



Monthly  
Magazine

# FAIZAN E MADINAH

Rabi'-ul-Aakhir 1440 AH (December 2018 - January 2019)

## A glimpse of some interesting and highly informative topics:

- Bayan of the levels of intercession رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
- Four pieces of advice from Ghaus-e-Azam
- Patience of Mustafa ﷺ
- Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا
- Sayyiduna Tameem Daari رَضِيَ اللَّهُ تَعَالَى عَنْهُ
- Prevention is better than cure

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

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

### Saying of the Beloved Rasool

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Whoever writes Salat  
upon me in a book, angels  
will continue to make Istighfar  
(seek forgiveness) for him as long  
as my name remains in it.

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 497,

Hadees 1835)

## Hamd / Munajat

### Hamaray Dil Say Zamanay kay Gham Mita Ya Rab

Hamaray dil say zamanay kay gham mita Ya Rab

Ho meethay meethay Madinay ka gham 'ata Ya Rab

Gham-e-hayat abhi rahataun mayn dhal jayain

Tayri 'ata ka isharah jo ho gaya Ya Rab

Pa'ay Husayn-o-Hasan Fatimah 'Ali Haydar

Hamaray bigray huway kaam day bana Ya Rab

Hamari bigri huyi 'aadatayn nikal jayain

Milay gunahaun kay amraaz say shifa Ya Rab

'Ata ho Dawat-e-Islami ko qabool-e-'aam

Isay shuroor-o-fitan say sada bacha Ya Rab

Mayn pul Siraat bila-khauf paar ker loon ga

Tayray karam ka sahara jo mil gaya Ya Rab

Kaheen ka ah! Gunahaun nay ab nahin chhora

'Azab-e-nar say 'Attar ko bacha Ya Rab

Wasail-e-Bakhshish, pp. 76

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

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## Na'at / Istighaasah

**Qamar kay Dau Kiye Ungli Say Taaqat is ko Kehtay Hayn**

Qamar kay dau kiye ungli say taaqat is ko kehtay hayn  
 Huwa ik-dam mayn 'عَوْدُ الشَّمْسِ' qudrat is ko kehtay hayn  
 Jo daykhayn Hadrat Yusuf jamaal-e-Sayyid-e-'Aalam  
 To fermayain qasam Haq ki malahat [مَلَاَحَت] is ko kehtay hayn  
 Banaya un ko Mukhtar-e-Dau 'Aalam un kay Maula nay  
 Khilafat aysi hoti hay niyabat [نِيَابَت] is ko kehtay hayn  
 Bala say pehlay aati hay madad tayray ghulamaun per  
 Tayray sadaqay Arab walay i' aanat [إِعَانَت] is ko kehtay hayn  
 Du'ayain day rahay hayn dushmano ko zulm kay badlay  
 Haleem aysay huwa kertay hayn, rahmat is ko kehtay hayn  
 Arab kay chand ki jab roshani phaylay gi Mahshar mayn  
 Kahayn gey Ambiya Mah-e-Risalat is ko kehtay hayn  
 Firishtaun yaad rakhna naam is 'aasi ka Mahshar mayn  
 Jameel-e-Qaadiri sab Ahl-e-Sunnat is ko kehtay hayn

*Qabalah-e-Bakhshish, pp. 115*

*By: Maulana Jameel-ur-Rahman Qaadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ*



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## Manqabat

**Wah Kya Martabah Ay Ghaus Hay Baala Tayra**

Wah kya martabah ay Ghaus hay baala tayra  
 Aoonchay aoonchon kay saraun say qadam a'la tayra  
 Kya dabay jis pay himayat ka ho panjah tayra  
 Shayr ko khatray mayn laata nahin kutta tayra  
 Kyun na qaasim ho kay tu Ibn-e-Abil Qaasim hay  
 Kyun na qaadir ho kay mukhtar hay Baba tayra  
 Jan to jatay hi jaye gi qiyamat yeh hay  
 Kay yahan mernay pay thehra [تِهْرَا] hay nazarah tayra  
 Tujh say der [دَر], der say sag [سَگ] aur sag say hay mujh ko  
 nisbat  
 Mayri gerdan mayn bhi hay door ka dora [دُورَا] tayra  
 Is nishani kay jo sag hayn nahin maaray jatay  
 Hashr tak mayray galay mayn rahay patta [پَتَا] tayra  
 Fakhr-e-Aqa mayn Raza aur bhi ik nazm-e-rafee'  
 Chal likha layain sana-khuwano mayn chehra tayra

*Hadaiq-e-Bakhshish, pp. 21*

*By: Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ*

# Taqwa of the blessed Awliya



Mufti Abu Saaleh Muhammad Qasim Attari

آلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ  
آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

**Translation:** Listen! No doubt, upon the friends of Allah there is neither any fear, nor any grief. (Friends of Allah are) those who have believed and practice piety (by strictly following Shari'ah).

(Part 11, Surah Yunus, Ayah 62, 63)

It has been stated that the Awliya of Allah [i.e. the friends of Allah ﷺ] will neither have any fear nor will they grieve on the Day of Judgement, and these are the people who are greatly blessed with the wealth of Iman and Taqwa [piety]. One of the purposes behind mentioning the Zikr of blessed Awliya رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is to make people understand the greatness and glory of these chosen servants of the Divine court (those who have a special status in the court of Allah ﷺ) and they develop the yearning for attaining the blessings and favours of blessed Awliya رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Moreover, one of its purposes is to impart knowledge of their biographies and

attributes to people so that they strive to follow in the footsteps of blessed Awliya رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

Following are some details of "Taqwa", the most prominent and basic attribute of blessed Awliya رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. Most of its details have been taken from 'Minhaj-ul-'Aabideen', a famous book of Imam Ghazali رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Taqwa is a precious treasure as all the types of the goodness of the world and the Hereafter have been gathered and kept under this single quality. The virtues of Taqwa have been frequently mentioned in the Quran and Hadees. Twelve of them are as follows:

1. Allah ﷻ has mentioned the glory of Taqwa that it is a greatly courageous act. He ﷻ has stated: 'And if you remain patient and refrain (from sins), it is an act of great courage'. (Part 4, Surah Aal-e-'Imran, Ayah 186)
2. A pious person is blessed with Divine protection. Allah ﷻ has stated: 'And if you keep practising patience and piety, their evil scheme will not harm you at all'. (Part 4, Surah Aal-e-'Imran, Ayah 120)
3. Allah ﷻ helps pious people. They are blessed with the "closeness to Allah ﷻ": 'And know well that Allah is with the pious ones'. (Part 10, Surah At-Taubah, Ayah 36)
4. A pious person is blessed with Halal [lawful] sustenance and salvation from difficulties. Allah ﷻ has stated: 'And whoever fears Allah, Allah will create for him a way of salvation. And (Allah) will provide him sustenance from where he could not imagine'. (Part 28, Surah At-Talaaq, Ayah 2, 3)
5. A pious person's deeds are set right. Allah ﷻ has stated: 'O Believers! Fear Allah, and talk straight. He will rectify your deeds for you'. (Part 22, Surah Al-Ahzaab, Ayah 70, 71)
6. The sins of a pious person are forgiven. Allah ﷻ has stated: 'And will forgive your sins'. (Part 22, Surah Al-Ahzaab, Ayah 71)
7. A pious person becomes the beloved of Allah ﷻ. He ﷻ has stated: 'Indeed Allah is pleased with the pious'. (Part 10, Surah At-Taubah, Ayah 7)
8. The virtuous deeds of a pious person are accepted. Allah ﷻ has stated: 'Allah only accepts from the one who fears (Allah)'. (Part 6, Surah Al-Ma'idah, Ayah 27)
9. Taqwa is the standard for closeness and high status in the court of Allah ﷻ as He ﷻ has stated:



*'Indeed the most honourable amongst you, according to Allah, is one who is most pious amongst you'. (Part 26, Surah Al-Hujurat, Ayah 13)*

10. For a pious person, there is good news in the world and the Hereafter. Allah ﷻ has stated: *'(Friends of Allah are) those who have believed and practice piety (by strictly following Shari'ah). For them are glad tidings in the life of this world and in the Hereafter'. (Part 11, Surah Yunus, Ayah 63, 64)*

11. Allah ﷻ will keep the pious people safe from the Hell. He ﷻ has stated: *'We shall then rescue the fearful ones'. (Part 16, Surah Maryam, Ayah 72)*

12. The pious people are blessed with an eternal abode in Jannah. Allah ﷻ has stated: *'(Especially) kept ready for the pious'. (Part 4, Surah Aal-e-'Imran, Ayah 133)*

### A beautiful Istidlaal

Doing Istidlaal [drawing inference] from the Holy Quran, a pious person has stated the greatness of Taqwa in a very beautiful way. Someone humbly asked the pious person for advice. He responded: Let me give you the advice which Allah ﷻ has given to all the people of the past and future; He ﷻ has stated: *'Indeed We have emphasised to those who received the Books before you, and to you; that keep fearing Allah. (Part 5, Surah An-Nisa, Ayah 131)* I.e. It has been mentioned in the Ayah that Allah ﷻ has emphatically stated to the previous Ummahs as well as this Ummah to adopt piety.

### Haqeeqat [i.e. the real meaning] of Taqwa

After reading so many virtues of Taqwa, one develops yearning in the heart for knowing what Taqwa is and how we can attain it. The answer to the first question is as follows: The word "Taqwa" has been mentioned in the Holy Quran in the meanings of "fear", "obedience and worship", and "protecting the heart from sins". Amongst these meanings, the third one is the real meaning of Taqwa because according to the Arabic dictionary, the meaning of Taqwa is, "to save from pain and to protect"; since Taqwa is the means of protection from sins, it is called Taqwa. Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned the meaning he has preferred in the following way: I state, "Taqwa means to refrain from every such thing due to which you fear a loss in your religion'.

### Types of Taqwa

From the meaning of Taqwa, it has become clear that refraining from "Shirk", "Bid'ah", and "major and minor sins" are very basic levels of Taqwa, as Kufr [unbelief] and Shirk [polytheism] are the causes due to which a person will be thrown into Hell forever; so what can be a greater loss and destruction! Similarly, major sins are a cause due to which a person will be thrown into Hell, and minor sins are also a cause of suffering loss in the Hereafter. Therefore, to attain Taqwa, it is certainly necessary to refrain from these three evils but besides these, leaving anything about which there is any doubt is also a significant level of Taqwa as stated in a blessed Hadees: *'Leave the thing which makes you doubtful and adopt what is free of doubt.' (Sunan-ut-Tirmizi, vol. 4, pp. 232, Hadees 2526)*

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, 'He who has protected himself from the things about which there is any doubt has protected his religion and honour.' (Sahih Bukhari, vol. 1, pp. 33, Hadees 52)

After all these levels of Taqwa, there is another great level of Taqwa which is: A person uses even Halal [lawful] only as per his need and leaves the Halal more than his need. It is also Taqwa because being engaged in Halal which is more than a person's need leads him to Haraam and incites him to commit sins. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A person does not reach the rank of Muttaqeen [pious people] until he leaves even what is permissible, fearing getting indulged in what is impermissible.' (Sunan-ut-Tirmizi, vol. 4, pp. 205, Hadees 2459) It means that a person leaves even Halal which is more than need, fearing getting indulged in Haraam.

### Shar'i ruling on Taqwa

In the case of refraining from sins, Taqwa is Fard [obligatory], and the one leaving it [i.e. Taqwa] will be deserving of the hellfire. In the second case, Taqwa is goodness and respect, and a person, because of leaving it, will be stopped on the Day of Judgement; his accountability will be made and he will be reproached. Therefore, when a person adopts all the aforementioned types of Taqwa, he becomes a perfect Muttaqi [pious person] and the rank of Wilayat [sainthood] begins from this very stage. Now a question arises: *How may a person attain Taqwa?* Kindly read its answer in the next part.



Hadees and its explanation

# DECLARATION OF WAR

Mufti Muhammad Haashim Khan Attari Madani

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْهُمَا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَنْشِي بِهَا

I.e. Allah ﷻ has stated: I declare a war against the one who has enmity towards any Wali of Mine; and amongst the things through which My servant attains My closeness, I do not like anything more than Faraaid [obligatory things]; and My servant keeps coming closer to Me through Nawafil until I make him My beloved; and then, when I love him, I become his ears through which he listens, and I become his eyes through which he sees, and I become his hands through which he holds, and I become his feet through which he walks.

(Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

## Who is a 'Wali of Allah ﷻ'?

In the Holy Quran, Allah ﷻ has mentioned the attributes of His Awliya in these words:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٤﴾

Listen! No doubt, upon the friends of Allah there is neither any fear, nor any grief. (Friends of Allah are) those who have believed and practice piety (by strictly following Shari'ah).

[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Yunus, Ayah 62, 63)

'Allamah Badruddin 'Ayni رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'Wali of Allah' is the person who is the 'Aalim [knower] of the 'Being and attributes' of Allah ﷻ, who obeys Allah ﷻ all the time and who is sincere in worshipping Allah ﷻ. ('Umda-tul-Qaari, vol. 15, pp. 576, Taht-al-Hadees: 6502)

Sayyiduna Mulla 'Ali Qaari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: A 'Wali of Allah' is the person for whom Allah ﷻ has become the Protector, so Allah ﷻ does not let his Nafs [inner self] gain control of him even for a moment, instead, Allah ﷻ makes him perform virtuous deeds; and 'Wali of Allah' is the person who makes continuous efforts in obedience to Allah ﷻ, worshipping Him. In addition, he also refrains from sins. The name of the first type of Wali is





'Majzooob' or 'Muraad', and the name of the second type of Wali is 'Saalik' or 'Mureed'. (*Mirqat-ul-Mafatih*, vol. 5, pp. 40, *Taht-al-Hadees*: 2266)

### Allah ﷻ has declared a war against the enemy of Awliya

In this 'Hadees Qudsi', Allah ﷻ has declared a war against the enemy of Awliya, and in the Holy Quran, there is the declaration of war against Riba takers. Allah ﷻ has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

*O believers! Fear Allah and give up the remaining usury (owed to you); if you are Muslims. And if you do not act upon this, then be certain of a war with Allah and His Messenger.*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 3, *Surah Al-Baqarah*, Ayah 278, 279)



Such a dire warning for only these two acts is a sign that both of these acts are very dangerous because, when Allah ﷻ will make a war against a person, the person will meet a bad end, as a person making war against Allah ﷻ can never attain success. (*Mirqat-ul-Mafatih*, vol. 5, pp. 41, *Taht-al-Hadees* 2266)

In the explanation of the Hadees words mentioning what Allah ﷻ has stated, 'I become his ears through

which he listens...إِلَى آخِرِهِ', 'Allamah Khataabi has mentioned: It means that I make it easy for My such servant to perform deeds related to the mentioned body parts and I give him Taufeeq to perform those deeds. (*Mirqat-ul-Mafatih*, vol. 5, pp. 41, *Taht-al-Hadees* 2266)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: These words do not mean that Allah ﷻ merges into the body of a Wali, such as fire in a coal or colour and smell in a flower, as Allah ﷻ is free of [being merged] Hulool, and this belief [of Him doing Hulool] is Kufr [unbelief]. There are some interpretations of these words: First interpretation is that these body parts of a 'Wali of Allah' no longer commit sins, and only virtuous deeds are always performed through them. Acts of worship are easy for him, i.e. I am making him perform all the acts of worship. Second interpretation is that the person does not then use these body parts for Dunya [worldly activities]; he uses them only for Me. He sees Me in everything and listens to My voice in every voice. The third interpretation is that he becomes 'فَتَا فِي اللَّهِ' due to which Divine powers act in his body parts and he performs such acts which are beyond comprehension.

While being in Kin'aan, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام smelt the pleasant smell of Sayyiduna Yusuf's Qamees [long shirt] which was being brought from Egypt; Sayyiduna Sulayman عَلَيْهِ السَّلَام listened to the voice of an ant, being at a distance of three miles [from it]; Sayyiduna Aasif Barkhiya brought the Takht of Bilqees from Yemen and presented it in Shaam [Syria] before the blink of an eye; Sayyiduna 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ made his voice reach Nahawand while delivering Khutbah in Madinah Munawwarah; with his blessed eyes, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the happenings which will take place till the Day of Judgement; these all are the wonders of this very power. Today, radios and wireless televisions are showing strange wonders by the power of electricity, so who can imagine the power of Noor [light]! Those people should learn from this Hadees who deny the power of Awliya. (*Mirat-ul-Manajih*, vol. 3, pp. 308)





# Bayan of the levels of intercession

Islamic beliefs and information

Muhammad Adnan Chishti Attari Madani

The chosen people of Allah Almighty will intercede for the sinners on the Day of Judgement. (*Tafseer-e-Kabeer, Surah Az-Zukhruf, Taht-al-Ayah 86, vol. 9, pp. 648*)

## What is intercession?

The literal meaning of shafa'at [intercession] are waseelah (medium) and "seeking". Whereas according to Shar'iah, seeking goodness for another person is called intercession. (*Sharah-us-Saawi, pp. 400*)

## Belief in intercession

It is Wajib [obligatory] to have belief upon the fact that our beloved Nabi صلى الله تعالى عليه وآله وسلم is such an intercessor whose intercession will be accepted.

## Ruling about the one who denies it

The one who denies the intercession of the Holy Rasool صلى الله تعالى عليه وآله وسلم, offering Salah behind him is not permissible as he is a disbeliever. (*Bahr-ur-Ra'iq, vol. 1, pp. 611*)

## Does intercession mean forcing etc.?

Remember! Intercession will not be with force etc. Therefore, the one who completely denies intercession is faithless, and the one who believes in the forcible intercession like the polytheists of 'Arab, is also an irreligious person.

(Part 3, Surah Al-Baqarah, Ayah 255)

## First of all will be our Nabi ﷺ

No one will be allowed to intercede until our Beloved Rasool صلى الله تعالى عليه وآله وسلم opens the door of intercession. (*Al-Mu'taqid Al-Mutanaqqid, pp. 240*) It is also Wajib to believe in the fact that other than the Holy Rasool صلى الله تعالى عليه وآله وسلم, Ambiya and angels, Islamic scholars and martyrs, righteous ones and numerous believers, the glorious Quran, Siyam, and Ka'batullah etc., will all intercede.

(*Al-Mu'taqid-ul-Muntaqid, pp. 247*)



## Two major types of intercessions

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ states: Intercession is of two types: Shafa'at-e-Kubra and Shafa'at-e-Sughra. Shafa'at-e-Kubra will only be made by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This intercession will benefit the entire creation, even the disbelievers. As due to the blessing of this intercession, the accountability will commence and people will attain salvation from the field of the Judgement Day. This intercession will only be done by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the initial time of the Judgement Day when the justice of Allah Almighty will be revealed. At that time, no Nabi will have the courage to do that intercession. Shafa'at-e-Sughra will be done at the time when the grace [of Allah عَزَّوَجَلَّ] will be manifested. A lot of people will do this intercession, in fact, even the Holy Quran, Ramadhan and the blessed Ka'bah will also do this intercession. For the elevation of ranks, Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for the righteous people, even for the Ambiya; and for the forgiveness for sins, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for the sinful people like us. Therefore, even the blessed Ambiya will benefit from the intercession by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. اللَّهُمَّ ارْزُقْنَا شَفَاعَةَ حَبِيبِكَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Intercession by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the hope for sinners like us. (Miraat-ul-Manajeeh, vol. 7, pp. 403)

## State of the Shafa'at-e-Kubra

Sadr-ush-Shari'ah, Sayyiduna Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ states: Attaining the rank of Shafa'at-e-Kubra on the Day of Judgement is among the specialities of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Shafa'at-e-Kubra will be for believers, disbelievers, obedient, sinners and everyone. As the wait for the accountability will be extremely severe, for which people would wish would that if we were thrown in the Hell and attained deliverance from this wait, so even disbelievers will attain deliverance from this affliction due to Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon this, Awwaleen-o-Aakhireen [those who came before and after], the acquaintances and those who opposed, believers and disbelievers will all praise the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is called the Maqaam-e-Mahmood. (Bahar-e-Shari'at, vol. 1, pp. 70)

## Proof of intercession

Allah Almighty states:

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٩﴾

**Translation from Kanz ul Iman:** It is near that your Lord may make you stand on a station where everyone will praise you. (Part 15, Surah Bani Israel, Ayah 79)

It is stated in the blessed Hadees: It was humbly asked to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: "What is Maqaam-e-Mahmood?" He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "هُوَ الشَّفَاعَةُ" i.e. It is the intercession. (Tirmizi, vol. 5, pp. 93, Hadees 3148)

## Intercession of people more than the number of trees and pebbles

Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: إِنِّي لَأَرْجُو أَنْ أَشْفَعَ يَوْمَ الْقِيَامَةِ عَدَدَ مَا عَلَى الْأَرْضِ مِنْ شَجَرَةٍ وَمَدْرَةٍ i.e. on the Day of Judgement, I will intercede for as many people as the number of trees and pebbles that exist on the face of the earth. (Musnad-e-Ahmad, vol. 9, pp. 7, Hadees 23004)

## Who is deserving of the intercession?

Remember! Only he who believes in the intercession of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be blessed with this intercession. As Ibn-e-Manee' narrates on the authority of Sayyiduna Zayd Bin Arqam and thirteen other Sahabah عَلَيْهِمُ الرِّضْوَانُ that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: فَمَنْ شَفَاعَتِي يَوْمَ الْقِيَامَةِ حَقٌّ فَمَنْ i.e. my intercession on the Day of Judgement is haq [true]. The one who does not believe in it will not deserve it. (Jami'-us-Sagheer, pp. 301, Hadees 4896) After mentioning this blessed Hadees, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ supplicates in the following manner: O Allah Almighty! You know that you have indeed guided us. So we have embraced faith upon the intercession of your Habeeb, Muhammad-e-Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. O Allah Almighty! Make us deserving of the intercession in this world and the Hereafter. (Fatawa-e-Razawiyyah, vol. 29, pp. 585)

## Direct intercession by my Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Imam-e-Ahl-e-Sunnat, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ mentions a very beautiful meaning



of *أَنَا صَاحِبُ شَفَاعَتِهِمْ* in the following manner: Direct intercession in the court of Allah Almighty will be by the Holy Quran and Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Hence, on the Judgement Day intercession of all the angels, blessed Ambiya, Awliya and Islamic scholars, Huffaz and martyrs, and Hujjaj [pilgrims] and righteous ones, will be done in the blessed court of the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. They will have access only to him. Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will also intercede for those whom they will mention as well as those whom they will not mention. In my opinion, this is the meaning that is derived and supported from the Ahadees. (*Al-Mu'taqid-ul-Muntaqid*, pp. 240)

### Intercession is of various types

The intercessions of our Beloved Nabi *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will be of various sorts. Therefore, while mentioning the types of intercessions, 'Allamah Shaykh Abdul Haq Muhaddis Dihlvi *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* states: **First type** of intercession is Shafa'at-e-'Uzma. **Second type** of intercession will be to make one nation enter Paradise without accountability. This type of intercession is also proven for the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* and some Islamic scholars are of the opinion that this type of intercession is only specific to the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. **Third type** of intercession will be for those whose virtuous deeds and sins will be equal, and they will enter Paradise by the courtesy of the intercession. **Fourth type** of intercession will be for those people who would have become deserving of the hellfire. So Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will intercede for them and make them enter Paradise. **Fifth type** of intercession will be for the elevation of ranks and increase in nobility. **Sixth type** of intercession will be in favour of those sinners who would have entered Hell and would come out of it due to the intercession. Moreover, such kind of intercession will also be done by the other blessed Ambiya *وَالسَّلَامُ عَلَيْهِمْ*, angels, Islamic scholars and martyrs. **Seventh type** of intercession will be in relation to the opening of Paradise. **Eighth type** of intercession will be done in a special way for the dwellers of Madinah Munawwarah *وَزَادَهَا اللهُ تَعَالَى فَتَرَقًا وَتَعْظِيمًا* and those who beheld the blessed shrine of the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. (*Ashi'at-ul-Lam'at*, vol. 4, pp. 404)

# The first one



Muhammad Rafeeq Attari Madani

## 1. Who will cross the Siraat bridge first?

The Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: 'أَنَا أَوَّلُ مَنْ يُجِيزُ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ' I will be the first person to cross the Siraat bridge on the Day of Judgement. (*Al-Awa'il* lit-Tabarani, pp. 96)

## 2. First martyrdom in Islam

Sayyiduna Mujahid *رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ* said: 'أَوَّلُ شَهِيدٍ أُسْتُشْهِدَ فِي الْإِسْلَامِ سُمِّيَتْهُ أُمُّ عَمَّارٍ' The first blessed personality who was martyred in Islam was Sayyidah Umm-e-'Ammar Sumayyah *رَضِيَ اللهُ تَعَالَى عَنْهَا*.

(*Musannaf Ibn Abi Shaybah*, vol. 19, pp. 523, Raqm 36920)

## 3. Who was the first woman of Islam to kill a polytheist?

Sayyidatuna Safiyyah Bint 'Abdul Muttalib *رَضِيَ اللهُ تَعَالَى عَنْهَا* said: 'أَنَا أَوَّلُ امْرَأَةٍ قَتَلْتُ رَجُلًا' I was the first person to kill a male (polytheist). (*Siyar A'laam-un-Nubala*, vol. 3, pp. 516, *Al-Isaabah*, vol. 8, pp. 214)

## 4. Who did set up the signs of the boundaries of Haram?

Sayyiduna Muhammad Bin Aswad *رَضِيَ اللهُ تَعَالَى عَنْهُ* said: 'إِبْرَاهِيمُ أَوَّلُ مَنْ نَصَبَ أَنْصَابَ الْحَرَمِ' Sayyiduna Ibraheem *رَضِيَ اللهُ تَعَالَى عَنْهُ* was the first person to set up the signs of the boundaries of Haram.

(*Musannaf 'Abdur Razzaq*, vol. 5, pp. 19, Hadees 8894)



# Questions & answers of Madani Muzakarah

## Width of Paradise

**Question:** What is the width of Paradise?

**Answer:** The width of Paradise is very great. Allah Almighty says in the Holy Quran:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ  
السَّمَاءِ وَالْأَرْضِ ۗ

**Translation from Kanz-ul-Iman:** Surpass one another in hastening towards forgiveness from your Lord, and towards that Paradise; the width of which is as of the distance of the heaven and earth.

(Part 27, Surah Al-Hadeed, Ayah. 21)

It is written in Khaza'in-ul-'Irfan: If seven skies and seven earths are combined together after being shaped into pages, so the width of Paradise will be equal to the width of all of these combined skies and earths. If this is the great width of Paradise, then how great its length will be!

(Tafseer-e-Khaza'in-ul-'Irfan, Part 27, Surah Al-Hadeed, Taht-al-Ayah, 21, pp. 997)

It is written in the Hadees that the width of Paradise is equal to the earth and the sky.

(Muslim, pp. 811. Hadees. 4915)

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

## Reciting Kalimah-e-Shahadat after performing Wudu

**Question:** We have been recommended to recite Kalimah-e-Shahadat after performing Wudu while looking towards the sky. Can we still recite it if there is a ceiling in between or is it compulsory to look towards the sky?

**Answer:** We can find both types of Ahadees in this regard. It is written in Musnad Imam Ahmad: "Whoever performs Wudu well, then say the following while looking towards the sky:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ", all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes."

(Musnad-e-Imam Ahmad, vol. 6, pp. 132, Hadees 17368)

Moreover, it is written in the book Nisa'i: "Whoever performs Wudu well and says: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ" all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes." (Nisa'i, pp. 32, Hadees 148)

Therefore, we should act upon both Ahadees, depending upon the situation.

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

## How is it to make the intention of Qasr at the time of Maghrib Salah?

**Question:** Will a traveller offer Maghrib Salah with the intention of Qasr Salah?

**Answer:** A traveller does not need to make the intention of Qasr at the time of Maghrib Salah because there is no Qasr in Maghrib Salah.

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

## Clothes of silk

**Question:** How is it for men to wear clothes made of silk?

**Answer:** It is written in Bahar-e-Shari'at: Silk clothes are Haraam for a man. Whether or not there is another cloth between the body and [the silk] clothes, this is Haraam in both cases.

(Bahar-e-Shari'at, vol. 3, pp. 410)



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

### How is it to eat rabbit?

**Question:** Is it Halaal to eat [the meat of] a rabbit?

**Answer:** It is Halaal. (*Fatawa Razawiyyah, vol. 20, pp. 322*)  
Moreover, it has to be slaughtered with a sharp knife while reciting بِسْمِ اللَّهِ الْأَكْبَرِ.

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

### How is it for a woman to go to perform Umrah with her nephew [i.e. the son of her real brother]?

**Question:** Is a woman allowed to go to perform Umrah with her nephew [i.e. the son of her real brother]?

**Answer:** Yes she is allowed. This is because her nephew [i.e. the son of her real brother] is her Mahram and a woman is allowed to make a Shar'i journey with her Mahram. However, observance of Islamic veil is necessary between a male and the wife of his father's elder brother as well as the wife of his father's younger brother. Therefore, these two ladies are not allowed to make a Shar'i journey with their nephew [i.e. the son of their brother-in-law] even for the purpose of performing Umrah. The same ruling applies to a male and the wife of his mother's brother. (To get important information regarding Islamic veil, read the book "Pariday kay baray may Suwal Jawab") (*Madani Muzakarah, 4 Muharram-ul-Haraam, 1440*)

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

### Soul begins to come out of feet

**Question:** From which part of a body does a soul begin to come out?

**Answer:** It begins to come out from feet.

(*Mirat-ul-Manajeh, vol. 3, pp. 365*) (*Madani Muzakarah, 3 Muharram-ul-Haraam, 1440*)

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

### Fire under the sea

**Question:** It is said that there is fire under the sea, is this true?

**Answer:** Yes, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stated on page 269 of the 27<sup>th</sup> Volume of *Fatawa-e-Razawiyyah*: There is fire under the sea. The Holy Quran says: وَالْبَحْرِ الْمَسْجُورِ **Translation from Kanz-ul-Iman:** And by the scorching sea (oceans will be made into fire on the Day of Judgement). (Part 27, Surah At-Toor, Ayah 6)

It is stated in the Hadees: "إِنَّ تَحْتَ الْبَحْرِ نَارًا" (No doubt, there is fire under the sea.)

(*Mustadrak lil Haakim, vol. 4, pp. 596*) (*Fatawa Razawiyyah, vol. 27, pp. 269*)

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

### What is the meaning of Naza'

**Question:** What is Naza'?

**Answer:** The literal meaning of the word Naza' is to pull. The process of the separation of a soul from a body is called Naza'. (*Urdu Lughat, vol. 19, pp. 899*)

Naza'-e-rooh mayn aasani dayn  
Kalimah yaad dilatay yeh hayn

(*Hada'iq-e-Bakhshish, pp. 482*) (*Madani Muzakarah, 3 Muharram-ul-Haraam, 1440 AH*)

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

### Ruling related to Wudu

**Question:** If an actor does acting after he has performed Wudu, can he offer Salah with the same Wudu?

**Answer:** Yes he can, because acting doesn't invalidate Wudu. (However, it should be kept in mind that the acting which is usually done these days in movies, etc., is not something good. Moreover, in some cases it becomes impermissible.) (*Madani Muzakarah, 4 Muharram-ul-Haraam, 1440 AH*)

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



# Dar-ul-Ifta Ahl-e-Sunnat

## 1. Vow of dedicating a chador to a shrine

**Question:** What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: If someone has made the vow of dedicating a chador [sheet] to the shrine of a Wali of Allah رَضْوِجَل, is it Wajib [compulsory] to fulfil it?

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



The vow of dedicating a chador to the shrine of a pious saint is not a Shar'i vow because there isn't any such type of deed Wajib in Shari'ah. Therefore, it is not Wajib to fulfil it. However, it is better to spread [i.e. dedicate] a chador on the shrines of pious saints with the intention of attaining blessings.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Written by:** Muhammad Haashim Khan Al-Attari Al-Madani

## 2. Keeping a corpse in a cold chamber

**Question:** What do the blessed 'Ulama state regarding the following matter: Sometimes, a close relative lives abroad, so the corpse is kept in a cold storage for the relative to see the face [of the

deceased], and sometimes an unidentified corpse or the corpse of a murdered person is kept in a cold storage; in all these cases, what is the Islamic ruling on keeping the corpse in a cold storage?

**Note:** Information regarding an unidentified corpse and a murdered person is that, if an unidentified corpse is buried without keeping it in a cold chamber, no one is accounted for it; in fact, one can bury it. Likewise, the family members of a murdered person have the choice that if they wish, they may bury the deceased without keeping the corpse in a cold chamber.

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

In any of the cases mentioned in the question, it is not permissible to keep the corpse in a cold chamber. Its details are as follows: Anything which causes pain to a living person also causes pain to a deceased person, and as it is not permissible to cause pain to a living person without a Shar'i reason, in the same way, it is not permissible to cause pain to a deceased person without a Shar'i reason. If a living person is kept in a cold chamber for a little while, he feels intense pain as the temperature over there is below the freezing point; therefore, a deceased person also feels pain due to it. Moreover, showing the face of a deceased person to a close relative, and other such reasons are not the valid reasons for which it becomes permissible to cause pain to a deceased person.

The pain caused by keeping a corpse in a cold chamber is far more than the pain caused by excreting on a grave and by walking on it, so it will more strictly be impermissible. Moreover, this act results in the delay in Tajjheez and Tadfeen [burial] of a deceased person without a reason, which is forbidden.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Muhammad Irfan Madani

**Approved by:** Muhammad Haashim Khan Al-Attari Al-Madani



### 3. Seeking help from other than Allah (Ghayrullah)

**Question:** What do the blessed 'Ulama and Muftis [Islamic jurists] state regarding the following matter: Is it Shirk [polytheism] to recite the following couplets as in these couplets, help has been sought from Ghayrullah?

إمداد كُنْ إمداد كُنْ  
أَزْبَدِ غَمَّ آزاد كُنْ  
دَرِ دِينِ وَ دُنْيَا شَاد كُنْ  
يَا غوثِ أعظمِ دَسْتِغِيرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

According to Shari'ah, it is permissible to recite the couplets mentioned in the question. In these couplets, there is no Shirk at all. In the Quran and Hadees, there are proofs of the permissibility of seeking help from the pious servants of Allah ﷺ. Allah ﷻ has stated in the Holy Quran:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ  
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ ذُكِرُونَ ﴿٥٥﴾

[i.e., O Muslims!] You have no friends except Allah, and His Messenger and the believers; that they establish Salah, and give Zakah and remain bowed down in the Majestic Court of Allah.

(Part 6, Surah Al-Ma'idah, Ayah 55)

In the explanation of the Ayah 'وَلَا تَدْعُوا مَعَ اللَّهِ إِلَهًا آخَرَ', 'Allamah Ahmad Bin Muhammad As-Saawi رَحْمَةُ اللَّهِ (who passed away in 1241 Hijri) has stated in Tafseer Saawi:

المراد بالدعاء العبادة وحينئذ فليس في الآية دليل على ما زعمه الخوارج من ان الطلب من الغير حيا او ميتا شرك فانه جهل مركب لان سوال الغير من حيث اجراء اللّه النفع او الضرر على يده قد يكون واجبا لانه من التمسك بالاسباب ولا ينكر الاسباب الا جحود او جهول

**Translation:** In the Ayah, "calling upon" means "worshipping"; therefore, there isn't any proof in this Ayah for those Khawarij [heretics] who say that it is Shirk to ask Ghayrullah for something, whether they are alive or have passed away. This stupid statement of Khawarij is sheer ignorance because it is sometimes even Wajib [compulsory] to ask Ghayrullah [for something], having the belief that

Allah ﷻ gives benefit and loss through them; as it [i.e. asking in this way] is from the category of "seeking Asbab" [the means of something], and no one but only a denier or an ignorant person will deny Asbab. (Tafseer Saawi, vol. 4, pp. 1550)

The permissibility of seeking help from a Ghayrullah is also proved from the blessed Ahadees of the Beloved Rasool ﷺ. It is narrated from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that Rasoolullah ﷺ stated: 'اطلبوا الخير والحوائج من حسان الوجوه' translation: Seek goodness and needs from the beautiful-faced ones. (Al-Mu'jam-ul-Kabeer, vol. 11, pp. 81, Hadees 11110)

It is narrated from Sayyiduna Abaan [ابان] Bin Saaleh رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَآلِهِ وَسَلَّمَ that the Beloved Rasool ﷺ stated: 'إذا نفرت دابة أحدكم أو بعيره بفلاة من الأرض لا يرى بها' translation: When an animal or a camel of any one of you runs away in a deserted place where he sees no one (who may help him), he should say, 'O the servants of Allah! Help me'. So he will certainly be helped. (Musannaf Ibn Abi Shaybah, vol. 6, pp. 103)

It is stated in the Fatawa of Imam Shaykh-ul-Islam Shahaab Ramli Ansari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ:

سئل عما يقع من العامة من قولهم عند الشدائد يا شيخ فلان و نحو ذلك من الاستغاثة بالانبياء والمرسلين والصالحين وهل للمشاخ اغاثة بعد موتهم ام لا؟ فاجاب بما نصه ان الاستغاثة بالانبياء والمرسلين والاولياء والعلماء الصالحين جائزة وللانبياء والرسل والاولياء والصالحين اغاثة بعد موتهم

I.e. He was asked a question that the general public seek help from Ambiya, Mursaleen, Awliya and Saliheen in difficult times, and say, Ya Shaykh so and so (Ya Rasoolallah, Ya 'Ali, Ya Shaykh Abdal Qadir Jeelani), and other similar words; is it permissible or not? Moreover, do Awliya help after their blessed demise as well, or not? He answered that it is certainly permissible to seek help from Ambiya, Mursaleen, Awliya and 'Ulama; and they help [others] after their blessed demise as well. (Fatawa Ramli, vol. 4, pp. 382)

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عِلْمًا تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Written by:** Muhammad Haashim Khan Al-Attari Al-Madani





# THE DIFFICULTIES FACED IN A FOREIGN COUNTRY

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

Dear Islamic brothers! The amount of sustenance which is written for us in our destiny, we are to receive, regardless of wherever we may be. One should obtain Halal sustenance through permissible means in one's own country while relying upon Allah Almighty. Saying that there is no sustenance here, or it does not suffice for us, or thinking of living abroad on the basis of any other worldly purpose is not wise, because usually for the individuals going from here, the money to be attained from overseas cannot serve as a compensation to the religious and worldly worries and problems they are facing. So there are two types of people who go abroad:

1. Those who go legally
2. Those who go illegally

## **The loss of going abroad illegally**

- Bribery is paid for this
- One tells lies
- The risk of losing one's life and prestige
- Breaking the laws of both countries
- Sometimes, an agent, having received some money from them, or taking some advance payment and balance to be paid later on the condition that they arrive in the other country, he would take them through such a route, which consists of a jungle, desert, snowy mountains, river, sea, etc. Such a dangerous journey in which they would have to face misfortunes and dangers, and there being hunger, thirst, cold, abuse from the agent and his representatives, illegally crossing the border, in fear



of being a target in the firing line. Due to such illegal travels and then being full of danger, there are a certain amount of people who have lost their limbs i.e. hands and feet, some have lost their lives, and some have gone missing.

### **A few short horrific occurrences**

- During an illegal travel similar to this on a snowy route, a person's hands became crippled. Having gone to the doctors, there was no choice other than to cut the hands. In the end, the person had to have his hand cut off.
- Somebody became unconscious due to having suffered a head injury, from having been through the danger of a snowy mountain in order to reach his desired country, the rest who were with him left him behind and continued travelling. In the end, due to having stayed in the snow, his foot became useless, which had to be cut off later on.
- Two real brothers were travelling on a boat, one brother began suffering from a cough which did not seem to stop. The agent said, 'Silence him, otherwise everybody will be captured by the sea navy officers.' Stopping the cough was not in that person's control; ultimately due to the fear of being caught, one brother was pushed in front of the other brother into the sea.
- Due to the firing at the borderline of a country, a bullet was shot in someone's leg. That person became crippled from his leg for the rest of his life.
- A young person was travelling somewhere and was caught at the borderline of the country. He was physically tortured severely, he could not endure wounds and died eight months later.
- A young person set off on a similar travel; a long period of time had passed and he had not returned; due to whose sadness, his father suffered from a stroke which left him paralyzed.

**Number of deaths:** This act of smuggling people is found everywhere in the world. According to one report in 2017, a total number of immigrants who died was 30,800 whereas, the number of those who were killed while crossing the borders is also in thousands.

### **The problems after reaching the desired country**

Sometimes the agents who take people abroad have a gang of people; the people travelling are consigned with the gang who make them steal and commit robberies. They used to demand further payment by making them ask money from their own family from their country; whoever didn't ask was dealt with severely in many different ways. For example, branding someone's body with a hot iron, electrocuting people, slashing people with knives, abusing people with sticks, etc. Even if somebody does find a permissible job in another country, then after completing the work, when one speaks regarding their job or wage, then the employer begins to threaten them that should I call the police? In the end, whatever he receives, he has to take it quietly. At the employees' meal time, if they had a meat dish, then the Muslims are told, that this meat is of Halal animal and the non-Muslims are given the very same meat dish and are being told that this dish consists of a pig meat, or whichever meat which is lawful in that person's religion, they name it accordingly.

### **Son, what are you doing?**

A person from abroad contacted one of his family members, when he spoke with his father, the father asked, 'Son, what are you doing?' Unwillingly, he replied, 'Father! I am sweeping up.' While saying this, the call was cut off. He contacted him again but he came to know that while his father had heard this, he had a heart attack, and passed away at that very moment. Other than all of these worldly trials, especially such countries where immodesty, obscenity, and vulgarity are common, there are many such matters due to which the Iman (faith) of a Muslim remains in danger.

It is my plea to all the devotees of Rasool who are struggling with less sustenance that instead of going abroad, they work hard while staying in their own country, if necessary go to the big cities of one's own country, and settle on whatever Halal sustenance one receives. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remain happy.



# NAMROOD WAS BEATEN

Bright future

Muhammad Bilal Raza Attari Madani

Thousands of years ago there was a king named Namrood who was ruling the whole world. He made a false claim of being God. He would cruelly treat the one who did not acknowledge him as God and would also get him murdered. The then Nabi, Sayyiduna Ibraheem عَلَيْهِ السَّلَام, was also put into the fire because he عَلَيْهِ السَّلَام did not acknowledge Namrood as God, but by the command of Allah Almighty that fire became cool for him.

## Famine

Some days after the incident in which he عَلَيْهِ السَّلَام was put into the fire, a severe famine struck, and grain (food ration and drinks) ran out. People would go to the court of Namrood and would request grain from him. In return, Namrood would make them acknowledge him as God. The one who would acknowledge him as God would get grain and the one who would not acknowledge [him as God] would return empty-handed.

## Debate

Sayyiduna Ibraheem عَلَيْهِ السَّلَام also went to Namrood for getting grain. Namrood asked: Who is your Lord? He عَلَيْهِ السَّلَام replied: My Lord is the One who resurrects [the dead] and gives death. Having heard this, Namrood said: I also possess this power. Having said this, he ordered that two prisoners be brought. He released one of them and got the other one killed. Having noticed this stupidity of Namrood, Sayyiduna Ibraheem عَلَيْهِ السَّلَام said: My Lord causes the sun to rise in the east. If you are God, so make the sun rise in the west! Having heard this, Namrood got astonished and could not answer to it. After a little while, in order to overcome his embarrassment, he said: I do not have grain. Go! Go to your Lord and ask for grain.

## Bag of grain

He عَلَيْهِ السَّلَام left the court of Namrood and went to his home. On the way, he عَلَيْهِ السَّلَام saw a mound of sand.



He عَلَيْهِ السَّلَام filled a bag with the same sand from the mound and took it to his home in order to please his family members and slept. Just see the glory of Allah Almighty! When his wife Sayyidatuna Sarah رَضِيَ اللَّهُ عَنْهَا opened the bag, she found it full of grain. She made loaves of bread immediately and awakened him. Having seen them, he عَلَيْهِ السَّلَام said: From where have you got these? She رَضِيَ اللَّهُ تَعَالَى عَنْهَا humbly replied: These have been made from the same grain which



you had brought in the bag. He realized that the sand had turned to grain by [the command of] Allah Almighty. He عَلَيْهِ السَّلَام thanked Allah Almighty.

### Angel and Namrood

On the other hand, Allah Almighty sent an angel to Namrood in the form of a human. The angel said: Your God says: You believe in Me, I will sustain your kingdom. Namrood said: "Which God? Only I am God." The angel repeated what he said second time and then third time, but Namrood refused every time.

### Army of mosquitoes

As a result of this defiance of Namrood, the army of mosquitoes was inflicted by the command of Allah Almighty upon the army of Namrood. The army of mosquitoes ate the flesh of all the people of the army and sucked their blood completely, leaving only

their bones. The mosquitoes were so huge in number that the sunlight could not be seen. Namrood could only see this horrific scene, but do nothing.

### Namrood was beaten

Afterwards, by the command of Allah Almighty, a mosquito entered the brain of Namrood through his nose and started eating it. The intensity of the pain drove Namrood mad and he started getting his head beaten with a thick stick. Glory be to Allah

Almighty! When his head was beaten with a thick stick, the mosquito would stop biting, but when his head was not beaten with a thick stick, it would start biting. Namrood was in a disgraceful situation. The person who would slap his head hard would be called his

sympathizer. Four hundred years passed in the same situation, i.e. his head was beaten with a thick stick and slapped hard. Finally, Namrood died in disgrace. (*Tafseer-e-Khaazin*, vol. 1, pp. 199)

### Madani pearls obtained from parable

Dear Madani children! Allah Almighty is our Lord as well as the Lord of the whole universe. He gives us sustenance and gives us life and death. The sun and the moon rise according to the will and command of Allah Almighty. The day and night also come and pass by the will and command of Allah Almighty. The end of the one who disobeys Allah Almighty is very terrible. We should express thanks for the blessings of Allah Almighty and should never boast about anything. If we act upon these Madani pearls, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, we will be destined for a 'bright future'.



# How should children be made to cross the road?



Muhammad Abbas Attari Madani

Respected parents! Childhood is childhood; it is the time of playfulness and carelessness! But as children grow up, they become sensible, understand what is good and what is bad for them. It is the time when parents either reap the fruits of their upbringing or face the consequence of their carelessness. Therefore give your children both religious and worldly upbringing. *رَأَىٰ شَاءَ اللَّهُ عَزَّوَجَلَّ*, with good intentions you will get the reward and your children will benefit you in both the world and the Hereafter.

## Teach them how to cross road

Honourable parents! Do not let your children cross the road by themselves as much as possible. Always let them cross the road with you or with any one of their elders. Tell your children:

- Never run on the road. If there is a pedestrian bridge on the road for crossing, use it. If the bridge is at a distance, even then walk for a while to reach there and cross the road using the bridge.
- If there is a zebra crossing for crossing the road, use it.

Further, advise your children:

- If your family members are not with you and there is no pedestrian bridge or zebra crossing for crossing the road, and you need to cross the road, so you should ask a traffic policeman: 'Help us cross the road'.
- If there are no traffic policemen, you should ask any elderly reliable person to help you cross the road.
- If there is a dire compulsion to cross the road, you should cross it very carefully.
- Do not run on the road at all. Allah Almighty forbid, if the one who runs on the road slips or stumbles, he may suffer a huge loss.
- While crossing the road do not walk very slowly like strolling, but rather cross the road at a moderate pace.
- Look both ways of the traffic and then move ahead.
- It is beneficial to look both ways on the one-way road. It is also beneficial to look both ways on the footpath.
- On a two-way traffic road, look both ways before moving forward.
- Raise your hand to show your presence to the vehicles coming to your side.
- Exercise caution especially in the night.
- If there is darkness on the road, switch on the light of torch or mobile phone and protect your life.

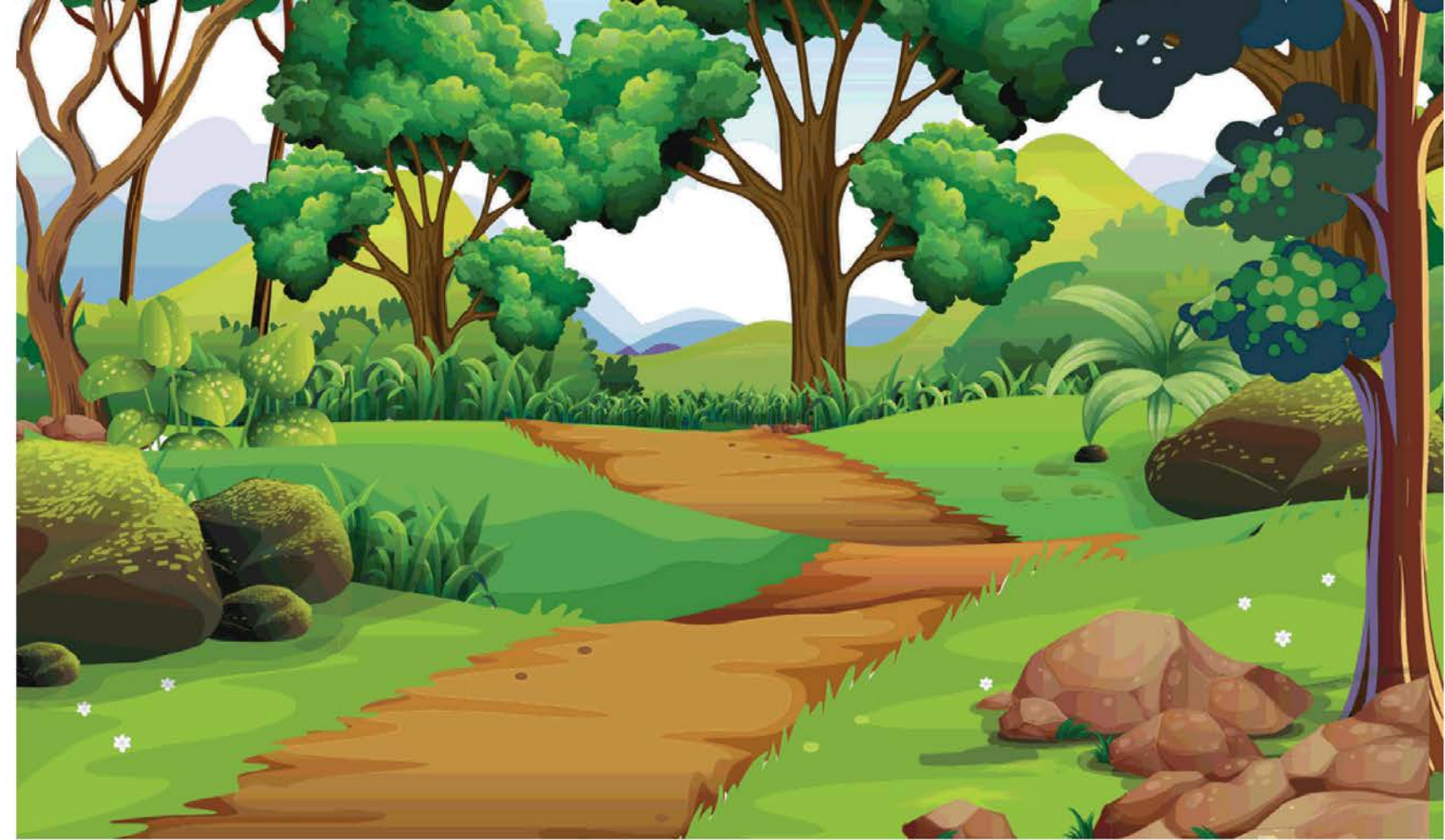
## Take care when walking on road

Honourable parents! Caution is necessary whether you walk yourself or walk with your children on the road. Walk on the footpath if available; otherwise, walk on the side of the road. Keep children to the opposite direction of vehicles. For example, if vehicles are passing on your right side and there is a wall on your left side, keep children to the left. Keep holding the children's hand. In addition, give your children the lesson on these cautions.

Honourable parents! Just think! Children are a very great blessing of Allah Almighty! Express thanks for them. Protect these Amanats (bestowals) from Allah Almighty and edify them on religious and worldly matters! May Allah Almighty help us!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





Moral tale of animals

# HOW DID ANT GET ITS FOOD?

Abu Mu'awiyah Attari Madani

An ant was going to home with its food. On her way, she met a yellow jacket (flying insect with a venomous stinger). Yellow jacket said to the ant, 'You put up a hard struggle for collecting just a single particle then you carry it to your house with great efforts! Death is better than such life. Look! How enjoyable and peaceful my life is. I wander around and eat what I like and whatever that is fresh. Sometimes I even land on dining mat of the rich and find delicious food items.'

After such painful words, the yellow jacket flew away and landed on meat at the butcher's shop who was busy cutting meat. During cutting the meat, his knife hit the yellow jacket too, tearing it into pieces. Butcher threw it away on the ground. The ant approached running there and with the help of other ants dragged the dead yellow jacket to her house so that it can eat it later.

Dear Madani children! To look upon any hard-working person as weak, insignificant and making fun of him are bad practices.



# Blessings of Madani booklets all around

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qaadiri رَحْمَةُ رَبِّكَائِهِمُ الْعَالِيَةِ persuaded to read the following Madani booklets in the previous month, and blessed the readers with Du'as.

## 1. Miswak Shareef kay Fazaail [Virtues of Miswak]

O Rab عَزَّوَجَلَّ! Whoever reads or listens to the complete booklet 'Virtues of Miswak', make them the beloved of the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who loved Miswak.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance:** Approximately 343,563 Islamic brothers, whereas around 278,715 Islamic sisters had the privilege of reading this booklet.

## 2. Kaalay Bichchu [Black Scorpions]

O Rab عَزَّوَجَلَّ of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whoever reads or listens to the complete booklet 'Black Scorpions', save them from scary scorpions and snakes of grave and Hell.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance:** Approximately 339,860 Islamic brothers and around 309,334 Islamic sisters read this booklet.

## 3. Fayzan-e-Daata 'Ali Hajwayri

O Allah عَزَّوَجَلَّ! Whoever reads or listens to the complete booklet 'Fayzan-e-Daata 'Ali Hajwayri', bless them with devotion to blessed companions and Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ by the blessing of Daata 'Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance:** Approximately 304,329 Islamic brothers and around 194,632 Islamic sisters read this booklet.

## 4. Al-Wazifa-tul-Karimah

O Rab عَزَّوَجَلَّ! Whoever reads or listens to the booklet 'Al-Wazifa-tul-Karimah' from page 12 to 38 (Urdu version), grant them goodness in both the worlds.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Performance:** Approximately 183,380 Islamic brothers and around 226,246 Islamic sisters had the privilege to read this booklet.



# Raised the sunken boat back to the surface



SHAHZAYB ATTARI MADANI

It was a regular habit of Naveed to go to his younger brother 'Hilal' and talk to him before going to bed. Today when he went to his younger brother, he saw him reading a book.

Naveed: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Hilal: 'وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Naveed: 'What are you reading with such concentration?'

Hilal: 'Dear brother! Today our teacher told us a very nice parable about a blessed saint.'

Naveed: 'Good! Also, tell me that parable.'

Hilal: 'Sure! The teacher told us that there was a Wali of Allah عَزَّوَجَلَّ in 6<sup>th</sup> century Hijri whose blessed name was 'Abdul Qadir' and his title was 'Ghaus-e-A'zam'. Once he was walking along the riverbank where he saw a 90-year-old woman weeping. One of the disciples humbly said,

'Honourable Shaykh! This elderly woman had the only son whose marriage ceremony was arranged. After Nikah, when his beloved son along with his bride was returning home in a boat crossing this river, the boat capsized and the whole marriage procession including groom and bride drowned. 12 years have passed since this incident occurred but this poor mother is still stricken with grief. She comes to this river daily and weeps profusely over not finding the marriage procession and returns.' Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was moved with great pity and made Du'a in the court of Allah عَزَّوَجَلَّ. By the blessing of the Du'a of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, that boat started appearing on the surface carrying entire goods, marriage procession and 'bride and groom'; after a while, the boat approached the riverbank. All the people of marriage procession received blessed Du'as from Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and returned to their houses happily. Having listened to this beautiful Karamat (saintly miracle), many non-Muslims embraced Islam.' (Ghaus-e-Pak kay





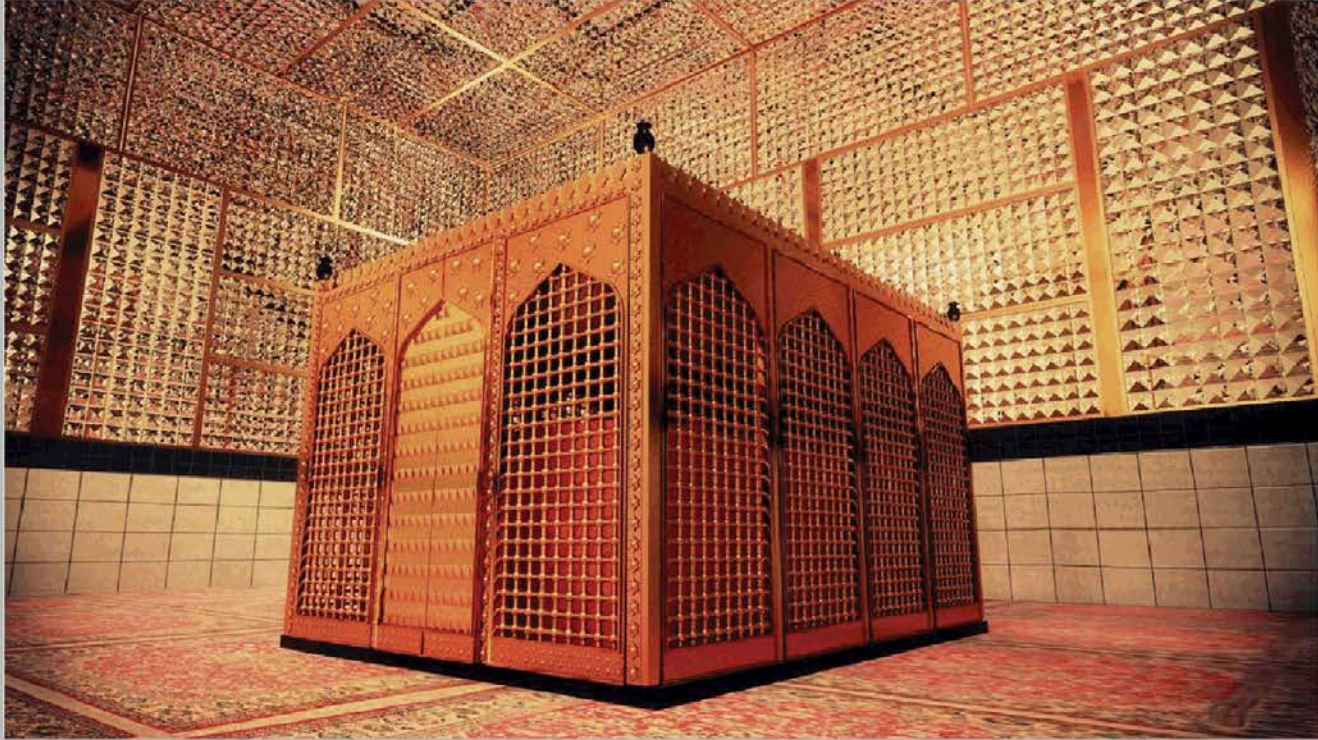
Halaat, pp. 63)

Naveed: 'Well done! This is a great parable. Do I tell you some more about Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ which you may not know until now?'

Hilal: 'Yes! Why not?'

Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.'

Naveed: 'I have read all this information and a lot more in a book, namely 'Ghaus-e-Pak kay Halaat' [Biography of Ghaus-e-Pak], published by Maktaba -tul-Madinah as well as it is also mentioned in my curriculum.'



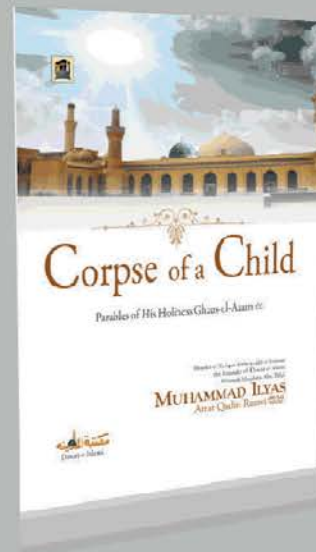
Naveed: Sarkar Ghus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ possessed great qualities such as:

- With permission of his blessed mother, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his childhood, went to a distant place 'Baghdad' for acquiring knowledge.
- It was his usual practice that when he would not be in the state of Wudu, he would make Wudu and perform 2 Rak'at Nafil.
- He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept reciting complete Glorious Quran each night till 15 years.
- He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept performing Fajr Salah with the ablution made for the 'Isha till 40 years.

Hilal: 'Thank you so much for giving me such a nice information about Sarkar Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but do inform me that how do you know a lot about

Hilal: 'Kindly give me that book so that I read it.'

Naveed: 'You should sleep right now, and read this book in the morning after Fajr Salah.'





# Four pieces of advice from Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Bilal Husayn Attari Madani

The sayings of our righteous predecessors رَحْمَتُهُمُ اللَّهُ تَعَالَى provide us with guidance in various walks of life. These sacred personalities went through the ups and downs of this world in their long life and normally spent it having religious awareness. Therefore, their sayings are based on their experience of several years. Let's read the sayings of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and learn from them:

## 1. Four types of people

There are four types of people:

1. Those who neither possess a tongue (which they may use to speak something wise) nor a heart!; such ignorant, heedless, foolish, and despicable people do not have any dignity and honour in the court of Allah Almighty. Such people are like chaff. It is necessary to avoid the company of such people. However, if you are an Islamic scholar and a preacher conveying the "call towards righteousness", do join their company, invite them

towards the obedience to Allah Almighty and make them feel fear of sins. If you do so, you will be considered as a Mujahid. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If Allah Almighty guides anyone through you, it is better for you than the fact that you possess red camels. (*Sahih Muslim, pp. 1007, Hadees 6223*)

2. The second type consists of the people who do possess a tongue, but do not possess a heart. They carry out an extremely intellectual conversation that is full of wisdom to advise others about knowledge and acting upon it, but do not act upon it themselves. They call others towards Allah Almighty but they themselves go away from Him. They mention the evils of backbiting but they themselves remain indulged in it. They pretend to be pious in front of people but declare a war against Allah Almighty by committing grave sins in seclusion. Such people are actually wolves in the guise of humans. Stay away from such people and seek refuge with Allah from their evil.



3. The third type consists of such people who have a heart but not a tongue (i.e. their heart is enlightened with knowledge and wisdom but it is not permitted to reveal the knowledge and wisdom. In fact, they have adopted complete silence so that they remain safe from socialising and conversing with people). These are pious and ascetic people. Allah Almighty has concealed them from people and covered them. Moreover, Allah Almighty has made them aware of the shortcomings of their Nafs and has enlightened their heart by making them aware of the minute details [harms] of arrogance and ostentation. They have become certain that salvation lies only in silence and seclusion. Do adopt the company of such people and serve them. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Allah Almighty will include you also among His righteous people.

4. The fourth type consists of those people who possess both, a tongue and a heart. Such people are aware of Allah Almighty and His signs. Allah Almighty has informed them of those secrets that are concealed from other people and they have the rank of being the successor of Ambiya and Mursaleen عَلَيْهِمُ السَّلَامُ. These noble personalities have such a high rank above which there is only the rank of Nubuwwah.

I have mentioned all the four types of people before you. If you are a contemplative and farsighted person, you should ponder over it. May Allah Almighty give us Taufeeq to carry out such deeds which are beloved by Him. (*Sharh Futooh-ul-Ghayb – translated, pp. 356; summarised*)

## 2. Pay attention to Faraaid before Nawafil

Saying of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: A believer should first fulfil his Faraaid [obligatory acts] and Wajibat [compulsory acts]. Then he should get engaged in Sunnat-e-Muakkadah, and then he should pay attention to Nawafil and other virtuous acts. It is foolishness and arrogance to get engaged in Sunnahs and Nawafil without fulfilling Faraaid. If one carries out Sunnahs and Nawafil before [fulfilling] Faraaid, they will not be accepted. In fact, he will be disgraced. Such person's example is like a man who has been appointed by a king to serve him, but the person leaves him and gets engaged in

serving his slave. (*Sharh Futooh-ul-Ghayb – translated, pp. 511*)

## 3. Condemnation of sleeping in excess

Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: The one who prefers sleeping to [the state of] wakefulness, prefers something extremely insignificant and imperfect. As sleep is the sister of death, he wants to become unaware of all the matters and resemble the deceased. Allah Almighty is free from sleep because He عَزَّوَجَلَّ is free from every defect. Angels do not sleep either because of being close to the Divine court. Moreover, sleep will not overcome the dwellers of Paradise either. All the goodness lies in wakefulness, and all the evils and unawareness from matters lie in sleep. The one who remains engaged in eating, drinking and sleeping more than his need and just for desire, will miss out on a lot of goodness. (*Sharh Futooh-ul-Ghayb – translated, pp. 518; summarised*)

*Din lahw mayn khona tujhay, shab subh tak sona tujhay  
Sharm-e-Nabi khauf-e-Khuda, yeh bhi nahin woh bhi nahin*

## 4. Persuasion of making Du'a

Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Do not say, 'I do not make Du'a to Allah Almighty, because if something is destined for me, I will eventually receive it whether I make Du'a or not, and if something is not destined for me, my Du'a cannot make me gain it.' Make Du'a for whatever you need from the goodness of this world and the Hereafter, provided that it is not Haraam [prohibited] or a cause of Fasaad [discord]; because Allah Almighty has commanded and persuaded you to make Du'a. Allah Almighty has stated: *'أَدْعُونِي أَجْتَبْ تَكْفُرُ'* Translation from *Kanz-ul-Iman: Supplicate to Me, I will accept (it)*.<sup>2</sup> Furthermore, it has been stated: *'وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ'* Translation from *Kanz-ul-Iman: And ask Allah for His Benevolence*.<sup>3</sup> (*Sharh Futooh-ul-Ghayb – translated, pp. 666; summarised*)

<sup>1</sup> That is the place of knowledge, Ma'rifat and mystical secrets of recognition of Allah عَزَّوَجَلَّ.

<sup>2</sup> Part 24, Surah Al-Mu'min, Ayah 60

<sup>3</sup> Part 5, Surah An-Nisa, Ayah 32





### Three types of humans

Ameer-ul-Mu`mineen, Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ has said: There are three types of men. First is the one who holds strong and firm opinion on matters. Second is the one who does not hold a firm opinion but consults with those who hold a firm opinion and then manages his affairs. The third one is the man who neither holds a firm opinion nor consults with anyone and such a person remains worried. (*Adab-ud-Dunya wad-Deen*, pp. 473)

Dear Islamic brothers! Advice means to ask someone for his opinion on a matter. No matter what type of work a person has to do it is very beneficial for him to consult with someone else for doing it. Allah Almighty asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who despite being the one who holds correct opinion, to consult with the blessed companions عَلَيْهِمُ السَّلَامُ as it was an act of pleasing them as well as respecting them. To hold a consultation is a Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took the advice of Sayyiduna

Hubaab Bin Munzir رَضِيَ اللهُ تَعَالَى عَنْهُ to choose the place in the plain of Badr which benefited Islamic army. (*Tareekh-e-Islam*, vol. 3, pp. 286) To hold a consultation is a key to blessing due to which there is a less possibility of mistakes. Ameer-ul-Mu`mineen Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ would consult with both types of Islamic scholars - young as well as experienced Islamic scholars. Before becoming the caliph when Sayyiduna Umar Bin Al-Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ became the governor of sacred Madinah, so the first thing he رَضِيَ اللهُ تَعَالَى عَنْهُ did was to gather the blessed Islamic jurists of Madinah to hold a consultation with them and formed their Majlis Shura that used to give him advice from time to time. (*Al-Bidayah wan-Nihayah*, vol. 6, pp. 332)

### Wrong advice led to destruction

When Sayyiduna Musa Kaleemullah and Sayyiduna Haroon عَلَيْهِمَا السَّلَامُ invited pharaoh towards Iman (faith), pharaoh who made a false claim to be god, consulted with his wife Sayyidatuna Aasiyah رَضِيَ اللهُ تَعَالَى عَنْهَا. She replied: It is not suitable for anyone to



reject the invitation of these both. Pharaoh did not use to carry out any work without consulting with his minister Haman. When he consulted with Haman, he said: I thought you were wise! You are a master; after accepting this invitation you will become a subject, and you are lord, after accepting it, you will become a bondman, so due to acting on Haman's advice pharaoh remained deprived of accepting the invitation of Iman [faith]. (*Tafseer Ruh-ul-Ma'ani, part. 16, Taht-al-Ayah 49, Juz. 49, pp. 682*)

### Who should be consulted?

It is not wise to consult with everyone, and nor can everyone give correct advice on every matter. No one will consult a doctor about the tyres of a car, and nor can he consult a clothes trader about gold jewellery. على هذا القياس (i.e. and so on). Consultation should be held with such people who are experienced, wise, pious, well-wishing and selfless. You will see its benefits yourself. *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

### Do not give wrong advice

The one who is asked for advice should give correct advice, otherwise, he will be considered a treacher.

has committed treachery. (*Abu Dawood, vol. 3, pp. 449, Hadees 3657*) i.e. if a Muslim asks someone's advice and he deliberately gives him wrong advice so that he suffers from troubles, so the advisor is a confirmed treacher. Breach of trust is not committed only in wealth; it is also committed in all matters such as secrets, honour and advice. (*Miraat-ul-Manajeel, vol. 1, pp. 212*)

### One should advise not order

There is a difference between advice and order. It is stated in the Holy Quran: *وَأَقِيمُوا الصَّلَاةَ* And keep *Salah (obligatory prayer) established* (Part 1, Surah Al-Baqarah, Ayah 43) It is a command and the one who rejects it is a sinner. In Ayah 282 of Surah Al-Baqarah, it is stated: *إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ آجَلٍ مُّسَمًّى فَاكْتُبُوهُ* If you make an agreement of debt for a specified period, write it down (Part 3, Surah Al-Baqarah, Ayah 282) It is the Holy Quran's advice. It will not be a sin if someone does not act on it. In giving the command the power of Allah Almighty is evident and in His advice His mercy is apparent. (*Miraat-ul-Manajeel, vol. 1, pp. 153*)



The Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: The one who deliberately gives wrong advice to his brother

Similarly, the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has not only given us laws, but he *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has also



stated many things as advice at many places. The king, Qazi, etc., state many things like an order and some as advice, therefore the one who gives advice should consider advice to be advice. His style should not be the one who gives an order or final advice, but rather it should be like this: If it had happened to me, I would have taken this step or made this decision! After giving a piece of advice do not compel the person to accept your advice at all cost. After offering your opinion you should let him decide whether he should act on your advice completely or partially or should not act on it at all.

Do not worry a person and reduce your respect by saying utterances like: Why did you not act on my advice? If you had no intention to act on my advice, why did you ask for it? If you had followed my advice, you would not have suffered the loss. **الْعَاقِلُ تَكْفِيهِ الْإِشَارَةُ** i.e. "A word to the wise is enough".

### **Do not give advice without anyone asking**

The thing that is obtained after being asked is more valued and the thing that is gained free is less valued. Therefore stay quiet unless you are asked to give advice, therein lie respect and safety, otherwise, if the one who is talking to you is outspoken, he can also say: Has anyone asked your advice? But what can we say! In our society, there are a large number of people who give unasked pieces of advice.

### **Buy a car**

A person said: Once at night, when I was going to my home, I stopped at a shop, that was at the corner of the street, to buy eggs, bread, etc. The shopkeeper gave me the change and then saw critically my old bike and offered me a free piece of advice which many people had already given me, 'Now you should buy a car'. Having heard his unasked advice, I became angry for a while, but then I controlled my anger and said: Good! You have allowed me yourself, I was afraid that you would forbid me from buying a car. Having heard this, the shopkeeper was astonished for a while, but when he realized, he started apologizing to me. I made him understand like this: O brother! While riding the bike the discomfort I feel, you cannot feel. I also face hot weather, cold weather, rain and foggy weather. Despite all these things if I am not buying a car, there

must be a reason behind it! Do you want me to admit to you that I am a poor man? He understood it very well. He apologized to him again and said: In the future, I will take care of it everywhere. I never thought of it in this way.

### **Spicy Korma is tasty**



Some people instead of giving advice do it practically themselves. A housewife was busy making korma in her kitchen. In the meantime, the bell rang. As she opened the door, her female neighbour entered and directly went to the kitchen saying this: Sister, what are you cooking? Before the housewife would say something, she herself removed the lid and saw the curry, tasted a bit of it after taking out some of it and then she quickly picked up the box of spices and took one tablespoon full of it and put it into the Handiya [curry] and started saying: When korma is spicy, it is very tasty and then she left immediately. The housewife was astonished because she knew the choice of her husband and children; they liked light spices in curry.

### **Common examples of unasked pieces of advice**

The way a technician carries his toolbox with him, in the same way, those who give unasked pieces of advice have pieces of advice with them. No matter whether they have any experience of that work or not, they do not abstain from offering advice, but rather they also insist on others acting on the advice.



For example, ❖ if they see someone ill, they immediately suggest the names of medicines. ❖ If they see a car out of order, they immediately open its bonnet and start carrying out its operation and order to change such and such a part of it and by doing this they worsen the problem further. ❖ If they go to a cloth shop, they insist on the customer next to them buying such and such a colour because according to them it would suit him. ❖ If they see an overweight person, they advise: 'Eat less' - without taking any notice of the matter whether he has got swelling on his body due to a disease or any medicine. ❖ 'Walk swiftly' - without taking any notice of the matter that this miserable person cannot even walk slowly. ❖ If they see a thin person, they offer him advice free of charge: 'Keep eating and drinking', now no matter whether he eats to his fill or cannot eat to his fill due to a disease but the one who advises does not bother to know about it, he only wants to offer his advice. ❖ Your mobile has been old, now buy a new one. ❖ Your household furniture is old-fashioned, change it. ❖ Buy a big animal [ox, camel, etc.] this time on Eid-ul-Adha. ❖ Your bike starts when you push it, buy a new one. ❖ Buy a car after selling the motorcycle. ❖ Buy a big car after selling the small one. ❖ If someone says that his son has got a job, so the advice is offered: 'Get him married'. ❖ Give such and such a piece of furniture in dowry. ❖ Give so many grams of gold jewellery. ❖ Perform Hajj when you are young, there will be no such power in the old age! ❖ Your son is now three years old, but you have not got him enrolled in a school; get him enrolled tomorrow. ❖ It is very hot in your home, install AC. ❖ What is there in the job, leave it and do a business. ❖ The curtains of your home are many years old, change them. ❖ The lights of your home are very dim, get the new ones. ❖ The TV has become obsolete, now buy an LCD.

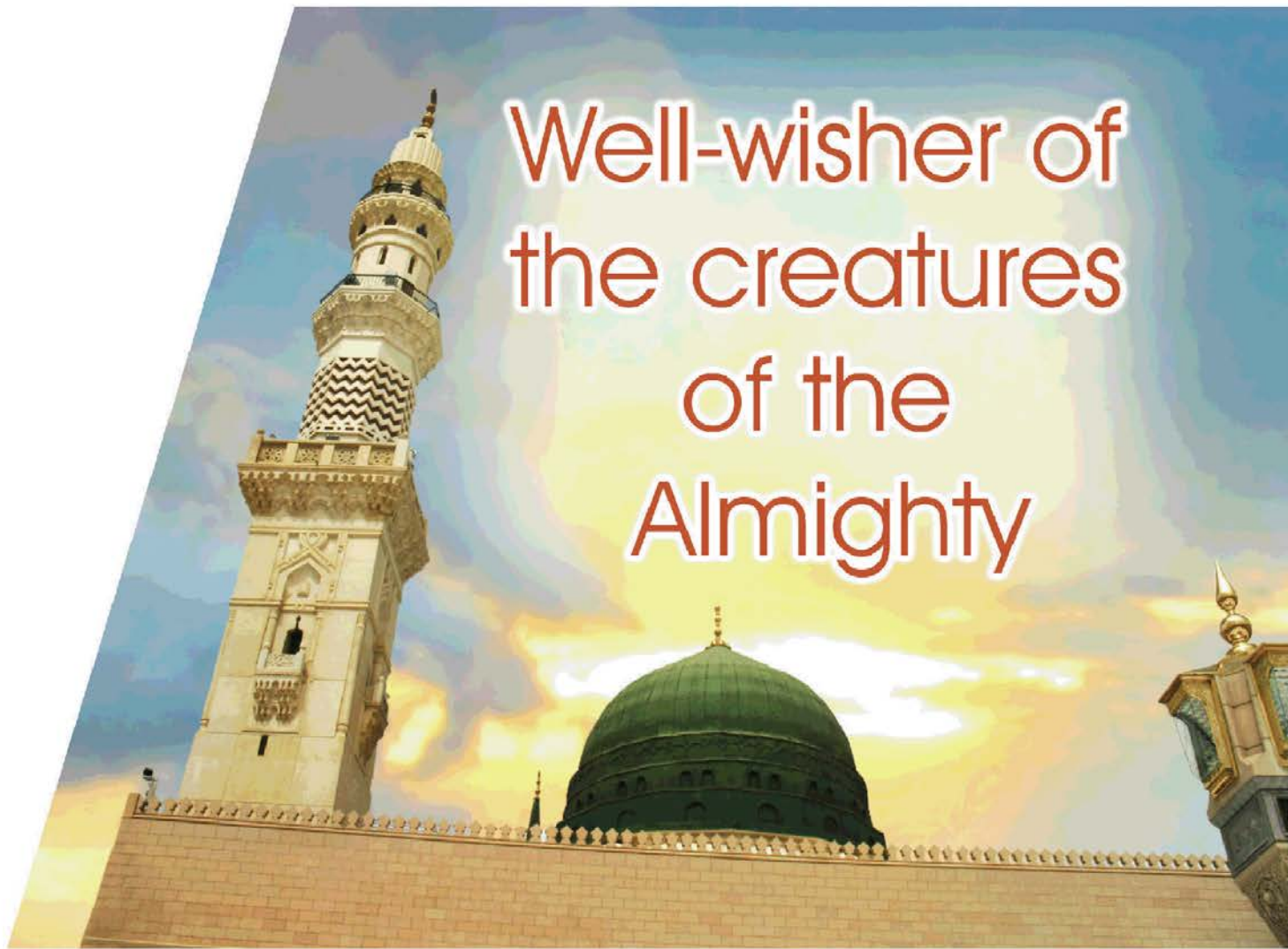
### Last thing

These few examples have been mentioned for indication. If you start pondering, many dozens of 'unmasked pieces of advice' will be further added to the list. Remember, every unmasked advice is not bad, but to insist on someone to do it makes it painful. Anyhow, we should ponder over ourselves lest we



are also added to the list of those who give 'unmasked pieces of advice' and insist on others to act upon them. If we do like this, so we should learn how to respect the personal life of others. We should develop flexibility in our words and tone so that the one talking to us does not feel any embarrassment. It is quite possible that your advice is right, but this poor person does not have sufficient money to act on it. Your insistence may embarrass him. The mental and physical conditions and feelings of everyone are different due to which the likes and dislikes, profit and loss of people are not same either. The same thing may lead someone to progress and may lead someone to regress. Perhaps you may say that you have given advice out of love and sympathy. So remember that a wise enemy is better than an unwise friend. Every sensible person knows very well what is good and what is bad for him. He may not be sympathetic to others, but surely to himself. Therefore everyone is not allowed to have any right to interfere in his life. However, for parents, siblings, teachers, Murshid and Islamic scholars, things are different. They should also give advice with great care. This is the beauty of our social life which should be maintained. Make things easy and do not make life hard for others. May Allah Almighty bless us with common sense!





# Well-wisher of the creatures of the Almighty

Farman Ali Attari Madani

Before the advent [i.e. coming] of the Last Nabi, Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the world; oppression, barbarism and injustice were quite common in the world. Human beings were deprived of many of their rights, let alone animals. Slaves, orphans, women and newly-born baby girls were often brutally oppressed. When the Nabi of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the world, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spread the teachings of real humanity in the world, promoting real well-wishing to orphans, slaves, women, children, animals and all creatures. His excellent and clear teachings put an end to oppression and cruelty, establishing peace and tranquillity in society. Let's read about some of the aspects of the well-wishing shown by him to the creatures of the Almighty, gladdening our hearts:

## 1. Humanity even in battlefield

The laws enacted and adopted by the Merciful Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was also a great Well-wisher of mankind were not specific to Muslims but rather he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also described such rights of non-Muslims regarding the protection of their life, wealth and respect that no such example can be found in the world. When non-Muslims fought wars, they inflicted every type of cruelty and oppression on Muslims but the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ strictly forbade killing old people, women, children, unarmed people and animals. He also prohibited destroying trees and crops. Furthermore, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also forbade making any attack at night for the protection of the children, old people and women of disbelievers.





## 2. Well-wishing of orphans

Before Islam, violating the rights of orphans and inflicting cruelty upon them were also very common. It was the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who ordered that the rights of orphans be fulfilled, their needs be met and their inheritance be given to them after they get mature. Sometimes, orphans are completely neglected in society even by their own relatives, let alone strangers. Our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has provided motivation for treating orphans with good manners and stroking their heads sympathetically. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who has placed the hand on the head of an orphan for the pleasure of Allah عَزَّوَجَلَّ, there are virtues for him in return for every hair that his hand has stroked.' (Musnad Ahmad, vol. 8, pp. 300, Hadees 22347)

## 3. Well-wishing of women

Before the coming of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world, women were victimized by the barbaric customs of the pre-Islamic era of ignorance. Showing compassion and affection, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rescued



them from the mire of cruelty and brutality and adorned their heads with the crown of respect. Through his sayings and actions, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has described the rights of women whether she is a daughter or a sister or a wife or a mother, granting them an important position in society. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ behaved towards his daughters and blessed wives sympathetically and affectionately. Teaching the same manner to people, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِ وَلِبَنَاتِهِ' the best among you is the one who is good to his women and daughters. (Shu'ab-ul-Iman, vol. 6, pp. 415, Hadees 8720)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also given the good news of

the reward of an accepted Hajj for the one looking at his parents sympathetically and has also given the glad tidings of his companionship in Paradise for the one treating his sister with good manners. (Shu'ab-ul-Iman, vol. 6, pp. 186, Hadees 7856)

## 4. Well-wishing of the old

According to the teachings of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the elderly should neither be considered a burden nor be admitted to the old people's home. Instead, they should be treated with respect and their companionship should be considered a means of blessing. This is a distinctive aspect of his teachings. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, Blessing is with our elder ones; and the one not having mercy on our younger ones and not revering our elder ones, is not from amongst us.' (Al-Mu'jam-ul-Kabeer, vol. 8, pp. 227, Hadees 7895)

## 5. Well-wishing of animals

Animals are among the countless bounties of Allah عَزَّوَجَلَّ. In addition to a huge number of benefits obtained from their meat, milk, hair, etc., they also serve as a means of transportation and riding. Buying and selling them are also the means of Halal livelihood. Keeping animals hungry and thirsty, making them bear the burden more than their strength and causing pain to them in anyway have all been forbidden by the Kind and Compassionate Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even prohibited slapping the face of the animal and slaughtering it in the state of hunger and thirst. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered that a sharpened knife be used at the time of the slaughter so that the animal feels the minimum amount of pain.

Whatever is described above is only a small part of the teachings of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In short, it is the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has made humans gain their real status. But, regrettably, some unwise people are busy promoting inhumanity in the name of humanity by choosing the ways contrary to Islamic teachings. May Allah عَزَّوَجَلَّ bless us with great wisdom!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



# 'ALLAMAH 'ALI QAARI'S SERVICES TO ISLAM

Khizr Hayat Attari Madani

In the history of Islam, 'Allamah Mulla 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, great Islamic jurist, Hanafi Muhaddis and Mufassir [commentator], is mentioned in golden words.

## Name and Nasab [genealogy]

His name is 'Ali Bin Sultan Muhammad, the Kunya is Abul Hasan and the title is Nooruddin. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Herat (the present city of Afghanistan).

(*Al-A'laam liz-Zarkali, vol. 5, pp. 12; Tazkirah Mujaddid-e-Deen-e-Islam, pp. 301*)

## Early education

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gained the knowledge of Tajweed from Shaykh Mu'eenuddin Bin Haafiz Zaynuddin Harwee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Herat. (*Tazkirah Mujaddid-e-Deen-e-Islam, pp. 301*)

## Hijrah [migration] to Makkah Mukarramah

When Sultan Bin Haydar, known as 'Shah Isma'eel Safawee' occupied Herat and started martyring Muslims and spreading Bad-Mazhabiyyat [heresy], a large number of Muslims migrated to Makkah Mukarramah. 'Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was one of them who also migrated with them and made Makkah Mukarramah his homeland. (*Tazkirah Mujaddid-e-Deen-e-Islam, pp. 301*)

## Cause of becoming famous from Qaari

Due to having expertise in the knowledge of Qira'at, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became famous by the title, Qaari.

(*Mirqat-ul-Mafatih, vol. 1, pp. 7*)

## Source of income

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would write a copy of the Holy Quran with his hand every year and would also write an explanatory note on it. Whatever amount of money he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would get from it, it was sufficient for him to live his life for the whole year. (*Al-A'laam liz-Zarkali, vol. 5, pp. 12*)



## Reviver of the time

By virtue of his religious services, Islamic scholars have declared him to be the reviver of the 10<sup>th</sup> Century. (*Tazkirah Mujaddid-e-Deen-e-Islam, pp. 304*)

## Teachers

'Allamah Ibn Hajar Haytami, Shaykh Muttaqi Hindi, Shaykh Muhammad Sa'eed Meer Kilaan, Shaykh Abdullah Sindi, Shaykh Qutbuddeen Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Muqaddamah Sharh Fiqh-e-Akbar, pp. 3; Tafseer Mulla 'Ali Qaari, vol. 1, pp. 6; Mirqat-ul-Mafatih, vol. 1, pp. 8*)

## Literary services

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written a large number of books. Few of them are mentioned below:



**1. Mirqat-ul-Mafatih:** It is the best scholarly and research-based commentary on *Mishkat-ul-Masabih*, a famous book of blessed Hadees. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has himself mentioned the reason for writing it. The summary of it is as follows: 'Amongst the books of Ahadees '*Mishkat-ul-Masabih*' is the most comprehensive and beneficial book. Most of those who have written its commentary are Shaafi'i. Therefore they have mentioned the rulings derived from this book according to their school of Islamic jurisprudence and have presented arguments to prove their point of view by the apparent meaning of blessed Ahadees. I chose to explain the arguments and rulings related to Ahnaaf through blessed Ahadees so that those who do not know about jurisprudential arguments do not have this presumption that the rulings related to Ahnaaf are against the correct arguments. I name this book, '*Mirqat-ul-Mafatih li Mishkat-il-Masabih*' [مِرْقَاتُ الْمَفَاتِيحِ] [لِمَشْكَاتِ الْمَصَابِيحِ]. (Mirqat-ul-Mafatih, vol. 1, pp. 35)

**2. Anwaar-ul-Quran wa-Asraar-ul-Furqan:** It is a concise commentary containing the sayings of Islamic scholars and Sufis. It consists of five volumes.

**3. Sharh-ush-Shifa:** It is the commentary on '*Ash-Shifa*', a world-famous book of Qadi 'Iyaad Maliki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, which is full of devotion to Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). Like other Islamic scholars, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also gained benefits from it in his books.

**4. Sharh Musnad Abi Hanifah:** It is the commentary on '*Musnad Abi Hanifah*' a collection of the narrations by Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ consisting of one volume. In this commentary, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned the introduction to narrators, literal arguments and the explanation of the words of 'Hadees' very briefly. Moreover, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also mentioned, in this commentary, the narration of Sihah Sittah as a Shaahid<sup>1</sup>.

**5. Jam'-ul-Wasail fi Sharh-ish-Shama'il** [جَمْعُ الْوَسَائِلِ فِي شَرْحِ الشَّمَائِلِ الْمُحَمَّدِيَّةِ]: It is the commentary on 'وَالْحَصَائِلُ الْمُصْطَفَوِيَّةُ', a famous book of Imam Tirmizi consisting of two volumes. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, as per his habit, has mentioned the Ahadees of Sihah Sittah at

some places along with the lexical difference of different Nuskhahs [copies] of the [original] text and the life history of narrators and literal arguments to support his point of view.

**6. Al-Mawrid-ur-Rawee fil Mawlid-in-Nabawi** [الْمَوْرِدُ الرَّوِي فِي الْمَوْلِدِ النَّبَوِيِّ]: It is an authentic and research-based book on blessed Meelad. In this book, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned: We have heard that when Abu Ishaq Ibraheem Bin 'Abdur Raheem رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in Madinah Munawwarah, he would get food prepared and serve it to people on the occasion of Meelad-un-Nabawi and would say, 'I would arrange the gathering of Meelad every day throughout the month if I had the power'. I (i.e. 'Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say: When I cannot give an apparent invitation and hospitality, I have written these pages so that on behalf of me it may become scholarly and Noori hospitality which should always remain in the pages of history and should not be specific to only any year or month. Moreover, I have named this book, '*Al-Mawrid-ur-Rawee fil Mawlid-in-Nabawi*'. (Al-Mawrid-ur-Rawee fil Mawlid-in-Nabawi, pp. 34)

### Further works

بِدَايَةُ (3) 'الْفُضُولُ الْمُهَمَّةُ' (2) 'الْأَهْمَارُ الْجَنِيَّةُ فِي أَسْمَاءِ الْحَنَفِيَّةِ' (1) 'الْحَزْرُ الثَّمِينُ لِحَضْنِ الْحَصِينِ' (5) 'شَرْحُ مُشْكَلَاتِ الْمُوطَا' (4) 'السَّالِكُ فَتْحُ' (7) (Seerat-e-Ghaus-e-A'zam) 'نُزْهَةُ الْخَاطِرِ الْفَاطِرِ' (6) 'مُصْطَلَحَاتُ أَهْلِ الْأَثَرِ عَلَى نُجْبَةِ الْفِكْرِ' (8) 'الرَّحْمَنُ بِفَضَائِلِ الشَّعْبَانِ' (9) 'مِنْحُ الرَّوْضِ الْأَزْهَرِ فِي شَرْحِ فَهْمِ الْأَكْبَرِ'.

### Blessed demise

This luminary of knowledge and awareness passed away on Shawwal-ul-Mukarram, 1014 Hijri and was laid to rest in the graveyard of Makkah Mukarramah named, 'Ma'lah' [مَعْلَاهُ]. (Mirqat-ul-Mafatih, vol. 1, pp. 9)

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

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Another Hadees of similar meaning



# Qualities or defects

Muhammad Asif Attari Madani

Evils of the society

A society is composed of individuals; therefore, a quality or a defect in any one person makes an impact on society. If we overcome our defects with good intentions, our social life will be improved but many people regard their defects as qualities; so they do not try to get rid of them. When an ailing man will not accept himself to be an ill person, why will he consult any doctor for treatment! Therefore, 19 such defects are mentioned here whose possessors assume these defects as their qualities.

### 1. Habit of putting things off unnecessarily

Some people have the habit of putting things off unnecessarily and they comment with pride, *'I do not complete work quickly for anybody.'* Despite the fact that completing work on time is a quality and completing a task after just passing time aimlessly is a defect. People generally comment in this way, *'I take a decision after very careful thought.'* It is a good practice to think before taking any decision but nature of decision varies from situation to situation because some decisions need to be made within few minutes, some within few hours and some take few days, for example, there is a case of extinguishing the fire and every fire is not extinguished by water; this is a kind of decision which needs to be made within a few minutes; similarly, decision of travelling by train or plane needs to be made many hours before departure so that reservation can be made; if

someone is supposed to shift his house, he has to make a decision in hurry whether to shift or not because new month starts after 1<sup>st</sup> and one may have to pay the rent of next month too. Similarly, in case of any marriage proposal whether it should be accepted or not, in case of delay in replying the other party contacts someone else, thus one may lose a good marriage proposal. Therefore, one has only a few days to decide; so, taking a month for each decision could be a lack of one's decision-making capacity which cannot be regarded as quality.

### 2. Claim of avoiding extravagance

Some misers comment like this, *'I do not really spend even a single penny wastefully.'* However, they do not spend money even on necessary occasions. A leaking tap of their house keeps wasting water continuously which is also a sin in case of Israaf [wastefulness] but they remain under the illusion of frugality and do not agree to repair or change the leaking tap. Now you tell us whether it is a quality or a defect!

### 3. Retaliation

Some people just lose their temper at any trivial piece of work which goes against their will and resort to heated arguments and even quarrel; thereafter, they comment with pride in a circle of friends, *'We cannot tolerate, so, we just retaliate then and*



there.' When the same individuals face such kind of people who pay them back and teach them a lesson, these individuals even suffer death as a consequence. So, they are no longer alive to share their views about this incident. Such kind of attitude lacking patience and tolerance has destroyed the peace of our society but the ignorant people regard it as their quality.

#### 4. Claim of being straightforward

Some people comment, 'Whether anybody likes this or not, we just say it to his face.' Remember! It is not necessary to express each and every truth especially when there is a risk of hurting someone's feelings or causing disgrace to him. Those who claim to be straightforward should ponder over it many a time in their childhood they might not have liked the curry cooked by their mother but they must have eaten it silently because they could have suffered the consequences due to their straightforwardness. In the same way, sometimes an employee gets deeply offended at the words uttered by his boss but he does not say anything in response because he can be sacked upon his reaction. Similarly, if someone has a bad breath, will any of his friends who claim to be straightforward dare say, 'Dear! Keep cleaning your teeth.' No one would do so because there is a risk that a friend will become displeased thus a friendship will come to an end. So, now tell me, is saying everything on someone's face a quality or a defect?

#### 5. Disliking interference

'I am not answerable to anybody, I do not like interference of anyone in my work. No one can prevent me from doing what I want.' After all such type of attitude makes one feel ashamed. We are humans, and to err is human. If we carry out a work with mutual understanding following a system, it reduces the possibility of making mistakes and if any mistake is occurred then all take the responsibility collectively otherwise sometimes the one who just follows his whim gets stuck so badly that no one comes to help him.

#### 6. I do not care for anybody

'I do not care for anybody, nor do I have any regard for anyone' such types of sentences are considered to be the qualities and are uttered with pride whereas people in a society make their life easy by taking care of one another. So, while driving a car, does such kind of person not care for other's vehicles? Does he not give importance to his own children? He perhaps does not have regard for his subordinates. By

temperament, such people become humble and kneel before those who appear stricter. Is it a quality or a defect?

#### 7. Using difficult words in conversation

Some people are habitual of using very difficult words in conversation and become happy by showing their excellence in having a command of the language. Considering it one's quality can only be an illusion because he is not able to make a living person understand his point, so, who can say it to be any quality and success?

#### 8. Considering oneself to be sensitive

One who considers himself to be sensitive becomes worried about trivial matters, becomes nervous in a tough situation, feels offended at petty issues and he tries to hide his defect under the pretext of being sensitive. Such type of person should understand this fact that happiness and sadness are part of our life we cannot do without them; life is filled with happiness, sadness, tears, smiles etc. If one fails to adapt according to the situation, he faces troubles.

#### 9. Showing no sympathy at other's distress

'Crying and wailing of anybody does not affect me', one who comments in this way, it is as if he wants to prove himself to be a hard-hearted and unsympathetic. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ truly said, 'An unsympathetic person does not understand other's distress.' (Fatawa Razawiyyah, vol. 16, pp. 310)

#### 10. Understanding whole point after listening to half of it

Some are habitual of not listening to others peacefully; they instantly stop others in middle leaving their conversation incomplete and comment in this way, 'It is enough; I have understood your point.' Thereafter they consider this practice to be their virtue. If Allah عَزَّوَجَلَّ has bestowed upon someone the ability to understand others quickly then he should act in a graceful manner saying, 'Perhaps you would like to say this thing.'

Worth-noticing thing is that if one understands correctly the whole point after listening to half sentence and even he completes it himself then still it would take the same amount of time, so, is it not better to let others complete their point themselves? People also feel relaxed and satisfied when they complete their points themselves but perhaps those indulged in this habit love to express their ability. When a pious person wanted to say something in the



court, the judge stopped him immediately from doing so and said, 'By Allah عَزَّوَجَلَّ! You would not speak anything truth.' That pious person recited a blessed Ayah of Glorious Quran and said, 'Honourable judge! Pay Kaffarah [expiation] for your oath because what can be truer than the Word of Allah عَزَّوَجَلَّ?

### 11. Criticising everyone

Some people are habitual of criticising everything unnecessarily, they do not care as to who should criticise? Who should be criticised? How to criticise? When to criticise? Such people manage to find the opportunity of criticising others in everything; they perhaps regard the practice of criticising as their quality. A person had the status of 'Wilayat' but his wife did not acknowledge his spiritual status. One day he decided to manifest his saintly miracle so that his wife may also accept his status of Wilayat and treat him accordingly. So, he flew around his house and returned home after a while. Wife said, 'The blessed saint was that person who was flying in the sky.' The husband replied, 'O pious woman! That saint was no one else but me.' The wife immediately responded back, 'Ah! It is for the reason he was not flying straight.'

### 12. Considering oneself to be intelligent and clever

Some people consider themselves to be intelligent and clever; claiming it may not be an objectionable point but they also consider others to be a fool. When they make fool of someone successfully by their cleverness, they comment in this way, 'Look, how we have made fool of him!'

### 13. Showing stubbornness regarding everything

Can the following acts such as showing stubbornness regarding everything, not acceding to other's point of view but wanting others to accede to their demands and showing no flexibility according to the situation, be qualities of someone? If it is asked to children, they perhaps respond in affirmative, however, a sensible person will declare it nothing but a flaw or defect. This is also a root cause of many domestic and business problems.

### 14. Always being reserved

Caring for others and showing consideration towards them increase honour and reverence but people should meet and mingle with people according to the situation but some people, no

matter, wherever they go, they always remain reserved and consider it to be their quality. Someone sits beside you but avoid talking to you, if you like this thing then this could be an appreciable practice for you alone.

### 15. Showing excessive bravery

One should not be coward and timid but showing excessive bravery is also a defect. Climbing electric pole, getting on a running bus or train, driving too fast, doing one wheeling, riding a motorbike without using hands could be the acts of foolishness but not the acts of bravery. These 'so-called qualities' mostly prove costly and result in fatal accidents.

### 16. Judging a book by its cover

*'I identify people by seeing their physical appearance as to whether they are truly distressed or acting, whether speaking the truth or telling a lie.'* However, the art of assessing a person's character or personality from their apparent appearance is a fact but considering oneself to be an expert in this art and strongly declaring someone bad etc., could prove wrong; you would have provided an opportunity to that person to express his viewpoint and listened to him. Unfortunately, there is no cure for such a person who considers this defect to be his quality.

### 17. Hair-splitting

Trying to get into the detail of each and everything and inquiring into the matters unnecessarily are not the acts of wisdom. People consider themselves a subtle knower and declare it to be their quality. How can this be correct?

### 18. Aggressive behaviour

The following acts such as adopting aggressive behaviour, flying into a rage at trivial matters, throwing things at others, talking in a strict way etc., cannot be worth-appreciating. Those who consider it their quality are truly pitiable.

### 19. Excessive self-confidence

The trait of self-confidence is very important for success but if this confidence exceeds limits then it may cause a loss.

Dear Islamic brothers! Learn to distinguish between quality and defect; not only will you live happily but also others, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



# VIRTUOUS DEEDS PERFORMED ON THE DAY OF JUMU'AH

(THIRD AND THE LAST EPISODE)

Perform some virtuous deeds

Abdul Majid Naqshbandi Attari Madani

One of the important virtuous deeds, performed on Jumu'ah, is to recite Salat [Durood] and Salam upon the Beloved and Blessed Nabi ﷺ. In fact, reciting Salat-'Alan-Nabi any day or time earns the reciting person reward. It is a great and glorious deed. Before Allah عزوجل ordered believers to recite it, Allah عزوجل said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Indeed Allah and His angels send blessings on the Conveyor of the unseen (Prophet).

[Kanz-ul-Iman (Translation of Quran)]

He عزوجل then said:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

O Believers! (You too) send blessings and abundant salutations upon him.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 56)

## Honour and reward for reciting Salat-'Alan-Nabi on Jumu'ah

It is also stated in blessed Ahadees that special rewards and honour are bestowed upon the one reciting Salat-'Alan-Nabi on the day of Jumu'ah. Some of them are as follows:

### 1. Recite Salat-'Alan-Nabi in abundance

The Greatest and Noblest Rasool صلى الله تعالى عليه وآله وسلم has stated: Recite Salat [Durood] upon me abundantly on the day of Jumu'ah, as this is 'Yawm-e-Mashhood' [يَوْمَ مَشْهُودٍ]; angels are present on this day. And whoever recites Salat [Durood] upon me, his Salat [Durood] is conveyed to me before he finishes reciting it. (Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637)

### 2. Wazifah' for attaining closeness to Mustafa ﷺ

The Holy Rasool صلى الله تعالى عليه وآله وسلم has said: Recite Salat [Durood] upon me on the day of Jumu'ah abundantly. The Salat [Durood] recited by my





Ummah is presented to me every Jumu'ah. Among them the one, who recites Salat [Durood] upon me the most, will be closer to me. (*Sunan Kubra lil-Bayhaqi*, vol. 3, pp. 353, Hadees 5995)

### 3. Excellence of reciting Salat-'Alan-Nabi 100 times

The Holy Rasool ﷺ has said: The one who recites Salat [Durood] upon me 100 times on the night<sup>2</sup> of Jumu'ah and day of Jumu'ah, Allah عزوجل will fulfil his 100 needs; 70 in the Hereafter and 30 in the world. (*Shu'ab-ul-Iman*, vol. 3, pp. 111, Hadees 3035)

### 4. Good news of the bestowment of Noor

The Holy Nabi ﷺ has said: When the person, reciting Salat [Durood] upon me 100 times on the day of Jumu'ah, comes on the Day of Judgement, he will be accompanied by such a Noor that will be sufficient for all if distributed among the entire creation. (*Hilya-tul-Awliya*, vol. 8, pp. 49)

### 5. The deed that brings about forgiveness

By the blessing of reciting Salat [Durood] on the day of Jumu'ah, one not only gets treasure of reward but his sins are also forgiven. The Holy Rasool ﷺ

has said: The one who recites Salat [Durood] 80 times upon me on the day of Jumu'ah, his 80 years' sins will be forgiven. (*Al-Jaami'-us-Sagheer*, pp. 320, Hadees 5191)

According to another narration, the Nabi of Rahmah, the Intercessor of Ummah, ﷺ has given the good news that 200 years' sins of the one, reciting Salat-'Alan-Nabi 200 times on Jumu'ah, will be forgiven. (*Jam'-ul-Jawami'*, vol. 7, pp. 199, Hadees 22353)

### 6. Good news of intercession

The Holy Rasool ﷺ has said: The person who recites Salat [Durood] upon me on the day of Jumu'ah, I'll intercede for him on the Day of Judgement. (*Jam'-ul-Jawami'*, vol. 7, pp. 199, Hadees 22352)

*Shafa'at karay Hashr mayn jo Raza ki  
Siwa tayray kis ko yeh qudrat mili hay*

<sup>1</sup> 'Wazifah' means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits.

<sup>2</sup> i.e. the night between Thursday and Friday





# Reward for Salam



Majlis Madani In'amaat

Abu Muhammad Taahir Attari

Islam is the religion of peace and protection. It gives the message of peace and tranquillity to its followers. Here is a common example of it: At the time of meeting with each other, Muslims begin their conversation with a prayer for peace in the worldly life as well as in the afterlife by saying 'السَّلَامُ عَلَيْكُمْ' وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. Saying Salam is also an excellent Sunnah of our Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also emphasized that people should say Salam to each other. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'When a person meets his brother, he should say Salam to him. Then, if a tree or a wall or a stone gets in between them and they meet again, he should say Salam again.' (Abu Dawood, vol. 4, pp. 450, Hadees 5200)

## Three sayings of Mustafa ﷺ

There are the glad tidings of great excellence and rewards for those acting upon the Sunnah of Salam. Here are three sayings of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the excellence of those acting upon this Sunnah:

1. When two Muslim men meet and anyone of them says Salam to his companion, so the one who meets his companion with more warmth is more beloved to Allah عَزَّوَجَلَّ. When they shake hands, hundred mercies descend upon them. Out of them ninety mercies are for the one who is the first to say Salam and ten are for the one who is the first to shake hands. (Musnad-ul-Bazzaar, vol. 1, pp. 437, Hadees 308)
2. The one who is the first to say Salam is free from arrogance. (Shu'ab-ul-Iman, vol. 6, pp. 433, Hadees 8786)
3. Among people, the person who is the first to say Salam to them, is closer to Allah عَزَّوَجَلَّ. (Abu Dawood, vol. 4, pp. 449, Hadees 5197)

## Acquaintance is not necessary

It is not necessary that you know the person you are going to say Salam. Sayyiduna Ghiyaas Bin Abu Shabeeb رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated: When we lived in Kairouan [قَيْرَوَان] (i.e. a city name) in childhood, a companion of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Sufyan Bin Wahb رَضِيَ اللَّهُ تَعَالَى عَنْهُ would say



Salam to us whenever he passed us.

(Asad-ul-Ghaabah, vol. 2, pp. 480)

Providing motivation for promoting the Sunnah of saying Salam, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَاوُدُ بَرَكَاتُهُمُ الْعَالِيَهُ** has stated in Madani In'aam number 6: Have you today said Salam to Muslims while going and returning home, office, bus, train, etc.; and to the Muslims standing or sitting on the path while passing through streets?

### Easy way to gain success in the worldly life as well as in the afterlife

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Worship Rahman [رَحْمَن] عَزَّوَجَلَّ, feed food to the hungry and promote Salam; you will enter Heaven safely.' (Sunan-ut-Tirmizi, vol. 3, pp. 338, Hadees 1862)

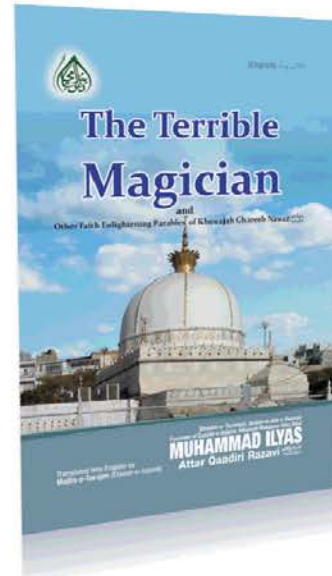
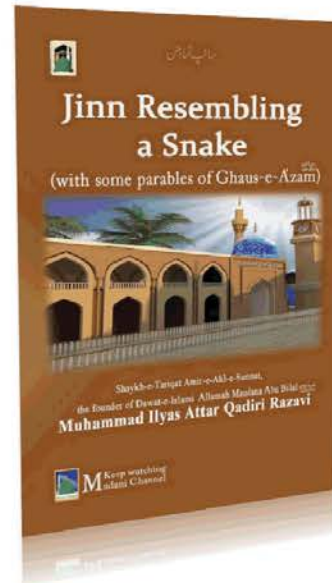
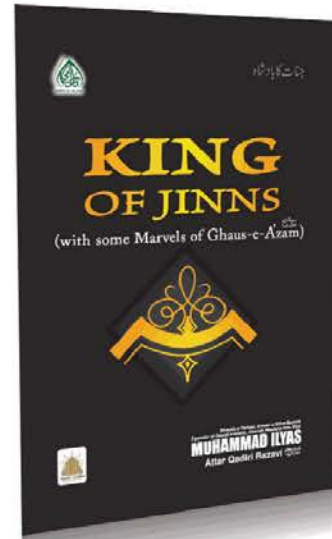
If only the beautiful Sunnah of saying Salam would be promoted in our society! Regrettably, contrary to Islamic ways, many Muslims have started



exchanging other greeting words, abandoning Salam. We should give up those ways and develop the habit of saying Salam so that mutual affection is developed and reward for acting upon the Sunnah is also granted.

Remember! Say Salam with correct pronunciation of letters and words. A large number of people do not say Salam with correct pronunciation. They say 'سَامَ الْيَكْمُ', 'سَلَامُو الْيَكْمُ', 'سَلَا الْيَكْمُ', 'السَّلَامُ الْيَكْمُ'. In terms of words and meaning, these are not correct. The correct words of Salam are as follows: 'السَّلَامُ عَلَيْكُمْ' 'وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ'. We should try to promote Salam.

Faizan of Salam will continue!





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

## **Fragrance shall emanate from speech**

### **Accountability of Nafs**

Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Keep making accountability of your Nafs before the accountability of your deeds is made. (*Al-Majalisah wa-Jawahir-ul-'Ilm*, vol. 2, pp. 47, Raqm 1291)

### **Sign of perfect wisdom**

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: When the wisdom of a person becomes perfect, his conversation gets reduced. (*Al-Mustatraf*, vol. 1, pp. 146)

### **Who is abstinent?**

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: Amongst people, the one who has more knowledge fears Allah Almighty more, worships more and advises (people) more for Allah Almighty. (*Minhaj-ul-'Aabideen*, pp. 16)

### **Disgrace of Satan**

Sayyiduna 'Allamah Ibn Jawzi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: (Celebrating Meelad of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is to disgrace Satan and make believers happy. (*Subul-ul-Huda war-Rishaad*, vol. 1, pp. 363)

## **Love for Allah عَزَّوَجَلَّ**

Sayyiduna Fath [فتوح] Bin Sa'eed Moosili [مُوصِلِي] رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: One who prefers Allah Almighty to his desires, the love for Allah Almighty is put into his heart. (*Sift-us-Safwah*, Juz: 4, vol. 2, pp. 158, Raqm 724)

## **Path to Paradise**

Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Worship is the fruit of knowledge and the benefit of entire life, the path of strong people, part of honourable people and venerable people. Moreover, [it is] the path to good fortune and Paradise. (*Minhaj-ul-'Aabideen*, pp. 3)

## **Spiritual respect for Peer**

Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Spiritual respect for the Peer [spiritual guide] is that whatever a person hears from him, he should accept it apparently and he should not deny it in his heart through his words and action. (*Ayyu-hal-Walad*, pp. 263)



## Ahmad Raza's garden is even blossoming today

### We get everything for his sake

There is no such wealth, no blessing, no respect which in reality is wealth and respect that Allah Almighty has given to any other person, but has not bestowed upon the Beloved Rasool ﷺ. *صلى الله تعالى عليه وآله وسلم*. Whatever someone got or will get in the world or in the Hereafter is all the Sadaqah of Huzoor (صلى الله تعالى عليه وآله وسلم), for the sake of Huzoor, bestowed by the blessed hands of Huzoor (صلى الله تعالى عليه وآله وسلم).

(*Fatawa Razawiyyah, vol. 29, pp. 93*)

### Deeds are presented in the blessed court of the Beloved Rasool ﷺ

Not only Salat and Salam, but all the sayings, actions and deeds of Ummah are humbly submitted in the blessed court of the Beloved Rasool ﷺ twice daily. (*Fatawa Razawiyyah, vol. 29, pp. 568*)

### Doing Zikr of Risalat is Mustahab in the state of Wudu

Doing blessed Zikr of the Beloved Rasool ﷺ in the state of Wudu is Mustahab and it is also permissible without Wudu. (*Fatawa Razawiyyah, vol. 23, pp. 735*)

### Blessing of Khush-il-Haani (pleasant voice)

Listening to the blessed praise of the Beloved Rasool ﷺ in a pleasant voice promotes love for Huzoor (صلى الله تعالى عليه وآله وسلم). (*Fatawa Razawiyyah, vol. 29, pp. 754*)

### Noor of Iman

The more we praise the Beloved Rasool ﷺ, the more it is pleasurable for soul and Noor for Iman. (*Fatawa Razawiyyah, vol. 18, pp. 217*)

### Especially deserving for intercession

The intercession of the Beloved Rasool ﷺ is true and it is for those who commit grave sins, though they would have had the habit of [committing] these grave sins throughout their life. (*Fatawa Razawiyyah, vol. 18, pp. 220*)

## How beautiful garden is Attar's garden

### Take exercise

Taking exercise in a permissible way (with Shar'i and 'Urfi cautions) with the intention to gain strength to perform worship is permissible, rather the act of reward. (*Madani Muzakarah, 22<sup>nd</sup> Safar-ul-Muzaffar, 1439 AH*)

### It is difficult to stay safe from the love for wealth

It is very difficult that a person has wealth, but does not have its love in his heart. Therefore, do not say: 'I do not have the love for wealth in my heart'. If it is true, then there is a fear of becoming the victim of showing-off and if it is not true, (i.e. he has love for wealth in his heart), it will be a lie. (*Madani Muzakarah, 29<sup>th</sup> Safar-ul-Muzaffar, 1439 AH*)

### Method of becoming the apple of everyone's eye

People stay away and get rid of those who scold but look for and get close to those who show affection. (*Madani Muzakarah, 1<sup>st</sup> Rabi'-ul-Awwal, 1439 AH*)

### Carefulness during study

One should avoid studying by walking or lying or in every such manner which puts pressure on the eyes as there is a risk that the vision may get weak. (*Madani Muzakarah, 4<sup>th</sup> Rabi'-ul-Awwal, 1439 AH*)

### Marry children with their consent

Parents must get their children's consent before arranging their marriage, otherwise, there is a risk that their marriage may fail. (*Madani Muzakarah, 9<sup>th</sup> Rabi'-ul-Awwal, 1439 AH*)

### Benefits of eating fish

Eating fish is beneficial for cholesterol patients. (*Madani Muzakarah, 9<sup>th</sup> Shawwal-ul-Mukarram, 1439 AH*)





Bright teachings of Islam

# Patience of Mustafa ﷺ

Muhammad Ayyub Attari Madani

In our individual and collective, domestic and social life we face difficulties and troubles, have calamities and misfortunes, endure miseries and tortures, suffer from illnesses, etc. They all are from Allah Almighty as a test. Those who remain patient and steadfast in them are blessed with the good news from Allah Almighty, closeness to Allah Almighty, huge reward and peace and safety in the Hereafter.

Remember! Difficulties and troubles come to elevate the ranks of a Muslim or for the expiation of sins. We have also been taught in the Holy Quran and Hadees to observe patience. It can easily be judged by the fact that patience has been mentioned at more than 90 places in the Holy Quran.

Our Beloved Rasool ﷺ also experienced many trials in his blessed life, but history is the witness which testifies that he ﷺ always remained patient and courageous.

## Trials in childhood

The blessed father of the Beloved Rasool ﷺ had passed away even before he ﷺ

was born. When he ﷺ was almost five years old, his blessed mother زَيْنَ الْعَالِيْنَ عَلَيْهَا وَسَلَّمَ also passed away. When he ﷺ was only eight years old, his grandfather 'Abdul Muttalib زَيْنَ الْعَالِيْنَ عَلَيْهِ وَسَلَّمَ who was bringing him up also passed away, but notice the display of matchless patience by the Beloved Mustafa ﷺ that he ﷺ never made a complaint of it as to why he was deprived of his parents.

## Troubles faced after declaring Prophethood

In the fourth year after declaring Prophethood, the blessed Ayah of Surah Al-Hijr <sup>1</sup> قَاذِمًا بِمَا تُؤْمَرُ (translation from Kanz-ul-Iman: *Therefore publicly announce what you are commanded*) was revealed. He ﷺ then started preaching Islam publically, due to which the inhabitants of Makkah started opposing him. A strong propaganda, that he ﷺ was a magician, soothsayer and mad, was spread everywhere against him. Sometimes the

<sup>1</sup> Part 14, Surah Al-Hijr, Ayah 94



disbelievers of Makkah would spread thorns in the ways, so sometimes they would put impurity on his blessed body, and sometimes they would try to strangle his blessed throat by putting a noose of a chador around his blessed neck. Once, in the blessed Haram while offering Salah, a disbeliever named 'Uqbah Bin Abi Mu'et brought the womb of a female camel and placed it on his blessed shoulders. Despite all these things he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never became impatient or there was no decrease in his steadfastness, but rather he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always blessed his nation with the Du'as for guidance.

### Remained besieged with his family for three years

In the seventh year after the declaration of Prophethood, all the tribes of Quraysh declared a social boycott against the family of Bani Haashim. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained besieged in the Valley of Abi Taalib with Banu Haashim for three years. This period of three years was so tough that Banu Haashim had to eat the leaves of trees and dry skins after cooking, but what a great patience and courage! Not once has it been proved that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would have said, 'O Allah Almighty! I am Your beloved; why am I being made to experience so many difficulties?'

### The year of sorrow

Another perfect display of patience by the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was that: He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained patient when his uncle Abu Taalib passed away after eight months of getting out of the Valley of Abi Taalib and then after three or five days [on the 10<sup>th</sup> Nabawi in the blessed month of Ramadan] his blessed wife and the companion of every difficult time, Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا, passed away. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was so much grieved out of these sorrows that this year was named 'عَامُ الْحُزْنِ' (i.e. the year of sorrow), but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained patient.

### He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was covered with blood in Taif

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also showed his great patience when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to

Taif for preaching Islam. Instead of attaining Paradise these unfortunate people of Taif made naughty boys chase after the Owner of Paradise [the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]. These boys stoned him to such an extent that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was covered with blood. Even then instead of cursing them, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained patient and only stated, 'I hope that Allah Almighty will create such bondmen in their generations who will only worship Allah Almighty and will not practice Shirk i.e. associate any partner to Allah Almighty.'

### When invited them to Islam he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was harassed

On the occasion of Hajj, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit all the tribes and invite them to Islam. In the same way, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also go to different fairs held in Arab for preaching Islam. Abu Lahab would also go after him. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would preach a tribe, Abu Lahab would say by shouting, 'He has gone astray [out of the correct path]; he tells lies.'

Just ponder, if you are talking to someone else and a person standing near you shouting and saying, '*Do not listen to him; he is a liar*', so how will you feel then? No one's patience can be compared with the blessed and matchless patience of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to preach Islam.

### Left native city

In the 13<sup>th</sup> year after the declaration of Nubuwwah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was compelled to leave his beloved homeland Makkah Mukarramah for sacred Madinah. When leaving he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ very wistfully looked at Ka'bah and said, 'O the city of Makkah! You are dearer to me than the entire world. If my nation had not compelled me, I would not live at any other place except you' and then being patient he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved towards Madinah Munawwarah.

### Wounded in battle

In the battle of Uhud, his two links of the chain of his own iron helmet [which was worn in battle] pierced



his blessed cheeks, causing the corners of two blessed teeth to fall. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fell into a pit dug by the disbelievers. The lower lip was also wounded. The cruel disbelievers fired a hail of arrows heartlessly at him. His beloved uncle Sayyiduna Ameer Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred and his [Sayyiduna Ameer Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ] belly was torn violently, organs were cut, liver was taken out, but notice the display of the utmost incomparable blessed patience by the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was still making this Du'a: 'رَبِّ اغْفِرْ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ' i.e. O Allah Almighty! Forgive my nation; they do not know me.



### **False allegation was levelled against his blessed wife**

When returning to homeland from the battle of Muraysee', due to an incident, the hypocrites made a false allegation against the most beloved wife of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا that caused him immense distress. But may we be sacrificed upon the blessed matchless patience of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not speak any unsuitable word. Finally, Allah Almighty sent 18 Ayahs proving the purity and chastity of Umm-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهَا.

### **Poison was given in food**

In the seventh year of the migration after the Conquest of Khyber, Zaynab, the wife of Salam Bin Mishkam, a Jewish, served meat after mixing poison to it that caused pain in the blessed palate throughout his life. But notice the extreme patience and forgiveness that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take personal revenge on Zaynab. A Jew named Labeed Bin A'sam cast a spell on him, and despite knowing it, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained patient, tolerant and did not ask him anything about it.

### **Death of children**

Except Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا all the sacred children of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (three sons and three daughters) passed away in front of him, but the exemplary patience of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was seen that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not make any complaint to Allah Almighty about the death of any of his blessed son or daughter, but rather he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ endured these griefs with great and unequalled patience.

*(Summarised from: Seerat-e-Mustafa)*

These few parables have been stated briefly so that we can develop the sense that the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

[whose Ummah we are] was the embodiment of great patience and courage. These parables contain many Madani pearls of advice for the Islamic brothers and Islamic sisters who stop giving Dars due to a little trouble; who give up Madani visits when someone scolds them and who lack courage when their children experience any trial. May Allah Almighty also bless us with patience for the sake of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا

Memoirs of blessed pious female personalities

Abu Safwan Attari Madani

## Lineage and introduction

According to the famous saying, Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was among the descendants of Rayyan Bin Waleed, King of Egypt. Her lineage is Aasiyah Bint Mazahim Bin Ubayd Bin Rayyan Bin Waleed. This is the very Rayyan Bin Waleed who was the king of Egypt in the era of Sayyiduna Yusuf (عَلَيْهِ السَّلَام) and accepted faith in Sayyiduna Yusuf (عَلَيْهِ السَّلَام). (Rooh-ul-Ma'ani, part 20, Surah Al-Qasas, Taht-al-Ayah 9, Juz 20, pp. 344 - Noor-ul-'Irfan, part 20, Surah Al-Qasas, pp. 615 - Al-Manaqib-ul-Mazeediyah, vol. 1, pp. 38)

## Shelter for the Masakeen (poor)

Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was the wife of Fir'awn, who was extremely cruel and heartless king of Egypt. Being the wife of the king of that time she had enormous wealth. In spite of this she was not arrogant and proud of her wealth, but rather she had immense love and affection, feelings of sympathy and kindness for the poor. Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا used to give Sadaqah and charity generously. That is why she is called Umm-ul-Masakeen the mother of the poor.

(Baghawi, part 20, Surah Al-Qasas, Taht-al-Ayah 9, vol. 3, pp. 375 - Mustadrak lil Haakim, vol. 3, pp. 457, Hadees 4150)





## No attachment to Fir'awn

Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was extremely sick of Fir'awn because he would treat the people very oppressively. And her Nikah with Fir'awn was also not performed by her agreement nor as per her wish, rather she and her father would dislike him. Actually, he had got married to her oppressively but Allah Almighty protected her from Fir'awn and he remained unable to get closer to her. (As-Seerat-ul-Halabiyyah, vol. 1, pp. 96) That is why she had no offspring (it is stated in certain narrations that Fir'awn had a daughter) it may be possible that he had adopted the girl from someone else.

(Noor-ul-'Irfan, part 20, Surah Al-Qasas, Taht-al-Ayah, 9, pp. 464)

## Honour of naming a Nabi

Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا also had the honour of naming Sayyiduna Musa عَلَيْهِ السَّلَام (Khaazin, Part 20, Surah Al-Qasas, Taht-al-Ayah 7, vol. 3, pp. 425) Due to the fear of Fir'awn's troops, mother of Sayyiduna Musa عَلَيْهِ السَّلَام placed the box in the river after putting Sayyiduna Musa عَلَيْهِ السَّلَام into it. The river led towards the stream which used to flow nearby Fir'awn's palace. The box went to that stream while floating, and afterwards Fir'awn ordered that the box to be brought in the palace and opened. A beautiful child was found when the box was opened. In Qibtee language water is called "Mu" and tree is called "Sa". The box was found between water and trees and for this reason; Sayyidatuna Bibi Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا gave name Musa to the child.

(Durr-e-Mansoor, part 20, Surah Al-Qasas, Taht-al-Ayah. 4, vol. 6, pp. 391 - 'Aja'ib-ul-Quran, pp. 174)

## Coolness of eyes

In the blessed childhood of Sayyiduna Musa عَلَيْهِ السَّلَام, when Sayyidatuna Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا took him in her lap and saw the Noor of Nubuwwah on his face, she made him her son and the blessed words she used while talking to Fir'awn are mentioned in glorious Quran in this way

قُرْتُ عَيْنِي لِي وَكَأَنَّكَ لَا تَقْتُلُونِي

Translation from Kanz-ul-Iman: This child is the

coolness of my eyes and yours; do not kill him

(Part 20, Surah Al-Qasas, Ayah 9)

Upon this, wicked Fir'awn said: "Keep it with you, I do not need him."

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "Like Aasiyah, if Fir'awn had also admitted this fact that this child was the coolness of his eyes, Allah عَزَّوَجَلَّ must have bestowed guidance upon him as Allah عَزَّوَجَلَّ had granted guidance to Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا."

(Tafseer-e-Kabeer, part 20, Surah Al-Qasas, Taht-al-Ayah 9, vol. 8, pp. 581)

## How did Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا attain Iman?

While the wizards attained Iman after the manifestation of the truth following the sensational rivalry of miracle and magic between Sayyiduna Musa عَلَيْهِ السَّلَام and the wizards, Sayyidatuna Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا immediately felt the Noor of truth and attained Iman when she had learned about this rivalry. (Siraat-ul-Jinan, vol. 10, pp. 230)

## Chief of the Jannati women

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "Four [blessed] women are the chiefs of Jannati women: (1) Maryam [رَضِيَ اللَّهُ تَعَالَى عَنْهَا] (2) Fatimah [رَضِيَ اللَّهُ تَعَالَى عَنْهَا] (3) Khadijah [رَضِيَ اللَّهُ تَعَالَى عَنْهَا] (4) Aasiyah [رَضِيَ اللَّهُ تَعَالَى عَنْهَا]." (Kanz-ul-'Ummal, vol. 12, pp. 65, Hadees 34401)

## Nikah with Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah

A great excellence of Sayyidatuna Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا is that she will be a wife of Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah. It is narrated that when Sayyidah Khadijah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was suffering from a deadly disease, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached her and said: "O Khadijah! I feel grieved when I see you in this condition but Allah عَزَّوَجَلَّ has placed abundant goodness with it. You know that Allah عَزَّوَجَلَّ has married you, Maryam Bint-e-Imran, Kulsoom, 'blessed sister of Sayyiduna Musa عَلَيْهِ السَّلَام and Aasiyah, 'the blessed wife of Pharaoh' to me in Jannah." (Mu'jam-e-Kabeer, vol. 22, pp. 451, Hadees 1100)



## Martyrdom and blessed shrine

When Fir`awn remained unsuccessful in all his efforts to make Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا turn away from Iman [Islam], he decided to martyr her. The plea Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا made in the merciful court of Allah عَزَّوَجَلَّ before martyrdom is mentioned in Glorious Quran in this way:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ  
وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

**Translation from Kanz-ul-Iman:** 'O my Lord! Build a house for me by You, in Paradise, and rescue me from Fir`awn and his action, and rescue me from the unjust people.' (Part 28, Surah At-Tahreem, Ayah 11)

Incident of martyrdom of Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا was occurred in this way that Fir`awn said to his courtiers: "Bring a rock; if she stands firm in Iman despite seeing it, cause it fall on her; if she turns away from Iman, she is my wife (do not kill her)."

So, when the rock was brought in front of Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا, she saw her Jannati palace on the sky which made her determination and perseverance firmer and she departed this world in the very state. After this, when the rock was caused to fall on her, it dropped merely on her body which was without a soul. (Tafseer-e-Tabari, part 28, Surah At-Tahreem, Taht-al-Ayah 11, vol. 12, pp. 162)

So, during the period when Sayyiduna Musa عَلَيْهِ السَّلَام was yet alive and the people of Bani Israel were not liberated from the tyranny of Fir`awn, Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا had embraced martyrdom.

According to the author of Mu'jam-ul-Buldaan, the blessed shrine of Sayyidah Aasiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا is situated in Egypt. (Mu'jam-ul-Buldaan, vol. 4, pp. 277)



## First aid for treating insects bites

If insects bite anyone, this does not usually have any serious effect in the body. However, if a poisonous insect such as a bee or a centipede or a wasp or a scorpion, etc., bites anyone, so this may have a serious effect.

### First aid

1. Move away from the place infested with insects so that you will be safe from being bitten by insects any more.
2. If you can see the stinger at the body area bitten by the insect, so take it out.
3. Wash the area of the body, bitten by the insect, with a soap and water.
4. Rub ice or cold water on that area of the body; this will help reduce swelling.

### Minimal effects of insects bites

The body area bitten by the insect turns slightly red with a little swelling and itching. These signs usually disappear within two days. If the signs do not disappear, then see your doctor.

### Serious effects of insects bites

Some insects are poisonous. The following abnormalities may be caused in the body due to the biting of such insects:

1. Difficulty in breathing
2. Swelling around the throat and eyes and on lips
3. Feeling like there is darkness in front of eyes; or giddiness; or talking senselessly
4. Rapid heartbeat
5. Nausea or vomit

If any patient suffers these symptoms, then an ambulance should be called at once. Ask the patient if he takes any medicine for allergy. If he has the medicine at that time, then give it to him. Loosen his clothes. If he is wearing a coat, muffler or shawl, etc., then remove it. Do not give him anything to drink. If he wants to vomit, make him lie on his side.



# Shar'i rulings pertaining to ISLAMIC SISTERS

Mufti Abu Muhammad Ali Asghar Attari Madani

## Will women get Sawab for performing Wudu during monthly cycle?

**Question 1:** What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: Will women get Sawab [reward] for performing Wudu during monthly cycle?

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

To retain the habit of offering Salah, it is Mustahab for a woman having monthly cycle to perform Wudu and remain engaged in doing Zikr, Salat-'Alan-Nabi صلى الله تعالى عليه وآله وسلم, etc., for as long as she offers Salah in other usual days. She will get Sawab for doing so because it is Mustahab for a woman, and one gets Sawab for performing a Mustahab act. However, I haven't read any explicit statement about whether a woman having monthly cycle will also get Sawab for performing Wudu in other than the aforementioned case or not.

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

## Can women offer Salat-ul-Janazah?

**Question 2:** What do the blessed 'Ulama state regarding the following matter: Can women go with Janazah [funeral] to offer Salat-ul-Janazah?

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

It is impermissible and a sin for women to go with Janazah for offering Salat-ul-Janazah because our Beloved Nabi صلى الله تعالى عليه وآله وسلم has forbidden the women from going with Janazah; in fact, he صلى الله تعالى عليه وآله وسلم has declared such women to be empty of Sawab and filled with sins.

In his Hadees collection 'Sunan Ibn Majah', Imam Ibn Majah رحمه الله تعالى عليه has narrated:

Monthly Magazine  
Faizan-e-Madinah  
Rabi-ul-Aakhir 1440 AH  
(December 2018-January 2019)

عَنْ عَلِيٍّ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ قَادًا لِنِسْوَةٍ جُلُوسٍ فَقَالَ: مَا يُجِيسُكُمْ قُلْنَ: نَتَنَظَّرُ الْجَنَازَةَ، قَالَ: هَلْ تَغْسِلْنَ قُلْنَ: لَا، قَالَ: هَلْ تَخِيلْنَ، قُلْنَ: لَا، قَالَ: هَلْ تُذَلِّينَ فَيَسُنُّ يَذَلِّي، قُلْنَ: لَا، قَالَ: قَارِجِعْنَ مَا زُورَاتٍ غَيْرَ مَا جُورَاتٍ

I.e. Sayyiduna 'Ali رضي الله تعالى عنه has narrated: Rasoolullah صلى الله تعالى عليه وآله وسلم came; some women were sitting [over there]. He صلى الله تعالى عليه وآله وسلم asked, 'Why are you sitting [over here]?' [They] humbly replied, 'We are waiting for Janazah.' He صلى الله تعالى عليه وآله وسلم asked, 'Will you give Ghusl?' [They] humbly replied, 'No.' He صلى الله تعالى عليه وآله وسلم asked, 'Will you carry Janazah?' [They] humbly replied, 'No.' He صلى الله تعالى عليه وآله وسلم asked, 'Will you lower the deceased into the grave?' [They] humbly replied, 'No.' He صلى الله تعالى عليه وآله وسلم said, 'Return; filled with sins and empty of Sawab.' (Sunan Ibn Majah, pp. 113)

Imam 'Abdur Rahman Jalaluddin Suyuti رحمه الله تعالى عليه has narrated in 'Al-Jaami'-us-Sagheer': Return; filled with sins and empty of Sawab. (Jami'-us-Sagheer ma' Fayd-ul-Qadeer, vol. 1, pp. 605) (This) Hadees is Hasan. (As-Siraj, vol. 1, pp. 198)

Mentioning the "ruling for women" on going with Janazah, 'Allamah 'Alauddin Haskafi رحمه الله تعالى عليه has stated in 'Durr-e-Mukhtar': It is Makruh Tahreemi for women to go with Janazah. (Durr-e-Mukhtar, vol. 3, pp. 162)

Mentioning the "ruling for women" on carrying Janazah, it is stated in 'Al-Ashabah wan-Nazaair': A woman will not carry Janazah, even if the deceased is a woman. (Al-Ashabah wan-Nazaair, pp. 358)

Sadr-ush-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رحمه الله تعالى عليه has stated in 'Bahar-e-Shari'at': It is impermissible and forbidden for women to go with Janazah. (Bahar-e-Shari'at, vol. 1, pp. 823)

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



# Laws of trade

Mufti Abu Muhammad Ali Asghar Attari Madani

## Islamic ruling on recharging a dish [i.e. dish aerial]

**Question 1:** What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: I run a mobile shop, and I would also recharge dishes in the past. Please give me guidance on this matter whether we can recharge a dish [or not]. We get commission on it; if we don't recharge it, anyone else will do so, so can we recharge a dish? Similarly,



please tell us about recharging internet as well because people can misuse internet also; so will it be impermissible to provide the services of internet as well?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The world of channels is huge and this service is provided in different countries of the world in new and different ways. In Pakistan, services of neighbouring country's drama and movie channels are especially used through dishes by paying monthly charges; otherwise, these channels' services are suspended. People usually watch these channels through cable, which cable operator supplies to customers after paying the charges himself but the people who watch these channels directly through a dish have it recharged to use this service themselves. In the light of Shar'i rules, this entire activity is based on services. For permissible services, charges are also permissible whereas, for impermissible services,

charges and cooperation are also impermissible.

In the aforementioned situation, the person recharging [a dish] for these channels is directly helping in promoting channels which air sinful broadcast. Therefore, it is not Halal [lawful] to earn benefit by recharging any such dish which is based on sins; in fact, this act cannot be permissible even without taking charges because it helps in sins.

Secondly, this act is also illegal in our country, Pakistan, and many such type of channels are not authorised by the government to broadcast in this way. However, the actual reason for impermissibility is the same as mentioned above. Therefore, if law permits such channels, even then, this act will remain impermissible.

As far as internet is concerned, there are thousands of good uses of internet. So it depends on a user how he uses it. One of its examples is television or LCD screen itself as it is permissible to sell televisions or LCD screens in the light of Shar'i rules because it depends on a buyer; if he wishes, he may watch only Madani Channel and nothing else. In this way, it depends on a viewer how he will use it. It means that in this case, "committing of sin" is not certain but in the case where "committing of sin" is certain, there remains no room for relaxation [according to Shari'ah]. The channels which are watched in our country by recharging are based on vulgarity and



obscenity, the culture of Kuffar [unbelievers], and immorality. Therefore, “committing of sin” is certain in this case; how can it be permissible to provide help in it directly in any way!

وَاللَّهُ أَعْلَمُ بِذُنُوبِكُمْ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Shar’i ruling on the earnings from a marriage bureau

**Question 2:** What do the blessed ‘Ulama state regarding the following matter: The people who arrange marriages, i.e. run a marriage bureau, charge a fee for this job. Is it permissible for them to charge a fee?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Fee can be charged for performing Nikah and arranging a marriage, i.e. this job is permissible provided that in this matter, all the Shar’i requirements of “transaction” and “charging fees” are also fulfilled. Usually, marriage arrangers only arrange for two parties to meet each other like real estate. It is necessary in this case that the job has been given to a marriage arranger first and he has also made practical efforts [for it].

وَاللَّهُ أَعْلَمُ بِذُنُوبِكُمْ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Islamic ruling on setting up a newspaper stall

**Question 3:** What do the blessed ‘Ulama state regarding the following matter: What is the Islamic ruling on setting up a newspaper stall? At a newspaper stall, various newspapers, magazines, etc. are sold and there is different type of content in those magazines and newspapers. So what is the Islamic ruling on setting up a newspaper stall and selling those newspapers?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

There are two types of newspapers. First type comprises the newspapers which consist of news, and second type comprises those which are called film newspapers and they are basically used to advertise films or impermissible activities. The

purpose of buying them is seeing pictures or knowing about films only. The “sale and purchase” of this second type, i.e. film magazines is not permissible. However, news is the basic purpose of that type of newspapers which basically consist of news; therefore, their “sale and purchase” is permissible. As far as the matter that “they contain pictures” is concerned, since a buyer’s purpose of buying them is not seeing pictures but to gain benefit through news which is a permissible benefit, and most part of these newspapers consist of news and information whereas other content is secondary, therefore, according to ‘أما الأمور بمقاصدها’, this job will be declared permissible by considering the purpose, and we cannot declare it impermissible.

Mentioning the ruling on such books which also have pictures, it is stated in *Waqar-ul-Fatawa*: Selling such books is permissible as it is the sale and purchase of books, not of pictures. However, selling a picture separately is Haraam [prohibited]. (*Waqar-ul-Fatawa*, vol. 1, pp. 218)

وَاللَّهُ أَعْلَمُ بِذُنُوبِكُمْ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### An impermissible form of brokery

**Question 4:** What do the blessed ‘Ulama state regarding the following matter: A person came to a shopkeeper to sell a pair of birds, for example, expensive parrots. The shopkeeper said to him, ‘OK! Let me keep them in my shop. I will give you twenty thousand from the selling amount and keep the remaining amount myself.’ Is it correct to do so?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the aforementioned situation, sale and purchase has not taken place between these two people but the customer has made the shopkeeper the Wakeel [representative] for selling parrots. The shopkeeper will now sell the parrots and charge its fee and the fee is Majhool [unknown] in this case because it is not known what will be the selling price; therefore, in the light of Shari’ah, this method is not permissible.

وَاللَّهُ أَعْلَمُ بِذُنُوبِكُمْ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



BRIGHT STARS

# رَضِيَ اللهُ تَعَالَى عَنْهُ SAYYIDUNA TAMEEM DAARI

Adnan Ahmad Attari Madani

A Muslim trader from Syria was heading towards Madinah. His goods contained lamps, oil and ropes. The day of Thursday was about to end and he entered blessed Masjid-un-Nabawi. His slave unpacked the goods as per his order and took out the lamps and then hung them from the pillars. He then put oil and water into them and then put yarn threads into them. As the sun set, the trader ordered his slave to light the lamps. Every day as the sun would set, the Masjid would get dark. Some light would be managed by burning the dry date leaves, but that day the light of lamps was illuminating Masjid-un-Nabawi. Seeing this beautiful scene the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Who has illuminated our Masjid?' The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly replied, 'One of your devoted and faithful companions, Sayyiduna Tameem Daari رَضِيَ اللهُ تَعَالَى عَنْهُ has illuminated this Masjid today.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made this Du'a, 'O Tameem Daari! You have beautified Islam by decorating a Masjid, may Allah Almighty illuminate both your world and Hereafter.' (*Wafa-ul-Wafa*, vol. 1, pp. 596; *Al-Istee'aab*, vol. 2, pp. 242)

## Why was he called 'Daari'?

Dear Islamic brothers! The full name of Sayyiduna Tameem Daari رَضِيَ اللهُ تَعَالَى عَنْهُ is Abu Ruqayyah Tameem Bin Aws Bin Kharijah, whereas he رَضِيَ اللهُ تَعَالَى عَنْهُ was called 'Daari' in relation to his Mooris-e-A'la (ancestor) 'Abdud Daar' [عَبْدُ الدَّارِ]. (*Al-Istee'aab*, vol. 1, pp. 270)

## Saw Dajjaal

Before embracing Islam he رَضِيَ اللهُ تَعَالَى عَنْهُ was a perfume seller. (*Balaghaat-un-Nisa li Ibn Tayfoor*, vol. 1, pp. 128)

For selling perfume, he رَضِيَ اللهُ تَعَالَى عَنْهُ would travel to different countries. Once he was on a sea voyage, he lost his way and continued to wander in the sea for one month. Finally, he رَضِيَ اللهُ تَعَالَى عَنْهُ reached a desolate island where Dajjaal was imprisoned. Having seen him and talked to him the truth about Islam was revealed to him. On 9<sup>th</sup> Hijri, he رَضِيَ اللهُ تَعَالَى عَنْهُ along with 10 members of his tribe went to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and related the whole incident and embraced Islam. (*Sahih Muslim*, pp. 1204, *Hadees* 7386)



### Continued to give gifts

He رَضِيَ اللهُ تَعَالَى عَنْهُ would give different gifts to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Once he gave an expensive horse named 'Al-Ward', (*Tareekh Ibn 'Asakir*, vol. 4, pp. 227) and once he رَضِيَ اللهُ تَعَالَى عَنْهُ presented Munaqqa (large raisin). (*Al-'Aqd-ul-Fareed*, vol. 7, pp. 301)

### He got the village as a gift

Once he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said like this, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah Almighty is revealing your honour and greatness and glory of Risalat all over the world. Therefore bestow a nearby village of Bayt-ul-Muqaddas, Bayt-e-Lahm upon me.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'That village is yours' and then a document for that village was prepared and handed over to him. When Muslims achieved victory over Syria, he رَضِيَ اللهُ تَعَالَى عَنْهُ went to the court of Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ with the same document. Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ handed that village over to him.<sup>1</sup> Remember, this is the same sacred village in which Sayyiduna 'Isa عَلَيْهِ السَّلَام, the chosen Nabi of Allah Almighty, was born. (*Al-Amwaal lil-Qaasim*, pp. 288, Hadees 682)

### Passion for reforming Ummah

When Sayyiduna Tameem Daari رَضِيَ اللهُ تَعَالَى عَنْهُ asked for permission from Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ for delivering Bayan in the Masjid, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked, 'What will you deliver?' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly replied, 'I will recite the Holy Quran in front of the people. I will persuade them to perform virtuous deeds and will forbid them from evils.' Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'It is a profitable dealing.'

<sup>1</sup> Imam Jalaluddin Suyuti رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (passed away in 911 AH) has said: The descendants of Sayyiduna Tameem Daari رَضِيَ اللهُ تَعَالَى عَنْهُ are living in the same colony even today. Some rulers who lacked in foresight wanted to get this village back from his offspring; Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ gave the Fatwa of Kufr against them and said, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has such great glory and greatness that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would grant the land of Paradise to his blessed companions. Therefore he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ deserves more to grant the land of the world. (*Khasaais-ul-Kubra*, vol. 1, pp. 421)

He رَضِيَ اللهُ تَعَالَى عَنْهُ would continue to deliver his Bayan on Friday until Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would come to lead Friday Salah. When he took further permission to deliver Bayan, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ gave him one more day. Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ added one more day to the Silsilah of Bayanaat in his reign of Khilafat. In this way, he رَضِيَ اللهُ تَعَالَى عَنْهُ started to deliver Bayan thrice a week. (*Musannaf 'Abdur Razzaq*, vol. 3, pp. 109, Raqm 5415; *Tareekh Ibn 'Asakir*, vol. 11, pp. 80)

### Duties of Imam

He رَضِيَ اللهُ تَعَالَى عَنْهُ is one of those fortunate people who was appointed as Imam for leading Taraweeh Salah with Jama'at by Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Muwatta Imam Maalik*, vol. 1, pp. 120, Hadees 256)

### Special arrangement for worship

He رَضِيَ اللهُ تَعَالَى عَنْهُ was a great worshipper and ascetic person. He رَضِيَ اللهُ تَعَالَى عَنْهُ would wear nice clothes at the time of Salah. Sometimes it also happened that he رَضِيَ اللهُ تَعَالَى عَنْهُ would go out for Salah after covering himself with an expensive chador that was worth 1000 dirhams. When night would grow darker, he رَضِيَ اللهُ تَعَالَى عَنْهُ would clean his mouth by using Miswak and then would make himself fragrant by using perfume and would start offering Salah. He رَضِيَ اللهُ تَعَالَى عَنْهُ would make more arrangement for Tahajjud and would offer Tahajjud Salah after wearing a special dress.

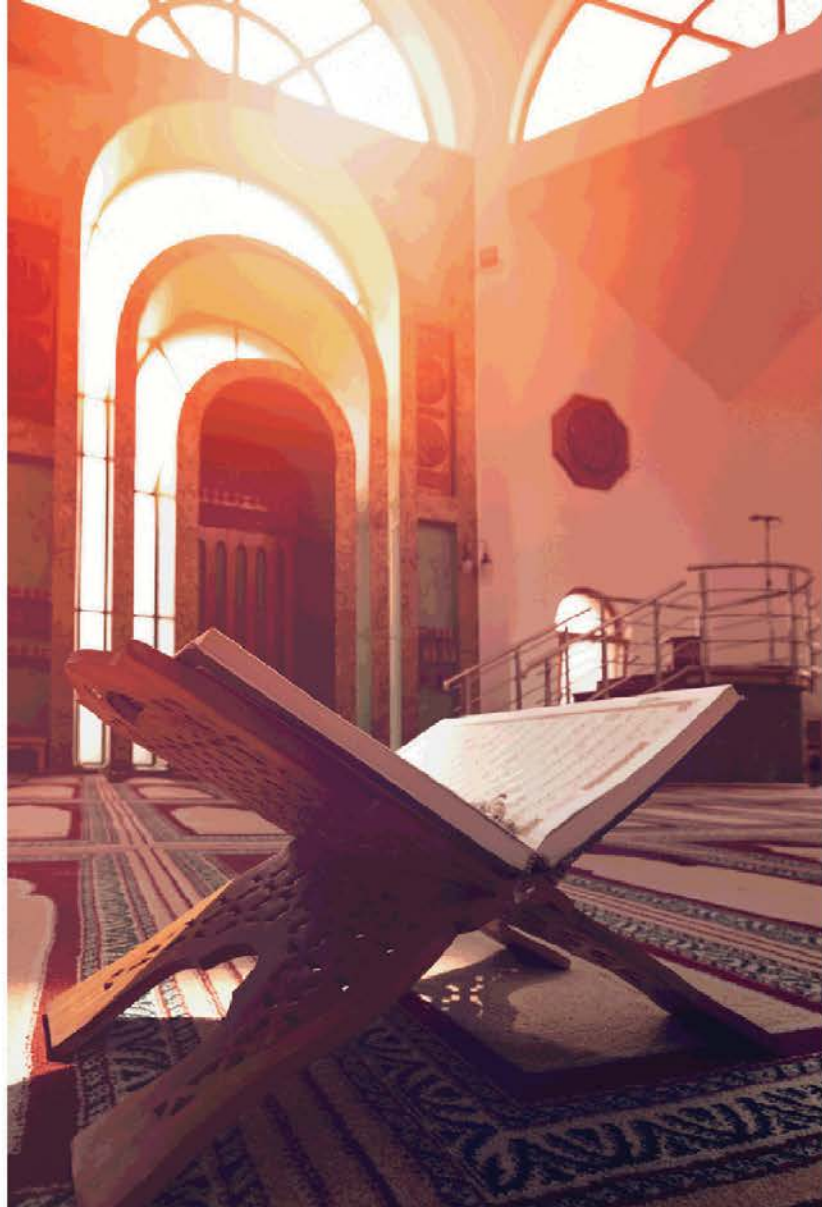
### Expensive dress

He رَضِيَ اللهُ تَعَالَى عَنْهُ had an expensive and nice dress which was worth 4000 dirhams. So the night he presumed to be Layla-tul-Qadr, he رَضِيَ اللهُ تَعَالَى عَنْهُ would especially wear that dress and would spend the whole night doing Zikr and performing worship. (*At-Tahajjud wa-Qiyam-ul-Layl li Ibn Abid Dunya*, vol. 1, pp. 311)

### Punished his Nafs

One night he رَضِيَ اللهُ تَعَالَى عَنْهُ could not offer Tahajjud Salah, so he decided to punish his Nafs and stopped sleeping at night and spent the entire one-year offering Salah in the night. (*Ibid*, vol. 1, pp. 371)





### Divine fear

Sometimes, he رَضِيَ اللهُ تَعَالَى عَنْهُ would repeat one Ayah in a Salah and cry until dawn would break.

(Az-Zuhd li Ahmad, pp. 201)

### Hospitality

After Salah whoever he رَضِيَ اللهُ تَعَالَى عَنْهُ would meet in the Masjid on his right and left, he would hold his hand, take him to his home and would greatly entertain him with different kinds of dishes.

(Tareekh Ibn 'Asakir, vol. 11, pp. 78)

### His residence and place of demise

He رَضِيَ اللهُ تَعَالَى عَنْهُ continued to live in Madinah Munawwarah, but after the martyrdom of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ he went to Syria and lived there for the rest of his life.

(Jaami'-ul-Usool, vol. 12, pp. 326)

In 40 Hijri, he رَضِيَ اللهُ تَعَالَى عَنْهُ departed this life. 18 blessed Ahadees which have been narrated by him are still today the beauty of books of Ahadees.

(Siyar A'laam-un-Nubala, vol. 4, pp. 87)

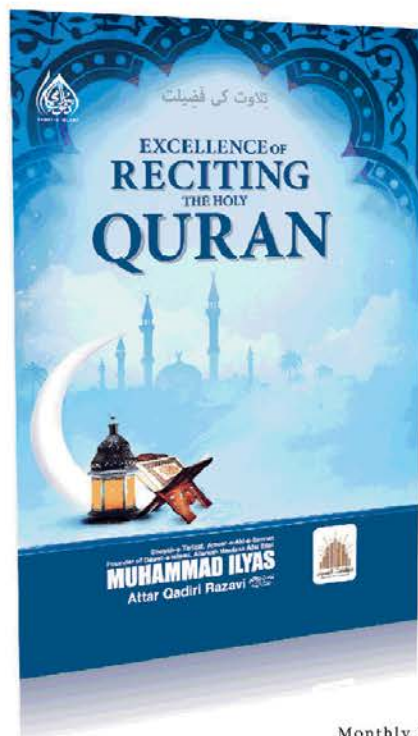
### Yearning for recitation

He رَضِيَ اللهُ تَعَالَى عَنْهُ would complete one Holy Quran in seven days. (Tabqat Ibn Sa'd, vol. 3, pp. 379) Sometimes it also happened that he رَضِيَ اللهُ تَعَالَى عَنْهُ would recite one Holy Quran completely only in one Rak'at.

(Az-Zuhd li Ibn Mubarak, pp. 452)

### Why should I mention my virtuous deed?

Once someone asked him: How much Holy Quran do you recite daily in the night? He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: Perhaps you are one of those who after reciting the Holy Quran keep on saying this to people, 'I recited the Holy Quran last night'. He رَضِيَ اللهُ تَعَالَى عَنْهُ then said: I (forgetfully) like to offer three Rak'at Nafil Salah, but I do not like reciting the Holy Quran during the whole night and then mentioning it to people in the morning.' (Ibid, pp. 471)





# Salah and Ghaus-e-A'zam

رَحْمَةُ اللَّهِ  
تَعَالَى عَلَيْهِ



Haafiz Irfan Hafeez Attari Madani

After correcting one's faith and beliefs, Salah is the greatest and extremely important Fard [obligatory act] in all the Fara'id.<sup>1</sup> The Holy Quran and Hadees are full of its importance. According to one narration, it is the first matter regarding which one will be questioned on the Day of Judgement.<sup>2</sup> The Holy Quran has laid emphasis on it at many places. Our Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love for Salah. Imam Bayhaqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated in Shu'ab-ul-Iman: The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked what the most beloved thing in Islam is in the sight of Allah عَزَّوَجَلَّ. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: Offering Salah in its prescribed time. The one who has left Salah has no religion. Salah is a pillar of the religion.<sup>3</sup>

In the blessed Seerah [biography] of Sayyid-ul-Atqiya, Ghaus-e-A'zam, Sayyiduna Shaykh Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, his love for Salah is found at various places. Following are some incidents which show how great attention Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would pay to "offering Salah" in his blessed life.

## The Salah of Fajr with the Wudu of Isha

Abul-Fath Harawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned: I remained in the blessed company of Sayyiduna Shaykh 'Abdul Qaadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ for 40 years. I saw that he would always offer Fajr Salah with the Wudu of Isha. It was his practice that whenever his Wudu would become invalid, he would perform Wudu immediately, and after performing Wudu, he would offer 2 Rak'at of Tahiyya-tul-Wudu. Moreover, after offering Isha Salah, he would go to his room, and then come out at the time of Fajr Salah.<sup>4</sup>

<sup>1</sup> Bahar-e-Shari'at, vol. 1, pp. 433

<sup>2</sup> Ibn-e-Majah, vol. 2, pp. 183

<sup>3</sup> Shu'ab-ul-Iman, vol. 3, pp. 39, Hadees no 2807

<sup>4</sup> Qala'id-ul-Jawahir, pp. 76



اكثر! Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had such great love for Salah. By the blessing of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, may we also become punctual in offering Salah, and become habitual of offering Nafl Salah along with the Fard ones.

### One thousand Nawafil daily

Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would pay great

snake, I have tested a lot of "Awliya of Allah" but none of them was as steadfast as you.' Then, the jinn made repentance, being in the blessed court of Ghaus-e-A'zam. (Bahjat-ul-Asraar, pp. 169)

May Allah عَزَّوَجَلَّ make us a true devotee of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and grant us Taufeeq to follow his Seerah.



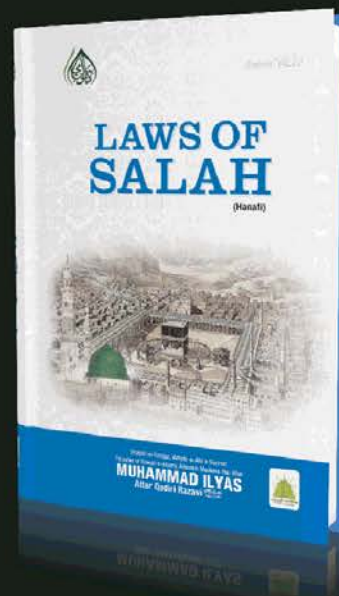
attention to Nafl Salahs. Following is a glimpse of this fact. It is narrated that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer one thousand Nafl Salahs daily.<sup>5</sup>

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>5</sup> Tahreeh-ul-Khatir, pp. 45

### Engrossed in Salah

Ameer-e-Ahl-e-Sunnat كَاتِبَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has mentioned the following parable in his booklet, namely "Jinn Resembling a Snake", that Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once I was busy offering Salah at Jaami' Masjid Mansoor when a snake came; it placed its head at the place where I had to perform Sajdah and opened the mouth. Pushing the snake away, I managed to perform Sajdah but it wrapped itself around my neck. It then entered one of my sleeves and came out of the other. When I performed Salam after finishing the Salah, the snake disappeared. The next day, I went to the same Masjid, where I saw a big-eyed man. Seeing him, I realised the man was not a human but a jinn. The jinn said to me: 'I am the same snake that had bothered you. In the form of a



Remember your (righteous) predecessors

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



Rabi'-ul-Aakhir is the fourth month of the Islamic calendar. Those pious saints and scholars of Islam رَحْمَةُ اللهِ تَعَالَى passed away in this month, 16 out of them have been briefly mentioned in the Faizan-e-Madinah monthly magazine for Rabi'-ul-Aakhir 1439 AH. Please read further pious saints' introduction:

### Pious saints رَحْمَةُ اللهِ تَعَالَى

1. The Qutb of his time, Sayyiduna Habib 'Ajami Farsi رَحْمَةُ اللهِ تَعَالَى was born in Basra (Iraq) and passed away on the 3<sup>rd</sup> Rabi'-ul-Aakhir 156 AH. His blessed Mazaar is at Mahallah Bishaar [بشار] Baghdad. He is the student and Khalifah of the famous Taabi'i predecessor, Sayyiduna Khuwajah Hasan Basri رَحْمَةُ اللهِ تَعَالَى, a famous and perfect Waliyyullah, the one whose supplications were accepted, a person possessing saintly miracles, an ardent worshipper and a pious person. (*Shan-e-Awliya*, pp. 63)

2. Sayyiduna Imam Abu 'Usman Sa'eed Heeri Neeshapuri رَحْمَةُ اللهِ تَعَالَى was born in 203 AH in 'Ray'

(currently Tehran), Iran. He رَحْمَةُ اللهِ تَعَالَى passed away on the 22<sup>nd</sup> Rabi'-ul-Aakhir 298 AH in Nishapur (Khorasan Razavi province, Iran). He رَحْمَةُ اللهِ تَعَالَى was the Imam of his era, the Muhaddis of his time, a pure Sufi saint, amongst the senior Awliya'. (*Tareekh-ul-Islam liz-Zahabi*, vol. 22, pp. 149, 152; *Tabqat Imam Sha'rani*, Juz: 1, pp. 123)

3. Khuwajah-e-Chisht Sayyiduna Khuwajah Abu Ishaq Sharafuddin Shaami 'Alawi رَحْمَةُ اللهِ تَعَالَى was born in 'Akkah [عَكَّة] (this is now a city in Palestine), Syria. He رَحْمَةُ اللهِ تَعَالَى passed away here on 14<sup>th</sup> Rabi'-ul-Aakhir 343 AH. He رَحْمَةُ اللهِ تَعَالَى is a collation of inner (spiritual) and outer (apparent) sciences, famous in piety and abstaining, a person of saintly miracles and an absolute pinnacle Shaykh in the Chishti spiritual order. (*Ibaad-ur-Rahman*, vol. 1, pp. 90; *Khazeeana-tul-Asfiya*, vol. 2, pp. 37, 38)

4. The founder of the Qaadiri spiritual order, the leader of the Awliya', the Great Ghaus, Sayyid Muhyiddeen Abu Muhammad 'Abdul Qadir Jeelani Hasani Husayni Hanbali رَحْمَةُ اللهِ تَعَالَى was born in 470 AH in Jeelan (Iran) and he passed away on the



11<sup>th</sup> Rabi'-ul-Aakhir 561 AH in Baghdad Shareef (Iraq). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an outstanding scholar, a great teacher, an effective speaker, an author of books, the teacher of the Fuqaha and Muhaddiseen [Fiqh and Hadees scholars], the Shaykh of all Shaykhs and an influential personality. His blessed tomb is a source of Anwaar and Tajalliyat for Muslims around the world. (*Bahjat-ul-Asraar*, pp. 171; *Tabqat Imam Sha'rani*, Juz: 1, pp. 178; *Mirat-ul-Asraar*, pp. 563, 571)

5. Sultan-ut-Taarikeen, Sayyiduna Sufi Hameeduddin Suwali Nagori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Suwal (suburb of Ajmer, Rajasthan province), India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on the 29<sup>th</sup> of Rabi'-ul-Aakhir 673 AH, his blessed Mazaar is in Nagore Shareef (Rajasthan province), India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a student and Khalifah of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a complete Sufi, an author of books and amongst the senior Awliya. (*Tohfa-tul-Abrar*, pp. 89-90; *Mirat-ul-Asraar*, pp. 677, 682; *Tazkirah 'Ulama-e-Hind*, pp. 170)

6. Ustaz Sahib-e-Kanz-ul-'Ummal, Sayyiduna Abul Ma'arif, Qutbuddeen, Mustafa Bin Kamaluddin Bakri Dimashqi Khalwati Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1099 AH in Damascus and passed away on 18<sup>th</sup> Rabi'-ul-Aakhir 1162 AH. His blessed shrine is situated in the Mujawireen graveyard Qurafa-tul-Kubra, Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the teacher of great scholars, wrote over two hundred books, a great Murshid of the Khalwati spiritual order, the Shaykh of the Sufis, a person of spiritual insight and saintly miracles and was amongst the Hanafi Jurists. 'الْوَرْدُ الْمَنْهُوْلُ الْأَضْفَى فِي مَوْلِدِ الرَّسُولِ' is his book. (*Jaami' Karamaat-e-Awliya*, vol. 3, pp. 624, 644; *Jahan Imam Rabbani*, vol. 6, pp. 50)

7. The founder of the Naqshbandiyyah Mujaddidiyyah, Muradiyyah spiritual order, Shaykh-ul-Islam Sayyid Muhammad Murad Bin 'Ali Bukhari Uzbuki Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Samarkand, Uzbekistan, in 1050 AH and passed away on 12<sup>th</sup> Rabi'-ul-Aakhir 1132 AH. His blessed grave is situated at Madrasah Dars-Khanah, place of Neesha-Najee Pasha [نیشانجی پاشا] (Istanbul), Turkey. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Hanafi Jurist, the Muhaddis of his time, a possessor of both rational and traditional

sciences, an author of books, the founder of Madrasah Naqshbandiyyah Barraniyah-o-Muradiyyah, Damascus and amongst the Awliya who possessed saintly miracles. (*Mu'jam-ul-Mu'allifeen*, vol. 3, pp. 839, 840, *Al-A'laam liz-Zarkali*, vol. 7, pp. 199)

8. The founder of the Mu'ammarah [معمره] Munawwariyyah spiritual order, Sayyiduna Shah Munawwar 'Ali Umar Daraaz Qaadiri Baghdadi Ilahabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 491 AH in Baghdad (Iraq) and, having lived a long life, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 15<sup>th</sup> Rabi'-ul-Aakhir, 1199 AH in Ilahabad (U.P.), India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the nephew of Shaykh Ziyauddin Abu Najeeb 'Abdul Qaahir Suharwerdi, spent a great amount of time in service to Huzoor Ghaus-e-A'zam. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Khalifah of Sayyid Kabeeruddin Dawlah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and amongst the senior Awliya' of India. (*Tareekh Mashaaikh-e-Qadiriyyah*, vol. 2, pp. 192-197; *Haqeeqat Gulzar Sabiri*, pp. 150)

## Scholars of Islam

9. The historian of Islam, Sayyiduna 'Abdul Maalik Bin Hishaam Himyari Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Basra and passed away in Cairo, Egypt on 13<sup>th</sup> Rabi'-ul-Aakhir, 218 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Imam of the science of Nasb [نسب] & Nahw [نحو], a historian and a Muhaddis. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became well known because of his book 'السِّيَرَةُ النَّبَوِيَّةُ لِابْنِ هِشَامٍ'. (*Wafyaat-ul-A'yaan*, vol. 3, pp. 150)

10. Haafiz of Hadees, Ibn 'Abdul Barr Abu 'Umar Yusuf Bin 'Abdullah Qurtubi Maliki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 368 AH in Córdoba, Andalusia (currently Spain). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 29<sup>th</sup> or 30<sup>th</sup> Rabi'-ul-Aakhir, 463 AH and was laid to rest in Xativa, Valencia, Andalusia. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Mujtahid of Islam, the Muhaddis of his era, the Imam of his time, the Shaykh of the scholars of Andalusia, the Qadi [Muslim judge] of Ushboonah and Shantareen, a historian of Islam and the author of more than 27 books. His most well-known book is 'الْأَسْتِيعَابُ فِي مَعْرِفَةِ الْأَصْحَابِ'. (*Wafyaat-ul-A'yaan*, vol. 5, pp. 428-432)

11. Qaari-ul-Hudayah, Imam Sirajuddeen 'Umar



Khayyaat Hanafi Misri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Husayni, Cairo, Egypt and passed away in Rabi'-ul-Aakhir, 829 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Hawsh-ul-Ashraf Birasba'ee near Jami'ah Barqooqiyah, Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Haafiz of the Quran, a Jaami' of traditional and rational sciences, the teacher of scholars, Hanafi jurist and a Shaykh of a spiritual order. *Fatawa Qaari-ul-Hudayah* is his collection of Fatawa [legal verdicts]. (*Hadaiq-ul-Hanafiyah*, pp. 341; *Fatawa Qaari-ul-Hudayah*, vol. 6 pp. 11)

12. Shaykh-ul-Islam, Imam Zaynuddin Qaasim Bin Qutlubugha [قُطْلُوْبُغَا] Misri Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 802 AH in Cairo, Egypt, and passed away



here on 4<sup>th</sup> Rabi'-ul-Aakhir 879 AH, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Bab-e-Mashhad, Cairo. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Haafiz of the Quran, a master in the rational and traditional sciences, a historian, Sahib-e-Lisan, the author of 116 books and booklets, an

excellent debater, (حَسَنَاتِ دِهْر) possessor of good qualities, amongst the senior Hanafi jurists. His most important books are *Taj-ut-Tarajim* and *Majmu'ah Rasaail*. (*Hadaiq-ul-Hanafiyah*, pp. 360; *Shazaraat-uz-Zuhb*, vol. 7, pp. 470)

13. The great Hanafi jurist, Shaykh Ibraheem Bin Muhammad Halabi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 866 AH in Halb, the west of Syria and passed away on 10<sup>th</sup> Rabi'-ul-Aakhir, 956 AH, and was laid to rest in Constantinople. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Imam and speaker of Jaami' Masjid Sultan Muhammad Faateh (Istanbul, Turkey), the jurist of his era, the Muhaddis of his time, the author of many books and amongst the well-known Hanafi jurists. '*Ghunya-tul-Mutamalli'* [عُنَيْتَةُ الْمُتَمَلِّي] and '*Multaqal Abhar'* [مُلْتَقَى الْأَبْحَر] are his authored books. (*Hadaiq-ul-Hanafiyah*, pp. 400; *Wafiyat-ul-Akhyar*, pp. 13)

14. Imam Qutbuddeen Muhammad Bin Ahmad Nahrwaani Hindi Makki Qaadiri Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 907 AH in the Markaz-ul-Awliya, Lahore. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 26<sup>th</sup> Rabi'-ul-Aakhir 990 AH in Makkah Mukarramah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Imam of his time, the Hanafi Mufti of Makkah Mukarramah, a teacher and the speaker of Al-Haram, an Islamic historian, a lover of poetry and an author of over 13 books. (*Hadaiq-ul-Hanafiyah*, pp. 522; *Deewan-ul-Islam*, vol. 4, pp. 15; *Shazaraat-uz-Zuhb*, vol. 8, pp. 420)

15. The Khalifah of A'la Hadrat, 'Allamah Shaykh Jamaal Bin Ameer Bin Husayn Maliki Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1285 AH in the blessed city of Makkah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 19<sup>th</sup> Rabi'-ul-Aakhir 1349 AH and was laid to rest in Makkah Shareef. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Maliki Imam, a teacher of Al-Haram, an author of books, Justice Shar'i Court, Member of the Executive Majlis of the Education Department, an endorser of *Ad-Dawlat-ul-Makkiyyah* and *Husaam-ul-Haramayn*. His famous book is '*الْمَمَرَاتُ الْجَنِيَّةُ فِي الْأَسْتِثْلَةِ النَّحْوِيَّةِ*'. (*Mukhtasar Nashr-un-Noor waz-Zuhur*, pp. 163; *Imam Ahmad Raza Muhaddis Baraylvi aur 'Ulama Makkah Mukarramah*, pp. 149-151)

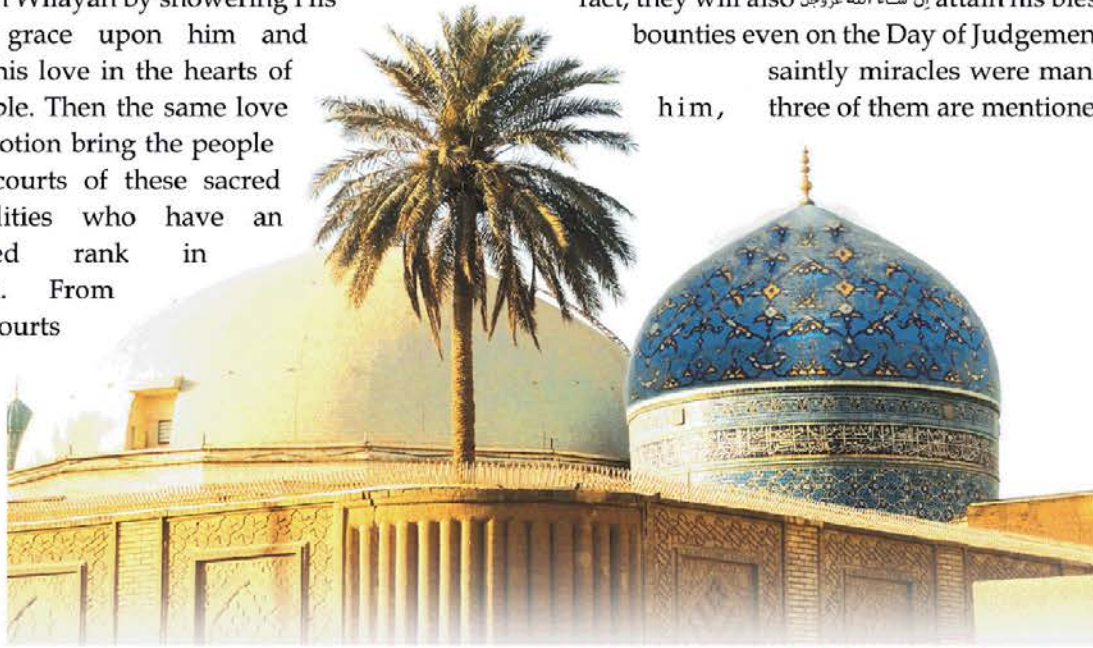


# Three saintly miracles of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Abu Ubayd Attari Madani

Whomsoever Allah Almighty wills, He عَزَّوَجَلَّ blesses him with Wilayah by showering His special grace upon him and creates his love in the hearts of the people. Then the same love and devotion bring the people to the courts of these sacred personalities who have an acclaimed rank in Wilayah. From their courts

Shaykh Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. In fact, they will also اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ attain his blessings and bounties even on the Day of Judgement. Various saintly miracles were manifested by him, three of them are mentioned below.



people's desires are granted, difficulties are removed; people are guided and attain the closeness to Allah Almighty. By the bestowment of Allah Almighty, the blessed Awliya رَحْمَتُهُمُ اللَّهُ تَعَالَى bless and shower grace upon the creation of Allah Almighty and make them reach closer to Allah Almighty. People at times gain these bounties and blessings through admonitory sermons, at times, they enlighten their inner-selves through the noble character and actions of the Awliya of Allah عَزَّوَجَلَّ and at times, people witness these blessings and grace in the shape of saintly miracles which strengthen their Iman and develop further devotion for them in their hearts. Countless people also have gained, are gaining and will keep gaining blessings until the Day of Judgement from Ghaus-e-Samdaani, Qutb-e-Rabbani, Mahboob-e-Subhani, Sayyiduna

## 1. Disappeared by flying in the air

Shaykh 'Abdullah Muhammad Husayni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: Once I and Shaykh 'Ali Bin Heeti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ presented ourselves in the court of Huzoor Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. We saw that a young man is lying at the door. Seeing us, he said, 'Speak for me to Huzoor Ghaus-e-A'zam.' When we went inside, then Shaykh 'Ali Bin Heeti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ spoke to Huzoor Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ about that person. Upon this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'We have given him to you.' Shaykh 'Ali Bin Heeti رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came and said to the young man that my request has been accepted in your favour. That person immediately flew in the air and disappeared. Then we inquired about this event from Huzoor Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Upon this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'That man was 'Sahib-e-Haal' (i.e saint). He passed by here and thought to himself that there is no one like him here.



I divested him of his Haal. If Shaykh 'Ali Bin Heeti would not have come, then he would have remained in the same very state.' (*Bahjat-ul-Asraar*, pp. 142, *Barakaat-e-Qadiriyyat*, pp. 57)

## 2. Die by the command of Allah Almighty

Sayyiduna Abul 'Abbas Ahmad Bin Muhammad Sayyiduna Abul 'Abbas Ahmad Bin Muhammad عليه رَحْمَةُ اللهِ تَعَالَى narrates: Once Sayyiduna Ghaus-e-A'zam عليه رَحْمَةُ اللهِ تَعَالَى went to the Jaami' Masjid Mansoori Shareef. Upon his return, he عليه رَحْمَةُ اللهِ تَعَالَى took his blessed shawl off, took out a scorpion and said: 'مُوتِي' i.e. die at the command of Allah Almighty. It died instantly. Then he عليه رَحْمَةُ اللهِ تَعَالَى said, 'O Ahmad! It has stung me sixty times from Jaami' Masjid Mansoori till here'. (*Barakaat-e-Qadiriyyat*, pp. 66)

Then he عليه رَحْمَةُ اللهِ تَعَالَى sat down. Due to his awe and grandeur, no one had the courage of asking him anything.

Few days later, a caravan arrived in his court from 'Ajam and they said: 'إِنَّ مَعَنَا لِلشَّيْخِ نَذْرًا' i.e. we have a Nazr [present] of yours with us. We sought permission from Huzoor Ghaus-e-Pak عليه رَحْمَةُ اللهِ تَعَالَى to take that Nazr. Huzoor Ghaus-e-Pak عليه رَحْمَةُ اللهِ تَعَالَى said, 'Take it.' The traders presented 1 Maund of silk, few cloth rolls, gold and those slippers that he عليه رَحْمَةُ اللهِ تَعَالَى threw in the air that day. Astonished, we asked, 'How did you get hold of these slippers?' They said: We were travelling somewhere and few robbers attacked us who had two chiefs. They robbed our goods and killed some of our people. Then they went

by the stream to distribute the goods among themselves. We said to each other that it is better for us to remember our Shaykh, Sayyiduna Ghaus-e-A'zam at this time and vow for some Nazr for him upon receiving deliverance. We had just remembered Huzoor Ghaus-e-Pak عليه رَحْمَةُ اللهِ تَعَالَى and heard two loud slogans which resounded the entire jungle. We looked at the robbers. They were overtaken by fear. We thought that some other robbers have attacked them. They came to us and said, 'Here. Take your belongings and have a look at what great calamity has befallen upon us.' They took us to both their chiefs. We saw that they were lying dead and both of them had one slipper each next to them soaked with water. Then the robbers returned all our wealth. (*Bahjat-ul-Asraar*, pp.

132; summarised)

## 3. Caravan was saved from robbers

Sayyiduna Abu 'Amr 'Usman and Sayyiduna Abu Muhammad 'Abdul Haq عليه رَحْمَةُ اللهِ تَعَالَى state that we were present in the court of Sayyiduna Ghaus-e-A'zam عليه رَحْمَةُ اللهِ تَعَالَى. After performing Wudu, he عليه رَحْمَةُ اللهِ تَعَالَى wore his wooden slippers and offered two Rak'at Salah. After performing Salam, he عليه رَحْمَةُ اللهِ تَعَالَى chanted a slogan loudly and threw one of his wooden slippers up in the air. Then, he عليه رَحْمَةُ اللهِ تَعَالَى proclaimed another slogan and threw the other wooden slipper. Both slippers disappeared from our sight instantly.

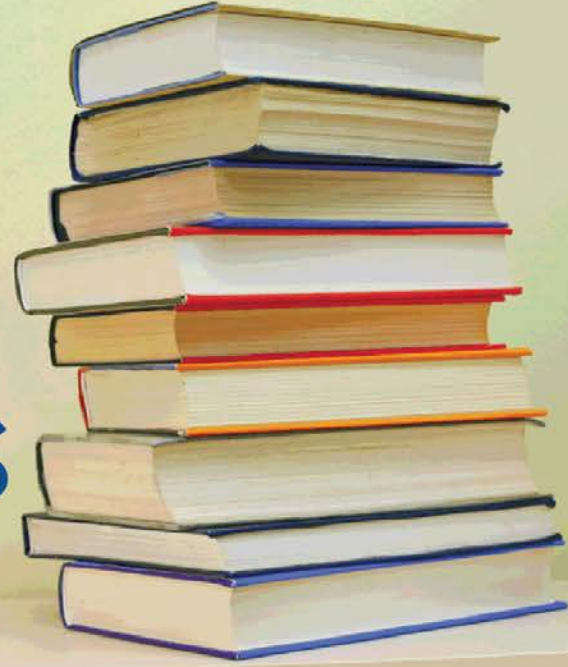
*Qasam hay kay mushkil ko mushkil na paaya  
Kaha ham nay jis waqt Ya Ghaus-e-A'zam*

*I swear I did not find a difficulty to be difficult  
The moment I proclaimed Ya Ghaus-e-A'zam*

(*Zauq-e-Na'at*, pp. 126)



# SEVEN RANKS OF BLESSED ISLAMIC JURISTS



Muhammad Naasir Jamal Attari Madani

Islamic Jurisprudence is a complete law by which one can live Islamic life and solve the problems of his life. Our pious predecessors رَجَمَهُمُ اللهُ تَعَالَى devoted their lives to gaining and propagating the knowledge of Islamic Jurisprudence. They have made things easy for Ummah to act upon Shari'ah by providing them with the solutions to the problems they are facing. Islamic jurists have classified the Islamic scholars who have done invaluable services to Islamic Jurisprudence into different classes.

There are seven ranks of blessed Islamic jurists:

## 1. Mujtahid-e-Mutlaq [مُجْتَهِدٌ مُطْلَقٌ]

The Mujtahid who can make rules and deduce main rules and their details from Dalaail-e-Arba'ah (i.e. Quran, Hadees, Ijma' [consensus], Qiyaas [analogical reasoning] is called Mujtahid-e-Mutlaq. Further, these personalities should not be dependent on any other Imam in this regard. For example, Imam-e-A'zam Abu Hanifah, Imam Shaafi'i, Imam Maalik, Imam Ahmad Bin Hanbal رَجَمَهُمُ اللهُ تَعَالَى.

## 2. Mujtahid-fil-Mazhab [مُجْتَهِدٌ فِي الْمَذَهَبِ]

That follower Mujtahid who possesses the ability to deduce the rules in the light of the rules made by his Imam. Though he can oppose the details from his Imam, yet he follows his own Imam in Usool (rule).

For example, Imam Abu Yusuf and Imam Muhammad رَجَمَهُمُ اللهُ تَعَالَى. (*Rad-dul-Muhtar*, vol. 1, pp. 181; *Jad-dul-Mumtar*, vol. 1, pp. 301)

Remember! Mujtahid-fil-Mazhab will deduce the rules in that case when he does not find even a single opinion of his Imam. If he finds even a single opinion of his Imam, he will not oppose him. The rules which contain two or more than two opinions, and Mujtahid-e-Mutlaq holds any one of them, so Mujtahid-fil-Mazhab can hold any other opinion out of those opinions. The same quality elevates Mujtahid-fil-Mazhab to other classes. (*Jad-dul-Mumtar*, vol. 1, pp. 301)

## 3. Mujtahid-fil-Masa'il [مُجْتَهِدٌ فِي الْمَسَائِلِ]

These are the follower Mujtahids who do not oppose their Imam regarding the Usool [rule] and details, but possess the ability to solve the rulings whose verdicts have not been taken from the Imam keeping rules and regulations in mind. For example, Imam Karkhi, Imam Sarakhsee رَجَمَهُمُ اللهُ تَعَالَى.

## 4. Ashaab-e-Takhreej [أَصْحَابُ تَخْرِيجِ]

The follower Islamic jurists who cannot make Ijtihad, but possess the ability to remove conciseness and doubts from rulings due to keeping a close eye in Usool [rules] and sources. Moreover, they should







رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ عَبْدُاللهِ بْنِ أَحْمَدَ نَسَافِي

### 7. Muqallid-e-Mahz [مُقَلِّدٌ مَحْضٌ]

The followers who do not possess any of the mentioned abilities are called Muqallid-e-Mahz. Common Muslims are included in them. (Rad-dul-Muhtar, vol. 1, pp. 181-184)

The inclusion of Muqallid-e-Mahz on the classes of Islamic jurists also indicates that the one who does not have the ability mentioned in the six classes should follow these Islamic jurists. For gaining the knowledge of Islamic Jurisprudence our blessed Islamic jurists رَحْمَتُهُمُ اللهُ تَعَالَى worked hard for years and made efforts day and night. They endured the trials and tribulations in this way. As a result of it today we praise these blessed personalities to the skies. We should also study the blessed life of these pious predecessors. We should develop the ability to attain the benefit of their treasure of knowledge and should gain Islamic knowledge. After gaining Islamic knowledge we should move forward to resolve Muslims' religious, economic, social, financial and commercial issues. May Allah Almighty enable us to do this good deed!

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

possess the ability to do Qiyaas in the light of the examples of the detailed rulings. For example, Sayyiduna Imam Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

### 5. Ashaab-e-Terjeeh [أَصْحَابِ تَرْجِيحٍ]

The follower Islamic jurists who possess the ability to give preference to any one of the jurisprudential Riwayaat [narrations] are called Ashaab-e-Terjeeh. For example, Imam Qudoori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

### 6. Ashaab-e-Tamyeez [أَصْحَابِ تَمْيِيزٍ]

The follower Islamic jurists who can differentiate between Aqwa [more authentic], Qawee [authentic] and Da'eef [weak] narrations. For example, the author of *Kanz-ud-Daqaaiq* Imam Abul Barakaat



# A mountain's devotion towards the Holy Rasool ﷺ

Pages from Islamic history



Asif Jahanzayb Attari Madani

One blessed mountain having deep devotion towards the Beloved Rasool ﷺ among the sacred mountains of Madinah Munawwarah is the 'Mount Uhud' which seems to be of red colour when looked from a distance. Pointing towards it, the Holy Rasool ﷺ said: 'هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ' i.e. *this is a mountain that loves us and we love it.* (Sahih Bukhari, vol. 3, pp. 45, Hadees 4083)

It attained the reward for this love that the Holy Rasool ﷺ stated: 'أَحَدُ رُكْنٍ مِنْ أَرْكَانِ الْجَنَّةِ' i.e. Uhud is a pillar among the pillars of Paradise. (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 151, Hadees 5813)

Mount Uhud holds a special significance in the Islamic history. A historic battle like 'Ghazwah Uhud' took place at the foot of this mountain. Moreover, the blessed shrines of Sayyid-ush-Shuhada Sayyiduna Ameer Hamzah and other martyrs of Uhud رَضِيَ اللهُ تَعَالَى عَنْهُمْ are also situated at the foot of this blessed mountain.

## Reason for calling it Uhud

The reason for its name being Mount Uhud is its uniqueness and because it stands separate from the chain of mountains of Madinah.

## Location

It is 100 meters high from the sea level and situated around three and a half kilometres away in the north of Madinah Munawwarah رَادِمَا اللهُ شَرْفًا وَتَعْظِيمًا. (Justuju-e-Madinah, pp. 830) It is straight and spread over five (square) miles from east to west.

## Virtues

Other than having an association with Madinah Munawwarah, one special attribute of this mountain is the devotion it has towards the Holy Rasool ﷺ. This very attribute distinguishes it from the other non-living things.

1. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Holy Rasool ﷺ, Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar and Sayyiduna 'Usman رَضِيَ اللهُ تَعَالَى عَنْهُمْ went on (Mount) Uhud and it started to shake. (Sahih Bukhari, vol. 2, pp. 524, Hadees 3675)

Sayyiduna 'Allamah 'Ali Qaari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Its shaking was due to joy and delight. (Mirqat-ul-Mafatih, vol. 10, pp. 448, Taht-al-Hadees: 6083)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Mountain started to sway and shake out of joy that such sacred feet have blessed me today. We came to know that the chosen people of Allah عَزَّوَجَلَّ and Wali (friends of Allah عَزَّوَجَلَّ) are the beloved to the entire creation. Everyone rejoices upon their arrival. (Mirat-ul-Manajih, vol. 8, pp. 408)

2. Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Undoubtedly, Uhud is situated at a door out of the doors of Paradise. When you pass by it, then eat something from its tree, even if they are its thorns. (Musannaf 'Abdur Razzaq, vol. 9, pp. 176, Hadees 17485)

3. The Beloved and Blessed Rasool ﷺ has stated: When you come to Uhud, say Salam to its martyrs. They will keep replying to the Salam until the Day of Judgement. (Tareekh Al-Madina-tul-Munawwarah, pp. 132)

Fruits of its trees shall be eaten; in case one does not get hold of any, then grass of its desert should be taken as a Tabarruk [sacred relic]. As Sayyidatuna Zaynab (the wife of Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهَا) used to say to her children that go to Uhud and bring [medicinal] herbs from there for me. And if there are no herbs there, then at least bring grass from there. (Tareekh Al-Madina-tul-Munawwarah, pp. 84; summarised)



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

(Necessary amendments have been made)

On the occasion of 100<sup>th</sup> 'Urs of A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، Al-Haaj Muhammad Sa'eed Noori Sahib مُدِظِلَةُ الْعَالِي (founder of Raza Academy Hind) came to Bareilly Shareef and expressed his sentiments through voice message to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة in the following manner:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

الْحَمْدُ لِلَّهِ، I am present in Bareilly Shareef today (25<sup>th</sup> Safar-ul-Muzaffar 1440 Hijri) and the blessed 'Urs of Sayyiduna A'la Hadrat, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was celebrated in a great manner. There was a huge crowd of people. الْحَمْدُ لِلَّهِ، people were gathered in a large number and were placing chadors over the blessed shrine of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The Manqabat (100 Saalah 'Urs-e-A'la Hadrat Hay) that was presented by Dawat-e-Islami (through Madani Channel and social media) was being played in almost every vehicle. مَا سَاءَ اللهُ، you have rendered exceptional services in relation to Razawiyyaat and the 100<sup>th</sup> 'Urs of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I have also mentioned it to my acquaintances that the movement Maulana Ilyas Qaadiri Sahib has led in the entire world at the occasion of the 100<sup>th</sup> 'Urs of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، "Maulana Ilyas Qaadiri Sahib should be awarded a 100 years 'Urs-e-Razavi award for this". Other people have also led a movement for this. مَا سَاءَ اللهُ، a lot of people took part in it, but your name is the most prominent in it. May Allah Almighty give blessings to your age. Please do make Du'a for me as well.

In reply, the voice message filled with extreme humility by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة

تَخَدُّدًا وَنُصَلِّيَ وَنَسَبِيَّ عَلَى رَسُولِي النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُ to the honourable Al-Haaj, Muhammad Sa'eed Noori (Raza Academy)!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

May Allah Almighty keep you happy, prosperous and smiling for the sake of the everlasting fragrant flowers of Madinah. I received your voice message. You encouraged someone like me immensely. Your noble sentiments Marhaba! Huzoor! I have not done anything. It is upon the disposal of my Raza that he may get done whatever he wants from whomever he wants. With the mercy of Allah Almighty, programs were aired on Madani Channel for 25 consecutive days and Raza, Raza was proclaimed throughout. As far as the global award is concerned! If "Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ" accepts and includes Ilyas Qaadiri in his slaves, then by Allah عَزَّوَجَلَّ! This will be an extremely great award. Please present this plea 25 times with your blessed lips in the blessed court of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that "make Ilyas Qaadiri your slave". Just be persistent on it. If he makes me his slave, then that's it, I have received my award. As far as the worldly award is concerned, then it has the means of fame and risk of falling prey to the evil of love for status. What will I gain out of it? This (worldly award) neither benefits in the grave nor in the Mahshar. However! Du'as of Muslims will be beneficial. Du'as of the devotees of Raza will be beneficial.



However, it is your positive presumption. Everyone has done it collectively. Especially our Haafiz Ashfaq Madani who completed his Dars-e-Nizami from here (Jami'a-tul-Madinah, Bab-ul-Madinah, Karachi). He is a very good Na'at Khuwan. The Manqabat that was being played in the vehicles is in his very voice. مَا شَاءَ اللَّهُ, he gave time regularly for 25 nights. With the mercy of Allah Almighty, he is a very big devotee of A'la Hadrat. Make Du'a for him too. Make Du'a for all of us and for your Dawat-e-Islami as well. Your Raza Academy is ours too. Dawat-e-Islami is yours. We all are one. May Allah Almighty give progression to Raza Academy as well by leaps and bounds. May Allah Almighty accept your efforts. I request for the Du'a of forgiveness without accountability and present my Salam 25 times to all the members of Raza Academy.

رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the 100<sup>th</sup> 'Urs of A'la Hadrat was celebrated with great dignity and honour in Madina-tul-Murshid, Bareilly Shareef. مَا شَاءَ اللَّهُ, we watched the clips and they were also shown on Madani Channel. With the mercy of Allah Almighty, it was an enormous congregation. May Allah Almighty accept it and whoever participated in it in whatever way, may Allah Almighty bless them all with the blessings of Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. May Allah Almighty bless us all with his grace and blessings.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Appreciation for the one who loses weight

An Islamic brother named Haji Abdullah Attari, from Mauritius, met with Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ on the occasion of Hajj of 1439 AH. During the meeting, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ persuaded him about losing weight. After around one month, he humbly asked Ameer-e-Ahl-e-Sunnat via a voice message:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Dear Bapa Jan, I am Abdullah Attari from Mauritius. اَلْحَمْدُ لِلَّهِ I had the privilege to meet you in Makkah Shareef this year on the occasion of Hajj. When I requested you to perform *Dam* then you said that there is a need of doing *Dam* on the whole body and commanded me about losing weight. اَلْحَمْدُ لِلَّهِ, it gave

me motivation. My weight was 93kgs at that time. After I returned from Hajj, upon your persuasion, I successfully managed to reduce 11kgs in one month. اَلْحَمْدُ لِلَّهِ, now my weight has reduced to 82kgs.

Dear Bapa Jan, my target is to reduce the weight until it reaches 70 or 72kgs but some people advise me not to reduce this much weight otherwise it can cause health problems. Up to 78kgs will be fine. How much should I reduce my weight? Please guide me in this matter.

اَلْحَمْدُ لِلَّهِ Bapa, you gave me motivation. اَلْحَمْدُ لِلَّهِ I feel very fit and very lightweight.

**Ameer-e-Ahl-e-Sunnat appreciated him while replying him via a voice message and said:**

تَحَدُّدًا وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From Sag-e-Madinah Muhammad Ilyas Attar Qaadiri Razavi غَيْسٌ عَنْهُ to my dear Madani son, Haji Abdullah Attari!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

اِنَّمَا شَاءَ اللَّهُ! I have listened to your sweet voice. Marhaba! You have reduced 11kgs very quickly. May Allah Almighty grant you a long life full of health, peace and comfort. (Aameen) Dear son, such a speedy reduction emotionally is not good. According to medical science, 5kgs should be reduced in one month. You can feel weakness if you reduce too much weight instantly. Set the target of 5kgs per month. A person's weight should be according to his height. For example, if your height is 6 feet then your weight should be 72kgs, one kg for every inch. In this manner, six feet will have seventy-two inches. In the same way, calculate your weight according to your height. Make Du'a for my forgiveness without accountability and convey my Salam to the Islamic brothers.

(**Note:** To find out about the harmful effects of obesity, benefits of losing weight and its method, read the booklet of Maktaba-tul-Madinah "Tips for Weight Loss".)

صَلُّوا عَلَيَّ الْخَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ





Madani clinic & spiritual cures

Kashif Shahzad Attari Madani

There is a famous saying, “*prevention is better than cure*”, but most people realise it when it is too late. Many people suffer from various diseases due to their own carelessness and negligence; whereas, it is quite possible to avoid those diseases by observing a little precaution. These people regret and struggle extensively after becoming ill, but sometimes it gets too late and then no medicine proves to be beneficial. With the intention of the well-wishing of Muslims, a few preventive measures are mentioned in this topic; employing these measures will hopefully facilitate to remain protected against various diseases.

### **The benefits of prevention and precaution**

1. It has been observed that prevention works wonders where medicines fail.
2. If a new cloth is washed even once, neither it remains in its previous glittering condition nor does it maintain its previous value. After recovering from a disease through medicines, a human body is like

washed clothes. Therefore, if possible, it is far wise to carry out treatment through diet and prevention rather than medicines. Medicines also have their side effects.

*Na-samajh beemar ko amrat bhi zahar aamayz hay  
Sach yehi hay sau dawa ki aik dawa perhayz hay*

*(Faizan-e-Sunnat [Urdu], pp. 620)*

3. Having the habit of prevention, adopting a careful lifestyle and eating less than appetite lead to quite an ease in the old age.
4. People having the habit of prevention and carefulness remain safe from various diseases which saves their wealth and time from being wasted. Moreover, their family members also get protected from distress and difficulties.
5. It is impossible to avoid some diseases but through prevention, their intensity gets reduced and their treatment becomes easy.



## 19 Beneficial precautions for human health

1. Make a habit of washing your hands with soap after different tasks, especially before and after a meal and after Istinja [cleansing after excretion].



2. Drink mineral or boiled water.

3. Different beverages available in the market, especially soft drinks, should be totally avoided. Do not deceive yourself, being satisfied by having them very rarely or in a very little quantity.

4. Make your mindset to avoid for the lifetime, Bazaar's food (substandard food), burgers sold on handcarts and other places, Chana-chaat<sup>1</sup>, and other similar items.

5. As far as possible, try not to use plastic crockery for eating and drinking. According to a report, plastic granules are produced by melting used syringes and other medical waste of hospitals, and these substandard plastic granules are also used to



produce plastic crockery, toys, etc.

6. Keep the food items covered.

7. Particularly maintain personal hygiene; if possible, have a bath daily.

8. Avoid being treated with injection as far as possible; if it is necessary, use without fail a new syringe.

9. Do not use others' razor, toothbrush, towel, etc.

10. Do not let water accumulate around your house. Use anti-mosquito spray over the ponds and fill the pits with earth.

11. Cover the doors and windows of your house with wire meshes.

12. Use mosquito net if you happen to sleep under the open sky.

13. Keep dustbin duly covered.

14. Dispose of garbage properly.

15. If a blood transfusion is required due to an illness, accident, etc., have it carried out through an authentic blood bank only.

16. Do not have tattoos done on your body.

17. Also, adhere to the hygienic principles while having ears and nose of girls pierced for wearing jewellery.

18. If possible, dry the clothes in the sun after washing them.

19. Wash patient's clothes in warm water and after drying them, iron them from inner and outer [i.e. both] sides.

May Allah Almighty bless us with Taufeeq to adopt a cautious lifestyle, and use our health and strength in worshipping Him!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Tang-dasti ager na ho Saalik*

*Tandrusti hazaar na'mat hay*

<sup>1</sup> A dish of boiled chickpeas with spices, yoghurt, etc.



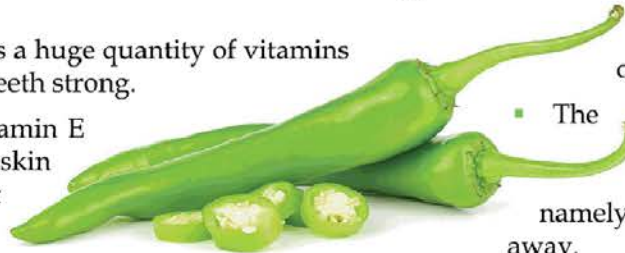
# Green chilli

## *Food as well as medicine*

In eastern dishes, green chillies are very important. Green chillies have been used for centuries in our dishes.

### Benefits of green chilli

- Green chilli is a natural source of iron. By using it regularly the people who suffer from deficiency of iron can overcome it.
- Green chilli contains a huge quantity of vitamins that makes bones and teeth strong.
- It also contains vitamin E that is beneficial for skin and makes skin soft and gentle.
- It is also useful for improving vision.
- Green chillies greatly help to digest food and increase appetite.
- Its effect is dry and warm.
- Green chilli contains an antioxidant that increases the immune system of the body and also helps fight cancer.
- It is also beneficial to improve the performance of tissues and form new blood cells.
- It improves the flow of the fluids which come out from the stomach and keep them moving.
- Use of green chilli in dishes is extremely effective in stomach pain and gas.
- It is very useful during cholera and food poisoning.
- Use of green chilli saves from heart attack because green chillies reduce the quantity of cholesterol in the blood.
- The natural ingredients found in it save from cough and lung cancer.



- Its use avoids cholera.
- It naturally contains such properties that balance sugar level in blood.
- It removes the cough and the scratchy throat one may have in cold weather.
- It contains iron, phosphorus, protein, vitamin A, B.
- Green chilli is the best food in order to fight seasonal diseases.
- The whole strong hot taste of a green chilli lies in its seeds. Its seeds contain a substance namely, capsaicin that makes pain go away.
- Use of green chilli stimulates blood flow towards the nose that results in bringing great relief in cold and flu.
- It is extremely beneficial for the joint pain and knee pain.
- It is very beneficial for heart patients and phlegmatic people.

### Precautions

Remember! The excessive use of anything may be harmful. Therefore eating green chillies in excess of limit may cause ulcer and inflammation in the stomach, cause haemorrhoids, burning sensation while passing urine, burning sensation in the urinary tract and blood disorder. Therefore, use it as per need in your dishes. You will stay safe from harmful effects and will get its medical benefits, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

**Note:** Everyone's temperament and mood are different; therefore one must consult with a qualified doctor before using any prescription. This article has also been reviewed by an expert Hakeem Sahib.



# Views

## Views of Islamic scholars and other dignitaries

### 1. Mufti Muhammad Chaman Zaman Najm-ul-Qadiri

(Ra'ees Jami'a-tul-'Ayn, 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, Azimabad, Patna, India)

Presenting the voice messages of Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَاكِبُ بَرَكَاتِهِمُ الْعَالِيَةِ 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 عَزَّوَجَلَّ grant this magazine a remarkable progress and spread its knowledge.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### 3. Maulana Abdul Ghani Sahib

(Muhtamim-o-Mudarris Jaami' Munawwar-ul-'Uloom, 'Allamah Shahjamal, Markaz-ul-Awliya, Lahore)

عَزَّوَجَلَّ! Every 'Mahnamah Faizan-e-Madinah', issued from Dawat-e-Islami each month, brings solutions for 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I appreciate this effort of Dawat-e-Islami and I make Du'a in the blessed court of Allah عَزَّوَجَلَّ to grant Dawat-e-Islami progress by leaps and bounds.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Views of Islamic brothers

1. After reading 'Maktubaat-e-Ameer-e-Ahl-e-Sunnat', 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)

2. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I privilege to see 'Monthly Magazine Faizan-e-Madinah' each month. It is improving, مَا شَاءَ اللَّهُ عَزَّوَجَلَّ. Topics, sequence and beautiful selection of words are appreciable indeed. May Allah عَزَّوَجَلَّ grant 'Monthly Magazine Faizan-e-Madinah' more blessings! (Abdul Wajid, Nawabshah, Bab-ul-Islam Sindh)

## Views of a Madani child

Before beginning of '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, Gulshan-e-Ghazi, Bab-ul-Madinah Karachi)

## Views of Islamic sisters

1. 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 عَزَّوَجَلَّ enable us to attain abundance of blessings from it. (Bint-e-Anwar Raza, Gujrat)

2. 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)





# Answers to your questions



## How is it to celebrate a birthday and cut cake in it?

**Question 1:** What do blessed Islamic scholars and blessed Muftis say about this matter: How is it to celebrate a birthday and cut cake in it according to Shari'ah? Please guide us. (Questioner: Tasawwur Husayn)

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

If no act contrary to Shari'ah is carried out during the celebration of a birthday, so there is no harm for anyone in celebrating someone's birthday, cutting cake in it or arranging food, etc., for the relatives, but rather if it is celebrated with the good intention of maintaining a kind relationship with relatives, it will also bring reward. However, at present, many non-Shari'ah acts are also being carried out during the celebration of a birthday. For example, singing songs and playing music, observance of no purdah, mixed gathering of non-Mahram men and women, their acts of laughing and joking with one another openly, etc., are all impermissible and Haraam. In such a way, no one is allowed at all to celebrate a birthday. Therefore, if someone celebrates a birthday in the permissible and correct way that has been mentioned above, he is allowed, otherwise not.

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Abu Huzayfah Muhammad Shafeeq Attari Madani

**Approved by:** Abu Saaleh Muhammad Qasim Qadiri

## Till what time can a person offer Sunnahs if he misses Fajr Salah?

**Question 2:** What do blessed Islamic scholars and blessed Muftis say about this matter: If someone misses his Fajr Salah and wants to offer it on the same day, so will he offer only Fard or will he also have to offer Sunnahs? (Questioner: Mu'eez Ahmad, Sheikhpura)

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

In case of missing Fajr Salah if someone wants to offer it on the same day before Zawaal, so he should also make the Qada of Sunnahs and if he offers it after Zawaal, there is no Qada of Sunnahs. It is stated in *Fatawa 'Aalamgiri*:

و السنن اذا فاتت عن وقتها لم يقضها الا ركعتي الفجر اذا فاتتا مع الفرض يقضيها بعد طلوع الشمس الى وقت الزوال ثم يسقط

Translation: And if Sunnahs are missed from their [fixed] time, there is no Qada for them, however, if the Sunnahs of Fajr are missed with Faraaid, so their Qada should be made before Zawaal after sunrise, after it they will become Saaqit [dropped]. (*Fatawa 'Aalamgiri*, vol. 1, pp. 112)

It is stated in *Bahar-e-Shari'at*: If someone misses Fajr Salah, but offers it before Zawaal, he should offer Sunnahs as well, otherwise not. (*Bahar-e-Shari'at*, vol. 1, pp. 664)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Written by:** Abu Saaleh Muhammad Qasim Qadiri



May Dawat-e-Islami progress!

# Madani news of Dawat-e-Islami

## Ijtima' Zikr-o-Na'at in connection with welcoming fortunate Hujjaj-e-Kiraam

A spiritual Mahfil-e-Madinah was held on 30<sup>th</sup> September, 2018 in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi for the fortunate devotees of Rasool who were privileged to perform Hajj this year in which, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت برکاتہم العالیہ delivered Madani pearls and Nigran of Markazi Majlis-e-Shura, Maulana Muhammad Imran Attari مُدِظِلُّہ العالی delivered Sunnah-inspiring Bayan. At the end of this Mahfil, Hujjaj-e-Kiraam had the privilege to meet Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ.

## Ameer-e-Ahl-e-Sunnat expressed his sorrows for Tsunami devastation in Indonesia

On 28<sup>th</sup> September 2018, 7.5-magnitude earthquake and Tsunami struck the beach city 'Palu' and its suburban areas. Up to 10-feet high Tsunami's waves are reported to have swept through the coastal areas, collapsing buildings and causing other incidents which resulted in over 2000 fatalities and hundreds of injuries whereas 17000 residents were evacuated. When Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ received the news of devastation and causalities caused by Tsunami and earthquake, he, while expressing his condolence, made Du'a of mercy and safety for the Muslims who suffered deaths and injuries.

## Madani Mashwarah of Markazi Majlis-e-Shura

From 23<sup>rd</sup> to 27<sup>th</sup> Muharram-ul-Haraam 1439 AH corresponding to 4<sup>th</sup> to 8<sup>th</sup> October 2018, a Madani Mashwarah of Markazi Majlis-e-Shura of Dawat-e-Islami and Pakistan Intizami Kabinah (Nigran of Zone and Pakistan level responsible Islamic brother of departments) was held in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, in which responsible Islamic brothers exchanged views regarding accelerating Madani activities of Dawat-e-Islami and analyzed previous performance as well as the Ahdaaf (targets) were set. The successor of Ameer-e-Ahl-e-Sunnat, Maulana Haji 'Ubayd Raza Attari Madani مُدِظِلُّہ العالی also joined this Madani Mashwarah.

## Madani activities of Majlis Mazaraat-e-Awliya on the occasion of the 'Urs of pious predecessors

Under the supervision of Majlis Mazaraat-e-Awliya, the blessed activities such as Ijtima' of Zikr and Na'at, Madani Halqahs, Madani Dars and 'call to righteousness' were carried out on the occasion of the 'Urs (death anniversary) of the following blessed saints. Madani Qafilahs also kept arriving there:

- Sayyiduna Makhdoom Ashraf Jahangir Samnaani رَحْمَةُ اللهِ تَعَالَى عَلَيْه (Kichocho Shareef, Hind)
- Sultan-ul-'Aarifeen Sayyiduna Sultan Bahu رَحْمَةُ اللهِ تَعَالَى عَلَيْه



تعالى عليه (Jhang, Punjab Pakistan)

- Peer Sayyid Imam 'Ali Shah Chishti Sabiri رَحْمَةُ اللهِ عَلَيْهِ (Nankana District, Punjab Pakistan)
- Peer Suwag [سواگ] Khuwajah Peer Ghulam Hasan رَحْمَةُ اللهِ عَلَيْهِ (Layyah, Punjab, Pakistan)
- Sayyid 'Abdul Ghafoor Shah Sahib Geelani رَحْمَةُ اللهِ عَلَيْهِ (Jaranwala, Punjab Pakistan)
- Peer Miyan Muhammad Deen Chishti رَحْمَةُ اللهِ عَلَيْهِ (Shah Kot)
- Sayyid Mahboob Ilahi Chishti Sabiri رَحْمَةُ اللهِ عَلَيْهِ (Shah Kot)
- Sayyid Inayat Shah Bukhari (Sardarabad Faisalabad, Punjab Pakistan)
- Qaari 'Azeez-ur-Rahman Chishti Sabiri رَحْمَةُ اللهِ عَلَيْهِ (Sardarabad Faisalabad, Punjab Pakistan)
- Imam Jalavi [جلوی] Sarkar Dahdi Wala [الا] Sayyid Ghulam Muhammad Qaadiri رَحْمَةُ اللهِ عَلَيْهِ (Sardarabad Faisalabad, Punjab Pakistan)
- Sayyid Imam 'Ali Shah Sahib Geelani رَحْمَةُ اللهِ عَلَيْهِ (Shah Kot)
- Al-Haaj Muhammad Yusuf Haashimi Sahib رَحْمَةُ اللهِ عَلَيْهِ (Gojra, Punjab Pakistan)

### Quran Khuwani gathering on the 'Urs of Mufti-e-Dawat-e-Islami

On the occasion of blessed 'Urs of Mufti-e-Dawat-e-Islami 'Muhammad Farooq Attari Madani رَحْمَةُ اللهِ عَلَيْهِ, Quran Khuwani and Isal-e-Sawab Ijtima'at were held on 18<sup>th</sup> Muharram-ul-Haraam, 1440 AH, under the supervision of Majlis Madrasa-tul-Madinah. Thousands of Madani children attended these Ijtima'at.

### 7-Day Sunnah-inspiring Ijtima'

From 28<sup>th</sup> September to 4<sup>th</sup> October, a 7-day Sunnah inspiring Ijtima' of Overseas responsible Islamic brothers was held in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi which was attended by approximately 372 devotees of Rasool who came from Pakistan, Arab Shareef, Bahrain, Uganda, Qatar, Kuwait, USA, South Africa, India, Nepal, Kenya, Mozambique, Tanzania, Malawi, Sri Lanka, Zimbabwe, South Korea, Malaysia, Australia, UK, Scotland, Italy, Spain, Greece, Poland, UAE, Oman and Turkey.

### Dawat-e-Islami and tree plantation campaign

In view of the dire need of making Pakistan greener, Dawat-e-Islami has announced to plant one billion trees across Pakistan. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi رَأْسُ بَرَكَاتِهِمُ الْعَالِيَةِ, himself initiated the campaign by planting trees. While participating in the plantation campaign, Nigran-e-Shura Maulana Muhammad Imran Attari مَدْعُوهُ الْعَالِيَةِ and Arakeen-e-Shura also planted trees at different places.

Rukn-e-Shura Maulana Haji Abdul Habib Attari also planted a tree in the garden of Madinah Munawwarah whereas Waseem Akhtar (Mayor Karachi), Chief Meteorologist 'Doctor Muhammad Haneef', DMC East Karachi 'Mueed Anwar' and Muhammad Rehan (Regional Head, Dubai Islamic Bank), together with responsible Islamic brothers, planted a tree at Main University Road, and they appreciated the services of Dawat-e-Islami with respect to tree plantation campaign. Apart from this, the responsible Islamic brothers of 'Majlis Shajar Kari Muhim' met with officers of Pakistan Meteorological Department and different political and social personalities.

### Husn-e-Qira'at Competition

Under the supervision of Majlis Madrasa-tul-Madinah, 'Husn-e-Qira'at Competition' was held in Madani Markaz Faizan-e-Madinah situated in Data Nagar, Markaz-ul-Awliya Lahore. Rukn-e-Shura Haji Ya'foor Attari and Nigran of Majlis Madrasa-tul-Madinah attended this competition and gave away prizes to those who performed well.

### Tarbiyyati Ijtima'

A training session of Madani faculty of Dar-ul-Madinah was held in previous days, in which member of Markazi Majlis-e-Shura 'Muhammad Athar Attari' while delivering the principles of strengthening the institution, gave Tarbiyyat (training) to the Madani faculty members.



# Madani news of dignitaries

## Meeting with blessed Islamic scholars

Responsible Islamic brothers of Majlis Rabitah bil-'Ulama met Islamic scholars of Pakistan and overseas countries. Names of some of the blessed scholars are as follows:

### Pakistan

- Khalifah Taj-ush-Shari'ah Maulana Shaykh 'Abdur Rasheed Dawoodi Sahib (*Ameer-e-A'la Tahreek Sawt-ul-Awliya, Kashmir*)
- Maulana Sayyid Muhammad Abu Bakr Shah Chishti Sabiri (*Gaddi Nasheen (successor) Aastanah 'Aaliyyah Chishtiyan Sabriyan, Shah Kot*)
- Mufti Ayyub Husayni Na'eemi Sahib (*Muhtamim-e-A'la, Dar-ul-'Uloom, Husayniyah Na'eemiyyah, Hub Chowki*)
- Maulana Ziya-ul-Haq Naqshbandi (*Muhtamim, Dar-ul-'Uloom Ghausiyyah Razawiyyah Hanafiyyah, Tando Allahyar*)
- Mufti Shayr Muhammad Qadiri (*Dar-ul-Ifta, Dar-ul-'Uloom Ghausiyyah Razawiyyah Hanafiyyah, Tando Allahyar*)
- Peer Sayyid Muneer Husayn Shah Sahib (*Aastanah Aaliyyah Sewal Shareef, Thal*)
- Mufti Muhammad Liyaqat Razavi (*Muhtamim Jami'ah Ghausiyyah Akbariyyah, Rawalpindi*)

- Maulana Habibullah Qadiri Sahib (*Imam-o-Khateeb Jaami' Masjid Muhammadi, Sardarabad, Faisalabad*)
- Maulana Haafiz Nisar Ahmad Saqi Sahib (*Mudarris Jami'ah Imam-e-A'zam Abu Hanifah, Sangla Hill*)
- Maulana Muhammad 'Ali Raza Ashrafi Sahib (*Mudarris Jami'ah Imam-e-A'zam Abu Hanifah, Sangla Hill*)
- Mufti Muhammad Shafeeq Mujaddidi Sahib (*Muhtamim Jami'ah Imam-e-A'zam Abu Hanifah, Sangla Hill*)

### Hind

On the occasion of the 'Urs of Sayyiduna Makhdoom Sayyid Ashraf Jahangir Samnaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, responsible Islamic brothers of Majlis Rabitah bil-'Ulama and Majlis Mazaraat-e-Awliya had the privilege to meet with the following blessed scholars and Mashaikh in Kichhauchha Shareef:

- Huzoor Ghazi-e-Millat 'Allamah Haashimi Miyan Sahib
- Huzoor Shaykh-ul-Islam 'Allamah Madani Miyan Sahib
- Huzoor Qa'id-e-Millat Mahmood Ashraf Sahib
- Shahzadah Huzoor Ghazi-e-Millat Noorani



## Miyan Sahib

Responsible Islamic brothers paid a visit to a great Islamic centre, 'Al-Jami'ah Al-Ashrafiyyah' situated in Azamgarh, Mubarakpur where they met with the following blessed scholars and teachers:

- 'Azeez-e-Millat 'Allamah 'Abdul Hafeez Sahib (Sarbarah-e-A'la, Al-Jami'ah Al-Ashrafiyyah)
- Khayr-ul-Azkiya 'Allamah Muhammad Ahmad Misbahi Sahib



- Siraaj-ul-Fuqaha Mufti Muhammad Nizamuddin Razavi Sahib (President Mufti Al-Jami'ah Al-Ashrafiyyah)
- Mufti Naseem Misbahi Sahib
- Mufti Badr-e-Aalam Misbahi Sahib
- Maulana Mubarak Husayn Misbahi Sahib (Editor Mahnamah Ashrafiyyah)
- Blessed son of 'Azeez-e-Millat Maulana Na'eem Azeezi Sahib
- Maulana Mas'ood Barakati Sahib
- Maulana Sadr-ul-Wara Misbahi Sahib
- Maulana Akhtar Husayn Fayzi Sahib

## Meeting with dignitaries

- Murad Raas (Provincial Minister for School

Education, Lahore)

- Gohar Mushtaq Bhutta (S.S.P Patrolling Bahawalpur region)
- Asif Ameen (S.P Operations Cantt Division, Lahore)
- Malik Rifaqat Husayn Naswana (Deputy Commissioner, Layyah)
- Malik Muhammad Niyaz Jakhar (M.N.A Layyah)
- Malik Taahir Mas'ood (D.S.P Headquarter Layyah)
- Jameel Ahmed Khan (Chairman Baldiyah, Layyah)
- Ahmed Khawar Shahzad (Deputy Commissioner Dar-us-Salam, Toba)
- Zaman Khan Wattoo (Deputy Commissioner, Sahiwal)
- Sardar Ghulam Mubashshir Mekan (D.P.O, Sahiwal)
- General Asif Hayat Lodhi (Additional Deputy Commissioner)
- Sadr Qazi Farooq Sultan (D.S.P Jhang)
- Mir Arif Mari (Levies Incharge Force, Sibi)
- Ghazanfar Langa (M.P.A, Rahim Yar Khan)
- Athar Waheed (D.P.O, Rahim Yar Khan)
- Shahzad Akbar (D.I.G Operation, Lahore)
- Asad Sarfaraz (S.S.P, Okara)
- Ghulam Raza Rabeera (M.P.A, Okara)

## Madani Halqah

A Madani Halqah of dignitaries was conducted at the house of former M.P.A Abdur Razzaq Dhillon, in which, Nigran of Pak Ghazali Zone delivered a Sunnah-inspiring Bayan. Chaudhry Haamid Hameed (M.N.A), Malik Muhammad Aslam Naveed (Mayor, Sargodha), Sa'eed Ahmad Khan Niyazi and other dignitaries attended this Halqah.



# Madani news of Islamic sisters

## Sunnah-inspiring Ijtima'

In September 2018, a 3-day Sunnah-inspiring Ijtima' of responsible Islamic sisters of 'Aalami Majlis Mushawarat (Dawat-e-Islami) was held in Bab-ul-Madinah Karachi which was attended by responsible Islamic sisters of Zone, Kabinah and Majlis Maliyat including Bint-e-'Attar سَمِيحَةُ الْفَطَّرِ and responsible Islamic sisters of 'Aalami Majlis Mushawarat. In this Ijtima', Nigran of Markazi Majlis-e-Shura, Maulana Muhammad Imran 'Attari مُذَيَّبَةُ النَّبَاسِي delivered Sunnah-inspiring Bayan and answered the questions (asked through paper slips) to which Islamic sisters listened while remaining in Purdah (veil).

## Miscellaneous Madani courses

- For teaching the method of Salah to Islamic sisters, 12-day courses, namely 'Faizan-e-Namaz Course' were held in Muharram-ul-Haraam, 1440 AH, at the Madani Tarbiyyat Gahs [Madani training centres] of Islamic sisters situated in the following cities of Pakistan: Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Madina-tul-Awliya (Multan) and Gujrat.
- For teaching the method of Madani Kaam [Madani activities] to especial Islamic sisters, a 12-day 'Especial Islamic Sister Course' was held in Muharram-ul-Haraam 1440 AH, at the Madani Tarbiyyat Gah [Madani training centre] of Islamic sisters situated in Karachi.
- In Safar-ul-Muzaffar, 1440 AH, 12-day courses, namely 'Islah-e-A'maal Course' were held in the following cities of Pakistan: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Madina-tul-Awliya (Multan) and Gujrat. Approximately 261 Islamic sisters attended all these Madani courses.
- In October 2018, under the supervision of Majlis Mukhtasar Courses (Islamic sisters), a 7-day 'Kirdar ki Durusti Course' [Character Reformation Course] was conducted in Bab-ul-Madinah Karachi.

## Tajheez-o-Takfeen Tarbiyyati Ijtima'aat

- Under the supervision of 'Majlis Tajheez-o-Takfeen', Tarbiyyati Ijtima'aat were held at different places; approximately over 6644 Islamic sisters attended these Tarbiyyati Ijtima'aat.
- Isal-e-Sawab Ijtima'aat of Zikr and Na'at were held at different locations of Pakistan in which, 15,238 books and booklets were distributed.

## Madani Halqah

On 27<sup>th</sup> September, under the supervision of Majlis Rabitah, a Madani Halqah of women lawyers was conducted in the 'Court New Kachehri' Gujranwala. Many women lawyers attended this Halqah.

## Madani news of overseas Islamic sisters

### Miscellaneous courses

In September and October 2018, the courses, namely 'Madani In'amaat Course' were held in different cities of India: Balagam, Mysore, Udipi, Ulnad, Sircy, Bedar, Gulbarga, Dhora, Kanpur, Jamnagar, Mehsana, Suwala, Modasa, Dungarpur, Viramgam, Himatnagar and Rourkela. Approximately 865 Islamic sisters attended this course.

### Madani In'amaat Ijtima'aat

Madani In'amaat Ijtima'aat were held in Arab Shareef and London (UK). 42 Islamic sisters attended these Ijtima'aat.

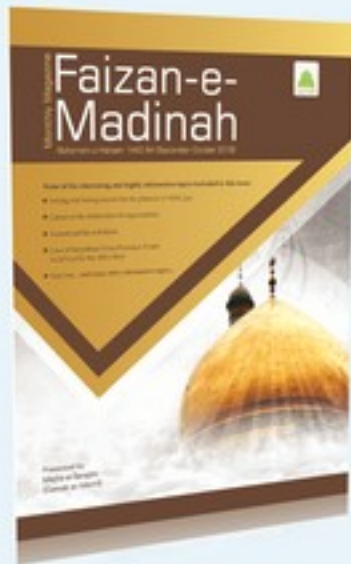
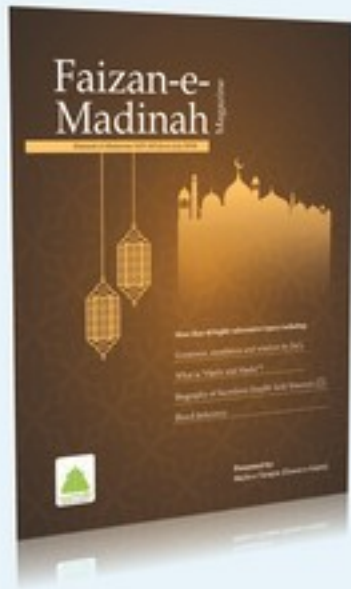
### Tajheez-o-Takfeen Ijtima'aat

For teaching 'Method of Ghusl-e-Mayyit' to Islamic sisters, Tajheez-o-Takfeen Ijtima'aat were held in the following countries under the supervision of 'Majlis Tajheez-o-Takfeen': Bangladesh, UK, Australia, South Africa, Mauritius, India, Nepal, Spain, Italy and Holland. 1,869 Islamic sisters attended these Ijtima'aat.





These books contain detailed information regarding Hajj and Umrah. Moreover, 130 parables of Rasool's devotees and information regarding the Holy sites of Makkah and Madinah are also included.



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