical instruments upon receiving a blessing, and wailing in times of difficulty have also been declared to be the causes of curse.

(Kanz-ul-'Ummal, Juz: 8, vol. 15, pp. 95, Hadees 40654)

Remember! Those Kuffar [unbelievers] who have been cursed in Islam have been deprived of Divine mercy and Paradise for ever, such as Abu Jahl, Fir'awn [Pharaoh], etc. On the other hand, the Muslim sinners who have been cursed [in Islam], it means they have been deprived of special Divine mercy and closeness. In this case, it is permissible to curse as a whole, for example, one can say that curse of Allah ﷻ be upon the liars and curse of Allah ﷻ be upon the oppressors; one cannot curse any particular person.

(Fadaail-e-Du'a, pp. 192; summarized)

Our bad deeds are a great cause of lack of peace and tranquillity in today's life as committing the abovementioned sins is a cause of keeping oneself far away from Divine mercy, or "cursing others and sowing the seeds of hatred through quarrels and fights" is a great cause of destruction of mutual peace. Therefore, to stay away from Divine wrath, receive Divine mercy, and attain peace and tranquillity in domestic and social life, we will have to refrain from the acts which make a person deserving of curse, as declared by Shari'ah. In addition to it, we will also have to completely abandon the condemnable act of cursing. Mentioning the glory of a Mu'min, the Beloved Rasool ﷺ has stated: Mu'min is neither the one who speaks ill of [others], nor the one who curses, nor the one who commits indecency, nor is he an immoral person. (Sunan-ut-Tirmizi, vol. 3, pp. 393, Hadees 1984)

May Allah ﷻ save us from cursing and also from the causes of curse!

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

¹³ Part 2, Surah Al-Baqarah, Ayah 161

¹⁴ Part 22, Surah Al-Ahzaab, Ayah 57

¹⁵ Al-Madarik, pp. 950

¹⁶ Kanz-ul-'Ummal, Juz: 10, vol. 5, pp. 84, Hadees 29014

¹⁷ Al-Mustadrak, vol. 3, pp. 375, Hadees 3996

¹⁸ Abu Dawood, vol. 3, pp. 37, Hadees 2564



YAZEED AND HIS EVIL DEEDS

Asif Jahanzayb Attari Madani

The character and action of a person is a source of his introduction. If a person's character is good, he gets respect in the society and if he has a bad character, he doesn't get any respect in society. Along with many luminous and glorious personalities of history, whose names are a symbol of knowledge and grace and whose remembrance is a source of blessing, there are also some cruel, characterless and tyrant people that have passed, who have become a black mark against humanity. One such cruel, tyrant, sinner and transgressor ruler of history in the past is the Yazeed. He was that evil person who earned the black mark of brutal murder of the innocent blessed family of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The entire Muslim world has been censuring him in every era and his name

will be taken with absolute disgrace until the Day of Judgement. Whenever his cruelties and serious offences are discussed, the soul becomes restless. This characterless, shameless wicked person was the lover of music. He was fond of keeping dogs as pets and a drunkard. He often used to hold filthy gatherings of alcohol.

(Al-Bidayah wan-Nihayah, vol. 5, pp. 749; Ansaab-ul-Ashraaf lil-Bilazari, vol. 5, pp. 299)

Whenever someone used to remind him about the Hurmat (impermissibility) of alcohol, he used to say, 'If the consumption of alcohol is Haraam in the religion of Ahmad (صَلَّى اللهُ تَعَالَى عَلَيْهِ), drink it under the religion of the Messiah, son of Maryam (عَلَيْهِ السَّلَام)'. اَسْتَغْفِرُ الله

(Ruh-ul-Bayan, part 1, Al-Baqarah, vol. 1, pp. 179, Taht-al-Ayah: 89)



These actions were sufficient in evidence for his evils and immorality of Yazeed, the wicked man, but this wretched person did three such heart-burning actions which a Muslim cannot even imagine. Whenever the thought of these occurrences comes to mind, one bursts into flood of tears and becomes extremely grieved.

1. Martyrdom of Imam Husayn

In the era of the Yazeed, the Yazeedi army cruelly tortured the blessed grandson of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and mercilessly martyred them in the battlefield of Karbala. Moreover, he disrespected the blessed bodies of the martyrs of Karbala and had their shroud-less blessed bodies trampled under the hooves of the horses. (Tareekh Tabari, vol. 5, pp. 454, 455)

2. The incident of Harrah [حَرَّة]

The Yazeed sent his army to forcefully take the oath of allegiance (Bay'at) from the dwellers of Madinah Tayyibah. His army resorted to such a heavy bloodshed which cannot be found in the history of mankind. The army of Yazeed showed extreme brutality and oppression on the residents of the blessed city of Madinah. Along with seven hundred well known Qurayshis, Ansaris and Muhajireens, they martyred ten thousand people in general public which included free people, slaves, women and children. (Wafa-ul-Wafa, vol. 1, pp. 125)

The Yazeedi army did not only carry out the brutal killings but they looted everything there. They did every impermissible act for

three days in Madinah Munawwarah.

(Al-Bidayah wan-Nihayah, vol. 5, pp. 732)

The Yazeedi army extremely desecrated Masjid-un-Nabawi Shareef. They tied their horses in such a blessed Masjid where the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered prayers with his blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

(Wafa-ul-Wafa, vol. 1, pp. 126)

During the days of Harrah, no Azan and Iqamah was called out in Masjid-un-Nabawi for three days. A low voice would come from the blessed grave of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, hearing which the prominent Taabi'i saint, Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ would recognize the timings of Salah. (Mishkat-ul-Masabih, vol. 2, pp. 400, Hadees 5951)

3. The attack on Makkah Mu'azzamah and stone pelting at Baytullah

After blood-shedding and looting the blessed city of Madinah, these wicked people went towards Makkah Mukarramah to martyr the companion of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

These stone-hearted people did not even think that the magnificence of the sanctified Haram has been stated in the Holy Quran and Hadees. The order has been given even to preserve the trees and stones of this sacred place, whereas, humans are far superior; but when the greed and lust of this world dominates the hearts then there remains no respect for the blessed family of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nor for the holy cities (Haramayn Tayyibayn)! They were fully prepared to martyr Sayyiduna 'Abdullah Bin



Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا because he was the very hurdle in their way. Therefore, the senseless and stupid army besieged Makkah Mukarramah. When they were not successful even after besieging the sacred city for more than one month, they started throwing stones at the blessed Baytullah with catapults. As a result of this, the Holy Ka'bah caught fire and its curtains were burnt. The horns of the ram

of the blessed city of Madinah and transgressed the glory and sanctity of Baytullah, was not proven durable for him. His cruel reign lasted for only three years and six months, and he died at the age of 39 (approximately) in Rabi'-un-Noor 64 AH in an area Huwwareen, in Homs, a city of Syria. (Al-Kamil fit-Tareekh, vol. 3, pp. 464)



which was sent from Heaven as the Fidyah of Sayyiduna Isma'eel عَلَيْهِ السَّلَام were kept safe in the Holy Ka'bah, these blessed horns were also burnt in this fire. Those evil actions were on-going when the news about the death of Yazeed arrived. (Tareekh-ul-Khulafa, pp. 167; Al-Kamil fit-Tareekh, vol. 3, pp. 464)

Maut aayi pehlwan bhi chal diye
 Khoobsurat naujawan bhi chal diye
 Dunya mayn reh jaye ga yeh dabdabah
 Zaur tayra khaak mayn mil jaye ga
 Tayri taaqat tayra fan 'uhdah tayra
 Kuch na kaam aaye ga sermayah tayra

(Wasail-e-Bakhshish, pp. 709)

The reign, for which this evil person carried out such violence and cruelty in Karbala, carried out the brutal killings of the residents

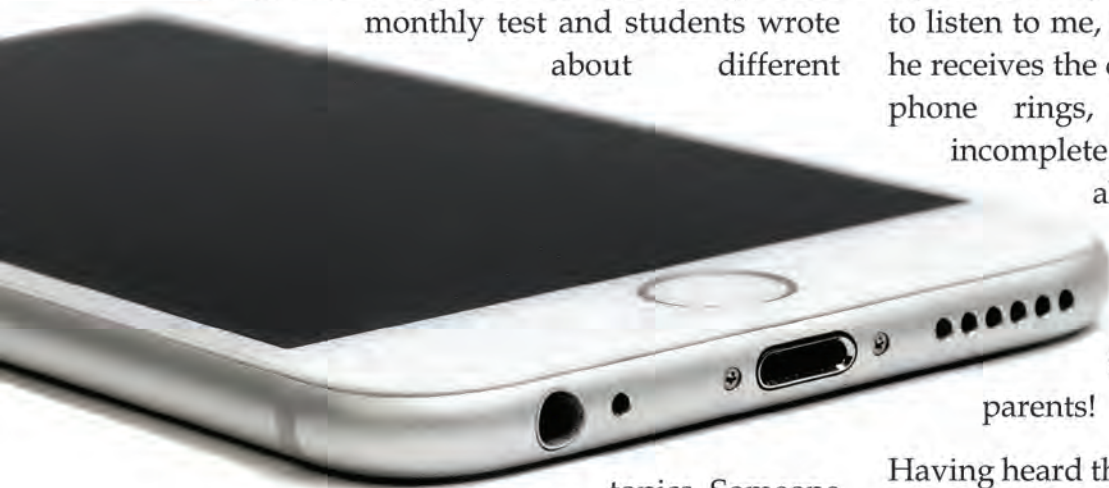


M *I wish I were a* Mobile

Youth issues

Abu Rajab Attari Madani

It was a holiday and the husband was busy with his mobile phone as usual; his wife was sitting near him marking papers. Suddenly, tears started streaming from her eyes. 'What happened? Why are you crying?' Said her husband nervously. The wife replied: 'Today, in my class, I gave the children a topic about the word, "I wish", for writing an essay in the monthly test and students wrote about different



topics. Someone wrote about: I wish I were a pen. Someone wrote, 'I wish I were a book', etc., but the essay of one student has made me sad and I have not been able to stop my tears.' 'What did he write?' Asked the husband. The wife replied: 'This student wrote under the title, "I wish I were a mobile phone"'.
[He wrote]: I am the only child of my parents. Since I am the only child of my parents, they should have paid special attention to me,

listened to me, understood my problems and solved them, but it did not happen so. Now I am even being deprived of their little attention [they would pay earlier]. My father holds a very important post in a firm. When he comes home, he gets busy with his mobile phone. When I want to say something, he says: 'Talk to your mother.' If he ever agrees to listen to me, [in between the conversation] he receives the call immediately as his mobile phone rings, leaving my conversation incomplete. In the same way, my mother also remains busy with her mobile phone. I wish I were a mobile phone! If I were a mobile phone, I would be important, at least for my parents!

Having heard this, the husband said: 'OK, this child is worried due to the attitude of his parents; but why are you crying a lot?' The wife said emotionally: 'All these things have not been written by any other student, but our own, only child.' Now feeling ashamed, the husband could not say anything either; he closed his eyes and started regretting his attitude.

Dear Islamic brothers! In this world, everyone is busy with one thing or another. It happens many a time that a person, because of being



busy with one work, does not carry out the other important work as mentioned above in the fictitious parable. Similarly:

- ❖ A son becomes so much busy earning money that he does not find time to sit with his old parents for a while and to have a little conversation, expressing affection.
- ❖ A wife becomes so much busy with children and household chores that she does not have time to listen to her husband in a calm way.
- ❖ Despite living very close to each other, the neighbours are unable to visit each other in good and bad times because of their busy schedule.
- ❖ The owner of the house is so busy that he does not have time to smilingly look at the watchman who performs his duty day and night.
- ❖ Some people have so much work at the office that they bring their office work to their homes, and as a result, their domestic life does not remain normal.
- ❖ A father becomes so busy acquiring wealth that he remains unaware of the company his child is having! [He remains unaware] whether his child's manners are getting bad or good!
- ❖ Some people are busy with their friends in such a way that they do not spend time with their close relatives; they do not spend time even with their real brothers.
- ❖ Some people are so busy with different activities that they remain constantly deprived of the most important deed, i.e. offering Fard Salahs.

In short, too many engagements do not let us realise that we are ignoring so many people!

It is reward as well as punishment

Sometimes, it also happens that the engagement we consider to be very important is not important in reality, but is less important. Understand it through a famous parable: A person came to the court of Caliph Haroon Rasheed and asked permission to show his marvels. Upon getting permission, he first of all fixed a needle vertically on the ground. Then he went at a little distance,



aimed at the needle with another needle and threw the needle at it. That needle entered the eye of the first needle. Having seen this, the people present over there appreciated him a lot, but Haroon Rasheed ordered to give him a dinar and whip him ten times. When the people asked the reason, he said: One dinar is the reward for his work and expertise in taking aim, but he spent his time on something which has no benefit to others; therefore, I have given him punishment of 10



whips.

This parable contains a special lesson for the ones who spend time on one-wheeling, flying kites, sport and frolic, learning different tricks

In which activities did you spend your life?



and useless activities: 'Keep yourself engaged in worthwhile activities or else you will indulge in worthless acts'.

Beautiful teaching of Islam

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْبَغِيهِ' i.e. Out of the virtues of a person's Islam, a virtue is that he abandons everything which is purposeless and useless. (*Sunan-ut-Tirmizi, vol. 4, pp. 142, Hadees 2324*)

Commenting on this blessed Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It means that a perfect Muslim is the one who refrains from such speech, act and every such thing that neither brings him any religious benefit, nor any worldly benefit. Whatever he speaks or acts should benefit him either in this world or in the Hereafter. (*Mirat-ul-Manajih, vol. 6, pp. 465*)

On the Day of Judgement, this question will also be asked: In which activities did you spend your life? (*Sunan-ut-Tirmizi, vol. 4, pp. 188, Hadees 2424*)

Dear Islamic brothers! Every one of us should analyse our engagements: Aren't our engagements sinful? For example, watching films and dramas, listening to music, taking Riba [interest] and bribe, occupying land unlawfully, kidnapping for ransom, etc., are all sinful engagements. On the contrary, offering Fard Salahs, gaining Islamic knowledge, giving call towards righteousness, having kind relationship with relatives, earning Halal sustenance, etc., are the engagements which consist of virtuous deeds. Other activities which neither benefit in the world nor in the Hereafter are useless activities.

May Allah عَزَّوَجَلَّ grant us Taufeeq to spend our life being busy with the preparation for the test of the Hereafter!



عاشورا 'Aashura

Asif Khan Attari Madani

Dear Islamic brothers! 'Aashura (i.e. 10 Muharram-ul-Haraam) holds special excellence in Islam. We should spend the night of 'Aashura in worship and observe Sawm during the day of 'Aashura too. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also used to revere this day immensely. Therefore, Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا states: I have not seen the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ having a greater inclination towards the Sawm of any other day than the Sawm of 'Aashura and Ramadan-ul-Mubarak.

(Sahih Bukhari, vol. 1, pp. 657, Hadees 2006)

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ states: After Ramadan, the Sawm of Muharram is superior; and after Fard, the most superior Salah is Salat-ul-Layl (i.e. the optional Nawafil during the night time). *(Sahih Muslim, pp. 456, Hadees 2755)*

Whenever you observe the Sawm of 'Aashura, it is better to observe the Sawm of 9th or 11th Muharram-ul-Haram as well. It is still

permissible even if someone observes the Sawm of 10th Muharram-ul-Haraam only.

During the first ten days of Muharram and especially on the 10th Muharram, Muslims perform Fatihah on different foods, beverages, sweets, Biryani, meat curry, bread and Khichra etc., and feed other Muslims and distribute these for donating their virtues to Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and other martyrs of Karbala. Sabeels (free water and beverage stalls) are also arranged.

Take care of the Rights of Allah عَزَّوَجَلَّ and that of people

Dear Islamic brothers! Having free drinking water and beverage stalls and distributing food are permissible and virtuous acts; however, it is extremely important to take care of the Rights of Allah عَزَّوَجَلَّ and that of people while performing these actions. In the month of Muharram-ul-Haraam, some people do stay awake the whole night and cook



Khichra for the Isal-e-sawab of the martyrs of Karbala; but مَعَادَ اللّٰهِ عَزَّوَجَلَّ congregational Salah is at one side, they even remain heedless of offering Salah within time. Similarly, at times, in order to cook Khichra, they dig holes etc., in the roads which become a means of distress for the pedestrians afterwards. Moreover, different Kalams are played the whole night in loud voices which become a means of distress for those who are worshipping or having rest.

If you truly desire the pleasure of Allah Almighty and His Beloved Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, and want to attain the blessings of the martyrs of Karbala, then along with preparing Niyaz etc., be punctual on abiding by Shari'ah on every stage of your life. Beware! While performing these Mustahab actions, do not block the way and nor make it narrow, neither shall the congregational Salah or Salah be missed and nor shall any Muslim be distressed. Perform all these actions according



Dear Islamic brothers! Just ponder! You are performing Mustahab acts like giving Niyaz, etc. for the Isal-e-Sawab of the sacred personalities. Will they be pleased or displeased if you miss the congregational Salah or do not offer Salah, hurt the Muslims or commit other sins? What kind of wisdom is it to commit many impermissible and Haraam acts which lead towards the Hell, in order to perform one Mustahab act?

to the Shari'ah. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ with its blessings, such blessings of the captives and martyrs of Karbala will prevail that you will succeed in this world and the Hereafter. Moreover, with the mercy of Allah Almighty, you will attain the proximity of these sacred personalities in the Paradise.

'Ishq mayn pass-e-Shari'at ho zaroor

'Aashiqauñ yeh hay tarazoo`ay Habib

(Qabalah-e-Bakhshish)



How to study the blessed life history of the Beloved

Rasool ﷺ?

Muhammad Naasir
Jamal Attari Madani

Every moment of the blessed life of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a source of guidance for us because Allah عَزَّوَجَلَّ has made his blessed life a complete role model [for us] and commanded us to obey him. Great efforts were made to preserve the blessed life history of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some Madani pearls are being mentioned below, regarding the study of the blessed life history of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Keeping them in mind, many benefits can be obtained during the study:

1. Choose books for study. In the beginning, study the books and booklets published by Maktaba-tul-Madinah (for example: *Buddha Pujari* [The Aged (Idol) Worshipper], *Noor Wala Chehrah* [Luminous Face], *Siyah Faam Ghulam* [Dark-Skinned Slave], *Seerat-e-Mustafa*, *Seerat-e-Rasool-e-'Arabi*). Buy only the books of the authentic Sunni Islamic scholars about the topic of blessed life history. Completely avoid reading the book written by a heretic or a non-Muslim; Islamic scholars strictly forbid [us] from doing so. A'la Hadrat

has stated: It is Haraam [prohibited] to read or teach the books written by heretics or non-Muslims. (*Fatawa Razawiyah*, vol. 23, pp. 693)

2. Remember! Through words, you are looking at the days and nights of this blessed personality, who is the Mercy for the worlds and the Beloved of Allah Almighty (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), devotion to whom is the "centre of Iman (faith)" and "central point of Islamic life". If someone wants to get the most out of it, it is very necessary for him to attain purity of inner self and apparent cleanliness. Therefore, perform Wudu for apparent cleanliness and remove the worldly thoughts from your mind for purity of inner self. Study [the book] by engrossing yourself in "Tasawwur-e-Rasool [i.e. remembering him deeply]".

3. Start the book by reciting 'بِسْمِ اللّٰهِ', 'أَعُوذُ بِاللّٰهِ' and Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and continue to read it with total concentration. Do not read inattentively at all because the more you feel love and devotion, the quicker





about it; then accept the solution they provide.

6. In your practical life, start regularly practising some deeds [of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which you learn] during the study in order to keep the remembrance of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always fresh. In this way, whenever you perform the deed, your heart and mind will remain

you will understand the contents of the book.

4. If you want to keep the contents of the blessed life history fresh in your memory, you will have to work a little hard. It can be achieved by making some questions as you keep reading the book about the blessed life. After studying for 30 minutes, keep the page of the questions before yourself and then answer to those questions. If you continue to carry out this exercise, you will yourself observe that many points regarding the blessed life have been committed to memory in a very organized way.

5. If you do not understand anything during the study, go to Islamic scholars of Ahl-us-Sunnah and ask

fresh by the blessed remembrance of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

May Allah عَزَّوَجَلَّ grant us Taufeeq to study the blessed life history of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

اٰمِيْنَ بِجَاۗءِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





Who to make a friend?

(Episode: 1)

Rashid Ali Attari Madani

Qualities to possess

In human life, the relationships with some people become strengthen to such extent we cannot give these relations any name but consider it necessary to maintain them. Among them, friendship is one important relationship too. The connotation of friendship is widespread. Almost everyone in our society has a friendship with someone.

With the daily observation and reading about history, it becomes clear that many people became successful in this world because of good friends. They became busy in the activities which were better for their Hereafter. Whereas, there are a number of those people as well who because of their bad friends, adopted the path leading to the destruction of their world and Hereafter. To whom a Muslim should make a friend and what are the requirements of friendship in Islamic society? Let's look at some Madani pearls in this regard:

Before making friend

Remember! The consequences of friendship are not limited to worldly matters only but it also impacts a person's religion and Hereafter. Therefore, before making someone our friend, we should consider this blessed saying of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

‘الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَن يُخَالِلُ’

meaning, ‘A person is upon the religion of his friend. Therefore, everyone among you should look at whom he befriends.’

(Al-Mustadrak, vol. 5, pp. 237, Hadees 7399)

To whom we should do friendship?

We should always make friendship and companionship with those who are pious, righteous and follower of the commandments of Holy Quran and Sunnah, because friendship effects one's behaviour. Let's learn the example of good and bad friend from the

following blessed Hadees. Hence, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The example of a good and bad companion is like that of a musk-carrying person and the one blowing into a furnace. The musk-carrying person will either give some gift to you or you will buy from him or you will have rich fragrance from him, whereas the one blowing into the furnace will either burn your clothes or you will have foul smell from him.'

(Sahih Muslim, pp. 1084, Hadees 6692)

Remember! The company of a good friend is beneficial in this world and Hereafter. Whereas, the company of a bad friend can destroy Hereafter along with this world. Hence, Sayyiduna Mujahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that when a person dies, his companions (i.e. those people in whose company he would sit) are presented to him. If that (deceased person) is from those who do Zikr, those people who do Zikr are presented and if he is from those who waste time in useless activities, those people who waste time in useless activities are presented.

(Hilya-tul-Awliya, vol. 3, pp. 324, Raqm 4115)

Dear Islamic brothers! While keeping this narration in view, we should choose the company of pious so that at the time of our death, we behold pious people and Zikr of Allah Almighty continues on our tongue.

Signs of a good friend

Let's look at two blessed sayings of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding good friend and companion:

1. A good companion is the person looking at whom you remember Allah عَزَّوَجَلَّ; his words

increase your [good] deeds and his deeds make you remember the Hereafter.

(Al-Jami'-us-Sagheer, pp. 247, Hadees 4063)

2. The good companion is the one who helps you when you remember Allah Almighty and reminds you when you forget.

(Al-Jami'-us-Sagheer, pp. 244, Hadees 3999)

If a friend indulges in a bad company

If a friend commits any mistake or he indulges in bad company then instead of leaving him immediately, we should make him understand. Because an important characteristic among the characteristics of a good friend is that he doesn't leave his friend in a bad company. Instead, he tries to take him out of this evil and makes Du'a for him in the blessed court of Allah Almighty. Let's look at the practical example of this by observing the blessed action of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.

Hence, it is narrated that a brave man from Syria used to come in the blessed court of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Once he did not come for a long time, then Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ inquired about him. He was told that he has been indulged in alcohol. He رَضِيَ اللهُ تَعَالَى عَنْهُ sent him a letter which stated, 'From 'Umar Bin Khattab to so and so person, Salam be on you; I, with you, thank Allah Almighty for His blessing and except Him there is none worthy of worship. He عَزَّوَجَلَّ is the One Who forgives sins, accepts repentance, severe in giving punishment and also Most Kind. There is none worthy of worship except Him and [we shall] all return to Him.' He رَضِيَ اللهُ تَعَالَى عَنْهُ then said to his companions, 'Make Du'a to Allah



Almighty for your brother that may Allah Almighty change his heart and accept his repentance.'

When that letter reached the person, he started reading it and kept saying again and again: The One Who forgives sins! The One Who accepts repentance! My Rab frightened me from His punishment and made promise for my forgiveness. (*Tafseer Ibn Abi Haatim, part 24, Ghaafir, Taht-al-Ayah: 2, vol. 10, pp. 3263, Raqam 18416*)

It is stated in one narration that he kept saying this repeatedly and was blaming himself. He also repented truly from consuming alcohol. When this news reached Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, he said, 'Whenever you see your brother going astray, stop him in the same way and advise him and make Du'a for him to Allah Almighty that He عَزَّوَجَلَّ may give him ability to repent.' (*Hilya-tul-Awliya, vol. 4, pp. 102, Raqam 4902*)

Befriend with good deeds

Some people make friendship with wealth and for them it is everything. For some people their family members are their best friends while for some people the most deserving of friendship are good deeds because the best friend of a person will only be the one who will accompany him in his grave and comforts him there in the moments of fear and distress. No doubt, only good deeds are such a friend.

Aforementioned three types of companions are also discussed in Hadees-e-Pak. Hence, blessed saying of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is: Friends are of three types; the first one is he who says, 'Whatever you have spent is

yours and whatever you stopped is not yours'. This is your wealth. Another friend is he who says, 'I am with you until you die and then I will return and leave you'. These are your family members and relatives who spend their lives with you until you reach your grave and they leave you. Another friend is he who will say, 'I am with you on your arrival and will be with you when you depart'. It is your deed. So, than person will say (with regret), 'I swear by Allah Almighty! (In the world) you were easy for me among all these three'. (*Al-Mustadrak, vol. 1, pp. 254, Hadees 256*)

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



Inquiring after a sick person

Certainly, good health and illness, both are part of life. Sometimes, a person enjoys excellent health; at other times, he suffers from illness and becomes pure from sins by having patience and thanking [Allah عَزَّوَجَلَّ], as the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whatever grief, trouble, sorrow, distress, hurt and pain befalls a Muslim, even if a thorn pricks his foot, Allah عَزَّوَجَلَّ forgives his sins because of it. (*Sahih Bukhari, vol. 4, pp. 3, Hadees 5641*)

As Islam persuades us to join others in their times of happiness to bring them more joy, in the same way, it also teaches us to become a protective shade for others when they go through the dark times of griefs and sorrows. The true picture of considering others' pain as one's own and caring for them is seen in the form of "inquiring after someone". Feeling others' pain, a Muslim spares time from his busy schedule to go for inquiring after others

for consoling them which is certainly a practical depiction of the blessed saying of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in which all the Muslims have been declared to be like one [single] building. (*Sahih Muslim, pp. 1070, Hadees 6585*)

The Islamic teachings related to inquiring after a sick person clearly show the fact that Islam has not abandoned its followers in any state. Moreover, these are the effective Islamic teachings which state that "inquiring after a sick person" has a high status in ethics and also has many Hereafter benefits.

2 Sayings of the Beloved Rasool ﷺ regarding the excellence of "inquiring after someone"

1. When a Muslim has gone for inquiring after his Muslim brother, he has remained [engaged] in picking the Heavenly fruits until



his return. (*Sahih Muslim*, pp. 1065, *Hadees* 6551)

2. The Muslim who goes for inquiring after any Muslim in the morning, seventy thousand angels do Istighfar (i.e. Du'a of forgiveness) for him till the evening; and if he goes in the evening, seventy thousand angels do Istighfar till the morning, and there will be a garden for him in Jannah. (*Sunan-ut-Tirmizi*, vol. 2, pp. 290, *Hadees* 971)

Manners of "inquiring after someone"

While inquiring after a sick person, advise him to have patience in suffering. If you remember well, tell him such Ahadees which contain the information about illness becoming Kaffarah [expiation] for the sins. Ask him to make repentance, do Istighfar and remember Allah عَزَّوَجَلَّ; also advise him to offer Salah during illness and perform the acts of worship possible for him.

One of the manners of inquiring after someone is to present some affordable amount of money for medical treatment. This act is better; otherwise, according to the state of the sick person, some items of eating and drinking such as fruits, etc., should be given. As far as possible, the sick person should also be helped in the worldly activities and responsibilities which he cannot carry out and fulfil due to his illness.

An important point is that one should not stay for inquiring after someone for such a long time that the sick person or his family

members get annoyed. Consoling words should be said to the sick person and such conversation should be made while meeting him which makes him happy and relaxes his heart.

A parable

A person went for inquiring after a sick person and stayed there for a very long time, so the sick person said, 'A large number of visitors have caused us trouble.' That person



said, 'Shall I stand up and close the door?' The sick person replied, 'Yes, but from the outside.' (*Mirqat-ul-Mafatih*, vol. 4, pp. 60)

May Allah عَزَّوَجَلَّ grant us Taufeeq to inquire after a sick person in the light of Islamic teachings.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Sayyiduna Imam Muhammad Bin Seereen's source of livelihood

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Abdur Rahman Attari Madani

Introduction

Sayyiduna Imam Muhammad Bin Seereen's Kunya is Abu Bakr. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was the slave freed by Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Sayyiduna Imam Ibn Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a famous and honourable Taabi'i, a great Islamic scholar, Islamic jurist, Muhaddis and a great worshipper; he was pious, ascetic and uninterested in the world. Sayyiduna Muhammad Bin Seereen Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 33 Hijri; he passed away on 10 Shawwal 110 Hijri in Basra. (*At-Tabqat-ul-Kubra*, vol. 7, pp. 143-154; *Tareekh Baghdad*, vol. 2, pp. 415, 422)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: (I) have visited (his) luminous grave that is near Basra. Khuwajah Hassan Basri and Muhammad Ibn Seereen are resting in the same room. He is considered to be the Imam of "interpreting dreams"; his "Ta'beer Naamah" is famous. (*Terjama-tul-Akmaal ma' Mirat-ul-Manajih*, vol. 8, pp. 85)

Complexion would change

Sayyiduna Ash'as رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: When Imam Ibn Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would be asked about a Shar'i ruling, his complexion would change. It seemed as if he would not be the



[same] Ibn Seereen which he would be before the question was asked. A pious person has said: Different things would be discussed in the Majlis [gathering] of Sayyiduna Imam Ibn Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, but when death would be mentioned, his face complexion would change.

(*Al-Akmaal lit-Tabreezi*, pp. 618)



Source of income and precaution

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would carry out cloth trade. (Al-A'laam liz-Zarkali, vol. 6, pp. 154)

Sayyiduna Hishaam Bin Hassaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Imam Muhammad Bin Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would carry out trade. When he would have doubts about anything, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would leave it. (Siyar A'laam-un-Nubala, vol. 5, pp. 492)

Once he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was about to make a business deal that would have brought a



profit of 80 thousand, but a doubt about Riba [interest] in it arose in his heart, so he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ left it; though, I swear by Allah عَزَّوَجَلَّ, there was no Riba in it. (Hilya-tul-Awliya, vol. 2, pp. 302; Sift-us-Safwah, Juz: 2, vol. 3, pp. 163)



Sayyiduna Hishaam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Once he left the profit of 40,000 (due to a doubt), though, 'Ulama [Islamic scholars] consider no harm in it today. (Siyar A'laam-un-Nubala, vol. 5, pp. 493)

Avoidance of frightening Muslims

Sayyiduna Imam Muhammad Bin Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had some houses which he used to rent out only to Zimmi¹ Kafirs. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked about the reason for it, he replied: When the month ends, I fear [i.e.] I do not like that any Muslim gets frightened because of me. (Sift-us-Safwah, Juz: 3, vol. 2, pp. 164)

He would advise to earn Halal

Sayyiduna Hishaam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: When a person would set out on a journey with the intention of trade, Sayyiduna Imam Ibn Seereen رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would advise him: Keep fearing Allah Almighty and try to seek Halal sustenance that has been written in your destiny. If you try to get Haraam, even then you will get only the amount which has been written in your destiny.

(Hilya-tul-Awliya, vol. 2, pp. 299)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Zimmi is that Kafir [unbeliever] for whom the Islamic ruler has taken the responsibility of the protection of his life and wealth in return for Jizyah.

Laws of trade

Mufti Abu Muhammad Ali Asghar Attari Madani

Ruling on the items purchased with Haraam wealth

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: Zayd purchases something to eat with the wealth gained through Riba [interest]; will that eatable item be considered as Halal or will it be Haraam?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

For Hurmat [prohibition] and impurity to enter anything which is purchased with Haraam wealth, i.e. for that purchased item to become Haraam and impure, it is necessary for 'Aqd [عقد] [contract] and Naqd [نقد] [money] to coexist on Haraam wealth in "sale and purchase". The meaning of "Aqd and Naqd to coexist on Haraam wealth" is: A person shows the Haraam money and then says, 'give such and such a thing for this money', and then he gives as the price, the same Haraam money which he had shown. In this way, the item which will be purchased will also be regarded as Haraam because of 'Aqd and Naqd coexisting on Haraam wealth.

However, if 'Aqd and Naqd do not coexist on Haraam wealth in sale and purchase, [Hurmat [prohibition] will not enter the purchased items], for example:

1. A person had shown Haraam money while purchasing the goods but he gave Halal money while paying [the price], so 'Aqd has taken place on Haraam wealth over here but Naqd has not been found [on Haraam wealth].

2. A person had shown Halal money while purchasing the goods but he gave Haraam money while paying [the price].

3. A person had neither shown Halal money nor shown Haraam money while purchasing but he gave Haraam money while paying [the price].

In both of the latter examples, Naqd exists on Haraam wealth but the 'Aqd does not. Therefore, in these cases, Hurmat [prohibition] will not enter the purchased items, i.e. those items will remain Halal



[lawful]. However, remember that the abovementioned ruling is regarding the Hillat [lawfulness] and Hurmat of the item purchased with the money gained through Riba [interest]. Regarding the usage of the wealth gained through Riba, [the ruling is that] it is impermissible and Haraam in all circumstances. (Summarised from: Fatawa Razawiyyah, vol. 16, pp. 298)

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

What is the Islamic ruling on purchasing the items by auction?

Question 2: What do the blessed 'Ulama state regarding the following matter: Sometimes, the government organisations hold auction of the items they have confiscated. Is it permissible to purchase such items or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is permissible to purchase and use the purchased items whose auction is held with the owner's permission. However, the 'Aqd [contract] of the item which has been sold at auction without the owner's permission will depend on the owner's permission. If the owner expresses consent for this Aqd, it will become valid; the purchaser will be called that item's owner and it will be permissible for him to use it. If the owner refuses this Aqd, the Aqd will become Baatil [invalid]. Moreover, it will not be Halal [lawful] for the purchaser to use the item [purchased] in the 'Aqd made without the permission of the owner until the owner expresses consent for it.

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

What is the Islamic ruling on selling and purchasing blood?

Question 3: What do the blessed 'Ulama state regarding the following matter: Some blood banks sell and purchase blood. What is the Islamic ruling on their act of selling and purchasing it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Sale and purchase of blood is impermissible, a sin and Baatil [invalid]. However, if the patient does not get blood without [giving] money in the condition of Haajat and Zarurat, it is permissible for him or for his relatives to purchase it but this amount of money is not Halal [lawful] and Tayyib [pure] for the seller.

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

Shar'i ruling on smuggling

Question 4: What do the blessed 'Ulama state regarding the following matter: What is the Shar'i ruling on smuggling? I.e. what is the Shar'i ruling on taking gold, silver, watches, cloth, etc., from one country [to another country] and selling them, despite the fact that it is a crime according to the state law? I.e. it is a crime in case the goods are brought secretly and the required tax is not paid. Such a practice is carried out in two ways. Firstly, the goods are brought through boats or secret ways instead of normal transportation ways. Secondly, goods are brought through seaport or airport but the officials over there help the people in this illegal practice and because of it, people save the tax money by giving bribe, etc. Please give us guidance on this matter.

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ



The items whose sale and purchase is Halal [lawful] will not become Haraam only because of smuggling. However, using such method will be called impermissible. The reason for it being impermissible is clear as carrying out such a practice is illegal. If a person is caught, imprisonment and disgrace is inevitable. Moreover, a person has to give bribes for continuing this practice which is individually a Haraam [prohibited] act itself.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

What is the Islamic ruling on selling a new mobile at a low price after its box is opened?

Question 5: What do the blessed 'Ulama state regarding the following matter: We purchase

this practice involve Riba [interest]?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

When a new mobile is switched on for checking after opening [the sealed box], its price decreases. In such cases, our 'Urf [norm] is that another similar mobile is checked and satisfaction is gained first; then the mobile in a sealed box is purchased and it is not returned if it does not contain any defect. If someone wishes to return it, a new "sale and purchase" takes place, i.e. he comes afterwards and sells it to the shopkeeper. Such a sale is carried out for many items. People purchase cars, use it for a month or fifteen days and then sell it at a low price to the same person from whom they had purchased; so the second deal is a new "sale and purchase" in which there is no harm



a new mobile in a sealed box and also pay its price but after opening the box, we do not like the mobile. When we ask the shopkeeper to return it, he takes it back after deducting one or two thousand rupees and at times, even more than it due to which the buyer suffers a loss; what should be done in such a case? Does

if the conditions of "sale and purchase" are found in it.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ



Memoirs of blessed pious female personalities

Mariyah Qibtiyyah

رَضِيَ اللهُ عَنْهَا

Usman Farooqi Attari Madani

In the sixth or seventh year of migration to Madinah, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave a letter to Sayyiduna Haatib Bin Abi Balta'ah [بَلْتَعَه] رَضِيَ اللهُ تَعَالَى عَنْهُ and sent him towards the king of Alexandria. (Alexandria is a city of Egypt now). King's name was Jareej Bin Meena and his title was Muqawqis [مُقَوَّقِس]. He treated him with the utmost respect and said while embracing the letter of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'This is the era of the arrival of the Rasool whose praise and admiration are written in the book of Allah Almighty. Among his characteristics are; he does not gather two sisters in his marriage or slavery at the same time. He accepts the gift and avoids using charity [for himself], his companions are Miskeen (poor) and he has a Seal of

Nubuwwah (Prophethood) between his [blessed] shoulders.' (*Tabqat Ibn Sa'd, vol. 1, pp. 107; Madarij-un-Nubuwwah, vol. 2, pp. 226; Sharh Zurqaani 'alal Mawahib, vol. 4, pp. 459; Husn-ul-Muhaadirah, vol. 1, pp. 84*)

Gifts of the King

The King then sent few valuable gifts in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which include; one thousand Misqal¹ gold, 20 Coptic clothes, one mule (whose name was Duldul), one Daraaz Gosh (donkey; according to various narrations its name was Ya'foor), honey and two female slaves. Both of them

¹ A former unit of weight



were real sisters. One was Mariyah Qibtiyyah and other was Seereen رَضِيَ اللهُ تَعَالَى عَنْهُمَا. When these gifts (and charity) reached the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted gifts and returned charity. (Husn-ul-Muhaadirah, vol. 1, pp. 84; Sharh Zurqaani 'alal Mawahib, vol. 4, pp. 459, 460)

Embracing Islam

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked accepting both sisters under his slavery together and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a in the court of Allah Almighty for selecting one among them, 'O Allah Almighty! Select one for your Rasool'. Hence, Allah Almighty selected Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا for His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in such a way that when the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ invited both female slaves towards Islam, Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا immediately accepted Islam; whereas her sister, Sayyidatuna Seereen رَضِيَ اللهُ تَعَالَى عَنْهَا accepted Islam after some time. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then presented Sayyidatuna Seereen رَضِيَ اللهُ تَعَالَى عَنْهَا to Sayyiduna Hassaan Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُ as a gift. She gave birth to Sayyiduna 'Abdur Rahman Bin Hassaan رَضِيَ اللهُ تَعَالَى عَنْهُ. (Husn-ul-Muhaadirah, vol. 1, pp. 84; Sharh Zurqaani 'alal Mawahib, vol. 4, pp. 460)

Favours of Beloved Rasool ﷺ

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to like Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا very much. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted her a separate house. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to visit her at various times. She رَضِيَ اللهُ تَعَالَى عَنْهَا gave birth to the Prince of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ in Zul-Hijja-til-Haraam 8th Hijri. (Tabqat Ibn Sa'd, vol. 1, pp. 107; Al-Isaabah, vol. 8, pp. 311)

The respect shown by Shaykhayn

After the apparent demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from this world, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ used to make arrangements for her basic necessities of life and after him, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ did the same.

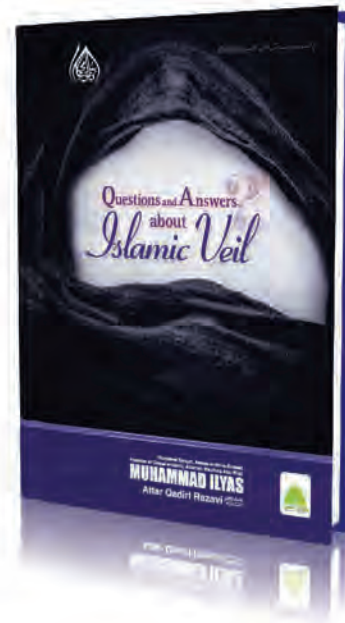
Blessed demise

Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا passed away in the era of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ in Muharram-ul-Haraam 16th Hijri. (Al-Isaabah, vol. 8, pp. 311)

The leader of believers, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ led her funeral Salah and she رَضِيَ اللهُ تَعَالَى عَنْهَا was laid to rest in Jannat-ul-Baqi'. (Al-Muntazam, vol. 4, pp. 218; Al-Istee'aab, vol. 4, pp. 465)

May Allah Almighty bless her and forgive us without accountability for her sake!

اٰمِيْنَ بِجَايَةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Shar'i rulings pertaining to Islamic sisters

How should the Islamic sisters sit in Qa'dah?

Question: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: Some people say that the women should sit in Tashahhud like the men. Will the women sit like the men, or is there a different method?

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

The women should not sit in Tashahhud like the men. In fact, Shar'i ruling for them is to do Tawarruk, i.e. they should sit on their left buttock, placing both of their legs out to the right side [with feet] because firstly, sitting in this way is also proved from Rasoolullah ﷺ and secondly, there is ease for the women to sit in this way; moreover, purdah can be observed more effectively in this way. Furthermore, that method is more suitable for the women in which

purdah can be observed more effectively, for example, in the case of Sajdah, men have been commanded to keep their elbows away from the ground, upper arms away from the sides and belly away from the thighs while performing Sajdah whereas women have been commanded to perform Sajdah compactly in a way different from it. Same is also the case for sitting [in Qa'dah] as it is clear from the following references.

It is mentioned in the narrations that women were forbidden from sitting like the men [in Qa'dah]. At first, they were commanded to sit cross-legged. Then, they were commanded to sit compactly instead of cross-legged, making body parts touch each other which is the method of Tawarruk. It is stated in *Musannaf Ibn Abi Shaybah*: 'كن النساء يؤمرن أن يتربعن إذا جلسن في الصلاة، ولا يجلسن جلوس الرجال'

Translation: Women would be commanded to sit cross-legged in Salah and to not sit like the men

sit. (*Musannaf Ibn Abi Shaybah*, vol. 1, pp. 303)



In *Musnad Abi Hanifah*, it is narrated from Sayyiduna Naafi' رَضِيَ اللهُ تَعَالَى عَنْهُ:

عن ابن عمر رضى الله عنهما، أنه سئل كيف كن النساء يصلين على عهد رسول الله صلى الله عليه وسلم قال: كن يتربعن، ثم أمرن أن يحتفزن

Translation: Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ was asked how the women would offer Salah in the blessed era of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so he responded: At first, they would sit cross-legged. Then, they were commanded to sit compactly.

Explaining the meaning of "sitting compactly", the famous Muhaddis, Sayyiduna 'Allamah 'Ali Qaari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'أى يضممن أعضاء هن بأن يتوركن فى جلوسهن' Translation: i.e. The women should keep their body parts touching [each other] in such a way that they do Tawarruk in sitting (sit on the buttocks by placing both the legs out to one side [with feet]). (*Sharh Musnad Abi Hanifah li Mulla 'Ali Qaari*, vol. 1, pp. 191)

It is mentioned in *Sihah Jawhari* [صحاح جوهري]: 'وفي الحديث عن علي رضى الله عنه إذا صلت المرأة فلتحتفزن أي تتضام إذا جلست وإذا سجدت' Translation: And it is stated in a blessed Hadees narrated from Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, 'When a woman offers Salah, she should compactify; i.e. when she sits and when she performs Sajdah, she should keep her body parts touching each other'. (*As-Sihah Taj-ul-Lughah*, vol. 3, pp. 874)

It is stated in *Musannaf Ibn Abi Shaybah*: 'عن إبراهيم، قال: تجلس المرأة من جانب فى الصلاة' Translation: It is narrated from Sayyiduna Ibraheem (Nakh'ee) that he has stated, 'A woman should sit towards one side in Salah'. (*Musannaf Ibn Abi Shaybah*, vol. 1, pp. 304)

It is stated in *Hidayah*: 'إن كانت امرأة جلست على أليتها اليسرى وأخرجت رجليها من الجانب الأيمن لأنه أستر لها' Translation: If she [i.e. Salah-offering person] is a woman, she should sit on her left buttock and place both of her legs out to the right side [with feet] because it is a form which ensures purdah more [effectively] for her. (*Hidayah*, vol. 1, pp. 53)

'Allamah Kaasaani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'أما المرأة فإنها تقعد كأستر ما يكون لها فتجلس متوركة' A woman should sit in such a form which ensures purdah more [effectively] for her; therefore, she should sit in the state of Tawarruk. (*Bida'ee'-us-Sana'ee'*, vol. 1, pp. 211)

While writing about this matter in an answer to a different question, Imam-e-Ahl-e-Sunnat, Sayyidi A'la Hadrat Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated (translation of the Persian text is as follows): An example of it is Qu'ood [Qa'dah] matter; both of its ways are proved from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For the men, our 'Ulama have preferred [the way of] keeping the right foot upright and sitting on the left foot because this way is difficult and the deed in which there is difficulty is better. For the women, Tawarruk has been preferred because it ensures Satr more [effectively] and there is more ease in it and the women's matter is based on Satr and ease. (*Fatawa Razawiyah*, vol. 6, pp. 149)

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

Answered by: Muhammad Sajid Attari Madani

Approved by: Fuzayl Raza Attari



Save Milk from being wasted

Umm-e-Noor 'Attariyyah

Milk is such a great blessing of Allah Almighty that is beneficial for everyone; whether a child, an elderly person or a mature man or woman. As many benefits this blessing (milk) contains, if we observe carelessness towards it, then this blessing goes off or gets wasted very quickly too. Therefore, some Madani pearls are presented below in relation to valuing and safeguarding it:

- ❖ Boil raw milk as soon as possible or keep it in the fridge; because keeping it un-boiled and without cooling it for a long time, similarly, leaving it unattended for a long time after boiling it, could make the milk go off.
- ❖ The pot that is used to boil the milk should be absolutely clean and free from the effects of every type of sourness such as lemon, Lassi, yogurt etc.; or else, the milk will go off.

❖ As soon as the milk is about to boil off the pot, immediately sprinkle water over it or lower the flame and stir it with the milk spoon etc., so that the milk does not spill over.

❖ Do not boil milk in such a small pot which fills up to the brim; because in this case, there is a high risk of milk to spill over as soon as it boils.

❖ If possible, keep stirring milk while boiling it or boil it over lower flame. Normally, people get engaged in other household activities after putting the milk-filled pot on stove thinking that it will take a while for it to boil. Then they normally only realise after the milk has boiled and spilled over. This way, due to slight carelessness, little bit of the blessing gets wasted which is not appropriate in any way. If for any reason, you have to go somewhere





❖ If you want to make milk soda, then cool down the milk and soda bottles properly and then mix them up. Do not put soda in warm milk at all, otherwise it will go off.

Precaution

❖ If raw milk is fresh, then there is no harm in using it. But if a long time has elapsed or it was purchased from a shop, then do not use it at all without boiling, as it gets contaminated with different germs.

then cover the pot before you go. Similarly, keep it covered after boiling it too, as at times the insects fall into it, if left uncovered.

❖ When the milk boils once or twice, take it off the stove as boiling it for longer reduces its nutrients. Moreover, milk and its cream stick to the pot and at times due to more carelessness, it burns along with the pot.

❖ If milk starts spoiling, then boil it after adding a little bit of caustic soda and then freeze it to make it into yogurt. This way, the milk will not get wasted. The sign of milk getting spoiled is that it starts getting thick; taste turns sour and starts smelling a bit.

❖ If milk goes off, then do not throw it away. Rather, put it on stove by adding honey or sugar in it until its water burns off and dried whole milk remains. It is very delicious to eat.

❖ We normally get milk in plastic bottles. Despite emptying the bottle, many drops still remain in it. Try not to even waste them either.

May Allah Almighty enable us to value this blessing!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



(Adaab-e-Ta'aam, pp. 576)



Trusted companion
of Holy Rasool

Sayyiduna Huzayfah Bin Yamaan

رضي الله
عنه

Illuminated
stars



Adnan Ahmad Attari Maclani

On the occasion of Ghazwah Khandaq (Battle of the Trench), one night there was severe hurricane and extreme cold. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered one of his loyal companions to bring news regarding the enemy and blessed him with a Du'a, 'O Allah Almighty! Protect him from the front and back, from left and right and from up and down.' The loyal companion رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'After this Prophetic Du'a it was as if the cold disappeared and on every step I felt as if I was walking in hot weather. After reviewing the enemies, I came to the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and informed him about the circumstances. It was then that I realized the cold. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ placed me near to him and gave me a place to sleep near his blessed feet. Moreover, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put the corner of his blessed chador onto me. Upon seeing this blessed favour, I repeatedly touched my stomach and chest with the blessed feet of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The enemy had run away by the morning.' (Tareekh Ibn 'Asakir, vol. 12, pp. 278-280; summarized)

Dear Islamic brothers! The one who received the assurance to attain the blessed company of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement, the one who gained the enormous blessings of the blessed feet of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, that loyal, devoted and highly ranked companion of the Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the governor of the old capital of Iran, Mada`in, was Sayyiduna Huzayfah Bin Yamaan Ansari رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

Title, Kunyah and place of birth

The Kunyah of Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ is Abu 'Abdullah whereas, his title is "Sahib-e-Sirr-e-Rasoolullah" meaning, very confidant to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.



His father's name was Sayyiduna Hisl or Husayl but he became famous with the title of "Yamaan". He belonged to the tribe of 'Abas, which was a tribe of Makkah Mukarramah. Due to some commitments, he had to leave Makkah and reside in Madinah and got married there. Thus, Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah.

(Zurqaani 'alal Mawahib, vol. 4, pp. 557)

For this reason, Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ says, when the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me an option to count myself either amongst the Ansaar or the Muhajireen, I chose the Ansaar.

(Al-Mu'jam-ul-Kabeer, vol. 3, pp. 164, Hadees 3011)

The martyrdom of the father

In the battle of Uhud, the non-Muslims had run away after the defeat. As the Muslims were gathering the war spoils, the non-Muslims returned and suddenly attacked again. As the Muslims were not in a state of alignment, some Muslims were also martyred by the Muslims whilst fighting with the non-Muslims. The father of Sayyiduna Huzayfah, Sayyiduna Yamaan رَضِيَ اللهُ تَعَالَى عَنْهُمَا was among those martyrs.

(Zurqaani 'alal Mawahib, vol. 2, pp. 412)

Special education

Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ used to recognise the hypocrites and the signs of hypocrisy very well. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once called him near and told the name of each hypocrite.

(Al-Mu'jam-ul-Kabeer, vol. 3, pp. 164, Hadees 3010)

Participation in funeral

For this reason, whenever, there was a funeral, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ used to inquire about Sayyiduna Huzayfah's participation in that

funeral. If Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ was present in the funeral, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would lead the funeral Salah, otherwise he did not participate either.

(Asad-ul-Ghaabah, vol. 1, pp. 573)

The knower of treacherous people

He رَضِيَ اللهُ تَعَالَى عَنْهُ said at one place: I swear by Allah Almighty! I don't know whether my companions have forgotten, or are pretending to forgot. I swear by Allah Almighty! The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has told us the names, their fathers' names and their tribes' names of all those treacherous people whose followers reach the number of 300 or more who will come till the end of this world.

(Abu Dawood, vol. 4, pp. 129, Hadees 4243)

Status in the court of Sayyiduna Farooq-e-A'zam

Whenever Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ used to appoint someone to a high post, he رَضِيَ اللهُ تَعَالَى عَنْهُ used to write to the people of that area to obey that person as long as he does justice among you. But after appointing Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ as a governor of Mada'in, he رَضِيَ اللهُ تَعَالَى عَنْهُ wrote: O people! Obey him, and give him everything he asks for.

Simplicity of the governor

He رَضِيَ اللهُ تَعَالَى عَنْهُ was very good natured and used to avoid formalities. Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ entered in the city of Mada'in as a governor whilst sitting on a donkey with great humility, with both of his legs hanging on one side, to the extent that the people of the city continued waiting and did not even realise who the new governor was.

Food for two times

Later, when they came to know about him,



they ran and presented themselves in his court. At that time, he رَضِيَ اللهُ تَعَالَى عَنْهُ was eating a piece of bread and a piece of meat which he was holding in his hand. When the people inquired him about his needs, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied: I only need food for me and fodder for the donkey twice a day.

(Tareekh Ibn 'Asakir, vol. 12, pp. 286)

Did not gather wealth

When Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ heard the news of his return, he رَضِيَ اللهُ تَعَالَى عَنْهُ started to wait for him on the route to Madinah so that he can review his present and previous state. Upon seeing him in his previous state (meaning he was empty handed) he رَضِيَ اللهُ تَعَالَى عَنْهُ hugged him and said: You are my brother and I am your brother.

(Az-Zuhd li Ahmad, pp. 200)

Do not tell anyone

He رَضِيَ اللهُ تَعَالَى عَنْهُ used to offer Salah with extreme humility. Once he started crying profusely whilst offering Salah. When he رَضِيَ اللهُ تَعَالَى عَنْهُ completed the Salah, he saw a person nearby. He said to him, 'Whatever you have seen, do not tell anyone'. Due to the fear of Allah Almighty he رَضِيَ اللهُ تَعَالَى عَنْهُ used to express a desire to sit behind locked doors and not to meet with anyone until he رَضِيَ اللهُ تَعَالَى عَنْهُ reached the court of Allah Almighty.

(Sift-us-Safwah, vol. 1, pp. 312)

Brave achievements

He رَضِيَ اللهُ تَعَالَى عَنْهُ took part in all Ghazwat (battles) except Ghazwah Badr (Battle of Badr). In the era of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, in the battle of Nahawand after the martyrdom of the leader of the army, Sayyiduna Nu'man Bin Muqrn رَضِيَ اللهُ تَعَالَى عَنْهُ, he رَضِيَ اللهُ تَعَالَى عَنْهُ held the flag in his hand. In 22nd Hijri, the victories of Hamdaan,

Ray [رے], and Deenwar were because of him. (Tareekh Ibn 'Asakir, vol. 12, pp. 287; Al-Istee'aab, vol. 1, pp. 394)

Death

At the time of his death, he رَضِيَ اللهُ تَعَالَى عَنْهُ was crying very much. When someone asked the reason, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied: I am not crying due to leaving this world because I love death, but (the reason of crying is that) when I am presented in His court, I don't know whether Allah Almighty will be pleased or displeased with me. (Tareekh Ibn 'Asakir, vol. 12, pp. 296)

His blessed passing took place forty days after the martyrdom of the third caliph Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ on (approximately 28th) Muharram-ul-Haraam 36 AH in Mada'in (Salman Pak), which is where his mausoleum is situated. (Bughayt-ut-Talab, vol. 5, pp. 2176; Mirat-ul-Manajih, vol. 1, pp. 80)

Body stayed intact

Hundreds of years after his death, around 20th Zul-Hijja-til-Haraam 1351 AH, due to humidity entering the blessed grave, Sayyiduna Huzayfah's and Sayyiduna Jabir's blessed bodies were transferred. Millions of visitors who came from all over the world witnessed with their own eyes that اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ both companions' of the Holy Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) sanctified bodies and pure shrouds, to the extent that the hair of their blessed beards were completely intact. After witnessing their sanctified bodies it seemed as if they had only departed for no more than two to three hours ago. (Qabr Khul Gayi, pp. 14, 15; summarized)

Dahan mayla nahin hota, badan mayla nahin hota
Khuda kay pak bandon ka kafan mayla nahin hota

(Parday kay baaray mayn Suwal Jawab, pp. 109)





Love of Sayyiduna 'Umar Farooq-e-A'zam for the Ahl-e-Bayt

رضى الله
تعالى عنه

Muhammad Nawaz Attari Madani

Ameer-ul-Mu`mineen, Imam-ul-'Aadileen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ not only possessed great attributes, but also had exemplary devotion and love for the Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Following are some events depicting his love for the Ahl-e-Bayt-e-Athaar.

Love and devotion towards the uncle of Holy Rasool

During the time of his caliphate, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ would not meet Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ while being mounted on a ride; instead, he رَضِيَ اللهُ تَعَالَى عَنْهُ would get off the ride and walk along with him until Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ would reach his home or gathering. Only then Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would separate away from him. (As-Sawa'iq-ul-Muharriqah, pp. 178)

Love and devotion towards Maula Mushkil Kusha

Once, Maula Mushkil Kusha, Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ وَجْهَهُ الْكَرِيم came in a gathering where Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was present. As soon as Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ saw Maula Mushkil Kusha رَضِيَ اللهُ تَعَالَى عَنْهُ, he folded his limbs and made more room for him out of humility. When Maula Mushkil Kusha رَضِيَ اللهُ تَعَالَى عَنْهُ left after the gathering ended, some people humbly asked, 'Ya Ameer-ul-Mu`mineen! The noble conduct you have for Maula 'Ali Shayr-e-Khuda رَضِيَ اللهُ تَعَالَى عَنْهُ وَجْهَهُ الْكَرِيم, you do not have it for anyone else.' Upon listening to this, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'What can stop me from this noble conduct with Maula 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ! By Allah عَزَّوَجَلَّ! He is my Maula and the Maula of every believer.'

(Tareekh Ibn 'Asakir, vol. 42, pp. 235)



Devotion towards Sayyidatuna Fatima-tuz-Zahra

Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا: O princess of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! By Allah! عَزَّوَجَلَّ! There is no one in the entire creation who is more beloved to us than your blessed father صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. And after him, there is no other personality more admirable to us than you. (Musannaf Ibn Abi Shaybah, vol. 8, pp. 572, Hadees 4)

Love and devotion towards Hasanayn Karimayn

In order to set up stipends during his caliphate, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ held consultation with his companions as to whose stipend shall first be fixed? All of them started saying, 'Ya Ameer ul Mu`mineen! First of all, you should fix your own stipend.' But he رَضِيَ اللهُ تَعَالَى عَنْهُ started from the blessed Sadaat and fixed stipends of five hundred dirhams each for Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

(Riyad-un-Nadawah, vol. 1, pp. 341)

Arranged clothes for Hasanayn Karimayn from Yemen

Once, few clothes were brought from Yemen. He رَضِيَ اللهُ تَعَالَى عَنْهُ distributed them among the people. People came to him wearing those clothes and prayed for him. At that time, he رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting between the blessed Raudah and pulpit of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. All of a sudden, Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا came out of the blessed house of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا in

front of him. Both the princes did not have any of the new clothes on their bodies. As soon as he رَضِيَ اللهُ تَعَالَى عَنْهُ looked at the both princes, he became grieved. He رَضِيَ اللهُ تَعَالَى عَنْهُ immediately wrote a letter to the governor of Yemen saying that send two excellent and precious robes for Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا as soon as possible. The governor of Yemen straight away executed the command and sent two robes.

In another narration, it is stated that the clothes that came from Yemen were not worthy of Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Then another pair of clothes were brought from Yemen and Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were made to wear them. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ said: Now I have become happy.

(Tareekh Ibn 'Asakir, vol. 14, pp. 177)

Martyrdom

He رَضِيَ اللهُ تَعَالَى عَنْهُ was assassinated on 26th Zul-Hijja-til-Haraam during Salat-ul-Fajr. Few days later, he رَضِيَ اللهُ تَعَالَى عَنْهُ passed away from this mortal world. His burial took place on 1st Muharram-ul-Haraam 24 Hijri in the Raudah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ next to the first caliph, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. (Tareekh Ibn 'Asakir, vol. 44, pp. 467)

For the sake of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, may Allah Almighty also enable and privilege us to have love for Ahl-e-Bayt-e-Athaar and have their reverence.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



The first one

(A Madani bouquet of 5 blessed sayings
of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Muhammad Rafeeq
Attari Madani

1. The first body part which will talk on the Day of Judgement

تَجِيئُونَ يَوْمَ الْقِيَامَةِ عَلَى أَفْوَاهِكُمْ الْفِدَامُ، وَإِنَّ أَوَّلَ مَا يَتَكَلَّمُ مِنَ الْآدَمِيِّ فَخِذُّهُ وَكَفُّهُ

On the Day of Judgement, you will come in such a state that your mouths will be sealed and the person's thigh and palm will speak first. (*Musnad Ahmad, vol. 7, pp. 236, Hadees 20046*)

2. Who will be the first person to get book of deeds in the right hand?

أَوَّلُ مَنْ يُعْطَى كِتَابَهُ بِيَمِينِهِ، أَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ

The first person who will get his book of deeds in his right hand will be (Sayyiduna) Abu Salamah Bin 'Abdul Asad (رَضِيَ اللهُ تَعَالَى عَنْهُ). (*Al-Awaa'il lit-Tabarani, pp. 112*)

3. What will be the first thing to account for among the duties towards Allah Almighty?

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ

On the Day of Judgement, person's Salah (among acts of worship) will be the first thing to account for. (*Ibn Majah, vol. 2, pp. 183, Hadees 1426; Mirat-ul-Manajih, vol. 2, pp. 306*)

4. What will be the first thing to decide among the rights of human beings?

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالدِّمَاءِ

Among (the matters of) people, (unjust) blood-shedding will be the first thing to decide. (*Sahih Bukhari, vol. 4, pp. 256, Hadees 6533; Mirat-ul-Manajih, vol. 2, pp. 306*)

5. On the Day of Judgement, who will be made to wear fire clothes first?

أَوَّلُ مَنْ يُكْسَى حُلَّةً مِنَ النَّارِ إِبْلِيسُ

The first one who will be made to wear fire clothes will be Iblees.

(*Musnad Ahmad, vol. 4, pp. 308, Hadees 12561*)





K Glory of the martyr of Karbala

Muhammad Amjad Attari Madani

The blessed manners and habits of the great Imam, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ were extremely chaste and highly elevated because he رَضِيَ اللهُ تَعَالَى عَنْهُ was brought up by such personality for whom Allah Almighty says:

وَإِنَّكَ لَعَلَى خُلُقِي عَظِيمٌ ﴿٢٠﴾

Translation from Kanz ul Iman: And undoubtedly, (O Beloved) your excellent character is of a superb standard. (Part 29, Surah Al-Qalam, Ayah 4)

Just like his blessed Grandfather صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ تَعَالَى عَنْهُ used to love and show kindness to poor and destitute, hearten them and did not have any element of pride and arrogance in him at all.

Humility and humbleness of the great Imam

Once, he رَضِيَ اللهُ تَعَالَى عَنْهُ was going somewhere. On his way, he saw some poor people sitting and having food. They humbly asked him, 'Have food with us'. He رَضِيَ اللهُ تَعَالَى عَنْهُ sat with them and said, 'No doubt, Allah Almighty does not like arrogant and boasting person.' He رَضِيَ اللهُ تَعَالَى عَنْهُ further said to them, 'I have accepted your invitation; therefore, you should also accept my invitation.' They accepted the invitation and he رَضِيَ اللهُ تَعَالَى عَنْهُ brought them to his blessed house and said to his family members, 'Bring everything we have.' (Ibn 'Asakir, vol. 14, pp. 181)



Giving charity in the path of Allah Almighty

A beggar, while walking through the streets of blessed Madinah, reached the door of Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ. He then knocked the door and said in the form of couplets, 'Whoever relied on you and knocked at your door, never got disappointed. You are not only generous but the source of generosity.' He رَضِيَ اللهُ تَعَالَى عَنْهُ was engaged in Salah at home. Upon hearing the voice of beggar, he رَضِيَ اللهُ تَعَالَى عَنْهُ made his Salah short and reached the door. He رَضِيَ اللهُ تَعَالَى عَنْهُ saw a villager standing in front of him whose miserable state was telling about his hunger and poverty. The great Imam رَضِيَ اللهُ تَعَالَى عَنْهُ said to his servant, Qanber, 'How much money has been left from our expenditure?' He humbly said, 'Two hundred dirhams, which need to be spent on your family members as per your order.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Go and bring all of them because such person came who is deserving of these dirhams more than my family members.' Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ gave the money to the beggar and said, 'Keep them and I am sorry because they are less. We've been ordered to be kind in every case. These are less and if I had more, I would have given it to you.' The beggar took the money and left happily while praising and making Du'a for him. (Ibn 'Asakir, vol. 14, pp. 185; summarized)

Sermon on the plains of Karbala

The martyr of Karbala رَضِيَ اللهُ تَعَالَى عَنْهُ adopted acts of worship, devotion and piety during his blessed lifetime and always used to advise them to others. Among numerous sermons of the great Imam, one heart trembling sermon is also which he delivered on the ground of Karbala on the morning of his martyrdom.

After praising Allah Almighty, he رَضِيَ اللهُ تَعَالَى عَنْهُ said like this: 'O the bondmen of Allah Almighty, fear Allah Almighty and stay away from the world. If the world was to remain forever for anyone, then the Ambiya عَلَيْهِمُ السَّلَامُ, who were most content upon the Will of Allah Almighty and attained closeness to Allah Almighty, were more deserving that this world remains forever for them. But matter of the fact is that Allah Almighty has made this world for test and made the people of this world to perish. The new of this world will become old, its blessings and bounties are tiresome and its enjoyments will become extremely tasteless. Its every house and every destination is temporary and will vanish. Therefore, keep the provisions of Hereafter with you. No doubt, the best provision is piety.' (Ibn 'Asakir, vol. 14, pp. 218)

Performed 25 Hajj on foot

Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ used to offer Salah, keep Sawm, give charity, recite Holy Quran and perform Hajj and 'Umrah and other acts of worship abundantly; to the extent that he was reciting the Holy Quran even when his blessed head was on the edge of the spear. He رَضِيَ اللهُ تَعَالَى عَنْهُ had a deep passion for performing Hajj. Therefore, it is narrated that he رَضِيَ اللهُ تَعَالَى عَنْهُ performed Hajj 25 times on foot. (Ibn 'Asakir, vol. 14, pp. 180)

May Allah Almighty grant us a share from the blessed nobility of Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and privilege us to attain his blessed slavery in this world and the Hereafter!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ نَبِيِّ الْاِئْتِمَانِ عَلَيْهِ وَآلِهِ وَسَلَّمَ



جَنَّةُ النَّبِيِّ

رَحْمَةُ اللَّهِ
تَعَالَى عَلَيْهِحضرت سیدنا
فضیل بن عیاض
علیہ رحمۃ
اللہ التواضع

Sayyiduna Fudayl Bin 'Iyaad

Shaykh-e-Tareeqat of the Chishtiyyah spiritual chain, the unparalleled ascetic, chief of Awliya, Shaykh-ul-Haram, Sayyiduna Abu 'Ali Fudayl Bin 'Iyaad [فَضِيلُ بْنُ عِيَاضٍ] رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is a distinguished personality among the acclaimed Sufiya and Muhaddiseen of the second century. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 105 Hijri in Samarqand or Khurasan.

(Tahzeeb-ut-Tahzeeb, vol. 6, pp. 422; A'laam liz-Zarkali, vol. 5, pp. 153)

A bandit became Wali!

Before repenting, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a very big bandit and was trapped in the love of a

woman. Once, as he climbed the wall and headed towards her, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard someone reciting the following Ayah of the Holy Quran:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Translation from Kanz-ul-Iman: Has the time not come for the believers to humble their hearts to Allah's remembrance and for this truth (i.e. the Quran) which has come down? (Part 27, Surah Al-Hadeed, Ayah 16)

As soon as he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ heard it, the state of his heart completely changed. Straightaway he proclaimed, 'Why not! O my Lord, that time has approached.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ repented straightaway and promised to live all his life



in the Masjid now. (*Tahzeeb-ut-Tahzeeb*, vol. 6, pp. 421, summarized; *A'laam liz-Zarkali*, vol. 5, pp. 153)

Therefore, after repenting, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ acquired such knowledge and became such devout that he became the Imam of Sufiya and Muhaddiseen.

Kunya and titles

His Kunyah is Abu 'Ali. Muhaddiseen have mentioned different titles for him. The great titles like Shaykh-ul-Islam and 'الْمَجَاوِرُ بِحَرَمِ اللَّهِ' are also among them.

(*Siyar A'laam-un-Nubala*, vol. 7, pp. 631)

Illustrious teachers

After repentance, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ adopted the company of 'Ulama in order to learn the knowledge of Deen. He attained the knowledge of Hadees and Fiqh [Islamic jurisprudence] from the illustrious Mashaikh and Muhaddiseen like Sayyiduna Imam A'mash, Sayyiduna Imam Mansoor and Sayyiduna Sufyan Sawri رَحْمَتُهُمُ اللَّهُ تَعَالَى.

(*Tareekh Ibn 'Asakir*, vol. 48, pp. 375; *Tahzeeb-ut-Tahzeeb*, vol. 6, pp. 420)

Students and narrating Hadees

His students include the names of Muhaddiseen like Sayyiduna Imam Shaafi'i, Sayyiduna 'Abdullah Bin Mubarak, Sayyiduna Sufyan Bin 'Uyaynah, Sayyiduna Yahya Bin Sa'eed Qattaan, Sayyiduna 'Abdur Rahman Bin Mahdi and Sayyiduna Mu`ammil [مؤمل] Bin Isma'eel رَحْمَتُهُمُ اللَّهُ تَعَالَى. (*Tahzeeb-ut-Tahzeeb*, vol. 6, pp. 421) Along with *Sahih Bukhari* and *Sahih Muslim*, various other books of Ahadees contain various narrations narrated by him.

Character and attributes

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was extremely modest, chaste and the one who would weep a lot. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would stay distant from this world and the people of this world. Sayyiduna Ibraheem Bin Ash'as رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would perform the Zikr of Allah Almighty or Zikr of Allah Almighty was performed next to him or the Holy Quran was recited, then the fear of Allah Almighty would be apparent from his face, tears would start flowing, and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would cry so much that the people present there would feel pity for him. (*Tahzeeb-ul-Kamal*, vol. 8, pp. 243)

He smiled upon the death of his son

Sayyiduna Abu 'Ali Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: I stayed in his company for 30 years. I never saw him smiling except the day when his son passed away. When I asked him in this regard, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said that my Lord Almighty likes this, therefore, I also like it (that's why I smiled). (*Tareekh Ibn 'Asakir*, vol. 48, pp. 383)

Abstinence and piety

Once, the caliph Haroon Rasheed said that 'among 'Ulama, I have not seen anyone more awe-inspiring than Sayyiduna Imam Malik and someone more pious than Sayyiduna Fudayl Bin 'Iyaad رَحْمَتُهُمَا اللَّهُ تَعَالَى.

(*Siyar A'laam-un-Nubala*, vol. 7, pp. 633)

Abdaal of Hijaz

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states that he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was the Abdaal of Hijaz of his era.

(*Siyar A'laam-un-Nubala*, vol. 7, pp. 633)



Blessed sayings

Following are some of his blessed sayings based on the pieces of advice and admonition:

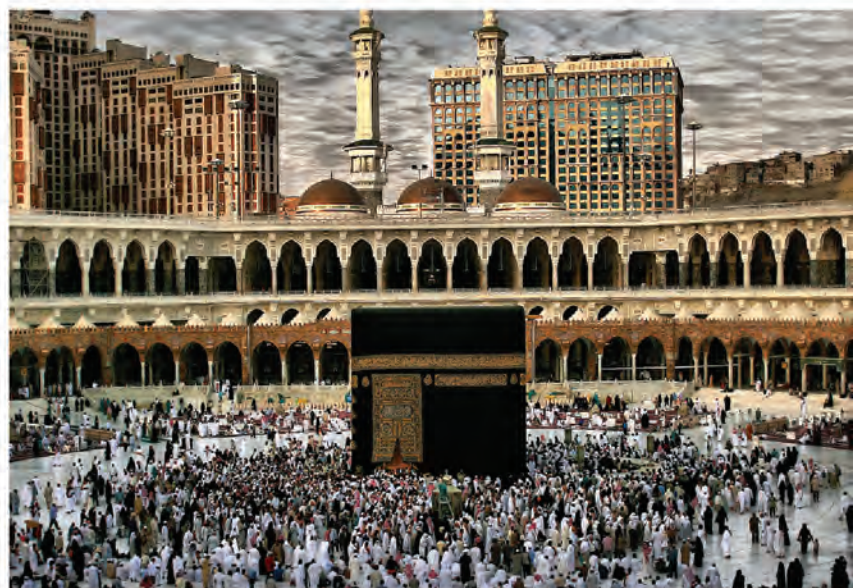
- ❖ Two habits are a means for the hardness of the heart. “Talking excessively” and “eating excessively”.
- ❖ A believer envies and does not become jealous.
- ❖ Forbearance, weak body and Qiyam in the nights are among the attributes of the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.
- ❖ Allah Almighty will destroy the deeds of the one who loves a heretic¹.

(Siyar A'laam-un-Nubala, vol. 7, pp. 640, 641, 642, 644)



Blessed demise

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ spent the last days of his life in Masjid-ul-Haraam in the state of I'tikaf. He passed away in such state that he had no worldly wealth under his possession except two pieces of clothes on his body. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away on 10th Muharram-ul-Haraam 187 Hijri. (Awliya Rijaal-ul-Hadees, pp. 207, summarized; Siyar A'laam-un-Nubala, pp. 632; Tahzeeb-ut-Tahzeeb, vol. 6, pp. 422) His blessed shrine is situated in Makkah-e-Mukarramah.



Blessed grave is famous for visiting

Visiting the shrines of the blessed saints has been an ancient tradition of Muslims. That's why the famous Muhaddis Imam Ibn Habbaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states that the grave of Sayyiduna Fudayl Bin 'Iyaad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is famous for being visited. I have visited his grave several times. (Kitab-us-Siqat li Ibn Habbaan, vol. 4, pp. 195)

*Allahu Ghani! Shan-e-Wali! Raj dilon per
Dunya say chalay jayain, hukumat nahin jaati*

(Wasail-e-Bakhshish, pp. 383)

¹ Person with corrupt beliefs

Letters from Ameer -e- Ahl-e- Sunnat



الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Maula Mushkil-Kusha, 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: One who recites a letter of the Holy Quran outside the Salah without being in a state of Wudu will have 10 virtues; one who recites being in a state of Wudu will have 25 virtues; one who recites [a letter of the Holy Quran] while sitting during Salah will have 50 virtues and one who recites while standing during Salah will have 100 virtues. (*Ihya-ul-'Uloom, vol. 1, pp. 366*)

On the occasion of the departure "Qafilah-e-Chal Madinah" from Lahore, I visited Maktab of Madrasah-tul-Madinah, Upper Mall Road. May Allah عَزَّوَجَلَّ! Grant teachers and students and Madani faculty of this Madrasah with worldly and Hereafter blessings.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Ilyas Attar Qadiri

23 Zul-Qa'dah 1422 AH





Taj-ush-Shari'ah

is no more with us

Owais Yameen Attari Madani

Inheritor of the knowledge of A'la Hadrat, successor of Huzoor Mufti-e-A'zam Hind, Qadi-ul-Quddah 'قاضي القضاة' [greatest Islamic jurist], Taj-ush-Shari'ah, 'Allamah Al-Haaj Mufti Muhammad Akhtar Raza Khan Azhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born on 24th Zul-Qa'da-til-Haraam 1362 AH in Saudagaran locality of Bareilly Shareef (UP) India.

Lineage

Lineage of Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ goes back to A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in this way: Muhammad Akhtar Raza Bin Muhammad Ibraheem Raza Bin Muhammad Haamid Raza Bin Imam Ahmad Raza رَحْمَهُمُ اللهُ تَعَالَى.

Education and Tarbiyyat

When Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was 4 years, 4 months and 4 days old, his

honourable father, Khalifah of A'la Hadrat, great commentator of Glorious Quran, Maulana Muhammad Ibraheem Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arranged 'Khuwani' ceremony for initiating education in which Huzoor Mufti-e-A'zam Hind رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ recite 'بِسْمِ اللهِ' as a custom. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed Naazirah Quran at home from his blessed mother, the blessed daughter of Mufti-e-A'zam Hind. He studied Urdu elementary books from his father. Thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed his Dars-e-Nizami from Dar-ul-'Uloom Manzar-e-Islam Bareilly Shareef and went to Jami'a-tul-Azhar Cairo (Egypt) in 1963 where he acquired knowledge in the field of commentary of Quran and Hadees from the competent and skilled teachers. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ graduated from Jami'a-tul-Azhar in 1966 and was awarded with 'Jami'ah Azhar Award' upon securing



first position. (*Mufti-e-A'zam Hind aur In kay Khulafa*, vol. 1, pp. 145, 149)

Dars-o-Tadrees and Fatawa

Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started teaching from Dar-ul-'Uloom Manzar-e-Islam Bareilly Shareef in 1967. He was appointed as Sadr-ul-Mudarriseen of Dar-ul-'Uloom and Sadr Mufti of Razavi Dar-ul-ul-Ifta in 1978. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained engaged with the profession of teaching for 12 years; thereafter, he could not continue teaching regularly due to his extremely busy schedule. (*Ibid*, vol. 1, pp. 150, 151) Whereas he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept serving Ifta from 1967 till the last days of his life.

Bay'at-o-Khilafat

Huzoor Mufti-e-A'zam Hind Mustafa Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ honoured Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by making him his disciple in his childhood and bestowed upon him Khilafat and permission of all spiritual orders when he was 19 years old whereas Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also had Khilafat and permission of all spiritual orders from the honourable student and Khalifah of A'la Hadrat, 'Allamah Mufti Muhammad Burhan-ul-Haq Jabalpuri, Sayyid-ul-'Ulama Sayyid Shah Aal-e-Mustafa Barakati Marehavi, Ahsan-ul-'Ulama Sayyid Shah Mustafa Haydar Hasan Miyan Barakati and the honourable father Maulana Muhammad Ibraheem Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Ibid*, vol. 1, pp. 160, 163)

Books

Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ authored more than 65 books in Arabic and Urdu on

different fields of knowledge. Some of his books' names are as follows:

- ❖ Hijrat-e-Rasool
- ❖ Aasaar-e-Qiyamat
- ❖ Al-Haq-ul-Mubeen (Arabic and Urdu)
- ❖ Safeenah-e-Bakhshish (Na'at collection)
- ❖ Fatawa Taj-us-Shari'ah
- ❖ الصحابة نجوم الاهتداء
- ❖ الفرده شرح القصيدة البردة

Blessed demise

The distinguished and illustrious personality of great knowledge and courtesy departed this life on Friday, 6 Zul-Qa'da-til-Haraam 1439 AH corresponding to 20th July 2018, at the time of Maghrib Salah.

When Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ learned about the blessed demise of Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he expressed his deep condolences to his brother, Maulana Mannaan Raza Khan, known as Mannaani Miyan, all his children, all the disciples and followers; moreover, Quran Khuwani was conducted on 21st July 2018 in all Jami'aat-ul-Madinah and Madaris-ul-Madinah of Dawat-e-Islami across the globe in connection with Isal-e-Sawab of Huzoor Taj-us-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

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

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Those Islamic personalities whose day of demise or 'Urs is marked in Muharram-ul-Haraam

Abu Majid Muhammad Shaahid Attari Madani

Muharram-ul-Haraam is the first month of the Islamic year. 23 of the blessed companions, Awliya and the scholars of Islam, whose 'Urs or day of demise falls in this month, were briefly mentioned in the monthly magazine 'Faizan-e-Madinah' (Urdu version), Muharram-ul-Haraam 1439 Hijri edition¹. We are pleased to add below the information more about such blessed personalities:

Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ

1. Ameer-ul-Mu`mineen, Sayyiduna Abu Hafs 'Umar Farooq-e-A'zam 'Adawi Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ was born 13 years after the incident of 'Feel' [فيل] in Makkah Mukarramah. During the era of ignorance [pre-Islamic era], he رَضِيَ اللهُ تَعَالَى عَنْهُ was an expert in genealogy, horse riding, wrestling, reading and writing; and he رَضِيَ اللهُ تَعَالَى عَنْهُ was the Chief and Ambassador of Quraysh. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam in the sixth year of the declaration of the Prophethood. He رَضِيَ اللهُ تَعَالَى عَنْهُ was an illustrious companion, an influential personality of Islam, Qadi of Madinah, strong and honest, a great preacher, the second caliph,

embodiment of piety and asceticism, exemplary in justice, possessing great administrative skills and an extremely wise person.

During his ten and a half years of caliphate, Islamic boundaries spread up to around 2.225 million square miles. He رَضِيَ اللهُ تَعَالَى عَنْهُ attained martyrdom in Madinah Munawwarah on 1st Muharram 24 Hijri.² (*Tareekh-ul-Khulafa*, pp. 86-117; *Al-'Abar fi Khabar man Ghabar*, vol. 1, pp. 20)

¹ (1) Sayyiduna Abul Hasan Ali Bin Ahmad Hakkaari ('Urs day: 1st Muharram-ul-Haraam) (2) Sayyiduna Ma'roof Karkhi ('Urs day: 2nd Muharram-ul-Haraam), (3) Shaykh Sayyid Ahmad Jeelani ('Urs day: 19th Muharram-ul-Haraam), (4) Baba Sayyid Muhammad Tajuddeen Awliya ('Urs day: 26th Muharram-ul-Haraam) (5) Son of A'la Hadrat, Mustafa Raza Khan ('Urs day: 14th Muharram-ul-Haraam) رَجَمَهُمُ اللهُ تَعَالَى.

² In order to have detailed information regarding the Seerah of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, read the book 'Faizan-e-Farooq-e-A'zam', published by Maktaba-tul-Madinah, which comprises of 2 volumes.



2. The warrior of Islam, Sayyiduna Salamah Bin Hishaam Makhzoomi Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ accepted Islam in the early days of Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ migrated to Abyssinia as well as Madinah, and was a matured companion. He رَضِيَ اللهُ تَعَالَى عَنْهُ attained the rank of martyrdom during the expedition of Marj-us-Suffar [مَرْجُ الصُّفَر] (Syria). (*Tabqat-ul-Kubra li Ibn Sa'd, vol. 4, pp. 96-98*)

Blessed Awliya رَضِيَ اللهُ تَعَالَى عَنْهُ

3. Ghazi of Islam, Qamar-e-Bani Haashim, brother of Imam Husayn, standard-bearer of Ahl-e-Bayt, Sayyiduna 'Abbas Bin 'Ali Haashimi Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 26 Hijri in Madinah Munawwarah and attained martyrdom on 10th Muharram-ul-Haraam, 61 Hijri in Karbala. He had a graceful and spiritual personality, he would help the poor and destitute, he رَضِيَ اللهُ تَعَالَى عَنْهُ possessed knowledge and acted upon it with determination, and was an embodiment of bravery and courage. His blessed shrine is situated in Karbala, towards north east of the blessed shrine of Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and is being visited by people from every walk of life. (*Tareekh Tabari, vol. 5, pp. 412, 413*)

4. Sajjad-e-Ummah, Sayyiduna Imam Zayn-ul-'Aabideen Abul Hasan 'Ali Awsat Haashimi Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah Munawwarah in Sha'ban 38 Hijri and passed away in Muharram-ul-Haraam 94 Hijri. His blessed shrine is situated in Jannat-ul-Baqi', next to the blessed shrine of Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ. He is a highly acclaimed Taabi'i, Muhaddis, Faqih [jurist], devout worshipper, generous person, embodiment of piety and asceticism, extremely illustrious, highly ranked and the fourth Shaykh-e-Tareeqat of the spiritual chain of the Qadiriyyah Razawiyyah 'Attariyyah. (*Wafyaat-ul-A'yaan, vol. 2, pp. 127; Sharh*

Shajarah Qadiriyyah, pp. 51, 54)

5. Murshid of Ghaus-e-A'zam, Sayyiduna Shaykh Abu Sa'eed Mubarak Makhzoomi Hanbali رَضِيَ اللهُ تَعَالَى عَنْهُ was a Faqih, Sufi, Qadi of Baghdad and founder of Madrasah Bab-ul-Azaj. He was born in Baghdad and passed away in Baghdad on 12th Muharram-ul-Haraam 513 Hijri. He was laid to rest in Bab-e-Haram. (*Shazaraat-uz-Zuhub, vol. 4, pp. 179; Shareef-ut-Tawareekh, vol. 1, pp. 13*)

6. The distinguished ancestor of the Geelaniyah family of Hind [India], Sayyid Muhammad Ghaus Bandagi Geelani Uchi Qaadiri رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 833 Hijri in Halab, Syria. He was an accomplished Wali, possessor of the knowledge related to reasoning [i.e. logic, philosophy, etc.] and Quran-o-Hadees, embodiment of piety and asceticism, and was the pride of the Qadiriyyah family. The Ruler of Sindh and King of Hind [India] held him devotionally reverend. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 7th Muharram-ul-Haraam 922 Hijri. His blessed shrine is situated in Uch Shareef (District Bahawalpur, south Punjab, Pakistan), and is visited by people from all walks of life. (*Khazeena-tul-Asfiya, vol. 1, pp. 189; Aqwaam-e-Pakistan, pp. 304*)

7. The acclaimed Wali, Sayyiduna Baba Fareeduddin Mas'ood Ganj Shakar Farooqi Chishti رَضِيَ اللهُ تَعَالَى عَنْهُ was born in a small town of Madina-tul-Awliya Multan called Kothewal in 569 Hijri and passed away on 5th Muharram-ul-Haraam 664 Hijri. His blessed shrine is famously situated in Pakpattan Shareef, Punjab (Pakistan). He رَضِيَ اللهُ تَعَالَى عَنْهُ was a practicing scholar, accomplished Wali, and distinguished ancestor of the spiritual chains of the Nizamiyah and Saabriyah. *Rahat-ul-Quloob* and *Asraar-ul-Awliya* are the collections of his blessed sayings. (*Mirat-ul-Asraar, pp. 771; Faizan Baba Fareed Ganj Shakar, pp. 2, 96*)



8. Qutb-ul-'Aarifeen, Shaykh-ul-Islam, Imam -ul-Mujahideen, Sayyiduna Swat, Saidu Baba 'Abdul Ghafoor Akhoond Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1184 Hijri in the village of Jabri Swat, and passed away on 7th Muharram-ul-Haraam 1295 Hijri in Saidu Shareef, Swat, Khyber Pakhtunkhwa, Pakistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a great Shaykh-e-Tareeqat of the spiritual chain of the Qadiriyyah, an admirable personality by everyone and Shaykh-ul-Mashaaikh. (*Tazkirah Akabir Ahl-e-Sunnat*, pp. 246; *Urdu Daa'irah Ma'arif-e-Islamiyyah*, vol. 2, pp. 216)

Scholars of Islam

9. Student of Imam Muhammad, Sayyiduna Abu Hafs Kabeer Ahmad Bin Hafs Bukhari Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 150 Hijri in Bukhara, Uzbekistan and passed away at the same place in the month of Muharram-ul-Haraam, 217 Hijri. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Faqih of East, Mujtahid of his time, Mujaddid of the era, author of books and Shaykh-ush-Shuyukh. (*Hadaiq-ul-Hanafiyyah*, pp. 140; *Al-Fawa'id-ul-Baheeh fi Tarajim-il-Hanafiyyah*, pp. 24; *Siyar A'laam-un-Nubala*, vol. 8, pp. 457, 458)

10. Student of Imam Muhammad, Sayyiduna Abu Musa Isa Bin Abaan Basri Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in the middle of the second Hijri in Iraq. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in the month of Muharram-ul-Haraam 221 Hijri in Basra, Iraq. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Faqih of his time, Muhaddis of the time, expert in the sciences of astronomy and maths, Qadi of Basra and author of many books. (*Tareekh Baghdad*, vol. 11, pp. 158-160; *Siyar A'laam-un-Nubala*, vol. 9, pp. 152; *Tareekh-e-Islam liz-Zahabi*, vol. 16, pp. 651)

11. The illustrious Muhaddis, Haafiz Abu Nu'aym Ahmad Bin 'Abdullah Asfahani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 336 Hijri in Isfahan (Iran), and passed away at the same place on 20th Muharram-ul-Haraam 430 Hijri. He was a

dignified Imam, great Sufi, historian of Islam, pride of Muhaddiseen, Shaykh-ul-Islam and writer of many books. Out of his 50 books, most famous are *Hilya-tul-Awliya* and *Tabqat-ul-Asfiya*. (*Hilya-tul-Awliya*, vol. 1, pp. 6-15; *Allah Walon ki Baatayn*, pp. 34-37; *Maktaba-tul-Madinah*)

12. Shams-ul-Aimmah, Sayyiduna Imam Muhammad Bin 'Abdus Sattaar Kurdari 'Immaadi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 559 Hijri in Baraqeen (in the vicinities of the city Kurdar, near Jurjaniyah), Khwarezm. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 9th Muharram-ul-Haraam 642 Hijri. His blessed shrine is situated in Bukhara (Uzbekistan), next to the blessed shrine of Imam Abu Muhammad 'Abdullah Bin Muhammad Bin Yaqoob Haaris Muhaddis-e-Bukhari. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the teacher of teachers, reviver of Usool-e-Fiqh, Mujaddid of principle and secondary sciences, and the Faqih of the East. (*Tareekh-ul-Islam liz-Zahabi*, vol. 47, pp. 138; *Hadaiq-ul-Hanafiyyah*, pp. 279)

13. The famous devotee of Rasool, Maulana Nooruddin 'Abdur Rahman Jaami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 817 Hijri in the area of Jam in Herat (province Ghor), Afghanistan, and passed away on 18th Muharram-ul-Haraam 898 Hijri. His blessed shrine is situated in Herat (Afghanistan), where Du'as are accepted. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Haafiz-ul-Quran, Islamic scholar, leader of poets, historian, author of books and Shaykh-e-Tareeqat of the spiritual chain of the Naqshbandiyyah. *Baharistan* and *Rasaail-e-Jaami*, *Nafhaat-ul-Uns*, *Sharh Mulla Jaami* and *Shawahid-un-Nubuwwat* etc., are among his best books. (*Nafhaat-ul-Uns - translated*, pp. 20-28)





Cave of Saur

Introduction to the “Cave of Saur”

Cave of Saur is an extremely blessed place amongst the historical places of Islam. In other days generally, and especially on the occasions of Hajj and ‘Umrah, devotees of Rasool from the entire world not only visit this blessed place but also receive great blessings by offering Nawafil, etc., over here.

Reason for the name being “Ghar-e-Saur”

Saur Bin ‘Abd Manaaf had come and stayed in this Ghar [cave]; therefore, it is called Ghar-e-Saur [Cave of Saur].

(Mukashafa-tul-Quloob, pp. 57)

Location of the Cave of Saur

Cave of Saur is located at Mount Saur, situated to the right side of Makkah Mukarramah towards “Mahallah Masfalah” at a distance of approximately 4 km. (‘Aashiqaan-e-Rasool ki 130 Hikayaat, pp. 240)

Beloved Rasool’s stay in the Cave of Saur

While performing Hijrah [migration], the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed in this cave for three nights with Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, his “cave companion” who rests beside him. Searching [for them], when the enemy reached the entrance of the Cave of Saur, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ became distressed and humbly said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The enemy have come so closer that they will [be able to] see us if they look towards their feet.’ Consoling him, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Translation from Kanz-ul-Iman: Grieve not, no doubt Allah is with us.

(Part 10, Surah At-Taubah, Ayah 40) (‘Aashiqaan-e-Rasool ki 130 Hikayaat, pp. 240)





Height, length and width of “Mount Saur” and “Cave of Saur”

Mount Saur is 759 m in height, i.e. it is 120 m higher than Mount Uhud. Mount Saur’s peak covers an area of approximately 30 sq. m. The Cave of Saur is 18 hand spans in length and 11 hand spans in width. “Cave of Saur” is located at a height of approximately 748 m above sea level. Its small entrance is approximately 0.5 m open; the head touches the roof if one

stands in the cave. (Information obtained from a website)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left Makkah Mukarramah and started staying in the Cave of Saur on 1st of Rabi’-ul-Awwal during the night of Thursday. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed in the cave for three nights, i.e. the nights of Friday, Saturday and Sunday and then left for Madinah on 5th of Rabi’-ul-Awwal in the night of Monday.

(Faizan Siddeeq-e-Akbar, pp. 228)

*Khoob choomay hayn qadam Saur-o-Hira nay
Shah kay*

*Mehkay mehkay piyaray piyaray dauno ghaaron
ko salam*

(Wasail-e-Bakhshish, pp. 609)

The very first murder

According to an opinion, the very first murder was committed at the mount at which Cave of Saur is located, i.e. Mount Saur. Qaabeel martyred his brother, Sayyiduna Haabeel رَضِيَ اللهُ تَعَالَى عَنْهُ. (‘Aashiqan-e-Rasool ki 130 Hikayaat, pp. 240)

When Allah عَزَّوَجَلَّ unveiled His Divine Noor on the Mount Toor, it broke into pieces, and a piece out of those pieces is Mount Saur as well. (Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 108)

Inner structure of the “Cave of Saur”

Regarding the structure of the “Cave of Saur”, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: This cave has two doors. Kuffar [unbelievers] reached the door through which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had entered. This door is an arm’s length in height and only a hand span wide. I, a humble person, had got stuck in the door while exiting this blessed cave and lost some of the hairs on head because of abrasion. There were many holes over there in the past but now, there is no hole. There is space inside for six to seven people to get seated. (Mirat-ul-Manajih, vol. 8, pp. 256)

Aa`eenah -e- Qiyamat

Asif Iqbal Attari Madani

Qurbani (sacrifice) holds a great importance in Islam; it will not be wrong, if it is referred to as the second name of religion. Spending wealth, laying down life, going away from relatives, undertaking migration abandoning business activities, homeland etc., for the sake of religion, all these blessed practices are different forms of Qurbani.

Sayyidah Raabi'ah Basriyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا humbly asked Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, 'What is generosity?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'The generosity, in the sight of worldly people, is that one spends his wealth whereas generosity, in the sight of the people of Hereafter, is that one even lays down his life.' (Shu'ab-ul-Iman, vol. 1, pp. 373, Raqm 433)

When we have a glance on our pious predecessors رَحْمَتُهُمُ اللَّهُ تَعَالَى, we see the blessed figures who made all kinds of sacrifices. Someone spent limitless wealth for the sake of Islam, someone sacrificed his family and someone even laid down his life to keep the status and standard of Islam high and elevated. When we see the incident of Karbala, we observe all kinds of sacrifices combined together.

Introduction to books



*Ghar lutana jan dayna koi tujh say seekh jaye
Jan-e-'aalam ho fida ay khandan-e-Ahl-e-Bayt*

Sayyiduna Imam Husayn and the blessed Khandan-e-Nubuwwat رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ (family of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) not only laid matchless sacrifice but also set unprecedented example of 'patience and tolerance', 'أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ' (call to righteousness and forbid evil)', 'loyalty and absolute devotion', 'submission and willingness', 'sincerity and faithfulness', 'sense of responsibility', 'upholding truthfulness', 'steadfastness on the straight path' and 'preventing cruelty and inhumanity'.

Even after centuries, when we listen to the incident of Karbala, it revitalizes the hearts and awakens the yearning for sacrificing the lives for the sake of religion. As time passed, people have created many false stories regarding this great Qurbani, so, the Islamic



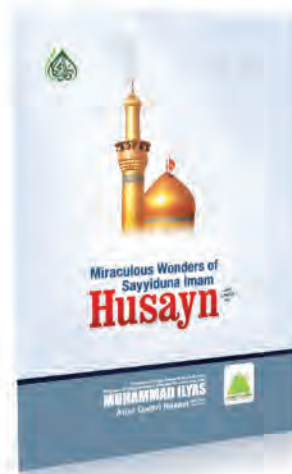
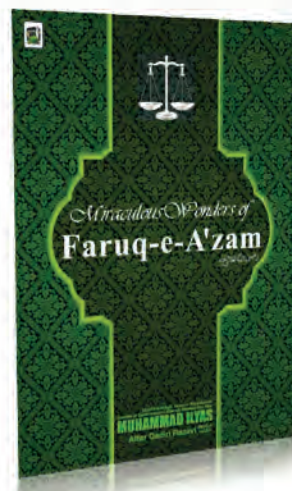
scholars of Ummah, authored books regarding this incident to distinguish right and wrong. The book 'Aa`eenah-e-Qiyamat' is also one of them. This authentic book has been authored by Maulana Hasan Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, brother of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Upon asking question regarding the Zikr-e-Shahadat (remembering the martyrs), A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A book, namely 'سِرُّ الشَّهَادَاتَيْنِ' written by Maulana Shah 'Abdul 'Azeez Sahib which is in Arabic language or a book, namely 'Aa`eenah-e-Qiyamat' written by my brother late Hasan Miyan contains correct narrations. People should [read or] listen to them. As far as the wrong narrations are concerned, it is better not to read and listen to them. (Malfuzaat-e-A'la Hadrat, pp. 293)

Under the supervision of Shu'bah Takhreej, a department of Majlis Al-Madina-tul-'Ilmiyyah, Dawat-e-Islami, a latest and researched work has been carried out on this book such as comparison with many manuscripts, latest computer composing, addition of new headings, annotations of Ahadees, beneficial and necessary explanatory notes, correction of inscription [correction of some particular places where there are differences of opinion] and Fazaail-e-'Aashurah [virtues of 'Aashurah] have also been added at the end of this book. Thus the book 'Aa`eenah-e-Qiyamat', publication of Maktaba-tul-Madinah is enriched with good features.

Buy this book from Maktaba-tul-Madinah, besides reading it yourself, encourage others to read it. This book can be downloaded and printed out from the website of Dawat-e-Islami: www.dawateislami.net. Until now, this book is available for PKR 30 at Maktaba-tul-Madinah (in Pakistan).

Books to study



Video message of Ameer-e-Ahl-e-Sunnat

Expressing condolences to Abu Rajab
Asif Attari Madani

تَحَنُّنًا وَرَأْفَةً وَنَسْتَعِينُ عَلَى رُسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar
Qadiri Razavi عَنْهُ

To: Abu Rajab Asif Attari Madani
(Rukn-e-Majlis) Al-Madina-tul-'Ilmiyyah,
Mudarris Markazi Jami'a-tul-Madinah
Bab-ul-Madinah Karachi.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received the news through Rukn-e-Shura Haji Ameen Attari that your son 'Abu Mu'awiyah Muhammad Hamzah Raza Attari' who was born yesterday (27th July 2018, Friday) has passed away today (i.e., Saturday night). 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'

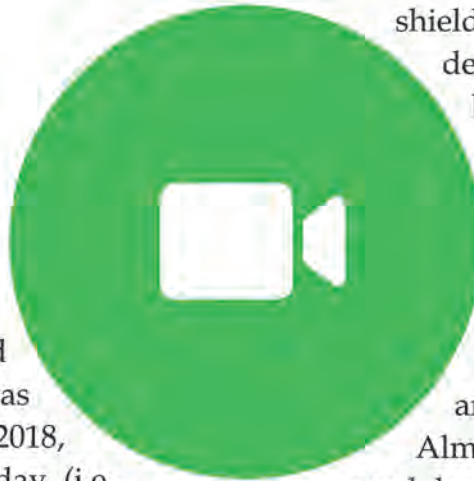
Another tragic aspect was that you could not attend the funeral services and burial of your Madani son because you were supposed to go to Makkah for performing Hajj via direct flight to Madinah. I hope you will have reached Madinah. May Allah عَزَّوَجَلَّ grant you

patience and reward, grant patience to the mother of Rajab and grant patience to all family members and the bereaved. May Allah عَزَّوَجَلَّ! Make this Madani child Zakheerah (treasure) in Hereafter for you and for the mother of child, and make him intercessor for his parents.

أَبِينِ بَيْتَاهِ النَّبِيِّ الْأَمِينِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

Deal situation with patience. The Na-Baaligh (non-adult) children who pass away make intercession for their parents and become shield for them from Hell. In fact, death of Na-Baaligh children is a big blessing but it is Sunnah to express condolence on their death. You should have patience and have courage. You, mother of child, your family members and all of them should remain patient and thankful to the Will of Allah Almighty. I express my condolences to all. May Allah عَزَّوَجَلَّ grant you privilege to perform 'Hajj Mabroor', your eagerness for going to Madinah may not get faded but rather your eagerness may increase further.

On his journey, someone gave Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا the news of the death of his Na-Baalighah daughter. He رَضِيَ





اللَّهُ تَعَالَى عَنْهُ recited 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ', performed two Rak'at Nafl Salah after getting off his mount and then said: I have acted upon this command of Allah Almighty and recited the following Ayah:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Translation from Kanz-ul-Iman: And seek help from patience and Salah.

(Part 1, Surah Al-Baqarah, Ayah 45) (Ta'zeem Qadr-is-Salah, vol. 1, pp. 222)

So, you also have patience and seek help by Salah, after performing it. May Allah عَزَّوَجَلَّ grant you patience and courage and accept your Hajj.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Thereafter, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ asked him to humbly say Salam on his behalf and on behalf of all the Islamic brothers attending special Madani Muzakarah in the blessed courts of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Shaykhayn Karimayn, Sayyiduna 'Usman-e-Ghani, Sayyiduna Ameer Hamzah, blessed martyrs of Uhud, blessed people resting in Baqi' and Ma'la (رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ) and on the occasions of visiting other sacred places; Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also asked him to make Du'a for forgiveness without accountability as well as for visiting Madinah.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Expressing condolences & inquiring after the sick



Expressing condolences at the demise of Mufti Abdul Wajid Qaadiri

(Author of *Fatawa Europe*)

تَحَبُّدًا وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

I received the sad news of the demise of Mufti Abdul Wajid Qaadiri Sahib (author of *Fatawa Europe*). 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'. I condole with whole family, sons (Maulana Mufti Fayzan-ur-Rahman Subhani Razavi (Mufti and Muhtamim Al-Jami'a-tul-Wajidiyah Darbhanga Bihar, India), Maulana Khalid Raza Razavi, honourable Ihsaan-ur-Rahman Fayzaani Razavi, honourable Yazdaan-ur-Rahman Danish Razavi), students, followers, admirers and disciples, and make Du'a:

O Allah عَزَّوَجَلَّ be merciful to 'Allamah 'Abdul Wajid Sahib for the sake of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. O Allah عَزَّوَجَلَّ! Accept all his Islamic services. O Rab عَزَّوَجَلَّ of all the worlds! Elevate his ranks, bless him with the neighbourhood of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah after forgiving him without accountability, bless the bereaved ones with great patience, and grant enormous reward

upon their great patience. O Allah عَزَّوَجَلَّ! Whatever good deeds I have, accept them in Your blessed court, and bestow reward for them according to the glory of Your great mercy, and then bless Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with all this reward, and then by the Wasilah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestow this reward upon late 'Allamah 'Abdul Wajid Sahib رَحْمَةً اللهُ تَعَالَى عَلَيْهِ including the whole Ummah.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Inquiring after Maulana Nizamuddin Sahib

تَحَبُّدًا وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

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

To: 'Allamah Maulana Nizamuddin Sahib
Qazi Bandi Rajasthan India.



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I received the news through Abu Bintayn Haji Hassaan Raza that an animal had attacked you on the way when you were going to the Masjid for leading Fajr Salah and you got injured. May Allah عَزَّوَجَلَّ bless you with good health. May Allah عَزَّوَجَلَّ bless you with a long life with excellent health, comfort and safety! May Allah عَزَّوَجَلَّ bless you with a long life in which you perform Sunnah, acts of worship, acts of spiritual exercises and serve Islam abundantly! لَا بَأْسَ طَهُورٌ، لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ! لَا بَأْسَ طَهُورٌ، لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ!

O honourable 'Allamah Sahib! Have courage! Have patience! May Allah عَزَّوَجَلَّ heal your wound and give you eagerness for Madinah. I request you to make Du'a of "forgiveness without accountability" for me.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Inquiring after former Federal Minister Haji Muhammad Haneef Tayyab

Upon receiving the news of the illness of former Federal Minister Haji Muhammad Haneef Tayyab, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ inquired after him through a video message and while making Du'a for his good health and safety, persuaded him to recite 'يَا سَلَامٌ' 111 times daily and blow on water and drink it.

Different messages of condolences

Through video messages, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ expressed his

condolences to the following people:

- ❖ Muhammad Sajid Attari at the demise of his mother (Bab-ul-Madinah Karachi).
- ❖ Abdur Rahman and his brothers at the demise of their father 'honourable Hidayat Ali' (Madina-tul-Awliya Multan).
- ❖ Arif Husayn Attari and his brothers at the demise of their mother 'Naseem Akhtar' (Bazurgwal, Gujrat).
- ❖ Haji Ashfaq Attari and Haji Muhammad Ameen Attari at the demise of their mother.
- ❖ Hakeem Muhammad Mubeen Attari and brothers at the demise of their honourable father 'Riyaz Ahmad'.
- ❖ Muhammad Haashim Attari at the death of the mother of his children 'Hawwa Baa'ee'.
- ❖ Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also expressed his condolences at the demise of the Madani child 'Munawwar Raza Attari, student of Madrasa-tul-Madinah Kanz-ul-Iman Babri Chowk (Bab-ul-Madinah Karachi) as well as, along with urging people to have patience, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gave Madani suggestions to the bereaved regarding Isal-e-Sawab. Few of them are as follows:

He persuaded the family members of the deceased to have a Masjid constructed, distribute booklets, travel with Madani Qafilah and also encouraged them to keep associated with the Madani environment of Dawat-e-Islami.



First aid for fever

Dr. Kamran Ishaq Attari

Fever actually is not any disease but rather it is a symptom of any disease. A rise in body temperature higher than 37 degree centigrade is called fever. It occurs as a result of any infection which our body suffers. As soon as our body catches any infection, the immune system starts functioning instantly and the white cell present in the body start fighting against infection, and as a result temperature goes up, it is called fever. We can help any fever patient by acting upon the following tips:

1. A patient should be made to use water or watery food items abundantly because fever may cause dehydration.
2. They should be prevented from the caffeine items such as cold drink, coffee, tea etc., because they result in frequent urination.
3. Make them eat soft diet.
4. Do not bundle up children in the clothes but

rather dress them in the light clothes. Heavy clothing may cause perspiration which may lead to dehydration.

5. Cover the patient with a light chador (sheet) in case of feeling cold.
6. In case of high fever, put wet strips, dipped in plain water, on the forehead, chest, arms and legs of the patient.

Precaution

If anybody from children or adults develops the following symptoms with fever, take him to hospital immediately:

- ❖ When babies under 3 months of age show the symptoms of dehydration, for example, not urinating from 6 to 8 hours, not producing tears while crying and having dry mouth etc.
- ❖ When adults experience infrequent urination or pale skin and have dry tongue and sunken eyes etc.



Hair Loss

Kashif Shahzad Attari Madani

Importance of hair

In the beauty of human personality dress is important. Hair also plays a very significant role. At present, artificial life style has not only caused many diseases, it has also caused us troubles regarding hair, in particular, a large number of people who are living in cities are suffering from dandruff, hair loss, baldness of the whole head or baldness in the centre of the head.

Hair loss is a natural process

A healthy person loses 70 to 150 hairs daily, but if the number of the hairs that fall increases then it is the symptom of a disease. The life of one hair is normally 4 and a half to 5 years. After this period of time, it gets weak and ultimately falls and a new hair replaces it.

Causes of more than usual hair loss

Deficiency of haemoglobin, blood, protein and iron; hormones which help grow hair, use of specific medicines, stress, carelessness in

eating and drinking, use of salty water, dandruff in hair, not using hair oil, blood pressure and diabetes, etc.

Disadvantages of using things containing chemicals

Using different types of chemicals blindly can also cause hair to become weak, hair loss and spots on the skin. Those who frequently use different types of shampoo, conditioners, cream, hair colour, gel, etc., should use them moderately after consulting with a dermatologist.

Miscellaneous Madani pearls

Use of hair drying machine for drying hair causes hair to become weak, and then the weak hair starts falling. In order to overcome the deficiency of protein and iron, eat meat, especially fish and pulses etc. In order to overcome the deficiency of haemoglobin, eat iron-rich things more such as beets, liver, apples, etc. Get into the routine



of walking and taking exercise in order to get rid of mental stress. It is also necessary to control dandruff to protect hair from falling.

Applying oil to hair

❖ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often apply oil to his blessed head.

(Ash-Shumaail-ul-Muhammadiyah lit-Tirmizi, pp. 40, Hadees 32)

❖ Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would apply oil twice a day. (Musannaf Ibn Abi Shaybah, vol. 6, pp. 117)

❖ Applying oil to hair abundantly is very beneficial especially for people doing knowledge-related work because it prevents dandruff in the hair, makes mind fresh and memory strong. (163 Madani Phool, pp. 11)

❖ Acting upon the Sunnah of applying oil can also be helpful in protecting hair and its growth. Use of coconut oil in summer and olive oil or mustard oil in winter is beneficial for hair.

Home-made remedies are better

Nowadays, there are different types of shampoo available in order to get rid of dandruff, hair loss and baldness. There is no harm if one uses them in consultation with his physician, but it is better to use simple and home-made remedies for this purpose as there is a very little possibility of having side effects. Different home-made remedies and spiritual cure for hair are presented below. Gain benefit from them according to situation as per the condition of your hair.

Two remedies for growing long hair

1. Grind 250 grams dry myrobalan, 125 grams Shikakai and 125 grams Fenugreek seed and preserve its powder. Take two spoons of the powder and soak it in adequate water at night. Have it sieved in the morning and wash your head from it. Do it once a week. Hair will stop falling and will begin to grow long, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

2. Get the powder of dry myrobalan prepared. Make a thick paste of the powder after mixing water as needed. Apply it to the roots of all hair and then wash the head after some time. (40 Ruhaani 'Ilaj ma' Tibbi 'Ilaj, pp. 12)

Four treatments of baldness

1. Massage the bald head vigorously daily after applying blessed olive oil on the head. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, in this way, blocked pores will open and hair will start to grow, but this treatment will have to be continued for many days.

2. Putting onion juice like oil on the head removes lice. Moreover, the hair grows again that has fallen due to an illness. (It will cause smell to emanate from the head, and it will be



Haraam for that person to enter the Masjid with bad smell. Therefore, he should go to the Masjid after washing his head properly to remove the unpleasant smell.)

3. If the hair of beard or head falls or one gets bald, he should mix one spoon of original honey and one spoon of fine ground cinnamon into 8 spoons of olive oil that has been heated, then massage it vigorously into the place from where hair falls and then he should wash it or take bath approximately after 5 minutes. The remaining oil can also be used again. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will see its benefit in 12 days, but he should continue to do it until he recovers.

4. Grind nigella seeds and then mix its powder with Mehndi [henna] and then apply it to the head; the hair will stop falling.

(Gharaylu 'Ilaj, pp. 94)

Spiritual treatment of hair loss

Recite Surah Al-Layl 41 times with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* every time in the state of Wudu and then make *Dam* (blow) on the bottle containing either mustard seed oil or coconut oil. Have massage of your head with this oil daily at the time of sleeping. After having massage for some days *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* hair of the head will stop falling. If the hair of beard falls, the same treatment is also beneficial to it. (Add any other oil to this bottle as per need.)

(Beemar 'Aabid, pp. 36)

Home remedy for dandruff and hair loss

Kamala powder: 10 grams, Mehndi [henna] powder: 10 grams, Neem oil: 10 grams, coconut oil: 100 grams. Mix the other three

things with the coconut oil. Massage the roots of the hair vigorously at the time of sleeping at night. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will protect from dandruff and hair loss.

Oil that makes hair strong, thick and long

Beet juice: 250 grams, dry myrobalan: 50 grams, spikenard (بالچهرڈ): 25 grams, cuscuta reflexa: 25 grams, cyperus pertenuis: 25 grams.

Method: Crush all these medicines [herbs] and then soak them in one glass of water; mix the beet juice with it as well and let them be soaked for 8 hours. Then add half kg sesame seed oil to it and simmer it. When water dries up and only oil remains, sieve it into a cloth and add 100 grams castor oil to it. You will find it very useful and beneficial for making hair long, strong and thick.

Hair grew on head

The blessed companion of Rasool, Sayyiduna Hulb *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* had no hair on his head (he had the disease of baldness.) The Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* moved his blessed hand on his head; the hair immediately grew, that's why he *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* was given the title of 'Hulb', that is, the one who has hair.

(Mirat-ul-Manajih, vol. 2, pp. 25)

غم و رنج و الم اور سب بلاؤں کا مداوا ہو
اگر وہ گیسوؤں والا مرا دلدار ہو جائے

(Saaman-e-Bakhshish, pp. 156)

Note: Please apply all the treatments in consultation with your doctor.



Benefits of Fennel seed & home remedy

Muhammad Rafeeq Attari Madani

Fennel seed is one of the countless blessings of Allah عَزَّوَجَلَّ. Its efficacy is moist and warm, whereas flavour is sweet. Fennel seed is also used to make food tastier. Presented below are a few benefits:

Nine benefits of fennel seed

1. Fennel seed is useful for the abdominal pain and the pain that occurs below the ribs.
2. Fennel seed is useful for the chest, liver, kidneys and spleen.
3. It is the best medicine to remove weakness of the brain and digestive disorder.
4. Fennel seed gives strength to stomach and eyesight. (*Rasaail-e-Tibb*, vol. 2, pp. 233)
5. It is beneficial to dry cough. (*Ibid*, vol. 2, pp. 231)
6. If fennel seed is chewed continuously, it cures the lost voice.
7. It causes urine and menses [Hayz] to continue. (*Ibid*, vol. 2, pp. 233)
8. If a mother produces low milk, she should use the powder of fennel seed with cow milk. It will benefit her. (*Ibid*, vol. 2, pp. 231)
9. Cook one spoon fennel seed in one glass of milk and then give bit by bit to the sucklings



(suckling: a baby that is still drinking milk from its mother) that have gastric pain and gas problem, etc. It will benefit them.

Home remedy through fennel seed

1. Put 6 grams fennel seed into half kilo water and then boil it on the stove. When 125 grams water is left, mix 250 grams cow milk, 12 grams cow ghee and sugar as per need with it and then use it. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will have a sound sleep. (*Gharaylu 'Ilaj*, pp. 31)
2. Rub 2 Tola [Tola = roughly equal to 12 grams] fennel seed and 5 Tola Gulqand in water and then make the dysentery patient drink it three to four times in a day in summer, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* it will bring relief from dysentery to the patient.
3. If menses stops due to heat or dryness, so drink one cup essence of fennel seed after mixing one tea spoon of the kernels of water melon seeds and one spoon of honey in the morning and evening. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will be beneficial. (*Ibid*, pp. 101)



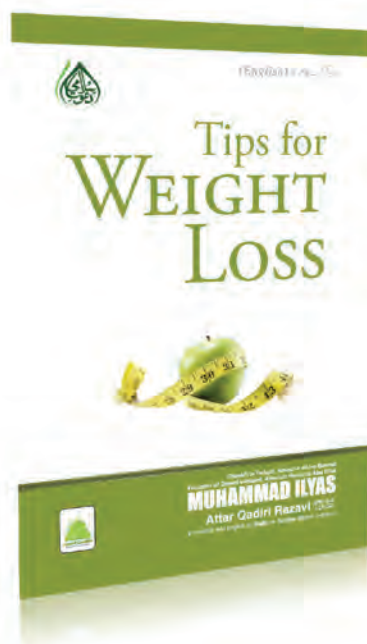


4. Grind both fennel seed and coriander seeds 250 grams, take half kg sugar and mix them with 750 grams pure ghee and then preserve the mixture. Take 25 grams of the mixture in the morning and evening daily. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will be beneficial to blood disorder, itch, spermatorrhoea and weak eyesight. *(Ibid, pp. 40)*

5. Crush dry fennel seed and dry myrobalan finely in equal quantity and then sieve them and then recite Salat-'Alan-Nabi 313 times on it. Take 6 grams as per your guess in the morning and evening daily with fresh water until you recover. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will find it the best treatment for lowering sugar level. *(Ibid, pp. 65)*

6. Crush fennel seed, crystalized sugar and Irani almonds finely in equal quantity and then preserve after mixing them together. Take it daily one tea spoon on empty stomach in the morning without water. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will benefit the eyesight. *(Ibid, pp. 33)*

Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ* has said: One Madani child (girl) had a disease of watery eyes. I offered tasty digestive powder (made from fennel seed, crystalized sugar and Irani almonds). She just took it once or twice and recovered and then she did not need to go to the doctor. *(Ibid, pp. 33)*



Views of Islamic scholars and other dignitaries (excerpts)

1. Mufti Muhammad Salahuddin Razavi Sahib

(Honourable teacher,
Dar-ul-'Uloom
Immediyah, Patna city,
India)

First time I have had the opportunity to see and read 'monthly magazine Faizan-e-Madinah' and found all contents incredibly excellent. Each topic, under its subject, carries informative and detailed discussion in a very easy and simple way. May Allah ﷺ keep it shining forever on the horizon of progress!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Maulana Muhammad Mazhar Qadiri

(Naazim of Jami'ah Ghausiyyah, Chaman-e-Attar,
Chiniot Punjab)

أَلْحَمْدُ لِلَّهِ ﷺ! I have been privileged to read 'monthly magazine Faizan-e-Madinah'; thereafter I have made intention to keep getting it regularly because it brings excellent information in connection with worldly and religious matters in a new way with reliable content. May Allah ﷺ grant more progress to Dawat-e-Islami!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Views of Islamic brothers (excerpts)

1. All series of 'monthly magazine Faizan-e-Madinah' are marvellous. I like 'Illuminated stars' too much. Apart from it, the series 'Remember your (righteous)

predecessors' is beyond description. (Ashfaq Attari, Gulzar-e-Taybah, Sargodha)

2. 'Monthly Faizan-e-Madinah' is a great blessing of Allah ﷺ. It contains very beautiful topics which provide plenty of new things to learn.

(Muhammad Faizan Attari,
Mangowal, Gujrat
Pakistan)

Views of Islamic sisters (excerpts)

1. I like 'monthly magazine Faizan-e-Madinah' enormously, especially the series 'Letters of Ameer-e-Ahl

-e-Sunnat' and 'Voice messages of Ameer-e-Ahl-e-Sunnat'. May Allah ﷺ bless 'monthly magazine Faizan-e-Madinah' with more progress! (Bint-e-Sayyid Zulfiqar Ali, Khadar Wala Chak 209)

2. 'Monthly magazine Faizan-e-Madinah' is a fragrant garden of Islamic knowledge. By reading it, I get answers to many Islamic rulings. (Bint-e-Asghar Ali, Sardarabad Faisalabad)

Views of Madani children

1. I have been reading monthly magazine Faizan-e-Madinah regularly since it started to be published. I like the series of this monthly magazine Faizan-e-Madinah. (Muhammad Ali, Markaz-ul-Awliya Lahore)

2. I like 'monthly magazine Faizan-e-Madinah' too much. I gain plenty of new information from its series 'Bright future'. (Sadiq Attari, Markaz-ul-Awliya Lahore)



Answers

to your

Questions

Mufti Abul Hasan Fuzayl Raza Attari

When is it Sunnah to stand up in Iqamat?

Question: What do the blessed 'Ulama state regarding the following matter: When should a person stand up in Iqamat? Can standing up on 'حَيَّ عَلَى الْفَلَاحِ' be called a Sunnah? Moreover, some people listen to Iqamat while standing; what is its Shar'i ruling?

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

According to the Hanafi school of Islamic Jurisprudence, its ruling is: When Imam [person who leads Salah] and Muqtadi [people who offer Salah led by an Imam] are present in the Masjid, the Imam and Muqtadi, all should stand up on 'حَيَّ عَلَى الْفَلَاحِ' and standing up on 'حَيَّ عَلَى الْفَلَاحِ' is Sunnah Mustahabbah; it doesn't matter if it is called solely a Sunnah. Moreover, it is also right to start standing up on 'حَيَّ عَلَى الصَّلَاةِ' and stand up completely on 'حَيَّ عَلَى الْفَلَاحِ'. It is stated in Haashiyah [explanatory note] of 'شلبى على':
التبيين:

قال فى الوجيز: والسنة أن يقوم الإمام و القوم إذا قال المؤذن حى على الفلاح اهـ و مثله فى المبتغى

I.e. it is mentioned in Wajeez: Sunnah is that, Imam and the Muqtadis should stand up when the Muazzin says 'حَيَّ عَلَى الْفَلَاحِ'. [Ruling] similar to it is mentioned in 'المبتغى'. (Footnote: Shalabi 'ala Tabyeen-ul-Haqaiq Sharh Kanz-ud-Daqaaiq, vol. 1, pp. 283)

It is stated in the book 'مَا لَا بُدَّ مِنْهُ':

طريق خواندن نماز بر وجه سنت آنست كه اذان گفته شود و اقامت و نزد حَيَّ عَلَى الْفَلَاحِ امام برخيزد (و مقتديان نيز بر خيزد)

The Sunnah method of offering Salah is: Azan and Iqamat should be called out and the Imam (as well as the Muqtadis) should stand up when the person calling out Iqamat says 'حَيَّ عَلَى الْفَلَاحِ'. (Ma La Budda Minhu – Farsi, pp. 24)

'Umda-tul-Muhaqqiqeen, Sayyiduna 'Allamah Mufti Muhammad Habibullah Na'eemi Bhagalpuri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: If the Muqtadis are present in the Masjid before the Iqamat begins and the Imam is also present on





his prayer mat or near it, and the person calling out Iqamat is not the Imam, then everyone should stand up on 'حَيَّ عَلَى الصَّلَاةِ' or 'حَيَّ عَلَى' 'الْفَلَاحِ'; it is Masnoon [Sunnah] and Mustahab [preferable]. In this case, standing up from the beginning of the Iqamat has been declared to be Makruh [disliked] by our blessed Fuqaha in Hanafi school of Islamic Jurisprudence. (Habib-ul-Fatawa, pp. 134)

In this condition, it is Makruh to listen to Iqamat while standing. It is stated in *Rad-dul-Muhtar*: 'يكره له الانتظار قائماً و لكن يقعد' I.e. one should not wait for Salah while standing as it is Makruh. In fact, he should sit down and then stand up when the Muazzin says 'حَيَّ عَلَى الْفَلَاحِ'. (Rad-dul-Muhtar, vol. 2, pp. 88)

In the explanation of the blessed Hadees 'إذا اقيمت الصلاة فلا تقوموا حتى تروني' of *Sahih Bukhari*, it is stated in '*Umda-tul-Qaari Sharh Bukhari*'

regarding the practice of the blessed Sahabah: 'وكان انس رضى الله تعالى عنه يقوم اذا قال المؤذن قد قامت الصلاة' I.e. Sayyiduna Anas رضى الله تعالى عنه would stand up when the Muazzin would say 'قَدْ قَامَتِ الصَّلَاةُ'. On the same page, it is further stated: 'وفى المصنف كره هشام يعنى ابن عروه ان 'يقوم حتى يقول المؤذن قد قامت الصلاة' I.e. it is stated in *Musannaf* that Hishaam Bin 'Urwah would consider it Makruh [disliked] to stand up before 'قَدْ قَامَتِ الصَّلَاةُ' in Iqamat. ('Umda-tul-Qaari, vol. 4, pp. 215)

'Allamah Abu Bakr Bin Mas'ood Kaasaani 'بدائع الصنائع' has stated in 'رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ':

والجملة فيه ان المؤذن اذا قال حى على الفلاح فان كان الامام معهم فى المسجد يستحب للقوم ان يقوم فى الصف

I.e. the summarised account is: If the Imam is present in the Masjid with other people, it is Mustahab for everyone to stand up when the Muazzin says 'حَيَّ عَلَى الْفَلَاحِ'. (Bida'ee'-us-Sana'ee', vol. 1, pp. 467)



Similarly, it is stated in 'Tabyeen-ul-Haqaaiq': والقيام حين قيل حى الفلاح لانه امر به و يستحب' . (Tabyeen-ul-Haqaaiq, vol. 1, pp. 283)

Sadr-ush-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If anyone comes at the time of Iqamat, it is Makruh for him to wait while standing. In fact, he should sit down and then stand up when 'حَى عَلَى الْفَلَّاحِ' is said. Likewise, the people who are present in the Masjid should remain sitting and should then stand up when the Mukabbir [person calling out Iqamat] reaches 'حَى عَلَى الْفَلَّاحِ'; the same ruling applies to Imam. Nowadays it has become a common practice at most of the places that all the people remain standing at the time of Iqamat, in fact, it is even the case at most places that Iqamat is not called out unless the Imam stands on the prayer mat; this is contrary to Sunnah. (Bahar-e-Shari'at, part 3, vol. 1, pp. 471)

Khaatam-ul-Muhaqqiqeen, 'Allamah Ibn 'Aabideen Shaami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has given references of 14 books regarding "standing up on حَى عَلَى الْفَلَّاحِ". In the explanation of the text 'والقيام لامام ومؤتم حين قيل حى على الفلاح' of Durr-e-Mukhtar, it is stated in Fatawa Shaami:

كذا فى الكنز و نور الايضاح و الاصلاح والظهيرية والبدائع وغيرها والذى فى الدرر متنا و شرحا عند الحيعلة الاولى: يعنى حيث يقال حى على الصلاة اه وعزاه الشيخ اسماعيل فى شرحه الى عيون المذاهب والفيض والوقاية والنقاية والحاوى والمختار اه قلت واعتمده فى متن الملتنقى، وحكى الاولى بقبيل، لكن نقل ابن الكمال تصحيح الاول ونص عبارته: قال فى الذخيرة: يقوم الامام والقوم اذا قال الموذن حى على الفلاح عند علمائنا الثلاثة

I.e. Similar opinion is stated in (1) Kanz, (2) Noor-ul-Ieedaah, (3) Islah, (4) Zaheeriyah, (5) Bida'ee', etc.; it is stated in (6) Matn [actual text] and Sharh [explanation] of Durar that one should stand up when 'حَى عَلَى الصَّلَاةِ' is

said. Shaykh Isma'eel رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has associated this opinion with (7) 'Uyoon-ul-Mazahib, (8) Fayd, (9) Wiqayah, (10) Niqayah, (11) Haawi and (12) Mukhtar. I state that this opinion has been relied on in the (13) Matn [actual text] of Multaqa and the first [opinion] has been mentioned with 'قيل' [Qeela]. However, 'Allamah Ibn Kamal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned the first opinion to be right. His statement is as follows: (14) It is stated in Zakheerah: Imam and Muazzin should stand up when Muazzin says 'حَى عَلَى الْفَلَّاحِ'; this is the ruling according to our three 'Ulama [i.e. Imam-e-A'zam and his two great students رَجْمَهُمُ اللهُ تَعَالَى]. (Rad-dul-Muhtar, vol. 2, pp. 216)

'Allamah Shaami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned 14 books. Besides these, [there are] Tanveer-ul-Absaar, Durr-e-Mukhtar, 'Umda-tul-Qaari and Rad-dul-Muhtar itself, so these become a total of 18 books. [The reference of] only a single book is sufficient for the one who wishes to accept the Shar'i ruling and act on it, and for the one who does not wish to do so, it is insufficient even if the copious references are mentioned.

Khalifah of A'la Hadrat, Malik-ul-'Ulama, a great Muhaddis, 'Allamah Maulana Mufti Zafaruddin Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written a booklet on this topic, namely 'Tanveer-ul-Misbah' in which, through the references of 50 books, he has clearly explained the verdict given by the 'Ulama of "Hanafi school of Islamic Jurisprudence" on this matter; study it for more details.

May Allah عَزَّوَجَلَّ bless the people with the privilege of acting on the Shar'i ruling.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami

Madani activities carried out in the Madani Markaz, Faizan-e-Madinah, Sardarabad (Faisalabad)

I'tikaf: To gain the blessings of the blessed month of Ramadan-ul-Mubarak, I'tikaf for the whole month was conducted, in which, Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Muhammad Shaahid 'Attari observed I'tikaf for the whole month, conducted Madani Halqahs daily after Fajr Salah for live Bayan via Madani Channel, imparted Madani Tarbiyyat (training) to I'tikaf Majalis, Nigran and Arakeen Islamic brothers of Halqahs from time to time and carried out other Madani activities.

Sunnah-inspiring Ijtima'at and Madani Mashwarahs

In Shawwal-ul-Mukarram 1439 Hijri, Sunnah-inspiring Ijtima'at and Madani Mashwarahs of the following departments

were conducted: Majlis I'tikaf, Majlis Madrasa-tul-Madinah Baalighan, Shu'bah Ta'leem, Doctors' Majlis, Majlis Maktubaat-o-Ta'wizaat-e-'Attariyyah, Majlis Madrasa-tul-Madinah and Majlis Haftah-war Ijtima'.

Majalis Nigran and provincial Zimmahdaran attended these Madani Mashwarahs. Nigran of Pakistan Intizami Kabinah Haji Shaahid 'Attari examined the performance of Madani activities and gave Madani pearls to the attendees for increasing Madani activities further.

Madani Mashwarah of Pakistan Intizami Kabinah

From 8th to 10th July 2018, a Madani Mashwarah of 'Pakistan Intizami Kabinah' was conducted which was attended by some Arakeen-e-Shura, Nigran-e-Kabinat, Nigran Majalis, provincial Zimmahdaran of Shu'bah Ta'leem, Doctors' Majlis, Majlis I'tikaf



Pakistan, Jami'a-tul-Madinah lil-Baneen, Majlis Maliyat and Majlis Madrasa-tul-Madinah.

Inauguration of Jami'a-tul-Madinah

Under the supervision of Dawat-e-Islami, a new branch of Jami'a-tul-Madinah was inaugurated in a suburban area of the capital city Islamabad (Pak Mahervi Kabinat). On this pleasant occasion, a Sunnah-inspiring Ijtima' was held, attended by local Islamic brothers and dignitaries. Rukn-e-Shura Haji Muhammad Azhar 'Attari delivered a Sunnah-inspiring Bayan.

Hajj Tarbiyyati Ijtima'at

Under the supervision of Majlis Hajj-o-'Umrah, a Hajj Tarbiyyati Ijtima' was held in global Madani Markaz Faizan-e-Madinah Karachi. Rukn-e-Shura Maulana Abdul Habib 'Attari delivered Sunnah-inspiring Bayan and gave Tarbiyyat to the pilgrims of Hajj regarding Hajj rites.

A Hajj Tarbiyyati Ijtima' was also held in Fatah Jang (Attock District, Pak Samarqandi). In this Ijtima', the preacher of Dawat-e-Islami taught the pilgrims the method of wearing Ihram and delivered other rulings of Hajj.

Outstanding result of the students of Dar-ul-Madinah

The result of Matric examination 2018 of Dar-ul-Madinah schooling system was outstanding. Following are the names and percentage of the students who secured A1 grade:

- ❖ Talhah 'Attari - Sardarabad: 93.36%
- ❖ Muneeb Raza 'Attari: 92.81%

- ❖ Abdul Qayyoom 'Attari: 92.63%
- ❖ Muhammad Haamid Khan 'Attari: 91.63%
- ❖ Owais Suhayl 'Attari - Markaz-ul-Awliya (Multan): 91.00%
- ❖ Muhammad Hasan Afzal 'Attari: 90.36%

The students of Jami'aat-ul-Madinah secured top positions in Tanzeem-ul-Madaris examination

The students of Jami'a-tul-Madinah secured 1st, 2nd and 3rd positions at national level in Tanzeem-ul-Madaris examination:

- ❖ Muhammad Ayyub 'Attari (Markazi Jami'a-tul-Madinah Faizan-e-Madinah, Bab-ul-Madinah Karachi) secured first position in Darajah 'Aalimiyyah (MA Arabic and Islamiyat).
- ❖ Faisal 'Attari, Muhammad Usman 'Attari and Qamar Husayn 'Attari (Jami'a-tul-Madinah, Faizan-e-Madinah Kahna Nau, Markaz-ul-Awliya Lahore) secured first, second and third positions respectively in Darajah 'Aaliyyah.
- ❖ Muhammad Owais 'Attari (Markazi Jami'a-tul-Madinah, Faizan-e-Madinah, Okara) secured second position in Darajah Khaassah (FA).
- ❖ Muhammad Hamzah 'Attari (Jami'a-tul-Madinah Faizan-e-Bukhari Musa Lane Bab-ul-Madinah Karachi) secured first position in Darajah 'Aammah (Matric).

Madani activities of Khuddam-ul-Masajid

Under the supervision of Majlis Khuddam-



ul-Masajid, the Prayer Areas and Masajid were inaugurated at following places in July 2018:

- ❖ Jaami' Masjid Faizan Ghaus-e-A'zam in Sultani Kabinah Dar-us-Salam (Toba).
- ❖ Prayer area in New Society Ahmed Deen, Sardarabad (Faisalabad).
- ❖ Jaami' Masjid Faizan Hasnain Karimain in Ideal Super Market, New Society, Painsra, Sardarabad.



- ❖ A plot was arranged for a Masjid Faizan Ahl-e-Bayt in Zanjaani Kabinah, Muridke.
- ❖ Rukn-e-Shura Haji Luqman 'Attari imparted Madani pearls to the attendees of Madani Mashwarahs and Tarbiyyati Ijtima'at held in Jaami' Masjid Usman-e-Ghani Gulistan-e-Jauhar and Raza Masjid Korangi as well as in Bilaspur India via internet link, he also encouraged them actively to build Masajid.

Devotees of Rasool travelled with Madani Qafilah via special train

According to the blessed wish of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, 2018 is being marked as the year of Madani Qafilah and Islamic brothers travelled via special trains. So far, the brief detail is as follows:

- ❖ Special train 'Jannat Express' from Bab-ul-Madinah Karachi to Islamabad on 15th June 2018.

- ❖ 2 Special trains 'Sakhi Sultan Express' and 'Mushkil Kusha Express' from Zamzam Nagar Hyderabad to Rawalpindi on 29th June and 1st July respectively.
- ❖ 1604 devotees of Rasool travelled with these Madani Qafilahs.

Madani activities of Majlis Mazaraat-e-Awliya

In July 2018, under the supervision of Majlis Mazaraat-e-Awliya, the blessed activities such as Quran Khuwani, Ijtima' Zikr-o-Na'at, Madani Qafilahs, Madani Halqahs, Madani



Daurah, individual efforts, Chowk Dars and other Madani activities were carried out on the occasion of the 'Urs (death anniversary) of the following blessed saints, and by virtue of which a number of devotees of Rasool were taught the method of visiting the blessed shrines and were given other Madani pearls:

- ❖ Sayyid La'l Badshah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (New Murree)
- ❖ Maulana 'Aarifullah Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Rawalpindi)
- ❖ Sayyid 'Abdullah Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Bhangali Shareef)
- ❖ Peer Sayyid Chaytan [جَيِّتَن] Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Kasur)
- ❖ Baba Gujja Peer Sarkar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Markaz-ul-Awliya Lahore)

Madani activities of Majlis for reforming artists

In July 2018, under the supervision of Majlis for reforming artists - a Majlis of Dawat-e-Islami, Madani Halqahs were conducted at the following theatres of Markaz-ul-Awliya Lahore: 'Tamaseel Theatre', 'Al-Hamra Arts Council', 'Al-Falah Theatre', 'Sangam Theatre', 'Al-Hamrah Qaddafi Hall' and the theatres falling under Gujranwala Tirmizi Kabinat namely Capri Theatre, including other places. Directors, Producers, singers and artists attended these Madani Halqahs.

Madani news of different departments

Under the supervision of Shu'bah Ta'leem and Majlis Doctors, a glorious Ijtima' of

professional individuals was conducted in Markaz-ul-Awliya Lahore in which over 100 HODs, Professors, Consultants, PG, medical students, over 30 PhD scholars, over 50 Finance Officers, over 100 IT and other Engineers including Teachers of government and private educational institutions attended this Ijtima'. Rukn-e-Shura Haji Ya'foor Raza 'Attari delivered a Sunnah-inspiring Bayan.

Majlis IT

Under the supervision of Majlis IT, a Madani Halqah was conducted on 16th July 2018. Rukn-e-Shura Haji Muhammad Athar 'Attari imparted the Madani pearls to the attendees.

Majlis Mu'awanat [assistance] for Islamic sisters

Under the supervision of Majlis Mu'awanat for Islamic sisters, 115 Maharim Ijtima'at were held in July 2018. Approximately 1714 Islamic brothers attended these Ijtima'at, 468 Madani In'amaat booklets were distributed, whereas 437 Islamic brothers had the privilege to travel with 3-day Madani Qafilahs, 47 Islamic brothers had the privilege to travel with 12-day Madani Qafilahs and 17 Islamic brothers had the privilege to travel with 1-month Madani Qafilahs.

Majlis of Taqseem-e-Rasaail

Under the supervision of Majlis of Taqseem-e-Rasaail [distribution of booklets], the Nigran of Majlis Taqseem-e-Rasaail visited different markets of Sardarabad and Markaz-ul-Awliya, met with dignitaries and gave them a mindset of distributing the books and booklets of Maktaba-tul-Madinah and placing them on display in the booklet holders.



Overseas Madani news

Madani parable of embracing Islam

On 27th June 2018, in Malawi (East Africa), a non-Muslim embraced Islam with the blessings of the individual efforts of a preacher of Dawat-e-Islami. He was given an Islamic name 'Abdullah'.

Journey of the successor of Ameer-e-Ahl-e-Sunnat to Tanzania

The successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd 'Ubayd Raza 'Attari Madani دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ travelled to Tanzania and Kenya where he delivered Bayanaat in Sunnah-inspiring Ijtima'at conducted at different places, visited Madani Markaz 'Faizan-e-Madinah' and Madrasa-tul-Madinah as well as he met blessed Islamic scholars and dignitaries including local devotees of Rasool belonging to Tanzania.

Overseas travel of Arakeen-e-Shura

❖ Maulana Abdul Habib 'Attari, along with

Mufti Muhammad Qaasim 'Attari, travelled to Germany on 11th July 2018, Austria on 12th July 2018, Switzerland on 13th July and Italy on 14th and 15th July.

❖ From 3rd to 17th July 2018, Sayyid Muhammad Ibraheem 'Attari travelled to Germany, Holland, France, Denmark, Sweden, Norway, Greece, Spain, Italy and Turkey.

❖ On 22nd July 2018, Sayyid Muhammad Luqman 'Attari and Haji Muhammad Ameen 'Attari travelled to the cities of East Africa 'Tanzania', 'Kenya' and Uganda.

❖ Haji Waqar-ul-Madinah 'Attari travelled to different cities of South Africa, 'Pretoria', 'Cape Town', 'Johannesburg', 'Durban', 'Venda', 'Polokwane', 'Limpopo' and Pietermaritzburg and Beira (Mozambique).

❖ Sayyid Arif Ali travelled to Kuwait on 2nd July 2018.



❖ Muhammad Rafee Al-'Attari travelled to Thailand, Malaysia, Sri Lanka and Cambodia on 8th July 2018.

❖ Muhammad Bilal Raza 'Attari, Muhammad Fuzayl Raza 'Attari, Muhammad Farooq Jeelani 'Attari, Maulana Abu Majid Muhammad Shaahid 'Attari Madani and Maulana Muhammad Aqeel 'Attari travelled to Nepal in July 2018.

❖ The Arakeen-e-Shura, in their Madani travels, gave Madani pearls in Sunnah-inspiring Ijtima'at, Madani Halqahs and Madani Mashwarahs of Zimmahdaran according to schedule. They visited Madani Marakiz and Madaris-ul-Madinah etc., as well as the local Islamic scholars, dignitaries and other devotees of Rasool met with them.

Inauguration of Jami'a-tul-Madinah

Jami'a-tul-Madinah (lil-Baneen) was inaugurated in Colombo (Sri Lanka) on 27th July 2018. On this pleasant occasion, Sunnah-inspiring Ijtima' was held, in which, Rukn-e-Shura Muhammad Rafee Al-'Attari delivered Sunnah-inspiring Bayan.

Madani Qafilah

On 29th June 2018, a Madani Qafilah from UK Chishti Kabinat set off for Germany for learning Sunnah.

Weekly Sunnah-inspiring Ijtima'at

Under the supervision of Dawat-e-Islami, weekly Sunnah-inspiring Ijtima'at are held on every Thursday at different places across

the world. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Until now, in addition to Pakistan, weekly Sunnah-inspiring Ijtima'at are being held approximately at 752 places in other countries, where the preachers of Dawat-e-Islami deliver Sunnah-inspiring Bayan and thousands of devotees of Rasool have privilege to attend these Ijtima'at.



Madani Tarbiyyati Ijtima'

Under the supervision of Majlis Overseas Countries, a Sunnah-inspiring Ijtima' was held on 22nd July 2018. Nigran of countries, Kabinat, Kabinah, division and the Zimmahdar Islamic brothers of 'Collective Qurbani' attended this Ijtima'. Rukn-e-Shura Maulana Abdul Habib 'Attari delivered Sunnah-inspiring Bayan via Internet link (audio/video), in which he gave Madani pearls to the attendees regarding 'Collective Qurbani'.



Madani news of dignitaries

Meeting with blessed scholars

Zimmahdar Islamic brothers of Majlis Rabitah bil-'Ulama wal-Mashaaikh met the blessed Islamic scholars in the previous days. Names of some of the blessed scholars are as follows:

Pakistan:

❖ Maulana Qaari 'Abdur Razzaq Chishti Sahib

(Mudarris Madrasah 'Arabiyyah, Anwaar-ul-'Uloom Husayniyah Ta'leem-ul Quran, Dera Ghazi Khan)

❖ Maulana Zubayr Sahib *(Naazim Jami'ah Raza-ul-'Uloom, Dera Ghazi Khan)*

❖ Maulana Qaari Maqbool Husayn Akhtar-ul-Qaadiri Sahib

(Muhtamim Dar-ul-'Uloom, Shama'-ul Islam, Zamzam Nagar, Hyderabad)

❖ Maulana Ghulam Dastgeeri Naqshbandi Sahib

(Muhtamim Jami'ah Al-Hamrah lil-Banaat, District Mandi Bahauddin)

❖ Mufti Ghulam Murtaza Bandyalvi Sahib
(Muhtamim Jami'ah Noor-e-Mustafa, Kot Addu, Muzaffargarh District)

❖ Maulana Muhammad Sulayman Sahib
(Khateeb Jami'ah Masjid, Shah Baba Bukhari, Sabzpur (Haripur, Hazara))

❖ Maulana Khaleel Ahmad Sulaymani Sahib
(Mudarris Madrasah Fakhriyah Islamiyyah, Dera Ghazi Khan)

❖ Maulana Sa'eed Ahmad Sa'eedi Sahib
(Muhtamim Jami'ah Gulzar-e-Madinah Fayz-ul-'Uloom, Dera Ghazi Khan)

❖ Maulana Qaari Khalid Mahmood Naqshbandi

(Naazim-e-A'la Madrasah Mumtaz-ul-'Uloom, Zamzam Nagar Hyderabad)



India:

Names of blessed Islamic scholars of Jami'ah Qadeeriyah I'jaz-ul-'Uloom, Nanpara UP are as follows:

- ❖ Maulana Abdur Rasheed Qadeeri Sahib
- ❖ Maulana Rizwan Sahib
- ❖ Maulana Sayyid Zaheer Miyan Sahib
- ❖ Maulana Zulfiqar Razavi Sahib
- ❖ Maulana Ziyauddin Sahib (*Sadr Mudarris Jami'ah Tayghiyah, Mumbai, India*)
- ❖ Maulana Sayyid Muhammad Rizwan Rifa'ee Sahib (*Sadr-e-A'la Dar-ul-'Uloom Sahara, Mumbai, India*)
- ❖ Mufti Qazi Ibraheem Ratnagiri (*Dar-ul-'Uloom Faizan Imam Ahmad Raza, India*)
- ❖ Maulana Mujeeb Ashraf Razavi Sahib (*Qazi Maharashtra*)
- ❖ Mufti Manzar Hasan Ashrafi Sahib (*Muhtamim Dar-ul-'Uloom Hijaziyah Chishtiyah, Mumbai*)
- ❖ Maulana Shams-ul-Haq Noori Sahib (*Mudarris Madrasah Waheediyah, Arrah, Bihar*)
- ❖ Maulana Muhammad Silahuddin Razavi Sahib (*Mudarris Markazi Dar-ul-'Uloom 'Immadiyah, Patna, Bihar*)
- ❖ Mufti Mutee'-ur-Rahman Ashrafi Sahib (*Madani Dar-ul-Ifta, Ahmadabad*)
- ❖ Maulana Kamaluddin Sahib (*Imam-o-Khateeb Jaami' Masjid Rahmaniyyah, Kolkata*)
- ❖ Maulana Muhammad Yaqoob Siddeeqi Sahib (*Naazim-e-A'la, Dar-ul-'Uloom, Fayz-ur-Rahman, Gujarat*)
- ❖ Mufti Muhammad Ishtiyaq-ul-Qaadir Sahib (*Qazi Delhi*)

Nepal: Mufti Kahf-ul-Wara Misbahi Sahib (*Khateeb Jaami' Masjid Fayz-un Nabi, Nepalgunj, Nepal*)

Islamic scholars from Kyrgyzstan visited global Madani Markaz Faizan-e-Madinah Karachi

8 Islamic scholars belonging to Kyrgyzstan arrived at the global Madani Markaz Faizan-e-Madinah Karachi. Including other departments of Dawat-e-Islami, they visited Dar-ul Ifta Ahl-e-Sunnat, Al-Madina-tul-'Ilmiyyah, Jami'a-tul-Madinah, Dar-ul-Madinah, Madrasa-tul-Madinah, and met with Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَاوُدُ بَرَكَاتُهُمُ الْعَالِيَهُ**, the successor of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubayd Raza Attari Madani, Nigran-e-Shura Maulana Muhammad Imran Attari, Nigran of Pak Intizami Kabinah Haji Abu Rajab Muhammad Shaahid Attari and other Arakeen-e-Shura and Muftiyan-e-Kiraam. These Islamic scholars appreciated the great services of Dawat-e-Islami immensely while giving their reviews to Madani Channel.

Meeting with dignitaries

Zimmahdar Islamic brothers of Majlis Rabitah met the dignitaries in the previous days; names of some of them are as follows:

- ❖ Chaudhry Saleem Ahmad Mela (*Retired General, Gulzar-e-Taybah, Sargodha*)
- ❖ Miyan Munazir Ali Ranjha (*Former Provincial Minister, Gulzar-e-Taybah, Sargodha*)
- ❖ Barkaat Ahmad Gondal (*Finance Officer Kot Momin, Gulzar-e-Taybah, Sargodha*)
- ❖ Haafiz Umar Farooq (*Assistant Commissioner, Khushab*)



- ❖ Muhammad Nadeem Abbas (*Deputy Commissioner Khushab*)
- ❖ Muhammad Hasanayn Haydar (*DPO Khushab*)
- ❖ Muhammad Usman Waraich (*DSP Khushab*)
- ❖ Malik Abdul Lateef Taahir Awan (*DSP Mitha Tiwana*)
- ❖ Muhammad Imran Khan (*DSP Noorpur Thal*)
- ❖ Malik Muhammad Zafar Awan (*DSP Legal Khushab*)
- ❖ Zubayr Ahmad Dreshak (*DPO Gulzar-e-Taybah, Sargodha*)
- ❖ Waqas Aslam Marth (*Assistant Commissioner, Gulzar-e-Taybah, Sargodha*)
- ❖ Maher Akhtar Abbas Weenas (*DSP Gulzar-e-Taybah, Sargodha*)
- ❖ Asif Bahadur Khan (*DSP Bhalwal*)
- ❖ Saeedullah Khan Rokhri (*DSP City Gulzar-e-Taybah, Sargodha*)
- ❖ Muhammad Imtiyaz Ahmad Shaahid (*Assistant Commissioner, Quaidabad*)
- ❖ Mas'ood Muneer (*CPO, Multan*)
- ❖ Ameer Taymoor (*SP INV, Multan*)
- ❖ Muhammad Taalib Dogar (*Director General PTA Islamabad*)
- ❖ Naqeeb Arshad (*Section Officer, Islamabad*)
- ❖ Khursheed Khan (*Deputy Secretary Islamabad*)
- ❖ Sayyid Asif Ali (*AC City Vehari*)
- ❖ Shabbir Ahmad (*DSP Sohawa*)
- ❖ Usman Ijaz Bajwa (*DPO Lodhran*)
- ❖ Sayyid Faysal Shah (*DSP Jhelum*)

These dignitaries were presented the books and monthly magazine 'Faizan-e- Madinah' published by Maktaba-tul-Madinah as gift.

Offering condolence to the family members of late former Senator

Under the supervision of Majlis Rabitah, Fatihah Khuwani and Isal-e-Sawab were made for the late former Senator at his residence, Sarawan House. He passed away in the incident of Mastung (Baluchistan). Zimmahdar Islamic brothers met the brother of the deceased former Senator 'Nawabzada Mir Lashkari Khan Raisani' and the son of the deceased 'Nawabzada Jamaal Khan Raisani' and expressed condolences as well as made Du'a of forgiveness for the deceased.

Dignitaries travelled with Madani Qafilahs

❖ Protocol officer of PM of Kashmir 'Khuwajah Muhammad Arif Meer', Special Secretary to PM, Additional Secretary, Home Secretary, AIG retired 'Malik Mahmood' joined Madani Qafilah travelling from Lahore to Kashmir and privileged to attend Madani Halqah of 'Fard 'Uloom'.

❖ From 13th to 15 July 2018, under the supervision of Majlis Faizan-e-Murshid, dignitary Islamic brothers travelled with Madani Qafilah, in which, Rukn-e-Shura Haji Waqar-ul-Madinah Attari also gave time. Moreover, Rukn-e-Shura was scheduled to meet high level dignitaries in Muhammadi Kabinat and to visit Jami'a-tul-Madinah Kotli and Jami'a-tul-Madinah Nakyal Kashmir.



Madani news of **Islamic sisters**

Madani courses

❖ From 21st Shawwal-ul-Mukarram, 1439 AH, a 12-day 'Islah-e-A'maal Course' was started at the Madani Tarbiyyat Gahs [Madani Training Centres] of Islamic sisters situated in the following cities of Pakistan: Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Madina-tul-Awliya (Multan), Gulzar-e-Taybah (Sargodha), and Gujrat. In this course, practical session of Madani In'amaat exercise was especially conducted for the 'attendees Islamic sisters'.

❖ On the same day, a 12-day 'Especial Islamic Sister Course' was conducted in Karachi. In this course, especial Islamic sisters (deaf, dumb and blind) were taught the method of carrying out Madani activities.

❖ 226 Islamic sisters had privilege to attend these Madani courses.

Madani activities of Majlis Tajheez-o-Takfeen

❖ Many Tarbiyyati Ijtima'at were held in previous days for teaching the method of

giving Ghusl-e-Mayyit [ritual bath to the deceased] to the Islamic sisters. Approximately 1552 Islamic sisters attended these Ijtima'at.

❖ Ijtima'at of Zikr-o-Na'at for Isal-e-Sawab were held at 371 locations.

❖ 455 books and 9057 booklets were distributed.

❖ 1583 Islamic sisters attended weekly Sunnah-inspiring Ijtima'at whereas 978 Islamic sisters took admission in Madrasa-tul-Madinah Balighat.

Madani news of overseas Islamic sisters

Embracing Islam

عَزَّوَجَلَّ! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! By the blessing of the individual efforts of an Islamic sister, one non-Muslim woman embraced Islam in Plano, USA in July 2018.



Hajj Ijtima'at

Under the supervision of Majlis Hajj-o-'Umrah, Hajj Ijtima'at were conducted at following locations for the Madani Tarbiyyat of fortunate Islamic sisters going to perform Hajj:

❖ **Makki countries:** 16 Ijtima'at were held in Scotland and Leicester, London, Derby and Birmingham (UK).

❖ **Attari countries:** 7 Ijtima'at were held in Italy, Norway, Spain and Denmark.

❖ **Bilali countries:** 3 Ijtima'at in Kenya and Tanzania.

❖ **Maliki countries:** 6 Ijtima'at in Oman, Kuwait and Bahrain.

❖ **Baghdadi countries:** 2 Ijtima'at in Mauritius.

❖ **Hanbali countries:** 2 Ijtima'at in New Zealand and Australia.

❖ **Shaafi'i countries:** 2 Ijtima'at in Sri Lanka.

❖ **Qaadiri countries:** 11 Ijtima'at in USA cities: New York, Chicago, Houston, Dallas, Miami, Sacramento, Yuba city and Canada.

❖ **Razavi countries:** 6 Ijtima'at in cities of Nepal: Nepalgunj, Pokhara, Sarkhet.

❖ Hajj Ijtima'at were conducted at approximately 57 locations in these cities of India: Hyderabad, Kolkata, Kanpur, Jhansi, Delhi, Brahui, Atawa, Mumbai, Nashik, Malegaon and Pune. Necessary rulings of Hajj, manner of visiting Madinah and other laws and rulings were taught to the Islamic sisters who attended these Ijtima'at.

Zimmahdar Islamic sister of Madani In'amaat travelled to Overseas Countries

Overwhelmed by the deep yearning of propagating Sunnah, Rukn of 'Aalami Majlis Mushawarat (Islamic sisters) and the Zimmahdar Islamic sister of Madani In'amaat travelled to Denmark on 7th and 8th July 2018.¹ She attended 7-hour Madani In'amaat course, Madani Halqahs of dignitaries and participated in other Madani activities. She persuaded Islamic sisters to spend life according to Madani In'amaat, take admission in Madrasa-tul-Madinah Balighat Online for reciting Quran correctly with proper articulation and attend other Madani activities.

Zimmahdar Islamic sister of Madani countries travelled to Overseas countries

From 9th June to 7th July 2018, Rukn of 'Aalami Majlis Mushawarat (Islamic sisters) and Zimmahdar Islamic sister of Madani countries travelled to Gulf Countries and Arab States in connection with Madani activities of Dawat-e-Islami where she attended Sunnah-inspiring Ijtima'at, Madani courses and Madani Mashwarahs of Islamic sisters.

Highlights of Madani activities of Shu'bah Ta'leem at International level

❖ Under the supervision of Majlis Shu'bah Ta'leem, 927 dignitary Islamic sisters associated with educational institutions attended weekly Sunnah-inspiring Ijtima'at.

¹ The Islamic sisters of Dawat-e-Islami travel for Madani activities with their Maharim or husband.





Burton, Staffordshire,
Derby, Leicestershire

❖ Approximately 2000 Islamic sisters attended these Ijtima'at.

Madani courses

❖ 3-day Madani Tarbiyyat courses of Zimmahdar Islamic sisters (with boarding and lodging facilities) were held in Kanpur and Delhi (India).

❖ A '3-day Madani Kaam Course' was held in Jeddah (Arab Shareef) in June 2018, in Muscat from 12th to

14th July 2018, and in Sylhet, Bangladesh in July 2018.

❖ 300 Islamic sisters attended these courses.

❖ By the blessings of these courses, 42 Islamic sisters made intention to observe Purdah (veil) as per Shari'ah.

❖ To practically apply 63 Madani In'amaat of Islamic sisters blessed by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, 3-hour Madani In'amaat courses were conducted in June and July at the following locations in India: Mumbai, Panchmahal (Godhra), Modasa, Mangrol Junagadh, Jamnagar, Basmath (Maharashtra), Himatnagar, Mehsana, Kota Rajasthan, Mysore, Bidar Belgaum, Udaipur, Karwar, Kengeri, Pratapgarh etc.

❖ Approximately 542 Islamic sisters attended these courses.

❖ 639 Dignitary Islamic sisters were presented Madani booklets as gift.

❖ 9 Dignitary Islamic sisters visited Jami'a-tul-Madinah lil-Banaat and Dar-ul-Madinah lil-Banaat.

❖ Dars and Ijtima'at were held in 126 institutions.

Tajheez-o-Takfeen Ijtima'at

Under the supervision of 'Majlis Tajheez-o-Takfeen' (Majlis Shrouding and Burial), Tajheez and Takfeen Ijtima'at were held at following locations in the recent past:

❖ **India:** Kanpur (UP), Mumbai, Malegaon, Dahanu (Maharashtra)

❖ **Mauritius:** Grand port

❖ **UK:** London, Bolton, Ilford, Stratford, Madrasa-tul-Madinah Scotland, Sheffield,



Blessings of Madani booklets all around

Last month, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ persuaded devotees of Rasool to read the following Madani booklets and blessed them with Du'as:

1. Namaz-e-Janazah ka Tareeqah (Hanafi)

O Rab of Mustafa! Whoever reads or listens to the complete booklet 'Namaz-e-Janazah ka Tareeqah (Hanafi)' [Method of Funeral Salah], may he die a martyr under the shade of blessed Green Dome beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his funeral procession be attended by a large gathering in Madinah and he be laid to rest in Jannat-ul-Baqi'.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 181,338 Islamic brothers and around 115,141 Islamic sisters had privilege to read this booklet.

2. Gunahaun kay 'Azabaat

O Allah عَزَّوَجَلَّ! Whoever reads or listens to the complete booklet 'Gunahaun kay 'Azabaat', grant him safety from the agony of death, torment of grave, Hell and the torment of the Day of Judgement.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 147,503 Islamic brothers and around 120,454 Islamic sisters read this booklet.

3. Tajdeed-e-Iman-o-Tajdeed-e-Nikah ka Aasan Tareeqah

O Rab of Ka'bah! Whoever reads or listens to the complete booklet 'Tajdeed-e-Iman-o-Tajdeed-e-Nikah ka Aasan Tareeqah', bless him with the privilege of performing Tawaf of Holy Ka'bah during rain.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 199,845 Islamic brothers and around 130,375 Islamic sisters read this booklet.

4. Sahabiyyat aur Deen ki Khaatir Qurbaniyan

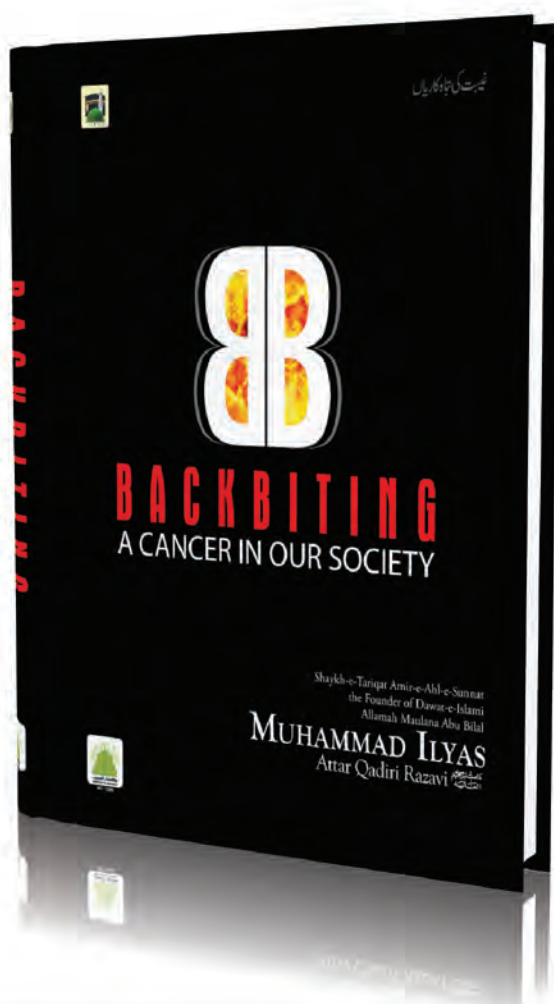
O Rab of Sahabiyyat! Whoever reads or listens to the complete booklet 'Sahabiyyat aur Deen ki Khaatir Qurbaniyan', bless him with yearning for making sacrifices for the sake of religion.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Karkerdagi (performance): Approximately 206,879 Islamic brothers and around 131,399 Islamic sisters read this booklet.



Necessary rulings on backbiting
Definition of backbiting
More than 1800 examples of backbiting, etc.
40 parables and much more besides



In order to gain Fard knowledge about backbiting, buy this useful and wonderful book from any branch of Maktaba-tul-Madinah or download it for free from the website www.dawateislami.net.

This book has originally been written in Urdu. In addition to English, it has also been translated into Hindi, Sindhi and Gujarati.

Plant trees and reap reward

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

2 Sayings of the Holy Rasool ﷺ in relation to planting trees

1. The Muslim who plants a tree or sows a crop, then any bird, human or quadruped eats from it; it would be a Sadaqah on his behalf. (*Sahih Muslim*, pp. 646, Hadees 3974)
2. One who planted a tree, protected it and observed patience upon looking after it, to the extent that it starts bearing fruits, then every fruit eaten from it will be a Sadaqah for him in the court of Allah Almighty. (*Musnad Ahmad*, vol. 5, pp. 575, Hadees 16586)

Madani pearls in relation to planting trees

- ◆ For the freedom of Sayyiduna Salman Farsi رضي الله تعالى عنه, the Holy Nabi صلی اللہ تعالیٰ علیہ وسلم planted 300 plants in a garden with his own merciful hands. (*Musnad Ahmad*, vol. 9, pp. 185, Hadees 23798) Hence, it is proven from the Holy Rasool صلی اللہ تعالیٰ علیہ وسلم to plant trees.
- ◆ Plants and trees are a great blessing of Allah Almighty and a wonderful thing because they are greenery and greenery improves the eyesight;
- ◆ they provide us oxygen which is vital for our life;
- ◆ during drought, they discharge moisture stored in them and help in making clouds and
- ◆ they play a vital role in bringing down the temperature that increases to a dangerous level during global warming.
- ◆ Other than this, trees and plants reduce pollution in the air,
- ◆ make environment cool and pleasant,
- ◆ reduce the dangers of landslide,
- ◆ keep the ground fertile and
- ◆ provide mental and physical wellbeing by reducing stress and depression.
- ◆ Moreover, trees and plants provide us wood, paper, fruits and other foods as well as the "Miswak", which we can use to act upon the Sunnah.
- ◆ Keeping in view the numerous benefits of trees "Dawat-e-Islami" intends to plant "one billion trees, i.e. plants" all over Pakistan, بإذن الله تعالى
- ◆ The target for every Islamic brother and sister is to plant at least 12 plants.
- ◆ If we plant trees while keeping the aforementioned benefits in our mind and with the intentions of following the blessed action that the Holy Rasool صلی اللہ تعالیٰ علیہ وسلم performed, for the wellbeing of common Muslims, for donating virtues to our pious predecessors and loved ones and to spread greenery in our beloved homeland, Pakistan, then بإذن الله تعالى we will reap great rewards.

Du'a of 'Attar

O Allah اللهم For the sake of the Holy Rasool صلی اللہ تعالیٰ علیہ وسلم for the sake of the garden of Sayyiduna Salman Farsi رضي الله تعالى عنه in which the Holy Rasool صلی اللہ تعالیٰ علیہ وسلم planted trees, whoever plants at least 12 plants or persuades someone to do so, do not give him death until he beholds Your Beloved Rasool صلی اللہ تعالیٰ علیہ وسلم in his dream.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

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