



Monthly
Magazine

Faiizan E Madinah



Safar-ul-Muzaffar 1440 AH
(October-November 2018)

This issue includes an authoritative
information on the topics like:

- Almighty Allah wills the pleasure of Muhammad ﷺ
- Who is A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ
- Rulings on currency notes
- Sad demise of Ameer-e-Ahl-e-Sunnat's blessed Sister
- Kidney diseases
- and a lot more

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

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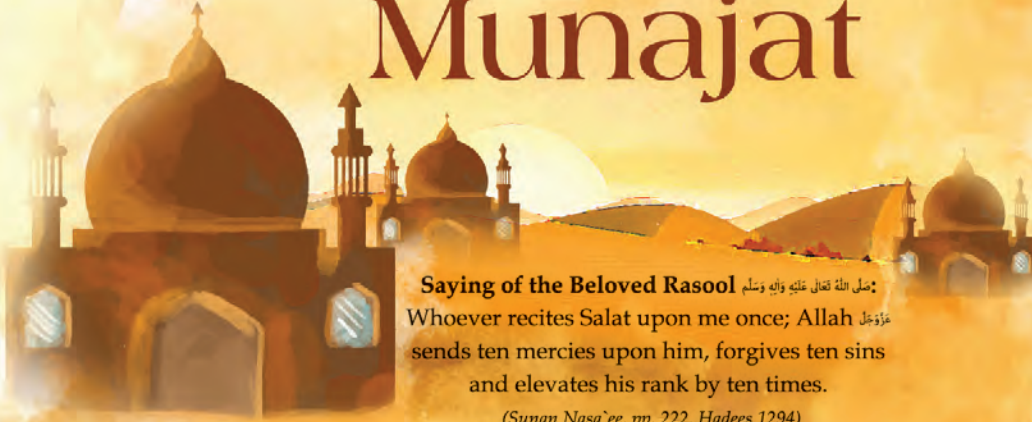
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hamd Munajat



صل الله تعال عليه وآله وسلم
Whoever recites Salat upon me once; Allah عزوجل
sends ten mercies upon him, forgives ten sins
and elevates his rank by ten times.

(Sunan Nasa'ee, pp. 222, Hadees 1294)

Hubb-e-Dunya Say Tu Bacha Ya Rab

Hubb-e-dunya say Tu bacha Ya Rab

'Aashiq-e-Mustafa bana Ya Rab

Ker day Hajj ka sharaf 'ata Ya Rab

Sabz Gumbad bhi day dikha Ya Rab

Kash lab per mayray rahay jaari

Zikr aathon pahar Tayra Ya Rab

Day day soz-e-Bilal Ya Allah

Ashkbar aankh ho 'ata Ya Rab

Day shahadat mujhay Madinay mayn

Az paey Shah-e-Karbala Ya Rab

Wasitah mayray Peer-o-Murshid ka

Mujh ko Tu muttaqi bana Ya Rab

Ker day Jannat mayn Tu jawaar un ka

Apnay 'Attar ko 'ata Ya Rab

Wasail-e-Bakhshish, pp. 79

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





Na'at

'Arsh-e-Haq hay Masnad-e-Rif'at Rasoolullah ki

*'Arsh-e-Haq hay masnad-e-rif'at Rasoolullah ki
Daykhni hay Hashr mayn 'izzat Rasoolullah ki
Qabr may lahraey gey ta Hashr chashmay Noor kay
Jalwah ferma ho gi jab tal'at Rasoolullah ki
لَا وَرَبَّ الْعَرْشِ, Jis ko jo mila un say mila
Batti hay kaunayn mayn na'mat Rasoolullah ki
Ham bhikari woh Kareem un ka Khuda un say fuzoon
Aur "na" kehna nahin 'aadat Rasoolullah ki
Ahl-e-Sunnat ka hay bayra paar ashab-e-Huzoor
Najm hayn aur naao hay 'itrat Rasoolullah ki
Khaak ho ker 'ishq mayn aaram say sona mila
Jan ki ikseer hay ulfat Rasoolullah ki
Ay Raza khud Sahib-e-Quran hay maddah-e-Huzoor
Tujh say kab mumkin hay phir midhat Rasoolullah ki*

Hadaiq-e-Bakhshish, pp. 152

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



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Safar-ul-Muzaffar 1440 AH
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Manqabat

Wah Kya Baat A'la Hadrat ki

*Mustafa ka woh laadla piyara, wah kya baat A'la Hadrat ki
Ghaus-e-A'zam ki aankh ka taara, wah kya baat A'la Hadrat ki
'Ilm-o-'irfan ka jo kay saagar tha, khayr say haafizah qawi ter tha
Haq pay mabni tha jis ka her Fatwa, wah kya baat A'la Hadrat ki
Jis nay daykha unhayn 'aqeedat say, qalb ki aankh say mahabbat say
Marhaba marhaba pukar utha, wah kya baat A'la Hadrat ki
Sunnataun ko jila diya jis nay, Deen ka danka baja diya jis nay
Woh mujaddid hay Deen-o-millat ka, wah kya baat A'la Hadrat ki
Jo hay Allah ka Wali bayshak, 'aashiq-e-sadiq-e-Nabi bayshak
Ghaus-e-A'zam ka jo hay matwala, wah kya baat A'la Hadrat ki
Phir Bareilly Shareef jaoon mayn, barakatayn Murshidi ki paoon mayn
Ker loon raузay ka khoob nazarah, wah kya baat A'la Hadrat ki
Maula bahr-e-"Hadaiq-e-Bakhshish", bakhsh 'Attar ko bila pursish
Khuld mayn kehta kehta jaye ga, wah kya baat A'la Hadrat ki*

Wasail-e-Bakhshish, pp. 575

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

Almighty Allah wills the pleasure of —Muhammad ﷺ—

Commentary on Quran

Mufti Abu Saaleh Muhammad Qasim Attari



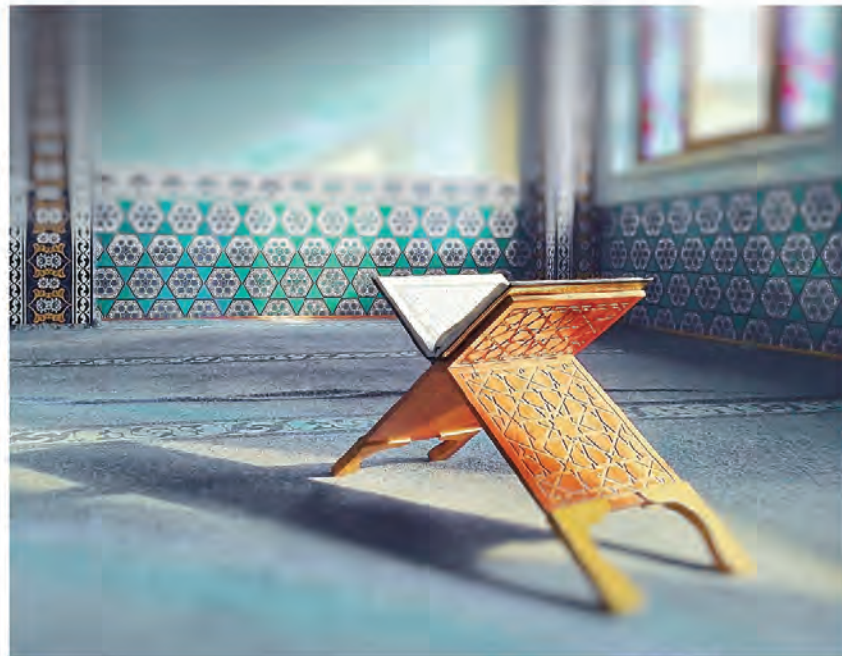
قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَتَكَ تَرْضَاهَا
قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Translation: We are observing the turning of your face repeatedly towards the heaven, so We will definitely turn you towards that Qiblah in which you are (more) pleased. Turn your face immediately towards the sacred Masjid (Ka'bah). And O Muslims! Wherever you are, turn your face towards the same (direction.) (Part 2, Surah Al-Baqarah, Ayah 144)

When the Beloved and Blessed Nabi ﷺ came to Madinah Munawwarah, he ﷺ was ordered to offer Salah, facing the Bayt-ul-Muqaddas. Therefore, he ﷺ began to offer Salaha, facing that direction. However, the Revered and Renowned Rasool ﷺ wished that the Holy Ka'bah be made the Qiblah of the Muslims. One of its reasons was that the Holy Ka'bah had been the Qiblah of many blessed Ambiya عَلَيْهِ السَّلَام including Sayyiduna Ibrahim عَلَيْهِ السَّلَام. Moreover, noticing that the Muslims were offering Salah, facing the Bayt-ul-Muqaddas, the Jews felt

proud and arrogant and said that the Muslims opposed the religion of the Jews but offered Salah, facing their [i.e. Jews'] Qiblah.

One day, in the state of Salah, the Holy Nabi ﷺ was looking towards the sky again and again hoping for the commandment of the change of Qiblah to be revealed. Therefore, during the Salah, the above blessed Ayah was revealed, declaring that the pleasure of the Beloved Rasool ﷺ was the pleasure of Allah ﷻ. And the beautiful manner in which he ﷺ turned his luminous face towards the sky was described in the Holy Quran and the Holy Ka'bah was declared the Qiblah in accordance with his wish and pleasure. Therefore, he ﷺ turned towards the Holy Ka'bah even during the Salah. The blessed companions عَلَيْهِ السَّلَام also instantly turned their faces



towards that direction. In this way, they offered two Rak'at of Zuhr Salah facing the Bayt-ul-Muqaddas; and the remaining two Rak'at, facing the Holy Ka'bah.

Almighty Allah wills the pleasure of Muhammad ﷺ

This Ayah is a great proof that our Merciful Nabi ﷺ is the Beloved of Almighty Allah. Allah ﷻ has changed Qiblah in order to please and gladden him. Imam Fakhruddin Muhammad Raazi رحمه الله تعالى عليه has stated: Without doubt, Allah ﷻ has changed the Qiblah because of His Beloved Nabi ﷺ. In the above Ayah, Allah ﷻ has not mentioned that We will turn you towards the Qiblah that pleases Me, but rather Allah ﷻ has said **فَلَنُؤَيِّدَنَّكَ** 'Translation from Kanz-ul-Irfan: *So We will definitely turn you towards that Qiblah which pleases you.* It is as if Allah ﷻ has said, 'O Beloved! Everyone seeks to gain My pleasure but My Will is that you get pleased in both worlds.' (Tafseer-e-Kabeer, part 2, Al-Baqarah, Taht-al-Ayah, 144, vol. 2, pp. 82)

A'la Hadrat Imam Ahmad Raza Khan رحمه الله تعالى عليه has stated: Without doubt, the Holy Nabi ﷺ is a follower of the Will of Allah ﷻ. And, without doubt, he does not say anything against the commandment of Allah ﷻ. And, without doubt, Allah ﷻ wills the pleasure of the Holy Nabi ﷺ. (When the Holy Nabi ﷺ came to Madinah Munawwarah), Allah ﷻ commanded him to offer Salah, facing the Bayt-ul-Muqaddas. The Beloved and Blessed Nabi ﷺ obeyed this command. It was an action carried out by the Holy Nabi ﷺ in order to please Allah ﷻ. However, he wished to offer Salahs facing the Holy Ka'bah. Therefore, in order to fulfil the wish of His Beloved Nabi ﷺ, Allah ﷻ abrogated His command and declared the Holy Ka'bah to be the Qiblah till the Day of Judgement in accordance with the blessed wish of Holy Nabi ﷺ. Allah ﷻ has done so in order to please His Nabi ﷺ. Denial of any of these is the denial of the Holy Quran. The mother of believers Sayyidatuna Ayesha Siddiqah رضي الله تعالى عنها once humbly said to the Holy Nabi ﷺ, **مَا أَرَى** " مَا أَرَى " رَبِّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ i.e. I see that your Lord is swift to fulfil

your wish. (Bukhari, vol. 3, pp. 303, Hadees 4788)

It is stated in a Hadees related to the Day of Resurrection: Having gathered the former and the latter people, the Lord ﷻ will say to the Holy Nabi ﷺ, **كُلُّهُمْ يَطْلُبُونَ رِضَائِي وَأَنَا أَطْلُبُ رِضَاكَ يَا مُحَمَّدٌ**, "All these seek to gain My pleasure and, O My Beloved, My Will is that you get pleased. (Fatawa-e-Razawiyyah, vol. 14, pp. 275 - 276)

*Khuda ki raza chahtay hayn dau 'aalam
Khuda chahta hay raza-e-Muhammad*

There are many other proofs that the Greatest and Noblest Nabi ﷺ is the Beloved of Allah ﷻ. For example, in order to please His Beloved, Allah ﷻ declared the Holy Ka'bah as the Qiblah of the Muslims till the Judgement Day. Similarly, in order to please him, Allah ﷻ reduced fifty Salahs to five and declared them Fard for his Ummah. In order to please him, Allah ﷻ sent down angels during the wars of Badr and Hunayn. In order to please him, Allah ﷻ blessed him with the Ascension [i.e. Mi'raaj]. In order to please him, Allah ﷻ bestowed the Hauz-e-Kausar upon him. In order to please him, Allah ﷻ will forgive the sins of his Ummatis on the Judgement Day. In order to please him, the pans of the good deeds of his Ummatis will be heavy. His Ummatis will pass the Siraat Bridge safely and will enter Heaven. Allah ﷻ has said:

وَأَسْوَفُ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝

And indeed it is close that your Lord will give you so much that you will be pleased.

(Part 30, Surah Ad-Duha, Ayah 5)

A'la Hadrat رحمه الله تعالى عليه has beautifully said:

*Tu jo chaahay to abhi mayl mayray dil kay dhulayn
Kay Khuda dil nahin kerta kabhi mayla tayra*

(Hadaiq-e-Bakhshish, pp. 17)

And he has also said:

*Raza Pul say ab wajd kertay guzarye
Kay hay 'RAB' SALLAM', sada-e-Muhammad*

(Hadaiq-e-Bakhshish, pp. 66)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَطْلُبُوا الْحَوَائِجَ إِلَى حَسَنِ الْوُجُوهِ

Seek help from beautiful-faced ones

Abu Huzayfah Haafiz
Muhammad Shafeeq Attari Madani

The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: أَطْلُبُوا الْحَوَائِجَ إِلَى حَسَنِ الْوُجُوهِ i-e; Seek [the fulfilment of] needs from the beautiful-faced ones.

(Musannaf Ibn-e-Abi Shaybah, vol. 13, pp. 399, Hadees 26801)

Similarly, it is also stated in another Hadees, أَطْلُبُوا الْحَوَائِجَ إِلَى حَسَنِ الْوُجُوهِ مَحَاسِنِ الْأَخْلَاقِ i-e; Seek [the fulfilment of] needs from the people who have beautiful faces [and] have good manners.

The Arabic words “حَسَنِ الْوُجُوهِ” refer to the people whose faces are cheerful, lighting up with happiness. This is actually a proof that they are broad-chested [i.e. generous] and well-mannered and they have a wish to please people. The person who desires and wishes to please people is quick to fulfill their needs. He wants to please them by means of the happiness and cheerfulness of his face and seeks love from them. In fact, these beautiful-faced individuals get pleased by fulfilling the needs of others. Moreover, a well-mannered person feels shy if someone, asking him for anything, returns empty-handed from him. It is not difficult for a broad-chested person to help his brother. The one who is broad-chested is also open-handed. On the other hand, meanness is shown by a narrow-chested person. When any person asks him for anything, he feels fear that he himself needs it and will have to face poverty if he

gives it to anyone else. Therefore, he keeps it for his own need.

This Hadees may also mean that if you present yourself in the court of the pious bondmen of Allah in such a state that you love them, express thanks to Allah عَزَّوَجَلَّ and adopt their habits and traits, i.e. you follow them, then Allah عَزَّوَجَلَّ will fulfil your needs.

(Bahr-ul-Fawa'id, pp. 91 to 93)

Mentioned here is another meaning of this Hadees. Good faces mean that signs of happiness should appear from their faces when asked for anything. It is stated in another blessed Hadees, “Seek [the fulfilment of] your needs from beautiful-faced ones. If they fulfil needs, they will do with smiling faces.”

(Faiz-ul-Qadeer, vol. 1, pp. 689, Taht-al-Hadees. 1107)

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: These good-faced individuals are blessed Awliya whom Husn-e-Azali (حسن ازلى) loves. (It is stated in a Hadees), “Allah عَزَّوَجَلَّ bestows such beauty as day-light upon the face of the one who offers Salah at night in abundance.” They are blessed with great generosity and munificence. Smiling face at the time of bestowment is a small fruit of it.

(Fatawa Razawiyyah, vol. 30, pp. 391)



ARSH AND KURSI

Belief

Arsh is a great, elevated and a Noorani (luminous) creation. It is Wajib (obligatory) to have belief in it. (Tuhfa-tul-Mureed 'Ala Jauhar-tu-Tawheed, pp.434) After creating the Noor of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Arsh is the first creation of Allah Almighty. (Sharah-us-Sawi 'Ala Jauhar-tu-Tawheed, pp. 390)

How big is Arsh?

Arsh is the biggest among all creation. Allah Almighty has established it over the seventh sky. (Tafseer-e-Kabeer, part 12, Hood, Taht-al-Ayah. 7, vol. 6, pp. 320)

Arsh is over Paradise

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'When you beseech in the blessed court of Allah Almighty, beseech for Jannat-ul-Firdaus because it is the central and supreme part of Jannah and the Arsh of Rahman is over it and the streams of Paradise evolve from it (Jannat-ul-Firdaus). (Bukhari, vol. 4, pp. 547, Hadees 7423) Arsh is the roof of Paradise.

What is Arsh made of?

There are different sayings about it. (1) It is created from Noor. (2) Created from green emerald. (3) Created from red Ruby. Imam Ibrahim Bajori رَحْمَةُ اللهِ عَلَيْهِ has said: We do not have definite knowledge regarding its fact therefore, it is better to remain silent rather than developing a definite opinion about it. The research regarding its shape is that Arsh is not round, but it is a Dome shaped. It is the roof of Paradise and provides shade to all the creation and the world as well. It has four pillars. (Tuhfa-tul-Mureed 'Ala Jauhar-tul-Tawheed, Sharah-us-Sawi 'Ala Jauhar-tul-Tawheed, pp. 390)

Even before the earth and the heavens

Sayyiduna Abdullah Ibn-e-Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: Every builder builds walls first and then constructs the roof on them, but Allah Almighty created the roof first and then the walls, because He عَزَّوَجَلَّ created Arsh before creating the earth and the heavens. Then He عَزَّوَجَلَّ created air then its wings and only He عَزَّوَجَلَّ knows the abundance of its wings. Then He عَزَّوَجَلَّ ordered air to lift water. The Arsh of Allah Almighty is on water, whereas, water is on air. After that, Allah Almighty created the Arsh-holding Angels. Allah Almighty does not need Arsh and Kursi; undoubtedly, He عَزَّوَجَلَّ existed before creating these two; although there was no space (created) at that time. (Al-Ans-ul-Jaleel, vol. 1, pp. 73 - 74)

Where was Arsh before the earth and the heavens?

Our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah Almighty had written the destinies of the creation 50,000 years before creating the earth and the heavens. At that time Allah Almighty's Arsh was on water. (Muslim, pp. 1094, Hadees 6748)

Explanation

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: This water is not the water of sea, but natural water beneath the Arsh-e-A'zam, which is on the air and the air is on the Qudrat of Allah Almighty. This blessed saying does not mean that Arsh was placed on water, but it means that there was no hindrance between this water and Arsh. As we say heaven is on the earth, it means over the earth. This (narration) reveals that Arsh and water were created before all. (Mirat-ul-Manajeeh, vol. 7, pp. 562)



The Arsh-holding angels

Currently there are four Arsh holding angels. When the Judgement Day will take place, Allah Almighty will help them with further four angels. As Allah Almighty has said:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَلَاثِينَ

And on that day, eight angels will carry the Throne of your Lord above themselves

[Part 29, Surah Al-Haqqah, Ayah 17]

Sadr-ul-Afadil Allamah Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated under this Ayah: It is stated in a Hadees that the Arsh-holding angels are currently four. On the Day of Judgement four more angels would be added to help them, so they will be eight. Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا states that this means eight rows of angels, whose number (quantity) only Allah Almighty knows. (*Khaza'in-ul-Irfan*, pp. 1050)

Three things hanging from Arsh

Our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Three things are hanging from Arsh: (1) Relationship; it says: O Allah Almighty! I am just because of You; therefore, I should not be broken off. (2) Trust; it says: O Allah Almighty! I am just because of You; therefore, I should not be breached. And (3) Blessing says O Allah Almighty! I am (bestowed) from You; therefore, I should not be subject to ungratefulness. (*Musnad-e-Bazzar*, vol. 10, pp. 117, Hadees 4181)

Why does Arsh shiver?

There are many deeds mentioned in blessed Ahadees, that cause the Arsh to shiver. These (deeds) contain some wrongdoings on which due to the Divine wrath, the Arsh shivers. Therefore, read two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: (1) The praise of a transgressor attracts Divine wrath and Divine Arsh shivers. (*Shu'ab-ul-Iman*, vol. 4, pp. 230, Hadees 4886) (2) Marry and do not give divorce, because divorce shivers the Divine Arsh. (*Jami'-us-Sagheer*, pp. 197, Hadees 3289) Sometimes shaking of Arsh is due to mercy as stated by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that good intention clings to Arsh. When any bondman makes his intention true

(meaning he acts according to his intention), Arsh starts shaking, then this bondman is forgiven. (*Tareekh-e-Baghdad*, vol. 12, pp. 444, Hadees 6926)

Who will be the first under the shade of Arsh?

The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "Undoubtedly, on the Day of Judgement, the first one to get place under the shade of Arsh will be that person who granted the respite to the poor so that he gets something to pay off his debt or wrote-off his loan and said my wealth (money) is a Sadaqah to you for the pleasure of Allah Almighty and torn off the receipt of that loan. (*Majma'-uz-Zawa'id*, vol. 4, pp. 241, Hadees 6670)

Kursi (Divine throne)

Kursi is also a great Noorani creation of Allah Almighty. This is beneath the Arsh and is attached to it and is over the seventh sky. The distance between the seventh sky and Kursi is the journey of 500 years. And it is better to remain silent rather than forming a definite opinion regarding this (distance). Kursi is a separate creation of Allah Almighty than Arsh. Although every creation of Allah Almighty carries wisdom behind its creation, yet Allah Almighty does not need them at all. Therefore, He عَزَّوَجَلَّ has neither created Arsh to attain elevation nor created Kursi to sit. (*Tuhfa-tul-Mureed*, pp. 434 - 435)

How is Kursi?

Our Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Kursi and Qalam (pen) both are made of pearl. The length of the pen is equal to the journey of 700 years and the length of Kursi, even the knowledgeable ones don't know. (*Kitaab-ul-'Azmat*, pp. 101, Hadees 260)

The magnitude of Kursi

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The seven skies as compared to Kursi are like a ring lying in a desert and Arsh as compared to Kursi is so big like a desert to a ring. (*Kitaab-ul-'Azmat*, pp. 83, Hadees 208) Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَلَيْهِ states: Kursi has four legs; every leg is longer than the heavens and earth. The entire world as compared to Kursi is like a mustard seed on your palm." (*Kitaab-ul-'Azmat*, pp. 95)



Questions & answers of Madani Muzakarah



Ruling on forgetfully offering Salah in impure clothes

Question 1: If someone forgetfully offers Salah in impure clothes, will his Salah be valid or not?

Answer: If someone forgetfully offers Salah in the clothes soiled with impurity¹ in so much quantity that the Salah becomes invalid and, later on, he becomes aware that his clothes are impure, he will have to offer the Salah again. If he becomes aware of it after the time of Salah has passed, he will have to offer it with the intention of Qa'dah.

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

Sharp-tongued old people

Question 2: It is said that the old have powerful [i.e. sharp] tongues. Is it correct?

Answer: In the old age, the body of a person weakens and his gait [i.e. way of walking] becomes slow but the tongues of some old people become powerful and fearless [i.e. they have sharp tongues.] A young man feels a little fear while arguing with anyone thinking that he may be beaten if he says something improper. But the old say whatever comes into their minds without any fear whether it is proper or improper. An old person perhaps thinks that nobody will beat him as he is old; and even if anyone rebukes him, a few others will come to favour him, saying "Drop the matter! He is an old man. Let him go." Perhaps this is the reason why it is said that the old have powerful tongues.

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

How is it to make Miswak from tree of Haram?

Question 3: Is it allowed to make a Miswak from any tree of Haram?

Answer: This is not allowed. It is stated in the book "Bahar-e-Shari'at": It is not permissible to make a Miswak from Peelu² or from any tree of Haram. (Bahar-e-Shari'at, vol. 1, pp. 1190)

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

How is it to recite Salat Alan Nabi, etc. at the time of cutting fruits or vegetables?

Question 4: Is it allowed to recite Salat Alan Nabi, etc. at the time of cutting fruits or vegetables?

Answer: This is allowed. Start cutting after you have recited بِسْمِ اللَّهِ and then continue to recite Salat Alan Nabi, etc.

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

How is it to wash clothes on Friday?

Question 5: Does washing clothes on Friday cause severe poverty?

Answer: No. I have read many causes of severe

¹ In order to know about the types and rulings on impurity, read the book "Kapray Pak Karnay Ka Tareeqah ma' Najasaton", ka Bayan published by Maktaba-tul-Madinah. Also read part 2 of Bahar-e-Shari'at

² In Arabic, Peelu is called (الآراك) (Al-Arak)



poverty. As far as I can remember, I have never read that washing clothes on Friday causes severe poverty at home. (In order to know about the causes of severe poverty, read the booklet "Tangdasti kay Asbab or Un ka Hal", published by Maktaba-tul-Madinah.)

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

How is it to swear by one's parents, sibling, etc?

Question 6: Some people swear by their parents, sibling, etc. and ask others to swear such oaths. Are they valid oaths?

Answer: The oath sworn to anyone other than Allah عَزَّوَجَلَّ is not a valid oath. For example, *I swear by my parents, I swear by my sibling, or I swear on your head or I swear on your life*; these are not valid oaths. If anyone swears an oath with any of the names and attributes of Allah عَزَّوَجَلَّ, so it will be a valid oath. For example, *I swear by Allah عَزَّوَجَلَّ, or I swear by Rahman, or I swear by the Reverence and Greatness of Almighty Allah.* (In order to know vital information about oaths, read the booklet "Qasam kay Baaray mayn Madani Phool", published by Maktaba-tul-Madinah.)

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

How is it to say that Allah عَزَّوَجَلَّ is the Owner and Creator of Arsh?

Question 7: How is it to say that Allah عَزَّوَجَلَّ is the Owner and Creator of Arsh?

Answer: It is permissible because Allah عَزَّوَجَلَّ is the Owner as well as the Creator of Arsh. However, it is Kufr [i.e. disbelief] to say that Allah عَزَّوَجَلَّ lives on the Arsh or His House is on the Arsh. Allamah Saduddin Masood Taftazaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Allah عَزَّوَجَلَّ is free from being in any house. And when He عَزَّوَجَلَّ is free from being in any house, He عَزَّوَجَلَّ is also free from direction. Similarly, He عَزَّوَجَلَّ is also free from being above and below. (Sharah 'Aqa'id, pp. 132) To declare any place for Allah [i.e. to say that Allah عَزَّوَجَلَّ lives at a certain place] is Kufr. (Bahr-ur-Rai'iq, vol. 5, pp. 203) (In order to know important information about blasphemous sentences, read the book "Kufriyah Kalimaat kay

Baaray mayn Suwal Jawab", published by Maktaba-tul-Madinah.)

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

Fatawa of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Question 8: How many Fatawa did A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ write?

Answer: My master Imam of the Ahl-e-Sunnah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote thousands of Fatawa. He wrote the first Fatwa about "Hurmat-e-Rada'at" at the age of 13 years, 10 months and 4 days. Noticing that his son had expertise in Islamic jurisprudence, his father Ra'ees-ul-Mutakallimeen Maulana Naqi Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ assigned him the rank of the Mufti. Despite being assigned the rank of the Mufti, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept having Fatawa checked by his respected father for a long period of time. He would take so much care that he would not issue the Fatwa without endorsement from his father. The Fatawa issued by A'la Hadrat for ten years could not be found in the form of a collection. After ten years, the Fatawa were collected and were titled "العظايا النبوية في الفسأوى الرضوييه". They are contained in 30 volumes. I am of the opinion that no other Mufti in the world may have issued so many Fatawa in the Urdu language. These thirty volumes contain more or less twenty two thousand (22000) pages with six thousand eight hundred and forty seven (6847) questions and answers and two hundred and six (206) booklets and thousands of other rulings. (According to the latest research and sequence completed in 1438 AH, Fatawa Razawiyah without Arabic and Persian translation, are comprised of 22 volumes including 100 new Fatawa and 16 booklets.) If somebody wants to know how great Mufti A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was, he is advised to study the Fatawa of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He will definitely be impressed. In his Fatawa, my master A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ described excellent points. It amazes readers to think that how A'la Hadrat wrote them.

Kis tarah itnay 'ilm kay dariya baha diye

Ullama-e-Haq ki 'aql to hayraan hay aaj bhi

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





Dear Islamic brothers! Good use of tongue may lead to Paradise, whereas bad use of tongue may bring about destruction. Understand it by this parable:

Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'I saw my deceased neighbour in the dream and asked, 'مَا فَعَلَ اللهُ بِكَ؟' Meaning, *how did Allah عزوجل treat you?*' He replied, 'I faced severe difficulties. I could not even recall the answers to the questions of Munkar and Nakeer. I thought that I might not have died on faith. Meanwhile a voice called out, 'You are receiving this punishment because of the unnecessary use of your tongue in the world.' Now the angels responsible to carry out the punishments, advanced towards me. Meanwhile, a person who was the embodiment of beauty and sweet fragrance, acted as a barrier between me and the torment.

He reminded me the answers to the questions of the Munkar and Nakeer. Thus, I was able to answer their questions and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the punishment was removed from me. I asked that man, 'May Allah عزوجل have mercy upon you, who are you?' He said, 'I am created by the blessings of your abundant recitation of Salat-'Alan-Nabi and I am to help you in your times of affliction and need.'

(Gheebat ki Tabah-Kariyan, vol. 116, with reference to Al-Qaul-ul-Badee', pp. 260)

Aap ka naam-e-naami ay 'صَلِّ عَلَيَّ'
Har jagah har museebat mayn kaam aa gaya

Importance of using tongue

When the lid of the pot containing many types of flowers is lifted, the fragrance of the flowers spreads everywhere, similarly, if a lid of a manhole is lifted, so many blasts of foul smell come out due to which the environment of the surrounding area is also affected. In the same way, when a person speaks, he introduces his personality. His words signify his intelligence, information and character. When the people whose inner self is fragrant with the Madani flowers of Madinah, hearts are filled with the devotion and love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ speak, the devotees of Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are attracted to them. On the other hand, when some people speak, their conversation is full of obscenity and it seems as if the lid of a manhole was lifted or they speak as if they were firing arrows to the hearts because their conversation contains taunts and hurt people's feelings.

When do words become arrow?

A person's conversation usually does have an aim, and hence his conversation is according to his aim. If someone has the intention of earning reward by



making his listener happy, so the conversation will also contain good and decent words. If the aim of the speaker is to get angry with his listener or he has the sinful aims of taunting, insulting and disgracing him, so the conversation will also contain the same words. As a result of it, the heart of the listener will break.

Usually, the people whose words become arrow

Usually, those people who dominate someone, they do not speak after thinking, and as a result of it, the conversation of such people with their listeners is like arrows being fired to them, for example, the conversation of a teacher with his students, parents with their children, Nigran with his subordinate, employer with his employee, husband with his wife and landlord with his tenant. The people who do not use their tongue correctly always suffer from tension, troubles and have worries; they smile thinly. People do not like to go near them and those who are near to them due to their compulsion are anxious to get away from them.



First think then speak!

It is, therefore, necessary to think as to what the purpose of my conversation is, whether it is for hurting the feelings of someone or for making someone happy, for using abusing language for someone or making Du'a for him, for paving the way for someone to make a progress by appreciating him or for making someone useless by discouraging him, etc. I plead with all Muslims to think long and hard before speak and act upon the Madani pearl, 'First

THINK
before you
SPEAK

think then speak' just as we think before we use our hands lest they hit someone or get hurt by hitting something. May Allah Almighty bestow the passion on us for respecting Muslims and enable us to think before we speak!

امینین پجاری النبی الامین صل الله تعالی علیه و آله وسلم





Dar-ul-Ifta Ahl-e-Sunnat

What is the Islamic ruling on performing Nikah in the month of Safar?

Question 1: What do the blessed Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Is it forbidden in Shari'ah to perform marriage and other such acts in the month of Safar?

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

It is undoubtedly permissible to perform Nikah in the month of Safar. Some people do not perform marriage in the month of Safar because of holding a belief that evils and troubles descend in this month and it is an unlucky month. This belief is merely Baatil [invalid] and Mardood [rejected], having no basis. In fact, people used to consider it unlucky in the age of ignorance, so the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade [the people] from considering it unlucky.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Having construction work carried out in the months of Safar and Rabi-ul-Awwal

Question 2: What do the blessed Ulama and Muftis state regarding the following matter: Can we have the construction work carried out in the month of Safar or Rabi-ul-Awwal, or not? Some people consider carrying out work in these months to be harmful and unlucky. What is the right concept regarding it?

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

Construction or any other permissible work can be carried out in Safar, Rabi-ul-Awwal or any other

month; there isn't any Shar'i prohibition of it. Moreover, it is wrong and has no basis if someone considers carrying out work in these months to be harmful and unlucky, and such an opinion was held in the age of ignorance; Islam has forbidden from it.

Furthermore, the health of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got affected in this month (i.e. Safar-ul-Muzaffar) but this month cannot be called unlucky because of this reason, as, if this [concept] is considered right, one will have to declare that month to be unluckier in which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away (apparently) and [declaring] it is completely invalid.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Repaying debt at the present value

Question 3: What do the blessed Ulama and Muftis state regarding the following matter: If a person borrowed a million rupees from someone fifteen or twenty years ago and now wishes to repay it, is it compulsory for him according to Shari'ah to repay only a million [rupees] or does he need to repay more amount of money according to the present value because the value of a million [rupees] was too much twenty years ago but it does not have the same value nowadays. Please give us guidance on this matter.

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

The Shar'i ruling states that it is compulsory to repay the same amount of money which was borrowed, not more than it. It will make no difference whether the value has increased or decreased. Therefore, if a million rupees was borrowed twenty years ago, it is



compulsory to repay only a million rupees now. It is not permissible for the lender to demand more money even though the value of a million [rupees] was too much twenty years ago.

وَاللَّهُ أَعْلَمُ عَزَّجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzayfah Shafeeq Raza Attari Madani

Approved by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Children's act of writing on the Holy Quran, made Waqf [i.e. dedicated by someone]

Question 4: What do the blessed Ulama and Muftis state regarding the following matter: When the Holy Quran, made Waqf to the Madrasah, is given to the children for studying during Hifz¹ and Naazirah², they write their names on the Holy Quran for identification and also make marks to remember their mistakes; so is it permissible to use the copy of the Holy Quran, made Waqf, as one's personal possession, or not?

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

Name should not be written on the Holy Quran, made Waqf to the Madrasah. The management should write a specific number on the copy of the Holy Quran, made Waqf, for its protection and should keep its record safely so that it is clearly known while giving to the children that which copy of the Holy Quran has been given to which child. In this way, there will be a difference [of number] between the copies used by the children and they will not use each other's copy, and the [copy made] Waqf will also be protected. Making marks for remembering their mistakes means using the [copy made] Waqf as one's personal possession which is impermissible.

However, if the copy of the Holy Quran belongs to an individual, one can write name on it, and making marks for remembering his mistakes is also permissible. It should still be taken care that large marks are not made; instead, small mark should be made at an empty place where letters and diacritics

¹ Memorising the Holy Quran

² Learning to read the Holy Quran

are not written, with such a pencil whose mark can be erased so that those marks can be erased later on.

وَاللَّهُ أَعْلَمُ عَزَّجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Ruling on listening to the Kalimahs from the bride and groom at the time of Nikah

What do the blessed Ulama and Muftis state regarding the following matter: If Kalimahs are not listened from any bride or groom at the time of Nikah, or any of them is not able to recite more than two or three Kalimahs [from memory], will there be any effect on Nikah or not? Please explain it.

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

Reciting Kalimahs is not compulsory or a condition for Nikah, i.e. according to Shari'ah, it is incorrect to hold the opinion that Nikah will not take place if Kalimahs are not recited. The reason is that Nikah of two Muslims takes place by making Ijaab [proposal] and Qubool [acceptance] in the presence of witnesses (either two men, or a man and two women); reciting Kalimahs is not a condition for it. However, reciting Kalimahs at the time of Nikah is a good act as there is Zikr of Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in these Kalimahs and their Zikr is a source of blessings; especially on this important occasion, it is appropriate to do Zikr abundantly to receive blessings, peace and safety, as a new life for both begins after this occasion and beginning it with the blessed names of Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a good sign.

Besides it, making repentance and doing Tajdeed-e-Iman [renewal of Iman] can also be a purpose of reciting Kalimahs at the time of Nikah. It should be taken care that the groom may [be asked to] recite Kalimahs if he remembers them and can recite them in a large gathering, otherwise the marriage solemniser should himself make him recite, saving him from embarrassment in a large gathering.

وَاللَّهُ أَعْلَمُ عَزَّجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Naveed Chishti

Approved by: Abu Saaleh Muhammad Qaasim Al-Qaadiri



Blessings of Madani booklets all around

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بِرَكَاتُهُمْ دَامَتْ بِرَكَاتُهُمْ persuaded to read the following Madani booklets in the previous month, and blessed the readers with Du'as.

1. Deserted Palace

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the complete booklet 'Deserted Palace', bless his heart with the blessed sight of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 2,16,717 Islamic brothers, whereas around 1,63,752 Islamic sisters had the privilege of reading this booklet.

2. Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the complete booklet 'Sayyidi Qutb-e-Madinah', bless him with a final resting place in Jannat-ul-Baqi.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 64,496 Islamic brothers and around 1,76,096 Islamic sisters read this booklet.

3. Miraculous Wonders of Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ

O Allah عَزَّوَجَلَّ! Whoever reads or listens to the complete booklet 'Miraculous Wonders of Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ', grant him share from the treasure of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review: Approximately 2,17,432 Islamic brothers and around 1,52,121 Islamic sisters read this booklet.

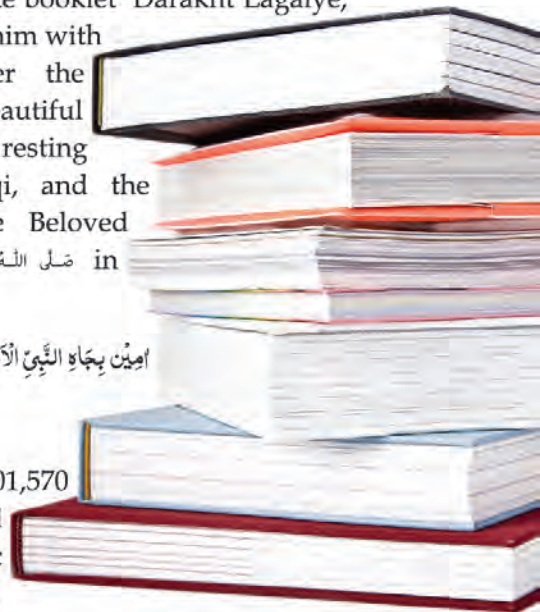
4. Darakht Lagaiye, Sawab Kamaiye (plant trees and gain reward)

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the complete booklet 'Darakht Lagaiye, Sawab Kamaiye', bless him with the martyrdom under the blessed shade of the beautiful green dome, a final resting place in Jannat-ul-Baqi, and the neighbourhood of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Performance review:

Approximately 2,01,570 Islamic brothers and around 1,39,183 Islamic sisters read this booklet.



END OF QAROON

Excellent reciter of Tawrah

'Qaroon', the [paternal] cousin of the Nabi of Allah, Sayyiduna Musa عليه السلام, was an extremely handsome person. Due to being extremely handsome, he was called 'Munawwar' (i.e. extremely luminous). He was the best Qaari [reciter] of the 'blessed Tawrah' amongst the Bani Israel. As long as he was poor, he would be extremely kind and courteous towards everyone; but as soon as he became rich, he became hypocrite while being arrogant and self-centred.

Keys of the treasures

Allah Almighty blessed Qaroon with so much wealth that it was difficult even for a powerful group of people to carry the keys of his treasures. People would get tired carrying the heavy keys of his treasures. When Qaroon would embark upon a journey, then the keys of his treasures would be loaded upon mules.

Glitz and glamour of Qaroon

Once, Qaroon left his home in a state that he was riding upon a white coloured mule wearing a precious red colour dress. The saddle of the mule (i.e. the seat which is tied around the back of the animal) was made of gold. Thousands of maids and slaves surrounded him on horses wearing silk clothing and adorned with jewellery.

Golden door and planks

Similarly, once Qaroon had such a house built whose door was made of gold and golden planks were also made to hang from the walls of that house. Bani Israel would come to him to be fed and would entertain him.

Disobedience of Qaroon

When the commandment of Zakah was revealed, then Qaroon came in the court of Sayyiduna Musa عليه السلام and agreed with him that he will give a thousandth of his entire wealth as Zakah. But when he came home and did all the calculations, then the thousandth of his wealth was also becoming a very

huge amount. Seeing this, Qaroon became disobedient. Moreover, to make Bani Israel prejudice of Sayyiduna Musa عليه السلام, he made an indecent woman agreed upon the fact to slander against Sayyiduna Musa عليه السلام [i.e. accuse him of the sin] in an open congregation by giving her 1000 Dinar (gold coins) and 1000 Dirham (silver coins).

Qaroon sunk into the ground

When he عليه السلام came in between the people to preach them, then Qaroon said: Bani Israel thinks that your character is not chaste because so and so woman says such and such things about you.

He عليه السلام called that woman and inquired from her after giving an oath on the name of Allah Almighty. That woman got scared and instead of mentioning the lie that Qaroon taught her, she spoke the truth and exposed Qaroon's hypocrisy and the tactic of bribing her. Seeing this, he عليه السلام fell into prostration while weeping and humbly said: O Allah عَزَّوَجَلَّ! If I am your Rasool, then inflict wrath upon Qaroon. Therefore, after the Du'a of Musa عليه السلام, Qaroon along with his two companions first sunk into the ground up to his knees, then up to his waist, then up to his neck and finally he completely sunk into the ground. Same happened to his wealth and treasures too. (*Siraat-ul-Jinan*, vol. 7, pp. 319, 326, 329, 330)

Madani pearls for learning

Dear Madani children!

- ❖ Allah Almighty severely dislikes pride and arrogance.
- ❖ Whether we have a prominent status or not or whether we have abundance of wealth or not, we shall remain humble in every state.
- ❖ The one who adopts humility for the sake of Allah Almighty, Allah Almighty grants him elevation, and
- ❖ The one who disobeys due to wealth and status, he faces disgrace and humility in this world and the Hereafter.



Who is A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ؟

Hammad was sitting with his elder brother Imad and watching Madani Channel. The programme "A'la Hadrat and poetry" was on-air at that time.

Hammad: Dear brother! "Who is A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ?"

Imad: "I do not know about him either. Let's ask Qaari Sahib in Madrasah tomorrow afternoon."

Hammad: "Yes, this is a good idea"

Next day, when both brothers approached their Qaari Sahib for reciting glorious Quran, Hammad humbly said: "Qaari Sahib! We want to ask you something."

Qaari Sahib: "Yes dear son! What do you want to ask?"

Hammad: "A programme was aired on Madani channel last night, the name 'A'la Hadrat' was being mentioned over and over again. Who is this [person] 'A'la Hadrat'?"

Qaari Sahib: "A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Islamic scholar and Waliyyullah (saint) who served Islam well throughout his life and exposed the enemies of Islam."

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Bareilly (India). His real name is 'Muhammad' but his grandfather called him by the name of "Ahmad Raza" and he became renowned with the same name.

Imad: "Qaari Sahib! Then why is he called "A'la Hadrat"?"

Qaari Sahib: "Great Islamic scholars and honourable Muftis used to seek guidance from him regarding Islamic rulings. He was a highly revered personality for everyone; it is for this reason the admirers remember him by the name of, 'A'la Hadrat' with affection."

Allah عزَّوجلَّ had blessed him with many eminent attributes. He was so intelligent that he had completed 'Naazirah Quran' in the early age of just 4½ years. (Tazkirah Imam Ahmad Raza, pp. 3)

He had so excellent memory that he had memorised the Glorious Quran only in one month. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote a first Fatwa in reply to a question at the age of '13 years, 10 months and 4 days'. He was an expert in many sciences. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ authored approximately 1000 books as well as translated the glorious Quran, entitled "Kanz-ul-Iman".

Hammad: "I have heard that he also used to write Na'ats."

Qaari Sahib: Yes! He not only used to write Na'ats but he also had excellent command over writing Na'ats. There were many great poets in his time but there was a big difference between his and their poetry and that was the difference of true love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which had blessed him with supremacy over all other poets. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has authored one such a unique Na'at which is written in four different languages: Arabic, Persian,

Hindi and Urdu.

Imad: Qaari Sahib! Is the collection of all his Na'ats available in the form of any book etc.?"

Qaari Sahib: Yes! The Na'ats of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have been collected in one book, entitled "Hada'iq-e- Bakhshish".

Imad: "We will certainly buy it and will recite Na'ats."

Qaari Sahib: "May Allah عزَّوجلَّ bless both of you with happiness and always grant you Taufeeq (ability) of reciting Na'ats of His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ."

أَمِينٌ بِحَاوِ التَّيْبِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hammad and Imad: "Qaari Sahib! Thank you so much. You have told us about a very great Islamic scholar who conveyed the message of blessed Deen of Allah عزَّوجلَّ to the Muslims."



Moral tale of animals

Friendship

with a fool

Shahzayb Attari Madani

A serpent went in search of prey for satisfying its hunger. It saw a monkey and caught it as soon as it got a chance. Upon seeing its death, monkey started making a noise. A farmer, working in the nearby fields, heard the noise and rushed to the sight. Seeing the monkey in a trouble, he felt pity on it and saved it from serpent with great difficulty. Upon this favour, the monkey became obedient to the farmer and started living with him like a faithful friend and helped him doing his chores. When the farmer would take rest, the monkey would safeguard him and keep flies away etc.

A sensible person of the village said to the farmer: 'Dear farmer! Friendship with a monkey is not a good thing, it is an unwise animal and it may cause an injury to you.' He replied: 'Keep your advice to yourself, I trust this monkey.' As time went on, one day the farmer was sleeping and the monkey was

keeping flies away from him, but a fly used to land on his face over and over again despite monkey kept it away repeatedly. After all, the monkey was fed up with it and hit the fly with a stone with force out of anger but the fly flew away suddenly and as a result the farmer became severely injured. This painful incident reminded him of the person who had given him the advice; so, he drove the monkey away from him.

Dear Madani children!

1. When we find someone in trouble, we must help him.
2. Friendship with a fool is more harmful than the enmity of an enemy.
3. A fool messes up even the good work.
4. There are many benefits of obeying the elders.



Pay attention to the children

Muhammad Abbas Attari Madani

'التَّعَلُّمُ فِي الصَّغَرِ كَالنَّقْشِ فِي الْحَجَرِ' 'Something learnt in the childhood gets engraved in the mind.' This saying of Arabic is not only very famous but is also equally true. Whatever manners a child learns, he acts upon them in his entire life, whether it is the bright path of righteousness or dark valley of transgression. If we provide our children with the Madani upbringing today, only then they will serve the nation for its best interest and become prominent figures of the society in future. Few Madani pearls in relation to the upbringing of children are presented below:

1. Make children punctual

Make sure that your children reach school on time. If they reach school late, then they will miss the lesson. Child's image will get affected in the sight of the teacher, child's record will get affected in the class, etc., and the child will face various other harmful effects. Adopt far-sightedness regarding punctuality. Make such arrangements beforehand which will avoid children getting late. Do not delay getting children ready and giving them breakfast in the morning. From the time of waking up to the time of children reaching school, manage timekeeping in such a way that children reach school 10 minutes before the school time. Benefit of such time management will be that even if you are running late at times, then you will at least definitely reach the school on the dot.

2. Give them the mind-set to be disciplined

Responsibility of parents does not end just after sending children to school. In fact, one shall also provide upbringing to his children from time to time. Teach your child discipline. Explain them to 'obey the school principles, listen to their teachers and respect them.' Obeying discipline will not only lead to a good record of the children, but will also make children respectful in the sight of the teachers.

3. Make them do homework everyday

Whatever homework is given to children at school, make sure that you make them do it every day. Assign any set time for it and ensure that the homework is completed under your supervision. Do not compromise at all in the matters of school work. If you show slightest bit of leniency in it, then kids being kids, they will indulge in playing around and become completely heedless of doing their homework. This way, their studies will get affected, record will worsen and teachers will punish them in the school. Slight negligence of yours can turn children's future bleak. If you make them do their homework daily, then their studies will be good, it will be easier for them to comprehend every new lesson and they will not need to work extremely hard in their exams.

4. Check the school bag

Give the mind-set to the child that after completing their homework, they should make sure to put their books and pens etc., in the bag. They must not throw them here and there. Make them used to looking after their things themselves. Moreover, make a practice to check children's school bag before sending them to school every morning to ensure that no books, notebooks or stationery stuff is missing. The benefit of this would be that children will not forget any book etc., at home. Moreover, respected parents! You will also remain aware that what your child needs now. Whether a new notebook is required or a new pen needs to be purchased. Prayers of parents make children successful. After every Salah, supplicate in the court of Allah Almighty that 'O Allah عَزَّوَجَلَّ! Grant our children the success of this world and the Hereafter'.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَكْمَلِ مُحَمَّدٍ صَلَّيْ اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ



Virtuous deeds of Jumu'ah (Friday)

Part 2

Abdul Majid Naqshbandi Attari Madani

Earn some virtues

There are some such virtuous deeds performed on the day of Jumu'ah which are specifically related to the Jumu'ah [Friday] Salah, such as going early to Masjid for offering Jumu'ah Salah, offering Jumu'ah Salah with 'Imamah [Islamic turban], etc. Following are some such virtuous deeds which can earn us huge reward if we perform them:

Going early for the Jumu'ah Salah

There is good news of huge reward for the person who goes early to the Masjid for offering Jumu'ah Salah. The Holy Rasool صلى الله تعالى عليه وآله وسلم has said: When the day of Jumu'ah comes, angels stand at the door of Masjid and write the names of everyone who comes. They write [the name of] that person first who comes first. The person who comes early is like the one who gives camel as Sadaqah [Charity] in the path of Allah عزوجل, the person coming next is like the one who gives cow as Sadaqah, the person coming next is like the one who gives ram as Sadaqah, then [he] is like the one who gives hen as Sadaqah, and then [he] is like the one who gives egg as Sadaqah. When Imam sits on the Mimbar (for Khutbah), they [i.e. angels] fold the "Records of Deeds" and listen to the Khutbah [Friday sermon]. (Sahih Bukhari, vol. 1, pp. 929)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رحمه الله تعالى عليه has said: Remember! If 100 people come together in the Masjid first, then they all are first. (Mirat-ul-Manajih, vol. 2, 335)

Offer Jumu'ah Salah with Imamah

Tying Imamah is a blessed Sunnah; Allah عزوجل increases Sawab [reward] enormously for the person who practises this Sunnah especially on the day of Jumu'ah. The Holy Rasool صلى الله تعالى عليه وآله وسلم has said: One Jumu'ah [Salah] with Imamah is equal to 70 Jumu'ah [Salahs] without it.

(Jaami' Sagheer, pp. 314, Hadees 5101)

Allah عزوجل and His angels send Salat on the people who offer Jumu'ah Salah whilst wearing Imamah on the day of Jumu'ah. The Beloved Rasool صلى الله تعالى عليه وآله وسلم has said: Certainly, Allah عزوجل and His angels

send Salat on the people who wear Imamah on the day of Jumu'ah. (Majma'-uz-Zawaid, vol. 2, pp. 394, Hadees 3075)

Allamah Ibn-e-Hajar 'Asqalani رحمه الله تعالى عليه has said: "Allah عزوجل sends Salat" means that He عزوجل showers His mercy and "angels send Salat" means that they do Istighfar (pray for that person's forgiveness). (Fath-ul-Bari, vol. 12, pp. 131)

Virtuous deeds performed at any time on Jumu'ah

There are some such virtuous deeds performed on the day of Jumu'ah which are not time-specific but can be performed at any time on the day of Jumu'ah. Some of them are as follows:

Visiting the graves of parents

A person whose parent or parents have passed away must go for visiting their graves, especially on the day of Jumu'ah. It is stated in a blessed Hadees: 'Allah عزوجل forgives the sins of the one who visits the grave of his mother and father both or any one [of them] on every day of Jumu'ah, and he is written the one who treats the parents well.'

(Mu'jam-ul-Awsat, vol. 4, pp. 321, Hadees 6114)

A'la Hadrat Imam Ahmad Raza Khan رحمه الله تعالى عليه has stated: The Afdal [superior] time for visiting (the graves) is [the time] after Fajr Salah on the day of Jumu'ah. (Fatawa Razawiyah, vol. 9, pp. 523)

Reciting Surah Kahf

The Holy Rasool صلى الله تعالى عليه وآله وسلم has said: The one who recites Surah Kahf on the day of Jumu'ah, a Noor [Light] is made to shine between him and Bayt-ul-'Ateeq (i.e. Holy Ka'bah).

(Shu'ab-ul-Iman, vol. 2, pp. 474, Hadees 2444)

(In order to learn more about the excellence of Jumu'ah and its rulings, read the booklet, namely 'Blessings of Jumu'ah' authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالمة)



M Bouquet of Madani pearls

Fragrance shall emanate from speech

1. Forgive your enemy

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: When you gain power over your enemy to take revenge on him, forgive him as a gratitude for it.

(Al-Kawakib-ud-Durriyah, vol. 1, pp. 102)

2. Do not be from those people

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: Do not be from those people whom advice benefits only when condemnation is expressed excessively.

(Al-Mustatraf, vol. 1, pp. 139)

3. Importance of obtaining benefit from experiences

Sayyiduna 'Ameer Mu'awiyah عَزَّوَجَلَّ اللهُ تَعَالَى عَنْهُ said: The person who does not obtain benefit from the experiences cannot attain a high rank.

(Ihya-ul-'Uloom, vol. 3, pp. 230)

4. Talking is like a medicine

Sayyiduna Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ said: Talking is like a medicine, if it is in small amount, it will give benefit; if it is excessive, it will prove to be harmful.

(Husn-us-Samt fis-Samt, pp. 100)

5. Glitter of greed

Blessed saying of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ: 'The glitter of greed often deceives wisdom' (Al-Mustaraf, vol. 1, pp. 128)

6. Evil effect of bad company

Sayyiduna Abu Bakr Shibli رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Due to the evil influence of bad company, bad assumption against the pious people is developed.

(Al-Kawakib-ud-Durriyah, vol. 2, pp. 86)

7. Definition of Husn-e-Akhlaq (Good Manners)

Sayyiduna Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: 'Husn-e-Akhlaq' is the name of meeting [others] cheerfully, doing very good [to them] and not hurting them.'

(Tirmizi, vol. 3, pp. 404)

8. The most superior person

Sayyiduna Mu'awiyah Bin Qurrah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: The most superior person amongst people in the sight of Allah عَزَّوَجَلَّ is the one whose heart is free from malice and he refrains from backbiting. (Al-Mustatraf, vol. 1, pp. 148)



Ahmad Raza's garden is even blossoming today

1. When which topics of Quranic Ayahs and Ahadees be read and listened to?

As long as a Muslim is alive, he should frequently see and listen to the translations of the Quranic Ayahs and Ahadees containing fear. When death approaches him, other people should recite to him the Quranic Ayahs and Ahadees along with translation containing mercy so that he may know that to Whom he is going, and he passes away having good assumption towards his Rab عَزَّوَجَلَّ.

(Fatawa Razawiyyah, vol. 9, pp. 82)



2. Importance of Islamic scholar

It is impermissible for an Islamic scholar to migrate if the people are in need of his knowledge in the city; let alone the emigration, the Islamic scholars do not even allow him to undertake a long journey.

(Fatawa Razawiyyah, vol. 21, pp. 282)

3. To whom is Satan close?

One who thinks that Satan is away from him [in fact] Satan is closer to him. (Fatawa Razawiyyah, vol. 23, pp. 686)

4. A precaution in Huqooq-ul-'Ibaad (rights of the people)

When it is a sleeping time of people or some people are performing Salah, you may make Zikr as you like but it should not be made with such voice that it causes trouble to them.

(Fatawa Razawiyyah, vol.23, pp. 179)

5. Showing arrogance due to lineage

Considering oneself Afzal [superior] [and] showing arrogance due to lineage are impermissible acts.

(Fatawa Razawiyyah, vol.23, pp. 255)

6. Harm of reading Quranic translation on one's own

Understanding the meaning of the Holy Quran is no doubt a main purpose but it is impossible to understand the translation by just seeing without having great and sufficient Islamic knowledge but rather it carries far more harmful effects than benefits until one studies it under the guidance of any expert and perfect Islamic Sunni pious person.

(Fatawa Razawiyyah, vol. 23, pp. 382)

7. Learning skill from the non-believers

There is no harm in learning anything from Kuffar which is permissible itself, even if it is their inventions such as watch, telegram, train etc.

(Fatawa Razawiyyah, vol. 23, pp. 458)

Attar's garden, what a beautiful garden!

1. Ask for the eyes that shed tears, as most people are deprived of them

Weeping out of the fear of Allah عَزَّوَجَلَّ and Ishq-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (deep love for Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is also a blessing of Allah عَزَّوَجَلَّ. One who is unable to weep out of the fear of Allah عَزَّوَجَلَّ and Ishq-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should make immense effort to weep (avoiding showing off).

(Madani Muzakarah, First Rabi'-ul-Awwal. 1439 Hijri)

2. Why should Bay'at be taken?

Bayt, from any Peer [spiritual guide] who fulfils the Shar'i conditions, should not be taken for worldly benefits but rather Bayt should be taken for the reform of 'Nafs and heart', Taufeeq (privilege) of performing virtuous deeds in abundance and gaining Istiqamat [steadfastness] in Deen and safety of Iman. (Madani Muzakarah, 22nd Safar-ul-Muzaffar, 1439 Hijri)

3. Pakistan is a great blessing

The beloved homeland, 'Pakistan' is a great blessing for us. We all should take part in building it. If only! Our country would truly become a strong fort of Islam. (Madani Muzakarah, 17th Ramazan-ul-Mubarak, 1437 Hijri)

4. Blessing of good company

Influence affects more through company rather than merely talking. Therefore, seek the company of good people. (Madani Muzakarah, 25th Zul-Hijja-tul-Haraam, 1435 Hijri)

5. Home remedy for cough

If someone suffers from terrible cough, chewing well one clove after each hour, and swallowing it with saliva is beneficial.

(Madani Muzakarah, 4th Rajab-ul-Murajjab, 1438 Hijri)

6. Make Islamic scholar

Every Muslim should make at least his one son and daughter an Islamic scholar.

(Madani Muzakarah, 10th Muharram-ul-Haraam, 1436 Hijri)





Qualities to possess

Rashid Ali Attari Madani

Who to make a friend? (Episode: 2)

Reward for helping a friend

Sayyiduna Abu Abdullah Muhammad Waqadi Qazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Once we were living in severe poverty and Eid was nearing day by day. We had nothing. I went to one of my friends who was a trader and mentioned my plight (difficult situation). He immediately gave me a sealed bag containing twelve hundred dirhams. I came to my home and handed the bag to my family members. The family members felt relieved that they would spend their Eid happily. We were about to open the bag that one of my friends came to me who belonged to the family of Sadat (The blessed descendants of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). He also had the same circumstances as we had. He asked me to lend him some money. Having heard him I went to my wife and informed her of the situation. She said, 'Now what do you want?' I replied: 'We will lend half of the money to the respected Sayyid and we will spend the remaining half. In this way, we both will cover our expenses.' Having heard this, my wife uttered a sentence, full of devotion to Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that deeply impressed me. She said: When a common person like you went to his friend and requested for help, he gave you a bag containing twelve hundred dirhams and now when one of the prince from the blessed descendants of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has come to you and asked for financial help, you want to give him half of the amount. Does your

devotion accept this? Having heard this devotion-filled conversation from my wife I gave the whole amount happily to my friend. He left making Du'as for me.

As my friend (respected Sayyid) [The blessed descendent of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] reached his home, my same trader-friend came to him and said: These days I am living in severe poverty. Lend me some money. Having heard this, the respected Sayyid gave that very bag of money to the friend (trader) from whom I got the bag. When my friend (trader) saw the bag of money, he immediately recognized it. He came to me and asked: Where is the money you got from me? I told him the whole story. He then said: The same Sayyid Zadah respected Sayyid is incidentally my friend too. I had only these 1200 dirhams which I gave you. You gave them to the respected Sayyid and he has given them to me. In this way, every one of us preferred the other to himself and sacrificed his own pleasure for the sake of others' pleasure.

The news of our event somehow reached the ruler of that time Yahya bin Khalid Barmakki. He immediately sent a message through his messenger: I remained heedless of you due to some of my engagements and I could not get about your



circumstances. Now I am sending 10,000 dinars through my slave. 2000 for you, 2000 for your friend (trader) and 2000 for the friend (respected Sayyid) and remaining 4000 dinars for your great and fortunate wife because she is more Ghani (free from want), more superior and having more devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ than all of you.

(‘Uyoon-ul-Hikayaat, pp. 125)

Dear Islamic brothers! All the relationships are valuable, but there is different respect and reverence in friendship. From the above-mentioned true event it has become obvious how a good friend should be. We see in the society that friendship is given importance no matter whether it is based on good deeds and relationships or based on bad deeds. But remember! The real friendship is that which is based on good deeds. As a Muslim we should establish our friendship and relationship only with the one who brings us the benefits of the Hereafter not along with the benefit of world, but rather before the benefit of world. What are the attributes of a true and sincere friend in the light of the Islamic teachings and true human society will be discussed below.

Do not form friendship with people of corrupt belief and unbelievers

Some people do not give importance to religion in the matters of friendship which is very dangerous. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said about people of corrupt belief: You keep away from them and they keep away from you lest they misguide you and put you in Fitnahs. (Muslim, pp. 17, Hadees 7)

Dear Islamic brothers! Friendship is not the name of only having company of somebody and having meals with him. On many occasions in our life, we come into contact with the person who we have made friendship with. Therefore when we choose a friend, we must keep in mind pious people’s sayings and pieces of advice.

Do not form friendship with these five

Sayyiduna Imam Zain-ul-‘Aabideen Ali Bin Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ advised his son Sayyiduna Imam Baqir رَضِيَ اللهُ تَعَالَى عَنْهُ: Do not have the company of five types of people:

1. Do not have the company of a transgressor because he will sell you for one or less than one morsel. He will be driven by greed for a morsel, but he will not be able to get it.
2. Do not have the company of a stingy person because he will stop wealth at such a time when you will desperately need it.
3. Do not have the company of a liar because he is like a mirage that will make the thing that is near at a distance and will make the thing near that is at a distance (i.e. he will deceive you).
4. Avoid having the company of a fool because he will harm you in his efforts to benefit you.
5. Avoid sitting in the company of those who cut ties with their relatives because in the Book of Allah Almighty, at three places, I have found such a person accursed (i.e. such a person has been cursed) (Hilyat-ul-Awliya, vol. 3, pp. 215, Raqm 3745)

Attributes of true and loyal friend at a glance

- ❖ A true friend is trustworthy, loyal and confidant.
- ❖ He is the one who consoles you in sad times and remembers you in happy times.
- ❖ He gives you useful advice in any matter and prevents you from taking a wrong decision.
- ❖ He is not selfish.
- ❖ He helps you in need.
- ❖ He forgives you when you make a mistake and appreciates you when you do something good.
- ❖ A good friend does not leave his friend alone during sins, but rather tries his best to persuade him to perform virtuous deeds.
- ❖ A sincere friend is he who considers his friend’s honour to be his own honour and does not destroy his friend’s honour in his absence.
- ❖ A sincere friend does not pay attention to his friend’s luxury and pleasure or wealth, but rather he pays attention to his friend’s good qualities and good habits.



Excellence of offering condolences



Muhammad Haamid Siraaj Altari Maclani

Death is an inevitable reality which has to be tasted by every soul. This is a reality that everyone acknowledges. When someone passes away it is as if calamity befalls the households. On such an occasion, it is natural for the close relatives to be grieved. Condolence offered in conformity with Islamic teachings not only comforts the family of deceased, it also shows that Islam has not left its followers alone under any circumstances. Islam has introduced such great principles that nobody feels lonely on the journey of life. Ponder! When someone close has left the world, the bereaved family is deeply grieved and sorrowful and in such situation, if an Islamic brother comes to comfort and console the bereaved family, and encourages them to carry on with the journey of life, one feels that how beautiful is the system of condolence in Islam! Generally, some of the relatives and friends of the deceased get to attend the funeral while others are unable to attend it due to some reasons. When should they come to the family of deceased and offer their condolences? For them, Islamic Shari'ah has fixed three days from the time of death. After this period, it is Makruh as it will remind the family about their grief. However, one can offer condolence later than the mentioned period of time if the bereaved or the condoler is not there or if available, he (condoler) is unaware of it.

(Jauharah Nayyirah, pp. 114; Rad-dul-Muhtar, vol. 3, pp. 177)

Definition and ruling for condolence

Comforting a grieved person to have patience is called condolence and it is Masnoon (i.e. Sunnah). (Bahar-e-Shari'at vol. 1, pp. 852, Urdu Lughat, vol. 5, pp. 253)

Comforting someone to have patience over any grief, falls under condolence. Muslims of past era used to take the grief of others as their own grief. This is changing now and offering condolence is just getting to be a formality. Parable: Sayyiduna A'mash رَضِيَ اللهُ عَنْهُ said: When we would attend funerals, everyone in the crowd seemed so grieved that we couldn't figure out who should we offer condolence.

(Ihya-ul-Uloom, vol. 5, pp. 235)

Two blessed sayings of the Beloved Rasool

رَضِيَ اللهُ تَعَالَى عَنْهُ وَآلِهِ وَتَحِيَّاتِهِ



1. The one who offers condolence to the grieved is as much rewarded as the grieved.

(Tirmizi, vol. 2, pp. 338, Hadees. 1075)

2. The one who offers condolence to the grieved, Allah عَزَّوَجَلَّ will make him wear two of the dresses from Jannah which are worthier than the world.

(Mu'jam-e-Awsat, vol. 6, pp. 429, Hadees 9292)

Benefits of condolence

There is no doubt that the family of deceased are sorrowful and apprehensive of many things. Supporting them at such a crucial time is great help. Condolence decreases the troubles of deceased's family and smooths the way for the fulfilment of their needs. This occasion turns out to be of praying for forgiveness for the deceased Muslim and conveying the rewards by performing good deeds. Condolence not only promotes unity and sympathy amongst the Muslims, it is also a means of virtuous deeds like having kind relationship, consoling and well-wishing. Above all, it pleases Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Manners of condolence

1. Time for condolence is three days after death. Later, it is Makruh. However, if one meets the family of deceased later or gets to know it later, he can offer his condolence.

2. It is Mustahab to offer condolence to all the relatives of the deceased but only Maharim should offer their condolence to a woman.

(Bahar-e-Shari'at vol. 1, pp. 852)

3. Words used for condolence should be kind, offering solace, patience and pleasure. It is mentioned in Ihya-ul-Uloom that while offering condolence, one should express sadness. (Ihya-ul-'Uloom, vol. 2, pp. 264)

4. When gathered to offer condolence, instead of gossiping, doing Zikr with the intention of conveying the reward to the deceased is better for the deceased and for one's own Hereafter.

مِمَّنْ مَّصُّوا مِنْ عَبْرٍ
أَحْسَنُ مِنْ وَجْهِ الْقَمَرِ
مِنْ كُلِّ أُنْثَى وَأَعْرَ
فِيهِ وَأَوْضَعُ لِي الْأَثَرُ

مُحَمَّدٌ خَيْرُ الْبَشَرِ
مَنْ حَجَّ مِنْهُمْ أَوْ اعْتَمَرَ
مِنْ كُلِّ أُنْثَى وَذَكَرَ
جَبَّئِي اللَّهُ الْغَيْرُ

Memoirs of blessed pious female personalities

رَضِيَ اللَّهُ تَعَالَى عَنْهَا

Sayyidatuna Shayma [شَيْمَاء]

(صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (Milk-sister of Rasoolullah))

Muhammad Umar Fayyaz Attari Madani

The actual name of Sayyidatuna Shayma Sa'diyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was 'Huzafah Bint Haris' but the title of 'Shayma' predominated over her name. She was the real daughter of Sayyidatuna Halimah Sa'diyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا and the milk-sister of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Seerat-e-Ibn-e-Hishaam, pp. 66, 67)

Embracing Islam

When the Muslims fought the battle against the Hawazin tribe, its people were captured as prisoners by the Muslims and Sayyidatuna Shayma رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the milk-sister of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was also one of them. She had not embraced Islam by that time. After becoming a prisoner, she came in the court of Rasoolullah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: 'Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am your milk-sister.' (Since the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had seen her for the first time after childhood,) he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'What is its sign (that you are my milk-sister)?' She showed a sign which was

recognised by the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he remembered his childhood which moved him to tears. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then spread his blessed chador on the ground, seated her with great respect and honour, and said: 'If you wish to live with me [here], you may live with great comfort; if you wish to return to your tribe, you have the choice.' She embraced Islam happily and opted to return to her tribe. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed her with gifts before she left. (Al-Istia'ab, vol. 4, pp. 425, Raqm 3437)

She would recite couplets to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Helping her honourable mother, Sayyidatuna Shayma رَضِيَ اللَّهُ تَعَالَى عَنْهَا would take interest in taking care of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in 'الاصابه' [Al-Isaabah] that Sayyidatuna Shayma رَضِيَ اللَّهُ تَعَالَى عَنْهَا would recite the following couplets to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while comforting him on her lap:



يَا رَبَّنَا أَبْقِ لَنَا مُحَمَّدًا
حَتَّىٰ أَرَاهُ يَأْفِعًا وَأَمْرَدًا
ثُمَّ أَرَاهُ سَيِّدًا مُّسَوِّدًا
وَإِكْبِثْ أَعَادِيهِ مَعَاوِلَ حُسْدًا
وَأَعْطِهِ عِزًّا يَدُومُ أَبَدًا

(Al-Isaabah Fi-Tamyeez-is-Sahabah, vol. 8, pp. 206)

‘O our Rab! عَزَّوَجَلَّ Keep Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) alive for us so that I can see him growing up fully and then I see him as a chief; and (O Allah! عَزَّوَجَلَّ) humiliate his enemies and people jealous of him; and bless him with an everlasting respect.’

More beautiful than the moon

While reciting couplets to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, she also expressed her love in the following way:

مُحَمَّدٌ خَيْرُ الْبَشَرِ مِمَّنْ مَضَىٰ وَمَنْ عَبَّرَ
مَنْ حَجَّ مِنْهُمْ أَوْ اعْتَمَرَ أَحْسَنُ مِنْ وَجْهِ الْقَمَرِ
مِنْ كُلِّ أَنْثَىٰ وَذَكَرَ مِنْ كُلِّ مَشْبُوبٍ أَعَزَّ
جَنَّتِبِي اللَّهُ الْغَيْرُ فِيهِ وَأَوْضِحْ لِي الْأَثَرُ



‘The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best amongst the living and passed away people who have performed Hajj and Umrah. He is more beautiful than all the men and women having beautiful and shining faces; in fact, he is even more beautiful than the moon. O my Rab! عَزَّوَجَلَّ! Protect me from the misfortunes of time and make his signs clear to me.’ (Subul-ul-Huda-war-Rashad, vol. 1, pp. 381)

A cloud would provide shade

Once in his childhood, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left the house with Sayyidatuna Shayma رَضِيَ اللهُ تَعَالَى عَنْهَا in the afternoon and the weather was very hot. Sayyidatuna Halimah رَضِيَ اللهُ تَعَالَى عَنْهَا went in search of them and saw that Sayyidatuna Shayma رَضِيَ اللهُ تَعَالَى عَنْهَا was reciting the following couplets, having the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on her lap:

هَذَا أَحْ لِي لَمْ تَلِدْهُ أُمِّي
وَلَيْسَ مِنْ نَسْلِ أَبِي وَعَمِّي
فَدَيْتَهُ مِنْ مَخْوَلٍ مُعِمِّ
فَأْتِمِهِ اللَّهُمَّ فِيمَا تُنَمِّي



‘He is my brother whom neither my mother has given birth nor does he belong to my father’s or paternal uncle’s lineage; O Allah! عَزَّوَجَلَّ! Bless him with the best upbringing.’ Sayyidatuna Halimah Sa’diyah رَضِيَ اللهُ تَعَالَى عَنْهَا said: ‘O Shayma! Where have you brought him in this hot weather?’ Sayyidatuna Shayma رَضِيَ اللهُ تَعَالَى عَنْهَا humbly replied: ‘O [my] mother! Hot weather is not affecting him because a cloud keeps providing him with shade to protect him from the sunlight. When he walks, the cloud also moves and when he stops, the cloud also stops.’ (Seerat-e-Halbiyah, vol. 1, pp. 150)

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

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



How to **PRESERVE PULSES & SPICES?**

In interior Sindh and rural areas of Punjab rice, wheat and other grains are stored for months after harvest for domestic use. In such a case, if the safety measures are not taken, there is a strong chance of them getting spoiled and get infested with Red flour beetle etc. However, even if rice, wheat, pulses and other similar ration items are infested with Red flour beetle etc., and get spoiled, they can be brought to use after exposing them to sufficient sunlight and cleaning. Normally in urban areas, pulses and spices etc., are purchased once for week or fifteen days or for a month. Firstly, purchasing should be done as per need. Secondly, these items should be looked after properly. Here are a few home remedies to protect them for many days against getting spoiled and infested with Red flour beetles etc. The containers of Turmeric, peppers, and other spices, etc., must be cleaned after every two months. It is better to wash and keep them in sunlight upside down. After this, clean the containers with a piece of cloth put the spices in the container. Gram flour, superfine flour, rice get wormed quite early. This problem becomes serious in the rainy season; therefore, their containers and packets etc., should be properly closed. If some Bay or Neem leaves are put in the containers *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the worm will not attack. The packets containing semolina, gram, pulses, gram flour etc., can be preserved in the refrigerator. Take them out as needed. However, be careful not to keep them outside the refrigerator for a long time because they are likely to be spoiled because of moisture. The pulses etc., should be

protected from moisture and water which are stored outside the refrigerator. The pulses are soaked in water before cooking. Some people soak them in water at night to soften till the morning. It is essential to change water according to the weather conditions. In summer, water must be changed within four to five hours; whereas, in winter, it should be changed within ten to eleven hours. Otherwise, there is a chance that pulses may get spoiled. If we apply salt and Turmeric to the rice or add some Boric acid powder to it, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* it will not be spoiled. Roast semolina slightly before storing, it will not get infested with bugs. Place three or four Cloves in sugar container, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* it will keep the ants away. Do not put a wet spoon in spices. Clean the kitchen cabinets once a month. After cleaning sprinkle some Coopex powder (an anti-bug) and spread a brown paper sheet on it or put vinegar in a spray bottle and spray it in cabinets. After 24 hours, clean with a dry cloth properly and keep the goods (pulses, species etc), check out the spices and pulses that they are not infested with bugs. Apart from it, place some Bay leaves in the cabinet.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ the cabinet will remain safe from bugs. Try to buy standard spices. Adulterated spices get spoiled quite earlier. May Allah Almighty bestow upon us the ability to preserve His blessings and privilege us to get more concerned about our Iman (faith).

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Shar'i rulings pertaining to

Islamic sisters



Will a woman, observing 'Iddat after her husband's demise, confine herself to a single room?

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Can a woman, observing 'Iddat after her husband's demise, go to different rooms of the house? Moreover, is it right or not for her to go to the courtyard as well? We have heard from the people that a woman can neither go from one room to another nor to the courtyard. Please give us guidance on this matter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The Shar'i ruling states that it is compulsory for a woman observing Iddat to spend her Iddat [period] in the same house of her husband and the entire house is called a single house, so its different rooms and courtyard all combine to form one single place. Therefore, such a woman can go to all the rooms of that house and sit in the courtyard as well, ensuring that purdah is observed; there is no harm in it. However, if one portion of the house belongs to the husband and rest part is owned by someone else such as a big house is sometimes jointly owned by the brothers but then it is properly divided by specifying each person's limit, then in this case, the woman observing Iddat will have permission only to go to the portion owned by her husband, not to the rest part [of the house]. Moreover, if there are many portions in a house such as in flats, she can only reside in the portion owned by her husband, not in the other part. Furthermore, if the courtyard is also jointly owned [by different people] such as an apartment consists of many houses and one single

courtyard, she will also not have permission to go to this courtyard jointly owned [by the people] because the status of this courtyard is now like a pathway.

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

Answered by: Abu Huzayfah Shafeeq Raza Attari Madani

Approved by: Abu Saaleh Muhammad Qasim Al-Qaadiri

Purdah for a woman with her non-Mahram Peer-o-Murshid [spiritual guide]

Question 2: What do the blessed 'Ulama state regarding the following matter: Can a young woman go in front of her non-Mahram Peer-o-Murshid with uncovered hair, wrists and face, or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

As it is Fard [obligatory] for a woman to observe purdah with any non-Mahram man, in the same way, it is also Fard for a woman to observe purdah with her non-Mahram Peer-o-Murshid as the ruling on the matter of purdah is the same for both. Therefore, it is Haraam for a woman to go in front of her non-Mahram Peer [spiritual guide] with uncovered hair or wrists and similarly, going with uncovered face is also strictly prohibited.

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

Answered by: Abdur Rab Shakir Attari Madani

Approved by: Abu Saaleh Muhammad Qasim Al-Qaadiri



Introduction to Sayyiduna Ibrahim Bin Adham & his profession

Professions of pious predecessors

Abdur Rahman Attari Madani

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had the company of Sayyiduna Imam-e-A'zam Abu Hanifah, Sayyiduna Sufyan Sawri and Sayyiduna Fudayl Bin 'Iyaad رَحْمَتُهُمُ اللهُ تَعَالَى. He was born at the end of 100th Hijri on the occasion of Hajj in Makkah Mukarramah. He belonged to Balakh and was from the progeny of kings. One day, he went hunting. Over there, he heard a Ghaybi voice (voice from unseen) that reformed him and he became totally uninterested in the world. According to a report, he died in 162 Hijri. His blessed shrine is situated in Syria besides the shrine of Sayyiduna Loot عَلَيْهِ السَّلَامُ. (Siyar A'laam-un-Nubala, vol. 7, pp. 294 - 295 - 300, Risala-e-Qushayriyah, pp. 22, Tazkirah-e-Awliya, pp. 87 - 88)

Source of income

He did not use to feel shy in doing minor sorts of work for earning Halal sustenance. For making a living, he used to reap crops, keep guard over orchards, carry people's luggage on a wage and grind grain. (Al-A'laam-liz-Zarkali, vol. 1, pp. 31) Once seeing a bundle of sticks on the back of his neck someone asked: O Abu Ishaq! How long will it continue, though your brothers are sufficient for you? He replied, 'Leave it! I have heard that the one who stands at the place of disgrace for seeking Halal sustenance, Paradise becomes Wajib for him. (Ihya-ul-'Uloom, vol. 2, pp. 235)

Double work in a single wage

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Once I was busy reaping crops with Arab youngsters. I used to get as much wage for reaping crops as an expert crop reaper amongst them did. I said to myself: I do not have the strength like these experts have, and nor can I reap crops in a proper way, so I used to separate from them. When they used to sleep

in their beds, I used to start reaping the crops with a sickle and reap sufficiently until the morning. I used to hear them whispering to one another, saying: We do not have the strength to do so much work. He reaps crops day and night, but he takes wage equal to one person. (Hilyat-ul-Awliya, vol. 7, pp. 436)

Looking after possessions / property during work

Once he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was looking after the orchard of grapes. A person, namely Yazeed, who was passing by him, said: Give us some grapes out of these grapes. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: I am not allowed by the owner of this orchard. Having heard this he waved his whip, held Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with his hair and started whipping his head. Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bowed his head and said: Whip this head that has been committing disobedience to Allah Almighty for a long time. The narrator said: He continued to whip until he got tired. (Hilyat-ul-Awliya, vol. 7, pp. 437)

He would also do people's work without any wage

After offering Isha Salah, Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would stand before people's houses and say loudly: Is there anyone who wants his grain to be ground?

So any woman or old man would keep a small basket out of her / his home. He would keep the hand mill between both of his legs and would not sleep until he finished grinding the grains without any wage and gave it to her / him. He then would go back to his companions. (Hilyat-ul-Awliya, vol. 7, pp. 430)



Laws of trade

Mufti Abu Muhammad 'Ali Asghar Attari Madani

Ruling on making a bill of lesser amount to save tax money

Question 1: What do the blessed Ulama [Islamic scholars] state regarding the following matter: The buyer sometimes asks us to make the bill of a lesser amount than he has paid to purchase something from us so that he does not need to pay a larger amount of tax. Please tell us the Islamic ruling on making and giving a bill of a lesser amount in this way.

اَلْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The amount of money you write on the bill [in this way] is different from the actual amount; for example, a deal of ten thousand rupees is made but you write five thousand rupees, then you are writing a lie in this case which, without Shar'i permission, is a sinful act. Therefore, permission cannot be given at all for writing a lie and committing an illegal act in this way.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

Ruling on imposing fine as a condition for a second marriage

Question 2: What do the blessed Ulama state regarding the following matter: What is the Islamic ruling on mentioning this condition on the 'Nikah form': 'If the husband divorces or enters into a second marriage, he will have to pay an amount of two hundred thousand rupees'?

اَلْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

This case lies in Ta'zeer-bil-Maal, i.e. [imposing] fine; having it written in this way is not permissible. However, one can have such type of an amount written as a Mahr [dowry]; there is a column for Mahr in the Nikah form. Moreover, in our society, Mahr is written in two ways. First one is the Mahr which should be given immediately and the second one is the Mahr which is not given immediately, instead, it is given if divorce takes place or, it is given from the estate if the husband passes away. In any type of both the cases, one can



have this amount written as Mahr; that the husband has fixed such and such an amount of Mahr for his wife. There isn't any restriction on how huge amount of Mahr is fixed; there is a clear Ayah of the Holy Quran. However, it is not permissible to have it written separately that the husband will have to pay such and such an amount of money more if he divorces.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Islamic ruling on exchanging birds unequally

Question 3: What do the blessed Ulama state regarding the following matter: Is it permissible to exchange birds unequally; for example, is it permissible to give more number of pigeons in exchange for a parrot, belonging to a good quality breed of parrots, or not?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is permissible to sell a 'parrot, belonging to a good quality breed of parrots' or 'any other bird' in exchange for a number of other birds, because birds are purchased and sold according to the quantity in numbers, not by measuring or weighing, and, as birds are 'اعددي' [i.e. of numerical type], one cause of Riba [interest] does not exist. However, if the birds of the same Jins [i.e. type] are sold or purchased unequally, selling on credit or purchasing likewise is not permitted. Sayyiduna Jabir رضي الله تعالى عنه has narrated that the Beloved Rasool صلى الله تعالى عليه وآله وسلم said: 'الحيوان اثنان بواحد لا يصدق نسيئاً، ولا بأس به يدا بيد'. Translation: It is not permissible to sell one animal in exchange for two on credit, and there is no harm in selling [animal] on immediate exchange. (Tirmizi, vol. 3, pp. 19, Hadees 1242)

Shams-ul-A'imma Sarakhsee رحمه الله تعالى عليه has stated: 'فإن الجنس عندنا يجر النساء أيا تفرداه'. Translation: According to our verdict, [the fact of] 'Jins [i.e. type] being the same' alone makes it Haraam [prohibited] to sell or purchase on credit. (Al-Mabsoot lil-Sarkhasee, Juz: 12, vol. 6, pp. 143)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is the Islamic ruling if a commission agent sells something at a higher price?

Question 4: What do the blessed Ulama state regarding the following matter: Can a commission agent sell something at a higher price than the rate fixed by the company and keep the additional amount of money himself?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

According to the Shar'i laws, broker is a representative, not himself the party; in fact he forms a connection between two parties. If something is sold at a higher price, it is compulsory for him to tell the actual seller the price at which it has been sold and give the total amount to the actual seller. It is Haraam for him to keep [anything] from the actual amount himself and not inform the owners about it. Moreover, this additional amount will not be Halal [lawful] for him. He is deserving of his fix commission only.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ruling on having the rent reduced by giving a large amount of advance

Question 5: What do the blessed Ulama state regarding the following matter: I wish to rent a house whose rent is normally 25,000 rupees and advance is 500,000 rupees but the home owner has given me an option that if I give him an advance of 1,200,000 rupees, he will reduce the rent to 15,000 rupees. Is it permissible to have the rent reduced in this way by giving a larger amount of advance?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In this case, money more than the usual amount of advance is taken so that the home owner benefits the tenant in return, and receives lesser amount of rent from him.

The advance received more than the usual amount is also a debt like the usual advance. However, the most dominant aspect in the purposes of the usual advance is to ensure security, whereas the purpose of receiving an additional amount of advance is to provide [benefit in] return, or give money. A person receiving the additional amount of advance charges lesser rent than 'Urf [usual practice] by giving benefit on loan, or does not charge rent at all. This is a case which involves Riba [interest] as a person is getting benefit from loan. Therefore, this method is impermissible and a sin because of being a Riba-based contract, as the amount of advance is a debt owed by the property owner and the tenant wishes to receive financial benefit from him by lending money which is a Riba-based benefit and hence, not permissible.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Purchased goods will neither be changed nor returned

Muhammad Amjad Attari Madani

Once, on the occasion of Eid, I happened to go to a market with my paternal cousin for buying clothes. At one shop, he liked a ready-made dress that we bought after some bargaining. We liked shopkeeper's manners, a smile on his face and even his offer of tea. We took a visiting card of his shop thinking that we would also take our other cousins and brothers to that shop as we also had to buy dresses for them.

Anyway we went straight back to our home. After reaching home, we unpacked the shopping stuff immediately. When my cousin wore the new Kurta, he found it a poor-fitting suit. Someone from the family members objected to its colour and someone raised objection to its style. Finally, it was decided that it had to be returned or changed the next day. The next evening, keeping in mind the manners of the shopkeeper, we reached the shop holding the shopping bag of the suit. When we mentioned our purpose, the shopkeeper turned his back on us saying in a strict manner, "We do not take back or change purchased items", though there was no such notice hanging anywhere in the shop bearing such kind of warning etc., nor was there any such thing mentioned on the visiting card. In short, it was not taken back, however, a heated argument and strict insistence resulted in the change and my cousin had to unwillingly choose a suit in place of it.

Standing outside the shop and looking around here and there, I was trying to find out the location of the shop in order to avoid going to that shop again even by mistake in future. Afterwards, I took my friends

and acquaintances to the market many times but did not even look at that shop.

This is one incident that has occurred to me; you may also have experienced such kind of incidents. So, the outcome of it is absolutely clear. On the contrary, if a shopkeeper takes back or changes our products gracefully, we try to go to him again and even suggest our acquaintances to go to that shop.

Matter of concern for traders

You believe that the board set at your shop bearing "Note: Goods once sold cannot be taken back or changed", is a key to success. In fact, it is not a key to success but a hurdle that prevents many customers from coming to your shop. The board at your shop or the sticker on your products, 'No refund policy', does not only make your products

unreturnable to you, but also your customers [i.e. they do not come to you again]. Traders know it very well that a customer is an important source of their publicity and fame so when they do not take back or change products for him, will he ever come to them again or will he suggest others to come to their shops? Not at all. On the contrary, such a customer will prevent others saying: "Do not go to such and such a shop or store." In this way, their shops will get publicity, not in a positive way, but in a negative way. At a global level, look at the successful traders or popular shopping malls or stores where the customers are found standing in lines. One of the



keys to their success is 'to take back or change the purchased items'.

Golden rules of Islam

Islam is a complete code of life. Along with religious matters, Islam also provides a person with the best guidelines in worldly matters. Trade has great significance in Islam. The Beloved Rasool ﷺ himself did trade and the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Beloved Rasool ﷺ were famous and successful traders. Honesty, truthfulness and particularly the strong desire for having well-wishing attitude towards other Muslims were special characteristics of their trade. Willingly taking back the purchased item from the customers and giving their money back to them is called the act of well-wishing and consolation. In blessed Shari'ah, it is called: "Iqalah" "إِقَالَهُ".

The worldly and Hereafter benefit of it is that the Beloved Rasool ﷺ has stated: 'He who does the Iqalah with a Muslim, Allah عَزَّوَجَلَّ will forgive his mistakes on the Day of Judgment.'

(Ibn-e-Majah, vol. 3, pp. 36, Hadees. 2199)

Sometimes it is necessary to return the products especially when there is no possibility to see it by unpacking it at the time of buying and one finds a defect in it later or the medicines which a customer purchases from a medical store get surplus than his need; if he wants to return the medicines after showing the receipt, the shopkeeper refuses to take them back. In this way, the poor customer has to suffer a considerable loss. The customer's fault is only that he has bought medicines from his (shopkeeper's) store. Now will this customer ever come to this shop or store again? The shopkeeper should think of it for a while keeping himself in customer's place!

Grow your business in this way

Today we observe that non-Muslims, by following Islamic rules, have strengthened their economy and

have occupied the global trade market. Almost all of us are using one product or another, manufactured by them. In trade, industry and handicrafts, the world was dependent on Muslims but today Muslims are dependent on non-Muslims.

The root cause of this downfall is to stop following the golden Islamic principles and create inferior principles and laws using poor intellects. Just look at the "Iqalah", the golden point of Islamic trade; non-compliance on this one point alone has a huge impact on the business.

Let's grow and expand our business, remove the notice of "No refund policy" not only from our shops but also from our minds and put up a notice bearing these words: "Products can be returned or changed". You will see the beneficial outcome of it with your own eyes. However you can mention permissible conditions on your visiting card to stay safe from cheaters such as: 'The product should be unused', 'The product should be brought with the original receipt at the time of changing it, etc.'

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, When you do trade by following this Islamic method, you will not suffer any loss but rather you will only earn profit. When the number of your customers rises, your sale will also rise. Together with it, make intention to be a well-wisher for Muslims; you will not only get worldly benefits, but, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, due to making Muslims happy, fulfilling their needs and doing good to them, you will also be privileged to attain reward and be blessed with the good news mentioned in a blessed Hadees.

May Allah عَزَّوَجَلَّ bless us with the privilege to understand and act upon it!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Sayyiduna Muhammad Bin Maslamah رَضِيَ اللهُ عَنْهُ

Illuminated stars

Adnan Ahmad Attari Madani

A highly-ranked blessed companion Sayyiduna Muhammad Bin Maslamah Ausi Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ was born 22 years before the declaration of Nubuwwah by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was sober, tall and had a wheatish complexion. He would worship abundantly and like solitude.

Title, Kunyah and embracing Islam

According to a famous saying, his Kunyah is Abu Abdullah (Al-Isaabah, vol. 6, pp. 28) and title is فارس نبي الله، that is, 'the expert horseman of the Nabi of Allah'. (Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 340) He is considered to be

of Sayyiduna Mus'ab Bin Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ, the first preacher of Madinah. (Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 338) He abundantly served Islam and performed heroic deeds as a Mujahid throughout his life.

Responsibilities conferred upon by the blessed court of Beloved Rasool

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would send him for collecting Sadaqat. (Tareekh-e-Ibn-e-'Asakir, vol. 55, pp. 270) Once, upon the order of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he wrote Islamic commandments for the 'Wafd of Mahrah' (delegation of Mahrah) who had



one of the learned blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Al-Isaabah, vol. 6, pp. 28) He embraced Islam before Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللهُ تَعَالَى عَنْهُ on the hands

embraced Islam. (Tabqat-e-Ibn-e-Sa'd, vol. 1, pp. 266)

Whether it was the occasion of Battle of Badr or Battle of Uhud, conquest of Makkah or Bay'at



Rizwan or the act of performing Qada-e-Umrah he had been with the Beloved Rasool ﷺ everywhere and continued to serve him and earn abundant blessings. On the occasion of the Battle of Tabook, the Beloved Rasool ﷺ appointed him as Nigran in Madinah and then set out on a battle with the Islamic army. (*Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 338*) The Beloved Rasool ﷺ sometimes sent him after appointing him commander of ten expert horsemen, and sometimes sent him for a battle after giving 30 men under his command. (*Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 338*) In Shawwal-ul-Mukarram, 3 Hijri, during the night of the Battle of Uhud, he ﷺ along with 50 horsemen was moving around the army of Islam with the purpose of guarding the Mujahideen. (*Tabqat-e-Ibn-e-Sa'd, vol. 2, pp. 30*)

On the night of 14th Rabi-ul-Awwal, 3 Hijri, he ﷺ killed Ka'b Bin Ashraf at the gate of his fort. Ka'b Bin Ashraf was a notorious poet who committed blasphemy, and the next day he ﷺ put his (Ka'b Bin Ashraf's) head at the blessed feet of the Beloved Rasool ﷺ. (*Tabqat-e-Ibn-e-Sa'd, vol. 2, pp. 24, 25*) In Muharram-ul-Haraam, 6th Hijri, the Beloved Rasool ﷺ sent an army of 30 horsemen to Najd under his command. This army arrested Samamah Bin Usaal, the chief of Bani Hanifah, and brought him to the Beloved Rasool ﷺ. He, later on, embraced Islam. (*Umda-tul-Qari, vol. 3, pp. 315, Taht-al-Hadees. 462*)

In 7th Hijri, when the Beloved Rasool ﷺ reached Maqaam-e-Zul-Hulayfah for performing Umrah, he ﷺ sent him ahead after making him the commander - carrying the flag - of 100 expert horsemen. That was why, Sayyiduna Muhammad Bin Maslamah ﷺ used to say: Ask me about the battles which were fought in the blessed age of the Beloved Rasool ﷺ because there was not any such battle in which I was not privileged to take part or I do not know about it. (*Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 339*)

Achievements in the age of Farooq-e-A'zam

He had special rank and status in the court of

Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. When Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ would want a piece of work to be done as per his complete will, he رَضِيَ اللهُ تَعَالَى عَنْهُ would send Sayyiduna Muhammad Bin Maslamah رَضِيَ اللهُ تَعَالَى عَنْهُ to accomplish that work. (*Al-Isaabah, vol. 6, pp. 29*) Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ not only appointed him to collect Zakat from Jheenah, but he رَضِيَ اللهُ تَعَالَى عَنْهُ also made him Nigran of all those who were appointed to collect Zakat. (*Asad-ul-Ghaabah, vol. 5, pp. 117*) So when an A'amil or governor made a complaint, he رَضِيَ اللهُ تَعَالَى عَنْهُ would send him to these people so that he could investigate the matter and accurately inform Sayyiduna Umar رَضِيَ اللهُ تَعَالَى عَنْهُ of it. (*Asad-ul-Ghaabah, vol. 5, pp. 117*)

Set the door on fire

Once, a piece of news came to Sayyiduna Umar رَضِيَ اللهُ تَعَالَى عَنْهُ that the governor of Kufa constructed a fortified home which had a door that was creating an obstacle in the way of people's visit to the governor and fulfilment of their rights. On Sayyiduna Umar's orders he set out for Kufa from Madinah. As he reached Kufa, he bought pieces of wood, then approached the door of the governor of Kufa and set the door on fire.

Did not accept invitation

When the governor learnt about his arrival, he invited him there for lodging and meals and presented him to pay some expenses, but he did not take anything from it. During the same journey while he was coming back, when his provisions for journey finished, he lived on leaves. That was why he رَضِيَ اللهُ تَعَالَى عَنْهُ fell ill as he reached Madinah. (*Tareekh-e-Ibn-e-'Asakir, vol. 55, pp. 281*)

Returned goat

At one place during the same journey, he was feeling very hungry. Suddenly he saw a flock of goats. He gave his Imamah to his slave and said: Go to the shepherd and sell my Imamah to him and buy a goat [with that money]. The slave bought a goat. He رَضِيَ اللهُ تَعَالَى عَنْهُ was offering Salah that time. When the slave wanted to slaughter the goat, he رَضِيَ اللهُ تَعَالَى عَنْهُ forbade



him by his gestures, then after completing Salah he said: Go to the shepherd again. If he is a slave (of course, a slave is given the task of looking after and grazing goats; he is not allowed to sell any goat at any time), return him the goat and take the Imamah back and if he is free, get the goat back. The slave went to the shepherd and learnt that he was a slave and the goats did not belong to him. Therefore the slave took the Imamah back after returning the goat. (*Tareekh-e-Ibn-e-'Asakir*, vol. 55, pp. 279) This event took place in 17 Hijri (638 A.D.). The army of Muslims entered Egypt as conquerors in 20th Hijri. He رَضِيَ اللهُ تَعَالَى عَنْهُ was also amongst them.

(*Al-Nujoom-uz-Zahirah*, vol. 1, pp. 20)



Gift and order from the blessed court of Risalat

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

bestowed a sword with his blessed hands on him and said: As long as battles continue against polytheists, kill them with this sword. Then when you see two groups of Muslims fighting each other, break this sword by hitting on a stone and restrict yourself at home after halting your hand and tongue until the hand of a cruel person reaches you or you die.

Blessed demise

In Safar-ul-Muzaffar, 43 or 44 Hijri, at the age of 77, he departed this life. According to a saying, a Syrian entered his home by force and martyred him. (*Al-Isabah*, vol. 6, pp. 29) His blessed grave is located besides the blessed grave of Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ at Maqaam-e-Rabazah near Madinah. (*Al-Waafi bil Wafyaat*, vol. 5, pp. 21)

Wooden sword

In 35 Hijri, when after the martyrdom of Ameer-ul-Mu'mineen Sayyiduna Usman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, disagreement among Muslims increased, he broke the same sword by hitting it many times on a rock. (This brave blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ who lost his all resources in the name of Islam could not live without a sword and finally) made a sword after scraping a piece of aloe wood and kept it in the sheath (a cover for a sword) and hanged it in the home. (*Tabqat-e-Ibn-e-Sa'd*, vol. 3, pp. 339)



Remember your (righteous) predecessors

Those Islamic personalities whose day of demise or 'Urs is marked in Safar-ul-Muzaffar

Safar-ul-Muzaffar is the 2nd month of the Islamic year. Nineteen blessed companions, pious saints and Islamic scholars whose demise or 'Urs is observed in this month were briefly mentioned in the issue of 'Mahnamah Faizan-e-Madinah' of Safar-ul-Muzaffar 1439 AH. Please read the introduction of more (such personalities).

Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ - Martyrs of Bair-e-Ma'oonah

Seventy blessed companions (including many Huffaz and Qurrah [reciters of Holy Quran]) set out for presenting the invitation towards Islam to the people of Najd. When these blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ reached Bair-e-Ma'oonah, tribe Banu Saleem attacked them and martyred all the blessed companions except Sayyiduna 'Amr Bin Umayyah Zamri. This incident occurred in Safar 4th Hijri.

(Al-Muntazim, vol. 3, pp. 198 to 200, Tabqat-e-Ibn-e-Sa'd, vol. 2, pp. 39 to 42)

1. Glorious companion Sayyiduna 'Ammar Bin Yasir 'Ansi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Makkah Mukarramah 56 years before the migration. He was the one who embraced Islam in the early days; he رَضِيَ اللهُ تَعَالَى عَنْهُ was

an embodiment of patience and steadfastness, desirous of Paradise, Mujahid of Islam, Governor of Kufa and the narrator of Ahadees. He was martyred on 7th Safar, 37 Hijri in Safeen Valley. His blessed shrine is located in Raqqa, the city of Syria.

(Tabqat-e-Ibn-e-Sa'd, vol. 3, pp. 186 to 200, Tareekh-e-Ibn-e-Asakir, vol. 43, pp. 359 to 449)

Blessed Awliya (saints) رَجَمَهُمُ اللهُ تَعَالَى

2. Daata Ganj Bakhsh Sayyid Ali Bin Usman Hajwayri Junaydi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was born in (approximately) 400 Hijri in Ghazni, the city of East Afghanistan. He had expertise in academic and spiritual knowledge. He was a highly-ranked Sheikh Tareeqat of the spiritual order of Junaydiyyah and the author of the renowned book namely 'Kashf-ul-Mahjoob' and a great pious saint of the subcontinent. He passed away on 20th Safar, 465 Hijri. His blessed shrine in Markaz-ul-Awliya Lahore (Pakistan) is the place of luminosity and Tajalliyat and the place where Du'as are answered.

(Faizan-e-Daata Ali Hajwayri, pp. 4, 74)

3. Qutb-ul-Aqtaab, Abu Sara'ir Ahmad Bin 'Uroos



Hawari Maaliki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 778 Hijri in Mazateen Tunis (Continent Africa). He was a Hafiz of Quran, practicing Islamic scholar, a man of awe-inspiring personality, the founder of the order of Shazaliyyah 'Uroosiyah and a pious person with saintly miracles. He passed away on 2nd Safar, 868 Hijri. His blessed shrine is located in Zawiyah Ibn-e-'Uroos (near Zaytoonah Masjid) Tunis which is visited by common people as well as important personalities.

(Jami' Karamaat-e-Awliya, vol. 2, pp. 383, Mu'jam-e-A'alam-ul-Jaza'ir, pp. 146)

4. The pious person of Babul Islam (Sindh), Sayyid Shah Abdul Lateef Bhittai رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1101 Hijri in Hala Haveli (District Mityari), Pakistan. He was an Islamic scholar, a perfect pious saint and a Sindhi mystic poet. He passed away in 1165 Hijri in Bhitt Shah (District Mityari). His Urs is celebrated on 14th Safar. 'Shah Jo Risalo' is the collection of his Kalam (poetic works).

(Tazkirah Awliya-e-Sindh, pp. 195 to 201, Urdu Da'irah Ma'arif-e-Islamiyyah, vol. 5, pp. 329 to 330)

5. Peer Pathan, Ghaus-e-Zaman, Khuwajah Muhammad Sulayman Tonsawi Chishti Nizami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1184 Hijri in Mauza Garrgoji (near Taunsa Sharif), Pakistan. He passed away on 7th Safar 1267 Hijri. His shrine is located in blessed Taunsa (District Dera Ghazi Khan) where Du'as are answered.

(Manaqib-ul-Mahbooben, pp. 574, Faizan-e-Peer Pathan, pp. 3, 56)

6. Shams-ul-Aarifeen, Khuwajah Shamsuddin Siyalvi Chishti Nizami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1214 Hijri in Sial Sharif (Tehsil Sahiwal, District Gulzar-e-Taybah, Sargodha), Pakistan. He passed away at the same place on 24th Safar, 1300 Hijri. His shrine is the centre of spirituality. He was an Islamic scholar, leader of Sufis and the Murshid (spiritual guide) of Islamic scholars and people.

(Mirat-ul-Aashiqeen, pp. 289, Faizan-e-Shams-ul-Aarifeen, pp. 1, 13, 53)

7. The founder of the spiritual order of Warisiyyah,

Sarkar Waris Pak, Hafiz Sayyid Haji Waris Ali Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1238 Hijri in Dewah Sharif, District Barabanki (U.P., India). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 1st Safar, 1323 Hijri. His blessed shrine, located in Dewa Sharif, is visited by common people as well as important personalities.

(Aftab-e-Wilayat, pp. 46, 170)

Scholars of Islam رَحْمَتُهُمُ اللهُ تَعَالَى

8. Imam Hafiz Muhammad bin Ali Hakeem Tirmizi Shafai' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Termez (Province Sarkhan River), Uzbekistan and passed away on 21st Safar, 285 Hijri. He was a Muhaddis, Sermonizer, jurist, mystic, pious person, Sheikh of the spiritual chain of Shazaliyyah and an author of many books. Amongst his 64 books تَوَادُّرُ الْأَوْسُولِ فِي مَعْرِفَةِ أَحَادِيثِ الرُّسُولِ is famous. (Nawadir-ul-Usool, vol. 1, pp. 13 to 16, Wafyat-ul-Akhyar, pp. 82)

9. Great Scholar Hafiz Zaynuddin Muhammad Abdul Rauf Manawi Shafai' رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 952 Hijri in Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the same place on 23rd Safar, 1031 Hijri. His blessed shrine is located in Khanqah Qasam Mubarak (Shara-e-Bab-ul-Bahar, Cairo). He was a Muhaddis, teacher of Islamic scholars, commentator of books of Ahadees, expert in all the fields of Islamic knowledge and a perfect mystic. فَيْضُ الْقَدِيرِ بِشَرْحِ الْجَامِعِ الصَّغِيرِ is the most important work out of his 80 books.

(Mu'jam-ul-Mu'allifeen, vol. 2, pp. 143, Al-I'lam liz Zarkali, vol. 6, pp. 204)

10. The leader of the war of freedom, Allamah Muhammad Fazl-e-Haq Khayr Aabadi Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1212 Hijri in Khairabad, District Sitapur (UP, India). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 12th Safar, 1278 Hijri in island Andaman. His shrine is located here in South Point Port Blair. He had the expertise in all branches of Islamic knowledge and had a great name in logic and Hikmat. He was a teacher of Islamic scholars, a famous personality of the Khairabadiyyah scholars, Chief Justice of Lucknow, Urdu and Arabic poet, author of many books and was a man of very strong personality.

(Mahnamah Jaam-e-Noor, Delhi, October, 2011)



11. A teacher of Islamic scholars, Leader in all the fields of Islamic knowledge, Maulana Shah Ahmad Hassan Muhaddis Kanpuri Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1296 Hijri in Patiala (East Punjab), India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 3rd Safar, 1322 Hijri in Kanpur (UP), India. His blessed shrine is also located in the graveyard of Basatees near Punjabi Mahallah. He was an acclaimed Islamic scholar, teacher, author, commentator of books, friend of Ala Hadrat and one of the great leaders of Ahl-e-Sunnat. Amongst his books 'Risala Tanzih-ur-Rahman' has achieved great fame. (Tazkirah Muhaddis Sorati, pp. 298 to 301, Kanpur nazdeek say door tak, pp. 25, 30)

12. Ra`ees-ul-Qalam, Maalik-ul-Tahreer, Allamah Ghulam Rasheed Arshad Al-Qaadiri Misbahi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1343 Hijri in Sayyid Pur (District Ballia, UP, India). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 15th Safar, 1423 Hijri. His shrine is located in Dar-ul-Uloom Fayz-ul-Uloom Jamshedpur (Jharkhand, India). He was the disciple of Sadr-us-Shari'ah, pupil of Hafiz-e-Millat, caliph of the Mufti-e-A'zam Hind, teacher of Islamic scholars, Manazir-e-Ahl-e-Sunnat, thinker of Islam, the founder of many organizations and Madaris at home and abroad, author of books and one of the great Islamic scholars of Ahl-e-Sunnat.

(Ra`ees-ul-Qalam 'Allamah Arshad-ul-Qadiri, pp. 1 to 36, Seerat-e-Sadr-us-Shari'ah, pp. 251)

13. Allamah Maulana Ghulam Ali Okarvi Razavi Ashrafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1338 Hijri in Gujrat (Punjab), Pakistan and passed away on 11th Safar, 1421 Hijri. His shrine is located in Jami'ah Hanafiyyah Ashraf-ul-Madaris, which he established himself, in Okara. He was the pupil and the caliph of Shah Abul Barakat Razavi, teacher of Islamic scholars, author of many booklets and one of the great leaders of Ahl-e-Sunnat.

(Ashraf-ur-Rasa'il, fi Tahqeeq-il-Masa'il, pp. 6-27, Anwaar-e-Qutb-e-Madinah, pp. 263)



Reviews of Syrian Islamic Scholar—about Ameer-e- Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمْ
الْعَالَمِيَّة

Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمْ arrived in Haram-e-Makkah Mukarramah to have the privilege of performing Hajj of Baytullah Sharif in 1439 AH corresponding to August 2018.

After Hajj, talking to the people in a gathering in Makkah Mukarramah, renowned Islamic scholar of Damascus (Syria), Shaykh Dr. Mahmood Naasir-ul-Hoot مَدِينَةُ الْعَرَبِيَّة expressed his feelings about Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة in the following words:

I am very glad to meet a man of spiritual qualities who alone is an embodiment of great characteristics. Today, in this blessed congregation, I advise you to keep yourselves associated with this pious person of Allah عَزَّوَجَلَّ and keep acting upon the Madani pearls bestowed by him. Two years back, I had an opportunity to meet him in the global Madani Markaz, 'Faizan-e-Madinah'. In the very first meeting, my love and devotion to him had gone deep into my heart. I have not seen any respectful and well-mannered person like him, and no doubt those who have spiritual connection with Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ become [highly] respectful because the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: My Rab عَزَّوَجَلَّ has taught me the best manners. (Jaami'-us-Sagheer, pp. 25, Hadees 310)

From beginning to end, our religion 'Islam' is all about Adab (respect, good manners and proper way of behaving).



Sayyiduna Bahauddin Zakariyya Multani

رَحْمَةُ اللَّهِ
تَعَالَى عَلَيْهِ

Memoirs of righteous people

Haafiz 'Irfan Hafeez Attari Madani

There are not two opinions in this matter that a major source of spreading Islam all over the world is the blessed bondmen of Allah Almighty who are considered to be amongst the class of blessed Sufiya and Awliya. Shaykh-ush-Shuyukh, Ghaus-e-Zamanah, Shaykh-ul-Islam, Sayyiduna Bahauddin Zakariyya Multani Suharwardi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is also one of these highly-ranked spiritual personalities. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is descended from the offspring of the blessed companion of Beloved Rasool 'Sayyiduna Habbaar

رَضِيَ اللَّهُ تَعَالَى عَنْهُ.
(Tazkirah-e-Hazrat Bahauddin Zakariyya Multani, pp. 25)

Blessed birth

Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born on Friday, June 3rd 1171 corresponding to 27th Ramadan-u-Mubarak, 566 AH, in Kot Karor (Muzaffar Garh District, Punjab Pakistan.)
(Ahwaal-o-Aasaar Hazrat Bahauddin, pp. 26, Allah kay khaas banday, pp. 539)



Travelled to gain knowledge and had privilege to become Mureed (disciple)

Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ travelled to Khurasan, Bukhara, Arab Sharif etc., for gaining academic and spiritual branches of knowledge. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached Baghdad, he went to Sayyiduna Sheikh Shahabuddin 'Umar Suharwardi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'the Shaykh-ul-Masha'ikh of Baghdad' and was privileged to become his Mureed (disciple).

Khilafat for Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came as a surprise for the Peer brothers

Murshid-e-Kamil (The perfect spiritual guide) blessed his Murid-e-Kamil (the perfect disciple) with his blessed company and granted him Khilafat only after 17 days. This act came as a surprise to other Mureeds because Shaykh does not grant anyone with Khilafat so early, but why Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was favoured in this matter?

With his spiritual insight, the blessed Peer (spiritual guide) realized the question of his other disciples and said: 'You all are like wet wood that does not catch the fire of Divine love quickly. It requires hard work to burn wet wood. On the other hand, Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is like dry wood who has caught the fire of Divine love only by a single blow, therefore I have granted him Khilafat in such a short period of time.' (Gulzar-e-Abrar, pp. 55 - 57)

Ways to reform people

Having gained the academic and spiritual knowledge when Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in Multan, he started the noble act of preaching Islam and did exemplary services for the reform of an individual and the society.

Reform of individual

A Khanqah was built for the reform of an individual where people would come, stay and attain the blessings of the blessed company of Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; they

would also purify their hearts. Everyone would be treated equally in this Khanqah.

Reform of society

For reforming the society, Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ established an organised institution which, in today's terminology, is called Jami'a (University). Blessed scholars, expert in different languages, were appointed and paid decent salaries and boarding facilities for teaching in it. Since it was a boarding institution, students from far-flung areas would come and stay there and satisfy their thirst for knowledge. Food for these students would also be arranged on behalf of Sayyiduna Bahauddin Zakariyya Multani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The students who were receiving Islamic education were also taught different current branches of arts and sciences. Apart from Asia, students from Iraq, Syria and Hejaz would also come and enrol in this institution. In addition to education, students would also be given Tarbiyyat and made the embodiment of knowledge and practice so that they could carry out the duty of propagating Islam in a proper way after going back to their homelands. (Ahwaal-o-Aasaar Hazrat Bahauddin, pp. 85)

Revolutionary activity for preaching Islam

For preaching Islam, there was a properly organised department for the Tarbiyat of preachers in which the languages of different regions were also taught. The preacher who would be sent anywhere with the purpose of preaching would be given awareness of the lifestyle, culture, and civilisation of the people living in that particular area. Then the preacher would be sent there so that he could spread the message of Islam there in the best way. Once a year, all these blessed preachers would gather and give performance report of their great efforts.

In order to make these preachers self-sufficient they would be sent with trade goods. They would be given Tarbiyyat in such a way that the buyers, after being impressed by their excellent courtesy and impeccable social interaction, would embrace Islam. Afghanistan, Indonesia, Philippine, Khurasan and



China are the main countries which these blessed preachers visited and spread the message of Islam.

(*Ahwaal-o-Aasaar Hazrat Bahauddin, pp. 85*)

Dawat-e-Islami is a blessing of Ambiya and pious saints

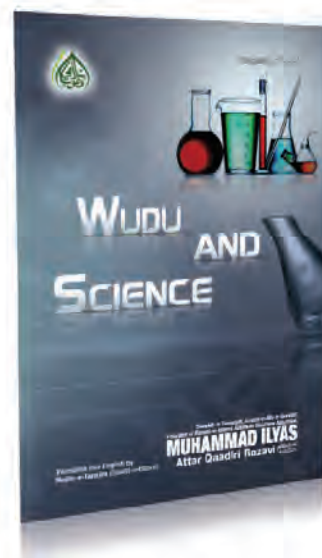
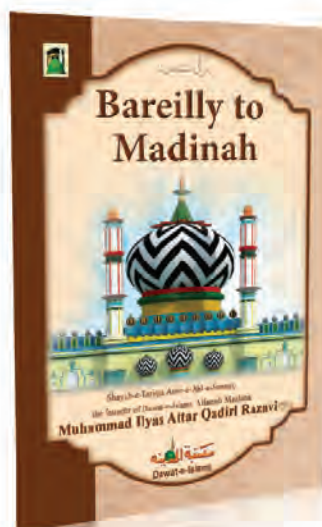
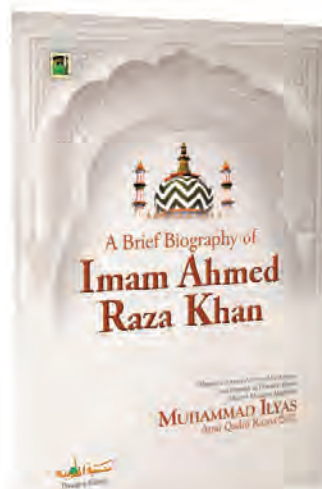
In this current era, *الخَمْدُ لَهُ عَزَّوَجَلَّ*, Dawat-e-Islami is a global Madani movement, committed to continue the Islamic services rendered by Sayyiduna Bahauddin Zakariyya Multani *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* and other blessed pious people *رَجْمُهُمُ اللَّهُ تَعَالَى*.

More than 104 departments have been established for achieving the Madani aim of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*, 'I must strive to reform myself and people of the entire world' *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Every department, in its own way, is fully engaged in serving Islam. For propagating 'call to righteousness' and 'forbidding from evil', well-guided preachers of Dawat-e-Islami, through Madani Qafilahs, travel from one country to another, from one city to another and from one village to another. Madani Channel's contribution in spreading the blessings of Ambiya *عَلَيْهِمُ السَّلَام* and pious saints *رَجْمَهُمُ اللَّهُ تَعَالَى* all over the world and the prominent role of 'monthly magazine Faizan-e-Madinah' in guiding people on worldly, religious and social matters are matchless.

Blessed demise

On 7th Safar-ul-Muzaffar, 661 AH corresponding to December 21st 1262, Sayyiduna Bahauddin Zakariyya Multani *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* was busy, as usual, with his Wazaaif, his blessed son, 'Sadruddin 'Aarif *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* saw a spiritual personality who gave him a piece of paper for his blessed father. The blessed son entered the Hujrah (private chamber) and went out of it after giving that piece of paper to his respected father. After a while, a voice came from inside saying: *وَوَصَلَ الْحَبِيبُ إِلَى الْحَبِيبِ* i.e., 'A friend has met his friend'. The son immediately went inside and saw that his respected father had departed this life. (*Seerat-e-Bahauddin Zakariyya, pp. 189*)

The blessed shrine, located in Madina-tul-Awliya Multan Sharif, is visited by common people as well as important personalities.





Achievements of SULTAN SALAHUDDIN AYYUBI رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Muhammad Nawaz
Attari Madani

In every era, Allah عزَّوَجَلَّ chooses some of His bondmen for upholding the true honour of Islam and for the victory and success of Islam. The great Mujahid-e-Islam, true devotee of Rasool, Khadim-ul-Haramayn Sharifayn, Al-Malik-un-Naasir Abu Muzaffar Sultan Salahuddin Yusuf Bin Najmuddin Ayyubi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is one of them.

(Al-Uns-ul-Jaleel, vol. 1, pp. 460)

Blessed birth

Sultan Salahuddin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 532 AH in Qil'a Tikrit (District Salahuddin Ayyubi, Iraq).

(Mirat-ul-Manajeel, vol. 3, pp. 333)

Love for reciting Quran

Sultan Salahuddin Ayyubi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would recite the Holy Quran abundantly. When he would listen to the recitation of the Holy Quran, tears would flow from his eyes. For the appointment of an Imam, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ set the condition that the Imam should be

pious and abstinent with the knowledge of the Holy Quran. Once he was passing by a place, a child in front of his father was reciting the Holy Quran in a very excellent manner, he (in their honour) made a piece of land Waqf for both of them (so that they could live by cultivating the land). (Futuhaat-e-Islamiyyah, vol. 1, pp. 505 - 508, An-Nujum-uz-Zahirah, vol. 6, pp. 8)

Love for knowledge and blessed Islamic scholars

Sultan Salahuddin Ayyubi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had great love for knowledge and respect for Islamic scholars. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would become humble to Islamic scholars and have their company. He would surely attend the gathering of mutual conversation of Islamic scholars about complicated Shar'i rulings. By virtue of it, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would get the knowledge of many Islamic rulings of blessed Shari'ah and of their discussions.

(Futuhaat-e-Islamiyyah, vol. 1, pp. 504)



Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his blessed life serving Islam and Muslims. He guarded Haramayn Sharifayn, established Madaris and Khanqahs and did many suchlike other services to Islam in his life. Some services to Islam are presented below:

Establishing Madaris and Khanqahs

Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got many Madaris built for the purpose of propagating Islam. Some of them are as follows:

- ❖ Al-Madrassa-tus-Salahiyyah: It is also called Taj-ul-Madaris and A'zam-ul-Madaris.
- ❖ Al-Madrassa-tul-Mujawarah lil Imam Ash-Shaafi'i, Qurafah Sughra (Egypt).
- ❖ Al-Madrassa-tul-Mujawarah lil Mashhad-ul-Husayni, Cairo.
- ❖ Al-Madrasah lil Hanafiyyah (later on it became famous as Suyufiyyah).
- ❖ Al-Madrasah li Ibn Zayn-it-Tujjaar lish Shafi'iyyah (later on it became famous as Shareefiyah)
- ❖ Al-Madrasah lil Malikiyyah in Egypt (later on it became famous as Qamhiyah)

Apart from the above-mentioned Madaris, numerous other Madaris were also established. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also made a separate land Waqf for each Madrasah so that the system of Madaris could run in an excellent way by the produce of the land. Similarly, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got many Khanqahs built for the spiritual education and Tarbiyyat of the people. "Sa'eed-us-Su'ada" the famous Khanqah of Egypt is also one of them. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also got hospitals built for the physical health care of the people. (An-Nujum-uz-Zahirah, vol. 6, pp. 50-51, Husn-ul-Muhadirah, vol. 2, pp. 225 - 226)

Strong desire for spending in the way of Allah

عَزَّوَجَلَّ

Sultan Salahuddin Ayyubi's strong desire for spending in the way of Allah عَزَّوَجَلَّ was also

exemplary. He would specially help the Muslims greatly who would be the part of the army of Jihad. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would give a nice horse along with many other things to the soldier whose horse would be either killed or injured. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not save anything for himself. (That's why, Zakat did not become Fard for him until the end of his life). Sometimes he would not even have his own horse for fighting against the enemies. He would borrow it from someone for temporary use and would then return it after the use. During the days in which Muslims were busy fighting against their enemies at 'Akka, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, in addition to the camels, distributed 18,000 horses and mules, countless clothes and arms to the Muslim soldiers. (Futuhaat-e-Islamiyyah, vol. 1, pp. 504, Al-Kamil Fit-Tareekh, vol. 10, pp. 225)

Made things easier for Hujjaj-e-Kiraam

Before the reign of Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, some amount of money would be charged from a person who would go to perform Hajj as a tax according to the law enforced in Makkah Mukarramah. If someone could not pay it, he would be imprisoned and hence he could not perform Hajj. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got this tax abolished and in exchange for the abolition of this tax he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started sending approximately 15,120 maunds grain every year to Makkah for the expenses of the chief of Makkah, the people of Makkah and the keepers of Holy Ka'bah, etc. (Al-Bidayah-wan-Nihayah, vol. 8, pp. 447)

Consequence of those who intended to desecrate Raudah of Rasool

Once, an evil attempt of removing the blessed body of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from the sacred Raudah was made in the reign of Sultan Nooruddin Zangi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ which was made unsuccessful by the honourable Sultan. In the reign of Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the non-Muslims of Kurk and Shubak مَعَاذُ اللهِ عَزَّوَجَلَّ again made this evil intention to break open the sacred Raudah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and remove the blessed body from the holy grave. This time they did



not attempt secretly but rather sent an army to Madinah Munawwarah. The moment Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ learned of it, he sent Muslim army behind them. The Muslim army killed them on the way when they were still at a distance of one day from Madinah. (Al-Uns-ul-Jaleel, vol. 1, pp. 458)

Conquest of Bayt-ul-Muqaddas

Anti-Islamic elements massacred more than 70,000



Muslims in 492 AH for occupying Bayt-ul-Muqaddas and then continued to occupy it. Sultan Nooruddin Zangi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ intended to liberate Bayt-ul-Muqaddas and made many efforts, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in 569 AH. His trained Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fulfilled his aim in 583 AH. Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not get back Bayt-ul-Muqaddas by carrying out the massacre like the non-Muslims did, but he got it back by making a reconciliation with the non-Muslims present there as per their wish. By virtue of his great efforts and true yearning for Islam, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ conquered many forts and areas and excellently uplifted the flag of Islam. Following are the areas conquered along with Bayt-ul-Muqaddas:

Iskandariyyah, Dimashq, Halab, Qaysariyyah, Saffuriyyah, Toor, Haifa, Kurk, Shughr, Ghazzah, Antar Toos, Balatunus, Bakaas, Jubail, Surmaniyah, Berzuyah, Derbasaan, Baghraas, Tiberias, Asqalan,

Beirut, Sidon, Tabanan, Nablus, Laaziqiyah, 'Akka, Kaukab etc. (Al-Bidayah-wan-Nihayah, vol. 8, pp. 292 - 431 - 474 - 477, Siyar-e-A'laam-un-Nubala, vol. 21, pp. 286)

Blessed demise

While listening to the Holy Quran being recited by Shaykh Abu Ja'far, Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away after suffering from an illness on 27th Safar-ul-Muzaffar, Wednesday 589 AH in the fort of Damascus. His blessed grave is located in Al-Madrasa-tul-'Azeziyyah (near Umvi Jaami' Masjid) Damascus.

Du'as are answered at his grave



'Allamah Mujeeruddin Hanbali Aleemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: "I have got the news that Du'as are answered at the blessed grave of Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ." (Al-Uns-ul-Jaleel, vol. 1, pp. 542)

I have not found any one like him

By virtue of his religious achievements Sayyiduna 'Allamah Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Sultan Salahuddin Ayyubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the greatest king. Amongst the Islamic kings no one is like him, neither before him nor after him.' (Husn-ul-Muhadirah, vol. 2, pp. 224)



How glorious learned people are!



There are countless such personalities of knowledge and wisdom amongst Muslims who have played a significant role in the development and prosperity of the society through their knowledge and wisdom. They are like flowers and amongst these flowers great Muhaddiseen hold a distinctive position like rose. Muhaddiseen are considered to be amongst those who played such a role in the field of knowledge that wherever their knowledge reached, the darkness of ignorance went away. Like other sciences and arts extremely beautiful titles have been used for those who have expertise in the knowledge of Hadees. Through these titles these personages' expertise in the art of Hadees can also be judged and we can have great respect for them. Let's read a brief introduction of the titles given to these blessed personalities for their services:

1. Haafiz-ul-Hadees

One who has memorized one hundred thousand Ahadees, possesses a vast knowledge of Hadees, Hadees-related fields and possesses the perfect knowledge of Hadees and Ilal-e-Hadees 'علل حديث' is called 'Haafiz'. (*Sharah Nukhba-tul-Fikr, pp. 121, Manhaj-un-Naqd fi 'Uloom-il-Hadees, pp. 76*)

2. Hujjat

One who is the Hafiz of three hundred thousand blessed Ahadees and keeps a close eye on the chain of narrators and text is called 'Hujjat'. Remember that the rank of a 'Hujjat' is higher than a Haafiz. (*Sharah Nukhba-tul-Fikr, pp. 121, At-Taseel li-Qawa'id-il-Muhaddiseen, pp. 180*)

3. Mufeed

One who meets all the requirements of a Muhaddis and also possesses the ability to convey Ahadees and explain them to the students who attend his Majlis is called Mufeed. (*Ar-Rafa' wat Takmeel, pp. 60*)

4. Haakim

One who is the scholar of the text, chain of narrators, Jarah and Ta'deel and the history of all blessed Ahadees is called Haakim. (*Sharah Nukhba-tul-Fikr, pp. 121, At-Taseel li-Qawa'id-il-Muhaddiseen, pp. 180*)

According to our information, this title has not been

used for anyone except two blessed personalities – Haakim Kabeer Abu Ahmad Muhammad Bin Ahmad Nayshapuri Karabeesi and Abu Abdullah Muhammad Bin Abdullah Nayshapuri, the compiler of Mustadrak. It is interesting that both of them belong to the same city and the compiler of Mustadrak is the student of Haakim Kabeer. (*Al-Muštadrak, vol. 1, pp. 45*) Remember! The rank of Haakim is higher than Hujat and Hafiz.

5. Ameer-ul-Mu'mineen fil-Hadees

One who possesses the most knowledge of Hadees in his era and should possess so much expertise that Huffaz and Muhaddiseen consult him for advice, is called Ameer-ul-Mu'mineen fil-Hadees.

(*Manhaj-un-Naqd, pp. 70*)

Imam Shu'bah Bin Hajjaj, Imam Sufyan Sawri, Imam Bukhari, Imam Muslim, Imam Ibn Hajar Asqalani رَجْمُهُمُ اللَّهُ تَعَالَى are remembered by this title.

6. Musnad

One who narrates Ahadees with a chain of narrators is called 'Musnad'. (*Tayseer-ul-Muštalih-ul-Hadees, pp. 11*)

7. Muhaddis

One who has complete command of Riwayat and Darayat and is aware of many narrators and narrations in his era is called 'Muhaddis'. At the present time, it is also Muhaddis' responsibility to be busy studying, imparting and discussing the details of the knowledge of Hadees. He should possess the ability to discuss and investigate and do Jarah and Ta'deel of Rijal (narrators of Ahadees). He should have a vast knowledge of Hadees, commentaries of Hadees and the books written about the knowledge of Rijal (narrators of Ahadees). He should also have a complete command of the reasons why blessed Ahadees were stated, 'Illats [علتوں], different and difficult Hadees. (*Tayseer-ul-Muštalih-ul-Hadees, pp. 11, Tadreeb-ur-Raawi, pp. 20*)

Today, thanks to the experts on the knowledge of Hadees, we have a wealth of knowledge in the form of books of Ahadees. We should study the life history of these devotees of Hadees, gather courage by studying the efforts of these personalities for obtaining Hadees and gain abundant blessings from their vast knowledge.



Rulings on Currency Notes

Changes keep occurring frequently in the world and people also experience changes in their lives so human needs and requirements are also replaced by the new demands. It is for the reason; the journey of progress also emerge new and modern worldly and religious issues. 100 years back, currency notes were introduced in China, then Japan, thereafter European countries and then gradually followed by Islamic countries and the Muslims. So, dirhams and dinars were replaced by the currency notes and a time has come when the coins are available in a very small and limited numbers whereas the currency notes are prevalent.

Many Shar'i issues and queries were raised when the currency notes spread in our societies

Does currency note fall under wealth or it is just a receipt? Is it Wajib to pay Zakat on currency notes? Is it correct to use it to pay Haq Mahr? Will a Shar'i punishment be applied if it is stolen from a safe place? If it is destroyed by someone then will he return in the form of currency note or can he also return it in the form of silver coins? Is it permissible to sell it against silver or gold coins? Is it permissible to give it as a loan? Is it permissible to sell it on credit for a fixed period against silver coins? And is it permissible to sell the currency notes against the price which is lower or higher than its value? Etc., etc.

When the chief Islamic jurist Imam Ahmed Raza Khan Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited Haram-e-Pak to have the privilege of performing Hajj in 1323 Hijri, many questions were asked to him regarding currency notes because the currency notes were new there at that time and the blessed Islamic jurists of Haramayn Sharifayn were worried and indecisive about their (currency notes) Shar'i rulings. Hanafi Imam Shaykh Abdullah Meer Daad Bin Ahmad Abul Khayr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly asked A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 12 questions regarding currency notes. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote the

answers within 'one day and some hours' and entitled the book كِفْلُ الْفَقِيهِ الْقَائِمِ فِي أَحْكَامِ قُرْطَاسِ الدَّرَاهِمِ. When the blessed scholars of Makkah Mukarramah such as Shaykh-ul-A'immah Ahmad Bin Abul Khayr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Mufti-o-Qazi Saaleh Kamal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Haafiz Kutub-e-Haram Sayyid Ismail Khalil رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Mufti Abdullah Siddeeq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Shaykh Jamal Bin Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw this book, they were surprised and they appreciated it a lot. Currently this book is also a part of the curriculum of M.A. in Karachi University.

This book was published many times by different publishing houses even it was also published from Beirut (Lebanon) in 2005.

'Shu'bah Kutub A'la Hadrat', one of the departments of Majlis Al-Madina-tul-'Ilmiyyah, has also published it in a modern style, meeting the current needs and requirements and it was entitled, 'Currency Note kay Masa'il' which is distinctive from many aspects compared to other publications. Especially five impressive acts were carried out on this book:

- (1) All Fiqhi terminologies with definitions have been added in it.
- (2) Excellent duly researched preface elaborating the Fiqhi status of currency notes.
- (3) A summary of questions and answers has been added in the beginning of this marvellous book.
- (4) English translation of Arabic words and Fiqhi terminologies has been added in brackets.
- (5) References have been properly mentioned in the best possible way.

This is a valuable gift for the Muftis (jurists), blessed scholars and the students having interest in Fiqh and those having eagerness for reading contents on modern issues. Read it yourself and motivate others to read it as well. Present it as a gift especially to the Muftis of Islam and the blessed scholars.



Ameer-e-Ahl-e-Sunnat's message for those who are associated with Dawat-e-Islami!

نَحْمَدُكَ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِكَ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah Muhammad Ilyas 'Attar Qaadiri Razavi to the members of the Markazi Majlis-e-Shura and the responsible Islamic brothers / sisters of Dawat-e-Islami.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

In 1439 AH, Allah Almighty blessed me with the opportunity to perform Hajj and visit sacred Madinah along with the Nigran of the Markazi Majlis-e-Shura Haji Muhammad Imran as well as other Islamic brothers.

My dear Madani sons and daughters! I have very good feelings for those who carry out Madani activities abundantly. O Allah! Forgive without any accountability the Madani sons and daughters who carry on efforts for 12 Madani activities and 8 Madani activities respectively and try to spend their lives as per Madani In'amaat. O Allah! Bless them with the opportunity to perform Haj again and again. May this movement of Dawat-e-Islami continue forever for the sake of evergreen flowers of sacred Madinah and may it carry on Madani activities abundantly as long as Muslims are present. Now the time to depart from Madinah Munawwarah is coming. May Allah Almighty bless us with the opportunity to perform Hajj again and again and also bless us with the opportunity to see blessed Madinah again and again! May He forgive all of you and me without any accountability! May Allah Almighty make my Hajj and the Hajj of all Hajis Mabroor (accepted)! May He accept our visit to sacred Madinah! Aameen. Please carry on Madani activities of Dawat-e-Islami abundantly. Spend your life as per Madani In'amaat. In Sha'Allah, you will become righteous, pious and abstinent.

May Allah Almighty have mercy on all the honourable teachers, honourable students and Nazimeen of Jami'a-tul-Madinah lil Baneen and Madaris-ul-Madinah-lil-Baneen; the female teachers, Nazimaat and female students of Jami'a-tul-Madinah lil Banaat and Madaris-ul-Madinah lil Banaat; the honourable Muftis of Dar-ul-Ifta and the responsible Islamic brothers and associated Islamic brothers / sisters of all Majalis. Carry on the Madani



activities of Dawat-e-Islami and increase them as much as possible. Take part actively in serving Islam. Do listen to Madani Muzakaraha's if any of you gets the opportunity. It is very necessary to attend weekly Sunnah-inspiring Ijtima regularly because it is one of the earliest activities of Dawat-e-Islami. In fact, there is no harm in it if it is called the first Madani activity. It can be understood like this that it is the weekly Sunnah-inspiring Ijtima through which the Madani activities have been gradually spread all over the world. Of course, Madani Qafilah is the backbone of Madani activities, and it is not possible to perform Madani activities without it. Therefore everyone should continue to travel with Madani Qafilahs and become deserving of the Du'a of Attar. Just think I love the one very much who carries out more and more Madani activities. It is as if our life depends on Madani activities, and without them we are dead. If we become billionaires after giving up Madani activities, our life is totally useless. May Allah bless us with the opportunity to serve Islam until the end of our life! May Allah Almighty bless all of you with the privilege to become the neighbour of the Beloved Rasool in Jannat-ul-Firdaus! May all these Du'as also be accepted for me and my family!

أَمِين بِحَاثِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

I strongly advise that unless Markazi Majlis-e-Shura of Dawat-e-Islami orders anything against Shari'ah, continue to obey it, continue to obey it, continue to obey it and carry on Madani activities abundantly under its supervision. You will succeed in both the worlds. In Sha'Allah.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



THE FIRST ONE

There are different narrations about those who have had embraced Islam first and had the honour of “Sahabiyyat” [blessed companionship of Beloved Rasool ﷺ]. The Islamic scholars reconciled these narrations. Let’s read these narrations along with reconciliation.

(1) **أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ**

(Ameer-ul-Mu’mineen Sayyiduna) Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to have embraced Islam.

(Musannaf Ibn-e-Abi Shaybah, vol. 20, pp. 253, Hadees. 37738)

(2) **أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلِيُّ بْنُ أَبِي طَالِبٍ**

Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ was the first person to have belief in the Beloved Rasool ﷺ, embracing Islam.

(Musnad-e-Ahmad, vol. 7, pp. 78, Hadees. 19301)

(3) **إِنَّ أَوَّلَ مَنْ أَسْلَمَ مِنْ هَذِهِ الْأُمَّةِ بِرَسُولِ اللَّهِ حَدِيثُهَا**

In this Ummah, Umm-ul-Mu’mineen Sayyidah Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا was the first [woman] to have belief in the Beloved Rasool ﷺ. (Faza’il-us-Sahabah lil Imam Ahmad, vol. 1, pp. 226, Raqm 268)

(4) **أَوَّلُ مَنْ أَسْلَمَ زَيْدُ بْنُ حَارِثَةَ**

Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ was the first [person] to have embraced Islam.

(Mu’jam-e-Kabeer, vol. 5, pp. 84, Hadees. 4653)



MUHAMMAD RAFEEQ ATTARI MADANI

(5) **كَانَ بِلَالٌ أَوَّلُ مَنْ أَسْلَمَ**

Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ was the first [one] to have embraced Islam.

(Daleel-ul-Faliheen, part. 3, vol. 6, pp. 581)

Reconciling the above mentioned narrations

While reconciling these narrations, Shaykh-ul-Islam Sayyiduna Ibn Salah Usman Shaafi’i رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: ‘Amongst free men, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to embrace Islam; amongst children, Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to embrace Islam; amongst women, Sayyidah Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا was the first one to embrace Islam; amongst freed slaves, Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to embrace Islam and amongst slaves, Sayyiduna Bilal Habashi رَضِيَ اللهُ تَعَالَى عَنْهُ was the first one to embrace Islam.’ (Muqaddamah Ibn-us-Salah, pp. 300)



JANNAT-UL-MA'LA

Jannat-ul-Ma'la is an ancient, famous and blessed graveyard, an important historical place and a Ziyarat Gah [sacred place that is visited] of millions of Muslims. Every year millions of devotees of Rasool visit the shrines here and are privileged to recite Fatihah and say Salam.

Location

Jannat-ul-Ma'la is located at the foot of Mount Hajoon near Baytullah Sharif approximately at a distance of one or one and a half kilometres. It falls on the right of the one who goes to blessed Haram. Every common and important Muslim is laid to rest in it. In this graveyard, the dead bodies of such people are usually brought whose funeral Salah have been offered in Masjid-ul-Haraam.

Total area

Its total area is one hundred thousand square metres, but now after cutting Mount Hajoon it is being further extended.

Different names and their reasons

Arabs usually call their graveyards by the word (جنت) Paradise and a high place is called Ma'la. Since this graveyard is located at height, it is called Jannat-ul-Ma'la, Jannat-ul-Ma'laah, Maqbara-tul-Ma'laah.

Due to the graves of Bani Haashim and tribe Quraysh being here, it is called Maqbarah of Bani Haashim, Maqbarah of Quraysh and due to being in the city of Makkah, it is called the Maqbarah of Makkah. Since it is located at the foot of a mount namely Hajoon, it is also called Hajoon or Maqbarah of Hajoon.

The first personality laid to rest

When the paternal grandfather of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Qusayy Bin Kilaab رَضِيَ اللهُ تَعَالَى عَنْهُمَا passed away, he was laid to rest at the same place, Hajoon. It was the first grave here. Later on, people started burying their deceased here and this place became a proper graveyard.

(Akhbar-e-Makkah lil-Faakihi, vol. 4, pp. 58 - 59)

Some personalities laid to rest

- ❖ Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ
- ❖ The mother of believers Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا (Seerat-e-Mustafa, pp. 143)
- ❖ The dear children of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Qaasim and Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُمَا



❖ Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ.

(Isarat-ul-Hajoon Ila Ziyarat-ul-Hajoon)

Virtues

After Jannat-ul-Baqi', Jannat-ul-Ma'la is the most superior graveyard in the world. (Rafeeq-ul-Haramayn, pp. 247) The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said about Jannat-ul-Ma'la: 'What a good graveyard.' (Musnad Imam Ahmad, vol. 1, pp. 785, Hadees 3472) Once standing on the way of Hajoon he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'From this place 70,000 such people will be raised who will go to Paradise without any accountability and every one of them will intercede for 70,000. The faces of the former ones and the latter ones will be like the full moon.'

(Akhbar-e-Makkah lil-Faakihi, vol. 4, pp. 51; Musnad-ul-Firdaus, vol. 5, pp. 260, Hadees 8123)



Honour bestowed upon Hajoon on the occasion of Conquest of Makkah: On the occasion of the Conquest of Makkah, at the same place - Hajoon - near Masjid-ul-Fattah, upon the order of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ his blessed flag was planted.

(Seerat-e-Mustafa, pp. 430)

Characteristic

The pass of Jannat-ul-Ma'la possesses this characteristic that it is absolutely straight in the direction of Qiblah, whereas the other passes of Makkah are not exactly in the direction of Qiblah.

(Akhbar-e-Makkah lil Azraqi, vol. 2, pp. 209)

Manner of paying visit

Humbly say Salam to the ones resting in Jannat-ul-Ma'la standing from outside as well as make Du'a from outside because now almost all the shrines in Jannat-ul-Ma'la have been demolished. Now only stones are seen which are placed in a row in order to mark the graves. Do not make the mistake at all of walking or driving your car, etc., especially on the road that has been constructed in the middle of Jannat-ul-Ma'la as this road has also been constructed on these shrines. It is Haraam as per Shari'ah to walk on the new path that has been constructed in the middle of the graveyard after demolishing graves. (Malfuzaat-e-A'la Hazrat, pp. 268) If you go inside, you may step on the shrine of any blessed companion or pious saint. It is also Haraam to step even on the grave of a common Muslim. It is also Haraam to walk on the path that has been constructed after demolishing graves.

(Rafeeq-ul-Haramayn, pp. 236)

O Allah Almighty! Bless us with the death of martyrdom with faith and peace and also bless us with the burial in Jannat-ul-Ma'la.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Sad demise of Ameer-e-Ahl-e-Sunnat's blessed sister



Fatimah Bint-e-Haji Abdur Rahman (known as Foo'ee Ma), the elder sister of Shaykh-e-Tareeqat, Ameer -e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae رحمته الله *رحمته الله* passed away on 26th Zul-Hijja-til-Haraam, on Friday, 1439 corresponding to 7th September 2018 after a long illness at the age of about 80. انا لله وانا اليه راجعون
Brief summary of the feelings of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae رحمته الله *رحمته الله* about his blessed sister is being presented below:

Biographical account of Attar's sister by Attar

My father "Haji Abdur Rahman Qaadiri" passed away when I was one and a half or 2 years old. When I grew into a young man, my elder brother 'Abdul Ghani Sahib' passed away in a train accident. My mother was a righteous and pious woman. Despite facing serious financial problems, she gave us Tarbiyyat (upbringing) as per Islamic values and principles but after a short period of the demise of my elder brother, she also departed this life.

On this sad occasion, I wrote an Istighaasah in the court of the Beloved Rasool صلى الله تعالى عليه وآله وسلم

*Mayn nannha tha chala waalid, jawani mayn gaya bhai
Baharayn bhi na daykhi theen chali ma Ya Rasoolallah*

Under such intensely distressing circumstances, my elder sister late "Fatimah Bint-e-Haji Abdur Rahman", who was 7 to 10 years older than me, took care of us, fed us, brought us up and even continued to support us even when we were young. She was a very wise woman. Due to a disease, her body gradually stopped functioning, making her unable to walk and get up. Despite this fact, she was the most active person in our house. She even used to cook food before she fell ill. Her illness had been getting serious for one and a half years. During the last days of her life, she was so ill that she was not able to even recognise me and when she would recognise me after I would give her my brief introduction then she would start weeping. Last time when I went to meet her, she could not recognise me, so, I did not introduce myself either to prevent her from weeping because if she wept, I would feel sad. The truth is that since she fell ill our house had become a desolate place. After her demise, my daughter-in-law sent me a written message: "Despite her illness she used to show great affection towards me (daughter-in-law). Her demise made our house desolate." As I am also an old person, I have an elder sister who is an elderly woman as well as the mother of my children is also an elderly woman; therefore, from illness to demise,



my late sister lived in the house of Haji Ubayd Raza under his care where Haji Ubayd Raza Attari and my daughter-in-law looked after her health well, gave her every support and treatment. All the funeral rites were also performed at the house of Haji Ubayd Raza. The way my son 'Ubayd Raza' served her, I believe, he has truly fulfilled the right of Silah Rahmi (kind relationship with relatives).

Haji Ubayd Raza said: "When my paternal aunt was admitted in the hospital I would introduce myself to her repeatedly but she would not reply. When I would recite Salaam or Salat in front of her, she would feel a little better." He further stated: "When her health deteriorated she was about to be taken to the hospital, but she recited Salat and fell unconscious. Since then, she had made no recovery, and finally passed away in the hospital on 26th Zul-Hijja-tul-Haraam 1439 AH corresponding to 7th September 2018. After Ghusl [ritual bath], her face became very bright, gleaming and luminous."

Funeral Salah and burial

Funeral Salah of the late beloved sister of Ameer-e-Ahl-e-Sunnat was led by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ on 26th Zul-Hijja-tul-Haraam 1439 AH corresponding to 7th September 2018, on Friday at global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah, Karachi. Thousands of devotees of Rasool including members of Shura attended funeral Salah and she was laid to rest at Sahra-e-Madinah, Toll Plaza, Bab-ul-Madinah, Karachi.

Ijtima'at of Zikr and Na'at in connection with Sawyam and Isal-e-Sawab

❖ On 9th September, Sunday, an Ijtima' of Zikr and Na'at in connection with Sawyam was held after Isha in global Madani Markaz, Faizan-e-Madinah, in which Glorious Quran and Na'ats were recited and Nigran-e-Shura Maulana Muhammad Imran Attari delivered a Sunnah-inspiring Bayan. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also gave Madani pearls. In Pakistan and overseas, Quran Khuwani and Sunnah-inspiring Ijtima'at for the Isal-e-Sawab of the late beloved sister of

Ameer-e-Ahl-e-Sunnat were held in many Masajid, Ahl-us-Sunnah Madaris, Madani Marakiz and Jami'at. A large number of devotees of Rasool attended these Ijtima'at. Read the glimpses of the news of Isal-e-Sawab received from different parts of Pakistan and overseas.

- ❖ Quran-e-Pak: 9,2,19,700
- ❖ Different parts of Quran: 96, 677
- ❖ Durood Shareef: 79,10,3,658,610
- ❖ Reward for Hajj and 'Umrah: 66
- ❖ Reward for Tawaf: 28
- ❖ Istighfar: 3,1,544,370
- ❖ Ayat Karimah: 2,8,13,523
- ❖ Tasbeeh-e-Fatimah: 5,05,657
- ❖ Zikrullah: 3,7,26,264
- ❖ Kalimah Tayyibah: 1,7,782,423
- ❖ Ayat-ul-Kursi: 1,1,46,802
- ❖ Bismillah Shareef 2,75,404
- ❖ Surah Al-Baqarah: 1,167
- ❖ Surah Yaseen: 4,01,524
- ❖ Surah Ar-Rahman: 5,13,676
- ❖ Surah Al-Waaqi'ah: 71,120
- ❖ Surah Al-Mulk: 1,1,20,929
- ❖ Surah Al-Muzzammil: 4,81,076
- ❖ Surah Al-Ikhlash: 1,2,11,765
- ❖ Surah Ad-Dukhan: 1,061
- ❖ Surah Al-Muddassir: 1,9,118
- ❖ 4 Qul Shareef: 2,9,80,373
- ❖ Surah Al-Fatihah: 9,3,49,953
- ❖ Other Surahs: 7,86,728
- ❖ Virtuous deeds carried throughout the (donors') lives: 1,13,792
- ❖ Reward for Madani Qafilah: 1,151
- ❖ Mutafarriq Ruku': 6,107
- ❖ Reward for Nafl Sawm: 22,254
- ❖ Nawafil: 35,811
- ❖ Durood-e-Taj: 9,719



On 10th September 2018, 1198 students, teachers and Nazimeen-e-Kiraam had privilege to observe Sawm on Monday, acting upon the blessed Sunnah of Beloved Rasool ﷺ and sent its reward to the late sister of Ameer-e-Ahl-e-Sunnat.

Messages of condolence on behalf of blessed scholars and dignitaries

Messages of condolence were received from many blessed Scholars and Dignitaries. Some of them are as follows:

1. Jigar Gosha-e-Ghazali-e-Zaman, Sayyid Mazhar Sa'eed Kaazimi Shah Sahib (Ameer Jama'at-e-Ahl-e-Sunnat Pakistan Madina-tul-Awliya Multan)
2. Mufti-e-A'zam Pakistan Mufti Muneeb -ur-Rahman Sahib (Chairman Royat-e-Hilal Committee Pakistan)
3. Ustaaz-ul-'Ulama Mufti Muhammad Ibrahim Qadiri Sahib (Muhtamim Jami'ah Ghausiyyah Sukkur)
4. Shaykh-ul-Hadees Maulana Mufti Fazl Subhan Qadiri Sahib (Jami'a Qadiriyyah Mardan)
5. Peer Zadah Hazrat Maulana Raza Saqib Mustafa'ie Sahib (Bani Idara-tul-Mustafa International, Gujranwala)
6. Maulana Shah Abdul Haq Qadiri Sahib (Bab-ul-Madinah)
7. Maulana Sayyid Muzaffar Husayn Shah Sahib (Khateeb Jaami' Masjid Habibiyyah Madani, Dhoraji Colony)
8. Musannif Kutub-e-Kaseerah Mufti Raza-ul-Mustafa Zareef-ul-Qadiri Sahib (Jami'ah Qadiriyyah Gujranwala)
9. Mufti Muhammad Ghufuran Siyalvi Sahib (Rawalpindi)
10. Maulana Abdul Hameed Chishti Golarvi (Khateeb-e-A'zam ZiyaKot)
11. Ustaaz-ul-'Ulama Mufti Gul Ahmad 'Ateeqi Sahib (Shaykh-ul-Hadees Jami'ah Rasooliyyah Sheeraziyyah Markaz-ul-Awliya)
12. Shaykh-ul-Hadees Haafiz Abdus Sattar Sa'eedi (Jami'ah Nizamiiyyah Razawiyyah Markaz-ul-

Awliya)

13. Shahzadah Khaleel-e-Millat Mufti Ahmad Miyan Barakati (Dar-ul-'Uloom Ahsan Barakat Zamzam Nagar Hyderabad)
14. Shaykh-ul-Hadees Mufti Muhammad Ismail Ziya'ee Sahib (Dar-ul-'Uloom Amjadiyyah Bab-ul-Madinah Karachi)
15. 'Allamah Mufti Doctor Muhammad Zafar Iqbal Jalali (Jami'ah Islamabad)
16. Mufasssir-e-Quran Baba ji Peer Abu Nasar Manzoor Ahmad Shah (Jami'a Fareediyyah Sahiwal)
17. Sahib Zadah Doctor Muhammad Mazhar Fareed Shah
18. Hadrat Sahib Zadah Peer Sultan Fayaz-ul-Hasan Sarwari Qadiri (Zaib-e-Sajjadah Hazrat Sultan Bahu, Jhang)
19. Mufti Rafeeq-ul-Hasani Sahib (Muhtamim Jami'ah Islamiyyah Madina-tul-'Ilm Bab-ul-Madinah)
20. Maulana Mufti Muhammad Jan Na'eemi Sahib (Jami'ah Na'eemiyyah Mujaddidiyyah, Bab-ul-Madinah)
21. Shaykh-ul-Hadees Haafiz Muhammad Nazeer Ahmad Gondal Sahib (Bani-o-Muhtamim Al-Jami'ah Islamiyyah, Mandi Bahauddin)
22. Mufti Muhammad 'Umar Khalji Qadiri Sahib (Shaykh-ul-Hadees Jami'ah Rukn-ul-Islam, Zamzam Nagar)
23. Mufti Muhammad Chaman Zaman Najm -ul-Qadiri Sahib (Ra'ees-ul-Jami'ah Al-'Ain, Sukkur)
24. Maulana Sufi Raza Muhammad 'Abbasi Sahib (Khateeb-o-Imam Jami'ah Misri Shah Masjid, Zamzam Nagar)
25. Shaykh-ul-Hadees Maulana Raza-e-Mustafa Naqshbandi Sahib (Principal Jami'ah Rasooliyyah Sheeraziyyah Razawiyyah Bilal Ganj Lahore)
26. Maulana Mufti Muhammad Waseem Raza Sahib (Chairman 'Ulama Council Kashmir)



27. Maulana Haafiz Nazar 'Ali Qadiri Sahib (Sibi Baluchistan)

28. Maulana Ali 'Abbas Qadiri Sahib (Naazim-e-A'la Jami'ah Ghausiyyah Gujrat)

29. Maulana Muhammad A'zam Qadiri Sahib (Mudarris-e-Jami'ah Razawiyyah Mazhar-ul-Islam Gulistan-e-Muhaddis-e-A'zam Pakistan, Faisalabad)

India

1. Ustaz-ul-'Ulama Hadrat Maulana Mufti Nizam-ud-Deen Misbahi Sahib (Ra'ees-ul-Ifta Jami'ah Al-Ashrafiyyah, Mubarak Pur)

2. Hadrat Maulana Mubarak Husayn Misbahi (Mudarris Jami'ah Al-Ashrafiyyah, Mubarak pur)

3. Hadrat Mufti Naseem Misbahi Sahib (Al-Jami'ah Ashrafiyyah, A'zam Garh Mubarak pur)

4. Great supporter of Dawat-e-Islami India, Hadrat Maulana Mufti Abdul Haleem Razavi Ashrafi Sahib (Bani Idarah Jami'ah Ziya'iyah Fayz-ur-Raza, Bihar)

5. Hadrat Maulana Mufti Shams-ul-Huda Misbahi Sahib (Khalifah Huzoor Taj-ush-Shari'ah -o-Khalifah Huzoor Burhan-e-Millat)

6. Hazrat 'Allamah Maulana Mufti Muhammad Mukarram Naqshbandi Mujaddidi Dihlvi Sahib (Khateeb-o-Imam Shahi Fatah Puri Masjid, Delhi)

7. Maulana Muhammad Farooq Tayghi Sahib (Naazim-e-A'la Madrasah Ahl-e-Sunnat Fayz-ur-Rasool, Kolkata)

8. Mufti Muhammad Faizan-ur-Rahman Subhani Sahib (Sahibzadah Mufti 'Abdul Wajid Qadiri, Sadar Mufti Madrasah Wajidiyah, Darbhanga Bihar)

9. Hazrat 'Allamah Maulana Muhammad Abdul Wakeel Misbahi Sahib (Sadar Mudarris Madrasah Faizan Sarkar Kalan, Bikaner Rajasthan)

10. Mufti Muhammad Salahuddin Razavi Sahib (Sadar Ifta Markazi Dar-ul-'Uloom 'Imadiyah Patna City Bihar)

11. Maulana Mufti Anwaar-ul-Haq Razavi

Sahib (Muhtamim Madrasah Ghausiyyah Barakatiyyah Ta'leem-un-Nisa Bareilly Shareef)

12. Maulana Asif Misbahi Sahib (Mudarris Jami'ah Razawiyyah Gulshan-e-Rasool Bareilly Shareef)

13. Maulana Haafiz Muhammad Ghulam Jeelani Ashrafi Sahib (Khateeb-o-Imam Ghareeb Nawaz Jaami' Masjid, Laxmi Nagar, Delhi)

14. Maulana Sayyid Ikram-ul-Haq Misbahi Sahib (Sadar Mudarris Dar-ul-'Uloom Mahboob Subhani Mumbai)

15. Hazrat Maulana Mufti Manzar Sahib (Ghatakpur Mumbai)

16. 'Allamah Sayyid Muhammad Nazeer-ud-Deen Miyan Haashimi Sahib (Qazi Dahod Gujarat)

17. Maulana Muhammad Abrar 'Aalam Misbahi Sahib (Khateeb-o-Imam Rajab Ali Ghat Sarang Masjid, Kolkata)

18. 'Allamah Haafiz Sa'eed Ashrafi Sahib (Bani-o-Muhtamim Madrasah Faizan-e-Ashraf Baasni Nagaur Rajasthan)

19. Maulana Muhammad Mumtaz Ahmad Na'eemi Sahib (Khateeb-o-Imam Raza Jaami' Masjid, Bikaner Rajasthan)

20. Maulana Muhammad Rizwan Misbahi Sahib (Khateeb-o-Imam Madinah Masjid Kamar Hati, Kolkata Hind)

21. Mufti Muhammad Manzar Hasan Ashrafi Sahib (Muhtamim Dar-ul-'Uloom Hijaziyyah Chishtiyyah, Ghatkopar West Mumbai Hind)

22. Allamah Maulana Mufti Muhammad Jameel Razavi Sahib (Muhtamim Madrasah Jaami' Raza, Patna Bihar)

Other countries

1. Mufti 'Abbas Razavi Sahib (Dubai)

2. Maulana Sayyid Asad Ali Shah Geelani (Islamic scholar, England)



g Benefits of ginger

Abul Qamar Attari Madani

Ginger is also one of the countless blessings of Allah Almighty. Its efficacy is warmer. Its use in different foods enhances the taste and nutrition of food.

Some of its countless benefits are presented below:

Few benefits of ginger

- ❖ Ginger reduces the stomach acidity and the food gets digested soon. It is very beneficial for those who do mental work. It improves the blood flow. The use of ginger is beneficial for chest phlegm and chronic cough. It is beneficial for chronic constipation and diabetic patients.
- ❖ Drinking extract of fresh ginger is beneficial for the liver disorder.
- ❖ It is good to eat roasted ginger for joint pain. Eating ginger with fish makes a person feel less thirsty. It is also beneficial for paralytic patients.
- ❖ Cut the ginger into small pieces and eat one or two grams after sprinkling salt on it, *رَأْنُ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, you will feel extreme hunger. It will help break wind and relieve constipation. (Gharaylu 'Ilaj, pp. 78)
- ❖ Dripping one drop of ginger juice into the ear relieves the earache. (Gharaylu 'Ilaj, pp. 85)
- ❖ Ginger tea is beneficial to prevent from idleness, laziness and common cold.
- ❖ Take a small piece of fresh ginger and two small pieces of cinnamon, boil them in a cup of water, mix



two spoons of honey with them, and drink it, or take 5 grams of dry ginger and five grams of cinnamon, grind them well and mix them with 50 grams of honey; taking one spoon of it in the morning and evening brings relief from asthma and whooping cough.

- ❖ In order to stop a hiccup of small children and suckling babies, mix ground dry ginger with pure honey and make them lick, it will benefit them. Rub dry ginger in a little water, then rub its abraded part on the forehead, migraine will go away.

(Gharaylu 'Ilaj, pp. 49)

Method of making ginger tea

Drinking ginger tea is beneficial for cough and phlegm. Boil a small piece of fresh ginger in one cup of water properly after crushing it, and then add milk; tea dust can be added for flavour; however, do not add green tea at all, add sugar as per flavour. Drink and see the miracle of this blessing of Allah Almighty which is full of countless benefits.



Kidney diseases



Kidneys are an essential part of our body that work as a filter and help us discharging different types of toxins from our body. Carelessness in taking care of kidneys results in different deadly diseases. While sometime one has to undergo Dialysis as per doctor's advice throughout his whole life which is very painful.

Functions of kidneys

1. They discharge useless and extra substances present in the body, especially urea and uric acid.
2. They control the blood pressure.
3. They discharge the harmful substances present in the medicines being used.
4. They control the water level in the body.
5. If the salt level increases in the body, then they discharge the excess amount and bring it to a moderate level.

Important information regarding kidneys

Kidneys are located at the back of the stomach around the backbone. Every kidney is around 11cm in length, 6cm in width, and 3cm in thickness; and it weighs around 100 grams. Kidneys contain hundreds of thousands of tiny bent capillaries called nephrons. Surplus substances of the body discharge via these nephrons through urine. Approximately 200 litres blood circulates in these capillaries within one hour.

Miscellaneous Madani pearls

1. Figs are useful for (treating) the inflammation of kidney and bladder. (*Gharaylu 'Ilaj*, pp. 112)
2. To check the kidneys, carry out the "Urine D R" test. This test also detects kidney or gall bladder stones.
3. Signs of malfunctioning of kidneys are not generally apparent on the skin. When they do become apparent, it is too late by then.



4. Not controlling high blood pressure and diabetes can become a means of kidneys' malfunction.

5. Use clean water as much as possible, but with the consultation of your doctor; because there are some kidney diseases in which drinking excess water can become harmful.

6. Excessive consumption of tea is harmful for the kidneys.

7. Kidneys' pain is normally experienced in winter and severe hot weather. In winter, water intake is very low while in severe hot weather, due to excess sweating, kidneys can get effected due to dehydration.

Kidney diseases

Various kidney diseases include kidneys' infection (UTI), pus in kidneys, swelling of kidneys due to water retention (Hydro nephrosis) and kidney stones, etc.

Kidney stones

According to an analysis, one in every 11 people in the world faces the ailment of kidney stones in his lifetime. Whereas, the chances for kidney stones to emerge again after emerging once are 50 percent. When the kidney stone moves from its place, it causes severe pain to the patient. Due to kidney stones, one can also face the issue of blood pressure.

Causes of the kidney stones

1. Drinking less or dirty water.
2. Not maintaining a balanced diet.
3. Eating meat and spinach excessively. Moreover, Paan, Gutkha, Chaliya (betel nut) etc., are also its cause.

Size of the kidney stone

Normally, a kidney stone can be of any size ranging from a sand particle to a golf ball (1.68 inches).

Signs of kidney stone

Burning sensation or blockage in the urine, fever, feeling cold, and urine becoming thick, etc.

2 Domestic remedies for kidney stones

1. Put white or black salt on raw papaya and sprinkle a bit of ground black pepper on it. Eat it three times a day (approximately 10 grams each time) whilst chewing it properly. If chewing becomes difficult, then you can also grind it and use it. *إِنْ شَاءَ إِلَهُ عَزَّوَجَلَّ* it will remove the kidney (and gall bladder) stone. Do not eat it excessively because due to being heavy in diet, it takes time to digest (although it helps other foods to digest quickly). (*Beemar 'Aabid, pp. 31*)

2. Roast equally weighed radish and potato and include fennel seed, salt and black pepper as required and eat it. It is beneficial to treat kidney pain and stones. (*Gharaylu 'Ilaj, pp. 55*)

Dietary precautions

Various precautionary measures need to be taken in the kidney diseases according to the state of the patient. Act as per the advice of your doctor in this regard.

Medical prescription for the kidney diseases

Every day in the morning (before eating anything), use three grams of sweet soda (if your doctor allows) with water. Drink water excessively whether or not you are thirsty. You will attain a cure in eleven days *إِنْ شَاءَ إِلَهُ عَزَّوَجَلَّ*. If the ailment is very old, then use this prescription for 41 days. (*Ailing Worshipper, pp. 32*)

If no medicine is effective, then!

Due to the kidney disease, if one faces low urination or feels a burning sensation while urinating and no medicine is proving to be effective, then being in the state of Wudu, perform Dam (blow) on the rainwater by reciting Surah Alam Nashrah [الم نشرح] eleven times with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the start every time. Moreover, drink three sips of that water four times a day (before breakfast in the morning, at the time of Zohar, after 'Asr, and at the time of going to sleep).



Recite Durood e Ibraheem seven times before drinking it each time. *إِنْ شَاءَ رَبُّكَ عَزَّوَجَلَّ*, it will remove the kidney disease and burning sensation in the urine. (Beemar 'Aabid, pp. 32)

Two domestic cures for the kidney pain

1. Peel off few seeds of melon and eat them everyday. Thereafter, drink water over it. It will *إِنْ شَاءَ رَبُّكَ عَزَّوَجَلَّ* soothe the kidney pain.
2. Eating radish and its leaves, cucumber, watermelon, and melon excessively will *إِنْ شَاءَ رَبُّكَ* also become a means of relieving the kidney pain.

(Gharaylu 'Ilaj, pp. 55)

Spiritual cure for the ailment of kidneys

Perform Dam by reciting Surah Alam Nashrah 7 times with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the beginning each time, and Salat 'Alan Nabi once before and after. *إِنْ شَاءَ رَبُّكَ* it will remove the pain of the kidneys. (Beemar Abid, pp. 31) _

Symptoms of kidney failure

Very less production of urine or urine stopping completely, extreme weakness, swelling on the body and high blood pressure are the symptoms of kidney failure.

If kidneys fail?

If somebody's kidneys fail and he uses figs for a long time, then with the mercy of Allah Almighty, he can get cured. (Beemar 'Aabid, pp. 31)

Note

Do not undertake any treatment or prescription mentioned in this article without the consultation of a urologist.

O our beloved Allah Almighty! Along with the kidneys, protect us from all the diseases of rest of the body and bless us with a long life that is spent in worshipping You!

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

First aid
First aid for
human bites



Dr. Kamran Ishaq Attari

- ◆ Sometimes, children during a fight or due to being stubborn, bite one another and sometimes blood seeps from the part that has been bitten and that part then develops a wound. In this case, the germs of a person's mouth cause infection. Under such conditions, the first aid should be administered as follows:
- ◆ Apply pressure (on the wound) with a clean cloth and then maintain the pressure so that the bleeding stops.
- ◆ Wash the wound with the soapy water in a proper way.
- ◆ Wrap the affected area with a clean and sterile bandage.
- ◆ If the wound is gaping and deep, do get it examined by your doctor so that better treatment can be given.
- ◆ Have a tetanus injection in consultation with your doctor.



REVIEWS

Reviews by the blessed 'Ulama and other dignitaries (extracts)

1. Mufti Jameel Ahmad Qadiri Razavi Sahib

(Administrator and founder of Madrasah Jaami' Raza, Patna city, India)

Through a responsible person of Dawat-e-Islami, I had an opportunity to read "Monthly Magazine Faizan-e-Madinah". It is peerless in its appearance and matchless regarding the topics and articles. Its topics are informative, reformatory, generally intelligible and amazing along with being exactly according to the demands of time.

May Allah ﷻ make it very popular with the public, and bless those who designed it with more strength. Aameen

2. Mufti Muhammad Anas Afzal Sahib

(Senior Teacher of Jami'ah Islamiyyah, Feeroziyah Chowk, Qil'ah Kalar, ZiyaKot [Sialkot])

By reading "Monthly Magazine Faizan-e-Madinah", one is blessed with sharp intellect and strong heart. Moreover, acting on it after reading it with full attention is a source of cure for spiritual and physical diseases.

3. Professor Muhammad Bilal Qadiri Sahib

(Principal of Jami'ah Ghausiyyah Rahmaniyyah, Vehari)

I read the topics of "Monthly Magazine Faizan-e-Madinah" completely. I have found it highly informative with respect to knowledge, religious and medical matters; in fact, all the matters.

May Allah ﷻ grant Sunni people and Sunni 'Ulama the everlasting blessings of Dawat-e-Islami and its founder, Ameer-e-Ahl-e-Sunnat ﷺ. Aameen.

Views of Islamic brothers (extracts)

1. "Monthly Magazine Faizan-e-Madinah" is an excellent, informative and spiritual magazine. It is second to none in making the people devotees of the

Holy Rasool ﷺ, Sahabah, Ahl-e-Bayt and Awliya رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Muhammad Sa'd Peer Zadah 'Attari, Samma Satta, Bahawalpur)

2. I like "Monthly Magazine Faizan-e-Madinah" very much, read it with great interest and try to act upon it. (Muhammad Daniyal Raza, Dera Ismail Khan)

Views of Madani children (excerpts)

1. I read "Monthly Magazine Faizan-e-Madinah" and gained excellent Madani pearls from it. I have intended to read it every month. (Ahmad Raza, Bab-ul-Madinah Karachi)

2. By reading "Monthly Magazine Faizan-e-Madinah", one has an opportunity to improve his childhood with the religious and worldly knowledge.

May Allah ﷻ bless Dawat-e-Islami with more success! Aameen

(Zaynab Fatimah, Madrasa-tul-Madinah Umm-ul-Khayr, Markaz-ul-Awliya Lahore)

Views of Islamic sisters (excerpts)

1. It is a unique magazine of Islamic knowledge through which a person gains Madani pearls of knowledge as well as Madani pearls of performing good deeds. By acting upon these Madani pearls, one finds peace and freshness of heart and mind. Moreover, by seeing different Madani pearls of this magazine, listed perfectly, one becomes anxious to act upon them. (Bint-e-Umayr, ZiyaKot [Sialkot])

2. By reading "Monthly Magazine Faizan-e-Madinah", Islamic knowledge is acquired in a new way. Moreover, one's enthusiasm for reading it grows by looking at its various topics listed perfectly.

May Allah ﷻ make it more and more famous! Aameen

(Bint-e-Rafeeq, Hasan Abdaal, Attock district)



Answers to your questions

How is to recite Du'a, etc., for Wudu in attached bath?

Question 1: What do Islamic scholars and respected Muftis of Islam state about the following issue: Nowadays, there is a trend of attached baths in homes and people also perform Wudu in it. The question is: Can a person recite *Bismillah* before Wudu in such an attached bathroom? Moreover, can a person recite the Du'as and Waza'if (invocations), which are to be recited during Wudu, or not in such an attached bathroom? (Questioner: Muhammad Irfan Attari)

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

Usually there is no wall or big door etc., between such a bathroom and toilet in a manner due to which both places are considered to be separate, therefore one cannot recite *Bismillah* before performing Wudu or recite Du'as and Waza'if, which are to be recited during Wudu, in such an attached bathroom. If the attached bathroom is built in such a manner that a wall, door, or any iron or wooden sheet has been set/fixed between the toilet and the bathroom so that both the toilet and the bathroom become separate from each other, then Zikr, Waza'if and Du'as can be recited during Wudu in the bathroom as it is no more a place of impurity.

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

Answered by: Abu Huzayfah Shafeeq Raza Attari Madani

Approved by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

How is it to cause delay in Rukhsati?

(Ritual of formal departure of the bride from her parents' home to the bridegroom's home)

Question 2: What do Islamic scholars state about the following issue: Only Nikah should be performed now and Rukhsati should be carried out either after eight or nine months or one or two years. Is it correct to cause delay in Rukhsati according to Shari'ah? (Questioner: Shah Muhammad)

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

If it has been decided with mutual consent between the families that now only Nikah is being performed, but Rukhsati will be carried out later on at a fixed time, so due to a valid reason there is no harm in causing delay in Rukhsati according to Shari'ah. After Nikah no party should insist unnecessarily. If there is an intention of carrying out Rukhsati before the fixed time, so the matter should be resolved in a proper manner with mutual consent.

The reason for the delay in Rukhsati due to a valid reason is proved from the blessed Hadees of Bukhari Sharif and other books. Only the Nikah of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with Sayyidatuna Ayesha عَلَيْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا was performed in Makkah Mukarramah before the migration and Rukhsati was carried out after 3 years in Madinah Munawwarah.

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

Answered by: Abul Hasan Jameel Ahmad Attari Madani

Approved by: Fuzayl Raza Attari Madani



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami

Ameer-e-Ahl-e-Sunnat's visit to shrine of Dulha Shah Sabzwaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, along with his successor 'Maulana Ubayd Raza Attari Madani' مَدِينَةُ الْعَالِي, Nigran-e-Shura Maulana Muhammad Imran Attari مَدِينَةُ الْعَالِي and other responsible Islamic brothers of Dawat-e-Islami visited the blessed shrine of the famous saint of Karachi 'Dulha Shah Sabzwaari Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ' on 7th August 2018 and did Fatihah Khuwani.

Ameer-e-Ahl-e-Sunnat's visit to cattle farm

On 24th Zul-Qa'da-til-Haraam, 1439 AH corresponding to August 6, 2018, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited a cattle farm located in Karachi where Rukn-e-Shura Haji Abdul Habib Attari humbly asked him questions about sacrificial animals and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave answers full of wisdom.

Opening of Masajid and prayer area

Under the supervision of Majlis Khuddam-ul-Masajid, a prayer area and Masjid were opened at

the following places in August 2018:

- ❖ Jaami' Masjid Faizan-e-Mustafa Noorani Basti Zamzam Nagar, Hyderabad
- ❖ Jaami' Masjid Rafeeq-ul-Haramayn Orangi Town Babul Madinah, Karachi
- ❖ Prayer area at cattle farm super highway Babul Madinah, Karachi

Opening of Jami'a-tul-Madinah

Under the supervision of Majlis Jami'a-tul-Madinah, 30 new branches of Jami'a-tul-Madinah were opened all over Pakistan in the current education year. Details are as follows:

- ❖ Eight branches of Jami'a-tul-Madinah were opened in Karachi.
- ❖ Three branches of Jami'a-tul-Madinah were opened in Markaz-ul-Awliya, Lahore.
- ❖ Two branches of Jami'a-tul-Madinah were opened in Ziya Kot (Sialkot).
- ❖ One branch of Jami'a-tul-Madinah was opened in Sardarabad (Faisalabad).



- ❖ One branch of Jami'a-tul-Madinah was opened in Madina-tul-Awliya Multan.
- ❖ One branch of Jami'a-tul-Madinah was opened in Kotli.
- ❖ One branch of Jami'a-tul-Madinah was opened in Sheikhpura.
- ❖ One branch of Jami'a-tul-Madinah was opened in Mehrabpur.
- ❖ One branch of Jami'a-tul-Madinah was opened in Kalyal, Khushab District.
- ❖ One branch of Jami'a-tul-Madinah was opened in Alipur Farash.
- ❖ One branch of Jami'a-tul-Madinah was opened in Rawat.
- ❖ One branch of Jami'a-tul-Madinah was opened in Shakargarh.
- ❖ One branch of Jami'a-tul-Madinah was opened in Pasrur.
- ❖ One branch of Jami'a-tul-Madinah was opened in Daska.
- ❖ One branch of Jami'a-tul-Madinah was opened in Sarai Alamgir.
- ❖ One branch of Jami'a-tul-Madinah was opened in Kharota Syedan District Ziya Kot (Sialkot).

Apart from the above-mentioned places, there are few more places where one branch of Jami'a-tul-Madinah was opened at each place.

والْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Until now the total number of Jami'a-tul-Madinah for Islamic brothers in Pakistan has gone up to 259, in which a large number of students are satisfying their thirst for Islamic knowledge.

Madani activities of Majlis Mazaraat-e-Awliya

Under the supervision of Majlis Mazaraat-e-Awliya, the blessed activities such as Ijtimā' of Zikr and Na'at, Madani Halqahs, Madani visits and 'call to righteousness' were being carried out on the

occasion of the 'Urs (death anniversary) of the following blessed saints. Madani Qafilahs also kept arriving there:

Karachi

- ❖ Sayyiduna Abdullah Shah Ghazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Clifton)
- ❖ Sayyiduna Hafiz Muhammad Hasan Chishti Al-Ma'roof Manghopir Baba رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Manghopir)
- ❖ Peer Sayyid Haji Ibraheem Shah Chishti Baghdadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Keamari)
- ❖ Late Rukn-e-Shura Haji Zamzam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Sahra-e-Madinah Baab-ul-Madinah Karachi)

Punjab

- ❖ Hujrah Shah Muqem Bahauddin Baghdadi Al-Ma'roof Dam Meeran رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Okara district)
- ❖ Hazrat Baba Ghulam Rasool Chishti Sabiri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (Satiana, Sardarabad)

A great many Madani Qafilahs travelled on Independence Day

On the occasion of 72nd Independence Day of Pakistan, a large number of devotees of Rasool travelled with Madani Qafilahs on '12th, 13th and 14th August 2018' in gratitude for the independence of this blessed homeland. According to the performance received on behalf of Majlis Madani Qafilah, 22,251 Islamic brothers travelled in the path of Allah عَزَّوَجَلَّ with 3,263 Madani Qafilahs.

Madani news of Majlis Ta'meerat

Until now over 1,052 construction projects are in progress under the supervision of 'Majlis Ta'meerat', a Majlis of Dawat-e-Islami, determined to get all construction projects done according to Shar'i, organisational and constructive rules. 672 Masajid, 300 Madaris-ul-Madinah and Jami'a-tul-Madinah are the part of on-going projects. It is a Madani request to the donors for contribution towards the



construction of Masjid, Madaris and Jaamiat by giving their donations to Majlis Ta'ameerat and gain huge rewards. Contact number: 03335123406

Madani news of different departments

Under the supervision of Majlis-e-Rabitah bil 'Ulama, arrangements were made to broadcast a live Madani Muzakarah in Jami'ah Ahsan-ul-Madaris (Vehari), Jami'ah Ghausiyyah (Kahrur Pacca), Jamia'h Misbah-ul-Quran Bahawalpur and few other Madaris and Jami'aat for the honourable teachers and students collectively. 720 students, honourable teachers and Muftiyan-e-Kiraam attended this Muzakarah. Later on, Muftiyan-e-Kiraam also planted trees by taking part in tree-planting campaign of Dawat-e-Islami.

Majlis Hajj-o-'Umrah

Under the supervision of Majlis Hajj-o-'Umrah, Hajj Tarbiyyati Ijtima'at were held in the following areas of Karachi:

- ❖ Haji camp Sultanabad
- ❖ Bahadurabad, Jaami' Masjid Usman-e-Ghani (Gulistan-e-Jauhar)
- ❖ Jami' Masjid Kanz-ul-Iman (Babri Chowk, Guru Mandir)

Moreover, Hajj Tarbiyyati Ijtima'at were held in Madina-tul-Awliya Multan and capital city Islamabad. In these Hajj Tarbiyyati Ijtima'at, preachers of Dawat-e-Islami taught Hajj rites to the devotees of Rasool.

Majlis Doctors

Under the supervision of Majlis Doctors, Madani visits were made and Madani Halqahs were set up at the following places of Markaz-ul-Awliya, Lahore:

- ❖ Government Iqbal Medical college
- ❖ King Edward Medical University
- ❖ Government district Headquarter Kot Khawaja Sa'eed Hospital

Madani visits were made and Madani Halqahs were also set up in Mushtaq Town and Orangi Town. MBBS students, doctors and paramedical staff attended these Halqahs.

Under the supervision of Majlis Jami'a-tul-Madinah, a Sunnah-inspiring Ijtima' of honourable teachers of all the Jami'aat of Karachi was held in global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah Karachi, in which Rukn-e-Shura, Maulana Abdul Habib Attari and other responsible Islamic brothers delivered Sunnah-inspiring Bayanaat.

Majlis Mu'awanat [assistance] for Islamic sisters

Under the supervision of Majlis Mu'awanat for Islamic sisters, 137 Maharim Ijtima'at were held in August 2018. Approximately 2270 Maharim Islamic brothers attended these Ijtima'at; 600 Madani In'amaat booklets were distributed and by the individual efforts of the preachers of Dawat-e-Islami, 240 Maharim Islamic brothers were privileged to travel with 3-day Madani Qafilahs, 18 Islamic brothers were privileged to travel with 12-day Madani Qafilahs and 19 Islamic brothers were privileged to travel with 1-month Madani Qafilahs.

Majlis of Taqseem-e-Rasaa'il

Under the supervision of Majlis of Taqseem-e-Rasaa'il [distribution of booklets], the Nigran of Majlis Taqseem-e-Rasaa'il Pakistan visited different markets of Karachi and Markaz-ul-Awliya, Lahore for installing booklet racks, distributing booklets and [persuading people] to get annual subscription to monthly magazine 'Mahnamah Faizan-e-Madinah' and set up Madani Halqahs of traders.

Madani Channel Aam Karayn Majlis [Majlis of Promoting Madani Channel]

Under the supervision of 'Madani Channel Aam Karayn Majlis', a Madani Qafilah travelled to Peshawar (KPK) from Lahore. Nigran of this Majlis also joined this Madani Qafilah and met different cable operators and carried out other Madani activities.



Overseas Madani NEWS!

Travel of the successor of Ameer-e-Ahl-e-Sunnat to Uganda

On 1st August 2018, the successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd 'Ubayd Raza 'Attari Madani مَوْلَانَا أَبُو عُسَيْدٍ الرَّزَايِ travelled to Uganda (East Africa) where he delivered Bayanaat (speeches) during Sunnah-inspiring Ijtima'aat and Madani Halqahs, arranged in different cities. He also met blessed Islamic scholars and dignitaries including local devotees of Rasool.

Opening of Masjid

On 26th August 2018, under the supervision of Dawat-e-Islami, a Masjid was opened in East Kilbride, Scotland.

Opening of Maktaba-tul-Madinah Al-Arabiyyah

Under the supervision of Dawat-e-Islami, on 12th August, 2018, first branch of Maktaba-tul-Madinah Al-Arabiyyah was opened in Madani Markaz, Faizan-e-Madinah, Mumbai India. On this occasion a Sunnah-inspiring Ijtima' was held which was attended by a great supporter of Dawat-e-Islami in India, Khalifah Mufti-e-A'zam India, 'Allamah Maulana Mufti Abdul Haleem Razavi دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, Rukn-e-Shura Sayyid Arif Ali Attari, a large number of Islamic scholars, Masha'ikh and devotees of Rasool. Remember! In Pakistan and overseas countries, there are eight branches of Maktaba-tul-Madinah Al-Arabiyyah from which precious books published by Arab countries can be bought at reasonable prices. Moreover, Muftian-e-

Kiraam, blessed Islamic scholars, research scholars and students are offered special discounts.

Madani activities of members of Shura in overseas countries

❖ Rukn-e-Shura Haji Waqar-ul-Madinah 'Attari travelled to South Africa where he delivered Bayanaat during Sunnah-inspiring Ijtima'aat and Madani Halqahs arranged at many places including Cape Town city. He also took part in other Madani activities.

❖ On 20th August 2018, Rukn-e-Shura Sayyid Arif Ali Attari travelled to Kuwait from India.

❖ Rukn-e-Shura Haji Fuzayl Raza Attari travelled to one of the Gulf States where he, during a 3-day Sunnah-inspiring Ijtima, gave Madani pearls to the local responsible Islamic brothers and other devotees of Rasool.

3-Day Tarbiyyati Ijtima'

Under the supervision of Majlis Jami'a-tul-Madinah India, a Tarbiyyati Ijtima' of the honourable teachers and Nazimeen of Jami'a-tul-Madinah India was held from 8th to 10th August in Jabalpur India. The honourable teachers and Nazimeen who got promising result were awarded encouragement certificates by Rukn-e-Shura Sayyid Arif Ali Attari. Moreover, Rukn-e-Shura Maulana Haji Abdul Habib Attari and Rukn-e-Shura Maulana Haji Muhammad Asad Attari Madani also gave Madani pearls of Tarbiyat to the attendees via the internet.



MADANI NEWS OF DIGNITARIES

Meeting with blessed Islamic scholars

Responsible Islamic brothers of Majlis Rabitah bil 'Ulama wal Mashaa'ikh met Islamic scholars and Mashaaikh in the previous days. The names of a few of them are as follows:

Pakistan

- ❖ Mufti Raza-ul-Mustafa Zareef-ul-Qadi Sahib (*Jami'ah Qadiriyyah Gujranwala*)
- ❖ Mufti Ansaar Ahmad 'Abbasi (*Naazim Jami'ah Ziya-ul-Quran, Sahalian, Kashmir*)
- ❖ Maulana Muhammad Na'eem Razavi Sahib (*Muhtamim Dar-ul-'Uloom Ghausiyyah Razawiyyah, Mazhar-ul-Islam, Samundri, Sardarabad*)
- ❖ Peer Muzaffar Husain Qadiri Sahib (*Abdul Hakeem District Khanewal, Punjab*)
- ❖ Maulana Muhammad Khalid Razavi Barakati Sahib (*Khateeb Jami'ah Masjid Abdullah, Gojra, Sardarabad*)
- ❖ Mufti Nazeer Ahmad Qurayshi Sahib (*Khateeb Noori Eid Gah, Rohilanwali, Muzaffargarh district*)

- ❖ Peer Faiz-ul-Habib Ashrafi Sahib (*Madrasah Faiz-ul-Islam Pakpattan*)
- ❖ Maulana Muhammad Taahir Noori Sahib (*Markazi Dar-ul-'Uloom Ghausiyyah, Haveli Lakha, district Okara*)
- ❖ Maulana Muhammad Fazl-ur-Rahman Okarvi Sahib (*Muhtamim Jami'ah Ashraf-ul-Madaris, Okara*)
- ❖ Qaari Karamat Ali Na'eemi Sahib (*Global award winner Qaari, Sardarabad, Faisalabad*)
- ❖ Sahibzadah Maulana Muhammad Nae'emullah Noori Sahib (*Nazim A'la, Jami'ah Hanafiyyah Fareediyah, Basirpur, Okara district*)
- ❖ Maulana Qaari Muhammad Akbar Akhtar-ul-Qadiri Sahib (*Mudarris Jami'ah Rukn-ul-Islam, Zamzam Nagar, Hyderabad*)
- ❖ Maulana Imtiyaz Athar Mustafai Sahib (*Vice founder Idara-tul-Mustafa, Gujranwala*)
- ❖ Maulana Peer Asif Hazaravi Sahib (*Khateeb Jami'ah Masjid Ghausiyyah, Wazirabad, Gujranwala*)



district)

- ❖ Miyan Jaleel Sahib (*Sajjadah Nasheen Miyan Shayr Muhammad, Sharqpur Sharif*)
- ❖ Mufti Akmal Qadiri Sahib (*Dar-ul-Ifta, Jami'ah Nizamiyah, Markaz-ul-Awliya, Lahore*)
- ❖ Mufti Fazal Mannan Sahib (*Jami'ah Qadiriyyah Rashakai, Mardan*)
- ❖ Peer Rahmat Kareem Sahib (*Jami'ah Kareemiyah-o-Aastanah-e-Aaliyyah Dak Ismail Khel*)
- ❖ Peer Shams-ul-Ameen Sahib (*Aastanah-e-Aaliyyah Manki Sharif*)
- ❖ Maulana Gul Shahzadah commonly known as 'Bacha Ji Sahib' (*Aastanah-e-Aaliyyah Ispankharr Sharif, Mohmand District*)

India:

- ❖ The blessed brother of Taj-us-Shari'ah Maulana Mannan Raza Khan, commonly known as 'Mannani Miyan Sahib' (*Madina-tur-Raza Bareilly Sharif*)
- ❖ Maulana Amjad Ali Misbahi Sahib (*Sheikh-ul-Hadees Dar-ul-'Uloom Mahboob Subhani, Karli, India*)
- ❖ Mufti Sayyid Shakir Husain Misbahi Sahib (*Sadr Shu'bah Ifta Dar-ul-'Uloom, Mahboob-e-Subhani, Mumbai*)
- ❖ Maulana Muhammad Farooq Nizami Sahib (*Sadr-ul-Mudarriseen Dar-ul-'Uloom Ghausiyyah, Ziya-ul-Quran Mumbai*)
- ❖ Maulana Mufti Manzar Ashrafi Sahib (*Dar-ul-'Uloom Hijaziyyah Chishtiyyah, Ghatkopar, India*)
- ❖ Maulana Muhammad Imran Raza Ashrafi Sahib (*Imam-o-Khateeb Jaami' Masjid Shahi Madani, Bhagalpur*)

During the meeting, the responsible Islamic brothers gave introduction of Dawat-e-Islami to these Islamic scholars and presented them monthly magazine

'Faizan-e-Madinah', books and booklets of Maktaba-tul-Madinah as a gift.

Islamic scholars and dignitaries visited Madani Marakiz

Shaykh Dr. Anas Mahmood Khalf حَفِيظَةُ اللهِ, Imam Masjid of Darbar-e-Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Baghdad Sharif arrived in global Madani Markaz Faizan-e-Madinah Bab-ul-Madinah Karachi where he visited global Madani Markaz Faizan-e-Madinah, Markazi Jami'a-tul-Madinah and different departments of Madani Channel. Giving his views to Madani Channel, he highly praised the great services of Ameer-e-Ahl-e-Sunnat and Dawat-e-Islami.

- ❖ The blessed son of Ghazi-e-Millat, Taj-ul- Ulama Sayyid Noorani Miyan Sahib دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ visited Jamia-tul-Madinah Johannesburg, South Africa.
- ❖ Maulana Peer Sayyid Irfan Shah Mashahadi Sahib دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ visited Maktaba-tul-Madinah of Dawat-e-Islami located in one of the Gulf States.
- ❖ Maulana Mufti Akbar Hazaravi Sahib (Principal of Dar-ul-'Uloom Pretoria, South Africa) and Mufti Muneeb-ur-Rahman Sahib (Chairman Ro'yat-e-Hilal committee Pakistan), along with other Islamic scholars, visited Madani Markaz Faizan-e-Madinah and Jamia-tul-Madinah Stechford Birmingham UK.
- ❖ Sarwat Ejaz Qadiri Sahib (President of a political movement) visited Faizan-e-Madinah and Al-Madinah Library Zamzam Nagar Hyderabad.

Meeting with dignitaries

Responsible Islamic brothers of Majlis Rabitah met the dignitaries in the previous days; the names of a few of them are as follows:

- ❖ Miyan Manazir Ali Ranjha (former Provincial Minister, MPA Bherowal)
- ❖ G.M Jamal (General Secretary Pakistan



Federation Union of Journalists)

- ❖ Sayyid Mahmood Nasir (Inspector General Forest Department Islamabad)
- ❖ Ata Malik (President of the Karachi Chamber of Commerce)
- ❖ Manager Salman Ahmad (Manager Press Club)
- ❖ Raja Basharat (Member of National Assembly, Rawalpindi)
- ❖ Sohail Janju'ah (Director Media Advertising, Markaz-ul-Awliya Lahore)
- ❖ S.M. Shahzad Tariq (Director Headquarter P.H.A Markaz-ul-Awliya Lahore)
- ❖ Mansoor Ahmad (DSP Markaz-ul-Awliya Lahore)
- ❖ Muhammad Afzal (SP Operation Civil Lines Division, Markaz-ul-Awliya Lahore)
- ❖ Nazeer Ahmad (Inquiry officer to Police matters, Markaz-ul-Awliya Lahore)
- ❖ Muhammad Hamza (Operator SSP Admin Markaz-ul-Awliya Lahore)
- ❖ Usman Ahmad (SSP Admin Markaz-ul-Awliya Lahore)
- ❖ Tariq Ahmad (SSP Discipline Markaz-ul-Awliya Lahore)
- ❖ Ishtiaq Ahmad (Inspector Maintenance Department Civil Line Markaz-ul-Awliya Lahore)
- ❖ DSP Iqbal Ahmad (DSP Circle Civil line Division)
- ❖ Muhammad Umar Farooq (DSP Markaz-ul-Awliya Lahore)
- ❖ Barrister Mohsin Shahnawaz Ranjha (MNA Kot Momin)
- ❖ Chaudhri Hamid Hameed (MNA Gulzar-e-Tayyibah, Sargodha)
- ❖ Ansar Majeed Khan Niazi (MPA Gulzar-e-Tayyibah, Sargodha)
- ❖ Chaudhry Faisal Farooq Cheema (MPA

Gulzar-e-Tayyibah Sargodha)

- ❖ Dr. Liaquat Ali Khan (MPA Gulzar-e-Tayyibah Sargodha)
- ❖ Muhammad Nadeem Abbas (Deputy Commissioner, Khushab)
- ❖ Muhammad Umar Farooq (Assistant Commissioner Khushab)
- ❖ Haji Javed Anwar (DSP chaman Attar Chiniot)
- ❖ Khizr Afzaal Chaudry (Deputy Commissioner chaman Attar Chiniot)
- ❖ Mehar Taimoor Amjad (MPA chaman Attar Chiniot)
- ❖ Deen Muhammad Aziz (Editor Daily Jang, Quetta)
- ❖ Sardar Hasan Murtaza Shah (MPA chaman Attar Chiniot)
- ❖ Mehar Riaz Ahmad (DSP Khushab)
- ❖ Dr. Zulfiqar Ali Bhatti (MNA Gulzar-e-Tayyibah Sargodha)
- ❖ Dr. Malik Mukhtar Ahmad Bherth (MNA, Miani Bhera Sharif)
- ❖ Barrister Malik Sohaib Ahmad Bherth (MPA, Miani Bhera Sharif)
- ❖ Malik Qaim Khan Dhawal (Tribal, social and political personality, Chairman District Council, Sibi District)
- ❖ Usman Ajaz Bajwah (DPO, Lodhran)
- ❖ Shabbir Ahmad (DSP, Sohawa)
- ❖ Sardar Zubair Khan Dareshak (DPO, Sargodha)
- ❖ Sayyid Faisal Shah (DSP Jhelum)
- ❖ Malik Taimoor Masood (MPA, Wah Cantt)
- ❖ Malik Ahsanullah Tawana (MNA, Khushab)



Madani courses

◆ From 20th Zul-Qa'da-til-Haraam, 1439 AH, a 12-day 'Islami Zindagi Course' was run at the Madani Tarbiyyat centres of Islamic sisters located in the following cities of Pakistan: Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Madina-tul-Awliya (Multan), Gulzar-e-Taybah (Sargodha) and Gujrat.

◆ From 1st July 2018, a 12-day 'Correct your Salah Course' was run at approximately 204 places all over Pakistan. By virtue of the blessing of this course, 2241 Islamic sisters intended to watch weekly Madani Muzakarah, 1644 Islamic sisters intended to study in Madrasa-tul-Madinah Balighat and 2300 Islamic sisters intended to do Fikr-e-Madinah daily.

◆ A 7-day 'Faizan-e-Rafeeq-ul-Haramayn Course' for the responsible Islamic sisters of Majlis Hajj and Umrah was run. In this course, Islamic sisters were taught the rulings on 'Hajj and Umrah' and the method of carrying out Madani activities amongst Hajjan Islamic sisters. 3,637 Islamic sisters were privileged to attend all these Madani courses.

Tajheez-o-Takfeen Ijtima'aat

◆ Under the supervision of 'Majlis Tajheez-o-Takfeen Ijtima'aat' (Islamic sisters), Ijtima'aat of Zikr and Na'at for Isal-e-Sawab were held at 376 places in which, by the blessings of individual efforts, 740 Islamic sisters attended weekly Sunnah-inspiring Ijtima'aat and 69 Islamic sisters enrolled in Madrasa-tul-Madinah Balighat.

◆ Tarbiyyati Ijtima'aat were held at many places all over Pakistan for the Madani Tarbiyyat of the Islamic sisters who give Ghusl [ritual bath] to the female deceased. 5001 Islamic sisters attended these Ijtima'aat.

Dar-ul-Madinah and 'Independence Day' celebration

﴿الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ﴾ 'Independence Day' was celebrated in Dar-ul-Madinah with great zeal and enthusiasm. In this regard, Madani children wearing beautiful badges of Pakistani flags took part in national anthems and speeches which were full of patriotism. They also decorated Dar-ul-Madinah with different charts, flags and bunting.

Positions of female students of Jami'a-tul-Madinah (Lil-Banaat) in the examinations of Tanzeem-ul-Madaris Ahl-e-Sunnat, Pakistan

In the result of the examinations of Tanzeem-ul-Madaris Ahl-e-Sunnat Pakistan, the female students of Jami'a-tul-Madinah Lil-Banaat took 1st, 2nd and 3rd positions at Pakistan level. According to the official declaration issued by Tanzeem-ul-Madaris, a female student, daughter of Muhammad Ismail from Jami'a-tul-Madinah Lil-Banaat Gulistan-e-Mustafa Bab-ul-Madinah Karachi, took 2nd position in Darja-e-Aaliyah (B.A level) by securing 1086 marks out of 1200.

◆ A female student, daughter of 'Ibadat from Jami'a-tul-Madinah Lil-Banaat Dhok, Kala Khan district Rawalpindi, took 1st position in Darja-e-Khasa (F.A) by securing 1144 marks out of 1200.

◆ A female student, daughter of Muhammad Akseer from Jami'a-tul-Madinah Lil-Banaat Gulzar-e-Attar Orangi Town Bab-ul-Madinah Karachi, took 2nd position by securing 1132 marks out of 1200.

◆ A female student, daughter of Zahoor Ahmad Shah from Jami'a-tul-Madinah, Bahar-e-Madinah Lil-Banaat Sardarabad Faisalabad took 3rd position by securing 1126 marks out of 1200.



❖ In Darja-e-Aama (Matric), a female student, daughter of Muhammad Nadeem from Jami'a-tul-Madinah Lil-Banaat Faizan-e-Ambiya North Nazimabad, Bab-ul-Madinah Karachi took 1st position by securing 1170 marks out of 1200.

❖ A female student, daughter of Amir Sohail from Jami'a-tul-Madinah Lil-Banaat Faizan-e-Ambiya North Nazimabad, Bab-ul-Madinah Karachi took 2nd position by securing 1159 marks out of 1200.

❖ A female student, daughter of Muhammad Shakil from Jami'a-tul-Madinah Lil-Banaat Gulistan-e-Mustafa, Bab-ul-Madinah Karachi took 3rd position by securing 1155 marks out of 1200.

Madani news of Shu'ba-e-Ta'leem

❖ Under the supervision of Majlis Shu'ba-e-Ta'leem, a Tarbiyyati Ijtima' of teachers was held on 29th July 2018. In this Ijtima', a female preacher of Dawat-e-Islami delivered a Sunnah-inspiring Bayan on the topic of 'How should a teacher be?' Bint-e-Attar also attended this Ijtima' and gave Madani pearls and gifts to the Islamic sisters.

❖ In July 2018, 1088 dignitary Islamic sisters associated with educational institutions attended weekly Sunnah-inspiring Ijtima'at of Islamic sisters.

❖ 66 dignitary Islamic sisters visited Jami'a-tul-Madinah Lil-Banaat and Dar-ul-Madinah.

❖ 1803 dignitary Islamic sisters were presented Madani booklets.

❖ Dars Ijtima'at were held in 512 educational institutions.

Ta'wizaat-e-Attariyyah

❖ Ta'wizaat-e-Attariyyah stalls were set up to console Islamic sisters at 104 places in Pakistan and overseas countries. 32,517 Islamic sisters were given Ta'wizaat-e-Attariyyah and spiritual cures through Aurad and Waza'if and Ta'wizaat-e-Attariyyah.

Madani news of overseas Islamic sisters

Madani courses

❖ 'Correct your Salah Course' was run at 68 places in Arab Sharif, UK, South Korea, Oman, South Africa, America, Spain, Belgium, India and Nepal. Approximately 530 Islamic sisters attended this course. By virtue of the blessings of this course, 372 Islamic sisters enrolled in Madrasa-tul-Madinah

Balighat, 383 Islamic sisters intended to submit Madani In'amaat booklets every month and 320 Islamic sisters intended to watch / listen to weekly Madani Muzakarah.

❖ 'Hasanayn-e-Karimayn Course' was run for the male and female students studying in the classes from K.G., to middle class at seven different places in Arab Sharif, UK, Qatar, America and India. More than 200 students attended this course.

❖ From 1st July 2018, a 7-day 'Faizan-e-Hajj-o-Umrah Course' was run at eight places in UK, Canada, Iran, India and France. Approximately 65 Islamic sisters attended this course.

❖ In Hyderabad, India, a 7-day 'Faizan-e-Rafeeq-ul-Haramayn Course' was run online at two places for the responsible Islamic sisters of Majlis Hajj and Umrah. 19 Islamic sisters were privileged to attend this course.

❖ In July and August, 2018, 'Madani In'amaat Course' was run in the following cities:

India: Ahmedabad, Tajpur (Nagpur) and U.P.

UK: London, Oldham, Bolton and Manchester.

1434 Islamic sisters attended this course.

Majlis Tajheez-o-Takfeen Ijtima'at

❖ In August 2018, Majlis Tajheez-o-Takfeen Ijtima'at were held at different places in UK and the following cities of India:

Ajmer, Beawar, Bikaner, Jodhpur and Kanpur

Approximately 1214 Islamic sisters attended these Ijtima'at.

Miscellaneous Madani news

❖ In July 2018, Islamic sisters made Madani visits to different countries. Approximately 18,714 Islamic sisters travelled to overseas countries.

❖ In July 2018, Ijtima'at of Zikr and Na'at were held on different occasions. By virtue of the blessings of Ijtima'at, 1,799 Islamic sisters attended weekly Sunnah-inspiring Ijtima'at.

❖ Tarbiyyati Halqahs were arranged at different places of India including Ghatpur. 44 Islamic sisters were privileged to attend these Halqahs.



Ameer-e-Ahl-e-Sunnat's love for Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaae كَاتِبُ بَرِيكَاتِهِمُ الْعَرَبِيَّةِ, the great devotee of A'la Hadrat, has said, 'الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I have had love for A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ since my childhood.'

Allah عَزَّوَجَلَّ has blessed Ameer-e-Ahl-e-Sunnat كَاتِبُ بَرِيكَاتِهِمُ الْعَرَبِيَّةِ with countless attributes and skills. Writing books is one of the distinctive attributes of Ameer-e-Ahl-e-Sunnat كَاتِبُ بَرِيكَاتِهِمُ الْعَرَبِيَّةِ. He is the author of hundreds of books and booklets, but when he started writing in 1393 AH (corresponding to 1973 AD), he selected 'A'la Hadrat, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ' as his ideal personality and wrote a booklet on his blessed biography entitled, 'A Brief Biography of Imam Ahmad Raza'. First piece of writing is always memorable and important for a writer and this booklet is undoubtedly a clear proof of deep devotion and loyalty of Ameer-e-Ahl-e-Sunnat كَاتِبُ بَرِيكَاتِهِمُ الْعَرَبِيَّةِ to A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. The booklet entitled 'A Brief Biography of Imam Ahmad Raza', written 47 years ago, is a comprehensive and brief introduction to the life of A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

Reading this booklet and distributing it for the Isal-e-Sawab of A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ will be a source of immense goodness of the world and the Hereafter إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Special edition of Mahnamah 'Faizan-e-Imam-e-Ahl-e-Sunnat' to mark 100 years of A'la Hadrat's 'Urs

On the blessed occasion of 100th 'Urs of A'la Hadrat (25 Safar-ul-Muzaffar 1440 AH), Imam Ahl-e-Sunnat, 'Azeem-ul-Barakat, Perwanah-e-Sham'-e-Risalat, Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the Madani movement of devotees of Rasool, Dawat-e-Islami is presenting a special edition of Mahnamah Faizan-e-Madinah 'Faizan-e-Imam-e-Ahl-e-Sunnat' in Urdu language, . إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ .



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