



Monthly
Magazine

FAIZAN E MADINAH

Rabi-ul-Awwal 1440 AH
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Brilliant and highly informative topics,
full of wisdom and knowledge:

- Muhammad ﷺ - The Incomparable and Matchless Nabi
 - The Greatest Preacher of peace
 - Angel of mountains
 - The favours of the Noblest Rasool ﷺ to the world
 - Business trips of the Beloved Rasool ﷺ
 - Favourite foods of the Beloved Rasool ﷺ
- and a lot more**

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

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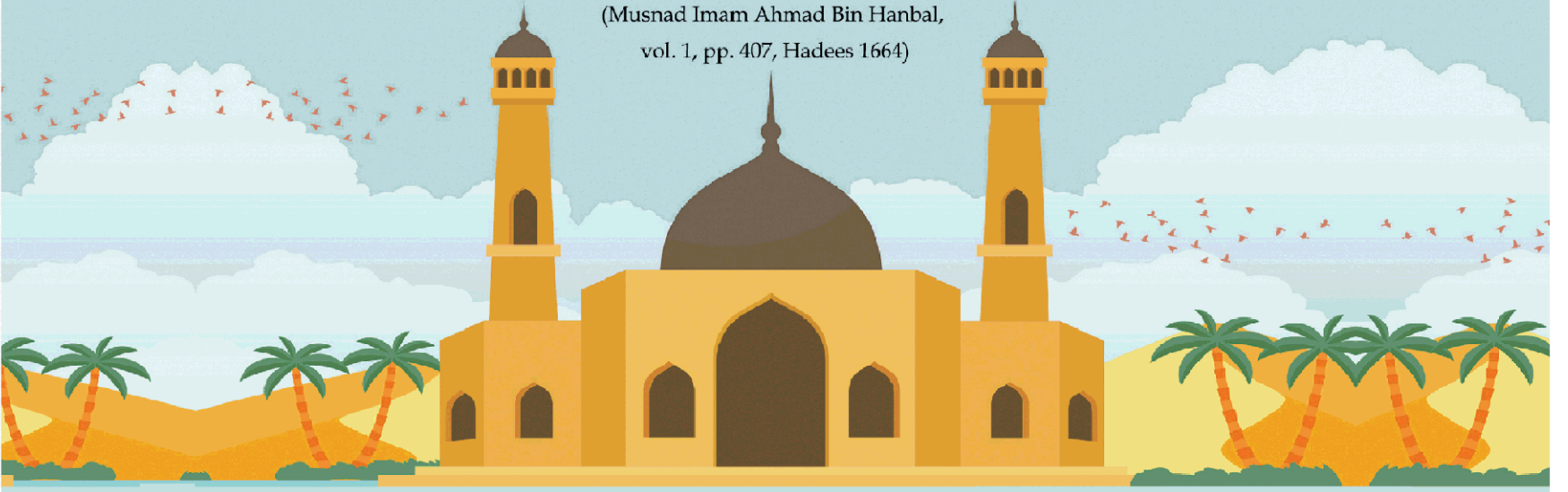
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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:
Indeed (Sayyiduna) Jibra'eel (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)
gave me [this] glad tidings: Whoever recites
Salat upon you, Allah عَزَّوَجَلَّ sends mercy to him and
whoever sends Salam [salutations] to you,
Allah عَزَّوَجَلَّ sends peace to him.
(Musnad Imam Ahmad Bin Hanbal,
vol. 1, pp. 407, Hadees 1664)



Hamd Munajaat

Mu'af fazl-o-karam say ho har khata ya Rab
Ho maghfirat pa`ay-e-Sultan-e-Ambiya ya Rab
Bila hisab ho Jannat mayn daakhilah ya Rab
Paraus Khuld mayn Sarwar ka ho `ata ya Rab
Nabi ka sadqah sada kay liye Tu raazi ho
Kabhi bhi hona na naraz ya Khuda ya Rab
Tayray Habib agar muskuratay aa jaen
To bil-yaqeen uthay qabr jagmaga ya Rab
Hamaray dil say nikal jaye ulfat-e-dunya
Day dil mayn `ishq-e-Muhammad mayray racha ya Rab
Nabi ki deed hamari hay Eid ya Allah
`Ata ho khuwab mayn deedar-e-Mustafa ya Rab
Tulen na Hashr mayn `Attar kay `amal Maula
Bila hisab hi Tu is ko bakhshna ya Rab

(Wasail-e-Bakhshish, pp. 79)

By: Shaykh-e-Tarceqat Amcer-c-Ahl-c-Sunnat كَامِلُ بَرَكَاتِهِمُ الْعَالَمِيَّةُ





Kalam

Manana Jashn-e-Meelad-un-Nabi hargiz na chhoren gey
 Juloos-e-pak mayn jana kabhi hargiz na chhoren gey
 Lagatay jaen gay ham ya Rasoolallah kay na'ray
 Machana marhaba ki dhoom bhi hargiz na chhoren gey
 Manayain gay khushi ham Hashr tak Jashn-e-Wiladat ki
 Sajawat aur karna roshni hargiz na chhoren gey
 Agarchay jaan bhi is raah mayn qurban ho jaye
 Magar Na'at-e-Nabi parhna kabhi hargiz na chhoren gey
 Nabi kay naam par so jaan say qurban ho jaen
 Ghulaman-e-Nabi zikr-e-Nabi hargiz na chhoren gey
 Jo koi jis ka khata hay usi kay geet gata hay
 Nabi kay geet gana ham kabhi hargiz na chhoren gey
 Tasalli rakh na ho mayoos qabr-o-Hashr mayn 'Attar
 Tujhay tanha Rasool-e-Hashimi hargiz na chhoren gey

(Wasail-e-Bakhshish, pp. 414)

By: Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat مفتی ترقی اہل سنت

Na'at / Istighasah

بِحَمْدِ اللَّهِ 'Abdullah ka Noor-e-Nazar aaya
 Mubarak Aaminah ka Noor-e-dil Lakht-e-jigar aaya
 Rabee'-e-pak tujh par Ahl-e-Sunnat kyun na qurban haun
 Kay tayri Baarhween tareekh wo Jaan-e-qamar aaya
 Uloom-e-awwaleen-o-aakhireen hayn jis kay seenay mayn
 Khabar hay zarrah zarrah ki jisay wo ba-khabar aaya
 Shab-e-Meelad-e-Aqdas thi musarrat zarrah zarrah ko
 Magar Iblees apnay saathiyon mayn nauhah kar aaya
 Hukumat aysi naafiz hay kay in ka hukm paatay hi
 'Ali kay wasitay maghrib say sooraj laut kar aaya
 Kaho har roz kitni baar tum yaad is ki kartay ho
 Khayal-e-Ummat-e-'aasi jisay aathon pahar aaya
 Jameel-e-Qadiri jab sabz Gumbad un ka daykhood ga
 To samjhood ga mayri nakhl-e-tamanna mayn samar aaya

(Qabala-e-Bakhshish, pp. 36)

By: Maulana Jameel-ur-Rahman

Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ



Zikr of Rasoolullah

Commentary
on Quran

Mufti Abu Saaleh Muhammad Qasim Attari

Allah ﷻ has blessed our Beloved Rasool ﷺ with countless bounties and peculiarities. One of those bounties is the exalted status of the blessed Zikr [remembrance] of Rasoolullah ﷺ which has been mentioned in the Ayah stated above. The Beloved Rasool ﷺ asked Sayyiduna Jibra'eel عليه السلام about this Ayah, so he humbly replied: Allah ﷻ has stated, 'the elevated status of your Zikr is that when My Zikr is done, your Zikr is also done with Mine.' And Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ has stated: Allah ﷻ has exalted the Zikr of Rasoolullah ﷺ in this world and the Hereafter. Every Khateeb and every person who recites Tashahhud recites اللهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ along with اللهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ. (Tafseer-e-Baghawi, Parah. 30, Surah Inshirah, Aayat. 4, Taweelaat-e-Ahl-e-Sunnah, Parah. 30, Surah Inshirah, Aayat. 4, vol. 5, pp. 489)

There are many forms of this exaltation of Zikr. Some of them are being mentioned below:

It is also the exaltation of Zikr that Allah ﷻ has made it compulsory for the creation to accept Iman [faith] in His Beloved ﷺ and obey him. [It is compulsory] to such an extent that someone's act of accepting Iman in Allah ﷻ, believing in His Oneness and worshipping Him is not accepted unless he accepts Iman in Muhammad-ur-Rasoolullah ﷺ. Similarly, obedience of the one who does not follow the way of Rasoolullah ﷺ is also not accepted in the court of Allah ﷻ as now, only that 'obedience' is deserving of being called 'obedience to Allah ﷻ' which is in the form of 'obedience to Rasool ﷺ', as Allah ﷻ has stated:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ



Whoever has obeyed the Messenger has indeed obeyed Allah. (Part 5, Surah An-Nisa, Ayah 80)

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated that if someone worships Allah عَزَّوَجَلَّ, believes in His every commandment but does not testify about the Prophethood of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then all this is useless and such a person will still remain a Kafir [unbeliever].

It is also the exaltation of the Zikr of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that Zikr of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is done along with the Zikr of Allah عَزَّوَجَلَّ; such as in Azaan, Iqamat, Salah, Tashahhud, Khutbah and a large number of places, Allah عَزَّوَجَلَّ has included the Zikr of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with His Zikr. In this regard, following are the facts from only some Quranic Ayahs:

War with Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is war with Allah عَزَّوَجَلَّ (Surah Al-Baqarah, Ayah 278, 279); obedience to Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is obedience to Allah عَزَّوَجَلَّ (Surah An-Nisa, Ayah 80); disobedience to Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is disobedience to Allah عَزَّوَجَلَّ (Surah An-Nisa, Ayah 14); opposing Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is opposing Allah عَزَّوَجَلَّ (Surah An-Anfaal, Ayah 13); calling towards Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is calling towards Allah عَزَّوَجَلَّ (Surah An-Nisa, Ayah 61); migrating towards Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is migrating towards Allah عَزَّوَجَلَّ (Surah An-Nisa, Ayah 100); accepting Iman [faith] in Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is necessary like accepting Iman in Allah عَزَّوَجَلَّ (Surah An-Nisa, Ayah 136); fighting against Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is fighting against Allah عَزَّوَجَلَّ (Surah Al-Ma'idah, Ayah 33); friendship with Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is friendship with Allah عَزَّوَجَلَّ (Surah Al-Ma'idah, Ayah 56); turning away from Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is turning away from Allah عَزَّوَجَلَّ (Surah An-Anfaal, Ayah 20); presenting oneself at the call of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is presenting oneself at the call of Allah عَزَّوَجَلَّ, or in other words, call of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the call of Allah عَزَّوَجَلَّ (Surah An-Anfaal, Ayah 24); betraying the trust of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is betraying the trust of Allah عَزَّوَجَلَّ (Surah An-Anfaal, Ayah 27); proclamation made by Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about disassociation from something is the proclamation from Allah عَزَّوَجَلَّ about disassociation (Surah At-Taubah, Ayah 1); treaty

with Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is treaty with Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 7); love of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is love of Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 24); declaration made by Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about something being Haraam [prohibited] is the declaration made by Allah عَزَّوَجَلَّ about [it being] Haraam (Surah At-Taubah, Ayah 29); disbelieving in Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is disbelieving in Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 54); bestowal from Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is bestowal from Allah عَزَّوَجَلَّ, and bounties of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are the bounties of Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 59); pleasure of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the pleasure of Allah عَزَّوَجَلَّ and pleasing Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is pleasing Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 62); Rasool's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowal of wealth to someone and enriching someone is enrichment by Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 74); lying to Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is lying in the court of Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 90); being loyal and devoted to Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is being loyal and devoted to Allah عَزَّوَجَلَّ (Surah At-Taubah, Ayah 91); calling towards Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is calling towards Allah عَزَّوَجَلَّ (Surah An-Noor, Ayah 48); promise [made] by Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is promise [made] by Allah عَزَّوَجَلَّ (Surah Al-Ahzaab, Ayah 22); wishing for the pleasure of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is wishing for the pleasure of Allah عَزَّوَجَلَّ (Surah Al-Ahzaab, Ayah 29); command [given] by Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the command [given] by Allah عَزَّوَجَلَّ (Surah Al-Ahzaab, Ayah 36); annoying Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is annoying Allah عَزَّوَجَلَّ (Surah Al-Ahzaab, Ayah 57); stepping ahead of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is stepping ahead [of the command] of Allah عَزَّوَجَلَّ (Surah Al-Hujuraat, Ayah 1); helping [the religion of] Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is helping [the religion of] Allah عَزَّوَجَلَّ (Surah Al-Hashr, Ayah 08).

Mayn to Maalik hi kahoona ga kay ho Maalik kay Habeeb
 Ya'ni mahboob-o-muhib mayn nahin mayra tayra
 Ba-Khuda Khuda ka yehi hay dar, nahin aur koi mafar
 maqar
 Jo wahan say ho yahin aa kay ho jo yahan nahin woh
 wahan nahin

The following facts also prove the exaltation of the Zikr of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Zikr of



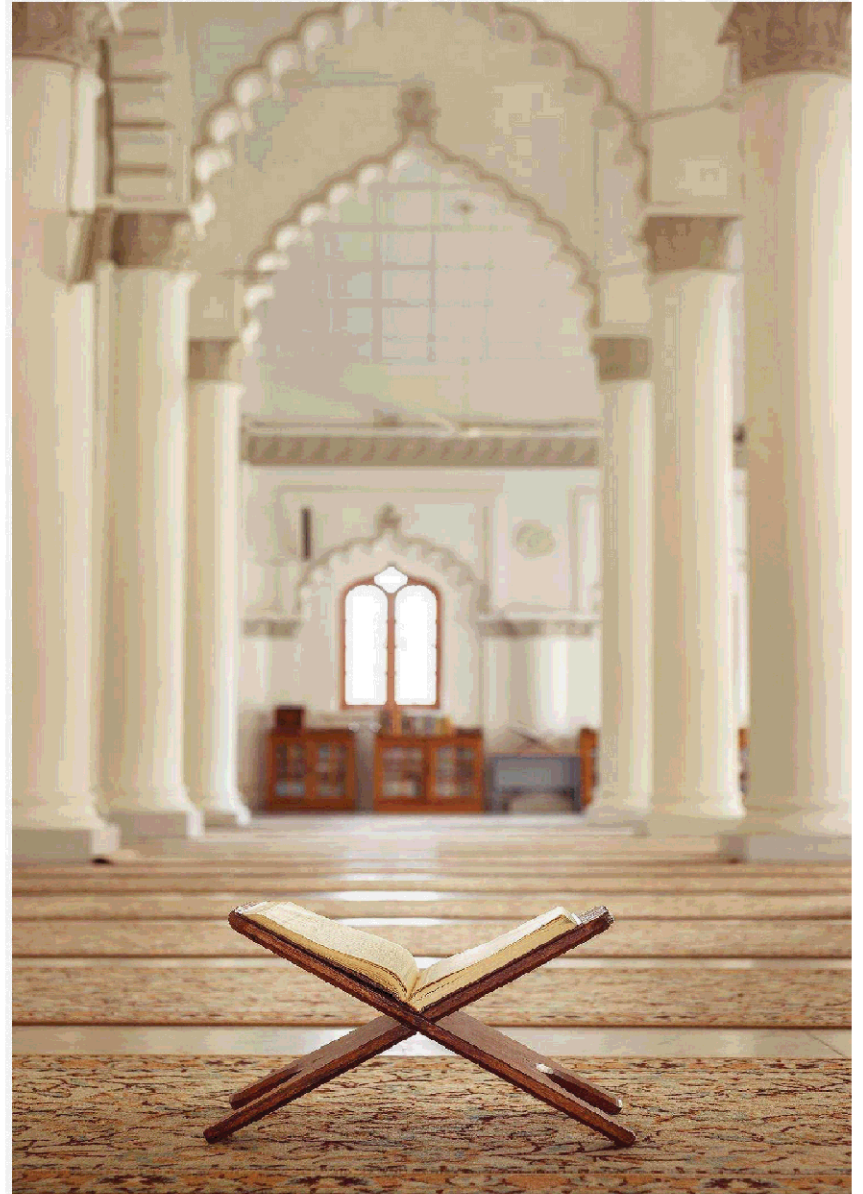
Rasoolullah ﷺ is on the earth as well as in the skies. Zikr of Rasoolullah ﷺ is done by human beings as well as Angels, Jinns and other creation. Stones, as well as trees, have done the Zikr of Rasoolullah ﷺ. Those who do Zikr of Rasoolullah ﷺ are present in every corner of the world. For example, Azans of Fajr start from one corner of the world and are called out till the last corner of the world, and Fajr Azans still remain to be called out in the next regions but Zuhr Azans start in the first regions; name of Rasoolullah ﷺ and testimony about his Prophethood is called out in every Azan and hence, the blessed name of Rasoolullah ﷺ is being recited all the time, in one or another region or country of the world. Same is the case of the Quranic recitation as Quranic recitation is continuously made all the time, in every region of the world and thousands of Muslims remain engaged in the Quranic recitation all the time; and Quran contains the beautiful Zikr of Rasoolullah ﷺ, so the Zikr of Rasoolullah ﷺ is continuously being done all the time in the form of Quranic recitation as well. The glory of the Zikr of Rasoolullah ﷺ in the form of Salat Alan Nabi ﷺ is that Salat and Salam is being recited on the Beloved Rasool ﷺ in the world at every moment. Moreover, if [assuming that at a particular time] no human being is reciting Salat Alan Nabi ﷺ, still Angels are reciting Salat Alan Nabi ﷺ at every moment and these Angels are present from the depths of the earth till the Arsh [Throne], and this is expressed in the following couplet:

*Farsh pay tazah chherr chaarr, 'Arsh pay tarfah dhoom
dhaam
Kaan jidher lagaiye tayri hi dastan hay*

The blessed name of the Beloved Rasool ﷺ is written on Arsh-o-Kursi [Throne], Sidratul-Muntaha, leaves of the trees of Paradise and palaces of Paradise. All the Ambiya and Rusul ﷺ kept doing Zikr of Rasoolullah ﷺ and kept taking promise from their Ummahs to accept Iman [faith] in the Beloved Rasool ﷺ. Zikr of Rasoolullah ﷺ is present

in every Divinely Revealed Book. In the field of biography, the largest number of books have been written on the biography of the Beloved Rasool ﷺ. Related to excellence, the largest number of books in the world have been written regarding the excellence of Rasoolullah ﷺ. In the form of poetry, largest collection of poetry in the world's history, i.e. Na'ats, has been written about the Beloved Rasool ﷺ. It is the Zikr of Rasoolullah ﷺ which is found in the largest number of languages.

*Ay Raza khud Sahib-e-Quran hay Maddah-e-Huzoor
Tujh say kab mumkin hay phir midhat Rasoolullah ki*



MUHAMMAD ﷺ - THE INCOMPARABLE & MATCHLESS NABI

Sayyiduna Abbas Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated: I humbly said to the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ, Quraysh are sitting and talking about one another's genealogy and they have taunted [you] about your genealogy.' So the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ said:

إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ مِنْ خَيْرِ فِرْعَوْنِمْ وَخَيْرِ الْفَرِيقَيْنِ،
ثُمَّ تَخَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ قَبِيلَةٍ، ثُمَّ تَخَيَّرَ الْبَيْوتَ فَجَعَلَنِي مِنْ
خَيْرِ بَيْوتِهِمْ، فَأَنَا خَيْرُهُمْ نَفْسًا، وَخَيْرُهُمْ بَيْتًا

i.e. Allah عَزَّوَجَلَّ made the creation, so He عَزَّوَجَلَّ placed me in the better part from its two parts; He عَزَّوَجَلَّ then made tribes, so He عَزَّوَجَلَّ placed me in the better tribe;

Allah عَزَّوَجَلَّ made the creation and divided it into two parts, Arab and Ajam [non-Arab]. He عَزَّوَجَلَّ then placed me in the better part, i.e. Arab. Then, He عَزَّوَجَلَّ divided the Arab into different tribes, so He عَزَّوَجَلَّ placed me in the best tribe, i.e. Quraysh. He عَزَّوَجَلَّ then made families in the tribes, so He عَزَّوَجَلَّ placed me in the better family, i.e. Banu Haashim; thus my tribe is better than your tribes and my family is better than your families, and when this fact has been clearly known, understand [the fact] that I am myself also Afdal [superior] than the entire creation created by Allah عَزَّوَجَلَّ and my family is also better than all families.

In short, the pure origin of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ



and then He عَزَّوَجَلَّ made families, so He عَزَّوَجَلَّ placed me in the better family; thus, I am the best of the entire creation and my family is also the best of all families. (Tirmizi, vol. 5, pp. 350, Hadees 3627)

Sharh [explanation] of the words of Hadees

In the explanation of this blessed Hadees, Allamah Husayn Bin Mahmood Shirazi Muzhiri Hanafi (who passed away in 727 Hijri) رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: i.e.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ was placed in the Pusht [i.e. back] of Sayyiduna Aadam عَلَيْهِ السَّلَامُ وَالسَّلَامُ and then, generation to generation, this pure origin reached Banu Haashim by the commandment of Allah عَزَّوَجَلَّ. Thus, in relation to excellence, nobility and purity, the rank and status of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ in the entire creation is the same as that of the heart in all the body parts. (Al-Mafuteeh Fi-Sharrah-ul-Masabeeh, vol. 6, pp. 102, Taht-al-Hadees 1178)



3 Sayings of the Beloved Rasool ﷺ

1. Love Arabs because of three reasons: I am an Arab; the Holy Quran is in Arabic and the Kalam [language] of the Heaven dwellers is Arabic. (*Barakaat Aal-e-Rasool*, pp. 235 - 236)

2. Allah عزوجل has blessed the Quraysh with excellence in such 7 attributes which He عزوجل neither gave to anyone before them nor after them: (1) I am from Quraysh (2) the final Nabi is from them (3) [Privilege of] being the 'doorkeeper of Baytullah' is held by them (4) [Privilege of] providing water to Hujjaj [Hajj pilgrims] is held by them (5) Allah عزوجل helped them against the elephants (6) They worshipped Allah عزوجل for ten years; at that time, there was no one who worshipped [Allah عزوجل] except them (7) [They hold the privilege that] Surah-al-Quraish has been revealed [which speaks] about them in which none has been mentioned except them. (*Barakaat Aal-e-Rasool*, pp. 233 - 234)

3. Jibraeel Ameen عليه السلام said to me: I have searched the east and west of the earth but I did not find the sons of any father having excellence more than Bani Haashim. (*Barakaat Aal-e-Rasool*, pp. 91)

Our Nabi is most superior

We came to know from the abovementioned blessed Hadees that our honourable Nabi صلى الله تعالى عليه وآله وسلم is Afdal [superior] than all Ambiya and Rusul as he himself has stated: I am myself better than the entire creation. Moreover, it is stated in blessed Tirmizi that the Beloved Nabi صلى الله تعالى عليه وآله وسلم has said: I am the chief of all the descendants of Adam. (*Tirmizi*, vol. 5, pp. 99, *Hadees* 3159) Imam-e-Ahl-e-Sunnat Shah Imam Ahmad Raza Khan رحمه الله تعالى عليه has elaborated it in detail in his blessed booklet, namely 'تجلى النبيين' (Fatawa Razawiyah, volume 30, page 129-264)

A proof of 'Iman of Rasool's ancestors'

In the explanation of the abovementioned Hadees, Allamah Zaynuddin Muhammad, famously known as Abdul Ra'uf Manaawi رحمه الله تعالى عليه (who passed away in 1031 Hijri) has stated: i.e. The Beloved Rasool صلى الله تعالى عليه وآله وسلم is better than all in relation to his origin (parents) as well because he kept

transferring in Tahir [pure] Pusht [i.e. backs] and wombs (through Nikah) from generation to generation until he reached the Pusht [i.e. back] of Sayyiduna Abdullah. (*Fayz-ul-Qadeer*, vol. 2, pp. 294, *Taht-ul-Hadees* 1735)

We came to know that all the ancestors of the Beloved Nabi صلى الله تعالى عليه وآله وسلم were Mu'min and Muwahhid [one who believes in the Oneness of Allah عزوجل]. None of them was a Kafir [unbeliever] and Mushrik [polytheist] because according to the Holy Quran, neither are Mushrikeen Tahir [pure] nor better than Mu'mineen, and according to the abovementioned blessed Hadees, it is known that all the ancestors of the Beloved Nabi صلى الله تعالى عليه وآله وسلم are Tahir and better than all.

Mentioning one more proof in this regard, A'la Hadrat رحمه الله تعالى عليه has stated: Allah عزوجل has stated:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

And undoubtedly, a Muslim slave is better than a polytheist man. [Part. 2, Surah Al-Baqarah, Ayah 221]

And the Beloved Rasool صلى الله تعالى عليه وآله وسلم has said: In every Qarn¹ and category, I have been sent from the best of all the Qarns of Bani Adam [children of Adam] and finally I have been [sent] in the Qarn in which I have been born. (*Bukhari*, vol. 2, pp. 488, *Hadees* 3557)

It is stated in a Sahih [authentic] Hadees of Sayyiduna Ameer-ul-Mu'mineen, Maula of Muslimeen, Sayyiduna Ali-ul-Murtada عنه رضي الله تعالى عنه: At least 7 Muslims have indeed existed on the face of the earth in every era. If it was not so, the earth and earth dwellers would all get destroyed. (*Sharah-uz-Zarqaani 'Alal-Mawahib*, vol. 1, pp. 327)

It is stated in a Hadees of Aalim-ul-Quran, Sayyiduna Abdullah Bin Abbas رضي الله تعالى عنهما: Translation: After Sayyiduna Nuh عليه السلام والصلوة والسلام, the earth never became empty of 7 [chosen] servants of Allah عزوجل. Allah عزوجل removes torment from the earth dwellers because of them. (*Sharah-uz-Zarqaani 'Alal-Mawahib*, vol. 1, pp. 328)

¹ Qarn here refers to the people of one era.



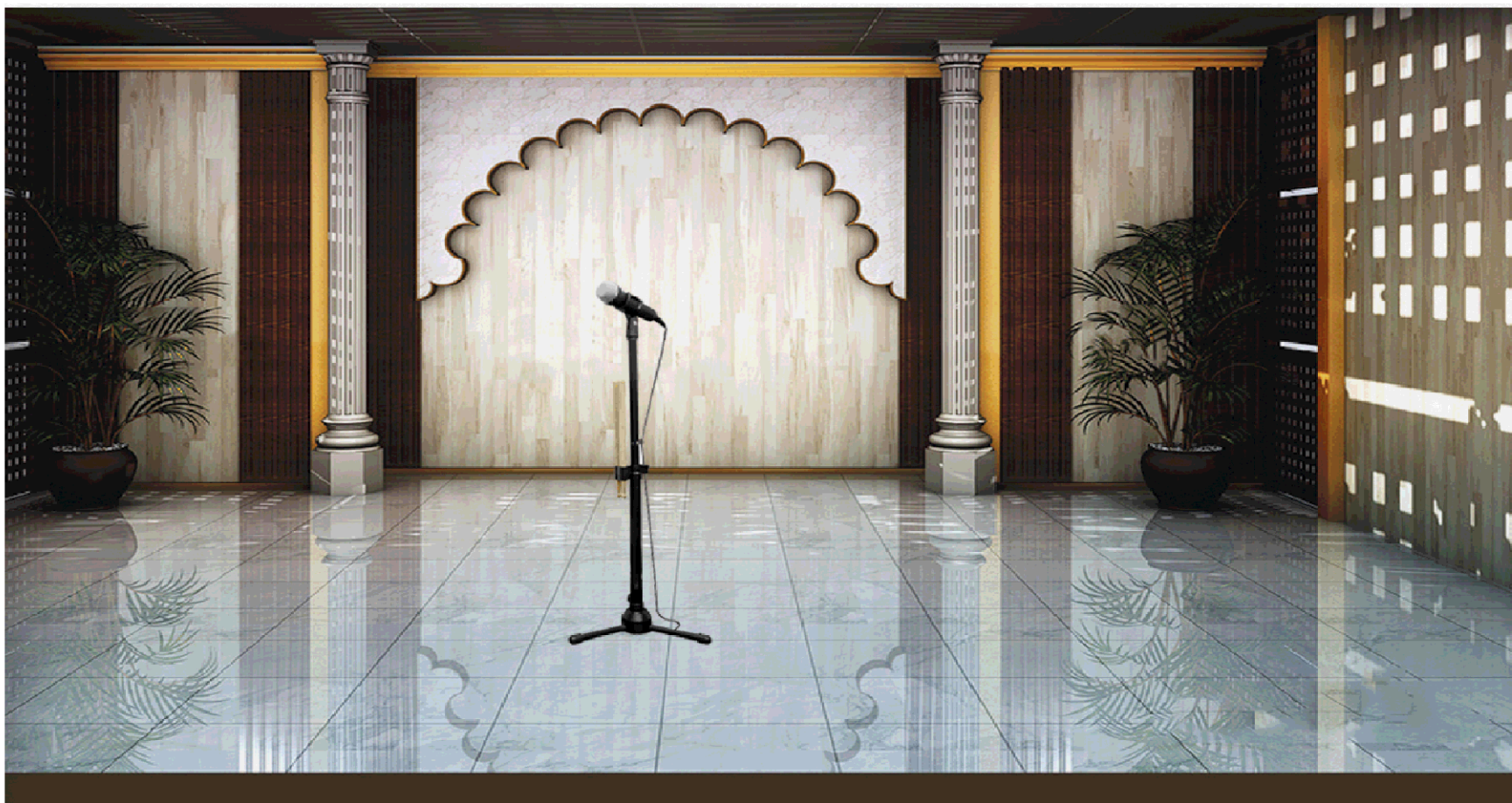
It is proved from Sahih Ahadees that in every Qarn and category, at least 7 Muslim chosen servants have indeed existed on the face of the earth, and it is proved from Sahih Hadees that the ancestors of the Beloved Rasool ﷺ were from the best of Qarn in every era and every Qarn, and the Quranic Ayah is evident that a Kafir can never be better than even a Muslim slave, no matter how honourable he is in his tribe and how great his genealogy is, then it becomes Wajib [necessary] that in every Qarn and category, the ancestors of the Beloved Rasool ﷺ are from those very pious and chosen servants [of Allah] or else **معاذ الله** it will be contrary to the saying of Rasoolullah ﷺ in Hadees and [contrary to] what Allah عزوجل has stated in the Holy Quran. *(Fatawa-e-Razawiyah, vol. 30, pp. 268 - 269)*

Proof of Meelad Mahfil

That Mahfil is called Meelad Mahfil in which the blessed birth of Rasoolullah ﷺ, **Mu'jizaat**

at the time of his blessed birth, the genealogy of the Beloved Rasool ﷺ, his excellence and virtues, etc. are mentioned. The abovementioned blessed Hadees is also the proof of this blessed Mahfil as in this blessed Hadees, the Beloved Rasool ﷺ has himself expressed his genealogy and its perfect glory and nobility. In many other Ahadees, the Beloved Rasool ﷺ has mentioned the nobility and high status of his genealogy; he ﷺ has stated: Translation: Allah عزوجل chose Kinanah from the children of Ismail, [He عزوجل chose] Quraish from Kinanah, Bani Haashim from Quraysh and [He عزوجل chose] me from Bani Haashim.

(Muslim, pp. 962, Hadees 2276)



He understands all languages

Muhammad Adnan Chishti Attari Madani

Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is blessed with countless miracles by Almighty Allah. One of these miracles is the capability to understand the languages of the entire creation and regions too.

Our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows everything

Our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted understanding of all languages by Allah Almighty as remarked by Allamah Ahmad Bin Muhammad Saawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ:

أَنَّ اللَّهَ عَلَّمَهُ جَمِيعَ اللُّغَاتِ ، فَكَانَ يُخَاطِبُ كُلَّ قَوْمٍ بِلُغَتِهِمْ

Translation: Allah Almighty taught him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ all languages of the world hence he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak to each nation in their regional language. (*Hashiyah-tus-Sawi, parah. 13, Surah Ibrahim, Taht-al-Aayah. 4, vol. 3, pp. 1014*)

Commentator of Bukhari, Imam Ahmad Bin Muhammad Qastalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made the same remark with a slight variation of words. (*Mawalib-ul-Ladunniyyah, vol. 2, pp. 53*)

Whenever a stranger visited the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose language nobody understood, the Noblest and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not only understand it but even reply him in that very language. Here is one example:



The Beloved Rasool ﷺ replies in a non-Arabic language

A foreign delegation once visited the most Noble and Glorious Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Masjid-ul-Haraam. None of them knew our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of them asked in his mother tongue: مَنْ أَبُونِ اسِيرَانَ who among you is the Rasool of Allah ﷻ? However, not a single one of the listeners understood what he said. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: اَشْكُدُّ اور "Come here towards me." They approached him and engaged in conversation. The Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded to them in their native language throughout the conversation. They eventually converted to Islam and pledge allegiance (Bay'at) to him and returned to their native people. (Naseem-ul-Riyaz, vol. 2, pp. 134)

Renowned Quranic commentator Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْه writes: The Most Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ naturally understands all languages of the world; when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ understands the languages of animals, stones and pebbles, then why wouldn't he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ understand the languages of [all] humans. (Mirat-ul-Manajeel, vol. 6, pp. 335)

*Woh samajhtay hayn boliyan sab ki, wohi bhartay hayn
jholiyan sab ki
Aao Bazaar-e-Mustafa ko chalayn, khotay sikkay wahin
pay chaltay hayn*

Why did the tree walk to him?

Not only did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ understand Arabic and all non-Arabic languages but rather he even understood the languages of those who could not speak. Hence:

Sayyiduna Ya'la Bin Murrāh رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated: During one journey the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asleep in a certain location. I noticed a tree advance towards him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by cutting through the earth eventually shading him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, thereafter the tree returned to its original location. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ awoke I mentioned this event to him to which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: "This tree sought permission from its Creator to offer Salam to

Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. me); Allah Almighty allowed it (Hence it came to me to say Salam)."

(Mishkat-ul-Masabih, vol. 2, pp. 393, Hadees 5922 abridged)

Acclaimed [famous] Quranic commentator Hakeem رَحْمَةُ اللهِ تَعَالَى عَلَيْه elaborates on this event [miracle]: The tree did not advance towards me only to shade me (the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) but rather it wished to say Salam to me (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). Hence we learn [firstly] that even animals and trees offer Salams to the Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and secondly that even while asleep he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hears the Salam of any visitor and also responds accordingly. Even today after his apparent demise the entire world offers Salam to him. Thirdly Allah Almighty instructs His creation to visit His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to offer their Salams. Look, in this particular case the tree sought permission from Allah Almighty before approaching His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to offer its Salam." (Mirat-ul-Manajeel, vol. 8, pp. 240)

*Apnay Maula ki hay bas shan 'azeem, janwar bhi karayn
jin ki ta'zeem
Sang kartay hayn adab say tasleem, payrr sajday mayn
gira kartay hayn
(Hadaiq-e-Bakhshish, pp. 112)*

Rescuing a distressed camel

Sayyiduna Ya'la Bin Murrāh رَضِيَ اللهُ تَعَالَى عَنْهُ narrates: Once on a journey with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we encountered some farmers who were bringing water loaded on their camels and watering their land. When the camel noticed the Most Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ it sobbed and lowered its head in front of him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. "Where is the owner of this camel?", Allah's Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired whilst standing next to the camel. When the owner stepped forward the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Do you wish to sell your camel? "No", the man replied, "rather it is a gift for you." The man further elaborated: "It belongs to a family that has no assets other than this camel."

Allah's Holiest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked: "This camel has complained that you overburden it with an extensive workload and do not feed it adequately. Treat it properly."

(Mishkat-ul-Masabih, vol. 2, pp. 393, Hadees 5922 abridged)



Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى elaborates on this glorious Hadees: "We learnt a few rulings here: Firstly; our Glorious Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even understands the languages of animals. Sayyiduna Sulayman عَلَيْهِ السَّلَام only would understand the languages of birds and ants (i.e. specific animals) whereas the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ understands the languages of trees, stones, [rather] all land and sea creatures. Secondly; our Glorious Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a "Haajat-rawaa (helper) and Mushkil-Kusha (problem solver), even animals believe this to be true. Hence any human being who despite being a Muslim does not believe the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ being the "helper" and "problem solver" is worse than animals. Thirdly; even animals used to submit their

plea to him [for relief]." (*Mirat-ul-Manajeeh*, vol. 8, pp. 239)

This is where birds appeal

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ narrates: During one particular journey with Allah's Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we witnessed the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ proceed to a concealed location in order to relieve his blessed self. Meanwhile, we noticed a bird with its two chicks. We caught the chicks; subsequently, the bird came fluttering with agitation. When the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ returned, he enquired: "Who has troubled this bird regarding its chicks? Return its chicks." (*Abu Dawood*, vol. 3, pp. 75, Hadees 2675)



appeals for help in the majestic court of Allah's Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Han yahin karti hayn chirryaan faryaad, han yahin
chahti hay hirmi daad
Isi dar par shutraan-e-naashaad, gila-e-ranj-o-'anaa
kartay hayn*

(*Hadaiq-e-Bakhshish*, pp. 113)

Therefore you should share all your miseries and pains with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and

The deer's appeal

Sayyiduna Zayd Bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ narrates: One day I passed by a Bedouin's tent in the blessed company of Allah's Most Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ noticed a tied deer. As soon as the deer noticed "the saviour of the helpless" it pleaded: "O Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the Bedouin (villager) who occupies this tent captured me in a forest before bringing me here, and I have



two fawns [children] that have been abandoned (left behind) in the forest. The milk in my teats is thickening, this man neither slaughters me to emancipate [free] me from this pain nor does he release me to return to my fawns in order to feed them.” Hearing the deer’s plea the “Saviour of the Powerless” صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: “If I set you free will you return once you have fed your milk to your fawns?” “Yes O Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I shall most certainly return, and if I don’t then may Allah Almighty inflict the same torment upon me that He inflicts upon unjust tax-collectors.” It answered. As soon as Allah’s Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ released the deer it fled rapidly and anxiously in the direction of the forest and returned in a short while later. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tied it to the tent. By then the Bedouin approached the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ carrying a mashkeezah¹ of water. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Sell this deer to me.” “O Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ please accept it as hadiyyah (gift).” Subsequently, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ released the deer. Sayyiduna Zayd Bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ narrates: “I swear by Allah Almighty! I witnessed that the deer was reciting the glorious Kalimah whilst it proceeded towards the forest.”

(Dala`il-un-Nubuwwah lil-Bayhaqi, vol. 6, pp. 35)

Shan-e-rahmat josh par aayi churaya qayd say

Bay kali kay sath jab hirni pukari Ya Rasool

(Qabala-e-Bakhshish, pp. 90)

Eminent Quranic commentator Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ elaborates: “Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knew all languages throughout his glorious life, including the languages of sticks and stones, animals would plead to him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even today he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of absolutely all languages. At his glorious shrine today every beseecher implores and begs him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his (beseecher’s) native tongue, interpreting is not required there.” (Miraat-ul-Manajeeh, vol. 1, pp. 135)

The faith proclaiming iguana [lizard]

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrates: A Bedouin from the Bani-Sulaym-tribe approached Allah’s Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and remarked:

“I will not believe you until this iguana of mine believes (that you are Allah’s Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).” After which he placed the iguana in front of him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the iguana. كَلَّمَكَ وَتَسْعَدِيكَ وَتَسْعَدِيكَ it responded in such an audible voice that was heard by all those present. Following this he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired: “Who is your God?” The iguana replied, “My God is the One whose ‘Arsh (throne) is in the sky and whose sovereignty is on the earth, His mercy is in Heaven and His torment in Hell.” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked again: “O iguana! Tell me who am I?” The iguana proclaimed aloud:

أَنْتَ رَسُولُ رَبِّ الْعَالَمِينَ وَخَاتَمِ النَّبِيِّينَ

“You are the Rasool of the Lord of all worlds and the final Nabi”

قَدْ أَفْلَحَ مَنْ صَدَّقَكَ

“Whoever believes you has attained success.”

وَ قَدْ خَابَ مَنْ كَذَّبَكَ

“And whoever denies you is doomed.”

Witnessing this spectacle the Bedouin (villager) was so inspired that he instantly recited the Kalimah (the statement of faith) and became a Muslim. Thereafter he declared: “O Allah’s Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when I [first] approached you, there was no man on the face of this earth that I despised more than you, but at this moment my state is that I love you more than my own life and my parents.” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “All praise is for the Lord Who guided you to a religion that will forever remain dominant and never be dominated [subjugated].” Following which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ taught the man Surah Fatihah and Surah Ikhlas. Hearing these two Quranic Surahs the Bedouin remarked: “I have heard every type of speech, the most eloquent and articulate, long and short, but I swear by Allah عَزَّوَجَلَّ! Never have I heard any speech more superior and better than this.” (Mu’jam-e-Awsat, vol. 4, pp. 283, Hadees 5996 abridged)

¹ Small leather bag for carrying water



Questions & answers of Madani Muzakarah

Silk clothes

Question 1: How is it for men to wear silk clothes?

Answer: It is stated in Bahar-e-Shari'at: Silk clothes are Haram for men. It is Haram in both cases whether or not there is another cloth between the body and the clothes. On the occasion of a battle, only silk clothes are Haram. However, if warp is cotton and woof is silk, it is permissible to wear on the occasion of battle and if warp is silk and woof is cotton, so it is permissible for everyone on every occasion. (Bahar-e-Shari'at, vol. 3, pp. 410) The warp i.e. the set of yarns placed lengthwise in the loom, crossed by and interlaced with the woof, and forming the lengthwise threads in a woven fabric. (Feeroz-ul-Lughat, pp. 364) and woof is opposite to it.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَيَّ مُحَمَّد

How is it to call husband brother?

Question 2: If someone calls her husband, brother will it affect Nikah or not?

Answer: It will not affect a Nikah; however, one should avoid calling her husband brother, son, etc.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَيَّ مُحَمَّد

Cat and milk

Question 3: Can milk be fed to a cat? Will one be rewarded for it?

Answer: Milk can be fed to a cat. If you feed it milk with good intention, *اِنْ شَاءَ اللهُ عَزَّوَجَلَّ*, you will get reward. For example, if you make this intention: I am feeding it milk to please Allah Almighty. Doing good to animals brings about reward because on one occasion, the blessed companions *عَلَيْهِمُ الرِّضْوَانُ* humbly asked: *يَا رَسُوْلَ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ*! Do we have reward in quadrupeds (4-footed animals)? The Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ* replied: Reward is in every living thing (that has a soul).

(Bukhari, vol. 4, pp. 103, Hadees 6009)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَيَّ مُحَمَّد

How is it to eat the skin of fish?

Question 4: Can fish be eaten with its skin?

Answer: It can be eaten. Remove scales from the fish after scratching them and then eat the skin. It is usually soft and tasty. It should not be thrown away.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَيَّ مُحَمَّد

Meaning of Allamah and Maulana

Question 5: Tell us the meaning of Allamah and Maulana?



Answer: Allamah means a great Islamic scholar, whereas the literal meaning of Maulana is our Maula, our Aaqa (Master). Islamic scholars are also commonly called Maulana with respect.

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

How is it to say 'my age be also added to your age'?

Question 6: How is it to say, 'My age be also added to your age'?

Answer: It is permissible. It means to make Du'a for a long life.

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When Allah Almighty created Sayyiduna Aadam عَلَيْهِ السَّلَام, He عَزَّوَجَلَّ presented the offspring who will be born till the Judgment Day to Sayyiduna Aadam عَلَيْهِ السَّلَام (i.e. all his descendants). He said: O Allah عَزَّوَجَلَّ! Who are they? It was replied: Your offspring. Sayyiduna Aadam عَلَيْهِ السَّلَام saw one of them whose shine between his eyes he (Aadam عَلَيْهِ السَّلَام) liked. He humbly asked: O Allah عَزَّوَجَلَّ! Who is he? Dawood replied Allah Almighty. Sayyiduna Aadam عَلَيْهِ السَّلَام humbly asked: O Allah عَزَّوَجَلَّ! How long will he live? It was replied: Sixty years. Sayyiduna Aadam عَلَيْهِ السَّلَام humbly requested: Maula! Add 40 years to his age from my age.

When Sayyiduna Aadam عَلَيْهِ السَّلَام lived his age (life) except for the forty years, the angel of death came to him. Sayyiduna Aadam عَلَيْهِ السَّلَام said: Aren't forty years of my life still remaining? 'Did you not give that to your son, Dawood?', replied the angel of death. (Tirmizi, vol. 5, pp. 53, Hadees. 3087 [amended])

Mufti Ahmad Yar Khan رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: The age of Sayyiduna Aadam عَلَيْهِ السَّلَام was 1000 years. He humbly requested Allah Almighty to reduce his age to 960 years, and increase the age of Sayyiduna Dawood عَلَيْهِ السَّلَام to 100 years. Allah Almighty accepted this Du'a.

(Mirat-ul-Manajeer, vol. 1, pp. 118)

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

The issue of leftovers in wedding halls

Question 7: Can the owner and the staff of a wedding hall eat or not the leftover food in a wedding hall?

Answer: Whether the leftover food in the wedding hall is less or more, the owner of the food should be informed of it. If the owner allows them to eat, they can eat.

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

Method of Nikah between dumb boy and girl

Question 8: If a man and woman are dumb, how will their Nikah be performed?

Answer: It will be performed through gestures provided that their gestures are understandable. It is stated in Fatawa-e-Aalamgiri: The way Nikah is performed by speaking; similarly, it can also be performed by the gestures of a dumb person provided that his gestures are understandable. (Fatawa 'Aalamgiri, vol. 1, pp. 270)

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

How is it to keep the currency note having the number 786?

Question 9: How is it to keep the currency note having the number 786? It is famous for being very blessed.

Answer: The number 786 is good, but if you keep a currency note on which 786 is written with great care, it is possible that after some time this note may go to waste after getting soiled. Therefore, it should be spent on any permissible way.

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



Mufti Abu Muhammad Ali Asghar Attari Madani

If it is not proved from the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to organise Mehfil [gatherings] of blessed Mawlid and celebrate the day of blessed birth, will it be impermissible to do so?

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Some people say that neither the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ celebrated his blessed birth nor any of the Khulafa-e-Rashideen celebrated the blessed birth of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so it is Bid'ah; and it is stated in a blessed Hadees that every Bid'ah is misguidance whose consequence is Hell. Please give us its satisfactory answer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Any act's impermissibility is not based on the fact that it was not carried out by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or the blessed Sahabah. Instead, it is based on the fact whether Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have forbidden a particular act or not. If they have forbidden a particular act, it is impermissible and if they have not forbidden it, it is permissible; because it is also a rule of Fiqh [Islamic Jurisprudence]:

الاصل فى الاشياء الاباحه. Translation: The actual state of all the things is being Mubah [permissible]. It means that everything is Mubah and Halal [lawful]; however, if Shari'ah forbids something, it is forbidden, i.e. prohibition will be proved from forbiddance, not from [something] being new. This rule is proved from the Holy Quran, Sahih [authentic] Ahadees and sayings of Fuqaha [Islamic jurists]. Allah عَزَّوَجَلَّ has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّ تَكُمُ تَسْؤَلُكُمْ
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلَ الْقُرْآنُ تُبَدَّ تَكُمُ عَفَا اللَّهُ عَنْهَا

O believers! Do not ask about (vain) matters which, if (the rulings about them) are disclosed to you, which may displease you, (i.e. you may practise what is not prohibited without asking its ruling). And if you ask about them while the Quran is being revealed, so they will be disclosed to you (i.e. they may be made unlawful because of your questioning). Allah has forgiven them (i.e. the matters not mentioned in the Quran are forgiven),

(Part 7, Surah Ma'idah, Ayah. 101)

Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is proved from this Ayah that the matter which has not been forbidden by the Shari'ah is Mubah. It is stated in the Hadees narrated by Sayyiduna Salman رَضِيَ اللهُ تَعَالَى عَنْهُ: Halal is what Allah عَزَّوَجَلَّ has made Halal in His Book and Haraam is what He عَزَّوَجَلَّ has made Haraam in His Book; and regarding what He عَزَّوَجَلَّ has done Sukoot [i.e. He عَزَّوَجَلَّ has mentioned nothing] has no restriction; so do not take on burden. (Khaza'in-ul-Irfan, pp. 224)

It is stated in a blessed Hadees:

الحلال ما احل الله فى كتابه والحرام ما حرم الله فى كتابه و ما سكت عنه فهو مما عفى عنه

Translation: Halal is what Allah عَزَّوَجَلَّ has made Halal in His Book and Haraam is what Allah عَزَّوَجَلَّ has made Haraam in His Book; and regarding what He عَزَّوَجَلَّ has done Sukoot [i.e. He عَزَّوَجَلَّ has mentioned nothing] has no restriction. (Tirmizi, vol. 3, pp. 280, Hadees 1732)

The forbiddance of organising religious gatherings and celebrating Eid-e-Meelad [blessed birth of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] has not been mentioned in Quran, Hadees and sayings of Fuqaha, in fact anywhere in Shari'ah; therefore, celebrating



the blessed birth of the Beloved Rasool ﷺ is permissible, and 'Ulama have declared it to be permissible and Mustahsan [good act] since centuries.

Commentator of Bukhari, Imam Qastalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Since Rabi-ul-Awwal is the month of the blessed birth of the Beloved Rasool ﷺ, all the Muslims have been organising Mahfils since forever in this month to celebrate Meelad. In its nights, they give Sadaqah [charity] and carry out good deeds profusely. They receive Divine mercy, especially by mentioning the Meelad of the Beloved Rasool ﷺ in these Mahfils. This blessing of Meelad Mahfil is proven that the year passes with peace and safety because of it. May Allah عزَّوَجَلَّ bless that person with His favours who celebrates the blessed Meelad of the Beloved Rasool ﷺ as Eid and causes discomfort to such a person who has [spiritual] disease in his heart. (*Al-Mawahib-ul-Ladunniyah, vol. 1, pp. 27*)

Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It has been a practice of the entire Islamic world since forever to organise the Meelad Mahfil in the month of the blessed birth of the Beloved Rasool ﷺ. It is a special practice of the Muslims to give Sadaqah and express happiness in its nights; and, on this occasion, [it is a practice of the Muslims] to especially mention the happenings which took place at the blessed birth of the Beloved Rasool ﷺ. (*Ma sabata Bis Sunnah, pp. 102*)

Imam Jamaluddeen al-Kattani (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) has stated: The day of the Beloved Rasool's blessed birth is extremely noble, blessed and honourable. The blessed personality of the Beloved Rasool ﷺ is a source of salvation for the obedient one. Whoever has expressed happiness at the blessed birth of the Beloved Rasool ﷺ, he has saved himself from the Hell. Therefore, it is extremely appropriate to express happiness at such an occasion and spend as per Taufeeq [ability]. (*Subul-ul-Huda, vol. 1, pp. 364*)

Moreover, saying that "every new act is misguidance" is incorrect because there are basically two types of Bid'ah, i.e. "Bid'ah-Hasanah" and "Bid'ah-Sayyi'ah". Bid'ah-Hasanah is that new act which is not contrary to any Sunnah such as Meelad Mahfils on the occasion of blessed Mawlid, Procession of blessed Mawlid [Juloos], yearly Qira'at Mahfils, Khatm-e-Bukhari Mahfils,

etc. Bid'ah-Sayyi'ah is that Bid'ah which is contrary to any Sunnah or hindrance to any Sunnah such as delivering Friday and Eids Khutbah in any language other than Arabic.

In the explanation of this Hadees, Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: We should know that whatever has evolved after [the apparent demise of] the Beloved Rasool ﷺ is called Bid'ah. Then, whatever of it is in conformity with the laws, according to the rules of Sunnah and its Qiyas [analogical reasoning] has been made based on Quran and Sunnah, is called Bid'ah Hasanah; and whatever is contrary to these laws and rules is called Bid'ah-Dalaalah. The rule كل بدعة ضلالة is specific to this second type. (*Ashi'a-ul-Lam'at, vol. 1, pp. 422*)

In fact, in a blessed Hadees, good news of Sawaab [reward] has been given to the one who innovates anything new and good. It is stated in Muslim Sharif:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا، وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُوزَارِهِمْ شَيْءٌ

Translation: Whoever institutes a good practice in Islam will get Sawab for it and he will also get Sawab equal to [the Sawab of] all those who will do it subsequently, and there will be no deduction from their Sawab. And he who institutes a bad practice in Islam will get sin for it and he will also get sin equal to [the sin of] all those who do it subsequently, and there will be no deduction from their sin as well. (*Muslim, pp. 394, Hadees 1017*)

Celebrating the blessed birth of the Beloved Rasool ﷺ is also a good act which is not contrary to any Sunnah; in fact it is totally in accordance with the laws of Quran and Sunnah. The Holy Quran has commanded us to express happiness at Divine blessing.

Allah عزَّوَجَلَّ has stated: قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.' (Part 11, Surah Yunus, Ayah 58)

He عزَّوَجَلَّ has also stated: وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ



And publicize well the bounty of your Lord. (Part 30, Surah Duha, Ayah 11)

The Beloved Rasool ﷺ would himself celebrate his day of Meelad by observing Sawm [fast]. He ﷺ would observe Sawm every Monday. When he ﷺ was asked its reason, he ﷺ responded: 'I was born on the same day and Wahyi was sent to me on the same day.' (Muslim, pp. 455, Hadees 2750)

In short, it is a great privilege to celebrate happiness while staying within the Shar'i limits, express happiness through various permissible ways, and remember those happy and blessed moments in which the Beloved Rasool ﷺ came in this world, while doing the Zikr of Rasoolullah ﷺ after organising the Meelad Mehfil. For further details, study the books of Ulama of Ahl-e-Sunnat.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

Is 8 Rabi-ul Awwal, the date of birth written in Fatawa Razawiyyah?

Question 2: What do the blessed 'Ulama and Muftis state regarding the following matter: Some people have published a sticker, giving the reference of A'la Hadrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, in which it is mentioned that A'la Hadrat has written in his booklet Nutq-ul-Hilal, Fatawa Razawiyyah, volume 26 that the [date of] blessed birth of the Beloved Rasool ﷺ is 8 Rabi-ul-Awwal and [date of] his blessed demise is 12 Rabi-ul-Awwal. Is it really the opinion of A'la Hadrat Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that the Beloved Rasool ﷺ was born on 8 Rabi-ul-Awwal?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The research of A'la Hadrat, Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the same that the blessed birth of the Beloved Rasool ﷺ should be celebrated on 12 Rabi-ul-Awwal.

It is stated on page 411 of Fatawa Razawiyyah, volume 26: There are various opinions regarding it (i.e. date of birth). There are 7 opinions, [i.e.] 2, 8, 10,

12, 17, 18 and 22 but the most famous, practised and authentic is 12. In Makkah Mukarramah, the blessed house where the Beloved Rasool ﷺ was born is visited always on the same date (as mentioned in Mawahib-ul-Ladunniyyah and Madarij-un-Nubuwwah), and the blessed Meelad Majlis is organised on the same date especially in this holy house.

It is stated on page 427 of Fatawa Razawiyyah, volume 26: 'In the blessed Shari'ah, being famous amongst Jamhoor [most Ulama] has great significance (i.e. the opinion held by most Ulama is itself a great proof) and 12 Rabi-ul-Awwal is famous amongst the Jamhoor [most Ulama], and according to astronomy, the date of blessed birth is 8 Rabi-ul-Awwal.' He has further stated: 'The common practice of the Muslims of Haramayn Sharifayn, Egypt, Syria, [other] Islamic countries and Hindustan is [to celebrate the blessed birth] on 12; one should act accordingly...

When a researcher of his era writes on any matter, he also mentions the opinions and sayings of different people regarding that matter. At this point, Imam-e-Ahl-e-Sunnat, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has adopted the same style and mentioned the opinions of various people as well; and he also mentioned the opinion of astronomers that all of them declare 8 Rabi-ul-Awwal to be the day of the blessed birth.

It is unfair and a wrong practice to make propoganda by quoting only one part of the text and neglect the fact that Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has declared which date to be the opinion of Jamhoor [most Ulama] and he has given emphasis on which date to celebrate the blessed birth of the Beloved Rasool ﷺ. In his poetry, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has himself mentioned the 12th date as being the moments of happiness. Moreover, the brother of A'la Hadrat has written a complete Kalaam having 'Barhween tareekh' as Qaafiyah [rhyme]; he passed away in the lifetime of Imam-e-Ahl-e-Sunnat, and Imam-e-Ahl-e-Sunnat kept emphatically advising to recite his Kalaam. After all this, it is greatly unfair to say and portray that celebrating the blessed birth of the Beloved Rasool ﷺ on 12 Rabi-ul-Awwal is contrary to Imam-e-Ahl-e-Sunnat's opinion.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ





Peace is apparently a very small word but if it is found in a house, then there is mental peace; if it is found in a society, then there is safety of wealth and life; if it is found in a country, then it guarantees and assists in the progression and prosperity of the nation and if it is found at a global level, then it saves nations from losing hundreds and thousands of precious lives and millions and billions of pounds. Perhaps, there would not be any sane and wise person in this world who would deny its importance, benefit and merit. The society where unrest prevails, people's properties get damaged there, killings commonly take place there, women become widow and children become orphans there. Strikes take place frequently there. The business community and especially those who survive on daily earnings suffer severely. Roads get damaged or blocked, which causes great distress to the travellers, especially those taking patients to the hospital. In short, unrest damages one's religion as well as Dunya [this world]. The importance of peace and safety can be judged from the fact that the Du'as Sayyiduna Ibraheem عَلَيْهِ السَّلَام asked, one important

Plea

The GREATEST PREACHER of PEACE

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

Du'a out of them is: 'O my Lord اَعِزُّوْجَلْ! Make this town (Makkah) secure'. (Derived from Part 13, Ibraheem: 35) If we ponder upon the Du'a to be recited after looking at the (new) moon, then we would realize that Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has made the Du'a for peace and safety in it too.

اَللّٰهُمَّ اِنِّسْ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبَّنَا وَرَبُّكَ اللهُ

(Daarimi, vol. 2, pp. 6, Hadces 1688)

There have been many people in the history who claimed to have spread peace, but the rules and fundamentals laid down by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the survival of mankind and peace and safety of the society are matchless and they have neither been provided by any religion, nor by any leader of a nation. Once, there was such a time when the law of "might is right" was practiced in this world. The one having power used to establish the rules. The one with power would do whatever he wanted to do and no one would be able to stop him. This practice made injustice prevalent in society. Oppressing orphans, widows and slaves severely, abduction and fornication becoming common, stealing, robberies and depriving the deserving person of his right had become a common practice of people. A weak person would keep making his plea but there would not be anyone to listen to his plea. In this dire, horrendous and turbulent time, Allah Almighty bestowed the oppressed mankind with



Divine Mercy. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ graced this world with his blessed presence as the biggest preacher of peace and uplifted the flag of truthfulness and peace.

- ❖ To stop those who would disrupt the peace of society, punishments were enforced.
- ❖ Punishments for the heinous sins like robbery, fornication, and drinking alcohol were imposed.
- ❖ Usurping [taking over] each other's wealth unlawfully, interest and gambling were declared to be 'Haraam.
- ❖ An unjust murder of one person was declared as if the murder of the whole humanity.
- ❖ Unity was established among the tribes of 'Arab.
- ❖ Breach of promise was prohibited even with a non-Muslim.

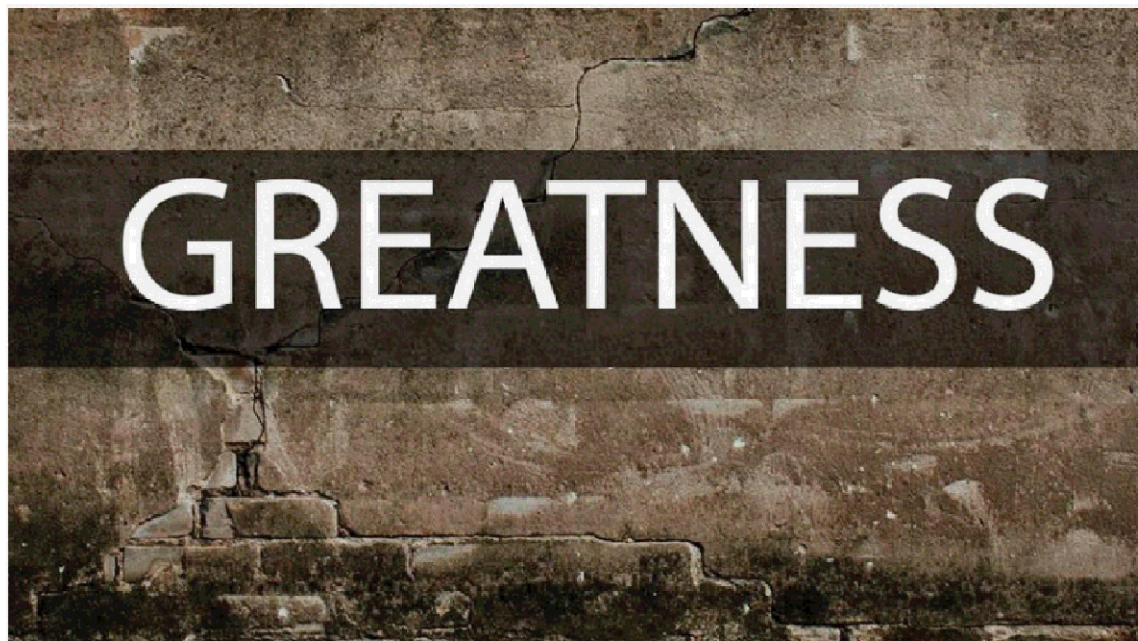
❖ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only delivered justice to the oppressed ones but also mentioned the virtues of looking after the orphans, widows, poor and miskeen (the destitute) for the survival of the mankind. Moreover,

❖ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prevailed justice in the society by mentioning exclusive rights of women, children, slaves and elderly people. To the extent that in order to stop the unrest in the society, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the following words: 'When anyone of you dies, forgive him and do not speak ill of him.' (Abu Dawood, vol. 4, pp. 359, Hadees. 4899)

After the declaration of Prophethood, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent 13 years of his Makki life facing the oppressions and tyrannies of the disbelievers and polytheists. Had he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ could have taken the revenge on every single person for his oppressions and tyrannies on the day when Makkah was conquered but as it is

said, "Greatness lies not in being strong but in the right use of strength", he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ set a great example of forgiveness and peace prevalence by forgiving even his bloodthirsty enemies. When the sword and power were used, even then the aim was to mould the humanity to its perfection (i.e. from human being to being human), bringing equality to the human rights, and establishing justice and peace all around. Not only that, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ brought up his companions in such a wonderful way that the rulers who came afterward followed their footsteps and established peace at the national and social level. How rapidly Islam has been spread by leaps and bounds and the number of those accepting Islam is increasing even today, such example cannot be found in any other religion. Islam is the biggest standard-bearer for the survival and safety of humanity and the prevalence of peace in the society.

Remember! Enforcing peace at every level and then keeping it established is undoubtedly a difficult phase. If we want peace and prosperity, then we will



have to abide by the Shari'ah and principles laid down by the great benefactor to mankind, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is no other way than this. Let's supplicate. O Allah Almighty! Protect our Deen, faith, lives, wealth and dignity, and bless us and our cities with peace and safety.



Moral tale of animals

Wolf protected goats

Shahzayb Attari Madani

A wolf caught a goat but the shepherd made the efforts and released the goat from it. The wolf started saying to the shepherd: 'O shepherd! Allah Almighty gave me food but you have snatched it from me.' The shepherd was astonished to see the wolf speaking, the shepherd said: 'By Allah Almighty! I have never seen such a strange scene before in which a wolf talks like a human.' The wolf replied: 'O shepherd! Stranger thing is that you are grazing goats here and not going to the Nabi who is superior to all other Ambiya. I wish you had gone to the Nabi and embraced Islam. There is a distance of only a mountain between you and that Nabi.' Having heard this conversation of the wolf the shepherd said to it: 'If I go from here, who will look after my goats?' The wolf replied: 'I will look after your goats myself until you return.' The shepherd handed over his goats to the wolf and went to the

Beloved Rasool ﷺ and embraced Islam. Moreover, when he told the Beloved Rasool ﷺ about the wolf talking to him, the Beloved Rasool ﷺ said: 'Go! You will find all your goats to be safe.' When the shepherd returned, the wolf was really guarding his goats and all the goats were safe. (*Al-Muwahib-ul-La-Duniyah*, vol. 6, pp. 549)

Dear children!

1. We should keep our things safe.
2. If somebody entrusts us with something, we should return it safely.
3. Whenever we get the opportunity to present the call towards righteousness, we should not delay.
4. Advice should be immediately accepted.



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Angel of

Mountains



By the command of Allah Almighty, the Beloved Rasool ﷺ started inviting the people of Makkah to [embrace] Islam. That time, in Makkah, the majority of the people would worship idols. When the Beloved Rasool ﷺ stopped them from worshipping idols and asked them to worship Allah Almighty, these people started causing him trouble and also refused to embrace Islam.

Journey to Taa'if

Keeping in mind the disobedience of the people of Makkah, the Beloved Rasool ﷺ travelled to the tribes [living] nearby Makkah for preaching Islam. One of them is the journey to Taa'if as well. Very rich people would live in Taa'if. Amongst them, the family of a person named 'Amr was considered to be the chief of all the tribes. They were three brothers – Abad Yaleel, Mas'ood and Habeeb.

Dawat-e-Islam (invitation to Islam)

The Beloved Rasool ﷺ went to them and invited them to embrace Islam, but instead of embracing Islam these three brothers started reviling him. They even made wicked boys chase after him. These boys would throw stones at him. When he ﷺ would sit due to the pain of the injuries, these cruel people would cause him to stand up by rudely holding his blessed arm. When he ﷺ would start walking, they would start throwing stones again. They treated him so cruelly that the blessed shoes of the Beloved Rasool ﷺ got filled with blood.

Angel of mountains in the court of Rasoolullah ﷺ

The Beloved Rasool ﷺ kept walking with this pain and reached a place where he saw Sayyiduna Jibra'eel ﷺ along with another angel. Sayyiduna Jibra'eel started saying humbly: The angel of mountains is present before you. Whatever you order, this angel of mountains will carry it out. The angel of mountains humbly said: If

you want me to overturn both these mountains (Abu Qubays and Qu'ayqi'aan) on these disbelievers, I will overturn. Having heard this, the Beloved Rasool ﷺ replied: Do not do it, but rather I hope that Allah Almighty will create His such bondmen in their generations who will only worship Allah Almighty.

Dear children!

1. To present call towards righteousness is the way of righteous people of Allah Almighty.
2. If troubles become a hurdle regarding following the religion, have patience.
3. Angels used to visit the Beloved Rasool ﷺ.
4. Allah Almighty has given angels enormous power.
5. Our Beloved Rasool ﷺ is the one who shows great mercy. (Bukhari, vol. 2, pp. 386, Hadees 3231; Zurqaani, vol. 2, pp. 49 - 54)



Teach children the love for **BELOVED RASOOL**

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



For parents

Muhammad
Shahzad Attari Madani

Being a Muslim it is the primary responsibility of parents to teach their children the love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, Ameer-ul-Mu'mineen, Sayyiduna Ali-ul-Murtada عَلِيٌّ عَلَيْهِ السَّلَام has narrated that Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Edify [give Tarbiyyat to] your children for three traits.

1. Love for your Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
2. Love for the blessed Ahl-e-Bayt
3. Recitation of the Holy Quran

Undoubtedly, the one who learns the Holy Quran will be under the shade of the 'Arsh of Allah with Ambiya and Asfiya on the day when there will be no other shade except the shade of the 'Arsh of Allah. (Jam'-ul-Jawami', vol. 1, pp. 126, Hadees 782)

'Allamah Abdul Rauf Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: These three traits have specially been mentioned keeping their importance in mind. It means that we should make our children love these three traits so that they grow up having them and always remain

steadfast in them. Further, love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ means having love that is based on Iman [faith] for him. This is Wajib [obligatory] as this element persuades a person to follow the religion. (Fayz-ul-Qadeer, vol. 1, pp. 392, Hadees 311)

Muhammad ki mahabbat Deen-e-Haq ki shart-e-awwal hay

Isi mayn ho agar khami to sab kuch na mukammal hay

Dear Islamic brothers! The smiling and cute baby in your house is not just only a child but rather a complete picture of the upcoming society. The same children will take over the affairs of the society in future. Therefore, strive hard to bring them up in a proper manner. In order to form a respectable, honourable, sensible and developed society, fill the hearts of your children with the devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they will succeed in this world as well as in the Hereafter. Believe me! Love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the only force that does not let a



Muslim fall or fail.

Jab Ishq sikhata hay adaab-e-khud aagahi

Khultay hayn ghulamon par asraar-e-shahanshahi

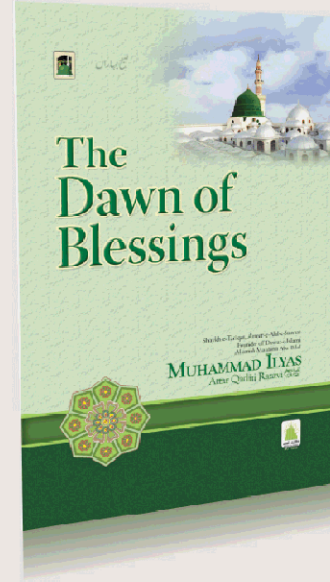
For making children devotee of Rasool

Make them read the blessed Seerah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and relate the events of the childhood of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to them.

- ❖ Tell them the conditions of blessed companions, Tabi'een and pious predecessors' devotion to Rasool.
- ❖ Play Madani channel at home and make them especially watch the programs of children, such as Roshan Mustaqbil [Bright Future], Madani Munno ka Sunnataun bhara Ijtima' [Sunnah-inspiring Ijtima' of Madani Children], Madani pearls of Chulam Rasool etc.
- ❖ Attend Salat and Salam after Jumu'ah [Friday] Salah along with your mature children who have the sense of purity and impurity.
- ❖ Make them accustomed to reciting Salat 'Alan Nabi gradually by a strategy such as by giving them some gift, etc.
- ❖ Take them with you to the Ijtima' of Zikr and Na'at, Madani Muzakarahs, weekly Sunnah-inspiring Ijtima and Meelad Processions.
- ❖ Make them Mureed (disciple) of a peer (spiritual guide) who fulfils all the conditions of becoming a peer, for example, Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qaadiri *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ*.

*Mayri aanay waali naslayn tayray 'ishq hi mayn
machlayn*

Inhayn nayk tum banana Madani Madinay walay



Bright teachings of Islam

UNIQUE REVENGE

Muhammad Amjad Attari Madani

When 'Surah Nasr' was revealed, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Jibra'eel! Announcement of my demise has been made.' Jibra'eel-e-Ameen humbly said: 'Coming moment is better for you than the one that has passed and soon your Lord will grant you so much that you will be pleased.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ to call out the Azaan. Therefore, Ansaar and Muhajireen gathered in Masjid-e-Nabawi. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led their Salah, then sat on the pulpit and delivered such a sermon after praising Allah Almighty that shook the hearts and brought tears to the eyes. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O people! What kind of Nabi am I for you?' It was humbly replied: 'May Allah Almighty bestow good reward upon you! You are a good Nabi. You are compassionate like a father and kind like a sincere brother. You have fulfilled the right of Divine messages and conveyed His revelations to us. You invited us to the path of your

Lord through wisdom and good advice. May Allah Almighty reward you even better than the reward that Allah Almighty blessed a Nabi of an Ummah on behalf of his Ummah!' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O group of Muslims! I say after giving you the oath of Allah عَزَّوَجَلَّ and the Wasta of my Haq [right]: 'If anything wrong has been done from my side to anyone, (he) should stand up and take revenge on me here instead of taking it on the Day of Judgement.' Not a single person stood up. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the same oath again, but still nobody stood up. For the third time, giving them the oath, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ repeated: 'If anything wrong has been done from my side to anyone, [he] should stand up and take revenge on me here instead of taking it on the Day of Judgement.' Therefore, an elderly aged companion, named 'Ukashah, رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and came in front of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by moving people aside and said: 'May my parents be sacrificed for you! Had you not



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given the oath repeatedly, I would not have dared to come in front of you for the revenge of anything. I participated in a battle along with you. In that battle, Allah Almighty helped His Nabi ﷺ and blessed us with a victory. On our way back, my she-camel came next to your she-camel. I dismounted from my she-camel and got close to you so that I could kiss your blessed foot, but you raised your stick and struck my side. I do not know whether you did it deliberately or you intended to strike the she-camel'. The Beloved Rasool ﷺ replied: 'I give you protection from the wrath of Allah Almighty that the Nabi of Allah hit you deliberately.' O Bilal! Go to Fatima's house and bring the same thin stick.'

Sayyiduna Bilal رضی اللہ تعالیٰ عنہ placed his hands on his head and left the Masjid saying: 'He is the Rasool of Allah who is himself giving his Qisaas.' He رضی اللہ تعالیٰ عنہ reached the blessed house of Sayyidatuna Fatimah, knocked at the door and said: 'O the daughter of the Rasool of Allah! Give me the thin stick.' Sayyidah Fatima رضی اللہ تعالیٰ عنہا said: 'Bilal! It is neither the day of 'Arafah today and nor any battle, then what is my beloved father going to do with this stick?' He رضی اللہ عنہ humbly said: Do you not know what your father is doing today! Undoubtedly, the Beloved Rasool ﷺ has conveyed the religion; he is leaving the world and today he is giving the opportunity himself to take revenge on him.' Sayyidah Fatimah رضی اللہ تعالیٰ عنہا became restless and said: 'O Bilal! After all, who is the one that has accepted to take revenge on the Beloved Rasool ﷺ? O Bilal! If it is so, then tell Hassan and Husain to stand in front of that person and he may take revenge on them.' Sayyiduna Bilal رضی اللہ تعالیٰ عنہ arrived in the Masjid and presented that stick to the Beloved Rasool ﷺ. The Beloved Rasool ﷺ took it from Sayyiduna Bilal رضی اللہ تعالیٰ عنہ and handed it over to 'Ukashah. Seeing this, Sayyiduna Abu Bakr and Umar رضی اللہ تعالیٰ عنہما moved forward and said: 'O 'Ukashah! Here, we are in front of you. Take revenge on us, but do not take it on the Beloved Rasool ﷺ. The Beloved Rasool ﷺ said: 'O Abu Bakr! Move aside. O Umar! You too move away. Undoubtedly, Allah Almighty knows your ranks and status.' In the meanwhile, Sayyiduna Ali-ul-Murtada كرم اللہ تعالیٰ وجہہ الکریم stood up and said: 'O 'Ukashah! I cannot tolerate it at all that you hit this stick to the Beloved Rasool ﷺ in front of me in my life. Here is my back and here is my belly. Whip me hundred times with your hands and take

revenge on me, but do not take revenge on the Beloved Rasool ﷺ.' The Beloved Rasool ﷺ said: 'O Ali! Sit at your place. Undoubtedly, Allah Almighty knows your rank and intention.' In the meanwhile, chiefs of the youth of Paradise, flowers of the garden of Fatima-tuz-Zahra, Sayyiduna Imam Hasan and Imam Husain رضی اللہ تعالیٰ عنہم stood up and said: 'O 'Ukashah! Do you not know that we are the [maternal] grandsons of the Beloved Rasool ﷺ and taking revenge on us is like taking revenge on the Beloved Rasool ﷺ. Therefore, take revenge on us.' The Beloved Rasool ﷺ said: 'O the coolness of my eyes! Sit down. Undoubtedly, Allah Almighty knows your status.' Then he رضی اللہ تعالیٰ عنہ said to 'Ukashah: 'O 'Ukashah! If you want to hit so hit.' Sayyiduna 'Ukashah رضی اللہ تعالیٰ عنہ humbly said: 'The time you hit me, I had no clothes on my belly.' Therefore, he رضی اللہ تعالیٰ عنہ removed clothes from his blessed belly. Having seen this Muslims screamed and started saying: 'O! See 'Ukashah, he will hit the Beloved Rasool ﷺ on his belly.' When Sayyiduna 'Ukashah رضی اللہ تعالیٰ عنہ saw the whiteness of the blessed belly that was like a small lump of crystallized sugar, he رضی اللہ تعالیٰ عنہ immediately clung to the Beloved Rasool ﷺ and humbly said kissing the blessed belly: 'May my parents be sacrificed for you! Of course, no one can even think of taking revenge on you' He رضی اللہ تعالیٰ عنہ said: 'If you wish, you may take revenge and if you wish, you may forgive.' Sayyiduna 'Ukashah رضی اللہ تعالیٰ عنہ humbly said: 'I have forgiven you with the hope that Allah Almighty will forgive me on the Day of Judgement.' The Beloved Rasool ﷺ said: 'The one who wants to see my companion of Paradise should see this elderly person.' People stood up and said kissing the forehead of Sayyiduna 'Ukashah رضی اللہ تعالیٰ عنہ: 'Congratulations to you. Congratulations to you. You have attained high ranks and the privilege of the companionship of the Beloved Rasool ﷺ.'

(Hilya-tul-Awliya, vol. 4, pp. 67)

May Allah Almighty enable us to fulfil His as well as His bondmen's rights, and also enable us to make an apology to those whose rights we have violated! May Allah Almighty bless us with the true love for the Beloved Rasool ﷺ and also bless us with his neighbourhood in the Hereafter!



Al-'Ilm-un-Noor – Knowledge is light

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ



Mercy for the whole world

Abu Mu'awiyah Muhammad Mun'im Attari Madani

The mercy of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is extremely vast; all aspects of it cannot be covered by the human intellect. His mercy is not limited to only humans, but it also covers all the worlds. Allah Almighty has said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We did not send you (O Beloved) but as a mercy for all the worlds

[Part. 17, Surah Al-Ambiya, Ayah 107]

In this blessed Ayah 'الْعَالَمِينَ' is for Umoom (universality) which has been used to represent the whole universe that includes everything. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Aalam means everything except Allah Almighty. It includes Ambiya, angels and all. That's why pious saints have stated that the blessing and wealth a person got, gets or will get from (ازل) beginning to (ابد) the end, in the heavens and the earth, in the world and the Hereafter, in the

Deen and the world, in the soul and the body, big or small, much or little all were distributed are distributed and will always be distributed from the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Fatawa-e-Razawiyyah, vol. 30, pp. 141)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is mercy for Ambiya, Rasools and angels, mercy in the religion and the world, mercy for all – humans and jinns, believers and disbelievers, animals, plants and non-living things. In short, whatever things are included in the universe; all of them are getting benefits from the blessings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Mercy for blessed Ambiya

Blessed Ambiya عَلَيْهِمُ السَّلَام have got the following benefits from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah bear witness to them and, on the Judgment Day, they will not only bear witness and testify for them, but they will also prove their enemies to be liars.



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Mercy for angels

From the blessed mercy of the Beloved Rasool ﷺ the angels have got the benefit of sending Salat upon him and by virtue of which they deserve Divine mercy. (*Suroor-ul-Quloob*, pp. 90) Sayyiduna Jibra'eel عليه السلام has especially got a special share from his mercy because when the Beloved Rasool ﷺ asked Sayyiduna Jibra'eel عليه السلام: Allah Almighty has made me mercy for the whole universe, what benefit have you got from my mercy? He عليه السلام humbly replied: Ya Rasoolallah ﷺ! I used to be frightened of my end. When the Holy Quran was revealed on you and Allah Almighty praised me in it, my fear also went away and I have been satisfied with a good end. (*Ash-Shifa*, vol. 1, pp. 17)

Mercy for disbelievers

He ﷺ is mercy for disbelievers in the world because by his virtue their worldly torment has been postponed and the torment of making them sink into the earth, and disfiguring their faces have been removed. (*Khaazin, Part-17, Al-Ambiya, under Ayah: 107, vol. 3, pp. 297 summarized*)

Mercy for hypocrites

His blessed mercy for hypocrites is that by reciting his Kalimah they save their lives and wealth as well as stay safe from the massacre. (*Ash-Shifa*, vol. 1, pp. 17)

Mercy on the Day of Judgement

When on the Day of Judgement everybody will be thinking of themselves, the mercy of the Beloved Rasool ﷺ will be at its peak. People will be looking for an intercessor here and there after being distressed by troubles. They will be flatly refused by blessed Ambiya'. Blessed Ambiya will say: This is not our status; we cannot do it; you go to someone else and they will go to everyone and then will go to the blessed court of the Beloved Rasool ﷺ. He ﷺ will say 'أنا لها أنا لها': I am for intercession, I am for intercession. (*Fatawa-e-Razawiyyah*, vol. 29, pp. 574)

The Zikr of the mercy of the Beloved Rasool ﷺ is so vast that it is far beyond our reach. It has been done very briefly here. May Allah Almighty bless us with abundant mercy of this merciful Aaqa (Master) ﷺ!

Mercy for Muslims

It is stated in Tafseer-e-Khaazin that the Beloved Rasool ﷺ is mercy for the believers in the world and the Hereafter both. (*Khaazin Part-17, Al-Ambiya under Ayah:107, vol. 3, pp. 297 summarized*) It has become obvious that the person who believes in him in the world will receive his mercy in both the worlds and will succeed in the world and the Hereafter.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



MERCY



Blessings of Madani booklets all around

Last month, Ameer-e-Ahl-e-Sunnat **دامت بركاتهم العالين** persuaded devotees of Rasool to read the following Madani booklets and blessed them with Du'as:

1. Sadat-e-Kiraam ki 'Azamat

O Rab **عزوجل** of Sayyids! Whoever reads or listens to the complete booklet 'Sadat-e-Kiraam ki 'Azamat', bless them with intercession of the Beloved Ancestral Grandfather **صلی اللہ تعالیٰ علیہ وآلہ وسلم** of the blessed Sayyids.

امین بجاہ النبی الامین **صلی اللہ تعالیٰ علیہ وآلہ وسلم**

Karkerdagi (performance): Approximately 244,649 Islamic brothers and around 168,622 Islamic sisters had privilege to read this booklet.

2. Miraculous Wonders of Sayyiduna

'Ali **کرّم اللہ تعالیٰ وجہہ الکریم**

O Rab **عزوجل** of Mustafa **صلی اللہ تعالیٰ علیہ وآلہ وسلم**! Whoever reads or listens to the complete booklet 'Miraculous Wonders of Sayyiduna 'Ali **کرّم اللہ تعالیٰ وجہہ الکریم**, bless them with 'true love for the blessed companions and Ahl-e-Bayt'.

امین بجاہ النبی الامین **صلی اللہ تعالیٰ علیہ وآلہ وسلم**

Karkerdagi (performance): Approximately 182,516 Islamic brothers and around 169,085 Islamic sisters read this booklet.

3. Luminous Face

O Rab **عزوجل** of Mustafa **صلی اللہ تعالیٰ علیہ وآلہ وسلم**! Whoever reads or listens to the complete booklet 'Luminous Face', illuminate their grave for the sake of the luminous blessed face of Beloved Rasool **صلی اللہ تعالیٰ علیہ وآلہ وسلم**.

امین بجاہ النبی الامین **صلی اللہ تعالیٰ علیہ وآلہ وسلم**

Karkerdagi (performance): Approximately 226,216 Islamic brothers and around 198,745 Islamic sisters read this booklet.

4. Wudu and Science

O Rab **عزوجل** of Mustafa **صلی اللہ تعالیٰ علیہ وآلہ وسلم**! Whoever reads or listens to the complete booklet 'Wudu and Science', protect them from dangerous diseases.

امین بجاہ النبی الامین **صلی اللہ تعالیٰ علیہ وآلہ وسلم**

Karkerdagi (performance): Approximately 285,331 Islamic brothers and around 191,732 Islamic sisters read this booklet.



Qualities to possess



Social media friendships

(Third and the last part)

Rashid Ali Attari Madani

It is said that a friend is a mirror of his friend. Therefore, with the intention of correcting a friend's shortcomings and bad habits, one should make him aware of them in an appropriate way instead of taunting him. Moreover, it is not at all appropriate that a friend remains stuck in the depths of sins and evils, still no one tries to reform him. Furthermore, supporting him in sinful matters while claiming to be his good friend is nothing else but destruction.

More dangerous than a snake

Bad friendship and bad company not only harm one's worldly life but they are extremely dangerous for Iman [faith] as well. Intellectuals and the wise have declared a bad friend to be worse than a snake, as it is mentioned in the blessed Masnawi:

تائوانی دُور شو آز یارِ بد مارِ بد تنها بمیں برجاں رَند
یارِ بد بدتر بُوَد آز مارِ بد یارِ بد بَر دین و بَرایمان رَند

I.e. Stay away from a bad friend as much as possible, because a bad friend is more harmful than a snake;

snake only takes one's life, whereas a bad friend destroys one's Iman [faith]. (*Kufriyah Kalimaat kay baray mayn Suwal Jawab*, pp. 82)

You are judged from your friend

It is a true fact that all 'praise and honour' is due to Allah ﷻ alone, but He ﷻ has also bestowed honour on us by blessing us with Iman and Islam. We must care about this honour of ours. In the society, a person is judged from his friends, as Rasoolullah ﷺ has said: Stay away from a bad companion, since you will be judged from him. It means: People consider a person to be the same as the kind of people whose company he has. (*Kanz-ul-Ummal*, vol. 9, pp. 19, Hadees 24839)

Social media and dire consequences of friendships with non-Mahrams

Nowadays, social media friendships are becoming most common. There are a large number of people who become friends through social media, then,



claim to become close friends without any confirmation and investigation, and start meeting with each other. In the news, many such incidents have been witnessed in which people have been deceived in the guise of social media friendship, as recent news has come in:

❖ Social media friendship was made and then, a mobile and 65,000 rupees were snatched on the pretext of meeting. (*Daily Pakistan, 15 April 2018 Online*)

Amongst the people making social media friendships, there are a large number of girls who make friendships with non-Mahrams through social media. Remember! In the matter of friendship, as it is essential to distinguish between good and bad, it is also essential to distinguish between Mahram and non-Mahram. Friendship with non-Mahram is impermissible and Haraam [prohibited]. In the world, a lot of such real incidents have taken place that people made friendship with non-Mahram through social media, left home to meet, and then suffered loss, lost chastity and got nothing but regret. Some of them are as follows: After making a friendship through social media, a 15 years old girl reached Multan to meet her friend where the boy deceived her and fled away. (*Dunya news, 6 August 2018 Online*)

❖ A girl from Hafizabad reached Shujabad to meet a boy after making friendship with him through social media. The boy imprisoned her in his friend's house and ran away. She cried for help, so the neighbours broke the door, took her out, and handed her over to the police. (*Niwa-e-Waqt, 19 February 2016 Online*)

❖ An 18 years old boy from Karachi made friendship with a girl from Mandi Bahauddin through social media, and then reached Mandi Bahauddin to meet her. Her brother killed that boy with the help of his friends, and threw him into a stream. (*Niwa-e-Waqt, 19 February 2016 Online*)

❖ A girl from Gujranwala made friendship through social media with a 22 years old young man from Sialkot. He promised her to take her to a foreign country after getting married; he called her to the house, snatched money, killed her and threw her dead body in the fields. (*News one, 19 March, 2017 Online*)

Be careful! Be careful! No matter, how greatly religious and Allah-fearing person a strange social media friend appears to be and how great religious

content he posts, never ever make a mistake by sharing your personal information with him in any circumstances, whether you are a man or woman, nor make a mistake by meeting him in a park, hotel or restaurant, because there is a grave risk of losing respect, chastity, money, and life, as there are no less than many people like a wolf in sheep's clothing.

Make social media a source of acquiring knowledge

Dear Islamic brothers! If it is still necessary to use social media, follow only those Ulama [Islamic scholars] who are trustworthy and reliable, having correct beliefs. اَلْحَفْظُ لِلَّهِ عَزَّوَجَلَّ, having the passion for reforming the Ummah, "Majlis Social Media" of Dawat-e-Islami has created pages on social media; "like" them and enhance your Islamic knowledge.

Ask Allah عَزَّوَجَلَّ for a pious friend

Dear Islamic brothers! No one ever becomes a friend by merely stating [to be friends], or by merely shaking hands with someone. Whenever you make friendship with someone, make friendship only for [the pleasure of] Allah عَزَّوَجَلَّ and try to maintain it. Friendship of such friends lasts till the last breath. The one who befriends others for [the pleasure of] Allah عَزَّوَجَلَّ will never be deceptive; but rather he will be a well-wisher of his Muslim brother. A pious and righteous friend is also a blessing of Allah عَزَّوَجَلَّ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I.e. (On the Day of Judgement,) a person will be with the one whom he loves. (*Bukhari, vol. 4, pp. 147, Hadees 6468*) Therefore, a person should always love and make friendship with only pious people. He should also make Du'a to Allah عَزَّوَجَلَّ for it, as Sayyiduna Dawood عَلَى تَيْبَاتَا وَعَلَيْهِ السَّلَامُ would make Du'a to Allah عَزَّوَجَلَّ: 'O my Rab عَزَّوَجَلَّ! I ask You for Your love, and [I] ask [You] for his love who loves You.' (*Mustadrik Lil-Haakim, vol. 3, pp. 217, Hadees 3683*)

For details about the rights of friendship and brotherhood, read pages 196-240 of 'Ihya-ul-Uloom' (Arabic), volume 2; or page-582-693 of volume 2 of the Urdu translation [of this book] published by Maktaba-tul-Madinah.

*Dost woh hay tujh pay jo zahir karay tayray 'uyyob
Us ko dushman jan jo 'ayyon ko bhi khoobi bataey*



THE FAVOURS OF THE NOBLEST —RASOOL ﷺ TO THE WORLD—

Revolutionary achievements

Muhammad Nasir Jamal Attari Madani

The more robust and stable a system of human life is the more conveniences, successes and comforts will be destined for humans. Allah Almighty has bestowed on us a complete code of life through His



Most Beloved Rasool ﷺ in the form of Islam. The Beloved Rasool ﷺ through his blessed sayings and actions has granted us the best system of life. He ﷺ granted us a strong legal system in order to eliminate the crimes that gradually devastate the social life like termites. He rectified disrupted social imbalance by establishing a system of justice, equality, fairness and morality. This is why even today in almost all walks of life we are being guided the way by the unparalleled kindness and never-ending favours (upon mankind) of the Merciful Rasool ﷺ in his quest to establish a dignified and convenient personal and social life.

Let's take a look at a few dimensions of this unbelievable reformation:

Favours (upon mankind) in the domain of justice

Justice and fairness are basic human rights. There is no distinction between rich and poor, relatives and strangers, in the justice system established for us by the Most Beloved Rasool ﷺ in fact, this glorious system delivers equal justice to all individuals whilst bearing the responsibility of protecting their honours, lives and assets. On one occasion he ﷺ delivered the following sermon: "O, people! Nations before you were annihilated because when a prominent figure among them committed theft he was released but if a poor man committed theft he was punished. I swear by Allah عزوجل! Even if Fatima بنتي the daughter of Muhammad ﷺ would have committed theft I would have amputated her hand." (Muslim, pp. 716, Hadees 4410) Throughout the entire world whenever and wherever the guidelines bestowed by the Noble Rasool ﷺ regarding justice and equality have been adhered to, peace, tranquillity, progress and prosperity have prevailed there.



Favours in the domain of protecting human rights

The division between upper and lower classes destabilizes social balance which subsequently results in the suffering of dire consequences such as the violation of human rights, massacre and terrorism. In order to eliminate such class systems our Beloved Rasool ﷺ granted us a judicial system whereby the rights of not only men and women were protected, rather the rights of all human lives and properties (possessions) throughout all social fractions were safeguarded. The 'equality system' that he ﷺ introduced has gained acclaim as a role model globally.

Favours in the financial system

The interest was assumed to be a means of an increase in wealth since the ancient times. The Beloved Rasool ﷺ cursed interest receivers, providers, its writers and witnesses of interest and declared them all to be equal contributors (to this sin). (*Ibn Majah, vol. 3, pp. 73, Hadees 2277*) On one occasion he ﷺ stated: 'Insanity spreads in that nation wherein there is an outspread of interest.' (*Al-Kabaa'ir lil-Dhahabi, pp. 70*) In fact he ﷺ declared interest to be the cause of destruction. (*Al-Kabaa'ir lil-Dhahabi, pp. 69*) Any businessman of the world who has ever abstained from interest in adherence to his ﷺ glorious sayings has obtained benefit and been embraced by progress and prosperity in the business domain. Similarly, in order to promote the business sector and escalate economic growth in the economic domain, he ﷺ established laws pertaining to sleeping-partnerships (*mudaarabat*) and general partnerships (*mushaarakat*). He ﷺ granted us all glorious sayings outlining the responsibilities and rights of employees and employers. He ﷺ condemned fraud, lying, and adulteration in the trade. This is such a great favour of the Benevolent Rasool ﷺ in the economic domain that adhering to these principles has made it possible to abolish unemployment and poverty from every society.

His ﷺ favours on slaves

Victors enslaving conquered nations and then forcing all their future generations to wear the same iron collars (shackles) of slavery was a global dilemma. In order to abolish this, the Beloved Rasool ﷺ employed various strategies and proclaimed glad tidings for the freer of a slave: "The one who freed one slave then Allah عزوجل will liberate (free) one limb of the freer in exchange for each of the slave's limbs from Hell." (*Musnad Ahmad, vol. 7, pp. 149, Hadees 19642*) Along with this, he ﷺ elevated slaves to the heights of dignity and nobility by promoting (arranging) the concept of education and edification among them. The global effect of this emerged in the form of a gradual abolition of the "slave trade" culture and today the world is free from the shackles of slavery.

His ﷺ favours in regards to establishing (world) peace

"Peace" is absolutely crucial for human survival and prosperity on this earth hence our Glorious and Beloved Rasool ﷺ introduced principles that safeguard the rights of human lives and possessions. The blessed saying of Beloved Mustafa ﷺ: "A (perfect) Muslim is the one from whose tongue and hand no other Muslim is harmed." (*Bukhari, vol. 1, pp. 15, Hadees 10*)

On one occasion he ﷺ stated: 'It is not permissible for a Muslim to scare another Muslim.' (*Abu Dawood, vol. 5, pp. 391, Hadees 5004*) On one hand he ﷺ enforced penalties in order to abolish elements that disrupt public peace and on the other hand he warned those imposing penalties that they will be subject to retribution in the Hereafter in case they did not impose penalties in all fairness and justice. The ultimate effect of the Beloved Rasool's ﷺ practical invitation of social security was that the entire world was granted the outstanding laws for its security and survival.

Each aspect of the innumerable dimensions of the favours exhibits the mercy of Beloved Rasool ﷺ in a marvellously exquisite way. We must also remember our Benevolent Rasool's ﷺ generosity and favours and be obedient to him ﷺ in every state.





M Blessed face of Beloved MUSTAFA ﷺ

Blessed Zikr of my Beloved Rasool

Khizr Hayat Attari Madani

The immaculate beauty of Mustafa ﷺ: صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the source of beauty and excellence. Every particle of the beauty of the universe is a beggar at the blessed threshold of Mustafa ﷺ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. All the liveliness and beauty of the world are just thanks to him. Allah Almighty granted him such a matchless beauty which if appeared completely, the human eye would not be able to endure its splendours.

(Subul-ul-Huda War-Rishad, vol. 2, pp. 8)

*Ik jhalak daykhnay ki taab nahin 'aalam ko
Woh agar jalwah karayn kon tamasha'ie ho*

(Zauq-e-Na'at, pp. 204)

Zikr of the beauty of Mustafa ﷺ in Holy Quran

Allah Almighty has very beautifully called the excellent beauty of His Beloved sometimes by the name of a *سِرَاجًا مُنِيرًا* (bright lamp) because the way lamp removes the darkness of a house, similarly, through his blessed existence the darkness of unbelief and polytheism was dispelled and the entire world became luminous with the Noor of Iman (faith). Of course, the way a thief does not break into the home that has a lamp, similarly, Satan does not go to steal the faith of the one whose heart is filled with the light of the lamp of the Beloved Rasool's love. The way a lamp removes the darkness of a home, similarly this lamp also removes the



darkness of the heart. However, the person who has a lamp at his home does not feel scared and the heart in which the memory of this lamp exists does not feel sad.

If *سِرَاجًا مُنِيرًا* means the sun that gives a shine so it will mean that the way the Noor (light) of the sun is spread in the entire world, similarly, the entire world is illuminated by his *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* Noor. The way the sun is superior to the rest of the stars regarding shine, similarly, he *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* is also superior regarding virtues and miracles to the rest of the *Ambiya عَلَيْهِمُ السَّلَام*. (*Anwar-e-Jamaal-e-Mustafa*, pp. 125)0

At one place Allah Almighty has called the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* the full moon of 14th night, after giving the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* the title of 'طه'. Of course, the numerals of 'ط' are nine and 'ه' are five, that is, Allah Almighty has said: O the full moon of the 14th night! (*Anwar-e-Jamaal-e-Mustafa*, pp. 126) At another place, Allah Almighty has blessed the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* with the title of 'Shining star' as He *عَزَّوَجَلَّ* declared him 'والنجم', (*Noor-ul-'Irfan*, pp. 839) He has also praised the beauty of his luminous face by calling 'والفضي'. (*Anwar-e-Jamaal-e-Mustafa*, pp. 126)

As far as the blessed personages, who used to be privileged to behold *سِرَاجًا مُنِيرًا* and طه in the morning and evening are concerned, they mentioned his blessed beauty according to their feelings, emotions and understanding. In actual fact, no one can describe the beauty of the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Kisi jaa hay "Taaha"-o-"Yaseen" kahin per
Laqab hay Sirajam Muneeran tumhara
(Qabala-e-Bakhshishi, pp. 18)*

More beautiful than the moon

Sayyiduna Anas *رَضِيَ اللهُ تَعَالَى عَنْهُ* described the beauty of Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* by saying, 'His blessed complexion was excellently bright; his blessed perspiration shone like pearls.' (*Muslim*, pp. 978, *Hadees* 6054) and Sayyiduna Jabir Bin Abdullah *رَضِيَ اللهُ تَعَالَى عَنْهُ* also concluded after seeing the moon of the sky and the moon of the sacred Madinah (the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*) over and over again: I have found the

Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* more beautiful than even the moon. (*Tirmizi*, vol. 4, pp. 370, *Hadees* 2820)

I have never seen or heard about any beauty like yours

In praise of Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, Sayyiduna Abu Hurayrah *رَضِيَ اللهُ تَعَالَى عَنْهُ* spoke like this: I have never seen anything more beautiful than the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. It seemed as if the sun had been shining in his blessed face. (*Tirmizi*, vol. 5, pp. 369, *Hadees* 3668)

He *رَضِيَ اللهُ تَعَالَى عَنْهُ* further said: When the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would smile, walls would become bright, and the Noor of his blessed teeth would fall on them like the rays of the sun. (*Jami' Mu'mar Bin Rashid Mulhaq Bi-Musannaf Abdur Razzaq*, vol. 11, pp. 259, *Raqm* 20490)

Some blessed companions *رَضِيَ اللهُ تَعَالَى عَنْهُمْ* also said: When he *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would feel joy, his blessed face would shine so much that the reflection of walls could be seen in it. (*Al-Kalaam-ul-Awadah*, pp. 123)

Sayyiduna Ka'ab Bin Maalik *رَضِيَ اللهُ تَعَالَى عَنْهُ* has described the blessed face of Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* like this: When he *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would feel joy, it seemed as if his blessed and luminous face is a piece of the moon. (*Bukhari*, vol. 2, pp. 488, *Hadees* 3556)

When someone asked Sayyiduna Bara Bin 'Aazib *رَضِيَ اللهُ تَعَالَى عَنْهُ*: Did his blessed face shine like a sword? He *رَضِيَ اللهُ تَعَالَى عَنْهُ* replied: No, but rather it would shine like the moon. (*Bukhari*, vol. 2, pp. 488, *Hadees* 3552)

When a needle would fall from the blessed hand of Sayyidatuna Ayesha Siddiqah *رَضِيَ اللهُ تَعَالَى عَنْهَا* and could not be found after searching thoroughly, but as the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would arrive, the whole room would illuminate by virtue of the light of the luminous blessed face and the needle would start shining. (*Al-Qaul-ul-Badi'*, pp. 302)

*Suzan-e-gum shudah milti hay tabassum say tayray
Shaam ko Subh banata hay ujala tayra
(Zauq-e-Nu'at, pp. 25)*

Could not gaze steadily

Let's read the views of the first Ziyarat by



Sayyidatuna Haleemah رَضِيَ اللهُ تَعَالَى عَنْهَا. She رَضِيَ اللهُ تَعَالَى عَنْهَا has said: I did not find it suitable to wake Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ due to his immaculate beauty. I slowly approached him and placed my hand on his blessed chest; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started looking at me smilingly. A Noor came out of his blessed eyes and spread high in the sky. (Seerat-e-Halbiyah, vol. 1, pp. 132)

(Zauq-e-Na'at, pp. 197)

Evidence of Prophethood

Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: If there had been no bright signs (other Prophetic miracles) in his blessed personality, so his blessed luminous face would have given the news of

his Nubuwwat.

(Subul-ul-Huda War-Rishad, vol. 1, pp. 531)

Sayyidatuna Ayesha رَضِيَ اللهُ تَعَالَى عَنْهَا has said: His beauty was unique in the world and body complexion was very bright; the one who would describe the attributes of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would compare him with the full moon and his blessed perspiration was as clean and shining like a pearl. (Dalail-ul-Nubuwwah, pp. 360, Raqm 554)

Let's read the saying of Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ and

make our hearts luminous with the love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had no shadow; if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stood in the sunlight, the light of his blessed luminous body would overcome the sunlight and if he stood beside a lamp, the light of his blessed luminous body would overcome the light of the lamp. (Subul-ul-Huda War-Rishad, vol. 2, pp. 40)

Laykin Raza nay khatm-e-sukhan is pay ker diya

Khaliq ka banda khalq ka Aaga kahoon tujhay

(Hadaiq-e-Bakhshish, pp. 175)

Sayyiduna Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned the reality and said: In my sight, there was no one more beautiful than the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I was not able to gaze steadily the blessed face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ due to its Jalal (grandeur) and beauty. If someone asked me to mention the qualities and virtues of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I could not mention them because it was not possible for me (due to the grandeur of his beauty) gaze him steadily.

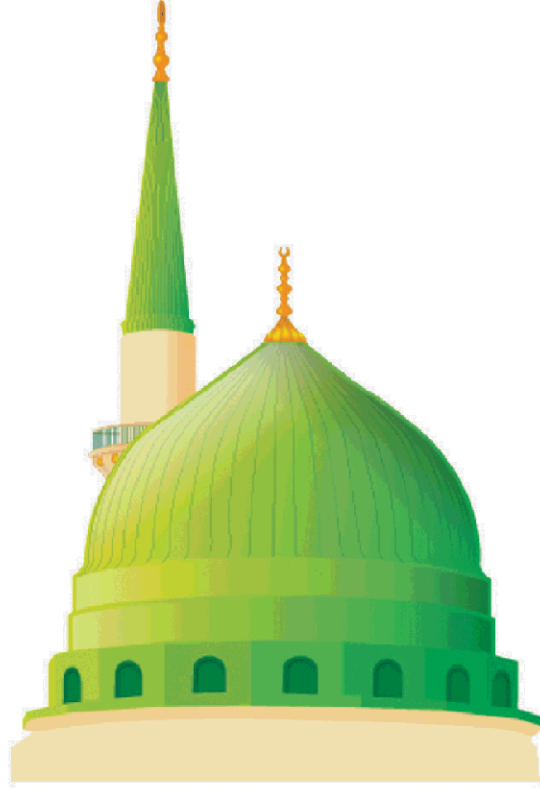
(Muslim, pp. 71, Hadees 321)

Kisay hay deed-e-jamaal-e-Khuda pasand ki tab

Woh pooray jalway kahan aashikar kartay hayn



THE FIRST ONE



1. First Ghazwah of the Beloved Rasool ﷺ

Sayyiduna Imam Muhammad Bin Ishaq رحمه الله تعالى عليه said: **أَوَّلُ مَا غَزَا النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ الْأَبْوَاءَ.** The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ participated in the first Ghazwah at Abwa." (Bukhari, vol. 3, pp. 3, Dala'il-un-Nubuwwah, vol. 5, pp. 463)

2. Who was the first person to shoot an arrow in the path of Allah عزوجل؟

Sayyiduna Jabir Bin Samurah رضي الله تعالى عنه said: **أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ سَعْدُ بْنُ أَبِي وَقَّاصٍ** The first person to shoot an arrow in the path of Allah عزوجل was Sa'd Bin Abi Waqas رضي الله تعالى عنه." (Al-Awa'il lit Tabarani, pp. 53, Bukhari, vol. 3, pp. 115, Hadees. 4326)

3. Who did draw sword first in the path of Allah عزوجل؟

Sayyiduna Hishaam Bin Urwah رضي الله تعالى عنه said: **كَانَ الزُّبَيْرُ أَوَّلَ مَنْ سَلَّ سَيْفًا فِي سَبِيلِ اللَّهِ** The first one to draw the sword in the path of Allah عزوجل was Sayyiduna Zubayr Bin Awwam رضي الله تعالى عنه."

(Musannaf Abdur Razzaq, vol. 5, pp. 196, Hadees. 2656)

4. Who did make his horse run first in the path of Allah عزوجل؟

Sayyiduna Qaasim Bin Abdur Rahman رضي الله تعالى عنه said: **أَوَّلُ مَنْ عَدَا بِهِ فَرَسُهُ فِي سَبِيلِ اللَّهِ الْمُقْدَادُ** The first one to make his horse run in the path of Allah عزوجل was Sayyiduna Miqdad (Bin Aswad) رضي الله تعالى عنه."

(Musannaf Ibn-e-Abi Shaybah, vol. 19, pp. 526, Raqm 36933)

DEVOTION TO THE BELOVED RASOOL ﷺ IS OUR LIFE

Asif Iqbal Attari Madani

If the heart turns towards someone, it is called love and when the same love intensifies, it is called 'Ishq'. There are two types of 'Ishq'- Majazi (i.e. humans' love for humans) and Haqeeqi (i.e. love for Allah Almighty and Beloved Rasool ﷺ). Ishq-e-Majazi often leads to Hell, whereas Ishq-e-Haqeeqi leads to Paradise. Ishq-e-Majazi destroys a person, whereas Ishq-e-Haqeeqi makes a person happy and prosperous. Ishq-e-Haqeeqi has tremendous power; it sometimes faces severe storm, sometimes confronts the pharaoh, sometimes sacrifices itself on Divine commandment and sometimes fearlessly jumps into the fire, whereas the intellect falls far behind.

*Bay khatar kood para aatish-e-namrood mayn 'ishq
'Aql hay mahw-e-tamasha-e-lab-e-baam abhi*

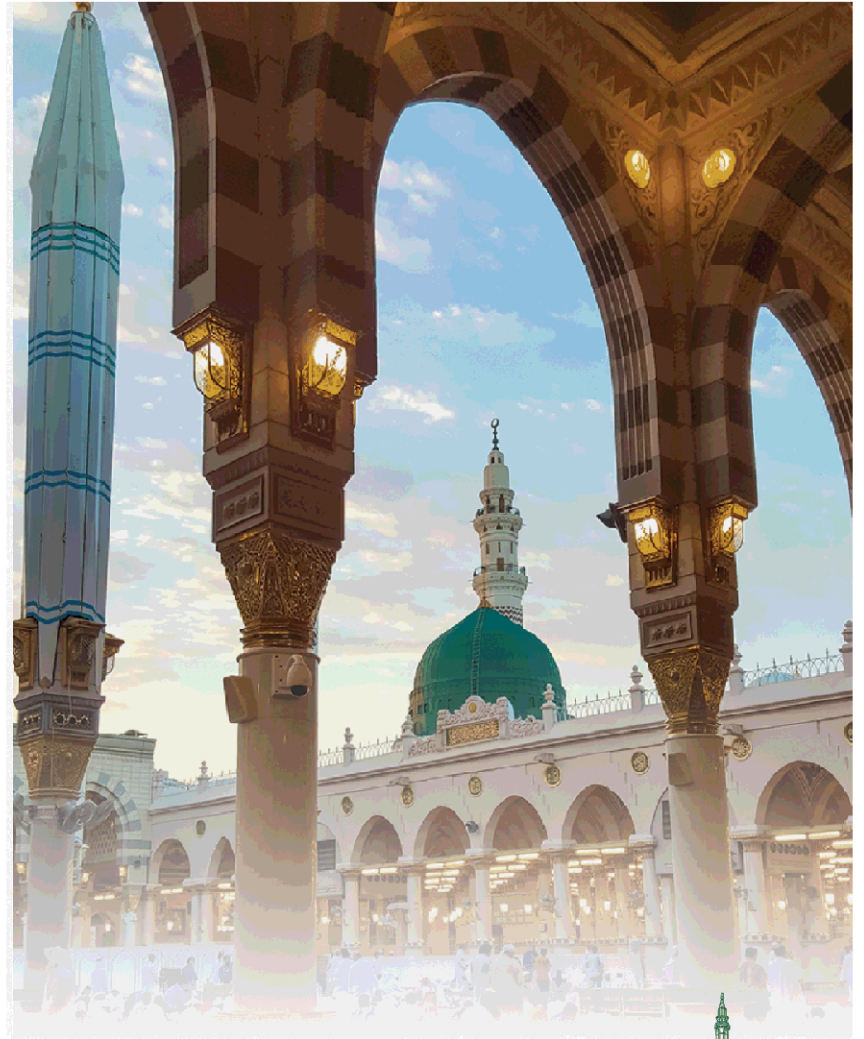
Ishq-e-Haqeeqi means the perfect love for Allah Almighty and the Beloved Rasool ﷺ. When someone's heart is filled with this perfect love, he dissociates himself from this mortal universe. He, all the time, thinks of his beloved and keeps himself away from the world after being lost in the pleasure of love and Ma'rifat. He then listens to his beloved, obeys his beloved and acts upon the desire of his beloved. He even sacrifices his life in the name of his beloved.

After Ishq-e-Ilahi (devotion to Allah Almighty) the biggest blessing is Ishq-e-Rasool (devotion to Rasool ﷺ). In fact, it is not possible for a believer to live without devotion to Rasool. A believer can only be a perfect believer when he loves the Beloved Rasool ﷺ more than the whole universe. The Beloved Rasool ﷺ has himself clearly stated: Amongst you no one can become a believer until I become dearer to him than his parents, children, family members, all people, his own life and possessions. (Muslim, pp. 47, Hadees. 168,

169, Sunan-e-Kubra, vol. 6, pp. 534)

When this love intensifies, it takes the form of devotion to Rasool and what does devotion to Rasool do when it becomes perfect?

Let's listen to it in Maulana Sufi Muhammad Akram Razavi's words: If somebody's heart is filled with the devotion to Rasool ﷺ in a proper way, he will surely obey the Beloved Rasool ﷺ. It runs in a devotee of Rasool's blood to carry out Divine commandments and follow the life of the



Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Quran and Sunnah dominate a person's heart and brain, body and soul. Devotion to Rasool improves the lifestyle of a Muslim, improves his Hereafter and brings success for him in the world and the Hereafter.

*Ki Muhammad say wafa tu nay to ham tayray hayn
Yeh jahan cheez hay kya lowh-o-qalam tayray hayn*

(Sahabah-e-Kiraam ka 'Ishq-e-Rasool, pp. 17)

Honestly speaking, the effect of devotion to Rasool is very amazing. It greatly guides a believer in difficulties, cures his spiritual diseases completely, spreads light in the darkness and helps the creation to attain the Divine pleasure. It is the devotion to Rasool that made the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ so much engrossed in the obedience of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that they were completely unconcerned about this world and anything related to it. They could bear everything, but not disrespect even a bit for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. These blessed personages would love very much every such thing that bore relation to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would not exclude themselves when it would come to the matter of enforcement of Shari'at of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would obey every commandment of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

It was blessed companion's devotion to Rasool by virtue of which they would make great efforts to obtain the blessed water of Wudu or the blessed hair that would fall from the blessed body of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would rub his blessed saliva and blessed nasal fluid on their faces and bodies. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask: مَا يَجْعَلُكُمْ عَلَىٰ هَذَا؟ Why do you do such a thing? So these true devotees of Beloved Rasool would humbly reply: حُبُّ اللهِ وَرَسُولِهِ i.e. The love for Allah Almighty and for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ makes us do it. (Mishkat, vol. 2, pp. 216, Hadees. 4990) That's why someone became Siddeeq-e-Akbar, someone became Farooq-e-A'zam, someone became Ghani (wealthy) and very modest and someone became the lion of Allah and Mushkil Kusha. In short, by virtue of this great blessing, every companion became a shining

star of the sky of guidance. Not only did humans get benefit from the devotion to Rasool, but other creatures also gained benefit by it.

From the study of the books of Ahadees and blessed life history it has become obvious that there are long lists of devotees of Rasool in the creation which include jinns and humans, houris and angels, trees and stones, animals and birds, quadrupeds and insects, etc. There are faith-refreshing parables of devotion to Rasool, everlasting stories of love for Rasool, and beautiful memories of affection for Rasool.

Why is the love and devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ famous all over the universe?

In actual fact, the number of reasons which may be possible for loving someone else are all completely found in the blessed personality of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with utmost perfection, no matter whether it is beauty or piety, knowledge and wisdom or generosity, affection and mercy or good manners, strength and power or bestowment and munificence, knowledge and edification or guidance on Tarbiyyat (character building) and discipline, removing the difficulties of the world and the Hereafter or favours and kindness, all these qualities are found perfectly at their highest level in the blessed personality of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then why shouldn't every creation love him and include themselves among devotees of Rasool!

Dear Islamic brothers! There are some signs of a devotee of Rasool. We should find these signs in us. These signs are as follows:

1. A devotee of Rasool has extremely great respect and reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. He does the Zikr of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ abundantly.
3. He abundantly recites Salat and Salam upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
4. He gets happy when he listens to the glory and greatness of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and



wants to listen to the glory more and more.

5. He does not like to listen to the faults of the blessed and Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at all because when people do not listen to the faults of their beloveds who have defects, so how can one listen to the faults of the blessed personality who is free from every type of apparent and hidden faults?

6. He is eager to meet the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

10. A devotee of Rasool obeys the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In a nutshell, the Muslim whose heart is filled with the devotion to Rasool has deep love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and spends his days and nights with the same love. He gets used to the everlasting pleasure of devotion to Rasool. According to A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his words and actions would say:



7. He loves the dear ones, that is, blessed companions and Ahl-e-Bayt of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

8. He loves the things and persons that are associated with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

9. He has hatred and enmity towards the enemies of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Jaan hay 'Ishq-e-Mustafa roz fazoon karay Khuda
Jis ko ho dard ka mazah naaz-e-dawa uthaey kyun*

(Hadaiq-e-Bakhshish, pp.94)



Blessed Sahabiyyaat and the sacred relics of the Holy Rasool ﷺ

For Islamic sisters

Adnan Ahmad
Attari Madani



As the male Sahabah رضي الله تعالى عنهم [blessed companions of the Beloved Rasool صلى الله تعالى عليه وآله وسلم] would deem the respect and reverence for the Holy Rasool صلى الله تعالى عليه وآله وسلم to be the core of their faith, similarly, blessed Sahabiyyaat رضي الله تعالى عنهم would also not only consider the same fact to be the core of their faith, but would also make it compulsory for themselves to respect and revere any such thing which would have any kind of association with the Holy Rasool صلى الله تعالى عليه وآله وسلم.

Shawl and Tehband (lower garment)

Sayyidatuna 'Ayesha رضي الله تعالى عنها had a thick shawl, kept as a sacred relic, which she would show to people [for Ziyarat]. Sayyiduna Abu Burdah رضي الله تعالى عنه has stated: I went to Sayyidatuna Ayesha Siddiqah رضي الله تعالى عنها. She took out a Yemeni tehband [lower garment] made of thick cloth, and a shawl that is called 'Mulabbadah'. She then swore by Allah عزوجل and said, 'Holy Rasool صلى الله تعالى عليه وآله وسلم passed away in these two very pieces of cloth.' (Muslim, pp. 888, Hadees 5442)

Blessed hair

Umm-ul-Mu'mineen, Sayyidatuna Umm-e-Salamah رضي الله تعالى عنها had some blessed hairs of the Holy Rasool صلى الله تعالى عليه وآله وسلم, which she had preserved in a silver box. When people would fall ill, they would attain blessings from them and seek recovery by their blessings. They would place the blessed hairs of the Holy Rasool صلى الله تعالى عليه وآله وسلم in a bowl of water and drink the water. By doing so, they would achieve recovery. (Umda-tul-Qaari, vol. 15, pp. 94, Taht-al-Hadees 5896)

Fragrant perspiration

Sayyiduna Anas رضي الله تعالى عنه has stated: The Holy Rasool صلى الله تعالى عليه وآله وسلم came to us and had Qaylulah [afternoon rest] for a little while. When the Holy Rasool صلى الله تعالى عليه وآله وسلم perspired, my mother brought a bottle and started filling it with the blessed perspiration. Meanwhile, the Holy Rasool صلى الله تعالى عليه وآله وسلم woke up

and said: 'O Umm-e-Sulaym! What are you doing?' She humbly replied: 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! This is your blessed perspiration. We will mix it with our fragrance, because this is more fragrant than even fragrance.' (Muslim, pp. 978, Hadees 6055)

Fragrant house

A woman received a little bit of perspiration from the

Holy Rasool صلى الله تعالى عليه وآله وسلم. When she would rub it over her clothes, the people of Madinah would smell its fragrance. [It happened so] to the extent that people started calling her house 'Bayt-e-Mutayyabah' [fragrant house]. (Mu'jam-e-Awsat, vol. 2, pp. 164, Hadees 2895) The fragrance remained in her descendants for many generations. (Al-Burhaan, pp. 24)

The blessed Jubbah

Once, Sayyidah Asma Bint-e-Abu Bakr رضي الله تعالى عنها took out a Tayalsi Jubbah¹ and said, 'Holy Rasool صلى الله تعالى عليه وآله وسلم wore this blessed Jubbah. For the sick, we wash its blessed hem [lower part of a garment] and make them drink [that water], so they recover instantly.' (Muslim, pp. 883, Hadees 5409)

Piece of a Mashk

Once, the Holy Rasool صلى الله تعالى عليه وآله وسلم went to the house of a blessed Sahabiyyah, Sayyidatuna Kabshah Ansariyah رضي الله تعالى عنها, and drank water by touching his blessed mouth with the opening of the Mashk [leather bag for carrying water] belonging to her. Sayyidatuna Kabshah رضي الله تعالى عنها cut the opening part of that Mashk and kept it with her as a sacred relic. (Ibn-e-Majah, vol. 4, pp. 80, Hadees 3423) Similarly, one day, he صلى الله تعالى عليه وآله وسلم went to the house of Sayyidatuna Umm-e-Sulaym رضي الله تعالى عنها. A Mashk was hanging in her house. He صلى الله تعالى عليه وآله وسلم touched his blessed mouth with its opening and drank water. Sayyidatuna Umm-e-Sulaym رضي الله تعالى عنها cut the opening part of the Mashk and kept it with her as a [sacred] souvenir. (Tabaqaat-e-Ibn-e-Sa'ad, vol. 8, pp. 315)

From these narrations, we find out how devotedly blessed Sahabah and Sahabiyyaat رضي الله تعالى عنهم loved the Holy Rasool صلى الله تعالى عليه وآله وسلم, as any such thing, which would become associated with the Holy Rasool صلى الله تعالى عليه وآله وسلم, would become reverend and esteemed in their sight; and it should certainly be, as this is the very sign of Iman [faith]. Therefore, we also should not only love the Holy Rasool صلى الله تعالى عليه وآله وسلم, but should also love every such thing that has association with the Holy Rasool صلى الله تعالى عليه وآله وسلم. Moreover, we should consider everything associated with the Holy Rasool صلى الله تعالى عليه وآله وسلم to be deserving of extreme reverence, and should honour and respect it with love and devotion.

¹ A long loose outer garment with wide sleeves, worn by Muslim men and women.



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Umm-e-Ma'bad and the glorious appearance of the Beloved Rasool ﷺ

Owais Yameen Attari Madani

Sayyidatuna Umm-e-Ma'bad رَضِيَ اللهُ تَعَالَى عَنْهَا is also one of those blessed Sahabah and Sahabiyaat رَضِيَ اللهُ تَعَالَى عَنْهُنَّ who have mentioned the beauty and blessed appearance of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the books of Hadith and biography. The name of Umm-e-Ma'bad رَضِيَ اللهُ تَعَالَى عَنْهَا is 'Aatikah Bint Khalid Khuzaa'iyah but she is famous by her Kuniyah. She was a hospitable woman who lived in a small tent at a place called Qudaid, and would hospitably treat

Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ obtained permission from Umm-e-Ma'bad for milking that female goat and then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his blessed hand over its udder; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a, 'Ya Allah عَزَّوَجَلَّ, Give Barakat [blessings] in her female goat', and started milking [it] by saying the name of Allah عَزَّوَجَلَّ. By the blessings of the blessed hands of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, that female goat's dry udders filled with such an amount of milk that all the



the travellers who passed by Qudaid, very happily. When our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Hijrah [migration] from Makkah Mukarramah to Madinah Munawwarah by the commandment of Allah عَزَّوَجَلَّ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by her tent during the journey. Her husband, Abu Ma'bad Aksam Bin al-Jaun had gone to graze the goats, and only a very weak female goat was in the house which could not go with the herd due to weakness. The

people present over there drank it to their fill. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ milked [the female goat] again and moved forward after leaving a container filled with milk over there. When the husband of Umm-e-Ma'bad returned home after grazing goats, he became surprised to see the container in the house, completely filled with milk. He asked: 'Where has this milk come from?' Umm-e-Ma'bad related the whole event. Abu



Ma'bad said: 'He seems to be the same person of Quraysh whom the people of Quraysh tribe are searching for. Tell me his appearance.' Umm-e-Ma'bad told the blessed appearance of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way: His beauty is distinctively evident; his face is beautiful; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has a graceful physique; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ neither has imperfection of a large belly nor imperfection of a small head; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has incredibly beautiful appearance; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has extremely beautiful eyes; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has black and long eyelashes; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has a sonorous voice; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has a [beautiful] long neck; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has a thick blessed beard; his eyebrows are thin which meet together; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has an aura of glory and honour when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remains silent; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has an aura of beauty and glory when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ speaks; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most beautiful person; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is gracefully beautiful from far and near; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is sweet of speech; his speech is articulate and eloquent, it is neither useless nor immoral; when words pass his blessed lips, they are like showering pearls; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has a medium height, neither is it long which looks bad nor short which causes disrespect in one's eyes; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is like a beautiful branch which is distinctively glorious and forms a beautiful sight between two green and fresh branches; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is surrounded by his servants and companions; they listen attentively when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ speaks, and when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gives order, they hasten to carry it out; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an embodiment of exemplary attributes; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is deserving of respect and honour; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ neither frowns nor treats unjustly.

After hearing the blessed appearance of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Abu Ma'bad spontaneously said: By Allah عَزَّوَجَلَّ! The person whose appearance you have mentioned is the same personality about whom I have heard in Makkah. I have intended to adopt his [blessed] company, and if I find a way to reach him, I will definitely do so. Then, both the husband and wife performed Hijrah [migration] to Madinah Munawwarah and became Muslims. (Mu'jam-e-Kabeer, vol. 4, pp. 48 - 49, Hadees 3605; Mustadrak Lil-Hakim, vol. 3, pp. 552 - 554, Hadees 4333; Sharah-uz-Zarqaani Alal-Mawahib, vol. 2, pp. 130 - 134; Tabaqaat-ul-Kubra La-Ibn Sa'ad, vol. 1, pp. 178;

Dalail-un-Nubuwwah Lil-Bayhaqi, vol. 1, pp. 278 - 280)

Husn tayra sa na daykha na suna
Kahtay hayn aglay zamanay walay

(Hadaiq-e-Bakhtshish, pp. 161)

Blessing of the Beloved Rasool ﷺ

Fortune smiled on Sayyidatuna Umm-e-Ma'bad رَضِيَ اللهُ تَعَالَى عَنْهَا by the blessing of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She herself has stated: The female goat that was milked by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained with us till a long time. [It benefited us] to such an extent that when drought affected [the region] in the era of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ in 18 Hijri and there was an extreme scarcity of water (which is called as 'عَامُ الرَّمَادَةِ'), we kept milking that female goat in the morning and evening (even in such circumstances). (Tabaqaat-ul-Kubra Li-Ibn Sa'ad, vol. 8, pp. 225)

Ummaha-tul-Mu'mineen would treat Umm-e-Ma'bad with kindness

Ummaha-tul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ would treat Umm-e-Ma'bad رَضِيَ اللهُ تَعَالَى عَنْهَا with kindness and accord her respect. Sayyidatuna Umm-e-Ma'bad رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: During the Khilafat of Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ, when Ummahat-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ reached the place of Qudaid while going for Hajj, seeing them, tears spilled from my eyes. I humbly said to them: 'I have remembered [a memory of] Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had stayed at this place.' Listening to it, all of them started weeping. They accorded me great respect, valued me, treated me with kindness and said to me: 'When Ameer-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُ will give us money for necessary expenses, do visit us.' When I went at that time, each of them gave me 50 Dinars. At that time, there were 7 Ummahat-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ. (Tabaqaat-ul-Kubra Li-Ibn-e-Sa'ad, vol. 8, pp. 169; Insaab-ul-Ashraaf, vol. 2, pp. 104)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





Couplets of Sayyidatuna Aaminah رَضِيَ اللهُ تَعَالَى عَنْهَا, the blessed mother of Holy Rasool ﷺ

At the time of her blessed demise, Sayyidatuna Aaminah رَضِيَ اللهُ تَعَالَى عَنْهَا looked affectionately at her beloved son, Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was around 5 years old at that time and said:

بَارَكَ اللهُ فِيكَ مِنْ غَلَامٍ	يَا ابْنَ الذِّي مِنْ حَوْمَةِ الْحِمَامِ
نَجَا بِعَوْنِ الْمَلِكِ الْمُنْعَمِ	فَوَدَيْ عِدَاةَ الضَّرْبِ بِالسُّهَامِ
بِهَائَةِ مَنْ إِبِلِ سَوَامِ	إِنْ صَحَّ مَا أَبْصَرْتُ فِي الْمَنَامِ
فَأَنْتَ مَبْعُوثٌ إِلَى الْأَنَامِ	مِنْ عِنْدِ ذِي الْجَلَالِ وَالْإِكْرَامِ
تُبْعَثُ فِي الْجِلِّ وَفِي الْحَرَامِ	تُبْعَثُ فِي التَّحْقِيقِ وَالْإِسْلَامِ
دِينُ أَبِيكَ الْبَرِّ إِبْرَاهِيمَ	فَاللَّهُ أَنهَاكَ عَنِ الْأَصْنَامِ

أَنْ لَا تَوَالِيَهَا مَعَ الْأَقْوَامِ

Translation: O pious boy! May Allah عزوجل have blessings in you. O son of the one who attained salvation from the trap of death with the help of the King with big rewards, Allah Almighty. The morning when the lot was drawn, 100 tall camels were sacrificed in his expiation. When my dream comes true, you will be the Rasool of all the worlds upon the religion that is the religion of your righteous father, Ibraheem. I give you the oath of Allah Almighty and forbid you from the idols that do not be inclined towards them with the nations.

(Al-Mawahib-ul-Li-Duniyah, vol. 1, pp. 88, Fatawa-e-Razawiyyah, vol. 30, pp. 301)



Shar'i rulings pertaining to **ISLAMIC SISTERS**

Ruling on cutting nails during the monthly cycle

Question 1: What do the blessed Ulama [Islamic scholars] state regarding the following matter: Can a woman cut nails during her monthly cycle and postnatal bleeding, or not? Please explain it in the light of Holy Quran and Hadees.

state as she is in the state of Hadas [state of impurity mentioned by Shari'ah] from the very moment her monthly cycle or postnatal bleeding has ended, and Ghushl has become Fard [obligatory] on her at that time. In this state, she is now like a Junubi [person on whom Ghushl is Fard]; as it is Makruh for a Junubi to cut nails in the state of Janabat [state of impurity when Ghushl is Fard], it is Makruh for her as well.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If a woman's monthly cycle or postnatal bleeding has ended [and she has become pure from that state] but she has not performed Ghushl [ritual bath] yet, it is Makruh [disliked act] for her to cut nails in this

However, if her monthly cycle or postnatal bleeding has not ended yet [and she has not become pure from that state], she can cut nails in the same state because she is not in the state of Hadas yet and Ghushl is not Fard on her. In this state, she is like a non-Junubi in this matter.

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



Answered by: Muhammad Naveed Chishti

Approved by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

Can a woman also be a Peer [spiritual guide]?

Question 2: What do the blessed Ulama and Muftis [Islamic jurists] state regarding the following matter: Can a woman also be a Peer [spiritual guide], and can women become her Mureeds [disciples], or not?

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

It is necessary for a Peer-o-Murshid to be a male person. Therefore, from [the era of] pious predecessors until now, any woman did not a Peer.



So, a woman is not permitted to become a Peer-o-Murshid and make Mureeds. Moreover, no woman is allowed to become a Mureed of any woman. Therefore, women should also become Mureed of a perfect Peer-o- Murshid who fulfils the Shar'i conditions.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abu Huzayfah Shafeeq Raza Attari Madani

Approved by: Abu Saaleh Muhammad Qaasim Al-Qaadiri

What if a woman's monthly cycle begins after the time of Salah has started?

Question 3: What do the blessed Ulama and Muftis state regarding the following matter: If a woman's monthly cycle begins after the time of Salah has started, is it compulsory for her to offer the missed Salah of that time after attaining purity?

Questioner: Bint-e-Junayd Attari (Rawalpindi)

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

If the time of Salah has started and a woman has not yet offered Salah but her monthly cycle or postnatal bleeding begins, it is not compulsory for her to offer that missed Salah after attaining purity because the Haqeeqi [actual] reason for 'Salah being Fard' is the Divine commandment, and the apparent reason is 'time'. Fard is regarded as performed if Salah is offered in any part of this time [period]. It is not compulsory to offer Salah in the beginning part of the time period. As people have this choice, if a person delays offering Salah in the beginning of the time period and such an UZR [situation] affects him or her due to which a person becomes exempt from offering Salah, then offering Salah of that time is not obligatory [for such a person], and offering this missed Salah is also not compulsory.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
—————
كتبه

Abu Saaleh Muhammad Qaasim Al-Qaadiri



Business trips of the Beloved Rasool ﷺ

Abdur Rahman Attari Madani

Striving for earning Halal sustenance has been the way of blessed Ambiya عَلَيْهِمُ السَّلَام. Amongst these blessed personages, some would do the work of sewing clothes, some would engage in agriculture and some would do carpentry to earn Halal sustenance. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also made efforts to earn Halal sustenance. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did trade and for this he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to Syria and Yemen, etc.

During the trade, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ avoided quarrels, kept promises, had patience and forbearance, forgave and tolerated [people] and remained honest. During business trips, by virtue of his good manners, good dealings, and truth and honesty he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became famous by the title of Saadiq (truthful) and Ameen (Trustworthy).

Though the disbelievers of Makkah were bitter enemies of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would trust his trustworthiness and honesty so much that they would entrust their precious goods and possessions to him. In short, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had all the qualities in a perfect manner that a trader should possess.

Business trip to Yemen

The family occupation of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was trade. Since he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made many

business trips with his uncle Abu Taalib in his childhood, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gained considerable experience of business dealing. Therefore for livelihood, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ started doing trade and travelled to different places for the purpose of trade. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made business trips for Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا. Two of them were made to Yemen. It is stated in a narration: Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا sent the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to Jurash (a place in Yemen) twice for trade and every journey was in return for a female camel. (*Muṣṭadrik lil-Haakim, vol. 4, pp. 178, Hadees 4887*)

Business trip to Bahrain

Before the declaration of Prophethood, the business trip of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to Bahrain is also mentioned. Delegations from far and wide areas of Arab would come to him. Amongst these delegations, the delegation of Abdul Qays also came from Bahrain. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the delegation about the conditions of the cities of Bahrain after mentioning their names. They surprisingly asked: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! May our parents be sacrificed for you! You know even more than us the names of our cities! He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: I have stayed in your cities and Kushadgi [expansion] was made for me in these cities. (*Musnad Ahmad, vol. 5, pp. 296, Hadees 15559*)



Role of Rasoolullah ﷺ in correcting flaws in trade

As, in our age, there are different evils in the field of trade such as deception, selling defective product, adulteration, hoarding grains, etc., such evils were also common in the age of ignorance. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only corrected the flaws in other fields of life but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also corrected the flaws found in this field. Read three examples of it.

❖ Condemning deception he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who deceives us is not from us. (*Muslim*, pp. 64, *Hadees 101*)

❖ About selling defective commodity [product] he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: One who sells a defective product and does not disclose its defect is always in the displeasure of Allah Almighty and angels always curse him. (*Ibn-e-Majah*, vol. 3, pp. 59, *Hadees 2247*)

❖ About hoarding grain he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: One who stops grain on Muslims, Allah Almighty will make him suffer from leprosy and poverty. (*Shu'ab-ul-Iman*, vol. 7, pp. 526, *Hadees 11218*)

Observed gentleness while buying and selling

Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was very well-mannered, soft-hearted and merciful. Zayd bin Sa'nah was a Jewish scholar. When he became strict with our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding buying and selling, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated him gently showing forbearance. The event was like this that before embracing Islam Zayd Bin Sa'nah bought dates from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One or two days were still remaining for the delivery of dates; he (Zayd Bin Sa'nah) with extreme strictness demanded the dates in the presence of a large crowd due to which Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ was enraged. Upon this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O Umar! You should have helped both of us by persuading me to fulfil the right and instructed him [how] to demand gently. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered: O Umar! Give him dates equal to his right and give some more. After getting the dates telling Sayyiduna Umar رَضِيَ اللهُ تَعَالَى عَنْهُ the reason for demanding with strictness Zayd Bin Sa'nah said: I saw in Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ all the signs which I had read in Torah about the last

Nabi, but I had to know about two signs. One is that his forbearance will continue to overcome ignorance and the more he would be treated ignorantly, the more his forbearance will continue to increase. So, in this way, I have also seen both these signs in him and I testify that surely this Nabi is true and O Umar! I am a very rich man; I make you a witness that I have made my half wealth Sadaqah on the Ummah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. After this, he went to the blessed court of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and embraced Islam reciting Kalimah. (*Seerat-e-Muštafa*, pp. 601)

Gave more dates than the decided quantity

Sayyiduna Tariq Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: When we came to Madinah Munawwarah, we saw a person near its boundary wearing two chadors. He greeted us and asked: Where are you going? To Madinah, we replied. He asked us about the reason for coming to this city. We replied: For getting its dates. We have a riding camel as well as a red nose-haltered camel. He said: Do you want to sell this (red) camel? We replied: We will sell it for such an amount of Saa' (unit of weight) dates. That person did not ask us to reduce anything in the price and set out holding the rein of the camel. When he vanished from sight, we started saying: O, what have we done? We have given our camel to an unknown person and have not got the price from him. A lady who was with us said: Do not reproach (criticize) one another. By Allah Almighty! A person having such face will never deceive you. I saw his face that was as bright as the full moon. I guarantee [you] the price of that camel of yours. We were still having a conversation that a man came and said: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has sent me and these dates are for you. Eat to your fill from them and also get the complete quantity after weighing them (that is, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has given dates more than the decided quantity.) (*Al-Khasa'is-ul-Kubra*, vol. 2, pp. 35)

May Allah Almighty enable us to do trade while complying on the golden rules like: truth, honesty, keeping a promise and avoiding quarrels after seeking guidance from the blessed life history of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!



Introduction to Sayyiduna Hassaan Bin Abu Sinaan عَلَيْهِ رَحْمَةُ الْحَنَّانِ

& his profession

Professions of our pious predecessors

Abu Safwan Attari Madani

Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a great worshipper, pious and ascetic person. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a strong aversion towards worldly pleasures. He was a Tabai' and also had the blessed company of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 60 AH and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also had privilege to have Ziyarat of Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ تَعَالَى عَنْهُ. (Tareekh-ul-Islam Liz Zahabi, vol. 3, pp. 395, Al-Bidayah wan Nihayah, vol. 7, pp. 166)

Acts of piety and abstinence were made easy for him as he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ himself said: "Nothing is easier for me than adopting piety, whenever I have doubt about anything, I give it up."

(Hilya-tul-Awliya, vol. 3, pp. 26, Raqm 3022)

Abdaal of Iraq

Ja'far Bin Sulayman said, I heard a companion of Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saying: 'I had privilege to see the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream; I humbly said, "O Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Where are the Abdaal of your Ummah?" The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured towards 'Syria'. I humbly asked: "Is any of them in Iraq?" The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

said: "Yes! 'Muhammad Bin Waasi', 'Hassaan Bin Abu Sinaan' and 'Malik Bin Dinar' (رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ)." (Tahzeeb-ul-Kamaal, vol. 2, pp. 501)

Source of income

Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a trader and would say while describing the reason of choosing this profession: "كُلُّوْا الْهَمْسَاكِيْنَ مَا أَتَّجِرْتُ" If there had not been the poor, I would not done trade indeed." (Tahzeeb-ul-Kamaal, vol. 2, pp. 501)

Performing Salah behind a curtain

After opening his shop, he would place ink-pot, spread accounts pages around, hang a curtain and would start performing Salah behind the curtain. When he would hear any sound of someone coming in, he would get engaged in accounting so that the one who would arrive would feel that as if he had been busy doing accounting.

(Hilya-tul-Awliya, vol. 3, pp. 137, Raqm 3458)

Financial cooperation with the poor

Once some people brought a person in the court of Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ with the purpose of getting financial help for him. That person was stable and prosperous in past but became poor afterwards. When the people reached there and noticed that Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was worried, they consulted with one another and



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started to go back. Upon seeing them going back, he رَحْمَةُ اللهِ تَعَالَى asked them: "Do you need anything?" They humbly said: "O Abu Abdullah! We will be back again." But he رَحْمَةُ اللهِ تَعَالَى said: "No! Tell me the purpose of your arrival." People humbly said: "This is so and so, you know him, he was a wealthy person in past but now he has become poor. We have thought to raise some money for his help." He رَحْمَةُ اللهِ تَعَالَى asked them to wait and went into his home and brought a small bag filled with 400 dirhams and said: "This is what I currently have." Thereafter he disclosed the cause of his grievance: "I have had a room constructed for my family which has cost me 27 dirhams; though it is beneficial for us but we would have managed our life if I had not got it constructed. This is why I was anxious."

(Hilya-tul-Awliya, vol. 3, pp. 139, Raqm 3468)

Need might force her into committing any sinful act

Once a woman came in the court of Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى and asked for some financial help. By the gesture of his middle and index fingers, he رَحْمَةُ اللهِ تَعَالَى asked his partner to bring two [things] for her. Upon this, the partner of Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى brought 2 dirhams but he رَحْمَةُ اللهِ تَعَالَى asked him to give her 200 dirhams. (After she had left), people humbly asked Sayyiduna Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى: "O Abu Abdullah! She was agreed to take even the less amount." He رَحْمَةُ اللهِ تَعَالَى said: "I observed an important fact, you have no idea about it, the point is that she is still young and I feared that her need might force her into committing any disliked act (i.e., sin). (Hilya-tul-Awliya, vol. 3, pp. 138, Raqm 3463)

Gave Sadaqah with borrowed money

Sayyiduna Ibn-e-Shawzab رَحْمَةُ اللهِ تَعَالَى said: "Sayyiduna Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى was from the traders of Basra but he used to live in Ahvaz (Iran). A person belonging to Basra was the partner of Sayyiduna Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى and he رَحْمَةُ اللهِ تَعَالَى used to provide him with goods for trade in Basra and at the end of year, they used to come together and distribute the profit with each

other, and after keeping some amount for their livelihood out of their shares, they used to give rest of the amount in Sadaqah. Once he رَحْمَةُ اللهِ تَعَالَى went to Basrah and gave a certain amount of money in Sadaqah what he had intended. Later, when someone informed him that family of such and such a house is needy, he رَحْمَةُ اللهِ تَعَالَى said: "Why did you not tell me earlier? So, he borrowed 300 dirhams and sent to them." (Hilya-tul-Awliya, vol. 3, pp. 138, Raqm 3462)

I do not need these dirhams

Once some blessed companions of Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى were going somewhere in a boat with the purpose of trade. They saw a boat full of rice; they bought all the rice. Some said: "Keep the same amount of share for Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى which each one of us will get." So, one share was also kept for Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى. They earned so much profit on these rice that each person got 2000



dirhams. The share of Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى was kept in a bag. When they all came to Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى, they related the whole story while presenting dirhams. Upon this, Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى said: "If you had sold these rice in loss, would you have kept me in the share equally?" They humbly said: "No" Sayyiduna Abu Abdullah Hassaan Bin Abu Sinaan رَحْمَةُ اللهِ تَعَالَى said: "Then I have no need of these dirhams."

(Hilya-tul-Awliya, vol. 3, pp. 140, Raqm 3470)



Seerah of Mustafa ﷺ

(brief description from birth to demise)

Ayjaz Nawaz Attari Madani

Name and lineage

The blessed name of the Nabi of Rahmah, the Intercessor of the Ummah is 'Muhammad'. In other Divinely-revealed books, his name 'Ahmad' was mentioned, whereas hundreds of his names related to his attributes are mentioned in Quran, Ahadees and books of Seerah. Some of them are as follows:

Muzzammil, Muddassir, Ra'oof, Mustafa, Mujtaba, Murtada, etc. His Kuniyah is 'Abul Qasim'. He belonged to the Bani Haashim - a family of the Quraysh tribe. The his respected father is Abdullah that of his mother is Aaminah. His paternal lineage is as follows:

Sayyiduna Muhammad [مُحَمَّد] (1) s/o 'Abdullah [عبد الله] (2) s/o 'Abdul Muttalib [عبد المطلب] (3) s/o Haashim [هاشم] (4) s/o 'Abd-e-Manaaf [عبد مناف] (5) s/o Qusai [قصى] (6) s/o Kilaab [كلاب] (7) s/o Murrah [مروه]. His maternal lineage is as follows: (1) Sayyiduna Muhammad [مُحَمَّد] (2) s/o Aaminah [آمنه] (3) d/o Wahb [وہب] (4) s/o Abd-e-Manaaf [عبد مناف] (5) s/o Zuhrah [زہرہ] (6) s/o Kilaab [كلاب] (7) s/o Murrah [مروه]. Kilaab s/o Murrah [مروه] is the name where the lineages of the parents of the Holy Nabi ﷺ join, merging into one.

Blessed birth

His blessed birth took place on 12 Rabi'-ul-Awwal on Monday, corresponding to 20 April, 571 AD. Muslims celebrate blessed Milad on this date around the globe.

Upbringing

His respected father had passed away before he ﷺ was born. When he was six years of age, his kind and caring mother also passed away. Therefore, he was brought up by his grandfather, Sayyiduna Abdul Muttalib [عبد المطلب]. After two years, his beloved grandfather also departed this life. Hence

his uncle Abu Taalib took on the responsibility of bringing up his blessed nephew.

Fortune smiled on Haleemah Sa'diyah

As was the custom, respected Arabs used to send their children for suckling to villages in the outskirts where children would grow healthy in clean and healthy environment and would also learn original and excellent Arabic language. Following the same custom, his respected mother sent him in his childhood along with Sayyidatuna Haleemah Sa'diyah [رَضِيَ اللهُ تَعَالَى عَنْهَا]. She took him to her tribe where she suckled him for a period of time. During this period, blessings occurred in abundance by virtue of him.

Blessed childhood

The angels would rock his cradle in his childhood. He ﷺ would point towards the moon which moved in the direction where his blessed finger moved. Unlike other children, he ﷺ never defecated¹ or urinated in clothes. He ﷺ always defecated at a fixed time. In his childhood, he would go out of home and see children play but he would not play. Boys would call him for play, but he ﷺ would reply, 'I am not born to play'.

Youth and business

In his youth, his blessed character was adorned with all good qualities such as truthfulness, honesty, loyalty, fulfillment of promise, mercy, generosity, sympathy with friends, comforting relatives, caring for the poor and the destitute. He ﷺ was completely free from all bad attributes and shortcomings [i.e. faults] such as greed, fraud, deception, lying, drinking alcohol, fornication,

¹ i.e. pass stool



dancing, singing, plundering, stealing, indecent talking and having love affairs. He صلى الله تعالى عليه وآله وسلم was famous for his honesty, truthfulness and trustworthiness far and wide. The business of his family was trade. At the age of 13, he travelled to Syria for the first time along with his uncle Abu Taalib for trade. At the age of 23, he travelled to Syria for the second time for the purpose of trade and took the trade goods of Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا to Syria along with her slave, Maysarah.

Nikah and blessed wives

He صلى الله تعالى عليه وآله وسلم entered into Nikah with several ladies. This is one of his particularities. At the age of 25, he entered into his first Nikah with Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا. He did not have Nikah with any other lady as long as Sayyidatuna Khadijah remained alive. Here are the names of his eleven blessed wives: (1) Sayyidatuna Khadija-ul-Kubra (2) Sayyidatuna Sawdah (3) Sayyidatuna Ayesha (4) Sayyidatuna Hafsa (5) Sayyidatuna Umm-e-Salamah (6) Sayyidatuna Umm-e-Habibah (7) Sayyidatuna Zaynab Bint Jahsh (8) Sayyidatuna Zaynab Bint Khuzaymah (9) Sayyidatuna Maymunah (10) Sayyidatuna Juwayriyah (11) Sayyidatuna Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا. The names of three of his maid include (1) Sayyidatuna Maria Qibtiyyah (2) Sayyidatuna Rayhanah (3) Sayyidatuna Nafeesah رَضِيَ اللهُ تَعَالَى عَنْهَا.

Offspring

He had three sons: (1) Sayyiduna Qaasim (2) Sayyiduna Abdullah (Tayyib and Taahir) and (3) Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُمْ. He had four daughters: (1) Sayyidatuna Zaynab (2) Sayyidatuna Ruqayyah (3) Sayyidatuna Umm-e-Kulsoom and (4) Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهُنَّ. Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا gave birth to all of his offspring except Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ who was born to Sayyidatuna Mariah Qibtiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا.

Relatives

Four of his famous paternal uncles were: (1) Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ (2) Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ (3) Abu Taalib (4) Abu Lahab. Four paternal aunts: (1) Sayyidatuna Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا (2) A'atikah (3) Umaymah (4) Umm-e-Hakeem. Three Rada'ee mothers: (1) Sayyidatuna

Suwaybah رَضِيَ اللهُ تَعَالَى عَنْهَا (2) Sayyidatuna Haleemah Sa'diyyah رَضِيَ اللهُ تَعَالَى عَنْهَا (3) Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ تَعَالَى عَنْهَا.

Performing worship, enduring hardship [for the pleasure of Allah] and receiving first revelation

When he was forty years of age, he would go to the Cave of Hira which was situated at a distance of almost three miles from Makkah Mukarramah. He صلى الله تعالى عليه وآله وسلم would remain busy worshipping the Lord. This was the cave where he received the first revelation from Allah.

Declaration of Nubuwwah and invitation to Islam

At the age of forty, he made the declaration of Nubuwwah. For three years, he continued to fulfill the obligation of Islamic preaching secretly. His wife Sayyidatuna Khadijah رَضِيَ اللهُ تَعَالَى عَنْهَا among women, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ among men, Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى وَجْهَةَ الْكَرِيم among children were the first to embrace Islam. Then, Sayyiduna 'Usman, Sayyiduna Zubayr Ibn 'Awwam, Sayyiduna 'Abdur Rahman Ibn 'Awf, Sayyiduna Sa'd Bin Abi Waqas and Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُمْ also joined the fold of Islam.

Invitation to Islam given to the Quraysh

After three years, he invited the people of his tribe to embrace Islam, as was commanded by his Lord. He warned them of the Divine punishment. But they refused to accept invitation to Islam. They became annoyed and even started speaking ill of him.

Open invitation to Islam and cruelty from disbelievers

During the fourth year of the declaration of Nubuwwah, he صلى الله تعالى عليه وآله وسلم started preaching Islam openly and condemning polytheism and idol-worship publicly. Enraged [i.e. angered], the disbelievers started opposing him and causing various sorts of troubles to him and to the Muslims.

Detention in Shu'b Abi Taalib

After Sayyiduna Umar and Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُمَا, a paternal uncle of the Holy Nabi, became Muslim, Islam was greatly strengthened. But disbelievers did not give up opposing Muslims. In



fact, day by day, their opposition became stronger. They isolated the family members of the Holy Nabi ﷺ, forcing them into living in a valley called Shab Abi Taalib where he lived for three years, facing severe hardships.

People of Madinah accepted Islam

On the occasion of Hajj, he ﷺ would give invitation to Islam to the people of tribes coming from different areas. Every year, some people accepted Islam. During the 13th year, 72 people from Madinah accepted Islam. Having returned, they started giving invitation to Islam to other people. Gradually, Islam spread from Madinah to Quba at each and every home.

Migration to Madinah

During the 13th year of the declaration of Nubuwwah, the Holy Nabi ﷺ allowed Muslims to migrate to Madinah. Later on, he ﷺ himself migrated to Madinah along with Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ تَعَالَى عَنْهُ.

Blessed life in Madinah

After migration, he ﷺ stayed in Madinah Munawwarah for more or less 11 years. Briefly mentioned here are various important things occurring during those eleven years. **First year:** Masjid Quba and Masjid Nabawi were constructed. The first Jumu'ah Salah was offered. Azan and Iqamah originated. **Second year:** The Qiblah was changed, i.e. commandment of offering Salah facing the Holy Ka'bah instead of the Bayt-ul-Muqaddas was given. Siyam [i.e. fasts] in Ramadan were declared Fard. Commandment of Salah of Eids and that of Qurbani were given. Nikah of Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا with Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ took place. Muslims were blessed with a clear-cut victory during the battle of Badr. **Third year:** The battle of Uhud with disbelievers took place. According to a verdict, alcohol was declared Haraam the same year. **Fourth year:** The commandment of Salat-ul-Khauf was revealed. Sayyiduna Imam Husain رَضِيَ اللهُ تَعَالَى عَنْهُ was born. He ﷺ entered into Nikah with Sayyidatuna Umm-e-Salamah and with Sayyidatuna Zaynab Bint Jahsh رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Commandments of Qasr Salah and that of the observance of [Islamic] veil were revealed. **Fifth year:** He ﷺ entered into Nikah

with Sayyidatuna Juwayriyah رَضِيَ اللهُ تَعَالَى عَنْهَا. The Ghazwah of Khandaq and the Ghazwah of Bani Mustaliq took place. The commandment of Tayammum was also revealed the same year. **Sixth year:** The truce of Hudaibiyah and the Bay'at-e-Ridwan took place. He ﷺ sent letters to different kings, inviting them to accept Islam. The king of Habshah, Najashi رَضِيَ اللهُ تَعَالَى عَنْهُ accepted Islam. The same year, disbelievers cast a spell [i.e. magic] on him and Surah Falaq and Surah Naas were revealed for breaking the spell. **Seventh year:** The Ghazwah of Khyber and the Ghazwah of Zaat-ur-Riqaa' took place. He ﷺ entered into Nikah with Sayyidatuna Umm-e-Habibah, Sayyidatuna Safiyyah, and Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهُنَّ. By the blessing of his prayer, the set sun reappeared for Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ so that he could offer Salat-ul-Asr. **Eighth year:** His beloved son, Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ was born. The Ghazwah of Hunayn took place. Makkah was conquered. **Ninth year:** The king of Habshah, Sayyiduna Najashi رَضِيَ اللهُ تَعَالَى عَنْهُ, passed away. Various delegations presented themselves in the court of the Holy Nabi. The commandment of Hajj being Fard was revealed. The Ghazwah of Tabook took place. Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ gave financial co-operation wholeheartedly in it. **Tenth year:** The beloved son of the Revered and Renowned Rasool ﷺ, Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ, passed away. The same year, the Blessed and Beloved Nabi performed the Hajj, known as the Hajja-tul-Wada. **Eleventh year:** During the eleventh year of migration, he ﷺ passed away on 12 Rabi'-ul-Awwal Monday, corresponding to 12 June 632 AD. He was 63 years of age at the time of his visible demise. His burial took place in the home of Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا.

(اَتَا بَلَدَهُ وَاتَّأَلِيَهُ رَا جِعُونَ)

(Derived from Seerat Sayyid-ul-Ambiya; Seerat-e-Mustafa)

Mahboob-e-Rab-e-'Arsh hay is sabz qubba mayn
Pehlu may jakwah gaah 'Ateeq-o-'Umar ki hay

Sa'dayn ka qiraan hay pehlo-e-mah mayn
Jhurmat kiye hayn taaray tajalli qamar ki hay

(Hada`iq-e-Bakhshish, pp. 219, 220)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Sayyiduna Abdullah Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا

Memoirs of righteous people

Asif Jahanzayb Attari Madani

Introduction

Sayyiduna Abdullah Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا is the illustrious father of our Dear and Beloved Merciful Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His honourable name is Abdullah, his kunyahs are Abu Qasam (gatherer of goodness and blessings), Abu Muhammad and Abu Ahmad, and his title (laqab) is Zabeeh. (*Seerat-e-Walidayn-e-Mustafa*, pp. 49 - 42 abridged) His honourable father Abdul Muttalib was a leader of the Makkan Quraysh and a Chief of Banu Hashim. His real name is Shaybah and people commonly referred to him as 'Shaybat-ul-Hamd' due to his good deeds. (*Madarij-un-Nubuwwah*, vol. 2, pp. 12, abridged, *Seerat-e-Walidayn-e-Mustafa*, pp. 42 abridged) His (Sayyiduna Abdullah Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا) honourable mother's name is Fatimah Bint-e-Amr. (*Tareekh-e-Tabari*, vol. 2, pp. 239)

Siblings (brothers and sisters)

Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا married six times on six various occasions hence Sayyiduna Abdullah has 20 siblings (brothers and sisters). Of these, he shared the same mother and father with 3 brothers and 5 sisters. With 11 of his brothers, he only shared a father and the same with one sister (she was from his father's side only, they did not share the same mother). (*Seerat-e-Walidayn-e-Mustafa*, pp. 40 - 41)

Made a vow (منت)

Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا vowed that if he had ten sons and they grew up as protectors of the Quraysh he would sacrifice one of them next to the Holy Ka'bah in order to please Allah Almighty.

On the completion of this vow, he gathered his sons and informed them about his vow whilst asking them to fulfil it. They all submitted to their father's wish. Drawing of lots was carried out amongst the names of the ten sons and the name of Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُمَا was drawn in it.

Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا proceeded to the Holy Ka'bah with his son in order to sacrifice him, however the people of Quraysh suggested not to sacrifice his son unless he had absolutely no other option, because if he went through with his intention to sacrifice his son then others would follow suit and everyone would sacrifice his son here.

Drawing lots

Thereafter the Quraysh proposed a suggestion: 'You should take your son to visit a certain woman who is a fortune teller in Hijaz. Tell her this issue, if she too endorses the idea of sacrificing your son then you will have total authority to sacrifice him. On the other hand, if she offers another solution which complies with the fulfilment of your vow and also prevents the sacrifice of Abdullah then you should accept that suggestion.' Subsequently, they all embarked on the journey to visit the woman and disclosed the dilemma to her. She suggested: 'You should draw lots between your son and the amount of blood money that is stipulated among your people (in exchange for murder), which is ten camels; if your son's name is drawn then increase the number of camels, repeat this until your Lord عَزَّوَجَلَّ gets pleased and a lot of the camels is drawn. Thereafter slaughter the camels in place of your son. By



following my suggestion you will (both) please your Lord عزوجل as well as save your son.' Following this conversation, they all returned to Makkah-tul-Mukarramah and drew lots between Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ and ten camels. The name of Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ was drawn. So they added another ten camels. The number of camels gradually increased until it reached one hundred and only then a lot of the camels was drawn. Following this episode the people of the Quraysh and other people present there congratulated Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ proclaimed: 'I swear by Allah عزوجل! Unless a lot of the camels is not drawn three times I refuse to accept the result of this draw.' Subsequently, this action was repeated thrice and each time it resulted in a lot of the camels being drawn.

(As-Seerat-e-Nabawiyah Li-ibn Hishaam, p.64 abridged)

Thereupon Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ proclaimed the Takbeer and sacrificed the camels between Safaa and Marwah. Sayyiduna Ikrimah رَضِيَ اللهُ تَعَالَى عَنْهُ reports on the authority of Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا: "The law in those days was that ten camels would be offered in exchange for one (human) life. Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ was the first ever individual to make an offering of one hundred camels in exchange for one life. Subsequently, this became a custom among the Quraysh as well as the rest of Arabia, and this law was maintained by Allah's Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Tabaqat-e-Ibn Sa'd, vol. 1, pp. 72)

Women who desired to marry him

Following the sacrifice event, Sayyiduna Abdullah's رَضِيَ اللهُ تَعَالَى عَنْهُ popularity grew further. Many young and beautiful women of Makkah-tul-Mukarramah were attracted to his handsome and captivating looks and consequently made strong endeavours to marry him. Some even made large financial proposals (for this purpose). A few notable ones stand out more than others. A Jewish woman named Fatimah Bint-e-Murr Khath'amiyyah made a financial proposal in order to attain the Noor of the Beloved

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ glowing from his forehead. (Tareekh-e-Tabari, vol. 2, pp. 224 abridged) Fatimah Shaamiyyah was the daughter of Syria's king. She was second to none in beauty and appearance, she too travelled to Makkah-tul-Mukarramah in order to attain the Noor of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but like others, she too returned without achieving her goal. (Seerat-e-Walidayn-e-Mustafa, pp. 57, 58, abridged, Shawahid-ul-Nubuwwah, pp. 28 abridged)

Sayyidatuna Amina's رَضِيَ اللهُ تَعَالَى عَنْهَا noble father Sayyiduna Wahb Bin Abd-e-Munaaf gained a deep appreciation and admiration in his heart for Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ and subsequently he met Sayyiduna Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُ and expressed his desire to marry his dear and beloved daughter Sayyidatuna Aminah رَضِيَ اللهُ تَعَالَى عَنْهَا to Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ. The proposal was accepted. Following which Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidatuna Aminah رَضِيَ اللهُ تَعَالَى عَنْهَا got married. (Madarij-un-Nubuwwah, vol. 1, pp. 182 abridged)

Blessed demise

Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ accompanied caravan of the Quraysh to Syria on a business trip. During this business trip, he became ill. On its return, the caravan approached Madina-tul-Munawwarah and since Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ was ill he decided to reside in Madinah with the Banoo-Adee-Bin-Najjaar who were related to Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ through his father Abdul Muttalib's رَضِيَ اللهُ تَعَالَى عَنْهُ maternal grandparents. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away at this very place at the age of 25. (Al-Muntazam, vol. 2, pp. 224 abridged)

Body intact even after 1400 years

According to the Nawaa-e-Waqt (a Pakistani newspaper) of 21 January 1978 during an excavation procedure in Madina-tul-Munawwarah for the expansion of Masjid Nabawi the blessed body of Sayyiduna Abdullah Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا, the honourable father of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was discovered in an absolutely intact and splendid condition despite being laid to rest more than fourteen centuries ago.





Remember your (righteous) predecessors

Those Islamic personalities whose day of demise or 'Urs is marked in Rabi'-ul-Awwal

Rabi'-ul-Awwal is the third month of the Islamic year. Brief biographies of 17 of those blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ great Awliya and Islamic Ulama رَضِيَ اللهُ تَعَالَى عَنْهُمْ whose day of demise or Urs is marked in this month were included in Rabi'-ul-Awwal issue of the monthly magazine 'Faizan-e-Madinah', 1439 Hijri. Following are brief biographies of some more Islamic personalities:

Blessed Sahabah عَلَيْهِمُ الرِّضْوَانُ

1. The apple of Rasool's eye, Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ was born to Umm-ul-Mu'mineen, Sayyidatuna Mariah Qibtiyah رَضِيَ اللهُ تَعَالَى عَنْهَا in Madinah Munawwarah in Zul-Hijjah, 8 Hijri; he رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 10 Rabi'-ul-Awwal 10 Hijri. He رَضِيَ اللهُ تَعَالَى عَنْهُ was laid to rest in Jannat-ul-Baqee'. (Al-Muntazim Fi-Tareekh-ul-Malook wal-Umam, vol. 4, pp. 10; Al-Bidaya Wan-Nahayah, vol. 4, pp. 301)

2. Sayyiduna Anees Bin Mursad Ghanavi رَضِيَ اللهُ تَعَالَى عَنْهُ is a companion of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ took part in the conquest of Makkah and Chazwah Hunayn. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away in Rabi'-ul-Awwal, 20 Hijri. His grandfather was an ally of Sayyiduna Hamzah Bin Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهُمَا. His grandfather, father and brother also embraced Islam. (Asad-uul-Ghabah, vol. 1, pp.203 - 204; Al-Isti'ab, vol. 1, pp. 202)

Blessed Awliya رَضِيَ اللهُ تَعَالَى عَنْهُ

3. Student of Imam-e-A'zam, Sayyiduna Abu Sulayman Dawood Taa'ee رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Kufa; he passed away on 8 Rabi-ul-Awwal 165 Hijri in Baghdad. He was an expert in all the fields of Islamic knowledge, leader of Quranic reciters, leader

of Muhaddiseen and Islamic jurists, and Imam of Awliya. (Tareekh-ul-Islam li-Zahbi, vol. 4, pp. 357 - 362; Miraat-ul-Israar, pp. 276 - 278)

4. A famous Wali, Sayyiduna Bishr Haafi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 150 Hijri in 'Merv', Khurasan [Iran]. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 13 Rabi-ul-Awwal 227 Hijri in Baghdad. His blessed shrine is situated in Maqbarah-Quraysh (Kazimiyah North Baghdad), Iraq. He was a great worshipper and an ascetic person, admirer of Ulama and Awliya, possessor of a high rank and status, and one of the great Awliya. (Tareekh-ul-Islam Li-Zahbi, vol. 5, pp. 540 - 544)

5. Founder of the Sabriyah spiritual order, Shaykh 'Alauddeen Ali Ahmad Sabir Kaleri رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Haraat (Afghanistan) in 592 Hijri. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 13 Rabi ul Awwal 690 Hijri. His blessed shrine is situated in Kaliyar (Saharanpur district, UP), India. He رَضِيَ اللهُ تَعَالَى عَنْهُ was the nephew, disciple and Khalifah of Sayyiduna Baba Fareed Ganj Shakar رَضِيَ اللهُ تَعَالَى عَنْهُ and was amongst the great Awliya of Hind [Indian subcontinent]. (Faizan-e-Sabir, pp. 1 - 3 - 41)

6. Mahboob-ul-Ulama, Asad-e-Millat-o-Deen, Sayyiduna Shah Abul Ma'aali Sayyid Kher ud Deen Qadiri Kirmani رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 960 Hijri in the town of Shayr Garh (Tehsil Renala Khurd, Okara district), Pakistan. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 16 Rabi ul Awwal 1024 Hijri. His blessed shrine is visited by the people from all walks of life in Main Bazar Gawalmandi (near City Railway Station), Markaz ul Awliya, Lahore. He was a great Sheikh-e-Tareeqat of Qadiriyyah spiritual order, a



practising scholar, author of books, a Na'at poet, and the friend of Imam-ul-Muhaddiseen, Shaykh Abdul Haq Muhaddis-e-Dehilvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The authentic book, namely 'Tuhfa-e-Qaadiriyyah' has been authored by him. (*Tazkirah Awliya-e-Pakistan*, vol. 2, pp. 24 - 31, *Fatawa-e-Razawiyyah*, vol. 28, pp. 429)

7. Ghaus of his era, Sayyiduna Peer Ghulam Muhyuddin Siddiqi Ghaznavi Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Ghazni, Afghanistan in 1320 Hijri; he passed away on 12 Rabi ul Awwal 1395 Hijri. His blessed shrine is situated in Neriyān (Pulandri district), Kashmir. He is amongst the famous blessed Awliya. (*Tazkirah Akabir-e-Ahl-e-Sunnat*, pp. 352 - 354; *Tazkirah Hadrat Muhaddis-e-Dakan*, pp. 457 - 460)

Blessed Ulama رَحْمَتُهُمُ اللهُ تَعَالَى

8. Haafiz-ul-Hadees, Taqi'uddin, Sayyiduna Abdul Ghani Muqaddasi Hambali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 541 Hijri in Jamm'eel (near Nabulus, Bayt-ul-Muqaddas), Palestine. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in Rabi ul Awwal, 600 Hijri, in Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Qarafah (Jabl-e-Muqtam, South Cairo). He was the student of Ghaus e A'zam, a practising Aalim, Ustaz-ul-Ulama, the author of many books, and a person with awe-inspiring and dignifying personality. عمدة الاحكام من كلام خير الانام is his famous book. (*Rasa'il-e-Ramadan Dar Faza'il-e-Ramadan*, pp. 100 - 104)

9. Imam of Qurra [Quranic reciters] and Muhaddiseen, Sayyiduna Imam Shams ud Deen Abu Al-Khayr Muhammad Jazri Shafi'ee Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 751 Hijri in Mahallah Qasa'een, Damascus, Syria. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 5 Rabi ul Awwal 833 Hijri in Sheeraz (Muhallah Askafeen, province of Faris), Iran. He was an Islamic researcher, leader of Ulama, the greatest Qazi of his era, and the author of many books including حصن حصين and مقدمه جزيره. (*Bustan-ul-Muhaddiseen*, pp. 207)

10. Abu Hanifah Saani (2nd), Sayyiduna Imam Siraajuddin Umar Bin Ibraheem Ibn-e-Nujaim Misri Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 926 Hijri, in Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the same place on 6 Rabi ul Awwal 1005 Hijri. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Mufti, great Islamic jurist, possessor of great attributes and virtues, and extremely honourable and dignified in the sight of rulers. النهر الفائق شرح كنز الدقائق is his famous book. (*Hidayat-ul-'Arifeen*, vol. 5, pp. 796, *Khulasa-tul-Asar*, vol. 3, pp. 206)

11. Sayyiduna 'Allamah Abdul Hakeem Siddiqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Ziyakot (Sialkot, Punjab),

Pakistan in 989 Hijri; he passed away at the same place on 16 Rabi ul Awwal 1067 Hijri. He was Ustaaz-ul-'Ulama, expert in all the fields of Islamic knowledge, author of books, majaaz in Tareeqah, famous in 'Arab and 'Ajam, leader of 'Ulama, and a great Aalim of his era. His annotations of various books of Dars e Nizami have also been published. (*Tazkirah 'Ulama-e-Hind*, pp. 280; *Urdu Da'irah Ma'arif-e-Islamiyyah*, vol. 12, pp. 834 - 837)

12. Shaykh-e-Muhaqqiq, 'Allamah Shaykh Abdul Haq Muhaddis Dehilvi Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 958 Hijri in Delhi (India); he passed away in the same city on 21 Rabi'-ul-Awwal 1052 Hijri. His blessed shrine is situated in Khanqah -e-Qaadiriyyah (near Bagh Mahdiyan, opposite Fort Kuhna), Delhi, Hind. He was Hafiz of the Holy Quran, Imam of the Muhaddiseen of Hind, a great Aalim of his era, Qutub of his time, author of many books and commentator of Ahadees. Two commentaries on Mishkaat Shareef, namely اشعة اللمعات (in Persian) and لبكات التتبع (in Arabic) are also included in his more than a dozen books. (*Ashi'at-ul-Lam'aat Sharah Mishkaat*, pp. 67 - 93)

13. Muhaddis of Hijaz, 'Allamah Muhammad Abid Sindhi Madani Naqshbandi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1190 Hijri in Sehwan, Dadu district (Bab-ul-Islam, Sindh), Pakistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 18 Rabi'-ul-Awwal 1257 Hijri in Madinah Munawwarah and was laid to rest in Jannat ul Baqi. He was an expert in all the fields of Islamic knowledge, a great Islamic jurist and Muhaddis, Raees-ul-'Ulama, expert in all the four schools of Islamic Jurisprudence (Hanafi, Shafa'ee, Maliki and Hambali) and an author of various books. Amongst his books, the memorable one is the commentary on Durr e Mukhtar, namely طوالم الانوار (eight volumes). (*Ar-Risa'il-ul-Khams*, pp. 33 - 42; *Anwar-e-'Ulama-e-Ahl-e-Sunnat*, pp. 767 - 772; *Hada'iq-e-Hanafiyah*, pp. 490)

14. Muhaddis of Syria, Sayyiduna 'Allamah Muhammad Badruddeen Hasani Maghrabi Shafa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1267 Hijri near Dar-ul-Hadees Ashrafiyyah, Asroniyah market, Damascus, Syria; he passed away in the same city on 27 Rabi ul Awwal 1354 Hijri. He was laid to rest in Bab-us-Sagheer, the famous graveyard of Damascus. He was the Hafiz of Quran, a great Aalim of his era, Mujaddid of his time, Sheikh-us-Shuyukh, Mufti of Syria, author of more than 35 books, a perfect Sufi and a prominent personality of Syria. (*Sayyidi Ziya-u-Deen Ahmad Qaadiri*, vol. 1, pp. 651 - 654)



RIDING ANIMALS OF RASOOLULLAH ﷺ

Bilal Husayn Attari Madani

Devotees of Rasool ﷺ tried to preserve the Zikr of every such thing that is associated with the Beloved Rasool ﷺ. That's why where we see the blessed life history of the Beloved Rasool ﷺ in the books on blessed life, we also find the Zikr of the things which were associated with him such as sacred pots, blessed slippers, other things of use, servants, etc. Please read briefly about a few riding animals out of fortunate things which were associated with the Beloved Rasool ﷺ:

Buraaq: It is also a miracle of the Beloved Rasool ﷺ along with his riding animal. According to a famous opinion our Beloved Rasool ﷺ travelled on this unique and heavenly ride from Makkah to Bayt-ul-Muqaddas on 27th Rajab-ul-Murajjab. (Seerat-e-Mustafa, pp. 736)

Its colour was white, (Musannaf Ibn Abi Shaybah, vol. 7, pp.

422, Hadees 60) chest like red ruby and had two wings like birds. (Seerat-e-Halbiyah, vol. 1, pp. 521; Akhbar-e-Makkah Li-Azraqi, vol. 1, pp. 54) Barq means lightning. Due to it being as fast as light it is called Buraaq. It is stated in a blessed Hadees: This animal is to some extent higher than a donkey and shorter than a mule (that is, of medium height) and it steps at the last limit of its sight. (Muslim, pp. 87, Hadees:411)

Horses

The Beloved Rasool ﷺ liked horses. (Subul-ul-Huda War-Rishad, vol. 7, pp. 400) The horses which were privileged to become his riding animals have briefly been mentioned below:

(1) Sakb: It was the first horse which came under the possession of the Beloved Rasool ﷺ. He bought from a person of Banu Fazarah



for 10 Auqiya and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ participated in the Battle of Uhud riding on the same horse.

(2) Sabhah: Imam Ibn-e-Seereen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bought this mare (female horse) from an Arab Bedouin. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ competed in a race on it. It surpassed all the horses due to which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was very happy.

(3) Lizaaz: Muqauqis (the ruler of Egypt) presented this horse as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would like it due to its black colour. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often go to participate in Ghazwaat riding on this horse.

(4) Bahr: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bought this horse from the traders who came from Yemen. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ won horse races many times riding on this horse.

(5) Al-Murtajiz: It is the same horse about which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared the evidence of Sayyiduna Khuzaymah رَضِيَ اللهُ تَعَالَى عَنْهُ equal to the evidence of two men.

(6) Zarib: Farwah Bin 'Amr Jazami رَضِيَ اللهُ تَعَالَى عَنْهُ presented this horse as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(7) Luhayf: Amir Bin Maalik Aamri presented this horse as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(8) Ward: Tameem Daari رَضِيَ اللهُ تَعَالَى عَنْهُ presented this horse as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(9) Mirwah: Sayyiduna Mirdaas Bin Muwaylik Bin Waaqid رَضِيَ اللهُ تَعَالَى عَنْهُ came in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with a delegation and presented this horse as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In books on Seerat, the names of the following horses have also been mentioned:

(10) Ya'boob (11) Zul-Limmah (12) Zul-'Uqqaal (13) Sirhaan (14) Tirf (15) Mirtajal (16) Sijl (17) Mulawih (18) Mandoob (19) Najeeb (20) Ya'soob. (*Sharah-uz-Zarqaani, vol. 5, pp. 97 - 105; Subul-ul-Huda War-Rishad Fi-Seerat-e-Khayr-ul-'Ibad, vol. 7, pp. 414 - 419; Madarij-un-Nubuwwah, vol. 3, pp. 624 - 628, As-Seerat-un-Nabawiyyah Li-Ibn Kaseer, vol. 4, pp. 713*)

Mules

The following six mules were in the possession of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

(1) Duldul: Muqauqis, the ruler of Egypt, presented this blackish white mule in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rode on it during a journey. Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ would continue to ride on this mule after the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. After Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ Sayyiduna Imam Hasan Mujtabah رَضِيَ اللهُ تَعَالَى عَنْهُ got this mule.

(2) Fizza: Farwah Bin 'Amr Jazami رَضِيَ اللهُ تَعَالَى عَنْهُ presented it in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(3) The mule which the king of Aylah, Ibn-ul-'Ala presented as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It was white in colour and was also privileged to become the riding animal of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(4) It was the mule that King Habsh Najashi presented as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(5) It was the mule that king of Dawma-tul-Jundul, Ikeedar Bin Abdul Malik presented as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(6) It was the mule that Shah Kisra presented as a gift in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Sharah-uz-Zarqaani, vol. 5, pp. 106; Madarij-un-Nubuwwah, vol. 3, pp. 630; Subul-ul-Huda War-Rishad Fi-Seerat-e-Khayr-ul-'Ibad, vol. 7, pp. 422*)

Donkeys

Donkey is the riding animal of blessed Ambiya and Rasools and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also



had two donkeys.

(1) 'Ufayr: This donkey was sent by Muqauqis as a gift in the blessed court of the Beloved Rasool ﷺ and the name of the other one was Ya'foor.

(2) The donkey that was a devotee of Rasool: The Beloved Rasool ﷺ got the donkey namely, Ya'foor in Khyber. It humbly requested to the Beloved Rasool ﷺ: يا رسول الله تعالى عليّ وآله وسلّم! My name is Yazeed Bin Shihab and there had been sixty such donkeys in my ancestors on which blessed Ambiya rode. You are also a Nabi of Allah Almighty, therefore it is my wish that no one else should sit on my back after you. This wish of Ya'foor was fulfilled in this way that after the blessed apparent demise of the Beloved Rasool ﷺ Ya'foor grew extremely sad and in this state, it fell into a well and died straight away. It is also narrated that the Beloved Rasool ﷺ used to send Ya'foor to call so-and-so (blessed companion), so it would go and knock the door of the blessed companion with its head. By seeing Ya'foor the blessed companion would realize that the Beloved Rasool ﷺ called him. So he immediately would come in the blessed court of the Beloved Rasool ﷺ with Ya'foor. (Ash-Shifa, vol. 1, pp. 314; Tafseer Ruh-ul-Bayan, Part. 14, An-Nahl, Taht-al-Ayah 8, vol. 5, pp. 11; Sharah-uz-Zarqaani, vol. 5, pp. 108)

Camels

(1) Muktasab: It was the camel of Abu Jahl that the Beloved Rasool ﷺ got in the Battle of Badr as war-spoils. He ﷺ would go for Jihad on it.

On the day of Hudaibiyah, he ﷺ sent it with the sacrificial camels so that the polytheist could grow very sad due to it. Besides this, he ﷺ went to the Plain of 'Arafat on a red camel. (Seerat-e-Muhammadiyah, pp. 393, Sharah-uz-Zarqaani, vol. 5, pp. 111, Subul-ul-Huda War-Rishad, vol. 7, pp. 429)

Female Camels

(1) Qaswa: It is the female camel which Sayyiduna Siddique-e-Akbar رضى الله تعالى عنه bought for four hundred

dirhams. It remained with the Beloved Rasool ﷺ. The Beloved Rasool ﷺ migrated from Makkah Mu'azzamah to Madinah Munawwarah on it.

(2) 'Adbaa: It has been narrated about it that it had always surpassed every camel in a race. Once it lost the race to a camel of an Arab Bedouin due to which Muslims felt greatly sad. He ﷺ realized this state of Muslims and said: It is a Divine law that Allah عزوجل brings down [sometimes] whatever rises high in the world. (Bukhari, vol. 2, pp. 274, Hadees 2872)

After the blessed apparent demise of the Beloved Rasool ﷺ, 'Adbaa did not eat anything, nor did it drink anything because of the sorrow and died. According to some narrations, Sayyidatuna Bibi Fatima رضى الله تعالى عنها will come to the Plain of Mahshar riding on the same female camel on the Judgment Day.

(3) Jad'aa: The Beloved Rasool ﷺ gave the sermon of Hajja-tul-wada' whilst sitting on it.

(4) Sahbaa: On the day of Hajja-tul-wada', he ﷺ performed Rami sitting on the same female camel, that is, threw pebbles at the Satan at the place of Mina. (Tafseer-e-Ruh-ul-Bayan, Part. 14, An-Nahl, Taht-al-Ayah 7, vol. 5, pp. 8; Anwaar Fi-Shama'il-il-Nabi-yil-Mukhtar, vol. 1, pp. 604; Subul-ul-Huda War-Rishad Fi-Seerat-e-Khayr-ul-Ibad, vol. 7, pp. 428. Sharah-uz-Zarqaani, vol. 5, pp. 110)

In addition to them, Islamic scholars have mentioned the following female camels of the Beloved Rasool ﷺ:

(5) Mahra (6) Atlaal (7) Itraaf (8) Bardah (9) Bughoom (10) Barkah (11) Hanna (12) Zamzam (13) Rayya (14) Sa'diyah (15) Suqya (16) Samra (17) Shaqra (18) 'Ajrah (19) 'Urees (20) Ghausah (21) Qamriya (22) Marwah (23) Mahrah (24) Wursha (25) Baseeriyah.

(Sharah Zurqaani, vol. 5, pp. 111)



Thousand years' old letter

Pages from Islamic history

Muhammad Bilal Raza Attari Madani

Around 2440 years ago, a king called As'ad Tubban Humayri used to rule over Yemen. In the Yemeni language, the king was called Tubba', that's why this king became famous in the history with the name of Tubba'-ul-Awwal [i.e. the first king] and Tubba' 'Himyari.

Once, Tubba' left for sightseeing along with his minister. Around one hundred and thirteen thousand people accompanied him on foot and one hundred and thirty thousand horse riders also accompanied him. Whichever city this great caravan would reach, people would treat them with extreme dignity and honour due to their awe and being extremely astonished at them. During this journey, Tubba' was selecting ten scholars from every city and joining them into his caravan. Hence, after visiting various cities in this way, around four thousand scholars gathered in the caravan of Tubba'.

When this caravan reached the city of Makkah, the people of Makkah did not extend any kind of hospitality to this caravan. Seeing this, Tubba' became extremely furious. He called his minister and inquired the reason for this. Upon this, he replied: **'Your Highness!** People over here are very strange. There is a building in this city which is called the Ka'bah. These people worship Satan and

idols in that building.' Listening to this, he made a decision in his heart that he will kill the people of Makkah and imprison their women and children. Moreover, he also intended to demolish the Ka'bah and then Ka'bah will be named as Khirbah [i.e. a deserted place].

As a matter of destiny, what happened was that as soon as this thought struck Tubba', he had a severe headache and foul smelled water started flowing from his eyes, ears, nose and mouth. Due to this, such foul smell would emanate from him that it became extremely difficult to stand next to him even for a moment. The minister sought advice from the doctors but no one could cure him. The doctors said that there seems to be a supernatural element involved in this which is beyond our capacity to cure.

This ailment had ruined the sleep of Tubba'. In the same state, a scholar came to the minister during the night time and secretly said: If the king agrees to reply to my question truthfully, then I can treat him. The minister relayed this to Tubba', who agreed to it without any hesitation. Therefore, when the scholar reached Tubba' and there was no one else except these two, he asked: **'King! Tell me truthfully! What have you got in your heart regarding Ka'bah?'**



Tubba' was already completely weary due to his illness. He straightaway started disclosing his evil intentions to the scholar. Listening to it, he said: **'The same very evil intention is the reason for your ailment. Remember that the Owner of Ka'bah is even aware of the hidden facts. Therefore, remove evil thoughts from your heart, as your betterment lies in it.'** As Tubba' did not have any other choice, he immediately repented of his evil intentions and before the scholar had even left, he was completely recovered. Witnessing the fact of the scholar turn into reality with his own eyes, Tubba' embraced Iman [faith] upon Allah Almighty and embraced the religion of Sayyiduna Ibraheem عَلَيْهِ السَّلَام. Then, in order to revere the Ka'bah, he also got seven covers prepared for it. Before this, no one had put a cover on the Ka'bah. Thereafter, Tubba' commanded the people of Makkah to look after the Ka'bah and left for Yasrab [this is the old name of Madinah Shareef].

Back in those days, there was no population in Madinah Shareef. Apart from a spring of water, there were no signs of life there. The caravan of Tubba' reached there and camped by the very same spring. During the stay there, around four thousand scholars held a consultative meeting. After this meeting, four hundred scholars among them decided that until they are alive, they will not leave this place [i.e. the plains of Madinah Tayyibah] at all even if Tubba' burns them alive or kills them. When Tubba' found out about this, he became extremely astonished. When he sent his minister to find out the reason for it, then the scholars said:

"A Nabi عَلَيْهِ السَّلَام will come whose name will be Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ka'bah and Madinah will attain dignity due to him. He will be the Imam [leader] of Haq [truth]. His sword will be named Zul Fiqaar. He will ride on a she-camel. He will deliver sermon standing on a pulpit with a staff in his hand. His dignity will be elevated further by him being blessed with the Holy Quran and when the Day of Judgement will establish, he will be crowned with the crown of 'Hamd' on his blessed head and he will have the flag of 'Hamd' in his hand. He will invite people towards لَدَائِلِ الْإِلَهِ. He will be born in the city of Makkah and will bless Madinah-e-Munawwarah

with his migration. Undoubtedly, the one being in his era and believed in him will be fortunate. That's why we want to live here until our last breath with the hope that either we will be blessed to present ourselves in the benevolent court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or our offspring will be blessed with this privilege."

After finding out about the whole situation through his minister, Tubba' thought: Why shouldn't I stay here as well with these four hundred scholars for one year. It is possible that I am blessed with beholding Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the meanwhile. With this very thought, Tubba' also stayed there and got four hundred houses constructed for four hundred scholars. He got them married and gave them a lot of wealth and riches too.

After ardently waiting for one year, when Tubba' intended to leave from there, he wrote a letter to be presented in the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The title and content of the letter were as follows:

From Tubba' ul Awwal 'Humayr Bin Ward'a, to the Beloved Rasool of the Rabb of both worlds and the final Nabi Muhammad Bin Abdullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (This letter is an entrustment to Allah عَزَّوَجَلَّ. Whoever receives it shall make it reach to its owner).

"O Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I embrace faith upon you and the Holy Quran. I adopt your religion and Sunnah. I embrace faith upon your and everything's Lord عَزَّوَجَلَّ and also accept the Shari'ah that you will bring. If I succeed in attaining the privilege of your blessed company, then it will be a reward of the Allah Almighty upon me; and if I am unable to attain this privilege, then do not forget me on the Day of Judgement. Intercede for me in the merciful court of Allah Almighty. I am your obedient ummati and your follower even before your advent. I am on your and your father Ibraheem's عَلَيْهِ السَّلَام religion."

After writing this letter, Tubba' stamped it with his golden stamp which had the following statement engraved on it: **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْقَهُمُ السُّؤْمُونَ بِئْسَ رَأْسُ اللَّهِ** [i.e. the command before and after is of Allah only. And the believers will become happy with the help of Allah Almighty on that day.]



Then Tubba' handed this letter over to the scholar who reformed him and passed on the will that if you get to meet the Holy Rasool ﷺ, then pass this letter onto him. And if you don't get to meet him, then your children or the children of your children should carefully make this letter reach the blessed court of the Holy Rasool ﷺ. After this, Tubba' left Madinah Munawwarah and went to Ghalsaan, a city in Hind [India] and passed away there.

Holy Rasool ﷺ was born approximately one thousand years after the demise of Tubba'. After blessing Makkah Mukarramah for fifty-three years, he ﷺ intended to migrate to Madinah Munawwarah. The Muslims of Madinah who helped Muslims in this migration are called the "Ansaar". The Ansaar were from the lineage of the same four hundred scholars and were guarding the letter from generation to generation since one thousand years. When the Ansaar came to know about the Holy Rasool's ﷺ intention of coming to Madinah Munawwarah, then they became overjoyed with ecstasy. They carried a consultation amongst themselves in order to present Tubba's letter in the blessed court of Holy Rasool ﷺ. In this consultative cabinet was also present the companion of Holy Rasool ﷺ, Sayyiduna 'Abdur Rahman Bin 'Auf رَضِيَ اللهُ تَعَالَى عَنْهُ, who had reached Madinah by migrating from Makkah. He gave the advice that some trustworthy person should be handed over this letter who takes it safely to the blessed court of Holy Rasool ﷺ. Therefore, that letter was handed over to Abu Laila Ansari who then embraced Islam at a later stage.

Thereafter, Abu Laila Ansari took the letter and left for the way leading towards Makkah Mukarramah. During the journey, when he reached the tribe of Banu Sulaym, the Holy Rasool ﷺ was present there. Abu Laila Ansari did not recognise Holy Rasool ﷺ. As soon as Holy Rasool ﷺ saw Abu Laila Ansari, he ﷺ said: "أَنْتَ أَبُو لَيْلَى؟" i.e. 'are you Abu Laila?' He replied: "Yes". Listening to this, he ﷺ

said while giving the news of ghayb (unseen): 'وَمَعَكَ كِتَابٌ يُبَيِّنُ الْكَوْلُ' i.e. 'You are the one who has the letter of Tubba' ul Awwal.' Listening to this, Abu Laila Ansari was taken by surprise and was stunned as to who is this personality who even knows my name and is also aware of my purpose of arrival here. He humbly asked: 'Who are you?' He ﷺ replied: "I am Muhammad ﷺ. Bring the letter." Listening to it, Abu Laila Ansari opened his bag and presented almost one thousand years old stamped letter of the king Tubba' in the court of the Holy Rasool ﷺ. Holy Rasool ﷺ commanded Sayyiduna Siddeeq-e-Akbar to read out the letter. When the letter had been read out, then Holy Rasool ﷺ said three times: "مَرْحَبًا بِإِخْوَةِ الصَّالِحِينَ" i.e. Welcome, the pious brother. Welcome, the pious brother. Welcome, the pious brother. After this, Holy Rasool ﷺ commanded Abu Laila Ansari to return to Madinah Munawwarah.

Upon reaching Madinah Munawwarah, Abu Laila Ansari relayed the whole account of him presenting the letter in the blessed court of Holy Rasool ﷺ. Listening to it, people blessed him with rewards according to their capability. Thereafter, when the Holy Rasool ﷺ blessed the plains of Madinah by setting [his blessed] foot on its soil under the slogans of "هَذِهِ الْأَرْضُ لِلَّهِ" and made it into 'Madinah-e-Tayyibah' forever, then every tribe wanted the Beloved Rasool ﷺ to stay with them; but he ﷺ said: 'Leave my she-camel. It will stop where the command of Allah Almighty will be.' Therefore, the she-camel stopped in front of the companion of the Holy Rasool ﷺ, Sayyiduna Abu Ayyub Ansari's رَضِيَ اللهُ تَعَالَى عَنْهُ house. He رَضِيَ اللهُ تَعَالَى عَنْهُ was from the blessed descendants of the same reverend scholar who reformed Tubba', and his house was the same house which Tubba' had specially built for the Holy Rasool ﷺ. (Makhuz Az: Tareekh-e-Dimashq, vol. 11, pp. 3 - 10 - 11 - 12 - 13 - 14)

*Ker kay hijrat yahan aa gaey Mustafa
Roshini aaj ghar ghar Madinay mayn hay*

(Wasail-e-Bakhshish, pp. 489)





Some voice messages of Ameer-e-Ahl-e-Sunnat (Necessary amendments have been made)

Marriage should not become a hindrance in the Madani activities!

نَحْمَدُكَ وَنُصَلِّعُ وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

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

To: Muballigh-e-Dawat-e-Islami, Imran Attari

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Haji Ameen relayed the good news of your marriage. Marhabah! May Allah Almighty bestow you with a happy and prosperous life. May Allah Almighty fill your home with joy and happiness with righteous offspring and may they become the coolness of your eyes. I congratulate you immensely and recite the Du'a mentioned in the blessed Hadees with the intention of acting upon the Sunnah: *بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ* i.e. May Allah Almighty make it blessed for you, grant you blessings and make you both gathered in goodness. (Abu Dawood, vol. 2, pp. 351, Hadees. 2130) Keep performing Madani activities in KPK abundantly. This marriage shall not become a hindrance in your Madani activities. Remain mindful of the fact that the Madani activities shall increase, not decrease. Remove the word 'regression' from your dictionary. Keep progressing. 'Al-Madinah chal Madinah, Kal nahin bus Aaj Madinah! *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Please pray for my forgiveness without accountability. How shall I give you the present of the wedding? I don't even have access to you. Well, let me present the reward of reciting Salat 'Alan Nabi once to both of you as a gift.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

Heartening the sick students of Jami'a-tul-Madinah Hind [India]

نَحْمَدُكَ وَنُصَلِّعُ وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

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

To: Muballigh-e-Dawat-e-Islami, member of the Markazi Majlis-e-Shura, Al-Haaj Asad Attari Madani

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The Nigran of Shura, Haji Imran Attari, sent a written message through your reference containing the news of almost 17 students of Jami'a-tul-Madinah, Faizan-e-Noori, Akola, Hind [India] being afflicted with severe fever and some of them being admitted to the hospital. O Allah *عَزَّوَجَلَّ* For the sake of the beloved Habeeb *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, grant complete cure to these Madani sons of mine soon. O Allah *عَزَّوَجَلَّ* Remove their illness and make them all the sincere devotees of Madinah. May their fever be cured. May all of them become devotees of Madinah. May all the pain gets relieved. May they be blessed with the yearning for the blessed Madinah. May all of them become practicing scholars, Muftis of Islam, and practicing preachers of Dawat-e-Islami and may all of them be granted patience and reward.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Yeh tayra jism jo beemar hay tashweesh na kar
Yeh marz tayray gunahon ko mita jaata hay
Asal barbaad kun amraaz gunahon kay hayn
Bhai kyun is ko faramosh kiya jaata hay

(Nasa'il-e-Bakhtshish, pp. 432)

All of you, please supplicate for my forgiveness without accountability.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ



Favourite foods of Beloved Rasool ﷺ

Benefits of fruits and vegetables

No Muslim can deny the excellence and usefulness of the foods which our Beloved Rasool ﷺ ate in his blessed life. The foods our Beloved Rasool ﷺ used are not only very tasty, but they also have countless medical benefits.

The qualities and benefits food experts are mentioning today were mentioned by the Ghayb knowing Beloved Rasool ﷺ 1400 years ago. The sacred life of the Beloved Rasool ﷺ was a complete model of simplicity, patience and contentment. Sayyiduna Ibn-e-Abbas رضي الله تعالى عنه has said: The Beloved Rasool ﷺ did not use to eat anything consecutively for many nights. (Tirmizi, vol. 4, pp. 160, Hadees 2367) Sayyidatuna Ayesha رضي الله تعالى عنها has said: Even forty days would pass in such a condition that neither the lamp nor the stove would not be lit in the blessed house of the Beloved Rasool ﷺ. It was asked: How did you live then? She رضي الله تعالى عنها replied: On two black things, that is, on water and dates. (Masnad Tyalsi 207/6, Hadees:1472 summarized)

*Kabhi jau ki moti roti to kabhi khajoor paani
Tayra aysa sada khana Madani Madinay walay
Khana to daykho jau ki roti, bay chhana aata, roti bhi
moti*

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ، *Woh bhi shikam bhar roz na khana,*

He ﷺ would not desire for tasty and elaborate dishes. However, he ﷺ liked some dishes very much and would love eating them. Let's read briefly about few favourites and lovely foods of the Beloved Rasool ﷺ.

Vegetables

Blessed Gourd: The Beloved Rasool ﷺ liked blessed gourd. He ﷺ would eat pieces of gourd by picking them specifically from the curry.

Beloved Rasool's ﷺ choice is my choice

Sayyiduna Anas رضي الله تعالى عنه has said: I went to a party with the Beloved Rasool ﷺ [in which] the host offered barley bread and



curry of blessed gourd and meat. I saw that the Beloved Rasool ﷺ was eating pieces of gourd by picking them specifically. Therefore I have also started loving eating gourd since that day. (Bukhari, vol. 3, pp. 536, Hadees 5433) **Note:** Read page 29 from Mahnamah Faizan-e-Madinah, January 2017 in order to get information about Medical benefits of the blessed gourd.

Kakri¹

Sayyiduna Abdullah Ibn-e-Ja'far رضي الله تعالى عنه has said: I saw the Beloved Rasool ﷺ eating dates with Kakri. (Muslim, pp. 870, Hadees 2043)



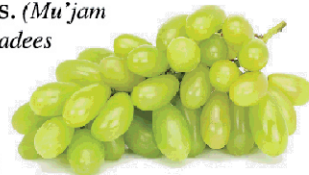
Fruits

Dates: The Beloved Rasool ﷺ would love eating dates. He ﷺ would especially like Ajwah dates. **Note:** Study page 57 of Mahnamah Faizan-e-Madinah Ramadan-ul- Mubarak 1439 AH in order to get information about dates and their medical benefits.

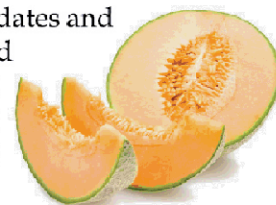


Grapes: Eating grapes has also been proved from the Beloved Rasool ﷺ. Sayyiduna Ibn-e-Abbas رضي الله تعالى عنه

has said: I went to visit (have Ziyarat of) the Beloved Rasool ﷺ and saw that he ﷺ was eating grapes. (Mu'jam -e-Kabeer, vol. 12, pp. 115, Hadees 12727)



Melon: Sayyiduna Anas رضي الله تعالى عنه has said: The Beloved Rasool ﷺ would eat melon with [fresh] dates and would say that the cold efficacy of melon will eliminate the hot efficacy of dates. (Subul-ul- Huda War-Rishad, vol. 7, pp. 209)



1. [A kind of cucumber, usually thinner and longer than it]



Fruit of Peelu: Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: While we were picking Peelu walking along with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Pick the Peelus which have turned black because they are very tasty. When I would graze goats, I would also eat it. (*Muslim, pp. 873, Hadees 2050*)

Watermelon: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would love eating watermelon. Further, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also ate pomegranates and mulberries. (*Miraat-ul-Manajeeh, vol. 6, pp. 79*)



Beverages

Cold water: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would usually like cold fresh water. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also like milk lassi, but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink it sometimes. (*Miraat-ul-Manajeeh, vol. 6, pp. 79*) (But remember! That cold water was not like what we have nowadays – ice mixed with water or like the fridge water).



Milk: He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes drink pure milk and sometimes after mixing water in the milk and sometimes he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink the juice by mixing raisins and dates with water. (*Seerat-e-Mustafa, pp. 586*)



Nabeez: A beverage prepared with dates, raisins, barley, dried dates, wheat or rice, etc., is called Nabeez. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would love drinking the Nabeez made from dates and raisins. Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: We would prepare Nabeez by putting a handful of dates and raisins into a Mashkeeza [small leather bag for carrying water]. If we prepared Nabeez in the night, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink it during the day and if we prepared it during the day, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink it in the night. (*Musnad Ahmad, vol. 9, pp. 301, Hadees 24263*)



Different favourite dishes sweet dishes

Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ

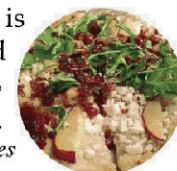
i.e. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would like sweet and honey. (*Bukhari, vol. 3, pp. 536, Hadees 5431*) In

Miraat-ul- Manajeeh, Mufti Ahmad Yar Khan Na'eemi رَضِيَ اللهُ تَعَالَى عَلَيْهِ has said: It is stated in a blessed Hadees: A believer is sweet and likes sweet. Halwah includes every sweet thing; it even includes drink and sweet fruits and normal sweets and Urfi Halwah. Sayyiduna Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was the first who made Marawwajah [customary] Halwah (and) presented it to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It was made from flour, ghee and honey. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked it very much. (*Miraat-ul-Manajeeh, vol. 6, pp. 19*)

Meat: Eating the meat of camel, goat, ram, sheep, chicken, rabbit, quail and fish has been proved from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but amongst them he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would like most the meat of the front leg of goat. (*Shuma'il-e-Muhammadiyah lil-Tirmizi, pp. 102 - 112*)



Hays: In Arab, there is a dish that is cooked by mixing ghee, cheese and dates together, called Hays. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eagerly like to eat it. (*Sunan-e-Kubra li-Nisa'i, vol. 2, pp. 114, Hadees 2631*)



Vinegar: Not only did the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consume vinegar, but declaring it to be the best curry he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also has said: What a best curry is vinegar. (*Kanz-ul-Ummal, vol. 15, pp. 124, Hadees 41013*)



Talbeenah: It is a food like Kheer that is made from barley, milk and dates. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also like it and would especially advise patients to eat it as a [medical] treatment. Note: Study page 17 of Mahnamah Faizan-e- Madinah of Shu'ban-ul- Mu'azzam 1439 AH in order to prepare Talbeenah and get information about its medical benefits.



Madani pearl

Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used all the above-mentioned things of eating and drinking, therefore, at the time of using them, the intention of acting upon the blessed Sunnah of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can also be made because it is also a sign of love to use the thing that the beloved used.



Views



Views of Islamic scholars and other dignitaries

1. Mufti Muhammad Chaman Zaman Najm-ul-Qaadiri (Raees Jami'a-tul-'Ain Sukkur, Sindh)

The editions of monthly magazine 'Faizan-e-Madinah' which I have gone through are full of guidance for the sensible and wise people of almost all ages and class. By going through the teachings of the Glorious Quran, Hadees and other important matters [included in Mahnamah], it can definitely be said that 'Mahnamah Faizan-e-Madinah' is not specific only to one aspect of human life but its first and foremost aim is to enlighten all the aspects of human life of different classes.

2. Maulana Ghulam Subhani Razavi Sahib (Imam Raza Jaami' Masjid, 'Azeemabad, Patna, India)

Presenting the voice messages of Ameer-e-Ahl-e-Sunnat, Hadrat Allamah Muhammad Ilyas Attar Qaadiri دامت برکاتہم العالیہ in a print form is a great practical effort for Ahl-e-Sunnat public because this is the requirement of having devotion to the pious people; in this connection, Malfuzaat-e-Sufiya guide us well. In short! 'Mahnamah Faizan-e-Madinah' is an important source of reforming Ahl-e-Sunnat people. May Allah عزوجل grant this magazine a remarkable progress and spread its knowledge.

امین بجاہ النبی اکرمین صل اللہ تعالیٰ علیہ وآلہ وسلم

3. Maulana Abdul Ghani Sahib (Muhtameem-o-Mudarris Jaami' Munawwar-ul-'Uloom, Khateeb Oqaaf Department, Allamah Shah Jamal Markaz-ul-Awliya, Lahore)

الغنم بلہ عزوجل! Every 'Mahnamah Faizan-e-Madinah', issued from Dawat-e-Islami each month, brings solutions to the issues occurring in day to day life and betterment of society, through which, one becomes aware of the way of following Sunnah of the Beloved Rasool صلی اللہ تعالیٰ علیہ وآلہ وسلم. I appreciate this

effort of Dawat-e-Islami and I make Du'a in the blessed court of Allah عزوجل to grant Dawat-e-Islami progress by leaps and bounds.

امین بجاہ النبی اکرمین صل اللہ تعالیٰ علیہ وآلہ وسلم

Views of Islamic brothers

(4) After reading 'Maktubaat-e-Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ', I made up my mind to show tenderness towards our subordinates in every walk of life, be it our business, house or any organisational responsibility. (Muhammad Waqas, Jami'a-tul-Madinah, Bab-ul-Madinah Karachi)

(5) انحص بلہ عزوجل! I privilege to see monthly magazine 'Faizan-e-Madinah' each month. It is improving مفائدہ عزوجل. Topics, sequence and beautiful selection of words are appreciable indeed. May Allah عزوجل grant monthly magazine 'Faizan-e-Madinah' more blessings! (Abdul Wajid, Nawab Shah, Bab-ul-Islam, Sindh)

Views of Madani children

(6) Before beginning of the monthly magazine 'Faizan -e-Madinah', I did not even like to read books. Now, by the blessings of this magazine, I like to read books too. (Zuhayb Ali Bin Mumtaz Husayn, Ghulshan-e- Ghazi, Bab-ul-Madinah, Karachi)

Views of Islamic sisters

(7) I liked reading monthly magazine 'Faizan-e-Madinah' very much. Different and latest articles written in easy language can be very helpful for worldly and Hereafter progress. May Allah عزوجل enable us to attain abundance of blessings from it. (Bint-e-Anwar Raza, Gujrat)

(8) Through this concise but comprehensive monthly magazine 'Faizan-e-Madinah', readers' attention is drawn towards many current matters and the people receive plenty of information from it. (Bint-e-Iftikhar, Rawalpindi)



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami



Foundation stone and opening of Masajid

Under the supervision of Majlis Khuddam-ul-Masajid, Jaami' Masjid Rafeeq-ul-Haramayn (Orangi Town, Bab-ul-Madinah, Karachi) and Jaami' Masjid Faizan-e-Data (Sardarabad, Faisalabad) were opened, whereas the foundation stone of Jami' Masjid Faizan-e-Ghaus-e-A'zam in New Society A'awan Town, Sultani Kabinah and Jaami' Masjid Faizan-e-Ghaus-e-A'zam in the Division of Pak Nabhani Kabinah, Zia Nagar and Jaami' Masjid Faizan-e-Hasnayn-e-Karimayn in New City Mirpur Kashmir was laid.

Madani activities of Majlis Mazaraat-e-Awliya on Urs of pious predecessors

On the occasion of the annual blessed Urs of Sayyiduna Baba Fareeduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Pak Pattan Sharif), Sayyiduna Anwar Shah known as Bawaji Sarkar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Taxila), Peer Sayyid Usman Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Wah Cantt), Khawaja Abu Dawood Muhammad Sadiq Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Gujranwala), Muhammad Siddique Naqshbandi, Peer Sayyid Mohsin Barvi Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Khawaja Sufi Karamat Husayn Naqshbandi Mujaddidi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Gujranwala), Peer Sayyid Shah Sulayman Hasani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Baluchistan) Quran Khuwani and Ijtima' of Zikr and Na'at were held under the supervision of Majlis Mazaraat-e-Awliya. Madani Halqahs were also set up and Madani Qafilahs also arrived under the supervision of this Majlis.

Devotees of Rasool travelled with Madani Qafilahs

On 8, 9, 10th Muharram-ul-Haraam, 1440 AH, a large number of devotees of blessed companions and Ahl-e-Bayt were privileged to travel with Madani Qafilahs for the Isaal-e-Sawab of Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and the martyrs of Karbala and to get a share from the Du'as of Ameer Ahl-e-Sunnat. According to the performance report obtained from Majlis Madani Qafilah, during the abovementioned days, 97,206 Islamic brothers from all over the country were privileged to travel with approximately 13,635 Madani Qafilahs.

Sunnah-inspiring Ijtima' in Aywaan-e-Iqbal

On 14th September 2018, under the supervision of Majlis Madrasa-tul-Madinah Balighan, a great Sunnah-inspiring Ijtima' was held in Aywaan-e-Iqbal Markaz-ul-Awliya, Lahore. Approximately 2,500 Islamic brothers including Islamic scholars, doctors, engineers, traders, political personalities and people from different walks of life attended this Ijtima'. During the Ijtima', the devotees of Rasool who completed Nazirah Quran Pak in Madrasa-tul-Madinah Balighan were given Madani gifts by the member of Shura Haji Ya'foor Raza Attari.

Sunnah-inspiring Ijtima' of Majlis IT

On 18 September 2018, under the supervision of Majlis IT, a Sunnah-inspiring Ijtima' was held in which the member of Shura Haji Fuzayl Raza Attari delivered a Sunnah-inspiring speech.



Madani news of dignitaries

Meeting with blessed Islamic scholars

Responsible Islamic brothers of Majlis Rabitah Bil 'Ulama wal Mashaa'ikh met Mufti Muhammad Mas'ood Ahmad Hassan Sahib *كاتب بركاتهم العارفة* (Dar-ul-'Uloom Jami'ah Ameeniyah Razawiyah, Muhammad Pura, Sardarabad, Faisalabad) and Shaykh-ul-Hadees Mufti Muhammad Nazeer Ahmad Siyalvi Sahib (Sardarabad Faisalabad), and presented the copies of 'Mahnamah Faizan-e-Madinah' to them as a gift.

Apart from this, the responsible Islamic brothers of Majlis met the following personalities and presented books and booklets of Maktaba-tul-Madinah as a gift:

- ❖ The Beloved son of Ghazali-e-Zaman, 'Maulana Professor Mazhar Sa'eed Kaazimi Shah Sahib' (Madina-tul-Awliya, Multan).
- ❖ Maulana Muhammad Sa'eed Sahib (Khateeb-o-Imam, Jaami' Masjid, Darbar Baba Fareed Ganj-e-Shakar, Pakpattan)
- ❖ Allamah Maulana Qaari Abdul 'Azeed Sa'eedi Sahib (Naazim-e-Ta'leemaat Jami'ah Anwar-ul-Uloom, Multan Shareef)

- ❖ Shaykh-ul-Hadees Qaari Muhammad Miyan Nawazi Sahib (Muhtameem Dar-ul-Uloom, Kazimiyah Ziya-ul-Islam, Madina-tul-Awliya, Multan)
- ❖ Maulana Muhammad Khalid Razavi Barakati Sahib (Gojra)
- ❖ Maulana Muhammad Yar Shah Sahib (Former Khateeb, Darbar Baba Fareed Ganj-e-Shakar, Pakpattan)
- ❖ Mufti Ghulam Rasool Fayzi Sahib (Muhtameem Jami'ah Ghausiyah Miftah-ul-'Uloom, Dera Ghazi Khan)
- ❖ Mufti Muhammad Javed Sa'eedi Sahib (Muhtameem Jami'ah Ghausiyah Sa'eediyah Model Town, Bahawalpur)
- ❖ Maulana Sa'eed Ahmad Sa'eedi Sahib (Muhtameem Sadr Mudarris, Jami'ah Gulzar-e-Madinah, Dera Ghazi Khan)
- ❖ Maulana Sayyid Muhammad Aijaz Husayn Shah Sahib (Imam-o-Khateeb, Jaami' Masjid Bismillah, Dera Ghazi Khan)



❖ Maulana Hafiz Taalib Husayn Sahib (*Imam-o-Khateeb Jaami' Masjid, Adday wali, Sakhi Sarwar Lakhdara, Dera Ghazi Khan*)

❖ Mufti Shahid Raza Misbahi Sahib (*Imam-o-Khateeb Markazi Habeebiyah Masjid, UP, India*)

❖ Mufti Muhammad Mukarram Ahmad Naqshbandi Mujaddidi Sahib (*Khateeb-o-Imam Shahi Fatehpuri Masjid, Delhi*)

Meeting with Federal Minister for Religious Affairs

Nigran-e-Shura Maulana Muhammad Imran Attari, Arakeen-e-Shura Maulana Haji Abdul Habib Attari, Haji Ya'foor Attari, Haji Waqar-ul-Madinah Attari and other responsible Islamic brothers met with newly appointed Federal Minister for Religious Affairs 'Maulana Noor-ul-Haq Qadiri Sahib' in federal capital Islamabad and he listened to the voice message of



Ameer-e-Ahl-e-Sunnat *دکٽر برکاتہم العالیہ*. In his voice message, Ameer-e-Ahl-e-Sunnat *دکٽر برکاتہم العالیہ* congratulated Maulana Noor-ul-Haq Qadiri Sahib on becoming Federal Minister and invited him to visit global Madani Markaz Faizan-e-Madinah Karachi. The honourable minister acknowledged the Islamic services of Dawat-e-Islami and made intention to visit global Madani Markaz Faizan-e-Madinah.

Islamic scholars and dignitaries visited Madani Markaz

Responsible Islamic brothers of Majlis Rabitah Bil 'Ulama belonging to Bistami, Amjadi and Siddiqi zones brought honourable Islamic Scholars from different cities in global Madani Markaz Faizan-e-Madinah Karachi.

Some of them are as follows:

❖ Maulana Rajab Sikandari Sahib (*Mudarris Jami'ah Rukn-ul-Islam, Zamzam Nagar, Hyderabad*)

❖ Maulana Abdul Wahab Qadiri Sahib (*Shaykh -ul-Islam Jami'ah Rukn-ul-Islam, Zamzam Nagar Hyderabad*)

❖ Maulana Mu'een-ud-Deen Shah Sahib (*Muhtameem Jami'ah Imam-ul-'Uloom Bukhari, Kahrora Pakka, Punjab*)

❖ Mufti Abdur Rahman Qadiri Sahib (*Shaykh -ul-Hadees, Jami'ah Ghousiyah, Kahrora Pakka, Punjab*)

❖ Maulana Sahibzadah Muhammad Ishaq Qadiri Sahib (*Imam-o-Khateeb Tajdar-e-Madinah Masjid Vehari*)

❖ Doctor Muhammad Akram Azhari Sahib (*Professor Arabic Department, Islamiyah University, Bahawalpur*)

❖ Maulana Ali Abbas Qadiri



Razavi Sahib (Naazim A'la Jami'ah Arabiyah
Chausiyyah, Keeranwala Syedan Gujrat)

❖ Peer Sayyid Kalamtullah Shah Sahib
(Muhtameem Jami'ah Arabiyah Ghausiyyah, Keeranwala
Syedan Gujrat)

These blessed Islamic Scholars attended Madani
Muzakarah held in global Madani Markaz and met
Ameer-e-Ahl-e-Sunnat *دائمًا بَرَكَاتُهُمُ الْعَالِيَةِ*. They also
visited different departments of Dawat-e-Islami and
appreciated a lot the Islamic services of Dawat-e-
Islami.

Former Federal Minister for Religious Affairs 'Haji
Haneef Tayyab (Bab-ul-Madinah Karachi) arrived
global Madani Markaz Faizan-e-Madinah, Bab-ul-
Madinah Karachi where he met Shaykh-e-Tareeqat,
Ameer-e-Ahl-e-Sunnat *دائمًا بَرَكَاتُهُمُ الْعَالِيَةِ*.

Meeting with dignitaries

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

- ❖ Sayyid Yusuf Raza Geelani (Former Prime
Minister of Pakistan)
- ❖ Chaudhry Shujaat Husayn (Former Prime
Minister of Pakistan)
- ❖ Chaudhry Pervez Ilahi (Speaker Punjab Assembly)
- ❖ Makhdoom Javed Hashmi (Former Minister)
- ❖ Sheharyar Khan Afridi (Interior Minister)
- ❖ Sultan Takka Khan (Former Minister for Religious
Affairs)
- ❖ Muhammad' Awn Chaudhry (Political Secretary
to Prime Minister of Pakistan, Pakpattan)
- ❖ Shu'ayb Siddeeqi (Secretary Communication)
- ❖ Tasneem Ahmad Qurayshi (Former Federal

Minister Interior, Sargodha)

- ❖ Saleem Mandwi wala (Deputy Chairman Senate
Islamabad)
- ❖ Zawar Husain Warraich (Minister of Punjab for
Prisons, Markaz-ul-Awliya, Lahore)
- ❖ Muhammad Noman Yusuf (Deputy Commissioner
Pakpattan Sharif)
- ❖ Nadeem Abbas Bhango (Deputy Commissioner,
Khushab)
- ❖ 'Aqeel Kareem Dehdhi (Prominent Businessman,
Bab-ul-Madinah Karachi)
- ❖ Malik Muhammad Waris (M.P.A, Khushab)
- ❖ Pervaiz Ahmad Khan Niazi (M.N.A, Khushab)
- ❖ Mahr Ghulam Muhammad (M.N.A Chiniot)
- ❖ Sa'eed Ahmad Sa'eedi (M.P.A Dar-us-Salam,
Toba)
- ❖ Sardar Ali Ameen Gandapur (M.N.A, Dera Ismail
Khan)
- ❖ Malik Ghulam Rasool Singha (M.P.A)
- ❖ Sahibzada Sibghatullah (M.N.A)
- ❖ Shaykh Qaiser (M.N.A)
- ❖ Malik Azmat (M.P.A)
- ❖ Chaudri Shad Bagh (M.P.A)
- ❖ Shaykh Rohail Asghar (M.N.A)
- ❖ Waheed Alam (M.N.A)
- ❖ Saif-ul-Mulook Khokhar (M.N.A)



Madani NEWS of Islamic sisters

Madani news of embracing Islam

On 16th September, 2018, by virtue of the blessing of the individual efforts of a [preacher] Islamic sister of Dawat-e-Islami, one non-Muslim woman embraced Islam in Oldham, UK.

Madani courses

❖ From 16th Zul-Hijja-tul-Haraam, 1439 AH, a 12-day 'Madani Kaam Course' was run at the Madani Tarbiyyat centres of Islamic sisters located in the following cities of Pakistan: Bab-ul-Madinah (Karachi), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad) and Gujrat.

❖ From 30th Zul-Hijja-tul-Haraam, 1439 AH, a 12-day 'Faizan Namaz Course' was run at the Madani Tarbiyyat centres of Islamic sisters located in the following cities of Pakistan: Zamzam Nagar, Madina-tul-Awliya (Multan), Sardarabad (Faisalabad) and Gujrat.

❖ From 30th Zul-Hijja-tul-Haraam, 1439 AH, a 12-day 'Special Islamic Sister Course' was run in Babul Madina Karachi in which particularly special Islamic sisters were taught the methods of carrying out Madani activities.

Majlis Tajheez-o-Takfeen

❖ In previous days, Tarbiyyati Ijtima'at were held at many places all over Pakistan for the Madani Tarbiyyat of the Islamic sisters regarding giving Ghusl [ritual bath] to the female deceased. 6703 Islamic sisters attended these Ijtima'at.

❖ Ijtima'at of Zikr and Na'at for Isal-e-Sawab were held at 359 places, in which, 7394 books and booklets were distributed.

Majlis Rabitah-o-Shu'bah Ta'leem

❖ Under the supervision of Majlis Rabitah-o-Shu'bah Ta'leem, on 9th August 2018, a Madani Halqah was set up for the Tarbiyyat of Islamic sisters in Jalalpur Bhattian. Many Islamic sisters attended this Halqah. Copies of Monthly Magazine 'Faizan-e-Madinah' were distributed among these Islamic sisters.

❖ On 8th September, 2018, under the supervision of Shu'bah Ta'leem, a Tarbiyyati Ijtima for female teachers was held in Bab-ul-Madinah Karachi. Many teachers attended this Tarbiyyati Ijtima'.

❖ On 8th September, 2018, the responsible Islamic sisters of Majlis Rabitah visited schools of Attarabad (Jacobabad) and met female teachers. During the meeting, they invited them to attend weekly Sunnah-inspiring Ijtima and requested them to watch Madani Muzakarah.

Performance of Madani activities of Shu'bah-e-Ta'leem [Education Department]

❖ In August 2018, 1224 female dignitary Islamic sisters attended weekly Sunnah-inspiring Ijtima.

❖ 1315 dignitary Islamic sisters were presented Madani booklets as gifts.

❖ 967 Dars Ijtima'at were held.

❖ 65 Madaris-ul-Madinah for Balighat were set up.



Madani news about overseas Islamic sisters

Madani activities of 'Majlis Mukhtasar [short] Courses

In September 2018, 'Weekly Sunnah-inspiring Ijtima Course' was run in blessed Arab, UK, Norway, Italy, France, Belgium, Germany, Spain, Iran, Oman, India, Nepal, Australia, New Zealand, South Africa, USA and Canada including Pakistan. Approximately 530 Islamic sisters attended this course.

In August and September, 2018, 3-day Madani In'amaat Ijtima'aat were held in the following states and cities:

Mauritius, Dammam and different cities of India:

Gujarat, Ahmedabad, Gunja, Himatnagar, Mehsana, Kutch, Sabarkantha, Bharapar, Modasa, Viramgam, Karnataka, Sarsi, Karwar, Dharwad, Bidar belgaum, Mysore, Udupi, Periyapatna, Poonch, Srinagar, Rampur, Rajouri, Maharashtra, Mumbai, Nagpara, Agra, Kanpur, Rajasthan, Udaipur, Kankroli and Kota.

Approximately 990 Islamic sisters were privileged to attend these Madani In'amaat Ijtima'aat.

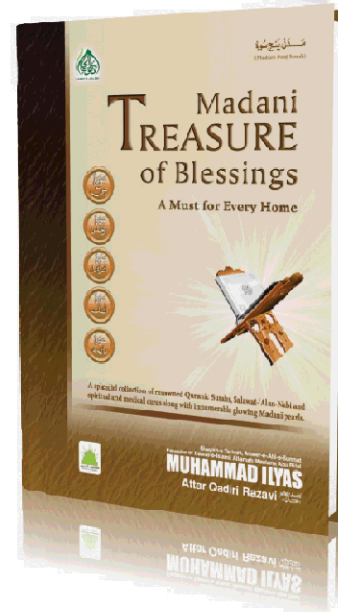
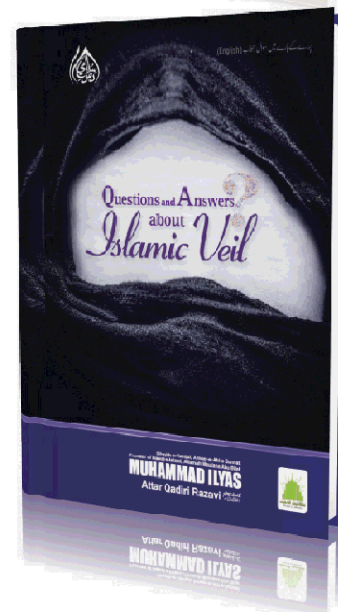
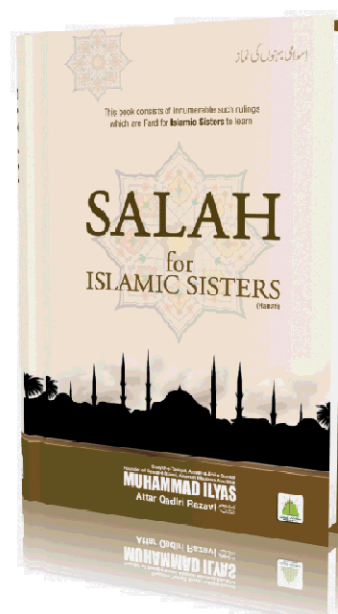
Tajheez-o-Takfeen Ijtima'aat

❖ Ijtima'aat for teaching the method of Tajheez-o-Takfeen (undertaking and burial) to Islamic sisters were held at 72 places of Italy, South Africa, Bangladesh and India. 1825 Islamic sisters attended these Ijtima'aat

❖ Isal-e-Sawab Ijtima'aat were held at 23 places, in which, 9067 books and booklets were distributed.

Ta'wizat-e-Attariyyah

In August 2018, through Ta'wizat-e-Attariyyah and Awraad-o-Wazaaf, 32,324 Islamic sisters were suggested the solution to their problems, and Ta'wizat-e-Attariyyah were also given to them.



10 Occasions when water is wasted

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana
Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Water is a very great blessing. Alas! Nowadays this blessing is being utterly disregarded. Perhaps the water shortage we are facing these days is the punishment for disregarding water and there is a risk that this crisis may further worsen in future. Some occasions when water is wasted:

1. Water is usually used more than its need while washing utensils, clothes, vehicles, houses, shops, floor of Masajid etc.
2. Those who wash cars keep causing water to flow profusely through the pipe.
3. When making Wudu, taps are turned on with an increased flow unnecessarily, and especially people leave the taps running at the time of performing Mash [مَسْح] of the head, causing wastage of water in a large amount.
4. Leftover water in a glass after drinking is frequently wasted by throwing it.
5. An amount of water equivalent to many Lotas is wasted in a toilet by using a flush tank which is bigger than needed for cleaning purpose where only a Lota or two can suffice.
6. The pressure of the tap water stream is kept very high quite often at the time of responding to the call of nature and after using the toilet as well as at the time of washing hands before and after eating food.
7. In the winter for using hot water of geyser, cold water present in the pipeline is flushed without feeling remorse instead of using it for any purpose.
8. Gardeners in bungalows mostly keep using water in the lawn etc., much more than needed.
9. Cattle farms and the people who, as a hobby, keep animals in their houses waste water profusely while washing animals.
10. While taking a bath, water is used with high pressure and sometimes people leave taps or showers running while using soap or shampoo, causing wastage of water.

Remember! In many cases, using water more than one's need without any reason is Haraam and an act leading to Hell. May Allah Almighty enable us to value not only water but also every blessing!

اِمْرُنْ بِحَبَابِ النَّيِّبِ الْاَمْرِئِنْ عَلَى مَا تَعْلَمُوْنَ وَيُؤْتِيْكُمْ

GOOD NEWS

From 1st to 12th Rabi'-ul-Awwal

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 'Live Madani Muzakarah' on Madani Channel daily at 8:15 pm (according to Pakistan Standard Time)



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