

جمادى الأولى

Monthly Magazine

# Faizan<sup>e</sup> Madinah

Jumadal Aula 1440 AH (January - February 2019)

A glimpse of some interesting and highly informative topics:

- Disliked act
- Holy Rasool ﷺ knows!
- Peculiarities of Mustafa ﷺ
- Good deeds which will earn the shade of 'Arsh
- Do not make children cowards
- Joint pain

Presented by :  
Translation Department  
(Dawat-e-Islami)

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**Saying of the Beloved Rasool** صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Recite Salat upon me in abundance, undoubtedly your recital of the Salat upon me is a means of purification for you. (Musnad Abi Ya'la, vol. 5, pp. 458, Hadees 6383)

## Na'at

Sultan-e-jahan Mahboob-e-Khuda tayri  
shan-o-shaukat kya kehna  
Her shay pay likha hay naam tayra, tayray zikr ki  
rif'at kya kehna  
Hay sar per taj Nubuwwat ka, jaura hay tan [تَنْ]  
pay karamat ka  
Sehra hay jabeen pay shafa'at ka, Ummat pay hay  
rahmat kya kehna  
Quran kalam-e-Baari hay aur tayri zaban say jaari  
hay  
Kya tayri fasahat piyari hay aur tayri balaghat  
kya kehna  
Baaton say tapakti lazzat hay, ankhaun say  
barasti rahmat hay  
Khutbay say chamakti haybat hay, ay  
Shah-e-Risalat kya kehna  
Ankhaun say kiya derya jaari aur lab pay Du'a  
piyari piyari  
Rau rau kay guzari shab saari, ay  
Haami-e-Ummat kya kehna  
'Aalam ki bharayn her dam jhauili, khud kha'ayn  
to bas jau ki roti  
Woh shan-e-'ata-o-sakhawat ki, yeh  
zuhd-o-qana'at kya kehna  
Shohrat hay Jameel itni tayri, yeh sab hay  
karamat Murshid ki  
Kehtay hayn tujhay maddah-e-Nabi sab  
ahl-e-Sunnat kya kehna

*Qabalah-e-Bakhshish, pp. 47*

*By: Maulana Jameel-ur-Rahman Qaadiri Razavi*

## Munajat

'Amal ka ho jazbah 'ata Ya Ilahi  
Gunahaun say mujh ko bacha Ya Ilahi  
Mayn panchaun namazayn perhoon ba-jama'at  
Ho taufeeq aysi 'ata Ya Ilahi  
Day shauq-e-tilawat day zauq-e-'ibadat  
Rahun ba-Wudu mayn sada Ya Ilahi  
Hamayshah nigahaun ko apni jhuka ker  
Karon khaashi'anah Du'a Ya Ilahi  
Libas apna Sunnat say araastah ho  
'Imamah ho sar per saja Ya Ilahi  
Ho akhlaq achcha ho kirdar suthra  
Mujhay muttaqi Tu bana Ya Ilahi  
Ghuseelay mizaaj aur tamaskhur ki khaslat  
Say 'Attar ko Tu bacha Ya Ilahi

*Wasail-e-Bakhshish, pp. 102*

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



Commentary on the Holy Quran

# *How to* **ATTAIN** **PIETY**

Mufti Abu Saaleh  
Muhammad Qaasim Attari

Almighty Allah ﷻ has said:

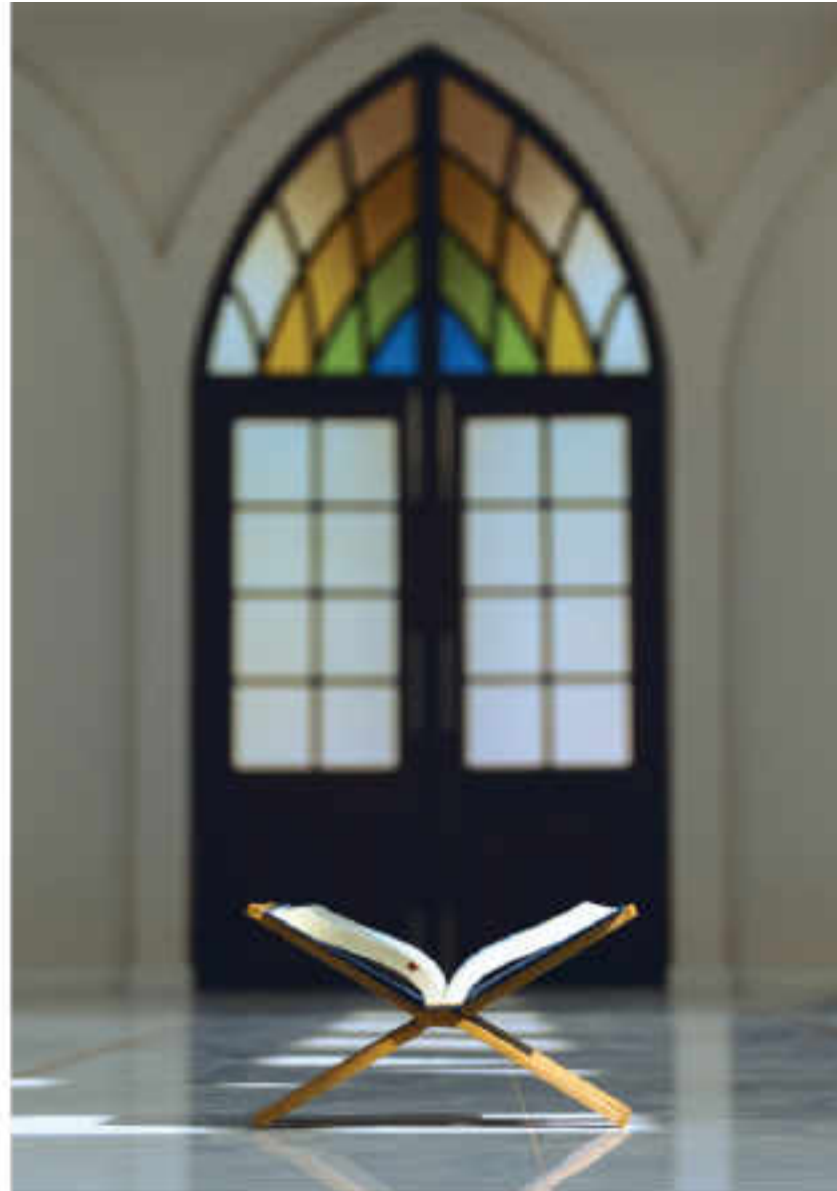
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

*O believers! Fear Allah as He should be rightfully feared. [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 102)*

In the above Ayah, Allah ﷻ has given a very unambiguous [i.e. clear] commandment to believers regarding piety. A question now arises in our minds as to how we can attain piety and steadfastness in it. A basic fact is that when a person goes against his Nafs and makes a firm intention to prevent it from sins, to refrain from excessive use of even Halal things and to fear Allah ﷻ regarding the use of eyes, the tongue, private parts, the heart and all other parts of the body, so he will be blessed with the piety which has been demanded from believers, إِنَّ شَاءَ اللَّهُ.

## **Piety of main parts of body**

Principally and primarily, some of the parts of the human body are very important. These include, for example, eyes, ears, the heart, the tongue, etc. This is because many sins are committed by means of these parts of the body, either directly or indirectly. If a person attains the piety of these parts of the body, it is hoped that all parts of the body will be blessed



with the attribute of piety. And, such a person will be included among the pious. Mentioned here is now some detail of the piety of these main parts of the body.

## **Eye**

Undoubtedly, the eye is the cause of every mischief and calamity. Here are two basic Islamic teachings about the attainment of the piety of the eye:

Almighty Allah ﷻ has said: *Translation from Kanz-ul-Iman: Command the Muslim men to keep their gaze somewhat low and protect their private parts; that is much purer for them; indeed Allah is Aware of their actions. (Part 18, Surah An-Noor, Ayah 30)*

Although this Divine commandment is brief, it has two very wonderful meanings. First, it teaches manners and excellent etiquette, i.e. Muslims should keep their eyes slightly lowered. Second, it is also being informed in this Ayah that it is a means of purity for them. Furthermore, it causes increase in good deeds. And it is quite obvious that the person who has no control over his eyes and looks here and there in a carefree manner, it is highly likely that he will look towards Haraam, committing the sin and blackening his heart. Therefore, the purity of hearts lies in keeping eyes lowered.



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## Useful hint

Keeping eyes lowered and being modest have been declared to be the means of the purity of the heart. When eyes deviate, the heart also deviates as a result. Therefore, the spiritual purity or impurity of the heart depends upon the attribute of modesty or immodesty. It is narrated: 'Sometimes, a bondman raises his eye which results in his heart turning [spiritually] bad, as a hide [i.e. skin] turns bad. Now no benefit can be obtained from that hide.'

The Greatest Nabi صلى الله تعالى عليه وآله وسلم has said, 'Looking towards the beauty of a woman is one of the poison-tipped arrows of Satan. So the one who gives it up will be made by Allah عز وجل to feel such a taste of worship that will please him.' (Nawadir-ul-Usool, Hadees 1287)

In fact, it is only the pious people who are aware of the sweetness of performing worship and the pleasure of invoking Almighty Allah عز وجل. Since piety has largely disappeared these days, there is no pleasure in and devotion to worship. In the above blessed Hadees, a tried-and-trusted method of gaining this pleasure has been mentioned. Therefore, if a person wants to get pleasure in the acts of worship he performs, he should act upon the above blessed Hadees. If he does so, he will certainly get such "sweetness" which he may not have gained before. In summary, for the purpose of attaining the precious treasure of piety, it is obligatory to protect one's eyes from Haraam.

## Ear

Listening to indecent and pointless conversation is the cause of satanic whispers being created in the heart. As a result of these satanic whispers, we feel physical anguish, anxiety and develop disinterest in worship - an alarming situation. In other words, the conversation that a person hears and that touches his heart is like the food he has eaten and even greater than that. Conversation has a more lasting effect than food. Food is digested and excreted by means of walking and sleeping but, on the contrary, the conversation that has touched the heart of a person, sometimes, gets deeply embedded in and remains engraved on his mind for the rest of his life. And he does not forget it. If evils get engraved on his mind, they cause bad attributes and thoughts. Therefore, for the attainment of piety, it is extremely necessary to protect ears from bad and pointless conversation.

## Tongue

A blessed companion came to the court of the Holy Nabi صلى الله تعالى عليه وآله وسلم and respectfully said, 'Which is the thing that you fear for me the most?' Holding his blessed tongue, he صلى الله تعالى عليه وآله وسلم said, 'The [fear] of it (tongue)'. (Sunan-ut-Tirmizi, vol. 4, pp. 184, Hadees 2418)

It is the tongue that may lead a person to the brink of his doom and may also bring about success to him. It is the tongue that may make a person enter Heaven or may also make him the fuel of Hell. The tongue plays a vital role in every such matter that may lead a person to Heaven or Hell. Mentioned here are some Madani pearls about the tongue, highlighting the importance of the role of the tongue in terms of the attainment of piety:

1. Proper or improper use of other parts of the body depends upon the use of the tongue. It is narrated: When morning dawns, all the parts of the body of a person say to his tongue, 'For the sake of Allah عز وجل, stay "straight". If you stay straight, we will also stay straight, and if you turn crooked, we will also be crooked'. (Sunan-ut-Tirmizi, vol. 4, pp. 183, Hadees 2415)
2. Not protecting the tongue causes good deeds to be wasted. Careless use of the tongue certainly leads a person to sins, i.e. backbiting, etc. Committing sins is contrary to piety. It is said that the one who speaks more, makes more mistakes.
3. By protecting his tongue, a person maintains his dignity and respect. A pious predecessor said, 'Your tongue must not be too long [i.e. you should not talk so rudely and pointlessly] that it destroys your dignity and respect.'
4. Think about the consequences of the misuse of the tongue in the Hereafter and keep trying to attain the piety of the tongue. The Beloved Nabi صلى الله تعالى عليه وآله وسلم said, 'Prevent your tongue from [Islamic] scholars and students; and do not disrespect people by your tongue; otherwise, the dogs of Hell will tear you apart.' (Attargheeb Wattarheeb, vol. 1, pp. 50, Raqm 59)

We make Du'a to Allah عز وجل to make us pious for the sake of the pious and bless us with entering Heaven while we are following behind the Chief of the pious  
[أمين] صلى الله تعالى عليه وآله وسلم. Aameen



# DISLIKED ACT

Mufti Muhammad Haashim Khan Attari Madani

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ تَعَالَى الطَّلَاقُ' I.e. Amongst Halal things, Talaaq [divorce] is the most disliked one in the sight of Allah ﷻ. (Abu Dawood, vol. 2, pp. 370, Hadees 2178)

## Explanation of Hadees

'Allamah Sharafuddin Husayn Bin 'Abdullah Teebi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (year of demise: 743 Hijri) has stated: This blessed Hadees mentions about the fact that Talaaq is Mashroo' [مَشْرُوع], i.e. if Talaaq is given, it will take place but it is 'Mabghood' [مَبْغُوض], i.e. a disliked act in the sight of Allah ﷻ, such as offering Fard Salah at home without a Shar'i 'Uzr [valid reason], and offering Salah on an usurped piece of land (as Salah will be valid in both of these cases but the one doing so will become a sinner); likewise, buying and selling on Friday after the Azan of Jumu'ah (as buying and selling will be valid but those doing so will become sinners). (Sharh-ul-Mishkat lit-Teebi, vol. 7, pp. 2342, Taht-al-Hadees 3280)

In the explanation of this blessed Hadees, 'Allamah 'Ali Bin Sultan Muhammad Qaari Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (year of demise: 1014 Hijri) has stated: 'أَصَحُّ' [i.e. the most correct opinion] is that it is forbidden to give Talaaq without Haajat [need]. The word Mubah is also used for something which is Mubah at certain times, i.e. giving Talaaq is Mubah only when its "Haajat and Zarurat [need]" is found. (Mirqat, vol. 6, pp. 422, Taht-al-Hadees 3280)

## It is forbidden to give Talaaq without Haajat

Following is the translation and summary of a Persian Fatwa present in *Fatawa Razawiyyah*: There are three opinions of 'Ulama regarding Talaaq being Mubah, i.e. permissible:

1. The first opinion is that Talaaq is unconditionally Mubah, even if it is given without a reason.
2. The second opinion is that it is not Mubah for the husband to give Talaaq except for the fact that the wife is old, ugly, or commits indecency; it is a weak opinion.
3. The third opinion is that if the husband has a Haajat [need] for Talaaq, it is Mubah, otherwise forbidden; this very opinion is Sahih [authentic] and proved by proofs.



'Allamah Muhaqqiq has declared it to be Sahih in *Fath-ul-Qadeer* and 'Allamah خاتمة المتحقيقين Shaami has defended it which proves its authenticity. (Fatawa Razawiyyah, vol. 12, pp. 321, 322; summarised)

At another place, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Giving Talaaq without a Shar'i reason is strongly disliked by Allah ﷻ. (Fatawa Razawiyyah, vol. 12, pp. 323)

## Being Halal and being forbidden can coexist

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In a single thing, it is not



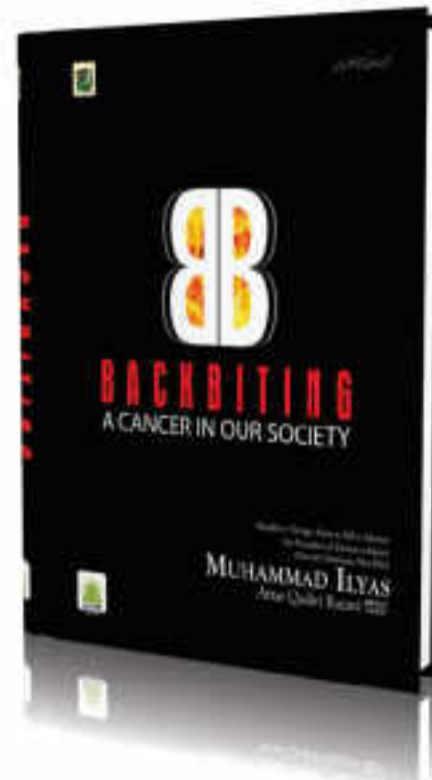
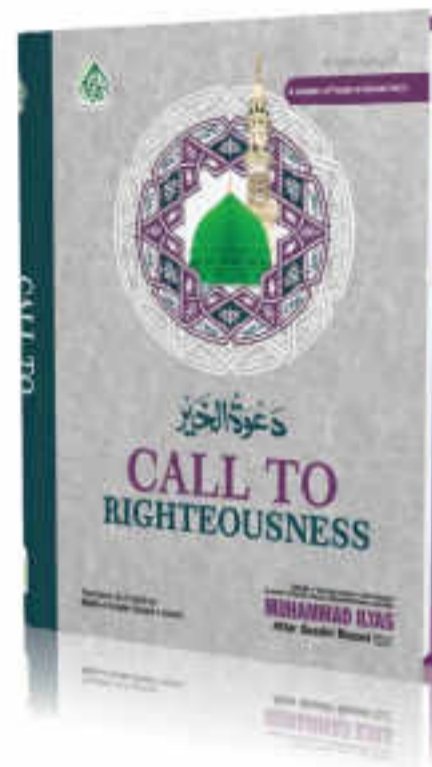
unlikely for Hill-o-Hazr [being Halal and being forbidden] to coexist from two perspectives. Talaaq is 'فِي نَفْسِهِ' [itself] Halal, and since [for a husband and wife,] Shari'ah likes living together and dislikes getting separated, it is forbidden [to give Talaaq] without a Haajat, or unlawfully. (*Fatawa Razawiyah, vol. 12, pp. 330*)

### Reasons for Talaaq being disliked

1. In [giving] Talaaq, there is ungratefulness of the blessing of Nikah. (*Mirqat, vol. 6, pp. 421, Taht-al-Hadees 3280*)
2. There is breaking off a relationship in it.
3. By giving Talaaq, hatred and enmity develop in each other's hearts.
4. In most cases, the two parties indulge in Haraam because of Talaaq (as they indulge in backbiting against each other, hurting each other's feelings, etc.). (*Haashiya-tus-Sindi 'ala Sunan Ibn Majah, vol. 1, pp. 500, Taht-al-Hadees 2018*)
5. In the sight of Satan, the most beloved act is to cause the husband and wife to get separated; therefore, amongst all Halal things, it is the most disliked act in the sight of Allah عزوجل. (*Sharh-ul-Mishkat lit-Teebi, vol. 7, pp. 2342, Taht-al-Hadees 3280*)

### Rulings on different cases of giving Talaaq

Sadr-ush-Shari'ah, Mufti Amjad 'Ali A'zami رحمه الله عليه has stated: It is permissible to give Talaaq, but forbidden without a Shar'i reason. Moreover, it is Mubah if there is a Shar'i reason; in fact, it is Mustahab in some cases such as the woman hurts him or others, or does not offer Salah. Sayyiduna 'Abdullah Bin Mas'ood رضي الله تعالى عنه has stated, '[Suppose] I appear in the court of Allah عزوجل in the state that I give Talaaq to the woman who does not offer Salah and I still owe her her Mahr; it is better than spending life with her.' In some cases, it is Wajib to give Talaaq, for example, the husband is impotent or a transgender or someone has done magic on him such that he is not able to copulate and there seems to be no solution for it; as in these cases, not giving Talaaq means causing severe pain [to the woman]. (*Bahar-e-Shari'at, vol. 2, pp. 110*)







# Holy Rasool ﷺ knows!

Islamic beliefs and information

Muhammad Adnan Chishti Attari Madani

## Definition of Ghayb

The (literal) meaning of the word “Ghayb” is a concealed thing. Ghayb is something that is hidden from us and we cannot know it by means of our five senses, i.e. seeing, hearing, smelling, tasting and touching. Moreover, it cannot be comprehended by thinking and pondering. (Summarised from: *Tafseer Baydawi*, vol. 1, pp. 114) For example, Heaven and Hell etc., are Ghayb for us at the present time because we cannot know them with our senses (i.e. eyes, nose, ears, etc.).

## Belief

Allah Almighty has blessed our Beloved Nabi ﷺ with the knowledge of the period from the first day to the last. Allah Almighty has blessed the Holy Rasool ﷺ with all the knowledge mentioned in the Lawh-e-Mahfuz. Moreover, Allah Almighty has blessed the Holy Rasool ﷺ with enormously wide and vast knowledge about His Being and Attributes. Allah Almighty has

blessed the Holy Rasool ﷺ with ‘Uloom-e-Khamasah’ [عُلُومِ خَمْسَةٍ] including the knowledge of the specific time of the Judgement Day. The Greatest Rasool ﷺ has been blessed with the knowledge of the affairs of all living and non living beings as well as the knowledge of ‘مَا كَانَ’ (i.e. whatever has happened) and ‘مَا يَكُونُ’ (i.e. whatever will happen). But in spite of this, the knowledge of our Holy Rasool ﷺ is Haadis [حَادِث] because it has been bestowed by Allah Almighty; whereas Allah Almighty has knowledge all by Himself and His knowledge is Qadeem [قَدِيم]. The knowledge of the Holy Rasool ﷺ is not at all equal to that of Allah Almighty. (Maqalaat-e-Kaazimi, vol. 2, pp. 111; summarised)

## Completion of the knowledge of the Holy Rasool ﷺ

Remember! The knowledge of our Beloved Nabi



Monthly Magazine  
Faizan-e-Madinah  
Jumadal Awwal 1441 AH  
(January - February 2019)

صلى الله تعالى عليه وآله وسلم continued to increase as the Holy Quran was revealed. At last, when the revelation of the entire Quran was completed, the knowledge of the Holy Nabi صلى الله تعالى عليه وآله وسلم was also completed. A'la Hadrat زخنة الله تعالى عليه stated: On the basis of the Qat'iyah Ayahs of the Holy Quran, I have proved that, by gradually revealing the Holy Quran within the period of 23 years, Allah عزوجل has blessed His Beloved Rasool صلى الله تعالى عليه وآله وسلم with the knowledge of 'جَمِيعَ مَا كَانَتْ وَ مَا يَكُونُ', i.e. the knowledge of everything from the first day to the last. (*Fatawa Razawiyyah, vol. 29, pp. 512*)

### Few important clarifications

Keep in mind few clarifications regarding the Ghayb-knowledge of our Holy Rasool صلى الله تعالى عليه وآله وسلم. رَأَى نَسَاءَ اللَّهِ عَزَّوَجَلَّ, any satanic whispers regarding the Ghayb-knowledge of the Holy Rasool صلى الله تعالى عليه وآله وسلم will be removed. Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan زخنة الله تعالى عليه stated:

1. Without doubt, anyone other than Allah cannot have even an iota of knowledge all by himself. This is one of the Zaruriyat-e-Deen [necessities of Islam]. One who denies it is a disbeliever (i.e. if a person believes that anyone other than Allah has even an iota of knowledge without being granted by Allah عزوجل, then such a person is not a Muslim).

2. Between the Divine knowledge and the combined knowledge of all formers and latters people, of Ambiya and Mursaleen, of angels there is even no such comparison as is the comparison between millions of seas and a billionth drop of water! All of those seas and a billionth drop of water are both limited; and something limited is certainly compared with another limited thing but the knowledge of Allah عزوجل is limitless and boundless. Even if the knowledge of creatures encompass the 'Arsh, the earth, the east, the west and the entire universe from the first day to the last, but still the knowledge of creatures is limited. The 'Arsh and the earth are two limits; similarly, the first day and the last one are also two limits. And anything within two limits is limited.

3. [Given here is a summary of what A'la Hadrat زخنة الله تعالى عليه wrote]: In fact, the knowledge of Allah Almighty is limitless and boundless. Hence it is impossible for creatures to be granted all of the Divine knowledge. Therefore, when all the combined knowledge of all creatures cannot even be

compared with the Divine knowledge in any way, so, مَعَادُ اللَّهِ, how can the knowledge of creatures be equal to that of Allah عزوجل? One cannot even think of it!

4. There is consensus on the fact that blessed Ambiya عليهم السلام have knowledge of a large number of Ghayb-related matters. This is also one of the Zaruriyat-e-Deen [necessities of Islam]. One who denies it is a disbeliever because he is actually denying Nubuwwah.

5. There is also consensus on the fact that the share of this great Divine favour granted to Muhammad -ur-Rasoolullah صلى الله تعالى عليه وآله وسلم is perfect and greater than those of all Ambiya عليهم السلام and everyone in the universe. By the bestowment of Allah عزوجل, the most Beloved Nabi صلى الله تعالى عليه وآله وسلم has the knowledge of so many matters of Ghayb that it is only Allah عزوجل Who knows them. (*Fatawa Razawiyyah, vol. 29, pp. 450, 451; summarised*)

### A faith-refreshing narration

Sayyiduna Anas Bin Maalik زين الله تعالى عنه stated: After the sun started declining, the Holy Rasool صلى الله تعالى عليه وآله وسلم came out, offered Salat-uz-Zuhr, and, standing on the pulpit, he صلى الله تعالى عليه وآله وسلم mentioned the Judgement Day and said, 'Great matters are related to it'. Then he صلى الله تعالى عليه وآله وسلم said, 'One who wants to ask me about anything, he may do so. And whatever you ask me, I will tell it to you at this place.' Upon this, people started crying uncontrollably. They cried very much and the Holy Rasool صلى الله تعالى عليه وآله وسلم kept saying again and again, 'Ask me'. Sayyiduna 'Abdullah Bin Huzaafah [حُذَافَةَ] Sahmi زين الله تعالى عنه stood up and humbly said, 'Who is my father?' He صلى الله تعالى عليه وآله وسلم replied, 'Your father is Huzaafah.' Then he صلى الله تعالى عليه وآله وسلم kept saying again and again, 'Ask me'. Sayyiduna 'Umar Farooq-e-A'zam زين الله تعالى عنه knelt and humbly said, 'We are pleased that Allah Almighty is our Lord, Islam is our religion and Muhammad Mustafa صلى الله تعالى عليه وآله وسلم is our Nabi.' The Holy Rasool صلى الله تعالى عليه وآله وسلم became silent. Then he صلى الله تعالى عليه وآله وسلم said, 'Heaven and Hell have just been presented to me in the corner of this wall. I have not seen such a good thing and such a bad thing.' (*Sahih Bukhari, vol. 1, pp. 200, Hadees 540*)

Read about the Ghayb-knowledge of the Holy Nabi صلى الله تعالى عليه وآله وسلم in the light of the Holy Quran and blessed Ahadees in the next month issue.



# Questions & answers of Madani Muzakarah



## How is it to kill a lizard?

**Question 1:** Can we kill a lizard?

**Answer:** Yes, we can. Sayyiduna Sa'd رضي الله تعالى عنه has said that the Beloved Rasool صلى الله تعالى عليه وآله وسلم commanded to kill a lizard. (*Sahih Muslim*, pp. 948, *Hadees 5844*)

In another blessed Hadees, it [i.e. lizard] has been called 'فُوَيْسِق' (i.e. a small transgressor). (*Sahih Muslim*, pp. 948, *Hadees 5845*; *Madani Muzakarah*, 4 Muharram -ul-Haraam, 1440 AH)

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

## How is it to perform Ghusl after killing a lizard?

**Question 2:** Some people say that one should perform Ghusl after killing a lizard. Is it correct?

**Answer:** No! Killing a lizard does not make Ghusl Fard, so there is no need to perform Ghusl after killing it. (*Madani Muzakarah*, 4 Muharram -ul-Haraam, 1440 AH)

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

## One ruling on Salat-'Alan-Nabi

**Question 3:** Some Islamic brothers use Muhammad before their names such as 'Muhammad Irfan', so can we recite Salat-'Alan-Nabi with this [name] Muhammad or not?

**Answer:** No, we cannot recite because here it refers to the person with whose name it has been used, not the blessed personality of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. (*Madani Muzakarah*, 6 Muharram-ul-Haraam, 1440 AH)

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

## How is it to place flour under the Charpai of a dead body?

**Question 4:** Some people place glass on the belly of a dead body so that its belly does not swell and place flour in a plate under the Charpai (bedstead) of a dead body. Is it permissible?

**Answer:** Any heavy thing, for example, wet soil, etc., can be placed on the belly of a dead body so that its belly does not swell. (*Bahar-e-Shari'at*, vol. 1, pp. 809)

It is not necessary to place glass. If someone has placed glass, there is no harm in it. I have heard first time that flour is placed in a plate under the Charpai of a dead body. Allah Almighty knows it better why



they place it. If they place it to give it in Sadaqah later on for Isal-e-Sawab, even then it is useless to place it under the Charpai. It should be given in Sadaqah without doing it. (Read 'Laws of Salah' and 'Tajheez-o-Takfeen' published by Maktaba-tul-Madinah in order to know the rulings on the Ghushl of a dead body, funeral and burial and funeral Salah, etc.) (Madani Muzakarah, 4 Muharram-ul-Haraam, 1440 AH)

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

### Ruling on getting eyebrows plucked

**Question 5:** Is it permissible for a woman to get her eyebrows plucked?

**Answer:** If eyebrows have grown so long that they look very ugly, so a woman is allowed to get them cut as much as is required to make ugliness go away. There is no Shar'i permission to get eyebrows plucked to look beautiful. Nowadays it has become a fashion that to look beautiful, women use only Kajal after getting their eyebrows plucked or totally shaved which is impermissible and a sin. This ruling is for both – men and women, therefore it is necessary for both to avoid it. (Madani Muzakarah, 6 Muharram-ul-Haraam, 1440 AH)

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

### A ruling pertaining to purdah

**Question 6:** Should a girl observe purdah even from the maternal uncle of her father?

**Answer:** No. There is no purdah of a girl from the maternal uncle of her father. (In order to get important information about purdah, read the book, 'Parday kay baaray mayn Suwal Jawab' [Questions and Answers about Islamic Veil], published by Maktaba-tul-Madinah.) (Madani Muzakarah, 4 Muharram-ul-Haraam, 1440 AH)

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

### From whom is sneeze during Salah?

**Question 7:** Sneeze is from Allah Almighty, but why

is it called that the sneeze that we have during a Salah is from Satan?

**Answer:** It is stated in a blessed Hadees: During a Salah sneeze, drowsiness, yawn, menses, vomit and nosebleed are from Satan. (Sunan-ut-Tirmizi, vol. 4, pp. 344, Hadees 2754)

Commenting on this blessed Hadees Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: i.e. these are the things which if occur during a Salah, Satan is pleased with them as by doing such things Satan interrupts the Salah, otherwise these things are not prohibited, but natural or rather sneeze is the blessing of Allah Almighty provided that it is not due to a disease.

(Mirat-ul-Manajih, vol. 2, pp. 39; Madani Muzakarah, 6 Muharram-ul-Haraam, 1440 AH)

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

### If one gets a dollar from the pair of trousers which he has bought, what should he do?

**Question 8:** If someone buys a pair of trousers and finds a dollar from it, what should he do with the dollar?

**Answer:** The ruling on it is of a Luqta. If it is possible to find out its owner, it should be given to its owner. If it is not possible and the buyer is himself a Shar'i Faqeer, so he can use it, otherwise, he should give it to any Shar'i Faqeer or any religious institution because he cannot use it now. (Madani Muzakarah, 6 Muharram-ul-Haraam, 1440 AH)

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

### Ruling on Du'a

**Question 9:** Can a woman make this Du'a? 'Ya Allah! Bless us with the neighbourhood of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise.'

**Answer:** She can surely make [this Du'a] and should make [this Du'a]. May we all get it too! Aameen (Madani Muzakarah, 6 Muharram-ul-Haraam, 1440 AH)

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





# Dar-ul-Ifta Ahl-e-Sunnat

**How is it for close relatives to stay at the home of their deceased relative?**

**Question 1:** What do respected Islamic scholars say about the following issue? When a person dies, his relatives come to attend his funeral. The distant relatives return to their homes after attending the funeral but his close relatives along with his family members keep staying at home for seven days and do not go to their shops, jobs, etc. Whenever anyone comes to offer condolences, they meet him and pray for the deceased person. Sometimes, they even begin to cry. What's the ruling on this?

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

It is better not to sit any day for the purpose of accepting condolences. However, if the family members want to do that, they are allowed to sit at home for three days. And, this is not disliked in

Shari'ah provided that they do not commit anything forbidden (e.g. spreading high-quality carpets; praising the deceased person to the extent that exceeds the limit; at the time of expressing condolences, talking about such things that cause an increase in grief and that make others reminisce about the deceased). And, sitting for this purpose after three days, is Makruh Tanzeehi. As for Du'a and Isal-e-Sawab for the deceased person, these are good deeds by Shari'ah and should be performed as much as possible.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ الدُّعَاءُ عَلَيْهِ وَسَلَّمَ

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

## **Making Saf [row] between pillars**

**Question 2:** What do respected Islamic scholars and Muftis say about the following issue? There are two



pillars in a row of our Masjid, which results in “cutting” the row. How is it to make a row for offering Salah there?

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

Making a row between pillars unnecessarily is Makruh and impermissible as it “cuts” the row which is impermissible. However, if there is any valid reason, such as space is insufficient due to the large number of Salah-offering people or there is a crowd outside, so it is allowed to stand between pillars.



وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ

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

### Ruling on Wudu and Ghusl in case of having a filling

**Question 3:** What do respected Islamic scholars and Muftis say about the following issue? If a person has had a filling [i.e. filling a whole in a molar or filling the area where a molar has been extracted from], will his Wudu and Ghusl be valid? It is to be noted that the filling cannot come out.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

According to Shari’ah, it is permissible to have a filling. If anyone has had a filling, his Wudu and Ghusl will be valid and this is not disliked. If water is not made to flow beneath the filling, it will not be declared to be the missing of a Sunnah in Wudu and that of a Fard in Ghusl because it is impossible to make water flow beneath it in this condition. If it is difficult or causes hardship or harm to make water flow up to a certain area, Shari’ah has not made it obligatory to make water flow up to that area.

If there is a similar loose tooth tied with fine wire or fixed by means of a substance or there is a build-up of tartar or a layer of tooth-powder has formed on teeth, so according to Shari’ah, it is not necessary to make water flow beneath them. Likewise, if somebody has got a set of false teeth fitted, and removing them causes harm or hardship, so it is not necessary to remove them and to make water flow the area beneath them.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَعَلَيْهِ وَعَلَيْهِ

**Answered by:** Muhammad

Saajid Attari

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

### Missing Sajdah in a Rak’at

**Question 4:** What do respected Islamic scholars say about the following issue? A man is offering Salah individually. If he performs only one Sajdah forgetfully in a Rak’at during the Salah but he recalls in the next Rak’at that he had performed only one Sajdah, what should he do? And, if he recalls it after he has performed the Salam of Salah, what should he do in this case?



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

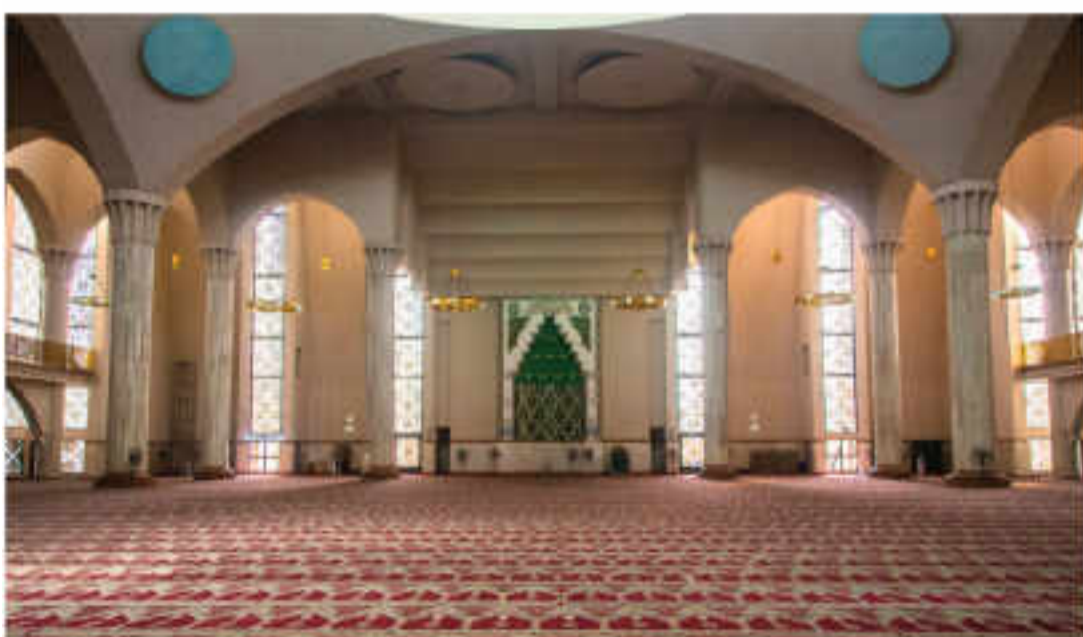
If one Sajdah of any Rak'at is missed, the Salah-offering person must offer it whenever he recalls it during the Salah. He must also perform Sajdah Sahw at the end. If he recalls it during a Ruku' that he had missed any Sajdah of the Salah and performs the missed Sajdah from the position of the same Ruku' or if he recalls it during a Sajdah and performs the missed Sajdah after lifting his head from the Sajdah [in which he recalls], so it is better to repeat such a Ruku' and Sajdahs. He must also perform Sajdah Sahw. If he does not perform the missed Sajdah at that time [i.e. the time when he recalls] but rather he performs it at the end, so those Ruku' and Sajdahs will not be repeated but Sajdah Sahw will have to be performed.

And, if he recalls it after he has performed Salam and he has not yet done any Salah-invalidating action such as conversation, deliberate invalidation of Wudu, etc., so he must perform the missed Sajdah of the Salah as soon as he recalls it. Then, lifting his head from Sajdah, he must recite Tashahhud and perform Sajdah Sahw. Thereafter, he must recite Tashahhud completely and perform Salam.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَزَّلْنَا عَلَيْهِ مِنَ الْقُرْآنِ وَعَلَى اللَّهِ تَوَكَّلْ

**Answered by:** Muhammad Irfan Madani

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



## Dar-ul-Ifta Ahl-e-Sunnat

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Dear Islamic brothers! Allah Almighty has not blessed every individual with same amount of sustenance in this world. Some are poor, some are of the middle class (i.e. neither poor nor rich), and some are rich. There is a lot of Hikmah (Wisdom) of Allah Almighty behind this. One amongst it has been mentioned in the following Hadees-e-Qudsi<sup>1</sup>. The Beloved Rasool ﷺ stated that Allah Almighty says, 'Some Mu'min bondmen of Mine are such that goodness of their Iman [faith] lies in them being rich. If I do not make them rich, then they will indulge in Kufr [disbelief]. And some Mu'min bondmen of Mine are such that goodness of their Iman [faith] lies in them not being rich. If I make them rich, then they will indulge in Kufr [disbelief].' (Ibn 'Asakir, vol. 7, pp. 96)

Some middle class and poor people utter inappropriate words for Allah Almighty and at times the words of disbelief after being distressed due to low income and more expenses. Hence, they get themselves deprived of the precious asset of Iman (faith) they possess. In case of having low income, remain content upon the Will of Allah Almighty and spend life with patience and contentment and attain its benefits.

### Benefit of remaining content over less sustenance

The Holy Rasool ﷺ has stated, 'The one who remains pleased with Allah Almighty over less

<sup>1</sup> The Hadees that contains the saying of Allah Almighty but the words of the Holy Rasool ﷺ.

sustenance, Allah Almighty gets pleased with him over his less action.' (Shu'ab-ul-Iman, vol. 4, pp. 139, Hadees 4585)

At times, the breadwinner does agree himself to remain content over less sustenance but his other family members burden him with such unnecessary demands that make his life very difficult.

### Few methods of staying satisfied even with low income

1. Make a budget of your monthly grocery, travel expenses, utilities, house rent (if you live in rented property), children's educational expenses etc., according to your income. Then remain firm on it as well.
2. Instead of pressurising the head of family or breadwinner of the house to earn more money, the household should try to sustain on low expenses. Due to your pressurising him, he may indulge in deceit, corruption, and Haraam activities in order to earn more money.
3. It is requested to all family members that even if the income is low, live with harmony. As due to unity and affection among each other, Allah Almighty will give Barakah [blessings] even in low income. Arguing, quarrelling and having an aggressive attitude towards each other will not increase the income but will increase the domestic problems.
4. At times, a person distresses himself by





overthinking. For example, I should have clothes and shoes like so and so rich person. I should have a car like so and so rich person. My house should have such and such specs. And my mobile should be the most expensive one etc. Whereas, he does not have those things in his destiny. Therefore, make your mindset that you will attain only what is in your destiny. Nothing will happen by your desiring for it.

### Few methods of reducing your expenses

Due to having low income and high expenses, people generally remain worried over the fact that their salary or sources of income should increase. Whereas, very few have the mindset of reducing their expenses. Therefore, below are few methods of reducing expenses:

1. All family members should decide by consulting with each other that the one who is best at shopping in the house should be given the responsibility of buying the grocery and other provisions of the house.
2. Make a list of what needs to be bought and then leave for shopping. Moreover, it is better to purchase things at the wholesale price.
3. A good thought should be given at weddings and such kind of events (where family members gather) whether we already have clothes and shoes etc., that we can wear in those functions. If so, we should use them instead of buying the new ones.
4. It is better to refrain from eating out whether it is with your friends or family even if your income is good. It will not only reduce your expenses but will also be good for you and your family's health.
5. When kids go to school, they shall be given packed lunches from home. Similarly, those who go to work and office should take lunch from home instead of buying it from outside.
6. If possible, suckling babies should be breastfed by mothers themselves with the consultation of the doctor. It will not only be beneficial to the children's health but you will also save up on the amount that you would spend on the formula milk.
7. Use the electrical appliances only as per required. Turn them off as soon as their need is over. Moreover, only those appliances or methods shall be used which can reduce the bill to a great extent. For

example, a slight change in the temperature on the thermostat of the A.C. can reduce the electricity bill to a great extent. Savings can be made by keeping it to 25 or 26 degrees.

8. Those individuals with low-income keeping in mind the convenience of travelling to office or work instead of acquiring a house on rent in an expensive area would rather look for a rented house in a cheaper area and should bear some difficulty of travelling (to and from office/work).

9. Expenses shall not be increased as soon as one's salary increases. As people increase their expenses as soon as their salary increases and at times, their expenses exceed their income. Therefore, it is not a wise decision to increase your expenses as soon as your salary increases.

10. Refraining from cigarettes, paan (betel leaf), Gutkha, various types of Chhaliyah (betel nut) and such kind of harmful things will not only be beneficial to your health but will also save you money. Moreover, refrain from unnecessary usage of mobile phone and internet as well.

### Blessings in sustenance

No matter whether income is low or high, no savings' tactics would be fruitful until they do not contain blessing in it. Therefore, few Madani pearls regarding blessings in sustenance are presented below:

1. Washing hands before and after eating food bring blessings in sustenance.
2. Saying Salam and reciting Surah Al-Ikhlās upon entering home brings blessings in sustenance.
3. Offering Salah in congregation brings blessings in sustenance.
4. Truthfulness brings blessings in sustenance.
5. Eating food by reciting 'بِسْمِ اللَّهِ' brings blessings in sustenance.

I make a *plea* to all the devotees of Rasool to control your household expenses by adopting a simple lifestyle while acting upon the aforementioned Madani pearls. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will attain numerous worldly and religious blessings.



# Speaking about good things saves



## Bright future

Grandfather! Why does everyone like the Imam Sahib so much? Shaharyar [grandfather] smiled when Shakir, his grandson, asked this question while they were going back home from the Masjid. On the way, many types of flowers were blooming on both sides. Pointing towards the flowers Shaharyar said, 'Shakir! Why do our eyes like these flowers?' Grandpa! 'Because of their beauty and fragrance', replied Shakir immediately. Having heard this reply the grandfather spontaneously said 'سُبْحَانَ اللَّهِ'. Calling grandfather's attention again to his question Shakir asked, 'Grandpa! What about my question?' Moving his hand affectionately over the head of Shakir, the grandfather replied, 'I am telling you'.

They reached home, but Shakir grew more

## Muhammad Naasir Jamal Attari Madani

impatient. He knew how his grandfather would explain and teach, but this time also he was not getting that why his grandfather asked him the question about the liking for the flowers instead of replying to his question and what he (grandpa) was trying to make him understand. He was lost in these thoughts when suddenly the voice of the grandfather startled him. Shakir! Come to me. Listening to it he moved very quickly. The grandpa asked him to be relaxed. As he heard his grandpa he slowed down his speed and sat on the sofa beside him. Shaharyar looked at his intelligent grandson and thanked Allah Almighty for the curiosity and passion He عزوجل has bestowed upon him. Pulling him close to himself with love he said: Shakir! When you were coming back you saw the blooming flowers



and liked them because they were beautiful. It has become obvious that one reason for liking something is also that it should be beautiful, so beautiful words are also very helpful to make us popular. Therefore in the Holy Quran, Allah Almighty has stated: 'قُولُوا لِنَشْرِحُنَا' Translation from *Kanz-ul-Iman: Speak good (words) to people. (Part 1, Surah Al-Baqarah, Ayah 83)*

The governor once called a great pious person Sayyiduna Muhammad Bin Waasi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and wanted to give him a post, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refused to take it. The rude governor uttered something that could make him very angry. Shakir could not control himself and asked this question, 'What is that?' Shaharyar said that the governor called him a fool.



O son! People like the Imam Sahib because he speaks about good things. Grandpa! How do we speak about good things? The eagerness of Shakir was very evident when he asked this question. O son! Whatever we think we speak. Good thought causes us to speak about good things and bad thought causes us to speak about bad things. Therefore think positive about everything, you will start speaking about good things.

Shakir immediately said, 'Due to it the pious person would have become angry then.' Shaharyar said to him: O son! On this occasion suppressing our anger, we should say such things that should not worsen the problem, but rather solve the problem. He was a pious person and knew this art very well. Therefore instead of speaking ill of the governor he only said, 'I have been said the same thing since my childhood'. (*Siyar A'laam-un-Nubala, vol. 6, pp. 344*)

When Shakir was not completely satisfied with his grandfather's reply, he further asked, 'Grandfather! If someone speaks ill of us, how can we give a good reply about him after thinking positive?' The grandpa started saying: We can absolutely give. The righteous bondmen of Allah Almighty have taught us the same thing through their practice. Let me make you understand this thing through a parable:

So can we not speak about a good thing after listening to a bad thing? Of course, we can and by doing this we can win the heart. Shaharyar finished his conversation. Shakir was giving the impression that he would think positive and speak about good things. He realized that speaking about good things saves and speaking about bad things entraps [a person].



# LION GAVE SAYYIDUNA SAFEENAH رَضِيَ اللهُ تَعَالَى عَنْهُ WAY

Once blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ went towards Rome for Jihad; during travel, Sayyiduna Safeenah رَضِيَ اللهُ تَعَالَى عَنْهُ a beloved companion of the Last and Final Nabi Sayyiduna Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left behind and reached a jungle while searching his companions. Suddenly a frightening lion appeared; as soon as it saw Sayyiduna Safeenah رَضِيَ اللهُ تَعَالَى عَنْهُ it headed to attack him.

Despite seeing the lion, Sayyiduna Safeenah رَضِيَ اللهُ تَعَالَى عَنْهُ did not feel frightened at all. When he رَضِيَ اللهُ تَعَالَى عَنْهُ noticed that the lion is going to attack, he رَضِيَ اللهُ تَعَالَى عَنْهُ loudly said to the lion, 'O Abu Haaris! I am a slave of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have got separated from Islamic army and I am in search of it. When the lion heard that he رَضِيَ اللهُ تَعَالَى عَنْهُ is the blessed companion of Nabi of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

رَضِيَ اللهُ تَعَالَى عَنْهُ, it bowed down its head respectfully instead of attacking and approached the blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ wagging its tail, and started walking with him for his protection. On the way, when the lion would suspect any danger or hear any voice, it would move towards it and then it would join him again. When Sayyiduna Safeenah رَضِيَ اللهُ تَعَالَى عَنْهُ reached Islamic army [safely], this lion returned to the jungle. (Derived from: Mishkat, vol. 2, pp. 400, Hadees 5949)

Dear Madani children! It is learned that the wild animals also show respect to pious people of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and do not cause any trouble to them. We should also show respect to pious people of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and refrain ourselves from such type of acts which cause trouble to them.



Parental supervision

# DO NOT MAKE CHILDREN COWARDS

Abul Hunayn Attari Madani

## Girl scared of cotton

An Islamic brother states that my daughter, Fatimah 'Attariyyah, was scared with cotton by her mom at the age of around two years. Whenever she wanted her daughter to obey her, she would stand in front of her with cotton in her hand. The consequence we faced for it was that despite making efforts, we still could not remove the fear of cotton from her heart whereas she is six years old now. Her brother, who is two years younger than her, also scares her off from cotton. Once, our Madani daughter got injured. Due to this, we needed to get her bandaged. As soon as she saw cotton, she started screaming. Only we know how difficult it was for us to get her bandaged.

## Do not let unnecessary fear develop in children

Due to being deprived of the religious and worldly knowledge or being unaware of how to bring children up, some parents keep scaring their children off on every little matter. For example, when children don't eat, study, or refrain from being naughty, then they try to scare them off from ghosts, witches etc., and try to make them obey.

Dear parents! Children becoming coward is detrimental for their personality. If fear for something develops in their hearts once, then it will become very difficult to get rid of it.



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### Harmful effects of the fear among children

Fear harms a person internally the way termite harms the wood. The kids who are coward always lack confidence. They do not like taking up any



responsibility due to the fear of failure. They fall prey to inferiority complex and can never become an exemplary personality. Unnecessary fear stops children from progressing or succeeding in various matters and affairs of their lives. For example:

- Being reluctant to come in front of the guests in case something happens and they have to face the scolding of their parents.
- Not being able to speak to a person whom they are not familiar with.
- Not being able to read out the lesson despite knowing it due to the fear of making a mistake.
- Being scared of taking something out of the fridge or picking a glass utensil due to the fear of breaking it.
- To the extent that fearing to mention their problems, hardships and worries they face, in front of their parents.

In short, those in whose psyche the element of fear is embedded since their childhood, they unconsciously remain in this state even when they grow up and feel difficulty in spending a successful life.

### Develop the fear of Allah Almighty

Develop the fear of Allah Almighty in your children. Embed the love of Paradise and fear of Hell in their hearts. In this relation, relay those narrations to children according to their intellect in which the rewards of Paradise and punishments of Hell are mentioned. Moreover, teach them that if we obey Allah Almighty and His Beloved Rasool ﷺ, then we will attain Paradise. And if we spend our lives in disobeying Allah Almighty, then the punishment of Hell will await us. Sayyiduna Anas رضي الله تعالى عنه said to his son, 'Son! Refrain from being Saflah [سَفْلَه].' He humbly asked, 'Who is Saflah?' He رضي الله تعالى عنه replied, 'The one who does not fear Allah Almighty.' (Shu'ab-ul-Iman, vol. 1, pp. 480, Raqm 771)

May Allah Almighty enable us to develop His fear in our and our children's hearts!

أُمِّيْنَ بِحَاجَةِ النَّبِيِّ الْأُمِّيِّينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ



# Lazy attitude towards studies

Shahzayb Madani



Like past, days kept passing this time too, father also kept making understand his both sons but Khalid and Naasir both were badly stuck to their same old routine; eating, keeping themselves engaged in social media through mobile phones and going to Dar-ul-Madinah (school) daily but showing no interest in studies. So, when exams would approach, they would buy solved papers and answer guides, and after a quick preparation, they would manage to succeed exams with just passing marks. This time too, just a month was left before the start of exams but they were showing laziness as they did previously.

Imtiyaz Sahib, a very nice teacher of Dar-ul-Madinah, reached their house in the evening when he learned about their lazy attitude towards studies. Both brothers seated him in the drawing room. Naasir got the tea prepared immediately and came in the drawing room with tea and biscuits.

**Imtiyaz Sahib:** Do you know that exams are starting just after a month.

**Khalid and Naasir:** Yes sir they are. We know about them.

While taking a sip, **Imtiyaz Sahib:** said: So did you



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start preparing for exams? Other students have started preparing for exams.

**Khalid:** It is too early. There is a whole month left yet for it.

**Imtiyaz Sahib:** Look, dear sons! If you start preparing from now, you will not only prepare for it easily but also you can obtain very good marks.

**Naasir:** Like the past, we can do preparation this time too when exams will get closer. Though we will prepare for exams in the last few days, we will succeed, so, what benefit can we have by doing preparation so early?

**Imtiyaz Sahib:** There are many benefits of doing preparation for the exam beforehand:

1. You would not have a burden of memorising a lot of stuff at once but rather you have to memorise a small portion of content.
2. You will memorise it after understanding it.
3. Memorising content in this way will stay in your mind for a long time.
4. You will be relaxed during the examination days.
5. You will have time to repeat your lessons. If you do not prepare for your exams from now, you will not be able to derive the real benefits of your exams, though you may manage to pass them. Try it this time, *رَأَى شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will definitely benefit.

**Khalid:** We are habitual of preparing from the papers of previous years and they prove to be helpful in preparing for exams easily.

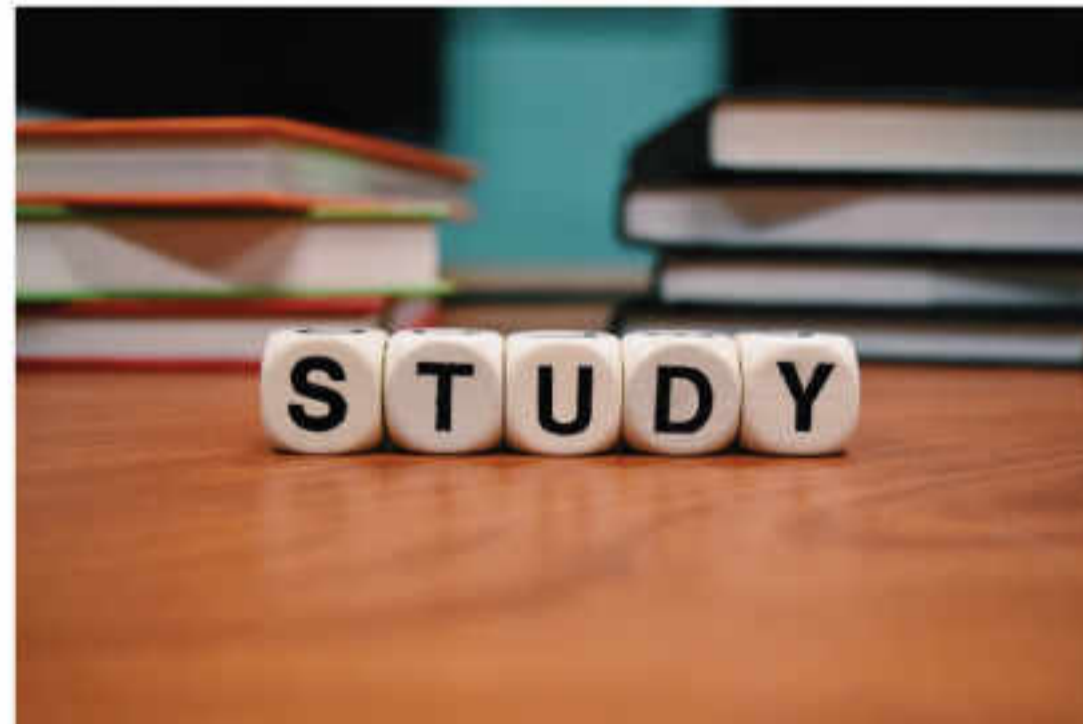
**Imtiyaz Sahib:** took the last sip of tea and said: Both of you should not rely on such types of stuff because many times it happens that the questions mentioned in these papers are different from what appears in the exams; even if few questions appear to be same, one can merely obtain passing marks. Why do you think just about passing the exams? When you will obtain good marks, not only will you earn respect for yourself but also you will bring good name to your parents. So, prepare for exams from your books and ask your teachers and class-fellows about what you fail to understand.

**Khalid and Naasir:** We will do accordingly.

**Imtiyaz Sahib:** I am glad, and I believe if you start working hard from right now onwards, you will pass your exam with good marks. Alright, I leave now but I will surely keep getting follow up daily about it.

**Khalid and Naasir:** Sure sir.

Thereafter both these brothers started preparation from books and started making notes too. This early preparation for exams benefited them immensely. Previously, those who hardly used to pass the exams have done well this time and obtained good marks. They looked like very happy when they had result cards in their hands. Upon returning from Dar-ul-Madinah, they had made firm intention that they would prepare for exams beforehand in future.





# CONSEQUENCE FOR DISRESPECTFUL PEOPLE

Muhammad Bilal Raza 'Attari Madani

At the age of 40, our Beloved Rasool ﷺ declared his Nubuwwah (Prophethood) and kept inviting [people] secretly to Islam for three years. After three years, Allah Almighty commanded him to gather the close members of the family and invite them to Islam. The Beloved Rasool ﷺ gathered the people of Quraysh on the mountain 'Safa' and took their testimony that he is Sadiq and Ameen. After this he ﷺ invited them to embrace Islam and frightened them off the torment from Allah Almighty in case of not embracing Islam. Having heard this, his uncle Abu Lahab and his companions flew into a rage. Abu Lahab started talking nonsense like this: 'May you be destroyed! Did you gather us for this purpose!' (مَعَادَ اللَّهِ) Thus speaking blasphemous sentences and showing disrespect for the Beloved Rasool ﷺ Abu Lahab and his companions left.

## Stinking dead body of Abu Lahab

Dear Madani children! On this blasphemy of His

Beloved ﷺ Allah Almighty has revealed a complete Surah of the Holy Quran in rejection of Abu Lahab and his wife and stated their end before their death. What happened was that after two years of Muslims' migration to Madinah Munawwarah Abu Lahab suffered from a disease of black spots that was called 'Adasah [عَدَسَه] in Arab. The people of 'Arab would not go near the person who would suffer from this disease. They thought that by going near the affected person they would also catch the disease. In this way, during his illness, no one went to inquire after him and he died in the state of helplessness after a week. That accursed person's dead body kept lying there for three days and then it ruptured after swelling. Not only did others avoid going near him but his own sons also avoided going near him. When life became very difficult for people due to the stinking smell of his dead body, they started abusing his sons. Finally, his sons hired some labours and made them throw his dead body somewhere.



### Wife's noose-tied dead body

Dear Madani children! Umm-e-Jameel, the wife of Abu Lahab, also troubled our Beloved Rasool ﷺ as Abu Lahab did. This wretched and unfortunate woman would bring a big bundle full of thorns on her head and would then spread the thorns in the way of the Beloved Rasool ﷺ. She was punished for committing blasphemy against the Beloved Rasool ﷺ like this that one day she was bringing the bundle of thorns tied with the rope that was tied around her neck. At one place, she sat for taking rest. In the meanwhile, by the command of Allah Almighty, an angel pulled the bundle from behind due to which a noose tightened around Umm-e-Jameel's throat and she died of strangulation. (Derived from: *Seerat-e-Mustafa*, pp. 111-113; *Siraat-ul-Jinaan*, vol. 10, pp. 857-861)

### Madani pearls obtained from the parable

Dear children! A blasphemer [one who blasphemes the Beloved Nabi ﷺ] is not only destroyed in the world, but his Hereafter is also destroyed. Abu Lahab died in disgrace in the world and now he will dwell in Hell and will be destined for the torment of fire in the Hereafter. Similarly, Umm-e-Jameel met an agonizing death in the world and she will have fire chains around her neck and a bundle of Hell sticks on her back in the Hereafter. May Allah Almighty enable us to remain respectful until we are alive and protect us even from the evil influence of blasphemers!

*Mahfuz sada rakhna Shaha! Bay-adabaun say  
Aur mujh say bhi sarzad na kabhi bay-adabi ho*

(*Wasail-e-Bakhshish*, pp. 315)

# DO YOU KNOW?

Muhammad Rafeeq Attari Madani

Dear Madani children! Do you know that:

**Question 1:** Who was the first one to disobey Allah Almighty?

**Answer:** It was Iblees [i.e. Satan]. (*Tafseer Qurtubi*, part 1, *Al-Baqarah*, *Taht-al-Ayah*: 1, vol. 34, pp. 249)

**Question 2:** Whose offspring are jinn?

**Answer:** They are the offspring of Iblees [i.e. Satan]. (*Tafseer Yahya Bin Salam*, part 15, *Al-Kahf*, *Taht-al-Ayah*: 50, vol. 1, pp. 191)

**Question 3:** After the departure of the Holy Rasool ﷺ from this world, which Umm-ul-Mu'mineen [mother of the believers] among the Ummahat-ul-Mu'mineen (the blessed wives of the Holy Rasool ﷺ) was the first one to pass away?

**Answer:** Umm-ul-Mu'mineen Sayyidatuna Zaynab (Bint-e-Jahsh) رضي الله تعالى عنها. (*Musannaf Ibn Abi Shaybah*, vol. 19, pp. 521, *Hadees* 36914)

**Question 4:** Which tree was created first?

**Answer:** The date tree. (*Ruh-ul-Bayan*, part 23, *Yaseen*, *Taht-al-Ayah*: 34, vol. 7, pp. 393)

**Question 5:** At the time of Bay'at-ur-Ridwan, who was the first one to pledge allegiance on the blessed hands of the Holy Rasool ﷺ?

**Answer:** It was the beloved companion of the Holy Rasool ﷺ, Sayyiduna Abu Sinaan Asadi رضي الله تعالى عنه. (*Musannaf Ibn Abi Shaybah*, vol. 19, pp. 523, *Hadees* 36919)



Perform some virtuous deeds

## Good deeds which will earn you the shade of 'Arsh

Abdul Majid Naqshbandi Attari Madani

On the Day of Judgement, when everyone will be thinking about themselves, there will be some such fortunate people upon whom Allah Almighty will bestow the shade of His 'Arsh. In blessed Ahadees, such good deeds have been mentioned, the people who act upon them will be blessed with the shade of the 'Arsh on the Judgement Day. For persuasion, some good deeds are being mentioned so that the passion for acting upon them can be developed.

### Three people will be under the shade of 'Arsh

The Beloved Rasool ﷺ has said: On the Day of Judgement, when there will be no other shade except the shade of the 'Arsh of Allah Almighty, three people will be under the shade of the 'Arsh of Allah Almighty:

1. The person who removes the worry of any of my Ummati [followers].
2. The one who revives my Sunnah.
3. The one who recites Salat upon me abundantly.

(*Tasdeed-ul-Qaws Ikhtisaar Musnad-ul-Firdaus*, pp. 163; *Al-Budoor-us-Saafirah*, pp. 131, Hadees 366)

### Expressing condolences to Muslims

Sayyiduna Musa عليه السلام has humbly said in the court of Allah Almighty, 'O my Lord! Who will be under the shade of Your 'Arsh on the day when there will be no other shade except it?' Allah Almighty said, 'O Musa! The people who inquire after the patients, go with a funeral procession and express condolences to the person whose child has passed away.' (*Tamheed-ul-Farsh lis-Suyuti*, pp. 16)

### Give respite to poor debtor

The Beloved Rasool ﷺ has said, 'The person who gives a respite to a poor debtor or forgives his debt, Allah Almighty will give him

space under the shade of His 'Arsh on the day when there will be no other shade except the shade of the 'Arsh.' (*Sunan-ut-Tirmizi*, vol. 3, pp. 52, Hadees 1310)

It is stated in another narration: The Beloved Rasool ﷺ has said, 'Undoubtedly, on the Day of Judgement, the person who will be blessed first with the shade of the 'Arsh will be the one who has given a respite to a debtor or given him the debt as Sadaqah.' (*Al-Mu'jam-ul-Kabeer*, vol. 19, pp. 167, Hadees 377; abridged)

### Providing food to a hungry person

The Beloved Rasool ﷺ has said, 'The person who feeds a hungry person, Allah Almighty will give him space under the shade of His 'Arsh.' (*Makarim-ul-Akhlaq*, pp. 373, Hadees 164)

### Taking responsibility for financially supporting an orphan or widow

The Beloved Rasool ﷺ has said, 'The person who takes the responsibility for financially supporting an orphan or a widow, Allah Almighty will give him space under the shade of His 'Arsh and will make him enter Paradise.' (*Majma'-uz-Zawaid*, vol. 3, pp. 114, Hadees 164)

### Calling [people] towards righteousness

The fortunate Muslims who spread the call towards righteousness will also be blessed with the shade of the 'Arsh on the Day of Judgement. It is narrated that Allah Almighty sent a revelation to Sayyiduna Musa عليه السلام, 'O Musa! The person who enjoins good, forbids evil and invites people to My obedience will be blessed with My closeness in the world and the grave and will be blessed with the shade of My 'Arsh on the Day of Judgement.' (*Hilya-tul-Awliya*, vol. 6, pp. 36)

(To be continued in next issue...)



# IGNORANCE



## Evils of the society

**Summary of an event related by a servant of Masjid-ul-Haraam, holy Makkah:** I was assigned the duty to look after the coolers containing Zam Zam water near Safa Marwah. A man aged 50 years came to me; he was a strong and healthy person. He asked me, 'We, husband and wife, have come from Lahore to perform 'Umrah. We have performed 7 rounds of Safa and Marwah. Is there anything left to perform?' They had performed Sa'ee of Safa and Marwah without performing Tawaf. By virtue of the company of blessed scholars and practical experience, I have gained sufficient knowledge. I told them, 'For 'Umrah, Tawaf of the Holy Ka'bah is performed first and then, after offering 2 Nafl of Tawaf, seven rounds of Safa and Marwah are

## Muhammad Asif Attari Madani

performed. Then, after offering 2 Nafl of Sa'ee, Ihram is removed (i.e., men have to shave their head, women have to cut hair equal to a phalanx [one-third of the finger]).'

Having listened to this, the man became prepared to perform all the acts but his wife said, 'I am quite exhausted, now I cannot do it. Allah عزوجل is forgiving.' (الْأَمَانُ وَالْحَفِيفُ)

Dear Islamic brothers! Islamic knowledge is a Noor [light], enabling people to carry out the journey of world and Hereafter excellently whereas ignorance is cancer which makes one commit mistakes on every step. The more a person lacks Islamic knowledge, the more he becomes ignorant.



Remember! Merely being able to write one's name or read something does not mean that the darkness of ignorance has removed but rather the real educated person is the one who has Islamic knowledge.

### Types of ignorant people

Basically, there are three kinds of ignorant people:

1. Those who know that they do not have Islamic knowledge and these people become prepared to learn Islamic knowledge and they also keep seeking guidance from scholars and Muftis.
2. Those who do not even realise that they are the ignorant. Such types of people keep going astray. When they are asked to learn Islamic knowledge, they become nervous.
3. Those who, despite being the ignorant, suffer from the illusion that they also have Islamic knowledge. When such types of people are taught Islamic knowledge, they say in this way, 'Do not teach us, we already know about it'.

### Those who make a rod for their own back

Islam has given guidance on all matters of life. Along with performing acts of worship, it is also necessary for a Muslim to carry out all matters of life according to Shar'i laws such as household matters, business affairs, marriage, sad times, happy times, way of living, eating, speaking, listening etc., but alas! This is such a critical time that firstly people do not even bother to gain Shar'i knowledge about any work before starting it and even if they do so, they do not have an eagerness for acting upon it. There are also such types of people who, instead of obtaining information about Islamic rulings from Mufti or scholar, tell incorrect rulings [to others]. Thus, not only do they fall into sinful acts but also make others fall into sinful acts. If they are from the unfortunate liberals, they will even utter such types of words:

- "What do these Maulvis (clerics) know?"
- "What do they know about religion?"
- "We will not be able to make progress if we act upon the teachings of clerics!"

- "They want to take us back to stone-age etc."

### The work suits in the hands of the one skilled to do it

Here is an Arabic proverb: 'لِكُلِّ فَنٍّ رَجَالٌ' There are experts for every work. This very thing is popular in Urdu in this way, 'Jis ka kaam usi ko saajhay'. You have perhaps observed that even a sensible person starts doing strange things during his medical check-up. Upon the instructions of doctor, he opens up his mouth fully and shows his tongue, teeth and throat deep inside. When doctor asks him to take long breathes placing a stethoscope on his chest and back, he acts upon doctor's following instruction obediently, even though he looks like a patient of asthma: 'Raise your arm', 'move your neck', 'stand straight', 'walk a little bit', 'bow down'.

Patient acts like a slave upon all such instructions which are asked by a doctor. If he is asked, 'Why are you doing all these things?' He will say, 'I am following the doctor's instruction as it is his department, and he is a qualified medical practitioner.' No patient responds to the doctor in this way, 'Doctor Sahib! I have also some knowledge about medical, I can also check the temperature.'

Apart from this, does someone comment like this about doctors, 'Doctors have no knowledge about medical! They make healthy people lie on the bed for nothing; they ask people to eat bitter and expensive medicines for many days.' But alas! When there is a matter of Mufti Sahib or Islamic scholars, people do not agree to give the same right to them in this way, 'O respected scholar! You have Islamic knowledge; I will act upon what you will instruct me to do.' Sometimes it happens in our society that if Shar'i ruling is according to one's wishes, it is alright but if it is against one's interest then he starts speaking ill of blessed scholars commenting in this way, 'They tell incorrect rulings.'

### Learn to respect scholars

There are followers of many religions in the world who, despite having false beliefs, neither speak against their religious leaders nor let anyone speak



against them and some even become ready to fight for their sake whereas there are also people of specific mindset who do not show reverence towards their Islamic scholars themselves nor do they feel hesitation in speaking against them, let alone stopping others from disrespecting their religious leaders.

Remember! Those who do not respect their elders get no respect either. May Allah Almighty grant Taufeeq (ability) to such people to make Taubah (repentance) and recognise the high status of Islamic scholars.

### Acting upon incorrect rulings

Amongst the people, there is a group which acts upon incorrect rulings, falsely assuming that they are following Shari'ah, for example, 'You may offer Salah facing towards any direction during travel', even though complete guidance is available regarding how to find Qiblah direction, in spite of this, if one fails to find Qiblah direction, it is also mentioned that which direction should one offer Salah? (Note: Please read *Bahar-e-Shari'at*, part 3, volume 1, page 661 to 662 for details.)

- 'Urine of a suckling infant is pure', even though urine of suckling infants is Najasat-e-Ghaleezah (intense impurity) and impure. (*Bahar-e-Shari'at*, vol. 1, pp. 390)
- 'There is no purdah from a said-son or said-brother', even though any said-father, said-brother or said-son does not become a real father, brother and son. He will remain non-Mahram and it is necessary to observe purdah from him. (*Parday kay baaray mayn Suwal Jawab*, pp. 67)
- People disinherit their children at some places and falsely assume that now the disinherited children are no longer their [real] children and they no longer deserve a legacy. This is sheer ignorance. (*Fatawa Razawiyyah*, vol. 26, pp. 349)
- In rural areas, the members of the village council who deliver verdict also do not have any understanding of religion. Most of their verdicts are against Shari'ah and based on cruelty and excesses. It is not necessary at all to abide by such non-Islamic verdicts. (*Fatawa Razawiyyah*, vol. 18, pp. 467)

- 'No purdah from a teacher', even though there must also be purdah between a teacher and students because teacher, scholar, non-scholar, spiritual leader etc., all are equal with regard to the matter of purdah. (*Fatawa Razawiyyah*, vol. 23, pp. 639)

- A common misunderstanding about Maghrib time is that people assume that time of Maghrib Salah ends when Maghrib Jama'at is over whereas the time of Maghrib Salah lasts approximately a little more than an hour after the sunset. (*Fatawa Razawiyyah*, vol. 5, pp. 153)

These are a few examples mentioned above; there can be a long list if contemplated thoroughly.

### Learn Islamic knowledge

Light of Islamic knowledge is necessary for removing the darkness of ignorance. The Beloved Rasool صلى الله تعالى عليه وآله وسلم said: 'طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ' *acquiring knowledge is compulsory for every Muslim*. (*Ibn Majah*, vol. 1, pp. 146, Hadees 224)

It is Fard-e-'Ayn for every sane and adult Muslim man and woman to learn Islamic laws according to their present situation; so, it is Fard on every Muslim to learn about beliefs, Salah and Sawm as well as those upon whom Zakah is Fard, should learn the rulings on Zakah and those who are traders should learn the rulings on trade.

Similarly, it is also Fard upon everyone to learn Islamic laws related to Halal and Haraam; moreover it is also an important Fard for every Muslim to learn about the Islamic laws, i.e. Faraaid related to heart (spiritual Faraaid) such as humility, sincerity, absolute trust in Allah Almighty, etc., and also to learn the method of how to get them, moreover, [it is also Fard] to learn about sins such as arrogance, show-off, jealousy etc., and also to learn about the cure of these diseases are amongst the important Faraaid.

(For detail information, read *Fatawa Razawiyyah*, volume 23, page 623, 624)

It is highly beneficial to associate with the Madani environment of Dawat-e-Islami for gaining Islamic knowledge and to get the passion of acting upon it.



# Peculiarities of Mustafa ﷺ

(Episode - 01)

Allah Almighty has blessed His Beloved Rasool ﷺ with such countless attributes and qualities which no one else could get. These attributes and qualities are called 'Khasaais-e-Mustafa'. As blessed Islamic scholars رَحْمَةُ اللهِ تَعَالَى have written a large number of books on different aspects of the blessed Seerah of Mustafa ﷺ, they have also written on this topic. For example, a great Muhaddis of Islamic history Imam Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللهِ تَعَالَى (year of death: 911 AH) looked up with great efforts the blessed peculiarities of Mustafa ﷺ in the books of Hadees, etc., for 20 years. He رَحْمَةُ اللهِ تَعَالَى then wrote two matchless books namely, 'Al-Khasaais-ul-Kubra' and 'أَمْوَدُجُ اللَّيْتِيبِ فِي خَصَائِصِ الْحَبِيبِ' in which more than one thousand blessed peculiarities of the Beloved Rasool ﷺ have been mentioned. On this topic, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى has written a booklet namely, 'عَنْ طَرِيقِ أَحَادِيثِ الْخَصَائِصِ'.

## Real number of the blessed peculiarities of Mustafa ﷺ

As a matter of fact, Allah Almighty, Who gives, and His Beloved Rasool ﷺ, who gets, know the real number of the blessed peculiarities of Mustafa ﷺ. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى has said, 'His virtues are enormous and his blessed peculiarities are countless. In reality, he ﷺ is completely and from every perspective superior to all Ambiya Mursaleen and all Creation of Allah Almighty regarding every marvel, every grace and every quality. Whatever a person has got, he has got all from him and whatever he ﷺ has got, no one could get. (Fatawa Razawiyyah, vol. 22, pp. 614)

*Usay tu jaanay ya Khuda jaanay*

*Paysh-e-Haq<sup>1</sup> rutbah kya huwa tayra*

## Four types of peculiarities

According to one classification there are four types of blessed peculiarities of Mustafa ﷺ: (1) The Wajib acts which are especially for him such as Tahajjud Salah (2) The Ahkam [commands] which are Haraam only for him such as taking Zakah<sup>2</sup>

<sup>1</sup> In the court of Allah Almighty

<sup>2</sup> Further, due to him it is also Haraam for his descendants to take Zakah.



(3) The act which is permissible only for him to do such as offering Nafil Salah after offering the Fard 'Asr Salah (4) The attributes which were bestowed only upon the Beloved Rasool ﷺ.

In this article, only the fourth type of peculiarities out of the abovementioned four types is briefly being mentioned. Affirm your faith by the Madani pearls obtained from the blessed peculiarities of Mustafa ﷺ, but be careful, do not have any wrong presumption against any other Nabi ﷺ at all by deriving the opposite sense of any attribute.

### Nine peculiarities of Mustafa

1. Allah Almighty created the Noor of His Beloved Rasool ﷺ before entire Creation and then with this Noor He ﷺ has created the rest of Creation. (Musannaf 'Abdur Razzaq, pp. 63, Hadees 18)

*Khuda nay noor-e-Maula say kiya makhlooq ko payda  
Sabhi kaun-o-makaa" mushtaq [مُشْتَق] huway is aik  
masder [مَصْدَر] say*

2. Sayyiduna Adam Safiyyullah ﷺ and the rest of entire Creation have been created only for the Beloved Rasool ﷺ. (Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 1, pp. 86)

*Zameen-o-zamaa" tumharay liye, makeen-o-makaa"  
tumharay liye  
Chuneen-o-chunaa" tumharay liye, banay dau jahan  
tumharay liye*

3. The blessed name of the Beloved Rasool ﷺ has been written on the pillars of 'Arsh, on every sky, on the trees and palaces of Paradise, on the chests of Houris and between the eyes of angels. (Al-Khasaa'is-ul-Kubra, vol. 1, pp. 12)

*Maalik tujhay banaya her cheez ka Khuda nay  
Is wasitay likha hay her shay pay naam tayra*

4. Allah Almighty has joined the Zikr of His Beloved Rasool ﷺ to His Own Zikr in Azan and Iqamat, Khutbah [sermon] and Tashahhud (i.e. Attahiyyat). (Al-Kalam-ul-Awdah, pp. 179)

*Azan kya jahan daykho Iman walo  
Pas-e-zikr-e-Haq, zikr hay Mustafa ka  
Kay pehlay zaban Hamd say pak ho lay  
To phir naam lay woh Habib-e-Khuda ka*

5. In the previous revealed Books, the good news of the arrival of the Beloved Rasool ﷺ was revealed. (Al-Khasaa'is-ul-Kubra, vol. 1, pp. 18)

*Woh khatm-ul-Ambiya tashreef ferma honay walay hayn  
Nabi her aik pehlay say sunata yeh khabar aaya*

6. Before the declaration of Nubuwwah, a cloud would often shade the Beloved Rasool ﷺ against the heat and tree would offer him its shade. (Al-Khasaa'is-ul-Kubra, vol. 1, pp. 142, 143)

*Sayah-e-'Arsh-e-Ilahi mayn khara kerna mujhay  
Hayn siyah 'isyan say daftar [دَفْتَر]  
Rahmat-ul-lil-'Aalameen*

7. The blessed perspiration of the Beloved Rasool ﷺ was more fragrant than even Kasturi [musk]. (Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 7, pp. 199)

*Isi say huway 'amber-o-mushk mushtaq [مُشْتَق]  
Hay khushbu ka masder paseenah tumhara*

8. The Beloved Rasool ﷺ is Noor, that's why his shadow did not use to fall on the earth in the sun and in the moonlight. (Al-Khasaa'is-ul-Kubra, vol. 1, pp. 114)

*Is qad-e-pak ka sayah nazar aata kyun ker  
Noor hi noor hayn a'za'ay Rasool-e-'Arabi*

9. A fly never landed on his blessed clothes, let alone his blessed body. Neither did he ﷺ have lice in his clothes, nor did a mosquito ever bite him. (Ash-Shifa, vol. 1, pp. 368; Al-Khasaa'is-ul-Kubra, vol. 1, pp. 117; Mawahib-ul-Ladunniyyah ma' Sharh-uz-Zurqaani, vol. 7, pp. 200)

Filth and foul smell attract flies and lice are born due to them, etc., but he ﷺ is free from all types of filth and his blessed body is fragrant. For this reason too he ﷺ remained safe from these things. (Seerat-e-Mustafa, pp. 566)

*Allah ki sar ta ba-qadam shan hayn yeh  
In sa nahin insan woh insan hayn yeh  
Quran to Iman batata hay inhayn  
Iman yeh kehta hay mayri jan hayn yeh*

(The remaining part of this article will be published in the next issue...)







# THOSE WHO REFORM GENERATIONS

Qualities to possess

Rashid Ali Attari Madani

## A teacher who swims across to teach children daily

On 7<sup>th</sup> November 2013, *Dunya*, a daily newspaper published a news that a teacher, living in a small village of the south Indian state of Kerala, has been coming to school swimming across the 70-meter wide river for last 20 years for teaching students in some other village. He never gets late nor takes any leave. In the rainy season, the water level of the river rises at least 20 feet but he reaches school on time showing punctuality. After reaching the bank of the river, he puts all his belongings in a bag and crosses the river using a rubber tube. The distance of the school is 7 kilometres by road from his village and one has to take two to three different buses to get there because the village, he goes to teach daily, is surrounded by river from three sides therefore, crossing river shortens the distance to only 1 kilometre. So, he goes to this village by crossing the river.

Dear Islamic brothers! Teachers are like the backbone for the progress and prosperity of any nation. They belong to an educated and sensible class. Building a nation, character building, Tazkiyah-e-Nafs (purification of the soul), enhancing leadership skill, adorning leadership with the powerful ideology of distinguishing truth and falsehood, raising awareness about 'permissible and impermissible' and 'Halal and Haraam' are also the part of the obligations of teachers. Due to all these responsibilities, a teacher is called a spiritual father.

It is said that teachers are the real guardians of the nation because reforming new generation and enabling them to serve country are in their hands. Blessed efforts and valuable activities of teachers are of the supreme level. Duties of teachers are the most difficult and important tasks because the keys of all kinds of ethical, civic and religious virtues are in their hands and their efforts are the source of every type of progress.

Being a teacher is a great privilege and honour, the Beloved Rasool ﷺ, the final Nabi of Allah ﷺ, has stated: *'إِنَّمَا بُعِثْتُ مُعَلِّمًا'* I have been sent as a teacher. (Ibn Majah, vol. 1, pp. 150, Hadees 229)

The responsibility of providing the best upbringing to human generations has been basically shouldered on two (kinds of) people: (1) Parents (2) Teachers.

What are the basic responsibilities of a father and mother? What role should they play in the Tarbiyyat (upbringing) of children? Read the series, namely 'How a father should be?' and 'How a mother should be?' of monthly magazine 'Faizan-e-Madinah' (from the month of Sha'ban-ul-Mu'azzam 1439 AH to Zul-Hijja-til-Haraam 1439 AH).

(Note: All issues of monthly magazine 'Faizan-e-Madinah' are available on Dawat-e-Islami's website: [www.dawateislami.net](http://www.dawateislami.net)). The importance and responsibilities of a successful teacher are mentioned below:



Attributes of society's well-wisher and excellent teacher can be divided into 4 aspects:

1. Character and behaviour of a teacher.
2. Lesson planning and the way of teaching.
3. Relationship with students.
4. Ability to perceive the capabilities and inclination of students.

### 1. Character and behaviour of a teacher

- The most successful teacher is he who acts upon his knowledge first only then his students would act upon his pieces of advice. An intellectual said, 'When a scholar does not act upon his knowledge, his pieces of advice slip from the hearts just as the drops of rain slip from a hard rock.'
- A teacher should be an embodiment of excellent courtesy so that both intelligent and unintelligent students may get the benefit. It has often been noticed that unintelligent students studying under the guidance of any strict teacher suffer from a continuous failure. The main cause of it is that they remain unable to speak their heart and are scared to ask a question.
- A teacher should be the biggest practical example of punctuality because his punctuality will ultimately result in the punctuality of his students and they will value time in their practical life.
- Ups and downs are part of life. Everyone goes through worries, diseases and the matters of necessities of life but taking leaves due to a mild illness or for the work which can be done by anybody else or reaching late in school etc., are not good practices. Future of nation is always in the mind of a good teacher which gets disturbed by even a little late so when he cannot tolerate even a little late, let alone taking leave.

### 2. Lesson planning and the way of teaching

- A teacher should teach only those subjects in which he is skilful; one should not do teaching experiments on children for his own learning but rather he should learn the subject well and equip himself with sufficient knowledge about it then start teaching children.
- Undoubtedly teacher's status is incredibly high

but it is not necessary that every teacher is perfect and complete from every aspect. The process of learning and teaching keep continued since they are a lifelong process, a teacher should admit his flaws and weaknesses with a broad mind and try to overcome them.

- First and foremost responsibility of teachers should be the success of their students and it requires considerable efforts in elementary and secondary education because these serve as the basic foundation of children's education.
- This is a responsibility of a teacher that he should do a thorough study first of the lesson which he has to teach, understand it well and prepare himself to make students understand. He should make students understand in an easy way as he could. He should make the lesson easy through examples and must also keep in view the mental approach of students.
- Education and Tarbiyyat (edification) are extremely necessary for producing capable individuals in every walk of life and the important responsibility of 'education and Tarbiyyat' lie with teachers. Although teachers should carry out efforts and motivate students to work harder according to their subjects generally but the responsibility of Islamic studies and the subjects related to it are more important than all other subjects. Teachers of Islamic studies should remember this thing that they impart the religious knowledge so first they should ensure that they have understood the lessons very well. They must not pass any of their personal opinions regarding Glorious Quran and blessed Hadees at all. They should teach students exactly what the pious predecessors رَجُلُهُمُ اللَّهُ تَعَالَى authored and explained. Teachers must teach basic knowledge related to Iman, beliefs and Fard 'Uloom (obligatory knowledge) included in curriculum, to students in a graceful manner and they should engrave Islamic beliefs in their hearts so firmly that whichever department or institution students join in future, they remain firm and true Muslim believers with correct beliefs.

*To be continued...*

**Note:** For more information about lesson planning and best teaching methods, read the book '*Kamyab Ustad Kaun?*' [Who is a successful teacher?], a publication of Maktaba-tul-Madinah.





# IN SEARCH OF PEACE

Youth issues

Abu Rajab Attari Madani

Tariq was sadly sitting at the edge of a stream watching the waves, one of his friends happened to pass by there. He saw Tariq and enquired after him. Tariq revealed his grievances in front of his friend that I am in search of peace and have become sick of noisy environment due to wife and children, at home. Now I feel ringing in my ears. Could not see properly and could not sleep well. I visit the edge of the stream when I feel more disturbed. His friend advised him that there is a very good Hakeem in the nearby village. Pay him a visit; perhaps he may solve your problem.

Tariq visited that Hakeem the very same day and explained his problem to him. Hakeem checked his pulse and said that you will be cured but you need to

do as I say. He nodded in acceptance. Hakeem said, 'Keep a rooster at your home and come to me after three days.' Tariq thought in his heart, 'I am already sick of children's noise yet a rooster will further add to my sufferings'. However, on his way home, he bought a rooster from Kareem Bakhsh. The children were over the moon when they saw the rooster. They started playing with it. Tariq's restlessness increased along with the noise. After three days he visited Hakeem and explained him the situation. This time Hakeem said, 'Keep a dog also'. Tariq thought in his heart to reply Hakeem bluntly but remained quiet out of respect. He got a dog and tied it outside the house. When the children used to keep quiet, the dog used to start barking. When the dog stopped, the rooster started. He met with Hakeem third time in



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the state of extreme restlessness. Hakeem ordered, 'Also keep a donkey'. He had no choice; he bought a donkey on credit and tied it to a peg near his house. Now the neighbours also approached him and complained that your animals and children have collectively destroyed our peace. Tariq requested Hakeem so he (Hakeem) said, 'Sell the donkey immediately'. Tariq sold the donkey on half price and had somewhat better sleep that night.

Next day he met Hakeem and was ordered, 'Get rid of the dog too'. He did the same and it resulted in a little more silence in the house. Upon meeting Hakeem again, he (Hakeem) said to slaughter the rooster and eat it. Tariq gathered the courage and said, 'Hakeem Sahib! I know that I have promised to act upon your every instruction but the rooster has enlivened our home. Children are happy due to it. Until it doesn't crow we do not feel that the sun has risen.' Hakeem repeated his order so Tariq obeyed half-heartedly. He again approached Hakeem and he (Hakeem) said, 'Get rid of your wife and children and send them to your father-in-law's home then you will get complete peace.' Tariq was about to burst in tears and said this is enough. I have been cured completely. Now I am in peace. Hakeem put his hand on Tariq's shoulder and said, 'I was trying to make you understand the very same thing that peace lies within us and we keep on searching it outside. If we make our mind, we can also develop the habit to tolerate the things contrary to our mood otherwise we remain restless. Go and now live with peace in your home.'

Dear Islamic brothers! We have come to know about

a method of attaining peace through this fictional story. Who doesn't want peace? Human searches this peace at every place. Sometimes he feels that if I earn abundant wealth then I will achieve peace. If the wealth would have been the means of peace then Qaroon would have attained it, but he was sunk into the earth alive along with his treasures. Some people search peace in rule or power. If power and rule were the means of peace then why would have Fir'awn and Namrood destroyed. Some people search peace in being famous. Abu Jahl was also famous but did he get peace? Certainly not. People don't leave any stone unturned in search of peace. For example, some people started to read romantic and detective novels and digests. Some tried to attain peace by visiting recreational places having lush green mountains, snowfalls, waterfalls and gardens. Some thought that playing absurd games or watching them would be the source of attaining peace. Some searched peace in listening to music, dancing, watching films and dramas. Some tried to attain peace in the addiction of heroin, Charas (hashish), Ganja (marijuana); some in sexual activities. Some felt peace in backbiting, taletelling, arrogance etc. Some get peace in fulfilling their job obligations and responsibilities and many lazy people attain peace in sitting idle doing nothing.

All methods adopted by humans for attaining peace result somewhere in the destruction of Hereafter, somewhere in the waste of time and money, somewhere health and somewhere other people got disturbed, even then true peace could not be achieved. And the thing which humans presumed as peace was a temporal condition and an illusion. And now the question is that how can we attain real peace? To attain it, we need to change its criterion. Searching peace in useless activities and sins is ignorance. Our Rab ﷻ, our Creator definitely knows our heart, mind, body and soul more than us. He ﷻ has kept peace and tranquillity of our hearts in His blessed remembrance. Therefore, He ﷻ states in part 13 Surah Ar-Ra'd Ayah 28:

آلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Pay heed! Only in the remembrance of Allah is the satisfaction of hearts.*

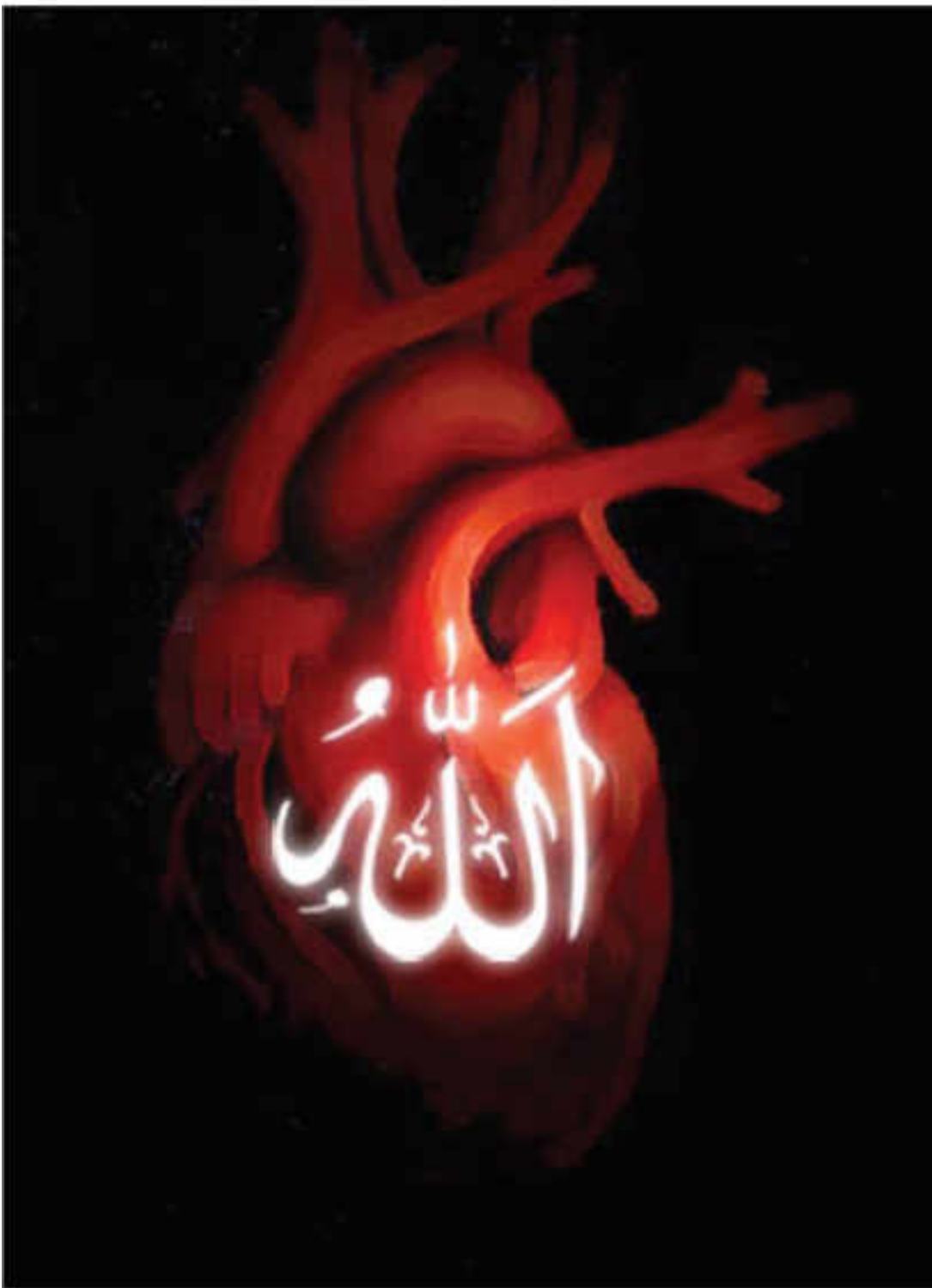


[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Ar-Ra'd, Ayah 28)

Under this Ayah it is mentioned in *Tafseer Khaza'in-ul-Irfan*: The restless hearts get peace and tranquillity by remembering His [عَزَّوَجَلَّ] Blessed Favours and Mercies; although remembrance of His Justice (عَدْل) and Displeasure makes people frightening. (*Khaza'in-ul-Irfan*, pp. 474)

### Types of Zikrullah

Sadr-ul-Afadil, Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes in



Al-Baqarah 'فَاذْكُرُونِي أَذْكُرْكُمْ' Translation from **Kanz-ul-Iman**: So remember Me, I shall publicise you.

Zikr is of 3 types: (1) 'لِسَانِي': Through tongue (2) 'قَلْبِي': Through heart (3) 'بِالْجَوَارِح': Through body parts.

'ذِكْرٍ لِسَانِي': Zikr through tongue covers Tasbih, Taqdees etc. Sermon, repentance, Istighfar, Du'a etc., fall under it. 'ذِكْرٍ قَلْبِي': Zikr through the heart is to remember the blessings bestowed by Allah Almighty; to ponder over the Greatness of Allah Almighty and His Divine Power. Scholars' pondering for the derivation of rulings also falls under it. Zikr through body parts is that they remain engaged in obedience to Allah Almighty, for example, the journey for Hajj, this falls under 'ذِكْرٍ بِالْجَوَارِح'. Salah consists of all three types of Zikr. Tasbih and Takbeer and Qira'at fall under 'ذِكْرٍ لِسَانِي' and humility of heart and soul, sincerity fall under Zikr through heart 'ذِكْرٍ قَلْبِي' and Qiyam, Ruku' and Sujood etc., fall under 'ذِكْرٍ بِالْجَوَارِح'. (*Khaza'in-ul-Irfan*, pp. 50)

When our peace would get connected with the Zikr of Allah Almighty then *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* we will get pleasure in Salah, will get satisfaction in observing Sawm (fast), will attain tranquillity on paying Zakah, will attain satisfaction of heart by performing Fard Hajj and will attain such a great peace in visiting the sacred places, e.g. Makkah Mukarramah, Madinah Munawwarah, Baghdad Shareef etc., we will also say:

*Jo lamhay thay sukoon kay sab Madinay mayn guzaar  
aaye  
Dil-e-muzter watan mayn ab tujhay kyun ker qaraar  
aaye*

May Allah Almighty bless us with the true yearning for His love and the love of His Beloved Rasool  
!صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَمِينٌ بِحَاجَةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mayray dil ko dard-e-ulfat woh sukoon day Ilahi!  
Mayri bay-qarariyaun ko na kabhi qaraar aaye*

*Khaza'in-ul-Irfan* under the Ayah 152 of Surah



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(January - February 2019)

# Thought of virtuous deed and sin

Abu Hamzah Attari Madani

Al-'Ilm-un-Noor - Knowledge is light

## Rulings on them

There is a consensus among all that there is no accountability for 'Haajis' because it is impossible to stay safe from it. After it, there is 'Khaatir' which a person can remove because he can deflect attention away from the evil as its thought comes to mind. 'Khaatir' and 'Hadees-e-Nafs' are exempted due to the blessed Hadees. When 'Hadees-e-Nafs' is exempted, the thoughts which have been mentioned before it are more exempted.

## Thought of virtuous deed

If these three types of thoughts [i.e. Haajis, Khaatir and Hadees-e-Nafs] are about virtue, so one cannot get Sawab [reward] for them due to not having the intention to perform a virtuous deed. Anyhow, when 'Hamm' is about a virtue, a virtue will be written and if it is about a sin, a sin will not be written. Then if he refrains from sin for the pleasure of Allah Almighty, virtue will be written and if he commits a sin, only one sin will be written, whereas there is accountability for 'Azm'. (Bareeqah Mahmoodiyah fi Sharh Tareeqah Muhammadiyyah, vol. 2, pp. 141)

## Example of thoughts relating to heart

These five types can be understood by this example. If this thought comes to someone's heart that he should commit a theft, this thought is 'Haajis'. If this thought comes repeatedly, it is 'Khaatir'. When he turns towards theft and makes this plan that he has

In 'Bariqah Mahmoodiyah Sharh Tariqah Muhammadiyyah', a great Faqeeh Sayyiduna Abu Sa'eed Muhammad Bin Muhammad Bin Mustafa Bin 'Usman Khaadmi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 1176 AH) has written: There are five types of thoughts of sin which come to the heart:

1. 'Haajis' the thought that comes to the heart
2. 'Khaatir' the thought that comes to the heart repeatedly
3. 'Hadees-e-Nafs' means there is a doubt in the heart as to whether that act should be carried out or not
4. 'Hamm' means the thought of carrying out that act overcomes [your heart]
5. 'Azm' means the thought of carrying out that act becomes further strong, but not confirmed.



to steal from such and such a house, break its such and such a wall, return through such and such a route, etc., so it is 'Hadees-e-Nafs'. When he has intended to commit a theft and the intention to commit the theft dominates but he has a little presumption too that he might get caught and therefore he feels that it is better for him not to commit the theft, it is 'Hamm'. When this little presumption is also dispelled, and he makes a firm intention that he will surely commit the theft even if he is caught, it is 'Azm'. There is no accountability in the first four types, whereas there is accountability for the fifth type, i.e. 'Azm', though he does not act upon his 'Azm' due to any reason. For example, if he enters a house with the intention of theft, but he discovers that there is nothing there, therefore he returns, so now he will get the sin of [committing] theft because he had made a firm intention to commit the theft. If there had been valuables, he must have stolen [them].

### Making intention to perform a virtuous deed is also a virtue

It is also stated in a long blessed Hadees of *Sahih Muslim* that [Allah Almighty has stated]:

مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا  
وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ

Whoever intends to do any virtuous deed, [but] then he does not do the virtuous deed so a virtue will be written for him. Then if he does it, ten [virtues] will be written for him and whoever intends [to commit] a sin, then he does not commit, so nothing will be written for him. Then if he commits [it], so for him only one sin will be written. (*Sahih Muslim*, pp. 87, Hadees 411)

Regarding this blessed Hadees Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: 'هَمَّ' [Hamm] means a weak intention, that is to say, one virtue will even be written in the Book of Deed of the one who makes a weak intention to perform a virtuous deed, though he does not perform it due to any Shar'i reason or any apparent reason. For example, if someone makes an intention for Hajj, but his name is not chosen by a lot so he will get the Sawab for his intention as it is

also a virtue to make intention for a virtuous deed or rather desire to perform a virtuous deed is also a virtue.

For example, if Hujjaj are going for Hajj, seeing them a poor person sheds tears on the state of his being deprived and expresses this wish, 'If I had money, I would also go [for Hajj]', he will get the Sawab. A person is pondering over the good luck of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ by thinking that they were very fortunate as they were blessed with the blessed Deedar [sight] of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and thought that

Jo ham bhi waan hotay khaak-e-gulshan lipat kay  
qadmaun say laytay utran  
Magar karayn kya naseeb mayn to yeh na-muradi kay  
din likhay thay

He is getting Sawab for this wish and إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ tomorrow he will be raised with blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Commenting on 'for him ten virtues will be written' blessed Mufti has written: i.e. the intention for a virtuous deed is one virtue and to do the virtuous deed is [equal to] ten virtues. It is the blessing of Allah Almighty, and then there is separate Swab for every virtuous deed. [For example], making intention for Salah is a separate virtue, making Wudu is a separate virtue, walking to the Masjid is a separate virtue or rather every step is a separate virtue, sitting there in order to wait for the Salah is another virtue, making Du'a after Salah is another virtue. Salah is a permanent separate virtue. We work according to our capacity and He عَزَّوَجَلَّ bestows upon us as per His Glory.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further said: There is a difference between 'Hamm' and 'Azm'. 'Hamm' means 'the thought of sin'; it is not a sin, in fact, to refrain from it and make repentance is a virtue. (*Mirat-ul-Manajeeh*, vol. 8, pp. 151, 152)

Ik dil hamara kya hay aazaar is ka kitna  
Tum nay to chaltay phirtay murday jila diye hayn  
(*Hadaiq-e-Bakhshish*, pp. 101)

<sup>1</sup> The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The evil thoughts which come to the heart of my Ummah, Allah Almighty forgives them until they act upon them or use them in their conversation. (*Sahih Bukhari*, vol. 2, pp. 153, Hadees 2528)



# Tasbih-e-Fatimah

Due to grinding grain using a hand-mill, blisters had appeared on the blessed hands of Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا, causing her pain. Once she went in the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to request for a servant but she could not meet the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; however, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا met Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا and conveyed to her the purpose of her arrival. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came home, Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا informed him about the arrival of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited his beloved daughter and said, 'Should I not tell you about such a [blessed] act which is better than what you have asked me for?

When you lie down for sleeping, recite 'سُبْحَانَ اللَّهِ' 33 times, 'الْحَمْدُ لِلَّهِ' 33 times, and 'اللَّهُ أَكْبَرُ' 34 times. This is better for you than a servant.' (Sahih Bukhari, vol. 1, pp. 536, Hadees 3705)

Commenting on the aforementioned blessed Hadees mentioning blessed Tasbih being better than the servant, Sayyiduna 'Allamah Badruddin Mahmood 'Ayni رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Either Allah عَزَّوَجَلَّ grants such a [great] strength to the reciter of this Tasbih that his difficult pieces of work become easy and he does not need a servant or the Hereafter reward of this Tasbih is better than the benefit of the service of servant in this world.' (Umda-tul-Qaari, vol. 14, pp. 374, Taht-al-Hadees 5361)

Dear Islamic brothers! The blessed Tasbih mentioned in the blessed Hadees by the Beloved

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is called "Tasbih-e-Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا". To further highlight its blessings and rewards, read a blessed saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'There are two such habits whoever Muslim will adopt them for good will enter Jannah [whereas] both [acts] are easy but a little number of people act upon them. One should recite 'سُبْحَانَ اللَّهِ', 'الْحَمْدُ لِلَّهِ' and 'اللَّهُ أَكْبَرُ' 10 times each after everyy Salah, they are 150 [as recited] by the tongue and 1500 on the Meezan [scale]. When you lie down on your bed, recite 'اللَّهُ أَكْبَرُ' 34 times, 'الْحَمْدُ لِلَّهِ' 33 times, and 'سُبْحَانَ اللَّهِ' 33 times. They are 100 [as recited] by the tongue and 1000 on the Meezan [scale].' (Attargheeb Wattarheeb, vol. 1, pp. 233, Raqm 5)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat قَاتِبُ بَرَكَاتِهِمْ has bestowed a method of becoming righteous upon Ummat-e-Muslimah, namely 'Madani In'amaat'. One of its Madani In'aam is as follows:

"Have you recited Aayat-ul-Kursi, Surah Al-Ikhlās and Tasbih-e-Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا today at least once after each Salah and before sleeping? Moreover, have you recited or listened to Surah Al-Mulk in the night."

Instead of spending our time in unnecessary conversation and using social media pointlessly etc., if we develop a habit of reciting these blessed Awraad (invocations) along with other virtuous deeds for attaining reward and pleasure of Allah عَزَّوَجَلَّ then by the mercy of Allah عَزَّوَجَلَّ, we may also get bountiful 'Hereafter reward' إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ in addition to the worldly benefits.







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

## **Fragrance shall emanate from speech**

### **What is knowledge?**

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Knowledge is not that which is memorized, but rather knowledge is that which gives benefits. (*Hilya-tul-Awliya*, vol. 9, pp. 131, Raqm 13366)

### **Meaning of love for Allah عَزَّوَجَلَّ**

Sayyiduna Qadi 'Iyaad [عِيَّاض] Maliki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The love for Allah Almighty means that we should obey Him steadfastly and make it binding upon us to carry out the acts which He عَزَّوَجَلَّ has commanded us to do and avoid the acts which He عَزَّوَجَلَّ has commanded us to avoid. (*Umda-tul-Qaari*, vol. 1, pp. 228)

## **Method of gaining wealth of knowledge**

Sayyiduna Bishr Bin Haaris رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: If you want to gain the wealth of knowledge, give up sins. (*Al-Jaami' fil-Hiss 'ala Hifz-il-'Ilm*, pp. 90)

## **He is not worthy of Tareeqat**

Qutb-e-Madinah 'Allamah Ziyauddin Ahmad Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: One who does not follow Shari'ah strictly is not worthy of Tareeqat. (*Sayyidi Qutb-e-Madinah*, pp. 18)

## **Ahmad Raza's garden is even blossoming today**

## **Beauty of heart is from the Holy Quran**

The way homes become beautiful because of their





dwellers and nice arrangements and decoration, in the same way, the beauty of the heart is with the Holy Quran. The heart of the one who has memorized (any Ayah of) the Holy Quran is like a beautiful and lush garden, otherwise, it is like a wasteland. (*Fatawa Razawiyyah, vol. 23, pp. 645*)

### **It is Haraam to ask for financial help to carry out the customs of marriage**

It is Haraam to ask for financial help to carry out the customs of marriage because Nikah (marriage) in Islamic law means offer and acceptance for which there is no need for even a single paisa as per Shari'ah. (*Fatawa Razawiyyah, vol. 23, pp. 620*)

### **One who offers Salah for showing-off**

The one who does not offer Salah is a transgressor and a grave sinner; similarly, the one who offers Salah for showing-off is also indulged in similar sins. (*Fatawa Razawiyyah, vol. 23, pp. 624*)

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

#### **Support Imams and Muazzins financially**

The Imams and Muazzins of Masajid do not ask for money or anything, though their salaries are usually low, therefore everyone should support them

financially according to their financial ability. It will *بِرِّ شَاءَ اللَّهُ* please them. (Instead of giving them prayer mats, sweets, perfumes packed in beautiful bottles, etc., give them money so that they can buy medicines, rations, clothes, etc., as per their need.) (*Madani Muzakarah, 6 Rabi'-ul-Awwal, 1439 AH*)

### **Bright future**

The future [i.e. the grave and the Hereafter) of the one who gains Islamic knowledge is bright and illuminated. (*Madani Muzakarah, 10 Muharram-ul-Haram, 1436 AH*)

### **Show-off in humility**

While speaking the words of humility we might commit show-off, therefore we should not call ourselves Haqeer, Faqeer (insignificant, unimportant), etc., unless we really have such feelings.

(*Madani Muzakarah, 24 Rabi'-ul-Aakhir, 1439 AH*)





For traders

# LAWS OF TRADE

Mufti Muhammad Haashim Khan Attari Madani

## Ruling on making an employment contract for selling goods

**Question 1:** What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Zayd is getting a job at a shop which sells goods on instalments. The details of salary are as follows: If he does marketing and contributes to a sale worth 400,000 in a month, he will receive a salary of 25,000 rupees, and if the sale is less than it, he will receive a salary of 1,000 rupees for a sale worth 100,000. Moreover, he will receive the salary in the same ratio if the sale is less or more than it. Is this job permissible or not?

**Note:** The employment contract will not be for

“one’s time” but for “one’s work”; there will be no restriction on time. Moreover, there is also a condition [for the customer] of paying fine if the instalment is delayed.

*Questioner: Muhammad Mohsin (Markaz-ul-Awliya, Lahore)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

It is not permissible to do a job according to the way mentioned in the question. Firstly, employment contract in this case has been made for selling goods, i.e. if the employee sells goods worth 100,000, he will receive 1,000 rupees and if he sells goods worth



Monthly Magazine  
**Faizan-e-Madinah**  
Jumadal Awwal 1440 AH  
(January - February 2019)

400,000, he will receive 25,000 rupees (in the same way, there are cases of selling less or more than it). Making an employment contract for selling goods is not permissible as it is something beyond one's power. Secondly, the condition laid down of paying a fine because of a delay in instalment is also not permissible because fine has been declared to be Mansookh [abrogated] and acting on Mansookh is Haraam [prohibited].

It is stated in *Durr-e-Mukhtar, Tabyeen-ul-Haqaaiq*, etc.

(والنظم للتبيين) "لو استؤجر بأجرة معلومة على ان يشتري او يبيع شيئا معلوما لا تجوز الإجارة لانه استؤجر على عمل لا يقدر على اقامته بنفسه فإن الشراء والبيع لا يتم الا بمساعدة غيره وهو البائع والمشتري فلا يقدر على تسليمه"

**Translation:** If someone is employed at a fixed salary for buying or selling goods, this employment contract is not permissible because he has been employed for doing the work which is beyond his power. It is because buying and selling does not get completed without another person's effort and another person is a buyer or a seller; therefore, the employee has no power to give the required benefit.

(*Tabyeen-ul-Haqaaiq*, vol. 5, pp. 67)

With reference to *Al-Bahr-ur-Raa'iq*, it is stated in *Rad-dul-Muhtar*: 'فى شرح الآثار التعزير بالمال كان فى ابتداءه' Translation: It is stated in *Sharh-ul-Aasaar* that Ta'zeer-bil-Maal [fine] was [allowed] in the early days of Islam but then it was declared to be Mansookh [abrogated]. (*Rad-dul-Muhtar*, vol. 4, pp. 61)

الععمل بالمنسوخ: 'حاشيه شلبي على تبين الحقائق' Translation: It is Haraam [prohibited] to act upon Mansookh. (*Haashiyah Shalbi ma' Tabyeen-ul-Haqaaiq*, vol. 4, pp. 189)

وَاللّٰهُ اَعْلَمُ بِمَا نَعْمَدُ عَلَيْهِ مِنْ رُسُوْلِهِ اَعْلَمُ سَلَّمَ عَلَيْهِ وَسَلَّمَ

### Islamic ruling on buying and selling on an unknown profit

**Question 2:** What do the blessed 'Ulama state regarding the following matter: I am a cloth trader who employs the following method: My maternal uncle purchases cloth from another country and pays out of his own pocket. I buy that cloth from him



on credit and it is already mutually agreed that I will pay him its cost at which he has purchased along with half of the profit earned after selling it. Is it correct to do so? If there is a fault in this method, kindly tell us the solution as well.

Questioner: Muhammad Arshad Attari (Markaz-ul-Azoliya, Lahore)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Your act of purchasing cloth from your maternal uncle in this way is impermissible and a sin, and it is a Faasid [defective] Bay' [بيع] [sale and purchase contract]; terminating it is compulsory for both of you. It is because the price of cloth is unknown in this method. You have fixed two things as the price: (1) The price at which your maternal uncle has purchased the cloth. (2) Half of the profit you earn. The profit you will earn is unknown; therefore, this is a Faasid Bay'. Mentioning the conditions of the "correctness of Bay'", it is stated in *Bada'i-us-Sana'i'* [بدائع الصنائع]: 'ان يكون المبيع معلوما وثمنه معلوما' Translation: One condition of the "correctness of Bay'" is that Mabee' (i.e. the thing being sold) and its price is known. (*Bada'i-us-Sana'i'*, vol. 5, pp. 156)

It is stated in *Muheet Burhani*: 'جهالة المبيع أو الثمن' Translation: Not knowing Mabee' [i.e.



the thing being sold] or Saman [عَمَن] [i.e. the price at which it is being sold] is an obstacle to the permissibility of Bay'. (Muheet Burhani, vol. 6, pp. 363)



Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

وكل شرط فاسد فهو يفسد البيع وكل بيع فاسد حرام واجب الفسخ على كل من العاقدین فان لم يفسخا اثمهما جميعا وفسخ القاضي بالجبر

I.e. A Faasid [i.e. incorrect] condition makes the Bay' Faasid [i.e. defective] and every Faasid Bay' is Haraam; terminating it is Wajib [compulsory] for both, the buyer and seller. If they do not terminate it, both will become sinners, and the Qadi should forcefully make them terminate it.

(Fatawa Razawiyyah, vol. 17, pp. 160)

**Its solution is as follows:** Buy cloth from your maternal uncle at a fixed price by fixing a time period [for payment]; for example, if the cloth has cost him 5,000 rupees, you may purchase it from him on credit in 5,500 or 6,000 rupees, agreeing to pay the price on the 31<sup>st</sup> day. Whatever price is mutually agreed upon, it should be fixed and the date of payment should also be fixed; then your act of buying cloth is permissible.

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ عَلَي السَّلَامِ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Islamic ruling on selling something worth a rupee at ten rupees

**Question 3:** What do the blessed 'Ulama and Muftis state regarding the following matter: Is it permissible to sell something worth a rupee at ten rupees?

Questioner: Muhammad Mohsin Attari (Markaz-ul-Awliya, Lahore)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

[While selling things,] if there isn't any unlawful act (such as telling lies, deceiving others, etc.), it is permissible to sell something worth a rupee at ten rupees with mutual agreement because the blessed Shari'ah has not placed any limit on profit. Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked: 'Is it permissible to sell something worth four cents at a double or triple price?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ answered: '(This case and the previous one) both are permissible provided that one neither tells a lie nor deceives someone; for example, one says that something has cost him 4.25 cents after including all expenses but actually it has cost him 3.75 cents, or he tells the correct cost but changes the selling item, so he has deceived someone; these cases are Haraam, otherwise there is no harm in setting a high or low price of something.' (Fatawa Razawiyyah, vol. 17, pp. 139)

However, the appropriate way is to take the same profit which people usually take because people less often buy something from someone who takes a high profit and they also speak against him.

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ عَلَي السَّلَامِ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# 8 Ways of making the buyer a permanent customer



Abdur Rahman Attari Madani

Nowadays everyone wants that his business flourishes and he makes remarkable progress. It is obvious that business grows when there is a flow of buyers and they also keep becoming permanent customers.

Let's read 8 ways of making a buyer a permanent customer:

## 1. Good manners

Possessing the quality of good manners is also a great blessing of Allah عزوجل. Everybody in general and the businessman, in particular, should try to have good manners for the sake of the pleasure of Allah عزوجل. Another advantage of good manners is that courteous person is seen with honour in society and people also respect such kind of person. Good manners hold a most significant place in the progress of business and the attitude of businessman towards customers is of great importance. So, read carefully the following tips:

- Learn to have the patience to hurtful remarks of customer and his act of finding unnecessary faults with items.
- Develop a habit of bearing criticism, it strengthens a person.
- Talking to the buyer with a soft and friendly manner creates a strong possibility of making him his permanent customer.
- Sometimes it happens that some people visit shops only for information, so, give importance to them, provide them with correct guidance instead of showing anger as well as answer to their questions politely. Though they are not buying items at the moment, however, dealing them with politeness may draw them back to the shop, making them a permanent customer.



## 2. Selling products at low price

Selling the product at a high price is not sin but if the product is sold at a low price when people are already distressed by inflation, they will get some support and resultantly new buyers will come and become permanent customers gradually, leading one's business to thrive. Through selling goods at a low price, while the new buyers will become the permanent customers, there are also a lot more benefits of it, for example, if a businessman purchases goods directly from the company in bulk in case of a high sale, the company will give him incentives and commissions and even scheme prizes. If he purchases goods from wholesalers, they will also take great care of him because they give immense importance to big shopkeepers. Subsequently, when a good number of customers will come at one's shop, there will be a need of employees to share the load, leading to creating employment opportunities, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

## 3. Do not sell defective items

Selling defective items not only brings about a loss in Hereafter but also it causes worldly loss. Here is a well-known quote stated by someone, 'Start selling defective items when you want to destroy your business'. The acts of selling defective items frequently end up in arguments and quarrels between shopkeepers and customers making a public spectacle in the market and damaging shopkeepers' reputation.

## 4. Selling good quality products

If a good quality product is sold to a customer, he remembers the shopkeeper for a long time. Though the product is expensive, he forgets its price, but not the quality. Food items of some restaurants are expensive and these restaurants are also located at a long distance; despite that, people prefer to eat food items of such restaurants because they sell good quality items so the shopkeepers should maintain the high quality standard of their products thereafter they can observe how buyers become their permanent customers.

## 5. Work in an efficient manner

Whatever work people choose, they should do it sincerely in an efficient and skilful manner. Buyer will be happy to see the work done wholeheartedly and will become a permanent customer.

The Beloved Rasool ﷺ said, 'Best earning is the earning through hand provided that the worker works with sincerity.'

*(Musnad Ahmad, vol. 3, pp. 231, Hadees 8420)*

'Allamah 'Abdur Ra'oof Manaawi رحمه الله تعالى said, 'Working with sincerity refers to ensuring cleanness and durability while manufacturing [a product], avoiding treachery; fulfilling the due rights of one's skill and art without focussing on the amount of wages. It is the very thing that brings about blessings whereas going against it causes mischief and evil consequence. *(Fayd-ul-Qadeer, vol. 3, pp. 635)*

Allah عزوجل said to His beloved Nabi Sayyiduna Dawood عليه السلام regarding making suits of armour:

أَنْ أَعْمَلَ سَبْعَتِ وَقَدَّرَ فِي السَّرِيحِ

*That make large suits of armour and keep proper measure while making.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Saba, Ayah 11)*

Loops of armour suits should be same and appropriate. They should not be too small or too large. *(Siraat-ul-Jinaan, vol. 8, pp. 122)*

## 6. Manufacturing product as per required order

As per the nature of some works, products are made to order such as furniture, jewellery, eyeglasses etc. So, the product of the buyer should be manufactured according to the required standard as per order. It will lead to satisfaction and the buyer will also visit again happily otherwise if the product is not manufactured as per required order of the buyer, it will lead to argument and quarrel; buyer will distrust the shopkeeper and he will never visit the shop again. When a shopkeeper receives an order



from his customer, he should also take his contact number for easiness because sometimes product of required order becomes unavailable in the market, so, in this situation, customer can be contacted and after taking him into confidence, product of some other quality can be manufactured whereas, if a shopkeeper does not have any contact number of customer, and the customer reaches him at appointed time then shopkeeper will feel ashamed for not preparing customer's product on time and customer will be annoyed. If there are other customers present at the shop at that time, feelings of dissatisfaction will spread amongst them too and it may lead to affect the business badly.

### 7. Providing quick and better service

Providing quick and better service regarding the 'products made to order' is likely to play an important role in making a customer permanent. A customer becomes very happy when he receives a quick service with a good quality product. Good relationship of shopkeeper with skilled worker is also beneficial to him because sometimes a customer

this situation, if a shopkeeper has good relationship with skilled workers and they provide a quicker service with good quality product despite a sufficient workload then it will also be very helpful in the progress of one's business.

### 8. Commitment

If punctuality of time is not followed regarding the 'products made to order' and carelessness is shown in fulfilling the promise, customer deeply suffers mental anguish because he also has his own tasks. He approaches the shop giving up his routine activities and sometimes he also reaches through transport spending money on fare or petrol. When he does not receive his product at the committed time, he develops the feelings of great distrust and he may not visit the shop again despite receiving the product of good quality.

May Allah ﷺ also enable us to act upon the blessed Seerah [biography] of pious people.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



is in hurry as in case he has to leave for some other city etc., and he needs his product urgently, so, in





# SOURCE OF INCOME OF SAYYIDUNA 'UTBA-TUL- GHULAM رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

## Brief introduction

Complete name of Sayyiduna 'Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is 'Utbah Bin Abaan Basri. Before repentance, he was a transgressor and drunken. Luckily once he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ attended the spiritual gathering of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and was deeply inspired by the blessed speech of Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ; as a result sought repentance and adopted piety and asceticism. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would live at the banks of river, deserts and graveyards and come to 'Basra' city only on Friday and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had become 'صَائِمُ الدَّهْرِ' (one who always observes fast).

## Deeply grieved at Fikr-e-Aakhirat

Sayyiduna 'Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would mostly remain deeply grieved on pondering over Hereafter even people declared him like Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (*Siyar A'laam-un-Nubula*, vol. 7, pp. 51, 52; *Tareekh-e-Islam liz-Zahabi*, vol. 10, pp. 347)

## Source of income

Sayyiduna 'Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would make baskets from tree leaves. Sayyiduna Abu 'Umar Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (a pious personality of that time) said: Capital of Sayyiduna 'Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Fals [فَلْس] (a coin equal to 1/6 of a dirham). He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would buy leaves of dates and coconut trees from it and would make baskets and sell for 3 Fals; thereafter he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would give one Fals as a Sadaqah, save one for his capital and spend the last one to buy food items for Iftar.

(*Hilya-tul-Awliya*, vol. 6, pp. 248)



Abdur Rahman Attari Madani

Dear Islamic brothers! Pious people of Allah عَزَّوَجَلَّ would earn from the world for religious purposes as per need and would spend the balance earning in the path of Allah عَزَّوَجَلَّ. Pious people did not like wealth for worldly pleasures, they used to like it for spending in the path of Allah عَزَّوَجَلَّ but what we do is contrary to this practice. We know well as to how much we are concerned about wealth and why. May Allah عَزَّوَجَلَّ protect us from the greed of wealth and grant us the riches of contentment.

## Showing displeasure upon being idle

Sayyiduna 'Utba-tul-Ghulam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'I do not like such [kind of] person who does not join any profession.' (*Siyar A'laam-un-Nubula*, vol. 7, pp. 52)

Dear Islamic brothers! The abovementioned blessed saying carries a lesson for those who stay idle and do not enter into any employment or profession although the one who tries to earn a Halal living is liked by Allah عَزَّوَجَلَّ.

It is stated in the blessed Hadees, 'Seeking Halal [lawful] earning is Jihad and Allah عَزَّوَجَلَّ likes a person who joins a profession.'

(*Mawsu'ah Ibn Abid Dunya*, vol. 7, pp. 449)

May Allah عَزَّوَجَلَّ grant us Taufeeq (ability) to try to earn a Halal living following the footsteps of our pious predecessors.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Sayyidatuna Umm-e-Sa'd Ansariyah رَضِيَ اللهُ تَعَالَى عَنْهَا

Bilal Husayn Attari Madani



Not only doing Zikr about the Beloved Rasool صلى الله عليه وسلم, blessed companions and blessed Sahabiyyat رضي الله تعالى عنهم is a matter of great privilege for us but the parables of these holy personages are also guidance for us. Sayyidatuna Umm-e-Sa'd رضي الله تعالى عنها is also one of these great and blessed personalities.

## Brief introduction

Sayyidatuna Umm-e-Sa'd's name was 'Jameelah' but she رضي الله تعالى عنها became known as 'Umm-e-Sa'd' which was her Kunyat. 'Sayyiduna Sa'd Bin Rabi' Ansari Khazraji رضي الله تعالى عنه, an illustrious and glorious blessed companion of the Beloved Rasool صلى الله تعالى عليه was the father of Sayyidatuna Umm-e-Sa'd رضي الله تعالى عنها. He رضي الله تعالى عنه was the same Sa'd Bin Rabi' who was made 'Deeni Bhai', Islamic brother of Sayyiduna 'Abdur Rahman Bin 'Awf رضي الله تعالى عنه when the Beloved Rasool صلى الله تعالى عليه وسلم established a relationship of brotherhood between Muhajireen and Ansaar. (*Sahih Bukhari, vol. 2, pp. 75, Hadees 2293*) Sayyidatuna Umm-e-Sa'd's mother name was Khallaadah Bint Anas Bin Sinaan.

## Blessed birth

Sayyidatuna Umm-e-Sa'd رضي الله تعالى عنها was born after her blessed father had embraced martyrdom in the battle of Uhud. Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه took the responsibility of bringing her up and took care of her in an excellent way. (*Al-Isaabah, vol. 8, pp. 401*)

## Revelations about inheritance laws

After the demise of the father رضي الله تعالى عنه of Sayyidatuna Umm-e-Sa'd رضي الله تعالى عنها, her uncle usurped entire wealth depriving the wife and daughters of his brother following the practice of pre-Islamic era and left them with nothing.

Blessed wife of Sayyiduna Sa'd Bin Rabi' رضي الله تعالى عنه along with her two daughters, came in the blessed court of the Beloved Rasool صلى الله تعالى عليه وسلم and humbly said: 'Both [these girls] are the daughters of Sa'd Bin Rabi'. Father [of these girls] has been martyred in the battle of Uhud and their uncle has usurped their entire wealth. Their marriages will only be possible when they have something.' The Beloved Rasool صلى الله تعالى عليه وسلم said, 'Allah Almighty will make a judgement for you.'



Thereafter, blessed Ayahs regarding laws of inheritance revealed; after the revelation of these blessed Ayahs, the Beloved Rasool ﷺ sent a message to the uncle of Sayyidatuna Umm-e-Sa'd رَضِيَ اللهُ تَعَالَى عَنْهَا asking him to give 2/3 of the wealth to both daughters of Sa'd, 1/8 to their mother and the rest of the wealth is his. (*Sunan-ut-Tirmizi, vol. 4, pp. 28, Hadees 2099*)

### Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ laid chador

One day Sayyidatuna Umm-e-Sa'd رَضِيَ اللهُ تَعَالَى عَنْهَا came to the house of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ, he laid chador for her. In the meantime, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ also arrived and humbly asked, 'Who is this young girl?' Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'She is the daughter of that man who had the honour of



### Nikah and children

Sayyidatuna Umm-e-Sa'd رَضِيَ اللهُ تَعَالَى عَنْهَا was married to Sayyiduna Zayd Bin Saabit Bin Dahhaak رَضِيَ اللهُ تَعَالَى عَنْهُ [صَحْحَاك]. She had 7 children whose names are as follows: (1) Sa'd (2) Sulayman (3) Khaarijah (4) Yahya (5) Isma'eel (6) 'Usman (7) Umm-e-Zayd. (*At-Tabqat-ul-Kubra, vol. 8, pp. 348*)

### Mu'allimah of Quran

Dawood Bin Haseen said, 'I, along with 'Musa Bin Sa'd', grandson of Sayyidatuna Umm-e-Sa'd, used to learn Glorious Quran from Sayyidatuna Umm-e-Sa'd رَضِيَ اللهُ تَعَالَى عَنْهَا.'

(*Asad-ul-Ghaabah, vol. 7, pp. 369; Al-Isaabah, vol. 8, pp. 401*)

being the 'Naqeeb' [chief] of Khazraj tribe, who privileged to take part in the battle of Badr; [who], embraced martyrdom in the battle of Uhud and who got his abode in Jannah. It means she is a daughter of Sa'd Bin Rabi' رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Al-Isaabah, vol. 1, pp. 49*)

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

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Shar'i rulings pertaining to ISLAMIC SISTERS

**What is the Islamic ruling for a woman on reciting and teaching the Holy Quran in the state of Shar'i 'Uzr [عذر]?**

**Question 1:** What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: What is the Islamic ruling on reciting and teaching the Holy Quran in the state of 'Uzr (monthly cycle or postnatal bleeding)? Is even a teacher not allowed to teach it? If she can teach it, what is the method? How should she teach by breaking breaths? Moreover, are those who teach in Madrasa-tul-Madinah Online and in houses also allowed to do so?

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



It is not permissible to recite the Holy Quran in the state of Shar'i 'Uzr (monthly cycle or postnatal bleeding). However, a teacher is permitted to teach the Holy Quran in a specific way, whether she teaches it at home or in an organisation, etc. The specific way is: A teacher should not recite two words in a single breath but she should break her breath after teaching one word and should then teach the second word. Moreover, she should make the intention while reciting that she is not reciting the Holy Quran, and should make [some other] intention, for example, she is pronouncing Arabic words. Furthermore, there is certainly no harm in

spelling words by pronouncing the letters individually. In fact, different letters of a single word can be pronounced in a single breath as well. However, reciting more than one word in a single breath is not permitted.

**Note:** Remember! In the state of Shar'i 'Uzr, it is permissible for every woman to recite the Ayahs which carry the meaning of Du'a or Hamd-o-Sana, with the intention of Du'a or Hamd-o-Sana; whether she is a teacher or not.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ عَلَى مَا تَعْمَلُونَ بِهِ عَلَيْهِ السَّلَامُ

Answered by: Muhammad Saajid Attari Madani

Approved by: Fuzayl Raza Attari

**Duration of the 'Iddat of a pregnant woman after her husband's demise**

**Question 2:** What do the blessed 'Ulama and Muftis [Islamic jurists] state regarding the following matter: My husband has passed away. My question is: I am pregnant, so when will my 'Iddat end; and can I go to the doctor for check-up during 'Iddat, or not?

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

If a woman is pregnant when her husband passes away, her 'Iddat is till the end of pregnancy, i.e. till the birth of the child. Therefore, your 'Iddat is till the end of pregnancy; your 'Iddat will end when the child will be born. During 'Iddat, it is Haraam [prohibited] for a woman to go out of the house without a Shar'i need. Therefore, if a woman falls ill during 'Iddat and it is possible to call the doctor to the house for check-up, it is impermissible for her to go out. However, if the doctor does not come to the house for check-up or it is such type of need which cannot be fulfilled at home, it is permissible for her to go to the doctor for check-up, ensuring that Pardah is observed; [it is permissible] as going out in this case is because of a Shar'i need.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ عَلَى مَا تَعْمَلُونَ بِهِ عَلَيْهِ السَّلَامُ

Answered by: Abu Muhammad, Muhammad Sarfaraz Akhtar Attari

Approved by: Fuzayl Raza Attari



# SAYYIDUNA 'ABDULLAH BIN RAWAHAH

A GREAT POET OF  
BELOVED RASOOL ﷺ



One day, during the sermon, the Beloved Rasool ﷺ asked a few people, who were standing in Masjid-un-Nabawi, to sit down. An incredibly loyal blessed companion, who was heading towards Masjid, stopped as soon as he heard the blessed words of the Beloved Rasool ﷺ. (He knew that the instruction was for those who were present in Masjid-un-Nabawi, despite he sat down where he was present outside the Masjid.) Later, when the Beloved Rasool ﷺ learned about this blessed act, he became happy and said to his incredibly loyal blessed companion, 'May Allah ﷻ increase your deep eagerness for obeying Allah ﷻ and Rasool ﷺ' (Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 6, pp. 257)

Dear Islamic brothers! This blessed companion who had the privilege to receive Du'a of the Beloved Rasool ﷺ was the famous poet of the Beloved Rasool ﷺ. 'Sayyiduna 'Abdullah Bin Rawahah Ansari Khazraji رضي الله تعالى عنه'.

## Bay'at-e-Islam

In the 13<sup>th</sup> year of the declaration of Nubuwwah and on the blessed occasion of Hajj, Sayyiduna 'Abdullah Bin Rawahah Ansari Khazraji رضي الله تعالى عنه, along with approximately 70 fortunate companions, had the privilege to pledge allegiance [Bay'at] to the Beloved Rasool ﷺ. (Tabqat Ibn Sa'd, vol. 3, pp. 298)

Sayyiduna 'Abdullah Bin Rawahah Ansari Khazraji رضي الله تعالى عنه was the poet of great calibre. After embracing Islam, he started reciting poetic couplets in praise of the Beloved Rasool ﷺ and condemning the disbelievers.

## Words proved true

Following are the translation of few couplets of poetry: We have Rasool of Allah Almighty amongst us. He derives benefit from the recitation of [Glorious] Quran as soon as dawn breaks. We were the misguided [people], he taught us to walk on the path of guidance. Our hearts have firm belief that whatever Beloved Rasool ﷺ says, it



certainly comes true. (*Sahih Bukhari, vol. 1, pp. 391, Hadees 1155*)

In Zul-Qa'dah 7<sup>th</sup> Hijri, on the occasion of Qada'ay 'Umrah, Sayyiduna 'Abdullah Bin Rawahah Ansari Khazraji رَضِيَ اللهُ تَعَالَى عَنْهُ entered Makkah holding bridle of the horse of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reciting poetry. When Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ forbade him [from doing so], the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Let him recite, these poetic couplets are severer than the strike of sword on disbelievers'. (*Al-Mu'jam-ul-Kabeer, vol. 13, pp. 173*)

### Can you recite poetic couplets right now?

Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna 'Abdullah Bin Rawahah Ansari Khazraji رَضِيَ اللهُ تَعَالَى عَنْهُ 'How do you recite poetic couplets?' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'When I look at anything, I just recite couplet.' Similarly, once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'What is a poetic couplet?' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Such [type of] a thing which pricks one's heart then he expresses it in the form of poetry by his tongue.' The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Can you recite any poetic couplet right now?' He رَضِيَ اللهُ تَعَالَى عَنْهُ looked at the blessed face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and spontaneously started reciting Na'at (poetic couplets). (*Tareekh Ibn 'Asakir, vol. 28, pp. 93, 94*)

### Better than musk

Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived riding his blessed donkey and stayed in the gathering of 'blessed Ansaar companions' for a while. Blessed donkey urinated there; upon this, the hypocrite [person] 'Ibn Ubayy' covered his nose. To which, Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Urine of the [blessed] donkey of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is better than the fragrance of your musk'. (*Tafseer Nasafi, part 26, Al-Hujurat, Taht-al-Ayah: 9, pp. 1153*)

### Bribery is Haraam

When the dates of Khyber fort would ripe and grain would be prepared, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would send Sayyiduna 'Abdullah Bin Rawahah

رَضِيَ اللهُ تَعَالَى عَنْهُ to Khyber. He رَضِيَ اللهُ تَعَالَى عَنْهُ would divide the pile of 'dates and grain' into two portions equally; thereafter he would say giving authority, 'O Jews! Take the portion which you like'.

Once Jews collected jewellery of their women, and while giving it to Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ, they said, '[O honourable companion رَضِيَ اللهُ تَعَالَى عَنْهُ of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] Show leniency to us and give us some privileges'. Having listened to this, he رَضِيَ اللهُ تَعَالَى عَنْهُ became angry and said, 'O Jews! What you are giving is bribery and bribery is Haraam wealth which we Muslims do not eat [use] it.' (*Tareekh Ibn 'Asakir, vol. 28, pp. 111; summarised*)

### Fear of Allah عَزَّوَجَلَّ

Once when Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ was lying placing his head in the lap of his blessed wife, he started weeping suddenly. Seeing this, the blessed wife also started weeping. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked her, 'Why do you weep?' She humbly said, 'Seeing you weeping made me cry.' Thereafter, he رَضِيَ اللهُ تَعَالَى عَنْهُ said while describing the reason of the act of his weeping: It is stated in Glorious Quran:

وَأَنْ مِّنكُمْ إِلَّا وَارِدُهَا

And there is no one amongst you who shall not cross over Hell.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, Ayah 71)

The moment I remembered this blessed Ayah, I wept as it is certain to cross over Hell but I do not know whether I would cross over it safely or not. (*Al-Mustadrak, vol. 5, pp. 810*)

### Observing Sawm in hot weather

Once Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ was travelling along with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; the intensity of heat was so much that the people would place their hands on their heads. At that time, there were only two persons who had observed Sawm, one was 'Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' and second was 'Sayyiduna Ibn Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ'. (*Sahih Muslim, pp. 438, Hadees 2631; abridged*)



### Every need would be fulfilled

Once when the Beloved Rasool ﷺ sent Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ on a journey, he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said to the Beloved Rasool ﷺ, 'Give me some pieces of advice which I can memorize.' The Beloved Rasool ﷺ said, 'You are going to visit such a city tomorrow where worshippers are in low number so worship abundantly.' Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Give me more advice.' The Beloved Rasool ﷺ said, 'Do Zikr of Allah ﷻ, it will be helpful to fulfil all your needs.' (Tareekh Ibn 'Asakir, vol. 28, pp. 120)

### Devotion to Salah

When Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ would intend to go out of his house, he رَضِيَ اللهُ تَعَالَى عَنْهُ would perform 2 Rak'at Salah, when he would come back to his house, he رَضِيَ اللهُ تَعَالَى عَنْهُ would [again] perform 2 Rak'at Salah, and he رَضِيَ اللهُ تَعَالَى عَنْهُ never gave up this practice. (Zuhd li Ibn Mubarak, pp. 454)



### Great well-wisher

Sayyiduna Zayd Bin Arqam رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I have been brought up by Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ; I have never seen anyone raising orphans better than him.' (Tareekh Ibn 'Asakir, vol. 28, pp. 118)

### Great warrior in the path of Allah

Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ had

such a deep eagerness for fighting in the path of Allah ﷻ that he رَضِيَ اللهُ تَعَالَى عَنْهُ would be the first person coming out for Jihad and Ghazwah and he would be the last person coming back from Jihad. (Asad-ul-Ghaabah, vol. 3, pp. 238)

### Martyrdom

In Jumadal Aula 8<sup>th</sup> Hijri, in the Battle of Mautah, a small army of 3000 Muslims, by risking their lives, set an incredible and unique historical example of entering a war against more than 100000 Rumis. Deep feelings and emotions of Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ [in words] before the war: O people! You have come out for embracing martyrdom and now you are disliking it. We do not wage war after seeing the power and a large number of enemies. We fight for the sake of that religion through which Allah ﷻ has bestowed honour upon us. Now one thing is sure out of two noble things 'conquest' or 'martyrdom'.

Many blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ embraced martyrdom when the war started. After the martyrdom of Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyiduna Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ held the flag of Islam but soon his clothes were drenched in blood. Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ was on the other side at that time; he had not eaten anything for three days. A paternal cousin of Sayyiduna 'Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ presented a meaty bone to him. Hardly he رَضِيَ اللهُ تَعَالَى عَنْهُ had eaten one morsel when the news about the martyrdom of Sayyiduna Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ came. He رَضِيَ اللهُ تَعَالَى عَنْهُ anxiously threw the bone and headed [to battlefield] saying, 'O 'Abdullah! You still have a worldly thing with you'. He رَضِيَ اللهُ تَعَالَى عَنْهُ immediately held the flag of Islam and led the army and fought tooth and nail. During the fight, he رَضِيَ اللهُ تَعَالَى عَنْهُ lost one of his fingers [but] he said, 'I have just lost my finger now; this is not any big achievement. O Nafs! Move ahead otherwise, decision of death will kill you and you will surely be doomed to death.' Thereafter he رَضِيَ اللهُ تَعَالَى عَنْهُ fought with great courage and bravery. Finally, wounded, he رَضِيَ اللهُ تَعَالَى عَنْهُ fell to the ground and embraced martyrdom. (Seerat Ibn Hishaam, pp. 456 to 459; Tareekh Ibn 'Asakir, vol. 28, pp. 126)



# Imam Abu Bakr <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> Ahmad Bayhaqi

(Biography and religious services)

One of the personalities amongst the great Muhaddiseen who has a very high scholarly status is Shaykh-ul-Islam, Faqeeh-e-Jaleel, Haafiz-e-Kabeer, Imam Abu Bakr Ahmad Bin Husayn Bayhaqi <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup>.

## Birth

He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> was born in Bayhaq [near Nishapur, Iran], a famous city of Khurasan, in Sha'ban-ul-Mu'azzam 384 AH. In relation to the city 'Bayhaq' he <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> is called 'Bayhaqi'.

## Education and teachers

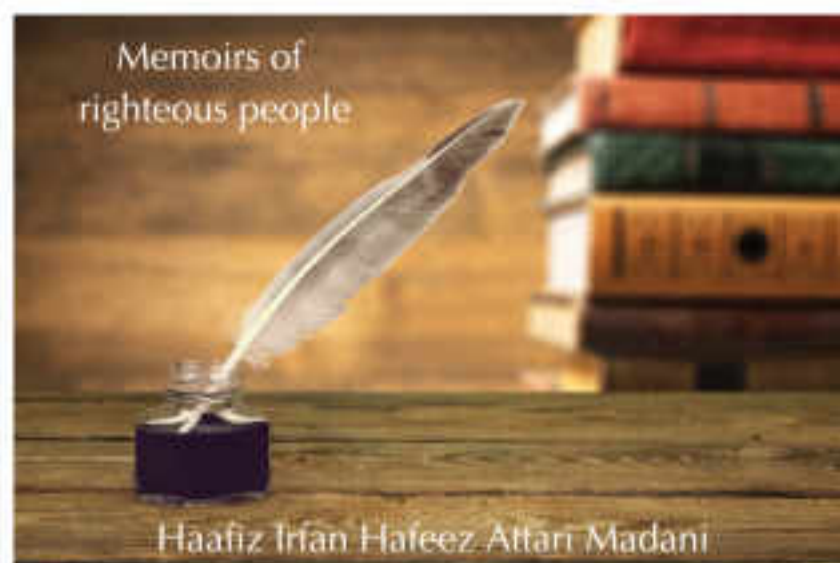
He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> travelled to Hejaz, Makkah Mukarramah, Iraq, Jabaal, Nishapur, Taabran, Daamghan, Esfarayen and many other areas for gaining religious 'Uloom [branches of knowledge] and the knowledge of Hadees. He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> was inclined to listen to Hadees [would listen to blessed Ahadees directly from his teacher] when he was just fifteen years old. Amongst his teachers, the name of Imam Abu 'Abdullah Haakim Nishapuri Shaafi'i <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup>, the author of *Mustadrak*, is at the top of the list. In addition, he <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> also gained knowledge from Imam Abu Bakr Muhammad Bin Foorak Shaafi'i and Muhaddis Abu Sa'eed Muhammad Bin Musa Sayrafi <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup>. Imam Tajuddeen Subuki Shaafi'i <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> has narrated that he had more than 100 teachers and Shuyukh.

## Students

Shaykh-ul-Islam Khuwajah 'Abdullah Ansari Haravi, Sayyiduna Abu 'Abdullah Muhammad Bin Fadl [فَضْل] Faravi Shaafi'i, Haafiz Zaahir Bin Taahir Shahhaami, Sayyiduna Abul Ma'aali Muhammad Bin Isma'eel Farsi <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> and many other personalities are amongst his famous students.

## Scholarly glory and books

Haafiz 'Abdul Ghaafir Bin Isma'eel <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> has said: "Bayhaqi" was a Mufti, Haafiz of Hadees, had a



matchless memory as compared to his contemporaries and was superior to them regarding Zabt-o-Ittiqaan. He is one of the great students of Imam Haakim, but he had more knowledge of many 'Uloom [branches of knowledge] than him. He started writing and memorizing blessed Ahadees since his childhood. He has written matchless books about the knowledge of Hadees and Fiqh. He has written books on many important topics like beliefs, Ahadees, Fiqh, Manaqib, etc. Amongst his famous books the names of *Dalaail-un-Nubuwwah*, *Shu'ab-ul-Iman*, *Ma'rifat-us-Sunan wal-Aasaar*, *As-Sunan-ul-Kabeer*, *As-Sunan-us-Sagheer*, *Kitab-ul-Asma was-Sifaat* and *Hayat-ul-Ambiya* are at the top of the list.

## Asceticism and piety

Talking about his asceticism and piety Imam Abul Hasan Haafiz 'Abdul Ghaafir Bin Isma'eel <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> has said: Imam Bayhaqi <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> would live like the blessed Seerah [life] of the past Islamic scholars. He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> was satisfied with a little amount of money and was ascetic and pious. He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> worshipped in such a way that he observed Sawm every day [except the days when observing Sawm is prohibited] in the last 30 years of his life.

## Blessed demise

He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> spent the last part of his blessed life in Nishapur. He fell ill there and passed away. He <sup>رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ</sup> passed away on the 10<sup>th</sup> Jumadal Aula, 458 AH in Nishapur and was laid to rest in Bayhaq.

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

اٰمِيْنَ بِجَاوِزِ الشَّيْءِ الْاَمِيْنِ سَلِّ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Hujjat-ul-Islam, 'Allamah Maulana Haamid Raza Khan

رَحْمَةُ اللَّهِ عَلَيْهِ  
تَعَالَى عَلَيْهِ  
Owais Yameen Attari Madani



## Brief Introduction

Hujjat-ul-Islam, 'Allamah Maulana Mufti Muhammad Haamid Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Bareilly, India in Rabi'-ul-Awwal 1292 AH. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was named 'Muhammad', but he used to be called by the name of 'Haamid Raza'. (Tazkirah Jameel, pp. 106; summarised)

Baray Maulana, Ra'ees-ul-'Ulama, Taj-ul-Atqiya and Hujjat-ul-Islam are his titles. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received his education and was given upbringing under the supervision of his father A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ completed his studies just at the age of 19. He was the Mureed and Khalifah of Shah Abul Husayn Ahmad Noori رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and he also got Khilafat and permission from his father A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. (Tazkirah

Mashaaikh-e-Qadiriyyah Razawiyyah, pp. 483) He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was very good-looking and had very good manners.

## Habits and manners

The prominent aspects of his manners are as follows: He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would speak smilingly, keep his eyes lowered, have soft and loving tone, often continue to recite Salat-'Alan-Nabi, respect elders and become affectionate towards the younger. (Faizan-e-A'la Hadrat, pp. 95; summarised)

## Scholarly status and books

The status and rank of his scholarly competence can be judged by his expertise in teaching, books, Bayanaat, students and by his contemporary Islamic scholars. The Arab Islamic scholars have praised his expertise in the Arabic language. The increase of admissions due to his teaching at Dar-ul-'Uloom Manzar-e-Islam Bareilly Shareef, having students like Muhaddis-e-A'zam Pakistan and having a collection of Fatawa like Fatawa Haamidiyyah are living proof of his high scholarly status. (Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, pp. 487, 494)



## Travels

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ travelled for Hajj, travelled to Azimabad Patna, Jabalpur, etc., with his father Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and travelled many



times to the cities of Banaras, Lucknow, Pilibhit, Kolkata, Muzaffarpur, Udaipur, Chator, Kanpur, Markaz-ul-Awliya Lahore, UP, CP and Bihar and tried to reform people's beliefs and deeds through his Bayanaat. (Tazkirah-e-Jameel, pp. 186)

## Successor to A'la Hadrat

A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ declared Hujjat-ul-Islam Maulana Haamid Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to be his successor in his blessed life and made a will that his funeral Salah be led by him. Before demise A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ instructed the people who would come to become his Mureed to do Bay'at from Hujjat-ul-Islam in these words, 'His



Bay'at is my Bay'at, his hand is my hand, his Mureed is my Mureed, become his Mureed'. (Fatawa Haamidiyyah, pp. 52; summarised)

So according to the will of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Hujjat-ul-Islam 'Allamah Maulana Haamid Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ led his funeral Salah. (Hayat-e-A'la Hadrat, part 3, pp. 297; Al-Faqeeh Amritsar, 5<sup>th</sup> November, 1921, pp. 10; Tajdar-e-Mulk-e-Sukhan, pp. 255 to 256)

## Demise and funeral Salah

Hujjat-ul-Islam passed away on 17<sup>th</sup> Jumadal Aula, 1362 AH at the age of 70 in the state of Salah. His beloved Khalifah Muhaddis-e-A'zam Pakistan Maulana Sardar Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ led his funeral Salah. A large number of people attended it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Khanqah Razawiyyah Bareilly Shareef beside his blessed father Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

(Tazkirah Mashaikh-e-Qadiriyyah Razawiyyah, pp. 500)

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

اٰمِيْن بِجَاوِ الشَّيْءِ الْاَكْبَرِ عَلٰى اللّٰهِ تَعَالٰى عَلَيْهِ وَوَالِدِهِ وَسَلَّمَ



Remember your pious predecessors

# Those Islamic personalities whose day of demise or 'Urs is marked in Jumadal Aula

Abu Majid Muhammad Shaahid Attari Madani

Jumadal Aula is the fifth month of the Islamic calendar. 35 blessed companions, Islamic scholars and great blessed saints who passed away in it were briefly mentioned in the issues of the Mahnamah Faizan-e-Madinah, of Jumadal Aula, 1438 and 1439 AH. The introduction to the other blessed personalities has been mentioned below.

## Blessed companions

Three blessed companions **رضي الله تعالى عنهم** who were martyred in Jumadal Aula 8 AH:

1. Sayyiduna Zayd Bin Haarisah **رضي الله تعالى عنه** was a dear companion of the Beloved Rasool **صلى الله تعالى عليه وآله وسلم**, his adopted son, first amongst slaves who embraced Islam, a Mujahid and martyr. He **رضي الله تعالى عنه** is the only companion whose blessed name has been mentioned in the Holy Quran (*Part 22, Surah Al-Ahzaab, Ayah 37*). He **رضي الله تعالى عنه** was born 48 years before the [Hijrah] migration. (*Al-Ikmaal ma' Mishkat, pp. 595*)

2. Sayyiduna Ja'far Tayyar Zul-Janahayn [دَوَالجَنَاحَيْن] Haashimi Qarashi **رضي الله تعالى عنه** was the paternal cousin of the Beloved Rasool **صلى الله تعالى عليه وآله وسلم**, the companion who embraced Islam earlier, the leader of the Muhajireen (emigrants) of Habshah, a Mujahid and



martyr. He رَضِيَ اللهُ تَعَالَى عَنْهُ was born 33 years before Hijrah. (*Al-Ikmaal ma' Mishkat*, pp. 589)

3. Sayyiduna 'Abdullah Bin Rawahah Khazraji Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ was the companion who embraced Islam earlier, a Badri [participant of Battle of Badr] companion, one of the twelve chiefs of Ansaar and a best poet and Khateeb. He رَضِيَ اللهُ تَعَالَى عَنْهُ participated in all the Ghazwat (battles) before embracing martyrdom. (*Al-Ikmaal ma' Mishkat*, pp. 604; *Al-Istee'aab*, vol. 3, pp. 33, 34)

### Pious saints

4. Sultan-ut-Tarikeen Sayyiduna Ibraheem Bin Adham رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Makkah Mukarramah. He was Tab'-e-Taabi'i', expert in many branches of knowledge, Sayyid-ul-'Urafa, a great blessed saint of Allah Almighty and had a great personality. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 26<sup>th</sup> Jumadal Aula, 162 AH. His shrine is located in Damascus [Syria] near the luminous shrine of Sayyiduna Loot عَلَيْهِ السَّلَام and is visited by everyone. (*Tazkira-tul-Awliya - translated*, pp. 56, 67; *Wafiyat-ul-Akhyar*, pp. 12)

5. Khuwajah-e-Khuwajagan Sayyid Shamsuddin Ameer Kalaal Sukhaari رَضِيَ اللهُ تَعَالَى عَنْهُ was born in town of Sukhar (near Bukhara, Uzbekistan) in 676 AH and at the very same place he passed away on 15 Jumadal Aula, 772 AH. He was the Mureed of Baba Samasi رَضِيَ اللهُ تَعَالَى عَنْهُ and Peer-o-Murshid of the founder of Silsilah Naqshbandiyyah Khuwajah Bahauddin Muhammad Naqshband رَضِيَ اللهُ تَعَالَى عَنْهُ and a blessed saint with saintly miracle. (*Tazkira-tul-Musha'ikh*, pp. 32, 33; *Tazkirah Naqshbandiyyah Khayriyah*, pp. 279, 285)

6. Ghaus-e-Millat Maulana Shah Turab 'Ali Qalander Kakoravi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 1181 AH in Kakorvi Shareef (near Lucknow UP), in India and at the very same place he passed away on 5<sup>th</sup> Jumadal Aula in 1275 AH. He رَضِيَ اللهُ تَعَالَى عَنْهُ was the Sajjadah Nasheen of Khanqah Kazimiyyah Takiya Shareef, a practising Islamic scholar, Shaykh-e-Tareeqat, a poet in Persian, Urdu and Hindi languages and the writer of 13 books. كَشْفُ الْمُنَوَّارِ فِي حَالِ نِظَامِ الدِّينِ الْقَارِي is his book. (*Tazkirah*

*Mashaheer-e-Kakorvi*, pp. 75 to 81)

7. Mujahid of Islam Maulana Peer Haafiz 'Abdur Rahman Qadiri رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 1310 AH in Khanqah-e-Qadiriyyah Bharchundi Shareef (Daharki, Ghotki District, Bab-ul-Islam, Sindh) and at the very same place passed away on 9<sup>th</sup> Jumadal Aula, 1380 AH. He رَضِيَ اللهُ تَعَالَى عَنْهُ was the third Sajjadah Nasheen of Khanqah Qadiriyyah Bharchundi Shareef, Haafiz of Quran, Islamic scholar, the founder of Anjuman Ihya-ul-Islam and had a dynamic personality. (*Tazkirah Akabir-e-Ahl-e-Sunnat*, pp. 218 to 221)

### Islamic scholars

8. Imam-e-Qira'at, Shaykh-ul-Islam Sayyiduna Imam Abu Bakr Shu'bah Bin 'Ayyaash Asadi Kufi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 95 AH in Kufa (Iraq). He رَضِيَ اللهُ تَعَالَى عَنْهُ was a Tab'-e-Taabi'i', Muhaddis of his time, Islamic jurist, lexicologist, narrator of one method of Qira'at, Imam-e-'Aasim, an ascetic and Allah-fearing person and would recite the Holy Quran abundantly. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away in Jumadal Aula 193 AH and his blessed shrine is located in Kufa. (*Siyar A'laam-un-Nubala liz-Zahabi*, vol. 7, pp. 680 to 689; *Kitab-us-Siqat li Ibn Habbaan*, vol. 4, pp. 428)

9. Haafiz of Hadees Sayyiduna Imam Ibn Abid Dunya Abu Bakr 'Abdullah Bin Muhammad Baghdadi Qarashi Hanbali رَضِيَ اللهُ تَعَالَى عَنْهُ was born in 208 AH in Baghdad, Iraq. He was a famous Muhaddis, author of more than 180 books, teacher of Muhaddiseen and Salateen, embodiment of asceticism and piety and a best preacher. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away in Jumadal Aula 281 AH. He was laid to rest in Maqbarah Shuniziyyah, Baghdad, Iraq. (*Mawusu'ah Imam Ibn Abid Dunya*, vol. 1, pp. 8 to 10; *Al-Waafi bil-Wafiyat*, vol. 17, pp. 281)

10. Sultan-ul-'Aashiqeen Sayyiduna Shaykh Ibn Farad [فَارَاض] 'Umar Hamavi Shaafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Cairo, Egypt in 576 AH and at the very same place he passed away on 2<sup>nd</sup> Jumadal Aula, 632 AH. He رَضِيَ اللهُ تَعَالَى عَنْهُ was laid to rest at the foot of Jabal Qarafah. He was a renowned Arab Sufi poet, Islamic scholar, pious and abstinent and a great blessed saint. He رَضِيَ اللهُ تَعَالَى عَنْهُ would give Dars at Jami'ah





Azhar. He had held the post of Qadi-ul-Quda for some time. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had also been busy with worship and spiritual exercises in Haramayn Tayyibayn for 15 years. *Nazm-us-Sulook* is his collection of poetry. (*Wafayat-ul-A'yaan*, vol. 3, pp. 398, 399)

11. Shaykh-ul-Islam, a commentator of Quran, Sayyiduna Abu Sa'ood Muhammad Afandi 'Immadi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Iskilip near Istanbul, Turkey in 896 AH and passed away on 5<sup>th</sup> Jumadal Aula 982 AH. He was laid to rest near the shrine of Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Islamic scholar, Hanafi Islamic jurist, teacher of Islamic scholars, the author of 21 books, the poet of three languages Turkish, Persian and Arabic. Amongst books, his *Tafseer Abi Sa'ood* is famous. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was appointed on the post of Qadi first in the Ottoman Empire, then Mufti and then Shaykh-ul-Islam. (*Shazarat-uz-Zuhb*, vol. 8, pp. 467, 468)

12. Shaykh-ul-Islam Sayyiduna 'Allamah Muhammad Bin Ahmad Faakihi Hanbali Makki Hindi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 923 AH in Makkah Mukarramah and passed away on 21<sup>st</sup> Jumadal Aula 992 AH in Ahmadabad (province Gujarat), India. His book, '*Sharh Mukhtasar-ul-Anwaar*' is memorable.

(*An-Noor-us-Saufir*, pp. 527; *Fuqaha-e-Hind*, vol. 1, pp. 665, 667)

13. Shaafi'i Sagheer Sayyiduna Imam Shamsuddin Muhammad Bin Ahmad Ramli Misri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Shaykh-ul-Islam, a great Islamic scholar, Shaafi'i Islamic jurist, revivalist of his time and a teacher of Islamic scholars. Amongst his works *Fatawa Ramli*, *Nihaya-tul-Muhtaj* *Sharh-ul-Minhaj* are famous. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Ramla Monufia province, Egypt in 919 AH and passed away on 13<sup>th</sup> Jumadal Aula, 1004 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Cairo. (*Mu'jam-ul-Mu'allifeen*, vol. 3, pp. 61)

14. Shaykh-ul-Islam 'Allamah Muhammad Anwaarullah Farooqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Islamic scholar, Shaykh-e-Tareeqat of the order of Chishtiyyah Sabiriyyah, author of books, the founder of Jami'ah Nizamiyah Hyderabad Deccan and was an internationally-renowned person. His famous books are *Anwaar-e-Ahmadi*, *Ifada-tul-Ifhaam* and *Maqasid-ul-Islam*. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had also held the post of Sadr-us-Sudoor and Minister of Religious Affairs in Islamic state Hyderabad Deccan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1264 AH in Nanded (Maharashtra), in India and passed away in Hyderabad Deccan on 29<sup>th</sup> Jumadal Aula, 1336 AH. His shrine is located in Jami'ah Nizamiyyah which is visited by people from all walks of life. (*Marqa'-e-Anwaar*, pp. 25, 27)

15. Talmeez Khalifah-e-A'la Hadrat Maulana 'Abdul Haamid Badayuni Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Delhi, India in 1318 AH and passed away on 15<sup>th</sup> Jumadal Aula, 1390 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Jami'ah Ta'leemat-e-Islamiyyah (present Orangi Degree College near Banaras Chowrangi, Bab-ul-Madinah, Karachi). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed his studies from Madrasah Qadiriyyah Budaun; he was a preacher of Islam, administrator of Madrasah Shams-ul-'Uloom Budaun, a national leader, Majaaz-e-Tareeqat, the founder of Jami'ah Ta'leemat-e-Islamiyyah and the author of 21 books and booklets. (*Tazkirah Akabir-e-Ahl-e-Sunnat*, pp. 202, 208; *Anwaar 'Ulama-e-Ahl-e-Sunnat Sindh*, pp. 474 to 478)



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

(Necessary amendments have been made)



carrying out Madani activities, keep attending weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, keep attending weekly Madani Muzakarah with punctuality, spend your life according to Madani In'amaat, fill out Madani In'amaat booklet practicing 'Fikr-e-Madinah' and submit it to responsible Islamic brother on 1<sup>st</sup> of each Islamic month, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

- Do not argue or quarrel with one another
- Be a gentle person and spend your life being an embodiment of excellent courtesy.
- Rebuking (which hurts others) and hurting someone's feelings without a valid Shar'i reason are sinful acts so keep away from committing sins. I request all of you to make Du'a for my forgiveness 'without accountability'.

## Gaining Islamic knowledge is an act of great reward!

نَحْمَدُكَ وَنُصَلِّيْ وَنُسَلِّمُ عَلَى رَسُوْلِكَ النَّبِيِّ الْكَرِيْمِ

**From:** Sag-e-Madinah, Muhammad Ilyas Attar Qadiri Razavi غفر الله له

**To:** My dear Madani son Yameen Madani (Markazi Jami'a-tul-Madinah, Banaras) and all honourable teachers and students of Markazi Jami'a-tul-Madinah, Banaras, India.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Ahmad Raza Attari, a preacher of Dawat-e-Islami who had come with Mufti Badr-e-Aalam اظلال الله غفره expressed his love for you and introduced you to me. May Allah عَزَّوَجَلَّ make you practicing scholar, Mufti-e-Islam and a great preacher of Dawat-e-Islami.

O all my dear Madani sons (students)! Study with concentration and pass out after completing your Dars-e-Nizami. Many students lose their interest and leave education incomplete. They should not do so. Gaining Islamic knowledge is an act of great reward. It is stated in the blessed Hadees, 'On the Day of Judgement, the biggest regret will be for the one who had opportunity to gain knowledge but he did not.' (Tareekh Ibn 'Asakir, vol. 51, pp. 138)

May Allah عَزَّوَجَلَّ save us from this regret and bless us with great Islamic knowledge. Aameen! Keep

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Heartfelt emotion over the kindness of spiritual guide

Upon receiving audio message of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat تانت بركاتهم العالیه Muhammad Yameen Attari, in response, expressed his feelings in this way in his audio message:

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

## Muhammad Yameen Madani Jami'a-tul-Madinah Banaras:

I received Bapa's message through Ahmad Bhai; may Allah عَزَّوَجَلَّ keep our spiritual guide safe and sound, and protect him from all calamities. Aameen! By Allah عَزَّوَجَلَّ! I am extremely glad that Ameer-e-Ahl-e-Sunnat took my name. May Allah عَزَّوَجَلَّ keep my spiritual guide safe and sound and bless him with long life. Aameen!

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Having completed my Dars-e-Nizami from Nepal, I arrived Jami'a-tul-Madinah, Banaras India on 3<sup>rd</sup> July 2017. After this, I carried out 12 Madani activities with Islamic brothers of this city. Having listened to Bapa's message, I have made intention that I dedicate myself for Dawat-e-Islami, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ make us practising Islamic scholars and grant us steadfastness in Dawat-e-Islami! Aameen!



# JOINT PAIN

Madani clinic & spiritual cures

Abul Hasnayn Attari Madani

Joint pain (gout, arthralgia, arthritis) is an ancient disease. Joint is the part where two bones meet. There are approximately 206 bones in a human body which are connected to one another and they together with the joints complete the structure of our body.

## Symptoms of joint pain

Having joints pain in normal condition and especially while walking. Swelling, skin getting hot, joints becoming stiff in the morning, etc.

## Causes of joint pain

Carelessness in eating and drinking (water etc.), wrong lifestyle and sitting posture, deficiency of vitamin D, extraordinary weight gain, bone injury due to accident, etc., driving a car or riding a motorcycle carelessly and lifting weight, etc.

## Joint pain and uric acid

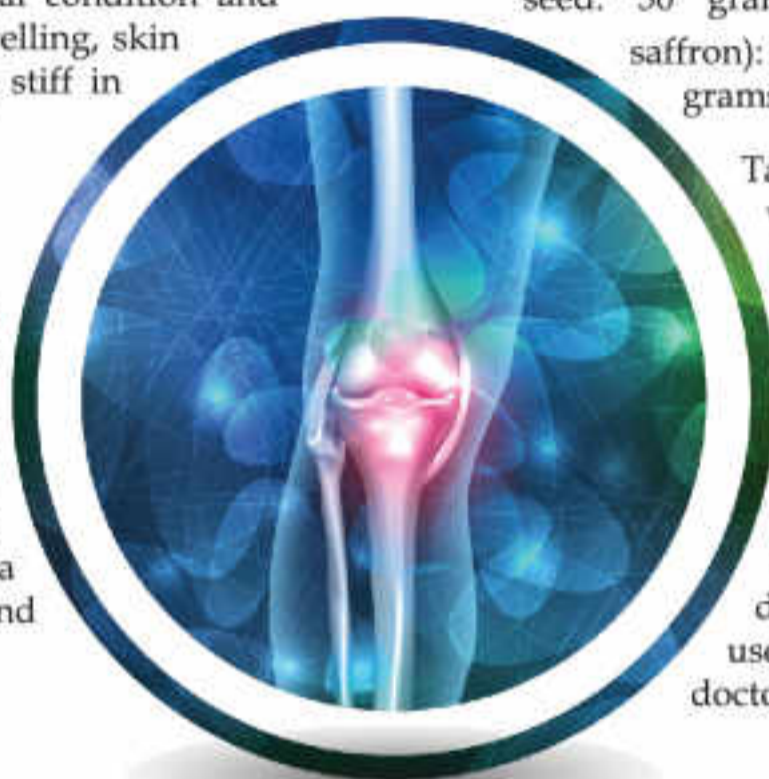
Uric acid causes pain in joints, especially in foot joints. Uric acid is a normal chemical substance that is produced when our food and liquid are digested and leaves our body through urination. When we eat meat and bakery products in an increased quantity, the production of uric acid increases and does not leave the body completely and starts accumulating there. When its quantity increases, it starts to solidify in the form of the grains of salt between joints and when we move, we feel pain in our joints. High uric acid can also cause heart and kidney diseases. Low intake of water also results in an increase of uric acid. High uric acid is such a disease which can be self-controlled through prevention. And it can also be treated with medicines.

## Symptoms of high uric acid

As a person places his foot on the ground after getting up in the morning he starts feeling pain in the foreparts of his feet and then different joints of his body.

## Effective prescription for joint pain

Dry ginger: 50 grams, Simlo: 50 grams, fenugreek seed: 50 grams, Suranjan Shireen (wild saffron): 50 grams, Mamaikh [ماميخ]: 50 grams.



Take all these herbs of the same weight and then grind them. Take one spoon [approximately 6 grams] with water in the morning and in the evening. **إِنْ شَاءَ اللَّهُ** **مَرْزُوقِل**, it relieves every kind of pain related to joints, back, hand and foot. Duration: Till recovery. Instead of using different types of pain killers use this prescription on your doctor's advice.

## Miscellaneous Madani pearls

Take light exercise regularly in order to make your joints active. Take four cups of green tea daily. Sprinkle half a teaspoon of turmeric on food daily before eating it. Eat foods which are rich in calcium such as milk or products made from milk, vegetables such as bottle-gourd i.e. blessed bottle-gourd, Tinday [Indian baby pumpkins], and Turai [ridge gourds], etc. Sit in the sunlight daily for 10 to 15 minutes. Walk bare-footed in the open area. Use capsules of cod liver oil.

## Harmful things to patients with painful joints

Do not use the things which cause flatulence and



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(January - February 2019)

bloating such as potatoes, cauliflower, taro, peas, brinjal, gram lentils, liver, feet of animal, beef, a kind of bean lentils [Daal Mash], very cold water and rice, etc. Patients with painful joints should not use these things.

### Best massage oil for joint pain

Qust Talkh [قُسط تَلخ]: 25 grams, Ratan Jot: 12 grams, Sat Ajwain [سَتَّ أَجْوَانِن] [species of aniseed having the flavour of caraway]: 10 grams, sesame seed oil: 250 grams.

Crush thickly Qust Talkh and Ratan Jot and then cook them in sesame seed oil for few minutes. When they turn brown to some extent, remove them from the stove and sieve them through a cloth. Crush Sat Ajwain and add it to the oil. Massage the painful area with this oil lightly with your hand twice a day. *إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ*, it is beneficial for every kind of pain.

### Amulet for pain in hands and feet

Write or get 'يَا حَيُّ يَا قَيُّوْمُ' written 786 times on a piece of paper then wrap the paper like an amulet and then have it plastic coated, sew it in rexine or cloth etc., and then tie it around your arm or around your neck. *إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ*, the influence of evil eye will go away. It is also beneficial for those who feel pain in their hands and feet, *إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ*. (Beemar 'Aabid, pp. 35)

### Spiritual and home remedies for joint pain

1. Pain that occurs in any part of the body such as the backbone, knees, joints, etc., *إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ* will go away if you keep reciting 'يَا عَنِّي' all the time.
2. Eat two roasted potatoes (with their skins) by adding a little ginger to it. *إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ* it will relieve joint pain.
3. Add one spoon cod liver oil (it can be found from medical store) to a half glass of pure musambi (a variety of citrus fruit) juice and first time drink it daily for four days continuously at 11:00 am and then drink it after every 15 days continuously for two days at the same time for four months. This treatment is more suitable in winter. During this treatment eat more fruits that have cold efficacy such as sweet lemons, musambi, pineapples and pomegranates, etc.

4. Eat Gheekawar (aloe vera) Halvah on an empty stomach in the morning. (It can be found in the market.)

5. Mix onion juice with black mustard seed oil and massage joints with it. It will open the stiffness in joints and 'بِقَضَائِهِ تَعَالَى' you will feel relief.

6. If your doctor permits, take one Neuromet tablet daily with water after meal. It is effective in joint pain. It can be taken daily even more than one in consultation with the doctor. If pain intensity decreases, it can be taken with a gap in the routine as well. Such medicines should not be taken continuously [without any gap], but rather one should stop taking it in the middle of the course for a few days. For example, if someone has taken it continuously for 12 days, he can stop it for 7 or 12 days and then restart it if needed. (Gharaylu 'Ilaj, pp. 82)

7. Boil fenugreek seeds with jaggery [i.e. make Joshanda<sup>1</sup> Kahwah by boiling them] and then use it. It will relieve backache and joint pain.

8. Grind 10 grams of fresh fenugreek leaves with water and take them in the morning on an empty stomach for [relieving] gout (i.e. joint pain). (Maythi kay 50 Madani Phool, pp. 3)

O Allah Almighty! Bless us with the cure for all the diseases including joint pain and give us Taufeeq to use our body parts in Your worship and obedience!

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمِيرَيْنِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Yeh un kay sabz Gumbad per ba-shakl-e-noor likha hay  
Woh achchay ho kay jatay hayn jo yaan beemar aatay  
hayn

**Caution:** Carry out all treatments on your doctor's advice.

**Note:** The medical scrutiny of this article has been carried out by Muhammad Kamran Ishaq Attari, the doctor of Majlis Tibbi 'Ilaj (Dawat-e-Islami), and an expert Hakeem, Jameel Ahmad Nizami Sahib.

<sup>1</sup> Joshanda: A decoction of herbs, especially one used to treat common cold.





# WINTER FOODS

Benefits of fruits and vegetables

Muhammad Rafeeq Attari Madani

Dry fruits are also among the numerous blessings of Allah Almighty. They are consumed more in winter due to their warm efficacy. It is highly enjoyable to eat dry fruits in the cold nights of winter while being cosy in the bed. Few of the following things are although expensive, but keeping their benefits in view, do eat some of them and attain their benefits:

## 1. Almonds

- Sour and Persian almonds are beneficial against cancer.
- Almonds are good for the eyesight and memory.
- Consuming almonds removes acidity and dandruff. (*Bayta Ho to Aysa*, pp. 33-35)



## 2. Pistachio

- Pistachio strengthens heart and brain, grows a healthy body, removes the weakness of the kidneys and strengthens the memory.
- Consuming pistachio is good for cough. (*Kitab-ul-Mufradaat*, pp. 156; *Bayta Ho to Aysa*, pp. 36)



### 3. Dried dates

- Dried dates produce clean blood, increase hunger and grow a healthy body.
- It strengthens the back and kidneys. (*Kitab-ul-Mufradaat*, pp. 222)



### 4. Walnut

- The roasted kernel of walnut is good for winter cough.
- Applying walnut on small pimples (that appear on the body), after chewing it removes the pimple marks. (*Kitab-ul-Mufradaat*, pp. 68)



### 5. Pine nuts

- Pine nuts remove phlegm and increase hunger.
- Licking syrup made of peeled pine nuts mixed with a little bit of honey is good for phlegmy cough. (*Kitab-ul-Mufradaat*, pp. 211)



### 6. Figs

- Figs are good for joint aches, piles, cough and asthma.
- Figs beautify facial complexion and quench thirst. (*Gharaylu 'Ilaj*, pp. 111-112)



# VIEWS



## Islamic scholars and other personalities' views

### 1. Muhammad Habibullah Siyalvi Sahib

(Ameer of organization 'Siraat-e-Mustaqeem', District Sardarabad, Faisalabad)

I receive 'Mahnamah Faizan-e-Madinah' by the grace of Allah Almighty every month from Dawat-e-Islami. Since I am myself the Imam and Khateeb, I feel the division of articles as per Islamic months and the contents provided in them are beneficial and appreciable. Since it is a public Mahnamah, everyone should get it and if everyone gets it, I am sure there will be a positive change everywhere.

### 2. Maulana Muhammad Ahsan Siyalvi Sahib

(Teacher of Jami'ah Na'eemiyyah Qamar-ul-Islam, Peer Mahal District Toba, Dar-us-Salam, Punjab)

الحمد لله! I am a reader of 'Mahnamah Faizan-e-Madinah'. This Mahnamah is one of the best efforts of Dawat-e-Islami in which admirable contents have been chosen separately for every person. By virtue of it, Islam is being spread to every home. May this monthly progress by leaps and bounds! Aameen!

### 3. Qaari Muhammad Irshad Qaadiri Razavi Sahib

(Mudarris Shu'bah Hifz, Madrasah Jami'ah Ghausiyyah, Mazhar-e-Islam Samundari, District Sardarabad, Faisalabad)

الحمد لله! I have read 'Mahnamah Faizan-e-Madinah' and obtained many things from it. I have learned the rulings on trade and also obtained information about the purdah of Islamic sisters. I have also got useful information from a medical point of view. We make Du'a to Allah Almighty for the great and rapid progress of every department of Dawat-e-Islami!

## Islamic brothers' views

1. الحمد لله! I read 'Mahnamah Faizan-e-Madinah' regularly, every month. By virtue of its blessing, my life has changed completely. I have been privileged to travel with a Madani Qafilah and intended to get enrolled myself in 'Dars-e-Nizami Course' (evening program).

2. One of the blessings of Allah Almighty is also 'Mahnamah Faizan-e-Madinah'. By virtue of reading it, we can recognize His different blessings and make our mind to value them and thank for them. May Allah Almighty enable us to act upon them! Aameen! (Asif Nazeer, Mirpur Khas, Bab-ul-Islam Sindh)

## Madani child's [small boy] views

I like the Silsilah [series] 'Benefits of fruits and vegetables'. I read it every time and ask my mother to cook that vegetable as well. (Abdul Jabbar, Balochistan)

## Islamic sisters' views

1. How great Mahnamah Faizan-e-Madinah is! الحمد لله! I am privileged to read 'Mahnamah Faizan-e-Madinah'. The writing style is fine and the topics are excellent. Mahnamah is getting popular with everyone, regardless of whether they are luminaries, the common people, children or the youth.

(Bint-e-'Uzayr 'Attariyyah, Lyari, Bab-ul-Madinah, Karachi)

2. I am being privileged to read 'Mahnamah Faizan-e-Madinah' every month. It offers new topics with excellent contents every month. May Allah Almighty bless this Mahnamah with more progress and success! Aameen! (Bint-e-Afzal, Bab-ul-Islam, Sindh)



# Answers to your questions

Mufti Abul Hasan Fuzayl Raza Attari

## The ruling on adding a Surah in the third or fourth Rak'at of a Fard Salah

**Question 1:** What do Islamic scholars say about this matter: If someone added a Surah to Surah Al-Fatihah in the third or fourth Rak'at of a 4-Rak'at Fard Salah then what is the ruling? And if a Surah is added, will Sajdah Sahw become compulsory? (Questioner: Hasnayn Meeran - a Mahmamah reader)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

There is a difference of opinion of Fuqaha (Islamic jurists) regarding reciting another Surah after Surah Al-Fatihah in the third and fourth Rak'at of Fard Salah. According to some Fuqaha it is Mustahab (preferable) whereas, some declare it as Makruh Tanzeehi. Sayyidi A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has reconciled this difference of opinion of Fuqaha in *Fatawa Razawiyyah* volume 8, page 195 in this way: Where adding Surah in the third and fourth Rak'at of Fard Salah is mentioned as Makruh, it means to add Surah after reciting Surah Al-Fatihah by the Imam and where it is mentioned as Mustahab and Nafl, it means to add Surah by an individual (Salah offering person). Therefore, in the light of this reconciliation, there is no harm in it rather Mustahab to add another Surah after Surah Al-Fatihah in the third and fourth Rak'at of Fard Salah for the individual i.e. the one who offers Salah individually. However, for Imam adding Surah in the third and

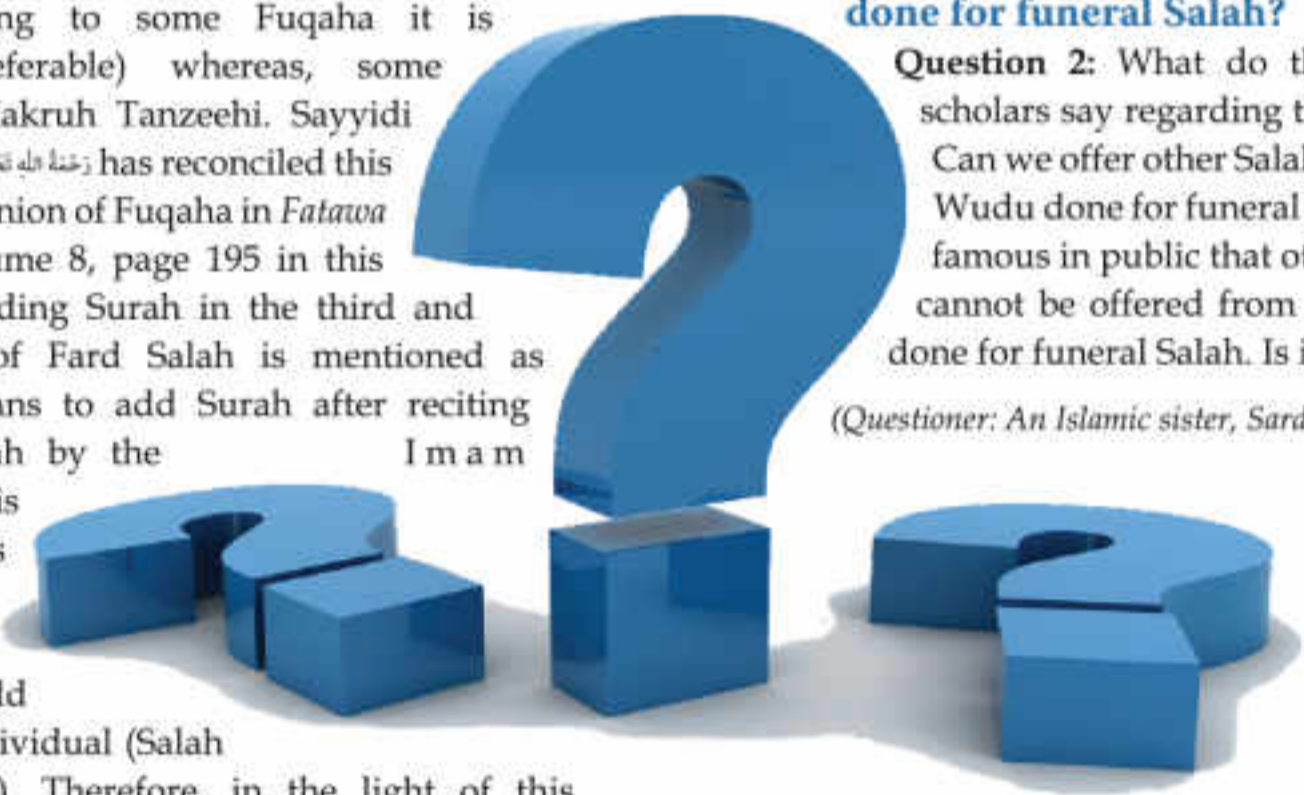
fourth Rak'at of Fard Salah is Makruh Tanzeehi. In case, if adding Surah causes distress to Muqtadis<sup>1</sup> then it is Makruh Tahreemi i.e., near to Haraam. And as far as Sajdah Sahw is concerned it becomes Wajib upon forgetfully missing any Wajib of Salah. In case of adding a Surah in the third or fourth Rak'at of Fard Salah, no Wajib of the person offering Salah gets missed. Therefore, if Imam or a person offering Salah individually, intentionally or unintentionally adds Surah, no Sajdah Sahw will be Wajib in either case.

وَاللَّهُ أَعْلَمُ بِمَا عَمِلْتُمْ وَرَسُولُهُ أَعْلَمُ بِمَا نَدَّبْتُمْ عَلَيْهِ سَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## How is it to offer other Salahs with the Wudu done for funeral Salah?

**Question 2:** What do the Islamic scholars say regarding this matter: Can we offer other Salahs with the Wudu done for funeral Salah? It is famous in public that other Salahs cannot be offered from the Wudu done for funeral Salah. Is it correct?

(Questioner: An Islamic sister, Sardarabad)



<sup>1</sup> Those who follow an Imam in congregational Salah

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

All other Salahs Fard, Wajib, Sunnah and Nafil can indeed be offered from the Wudu done for funeral Salah. There is no problem with it. The ruling prevailing in public that other Salahs cannot be offered from the Wudu of funeral Salah is merely false and incorrect.

Taharah, because, this Tayammum was done in spite of being healthy and availability of water due to a compulsion, therefore, only funeral Salah could be offered from this Tayammum as such this very Tayammum is not valid for other Salahs.' (Fatawa Razawiyah, vol. 3, pp. 305)

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replies to a similar question, "This ruling famous amongst the uneducated that 'from the Wudu of funeral Salah one cannot offer other Salah', is incorrect, wrong and baseless. The true ruling is that if funeral Salah is started and some people came (to attend), they are healthy and water is available (i.e. there is no 'Uzr-e-Shar'i for them to perform Wudu) but if they perform Wudu then the funeral Salah will be finished and there is no Qada of funeral Salah nor funeral Salah can be offered again on the same deceased. This compulsion allows them to make Tayammum and join the funeral Salah, other Salahs cannot be offered from this Tayammum nor can they touch the Holy Quran nor can they perform those acts which can only be performed after obtaining





## Urs of A'la Hadrat <sup>رحمة الله تعالى عليه</sup> and Dawat-e-Islami

A'la Hadrat, Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan <sup>رحمة الله تعالى عليه</sup> passed away on 25<sup>th</sup> Safar-ul-Muzaffar 1340 AH. In the current year, 1440 AH, 100 years of his blessed demise have passed.

الحمد لله عز وجل! Devotees and followers of A'la Hadrat, Imam-e-Ahl-e-Sunnat marked the 100<sup>th</sup> 'Urs-e-A'la Hadrat' with great zeal and fervour across the globe. 100<sup>th</sup> 'Urs-e-A'la Hadrat', under the supervision of Dawat-e-Islami, 'Madani movement of devotees of Rasool' was celebrated with great splendour and magnificence. Following are some glimpses of spiritual celebrations:

### Fatihah Khuwani

On 25<sup>th</sup> Safar-ul-Muzaffar 1440 AH, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat <sup>كانت بركاتهم العالیه</sup> performed Fatihah Khuwani and made Du'a in connection with Isal-e-Sawab of A'la Hadrat, Imam-e-Ahl-e-Sunnat <sup>رحمة الله تعالى عليه</sup> in Jannat Hall at his house (Bayt-ul-Baqi'). A large number of devotees of

Rasool attended this spiritual gathering. At the end of Ijtima', Langer-e-Razawiyyah [meal] was served to the attendees.

### Madani Muzakarah

On the blessed night of 25<sup>th</sup> Safar-ul-Muzaffar, before Madani Muzakarah, Razawiyyah procession was arranged in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi. A great devotee of A'la Hadrat, 'Ameer-e-Ahl-e-Sunnat <sup>كانت بركاتهم العالیه</sup> joined this procession with great devotion. Subsequently, he delivered Madani pearls in Madani Muzakarah, some of them are as follows:

- By the mercy of Allah <sup>عز وجل</sup>, since I heard about A'la Hadrat <sup>رحمة الله تعالى عليه</sup>, the seed of his love has grown into a huge tree in my heart. In order to express the favours of Allah <sup>عز وجل</sup> upon me, let me share: 'A large number of people around the world are reaping the benefits of this tree'.



- There are many scholars and Muftis but no one is like my A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I do not think anyone like A'la Hadrat might have been born in the last few centuries,
- The awareness, people associated with Dawat-e-Islami have about the reverence of Sayyids, is also by blessings of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
- Allah عزوجل has blessed us with the blessings of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in this world, may we not be deprived of them in Hereafter too.

Remember! Over 7,000 Islamic brothers attended Madani Muzakarah held in global Madani Markaz, Faizan-e-Madinah.

### Special transmission of Madani Channel

**Faizan-e-A'la Hadrat:** From 1<sup>st</sup> to 23<sup>rd</sup> Safar-ul-Muzaffar 1440 AH, live transmission 'Faizan-e-A'la Hadrat' was broadcast on Madani Channel in which preachers of Dawat-e-Islami discussed different aspects of the life-history of A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

In this programme, competition, namely 'Zauq-e-Quran' was held amongst Huffaz-e-Kiraam of Madrasa-tul-Madinah, and a segment of competition 'Zauq-e-Na'at' was held amongst different Majalis of Dawat-e-Islami. Final of 'Zauq-e-Na'at' competition was held on 23<sup>rd</sup> Safar-ul-Muzaffar 1440 AH in the spacious courtyard of global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi in which 'Majlis Khusoosi Islamic brothers' remained successful.

### Fatihah Khuwani at the time of blessed demise

A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 25<sup>th</sup> Safar-ul-Muzaffar (Pakistan standard time) at 2:08 PM. Fatihah Khuwani in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, was conducted at the exact time of the blessed demise of A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Nigran-e-Shura Maulana Muhammad Imran Attari مَدِيْنَةُ الْعَالَمِيْنَ made Du'a and delivered Madani pearls.

### Publication of Faizan Imam-e-Ahl-e-Sunnat

On the occasion of 100<sup>th</sup> 'Urs-e-A'la Hadrat', on behalf of 'Majlis Mahnamah, Faizan-e-Madinah' Dawat-e-Islami, a 252-page special edition, namely 'Faizan Imam-e-Ahl-e-Sunnat' carrying 57 topics, highlighting various aspects of blessed life-history of Imam-e-Ahl-e-Sunnat was published. Approximately 7100 copies were simultaneously published in Pakistan and India.

Congratulatory messages on behalf of Arakeen-e-Shura, blessed scholars from Pakistan and overseas countries and other responsible Islamic brothers were received on the publication of special edition focusing different features of Seerah of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. They also made Du'a for Majlis Mahnamah Faizan-e-Madinah. On the blessed occasion of central ceremonies of 'Urs-e-Razavi held in the blessed shrine of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Bareilly Shareef, India, copies of this special edition were presented to many blessed scholars, Sajjadah Nasheen and dignitaries including the following blessed personalities:

- Maulana Subhan Raza Khan Subhani Miyan Sahib (*Sajjadah Nasheen, Dargah-e-A'la Hadrat, Bareilly Shareef*)
- Maulana professor Sayyid Ameen Miyan Barakati Sahib (*Sajjadah Nasheen, Khanqah Barakatiyah, Marehra Shareef and founder of Al-Barakaat Aligarh*)
- Maulana Mannaan Raza Khan Mannaani Miyan Sahib (*brother of Taj-ush-Shari'ah, Bareilly Shareef, founder and administrator Jami'ah Nooriyah Razawiyyah Bareilly Shareef*)
- Maulana Mufti Muhammad Asjad Raza Khan Qadiri Razavi Sahib (*Janasheen-o-Shahzadah Taj-ush-Shari'ah and Chief Administrator Jami'a-tur-Raza, Bareilly Shareef*)

### Sunnah-inspiring Ijtima'at

In connection with 100<sup>th</sup> 'Urs-e-A'la Hadrat', religious Mahafil were held in Masajid throughout Pakistan on 25<sup>th</sup> Safar-ul-Muzaffar whereas according to the performance report received, large Ijtima'at of Zikr-o-Na'at were held at 775 places, and approximately over 117,990 devotees of Rasool attended these Ijtima'at.



### **Ijtima'at 'Urs-e-A'la Hadrat in overseas countries**

Like beloved homeland Pakistan, devotees of Rasool living in overseas countries marked 100<sup>th</sup> 'Urs-e-A'la Hadrat' and expressed their love and devotion by holding Mahafil.

According to a performance report received from Majlis Bayroon-e-Mulk (Overseas Majlis), Ijtima'at were held in the following countries. A large number of devotees of Rasool attended these Ijtima'at: Arab Shareef, India, Nepal, Bangladesh, Bahrain, Belgium, France, Italy, Spain, Norway, Sweden, Denmark, Austria, Greece, Holland, South Africa, Mozambique, Mauritius, UK, Scotland, Hong Kong, Thailand, Sri Lanka, Japan, America, Canada, Australia, Oman, UAE, Turkey, Zambia, Kenya, Tanzania, Malawi, Qatar, Kuwait, South Korea, Malaysia, Sudan and New Zealand.

### **Majlis Jami'a-tul-Madinah**

Under the supervision of Majlis Jami'a-tul-Madinah,

a glorious Ijtima' was held on Friday, 24<sup>th</sup> Safar-ul-Muzaffar 1440 AH in spacious courtyard of global Madani markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. Activities such as competition of Husn-e-Qira'at, Hifz-e-Quran, Husn-e-Na'at, scholarly debate, Bayanaat of honourable teachers, questions to attendees, Arabic session, Razavi computer and different segments of introduction to Rasaa'il Razawiyyah were carried out. A large number of devotees of Rasool attended this grand spiritual gathering.

### **'Special discount offer' by Maktaba-tul-Madinah**

On the occasion of 100<sup>th</sup> 'Urs-e-A'la Hadrat', Maktaba-tul-Madinah offered a special discount of 20%. This concession remained continued till 3 days across Pakistan at all branches of Maktaba-tul-Madinah. Blessed scholars, students and other Islamic brothers benefitted from this discount offer.





# MADANI NEWS of DAWAT -E- ISLAMI

## Madani activities of Majlis Madani In'amaat

Under the supervision of Majlis Madani In'amaat, Sunnah-inspiring Ijtima'at were held at more or less 1716 locations all over Pakistan in Muharram-ul-Haraam and Safar-ul-Muzaffar 1440 AH. Approximately 45609 devotees of Rasool attended these Ijtima'at.

Yaum-e-Qul-e-Madinah was marked at 2044 locations in Muharram-ul-Haraam and Safar-ul-Muzaffar 1440 AH in Pakistan. Approximately 50274 Islamic brothers attended these religious gatherings. *الحمد لله عز وجل* Approximately 79582 Madani In'amaat booklets were collected in the month of Safar-ul-Muzaffar 1440 AH.

## Inauguration of Masjid

Nigran of Majlis Madani In'amaat Pakistan inaugurated Jaami' Masjid Faizan-e-Barakat in Cattle Colony, Bab-ul-Madinah, Karachi.

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

Under the supervision of Majlis Mazaraat-e-Awliya of Dawat-e-Islami, blessed activities such as Quran Khuwani, call to righteousness, Madani Halqahs, Madani visits, individual efforts and Chowk Dars were carried out and Madani Qafilahs kept arriving on the occasion of the 'Urs (death anniversary) of the following blessed saints and pious people:

- Sayyiduna Daata Ganj Bakhsh Sayyid 'Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Markaz-ul-Awliya, Lahore)
- Sayyiduna Shah 'Abdul Lateef Bhittai رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Bhit Shah, Bab-ul-Islam Sindh)
- Sayyiduna Peer Pathan Khuwajah Muhammad Sulayman Taunsaavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

(Taunsa Shareef, Dera Ghazi Khan, Punjab)

- Commentator of *Sahih Bukhari*, Mufti Muhammad Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Ghosi, District Mau, UP, India)
- Baba Bulleh Shah Sayyid 'Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Kasur, Punjab)
- Quaid-e-Ahl-e-Sunnat 'Allamah Arshad-ul-Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Jamshedpur, Bihar, India)
- Sayyiduna Shaykh Saaleh Suwali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Uthal, Balochistan)
- Khuwajah Abu Dawood Muhammad Sadiq Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Gujranwala Punjab)
- 'Allamah Muhammad Siddeeq Qadiri Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Gilgit)
- Khuwajah Sufi Karamat Husayn Naqshbandi Mujaddidi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Gujranwala)
- Sayyiduna Shah Kamal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Iqbal Town, Markaz-ul-Awliya, Lahore)



- Sayyiduna Shah Jamal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (near Ichhra Stop, Markaz-ul-Awliya, Lahore)
- Sayyiduna Jhaari [جهاري] Peer (Samanabad, Punjab)
- Sayyiduna Bayri Peer (Iqbal Town, Markaz-ul-Awliya, Lahore)
- Sayyiduna Meeran Husayn Zanjaani (Markaz-ul-Awliya, Lahore)
- Baba Nayk Mard Sarkar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Kanganpur, District Kasur)
- Peer Sakhi Haydar Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Changa Manga)
- Baba Shah Suwar (Kanganpur, District Kasur)
- Sayyiduna Panj Peer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Markaz-ul-Awliya, Lahore)
- Sayyiduna Shah Kamal Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Kasur, Punjab)
- Sayyiduna Sakhi Sarkar Fayz-e-'Aalam (Gulberg, Markaz-ul-Awliya, Lahore)

Apart from this, books and booklets were presented to the devotees at many places and responsible Islamic brothers of Majlis Mazaraat-e-Awliya also met with some dignitaries and Sajjadah Nasheens.

### Sunnah-inspiring Ijtima'

Under the supervision of Majlis Doctors and Shu'bah Ta'leem, a glorious Ijtima' was held in Mirpur Khas Bab-ul-Islam Sindh. Rukn-e-Shura Muhammad Athar 'Attari delivered a Sunnah-inspiring Bayan.

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

Under the supervision of Majlis Mu'awanat for Islamic sisters, 109 Maharim Ijtima'at were held in October 2018. Approximately 2044 Islamic brothers attended these Ijtima'at; by the individual efforts of Muballighin (preachers) of Dawat-e-Islami, 581 Maharim Islamic brothers had the privilege to travel with 3-day Madani Qafilahs, 15 Islamic brothers had

the privilege to travel with 12-day Madani Qafilahs and 8 Islamic brothers had the privilege to travel with 1-month Madani Qafilahs.

### Faizan-e-Namaz course

In order to teach correct method of Salah, a 7-day Faizan-e-Namaz course, under the Majlis Madani Courses of Dawat-e-Islami, is conducted on 1<sup>st</sup>, 11<sup>th</sup> and 21<sup>st</sup> of every 'calendar month' at different places including global Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah Karachi. In previous days, this Madani course was conducted in Madani Markaz, Faizan-e-Madinah Dera Murad Jamali (Balochistan). Devotees of Rasool had the privilege to attend this course and made good intentions to adorn their face with beard and head with Imamah, travel with a 3-day Madani Qafilah every month and call out 'Sada-e-Madinah'.

### Brief review of Madani activities of Majlis Taajiran

A large number of businessmen Islamic brothers arrived from Markaz-ul-Awliya Lahore to global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi by Meeladi Plane to have the privilege of having the blessed company of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and attending Madani Muzakaraha held on 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> November 2018 where they also had the privilege to meet Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Following are some glimpses of the outstanding performance of Madani activities carried out in October 2018 under the supervision of Majlis Taajiran:

#### Performance:

- Taajir Ijtima'at and Madani Halqahs: 961. Attendees: 9,501
- Madrasa-tul-Madinah Baalighan: 7,647. Number of students: 68,049
- Madani Dars: 752
- Chowk Dars: 1,857
- Madani Daurah (visits): 565. Attendees: 2,407





- Madani Qafilahs: 167. Attendees:1,291
- 2,943 businessmen Islamic brothers distributed 10,904 booklets

### Madani activities of Majlis Meat Taajiran

- A glorious Ijtima' was held in Madani Markaz Faizan-e-Madinah, Jauhar Town in previous days; 300 Islamic brothers from various places associated with the meat industry, cattle farm and leather works attended this Ijtima'. Rukn-e-Shura Haji Ya'foor Raza Attari delivered a Sunnah-inspiring Bayan.
- A Sunnah-inspiring Ijtima' was held in Shad Bagh Markaz-ul-Awliya Lahore on 29<sup>th</sup> October 2018. Businessmen Islamic brothers also attended this Ijtima'.

### Dastaar-e-Fazeelat Ijtima'aat

In 2018 (1439 AH), ceremonies of Dastaar Bandi (graduation ceremony) were held at 7 different locations in Pakistan. In these ceremonies, Dastaar Bandi of 519 Madani Islamic brothers, who completed their Dars-e-Nizami from Dawat-e-Islami's Jami'a-tul-Madinah, was held. In global Madani Markaz, Faizan-e-Madinah, Karachi, after the Madani Muzakarah of 9<sup>th</sup> Rabi'-ul-Awwal 1440 AH, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ علیہ, successor of Ameer-e-Ahl-e-Sunnat, Al-Haaj 'Ubayd Raza Attari Madani and other honourable teachers honoured the students by tying their turbans whereas Dastaar-e-Fazeelat Ijtima'aat in following 6 cities were held on the blessed night of 12<sup>th</sup> Rabi'-ul-Awwal: Zamzam Nagar Hyderabad, Madina-tul-Awliya Multan, Sardarabad Faisalabad, Markaz-ul-Awliya Lahore, Islamabad and Gujranwala.





# Madani news *of* Islamic sisters

## Ceremony of Rida Poshi

On the occasion of Yaum-e-Umm-e-'Attar, Rida Poshi (graduation ceremony) of 1632 Islamic sisters, who have completed (5-year) Dars-e-Nizami and (2.5-year) Faizan-e-Shari'at Course from the Jami'a-tul-Madinah of Pakistan and overseas countries, were held on 17<sup>th</sup> Safar-ul-Muzaffar 1440 AH corresponding to 27<sup>th</sup> October 2018 at following places:

### Pakistan

- Global Madani Markaz, Faizan-e-Madinah Attari-o-Razavi Zone, Bab-ul-Madinah, Karachi.
- Madani Markaz, Faizan-e-Madinah, Kahna Nau, Markaz-ul-Awliya Lahore, Hajwayri Zone.
- Jami'a-tul-Madinah lil-Banaat Galaxy Town, Madina-tul-Awliya, Multan, Suharwerdi Zone.
- Musarrat Banquet, Zamzam Nagar, Hyderabad, Amjadi Zone.
- Apwa Ladies Club, Nawabshah, Qadiri Zone.
- Nayab Lawn, Farooq Nagar, Larkana, Junaydi Zone.
- Rahmani Marriage Hall, Khanpur, Sayrani Zone.
- Milan Marriage Hall, Vehari, Bistami Zone.
- Madrasa-tul-Madinah lil-Banaat Dera Ghazi Khan, Farooqi Zone.
- Madani Markaz, Faizan-e-Madinah, Sardarabad, Faisalabad, Chishti Zone.
- Doha Marriage Hall, Gulzar-e-Taybah, Sargodha, Ghazali Zone.
- Madani Markaz, Faizan-e-Madinah, Tirmizi Zone.
- Deewan-e-Khaas Marriage Hall, Okara, Chishti Zone.
- Madani Markaz Faizan-e-Madinah, Gujranwala Tirmizi Zone.
- Jami'a-tul-Madinah, lil-Banaat, Ziyakot Sialkot, Siddeeqi Zone.
- Jami'a-tul-Madinah lil-Banaat, Faizan Khadija-tul-Kubra, Kang Sahari, Siddeeqi Zone.
- Gujrat Siddeeqi Zone.
- Al-Hameed Shaadi Hall, Saidpur Road Rawalpindi, Mahrvi Zone.



- Faizan-e-Madinah Green City Wah Cantt, Mahrvi Zone.
- Ideal Marriage Lawn, Dera Ismail Khan, Jeelani Zone.

**India:** Karla Mumbai – Dongri Mumbai – Mira Road Mumbai – Mominpura Nagpur

Nigran-e-Shura Maulana Muhammad Imran 'Attari مناجزة العباسي delivered a Sunnah-inspiring Bayan in this Ijtima'. Islamic sisters listened to it via Madani Channel while remaining in purdah. Mu'allimat, Nazimaat, Talibaat, guardians and responsible Islamic sisters including many dignitary Islamic sisters attended ceremonies held at different places.

### Madani courses

- From 1<sup>st</sup> to 7<sup>th</sup> October 2018, a 7-day 'Kirdar ki Durusti Course' was run at the Madani Tarbiyyat centres of Islamic sisters located in Bab-ul-Madinah, Karachi.
- From 1<sup>st</sup> Safar-ul-Muzaffar 1440 AH, a 12-day 'Islah-e-A'maal Course' was run at the Madani Tarbiyyat centres of Islamic sisters located in the following 5 big cities of Pakistan: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad) and Gujrat.
- From 2<sup>nd</sup> to 4<sup>th</sup> Safar-ul-Muzaffar, 1440 AH, a 3-day 'Madani Kaam Course' was run in Scotland. 207 Islamic sisters had the privilege to attend these courses; moreover, Islamic sisters made intentions to work hard for increasing Madani activities of Dawat-e-Islami.

### Tajheez-o-Takfeen Ijtima'at

- Sunnah-inspiring Tarbiyyati Ijtima'at are held from time to time for the Madani Tarbiyyat of the Islamic sisters regarding giving Ghusl [ritual bath] to the female deceased.
- 5311 Islamic sisters attended the Sunnah-inspiring Tarbiyyati Ijtima'at of responsible Islamic sisters held in previous days.
- 953 Female deceased Islamic sisters were given

Ghusl [ritual bath], out of which, Ijtima' of Zikr-e-Na'at for Isal-e-Sawab were conducted at 341 points where 35794 books and booklets were also distributed. 662 Islamic sisters from the relatives of the deceased attended weekly Sunnah-inspiring Ijtima' whereas 159 Islamic sisters enrolled in Madrasa-tul-Madinah Balighat.

### Madani news of overseas Islamic sisters

#### Isal-e-Sawab conducted on Chehlum of 'Phooi Maan'

On 8<sup>th</sup> and 11<sup>th</sup> Safar-ul-Muzaffar 1440 AH, on the occasion of Chehlum of Phooi Maan [پھوئی ماں] (Attar's sister), Isal-e-Sawab activities such as recitation of Kalimah Tayyibah and especial Du'as were carried out at different places in following cities of UK: Nelson, Oldham, Rochdale, Bury, Accrington, Slough, Burnley, London, Derby, Peterborough, Bradford, Leicester, Birmingham, Newcastle, Sheffield, Halifax and Huddersfield, Bolton, Manchester and Blackburn.

#### Madani news of Jami'a-tul-Madinah lil-Banaat

- Under the supervision of Majlis Jami'a-tul-Madinah lil-Banaat, Sunnah-inspiring Ijtima'at were held in the Jami'a-tul-Madinah lil-Banaat of Pakistan and overseas countries on Wednesday, 21<sup>st</sup> Safar-ul-Muzaffar 1440 AH in connection with 100<sup>th</sup> 'Urs-e-A'la Hadrat' in which speeches were delivered on different aspects of blessed life-history of A'la Hadrat رحمة الله تعالى عليه.
- On the occasion of Yaum-e-Umm-e-'Attar, Isal-e-Sawab Ijtima'at were carried out in the Jami'a-tul-Madinah lil-Banaat of Pakistan and overseas countries.
- From 1<sup>st</sup> November 2018, 26-day 'Faizan-e- 'Ilm Course' was initiated in Mozambique.

#### Beginning of Madrasa-tul-Madinah Balighat

On 20<sup>th</sup> and 28<sup>th</sup> Muharram-ul-Haraam 1440 AH, 2 Madrasa-tul-Madinah Balighat were begun in Luton where Islamic sisters are having the privilege to



learn the method of Wudu, Ghusl [ritual bath], rulings of Salah and recitation of Glorious Quran with Tajweed (correct articulation).

### Miscellaneous courses

For strengthening weekly Sunnah-inspiring Ijtima'at of Islamic sisters, under the supervision of

Islamic sisters.

### Beginning of new weekly Sunnah-inspiring Ijtima'at

For spreading the call to righteousness amongst local Islamic sisters and teaching them Sunnahs, new weekly English Sunnah-inspiring Ijtima'at have

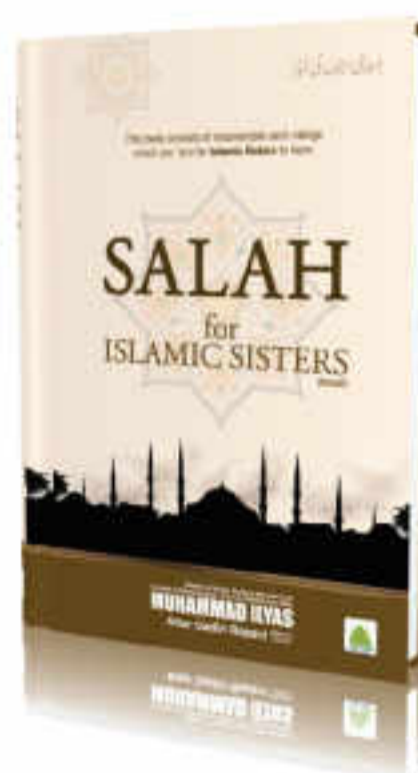


Majlis Mukhtasar Course', 8-day weekly Sunnah inspiring Ijtima' courses were run at approximately 12 places of following countries for Zimmahdar Islamic sisters: UK, Japan, Kuwait, Australia, Italy, India, South Korea, America, Canada, Iran, France, Norway, Mark, Austria, Belgium, Germany and Nepal. 1978 responsible Islamic sisters attended this Sunnah-inspiring Ijtima' course.

### Madani In'amaat courses

Overwhelmed with deep eagerness for preventing Muslims from committing sins, making them righteous people, blessing them with valuable riches of the fear of Allah عزوجل and 'Ishq-e-Rasool (devotional love for the Beloved Rasool صلى الله تعالى عليه وآله وسلم), 3-hour Madani In'amaat courses, bestowed by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دانك برکاتهم were run in Arab Shareef, India and UK for practically implementing 63 Madani In'amaat of

begun in Sydney (Australia), Stoke-on-Trent, Walsall and Luton. This Ijtima' is held once a month in which Islamic sisters are having the privilege to gain Islamic knowledge in the local language (English).



Monthly Magazine  
**Faizan-e-Madinah**  
Jumada'l Awwal 1440 AH  
(January - February 2019)



# Madani news of dignitaries

## Meeting with blessed Islamic scholars

Responsible Islamic brothers of Majlis Rabitah bil-'Ulama and other responsible Islamic brothers had the privilege to meet 1,530 blessed scholars, Mashaikh and Khutaba. Names of some of them are as follows:

### Pakistan

- 'Allamah Maulana Mufti Abdur Razzaq Bhutralwi Sahib, 'author of many books'. (Islamabad)
- Maulana Peer Sayyid Haseenuddin Shah Sahib (Serparast-e-A'la Jami'ah Ziya-ul-'Uloom Razawiyyah, Rawalpindi)
- Shaykh-ul-Hadees Mufti Muhammad Murtaza Atai Sahib (Shaykh-ul-Hadees Dar-ul-'Uloom Ameeniyah Razawiyyah, Sardarabad Faisalabad)
- Mufti Muhammad Shafeeq Ahmad Mujaddidi Sahib (Muhtamim Jami'ah Imam-e-A'zam Abu Hanifah, Sangla Hill)
- Maulana Muhammad Faheem Qadiri Sahib (Mudarris Jami'ah Mazhar-ul-Islam, Gulistan Muhaddis-e-A'zam)
- Maulana Muhammad Ishaq Alwari Sahib (Muhtamim Jami'ah Ghausiyyah Mujaddidiyyah Rukn-ul-Islam, Sardarabad Faisalabad)
- Maulana Muhammad Kashif Iqbal Madani Sahib (Muhtamim Jami'ah Muhammadiyyah, Sardarabad Faisalabad)
- Maulana Muhammad Taahir Raza Noori Sahib (Principal Markazi Dar-ul-'Uloom Ghausiyyah, Haveli Lakha, District Okara)
- Sayyid Muhammad Asadullah Asad Shah Qadiri Sahib (Naazim-e-A'la, Jami'ah Madina-tul-'Ilm Waliabad Shareef, Khanpur)
- Maulana Mufti Mukhtar Ahmad Durrani Sahib (Muhtamim-o-Mudarris Jami'ah Islamiyyah Siraaj-ul-'Uloom, Khanpur District, Rahim Yar Khan)
- Sadr-ul-Mudarriseen Mufti Ahmad Yar Khan Ashrafi Sahib (Shaykh-ul-Hadees Jami'ah Ashraf-ul-Madaris, Okara)
- Mufti Ali Imran Fareedi Sahib (Mudarris Takhassus fil-Fiqh Jami'ah Fareediyyah, Sahiwal)



- **Mufti Ghulam Rasool Fayzi Sahib** (*Muhtamim Jami'ah Miftah-ul-'Uloom, Dera Ghazi Khan*)
  - **Maulana Peer Sayyid Sadiq Rasool Shah Sahib** (*Muhtamim Jami'ah Fareediyah Sadiqiyah, Kot Mithan Shareef*)
  - **Mufti Taahir Iqbal Jalali Sahib** (*Naazim-e-A'la Jami'ah Jalaliyah Ma'soomiyah, Mazhar-ul-Islam, Jalalpur Bhattian, Hafizabad*)
  - **Maulana Raza-ul-Mustafa Qadiri Sahib** (*Muhtamim Jami'ah Ghausiyyah Qadiriyyah, Jalalpur Bhattian, Hafizabad*)
  - **Maulana Ghulam Mustafa Sultani Sahib** (*Muhtamim Jami'ah Manzoor-ul-Islam, Hafizabad*)
  - **Maulana Mufti Nazeer Ahmed Qurayshi Sahib** (*Muhtamim Jami'ah Sayfiyah, Rahmatabad Abbottabad*)
  - **Maulana Habibullah Chishti Sahib** (*Khateeb Jaami' Masjid Patrang Baba, Charsadda*)
  - **Maulana Mufti Na' matullah Sahib** (*Sadr Dar-ul-Ifta Jami'ah Ghausiyyah Razawiyyah, Zamzam Nagar, Hyderabad*)
  - **Maulana Mufti ' Abdul ' Aleem Channa Sahib** (*Muhtamim Madrasah Fakhr-ul-Islam, Sehwan Shareef*)
  - **Maulana Mas'ood Ahmad Qadiri Sahib** (*Muhtamim Madrasah Zayn-ul-'Aabideen, Shikarpur*)
  - **Maulana Peer Mufti Haadi Bakhsh Naqshbandi Sahib** (*Hub Chowki, Balochistan*)
  - **Maulana Saddam Husayn Qadiri Sahib** (*Muhtamim Madrasah Fayz-ul-'Uloom, Usta Muhammad, Balochistan*)
  - **Maulana Mushtaq Ahmad Siddeeqi Sahib** (*Muhtamim Dar-ul-'Uloom Siddiqiyah Ghausiyyah, District Mandi Bahauddin*)
  - **Maulana Muhammad Basheer Qadiri Sahib** (*Khateeb Jaami' Masjid Razawiyyah Rato District Astore, Gilgit Baltistan*)
- India**
- **Maulana Subhan Raza Khan Subhani Miyan Sahib** (*Sajjadah Nasheen Dargah A'la Hadrat, Bareilly Shareef*)

- **Maulana Professor Sayyid Ameen Miyan Barakati Sahib** (*Sajjadah Nasheen Khanqah Barakatiyah Marehra Shareef and the founder of Al-Barakaat, Aligarh*)
- **Maulana Mannaan Raza Khan Mannaani Miyan Sahib** (*Brother of Taj-ush-Shari'ah Bareilly Shareef, founder and guardian of Jami'ah Nooriyah Razawiyyah, Bareilly Shareef*)
- **Maulana Muhammad Asjad Raza Khan Qadiri Razavi Sahib** (*Janasheen-o-Shahzadah Taj-ush-Shari'ah, Serparast-e-A'la Jami'a-tur-Raza, Bareilly Shareef*)
- **Maulana 'Abdul Mubeen Nu'mani Sahib** (*Founder and guardian of Jami'ah Qadiriyyah, Uttar Pradesh, U.P.*)
- **Maulana Mufti Khaleel Ahmad Sahib** (*Shaykh-ul-Jami'ah, Jami'ah Nizamiyah, Hyderabad Deccan*)

#### Other countries

- **Maulana Sayyid Irshad Bukhari Sahib** (*Khalifah Taj-ush-Shari'ah, Bangladesh*)
- **Maulana Mafaaz Naulari Sahib** (*Mudarris 'Uroosiya-tul-Qadiriyyah, Arabic College, Colombo Sri Lanka*)
- **Qaari Muneer Naqshbandi Sahib** (*Naazim-e-Markaz, An-Naseehah, Stuttgart Germany*)

#### Blessed scholars and dignitaries visited Madani Marakiz

- **Mufti Muneeb-ur-Rahman Sahib** (*Chairman Ruet-e-Hilal Committee Pakistan*) visited Faizan-e-Madinah Islamabad G11.
- **Maulana Muhammad Yaasir Razavi Sahib** (*Imam-o-Khateeb Jaami' Masjid Madani and Muhtamim Jami'ah Madani Razawiyyah Khurrianwala*) and **Sayyid Muhammad Ali Azhar Shah Qadiri Sahib** (*Imam-o-Khateeb Jaami' Masjid Khazra, Khurrianwala*) visited Faizan-e-Madinah Khurrianwala, District Sardarabad, Faisalabad.
- **Sahibzadah Peer Haamid Sarfaraz Razavi Sahib** (*Muhtamim Jami'ah Ghausiyyah Rushd-ul-Iman, Dijkot*) visited Faizan-e-Madinah Shehr Noori Samundari District Sardarabad.
- **Maulana 'Abdul Basit Mustafai Sahib** (*Idara-tul-Mustafa Sardarabad Faisalabad*) visited Faizan-e-Madinah, Sangla Hill.





- Sahibzadah Peer Fayz-ul-Aleem Ashrafi Sahib (Naazim Madrasah Fayz-ul-Islam, Pakpattan Shareef) visited Faizan-e-Madinah Pakpattan.
- Mufti Irfan-ul-Haq Naqshbandi Sahib (Muhtamim Jami'ah Hanafiyyah Razawiyyah, Dera Ghazi Khan), Maulana Muhammad Zubayr Qadiri Sahib (Naazim-o-Sadr-e-Mudarris Jami'ah Raza-ul-Uloom, Dera Ghazi Khan) and Maulana Aafaq Chishti Sahib (Mudarris Jami'ah Gulzar-e-Madinah) visited Faizan-e-Madinah Dera Ghazi Khan.
- Mufti Kashif Sa'eedi Sahib (Muhtamim Jami'ah Islamiyyah Nabawiyyah, Bahawalpur) visited Faizan-e-Madinah, Bahawalpur.
- Sahibzadah Muhammad Ishaq Qadiri Sahib (Muhtamim Madrasah Tajdar-e-Madinah, Vehari) visited Faizan-e-Madinah Vehari.
- Maulana Muhammad Kawsar Naqshbandi Sahib (Imam-o-Khateeb Jami'ah Masjid Haydariyah, Rochdale U.K.) visited Faizan-e-Madinah and Madrasa-tul-Madinah Manchester UK.
- Mufti Muhammad Sha'ban Qadiri, (Muhtamim Jami'ah Nusrat-ul-Islam, Gujranwala), Maulana Faheem Mustafai Sahib (Mudarris Jami'ah Idara-tul-Mustafa, Gujranwala) and Maulana Khaleel-ur-Rahman Sahib (Mudarris Jami'ah Shaykh-ul-Hadees Gujranwala) visited Faizan-e-Madinah Gujranwala.
- Peer Sayyid Muzaffar Husayn Shah Sahib (Khateeb Jaami' Masjid Habeebiyah Dhoraji (Madani Colony) and Maulana Farooq Khan Sa'eedi Sahib (Madina-tul-Awliya Multan) visited Faizan-e-Madinah and Madrasa-tul-Madinah Online Zamzam Nagar Hyderabad.

### Weekly Ijtima'

Over 2000 students from Sunni Jami'at and Madaris attended weekly Ijtima' and Madani Muzakaraha.

### Meeting with dignitaries

Responsible Islamic brothers of Majlis Rabitah bil-Ulama wal-Mashaaikh met many dignitaries. Following are the names of some of them:

- Sayyid Sa'eed-ul-Hasan Shah (Provincial Minister Awaqaf and Religious Affairs, Markaz-ul-Awliya

Lahore)

- Taimoor Hayat Bhatti (Provincial Minister for Sports and Youth Affairs, Markaz-ul-Awliya Lahore)
- Muhammad Khan Bhatti (Secretary Punjab Assembly, Markaz-ul-Awliya Lahore)
- Ahmad Khan Niyazi (Assistant to the Prime Minister, Mianwali)
- Sayyid Rifaqat Husayn Geelani (Special Assistant to the Chief Minister of Punjab, Markaz-ul-Awliya Lahore)
- Qazi Farooq Sultan (D.S.P. Jhang)
- Chaudhry Iftikhar Husayn Gondal (M.P.A. Sahiwal)
- Arif Nawaz (Former I.G. Punjab, Markaz-ul-Awliya Lahore)
- Sardar Ali Asghar (M.P.A. Sahiwal)
- Sajjad Manj (D.I.G. Operation Punjab, Markaz-ul-Awliya Lahore)
- Muhammad Taahir (I.G. Punjab, Markaz-ul-Awliya Lahore)
- Tariq Mas'ood Yaseen (Additional I.G., Markaz-ul-Awliya Lahore)
- Malik Pervez (M.N.A., Markaz-ul-Awliya Lahore)
- Asif Ameen (S.P. Cantt, Markaz-ul-Awliya Lahore)
- Ansar Majeed Khan Niyazi (Provincial Minister for Labour and Human Resource Punjab)
- Imran Mahmood (D.I.G. Operation Punjab, Markaz-ul-Awliya Lahore)
- Chaudhry Shahbaz (M.P.A., Markaz-ul-Awliya Lahore)
- Muhammad Hasan Raza Khan (D.P.O., Gulzar-e-Taybah Sargodha)
- Chaudhry Khalid Basheer Cheemah (S.P., Gulzar-e-Taybah Sargodha)
- Mehar Muhammad Aslam Bharwana (Provincial Minister of Punjab for Cooperatives, Markaz-ul-Awliya Lahore)
- Chaudhry Muneeb Sultan Cheemah (M.P.A., Gulzar-e-Taybah Sargodha)
- Muzaffar Khan Siyal (Deputy Commissioner, Gulzar-e-Taybah Sargodha)
- Rao Imtiaz Ahmad (Deputy Commissioner, Lodhran)



- **Mumtaz Ahmad** (*Assistant Commissioner Revenue, Gulzar-e-Taybah Sargodha*)
- **Doctor Afzal Khan** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Chaudhry Yasir Zafar Sindhu** (*M.P.A., Gulzar-e-Taybah Sargodha*)
- **Chaudhry Khalid Mas'ood Ranjha** (*District Chairman, Development Committee, Gulzar-e-Taybah Sargodha*)
- **Rana Taahir Abdur Rahman Khan** (*S.S.P., V.I.P. Security, Markaz-ul-Awliya Lahore*)
- **Chaudhry Iftikhar Ahmad Gondal** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Faisal Hayat Siyal** (*Advisor to the Chief Minister, Markaz-ul-Awliya Lahore*)
- **Sardar Khalid Mahmood Waran** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Chaudhry Taahir Mahmood Gujjar** (*D.S.P., C.I.A., Gulzar-e-Taybah Sargodha*)
- **Rana Munawwar Ghaus Khan** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Chaudhry Ahsan-ul-Haq Bajwa** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Muhammad Basharat Randhawa** (*M.P.A., Gulzar-e-Taybah Sargodha*)
- **Rana Muhammad Shahbaz Khan** (*M.P.A., Markaz-ul-Awliya Lahore*)
- **Muhammad Shaahid** (*Assistant Commissioner, Layyah*)
- **Chaudhry Abrar Sindhu** (*Former M.P.A., Gulzar-e-Taybah, Sargodha*)

### **Ijtima' Zikr-o-Na'at**

Under the supervision of Majlis Ijtima' Zikr-o-Na'at Dawat-e-Islami, a glorious Ijtima' of Zikr-o-Na'at was conducted at a local hotel of Burewala Punjab. Rukn-e-Shura Haji Ya'foor Raza Attari delivered Sunnah-inspiring Bayan. Many political and social dignitaries including Advocate Supreme Court Chaudhry Mahmood Akhtar Ghumman and Khalid Mahmood Dogar (M.P.A.) attended this Ijtima'.

### **Fatihah Khuwani**

- Upon the demise of 'Aslam Khan Niyazi',

cousin of Imran Khan, Prime Minister of Pakistan, responsible Islamic brothers of Majlis Rabitah visited and extended condolence to their family and relatives.

- Upon the demise of the aunt of Malik Shakir Basheer Awan (Gulzar-e-Taybah, Sargodha), Islamic brothers of Dawat-e-Islami met him and extended condolence and made Fatihah Khuwani. On this occasion, MNA Maher Ghulam Muhammad Lali, MPA Doctor Liyaqat Ali Khan and MPA Chaudhry Faisal Farooq Cheemah were present there.

### **Majlis Taajiran met with businessmen**

Responsible Islamic brothers of Majlis Taajiran, Dawat-e-Islami, met many businessmen. Following are the name of some of them:

- **Muzaffar Warraich** (*Owner of Rozi Food Industry, Baloch Hotel Azizabad, Bab-ul-Madinah Karachi*)
- **Shaykh Abdul Majid** (*Shaykh Chappal Store Ziya Kot, Sialkot*)
- **Tasawwur Husayn** (*Sky Fan Industry, Gujrat*)
- **Haji Khalid Mahmood** (*Ever Green Industry, Gujrat*)
- **Muhammad Altaf Jutt** (*Prince Marquee, Gujrat*)
- **Shaykh Muhammad Aadil** (*Hafiz Shoes, Lalamusa*)
- **Shaykh Muhammad Nadeem** (*Madinah Suit Markaz Deen Gah*)
- **Muhammad Shakeel** (*Bhai Bhai Garments, Main Bazar Jhelum*)
- **Hafiz Abdul Majeed** (*Marhaba Garments, Kangan Road Ahmedpur Sharqia*)

Responsible Islamic brothers of Majlis Taajiran, Dawat-e-Islami, also met jewellers of Baber Market and Sarafa Bazar. During the meeting, Islamic brothers encouraged them to take part in Telethon and invited them to attend weekly Sunnah-inspiring Ijtima'. They also invited them to attend Sunnah-inspiring Ijtima' which is being held under the supervision of Majlis Taajiran, Bab-ul-Madinah Karachi.



# Overseas Madani news



## Opening of Masjid and Jami'a-tul-Madinah

- On 9<sup>th</sup> November 2018, a Jaami' Masjid 'Faizan-e-Islam' was inaugurated in Danville (South Africa).
- On 7<sup>th</sup> October 2018, Jami'a-tul-Madinah was inaugurated in Maputo (Mozambique). On this blessed occasion, a glorious Ijtima' of Zikr-o-Na'at was held. Local blessed scholars and a large number of devotees of Rasool attended this Ijtima'.

## Madani activities of Arakeen-e-Shura in overseas countries

- From 1<sup>st</sup> November to 10<sup>th</sup> November 2018, Rukn-e-Shura Haji Azhar Attari travelled to the following European countries in connection with Madani activities of Dawat-e-Islami: Germany, France, Denmark, Sweden and Norway.
- From 22<sup>nd</sup> October to 11<sup>th</sup> November 2018, Rukn-e-Shura Haji Muhammad Ali Attari travelled to European countries 'Germany', 'Holland' and 'Belgium'.
- On 21<sup>st</sup> October 2018, Rukn-e-Shura Haji Muhammad Asad Attari Madani travelled to Nepal. In addition to other Madani activities of Dawat-e-Islami, he attended 3-day Sunnah-inspiring Ijtima' of Jami'a-tul-Madinah of Nepal and India which was held under the supervision of Majlis Jami'a-tul-Madinah in 'Nepal Ganj' (Nepal), and gave Madani pearls to students of Jami'ah whereas he attended 2-day Sunnah-inspiring Ijtima' of Majlis Aimmah-e-Masajid held on 25<sup>th</sup> and 26<sup>th</sup> October 2018.

## Yaum-e-Qul-e-Madinah

In Safar-ul-Muzaffar 1440 AH, under the supervision of Majlis Madani In'amaat, Yaum-e-Qul-e-Madinah was observed at 755 locations of different countries (Arab Shareef, India, Oman, Bangladesh, Greece, Kuwait, Italy, Uganda and Bahrain), in which approximately 16,978 devotees of Rasool observed Yaum-e-Qul-e-Madinah.

## Imamat course

From 1<sup>st</sup> November 2018, under the supervision of Majlis Imamat course, a 12-day Mu'allim Imamat course was conducted in Nepal Ganj (Nepal). Devotees of Rasool from India also attended this course.

## Miscellaneous Madani news

- On 17<sup>th</sup> October 2018, Rukn-e-Shura Haji Mansoor Attari via internet delivered a Sunnah-inspiring Bayan to the students of Jami'a-tul-Madinah situated in Agra (India).
- On 5<sup>th</sup> November 2018, devotees of Rasool travelled to Al-Jazair from Arab Shareef to promote call towards righteousness.



# Sunshine

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana  
Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

The sun is also a great blessing of Allah Almighty and its sunshine is bestowed with so many benefits. The sunshine plays a vital role in the health of the human body. There is a proverb in Urdu which means 'diseases enter the house where sunlight does not enter'. There are many germs which die due to fresh air and sun shine.

- When the sun's ultraviolet rays fall on the human body the inactive vitamin D in the skin becomes active and converts into vitamin D3 and then mixes up with blood and helps calcium and phosphorus, from intestines, to be absorbed in the blood. And these both elements are very necessary for the proper growth of our bones.
- The rays of the sun which reach the human body through the glasses of closed windows do not carry ultraviolet rays which convert the inactive vitamin D3 into an active and useful vitamin.
- The bones of the children grow faster in the age ranging from 6 months to 2 years. Improper growth of bones results in the disease called 'Rickets'. Its main reason is, living in congested areas and in the packed houses of tall buildings located in narrow lanes; where the human body is not properly exposed to ultraviolet rays of the sun, and as a result, a child could suffer from this disease.
- In order to save children from difficulties in the future, it is necessary that from the age of one or two months children should be given exposure to the sunshine properly. Moreover, from the age of four months, egg yolk should also be given in the diet.
- Hipbone doesn't grow properly due to the deficiency of vitamin D3 and instead of expansion, it contracts which results in various difficulties being faced by the woman at the time of giving birth and eventually she needs to undergo an operation.

## Method of getting Sunshine

Make a child to sit or sleep at least 12 minutes (fluctuation in timing can be made as per season) at the place where complete sunshine comes at the time soon after sunrise and at the last moments of sunset. Getting sunshine is necessary for every stage of life. Therefore, in those hours everyone should stay in the complete sunshine as long as one's skin gets warm in it. The aforesaid timings are most suitable; if one is not able to do so in the recommended timings, then he should get some sunshine at any time in a day. If one is under shade and sunshine starts coming then don't sit partly under sunshine and partly under shade, but leave that place and get completely either under the shade or the sunshine. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If someone amongst you is sitting under the shade and the shade withdraws from him and he is partly in the sunshine and partly in shade, he should get up from there'.

(Abu Dawood, vol. 4, pp. 338, Hadees 4821)



ISBN 978-969-631-998-6



0132064



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