

Monthly Magazine

FAIZAN-E-MADINAH

Jumadal Ukhra 1440 AH (February 2019)



A glimpse of some interesting and highly informative topics:

- Weeping over demise
- Acts of worship in winter
- Greatness of Siddeeq-e-Akbar رضي الله عنه
- Stubbornness
- Source of livelihood of Imam Bukhari رضي الله عنه
- First Ameer of Makkah Sayyiduna 'Attaab Bin Aseed رضي الله عنه

Presented by:

Translation Department (Dawat-e-Islami)

Contents

1

Munajat, Na'at, Manqabat

3

The reality of the status of Siddiqiyat

6

Weeping over demise

8

Holy Rasool ﷺ knows!

11

Questions and answers of Madani Muzakarah

14

Dar-ul-Ifta Ahl-e-Sunnat

17

Before death

19

My feet are safe

20

Harm of playing a joke on others

22

Stubbornness

24

Tour of Paradise

25

Acts of worship in winter

27

Daily accountability

29

Call for contemplation for the supporters of evils

31

Those who reform generations (Episode – 02)

31

Do you know?

33

Ranks of sainthood

35

Peculiarities of Mustafa ﷺ (Episode – 02)

Contents

37

How the time gets wasted?

40

Bouquet of Madani pearls

42

Laws of trade

44

Source of livelihood of Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

46

Disadvantages of discouragement and advantages of consolation

48

Sayyidatuna Rubayyi' Bint Mu'awwaz Ansariyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا

50

Shar'i rulings pertaining to Islamic sisters

51

Greatness of Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ

53

First Ameer of Makkah Sayyiduna 'Ataab Bin Aseed رَضِيَ اللَّهُ تَعَالَى عَنْهُ

55

Imam Muhammad Bin Hasan Shaybani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

57

Some activities of Ameer-e-Ahl-e-Sunnat

59

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

60

Answers to your questions

61

Jashn-e-Wiladat and Dawat-e-Islami

63

Madani news of Dawat-e-Islami

67

Overseas Madani news

69

Madani news of Islamic sisters

71

Madani news of dignitaries

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

Munajat

Saying of the Beloved Rasool ﷺ: **Recite Salat upon me in abundance, undoubtedly your recital of Salat upon me will be forgiveness for your sins.** (Ibn 'Asakir, vol. 61, pp. 381)

Kab Gunahaun say Kanara mayn Karoon ga Ya Rab!

Kab gunahaun say kanara mayn karoon ga Ya Rab!

Nayk kab ay mayray Allah! Banu ga Ya Rab!

Kab gunahaun kay maraz say mayn shifa paoon ga

Kab mayn beemar Madinay ka banu ga Ya Rab!

Aaj banta hoon mu'azzaz jo khulay Hashr mayn 'ayb

Ah! Ruswa`ee ki aafat mayn phansoon ga Ya Rab!

'Afw ker aur sada kay liye raazi ho ja

Ger karam ker day to Jannat mayn rahun ga Ya Rab!

Day day mernay ki Madinay mayn sa'adat day day

Kis tarah Sindh kay jungle mayn maroon ga Ya Rab!

Kash! Her saal Madinay ki baharayn daykhood

Sabz Gumbad ka bhi deedar karoon ga Ya Rab!

Izn say tayray sar-e-Hashr kahayn kash! Huzoor

Sath 'Attar ko Jannat mayn rakhood ga Ya Rab!

Wasail-e-Bakhshish, pp. 84

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





Na'at

Ghayr Mumkin hay Sana`ay Mustafa

Ghayr mumkin hay sana`ay Mustafa [ثَنَائِهِ مُصْطَفَى]

Khud hi waasif hay Khuda-e-Mustafa

Mustafa hayn saari khalqat kay liye

Saari khalqat hay bara`ay Mustafa

Dhoondtay hayn sab riza Allah ki

Chahta hay Haq riza`ay Mustafa

Reh gaye Sidrah pay Jibra`eel-e-Ameen

'Arsh say bhi paar jaye Mustafa

Mayri Ummat mayri Ummat bakhsh day

Hay yehi her dam Du'a-e-Mustafa

Poochhtay kya ho firishto Qabr mayn

Bandah-e-Haq hoon gada`ay Mustafa

Hay tamanna`ay Jameel-e-Qadiri

Sar ho mayra aur paa`ay Mustafa

Qabalah-e-Bakhshish, pp. 44

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



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)

Manqabat

Bayan Ho Kis Zaban say Martabah Siddeeq-e-Akbar ka

Bayan [بَيَان] ho kis zaban say martabah Siddeeq-e-Akbar ka

Hay yar-e-ghaar [غَار] Mahboob-e-Khuda Siddeeq-e-Akbar ka

Rusul aur Ambiya kay ba'd jo afzal ho 'aalam say

Yeh 'aalam mayn hay kis ka martabah Siddeeq-e-Akbar ka

Gada Siddeeq-e-Akbar ka Khuda say fazl paata hay

Khuda kay fazl say hoon mayn gada Siddeeq-e-Akbar ka

Nabi ka aur Khuda ka madh-go [مَدْحِ گُو] Siddeeq-e-Akbar hay

Nabi Siddeeq-e-Akbar ka Khuda Siddeeq-e-Akbar ka

Za'eefi mayn yeh quwwat hay za'eefon ko qawee ker dayn

Sahara layn za'eef-o-aqwiya [ضَعِيفٌ وَ اقْوِيَا] Siddeeq-e-Akbar ka

Huway Farooq-o-'Usman-o-'Ali jab dakhil-e-bay'at

Bana fakhr-e-salasil silsilah Siddeeq-e-Akbar ka

Lutaya rah-e-Haq mayn ghar ka`ee baar is mahabbat say

Kay lut lut [لُت لُت] ker Hasan ghar ban gaya Siddeeq-e-Akbar ka

Zauq-e-Na'at, pp. 53

By: Brother of A'la Hadrat, Maulana Hasan Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ



Mufti Abu Saaleh
Muhammad Qasim Attari

The reality of the status of Siddiqiyat

Allah عزوجل, the Almighty has said:

وَالَّذِينَ جَاءُوا بِالْبَيِّنَاتِ وَصَدَّقُوا بِهِمْ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

And the one who has brought this truth and those who endorsed him; only they are the pious ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Az-Zumar, Ayah 33)

A Tafseer of the Ayah narrated by Sayyiduna 'Ali رضي الله تعالى عنه and a group of Mufasssireen is that the one who brought the truth is the Noble Nabi صلى الله تعالى عليه وآله وسلم and the one who endorsed it, is Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه. (Siraat-ul-Jinaan, vol. 8, pp. 466) The special mention of Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه is the proof of his majesty.

The meaning and description of Siddiqiyat is briefly explained in this topic in the light of the description mentioned in *Ihya-ul-'Uloom* by Imam Ghazali رحمه الله.

تعالى عليه, with reference to the grandeur of the status of Siddiqiyat of Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه Sidq (truthfulness and being truthful) is of six types:

1. To be truthful in a statement
2. To be truthful in intention
3. To be truthful in ambition
4. To be truthful in fulfilling an ambition
5. To be truthful in action
6. To be truthful in attaining the highest degree of all the levels of Deen

So, the one who is attributed with Sidq (truthfulness) with all of its meanings, is Siddeeq (the most truthful) as he has reached the greatest level of Sidq (truthfulness). Then, there are many degrees of Sadiqeen, hence the one in whom a meaning of Sidq is found from among the meanings mentioned, he will be called Sadiq on the basis of the same.



1. The Sidq of the tongue

The first type is, Sidq of the tongue. It means the same thing should be uttered which is according to the real situation. To say something against the reality is called falsehood. To be truthful in promise falls under this type of Sidq. It means whatever promise is made he should keep it and not go against it. This type is Wajib and the most famous among the types of Sidq. Therefore the one who avoids telling lies is Sadiq. However, the Shari'ah allows saying something against the reality in certain cases such as reconciling between two Muslims, expressing love with the wife and for the needs of war. There are many concessions in this case.

But one more very important point in the truthfulness of tongue is that whatever words a bondman uses in supplication to Allah عزوجل, he should be true in those also, for example, if someone says verbally:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

(I directed my face towards the One Who has created the heavens and the earth)

But his heart is busy with worldly desires instead of Allah عزوجل, so he is a liar. Likewise, if he says verbally 'إِنَّمَا نَعْبُدُكَ' You alone may we worship but the heart and mind is free from the real condition of worship and his objective is something else other than Allah عزوجل, so his speech is not true, because he was the slave of his Nafs or of the world or of his own desires. Whatever a person thinks as an aim and objective and whatever dominates his heart and mind, he is considered to be the slave of the same. With respect to the same meaning it is stated in the Hadees, 'The slave of dinar is doomed, the slave of dirham is doomed, [and] the slave of Hullah (gown) and the slave of Jubbah (a long loose outer garment with wide sleeves) [too]' (it means the one who is busy seeking and acquiring only these).

The servant of Allah, in fact, is he whose heart is free from others, engrossed in the love of Allah عزوجل, is obedient to Allah عزوجل in 'ظَاهِرٌ وَبَاطِنٌ', apparent and hidden (matters) and his aim and objective is solely (the pleasure of) Almighty Allah.

2. Sidq in the intention and will

The second type of Sidq relates to intention. Sidq in the intention is that the purpose of 'Ibadah (worship) and virtue performed by the one is only for the pleasure of Allah عزوجل; if it includes any desire of Nafs, so the Sidq in intention will be invalid and such a person can be called a liar. In short, the meaning of Sidq is Ikhlas (sincerity) and therefore it is necessary for every Sadiq (truthful) to be Mukhlis (sincere).

3. Sidq in ambition

The third type of Sidq is to be true in ambition relating to the future. Because a man, sometimes, makes this ambition relating to future, 'If Allah عزوجل grants me wealth, I will give this much to the poor and or if I am given a post, so I will use it rightly and will not practice dishonesty and injustice'. Such type of ambition is, sometimes, really firm and true and sometimes is weak in a sense that there is an intention to do it but there is also a thought hidden somewhere in mind of not doing it. Considering this meaning, Sadiq and Siddeeq is he whose commitment to virtuous deeds is very strong, not weak.

4. The fourth type of Sidq is to be truthful in fulfilling ambition

Nafs, sometimes, makes a firm determination for the time being because it does not take any effort to intend. However, when the time comes for action, the ambition weakens and Nafs overcomes and thus a person becomes unable to fulfil his ambition. This is against Sidq and majority of people are involved in its breach that their intentions are so high but look for excuses at the time of action. The Holy Quran admires those who act upon their ambition, 'Amongst the Muslims are some such men who have proven true to their pledge which they made with Allah'. (Part 21, Surah Al-Ahzaab, Ayah 23)

5. The fifth type of Sidq is the Sidq in actions

It is that the inside of a person while performing good deeds should be the same as it appears



apparently. For example, when the Zaahiri Adaab (apparent manners) in Salah are accomplished so in Baatin (innerself), the submissiveness must exist at heart too. If he appears to be a Sufi or a devotee of

they deserve. Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ holds the highest degree among human beings after all Ambiya, being attributed with all of these types of Sidq. Therefore he رَضِيَ اللهُ تَعَالَى عَنْهُ is titled with

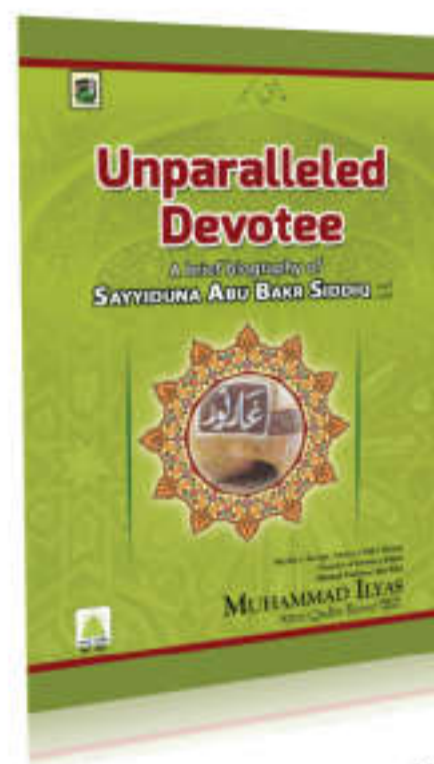


Rasool, so the condition of the heart should also be the same. In short, Zaahir (apparent condition) and Baatin (inner condition) being alike, is a type of Sidq.

“Siddeeq-e-Akbar”, meaning “the greatest Siddeeq”.

6. The sixth type of Sidq is the Sidq in the levels of Deen

This type is the highest and yet very rare and this is related to the levels of Deen, for example, the fear of Allah غَرَّوَجَلَّ، the hope from Allah غَرَّوَجَلَّ، to be free from the love of this world, to be content with the Will of Allah غَرَّوَجَلَّ and to be truthful in the love of Allah غَرَّوَجَلَّ and all other high levels of Tareeqat (spiritual order) because fear and hope, Zuhd (asceticism) and Tawakkul (absolute trust in Allah غَرَّوَجَلَّ) the pleasure and love (of Allah غَرَّوَجَلَّ) have some initial conditions which are named like these when they appear. But later on, they have realities and highest degrees. The real Sadiq is the one who reaches their realities and highest degrees and is filled with these qualities as



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)



WEEPING OVER DEMISE

Hadees and its explanation

Mufti Muhammad Haashim Khan Attari Madani

Rasoolullah ﷺ has stated:

أَلَا تَسْمَعُونَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ،
وَلَكِنْ يُعَذِّبُ بِهَذَا- وَأَشَارَ إِلَى لِسَانِهِ- أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ
يُعَذِّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ

Translation: Don't you listen! Certainly, Allah عزوجل neither inflicts punishment for weeping tearfully nor for grief in the heart. (And after pointing towards the tongue, he صلى الله تعالى عليه وآله وسلم said) However, [Allah عزوجل] will inflict punishment or have mercy because of it and certainly, punishment is inflicted on a deceased person because of the wailing of his family members for him.

(Sahih Bukhari, vol. 1, pp. 441, Hadees 1304)

Explanation of Hadees

This blessed Hadees contains the description of three things:

1. There is no punishment for weeping tearfully and nor for grief in the heart. In fact, if one weeps tearfully or has grief in his heart because

of mercy, he will be granted reward for these two acts, as stated by 'Allamah 'Ali Qaari رحمه الله تعالى in "Mirqat". (Mirqat-ul-Mafatih, vol. 4, pp. 207, Taht-al-Hadees: 1724)

2. However, if one says something which Shari'ah does not permit, then he will deserve punishment; such as wailing for a deceased person (i.e. crying loudly); and if he says something good, he will be granted reward.
3. If the family members of the deceased person wail for him, this causes punishment for him. The commentators have mentioned its several meanings:
 - This punishment is to be inflicted on the person who makes a will for wailing for him after his death. If his family members wail for him, fulfilling his will, then he will be punished for that. And, if his family members wail for him without him making any such will, he will not be punished for this reason because Allah عزوجل has said:



Monthly Magazine
Faizan-e-Madinah
Jumada'l Ukhra 1440 AH
(February 2019)

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No load-bearing soul will bear the load of another.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-An'aam, Ayah 164)

(Mirqat-ul-Mafatih, vol. 4, pp. 208, Taht-al-Hadees: 1724)

- Punishment means the pain and suffering inflicted on the deceased person when he hears his family members wailing. (Mirqat-ul-Mafatih, vol. 4, pp. 224, Taht-al-Hadees: 1741) Narrated by Mirqat, etc., this has been stated in Fatawa Razawiyyah as well. (Fatawa Razawiyyah, vol. 24, pp. 481)

Furthermore, it is also stated in Fatawa Razawiyyah: Wailing does cause pain to the deceased person. Those alive also get upset and worried by wailing and this causes even more severe pain to the deceased person. In fact, the pain caused by wailing to the deceased person is beyond description. In addition, the deceased person has gone to the Hereafter where he will be grieved by every grief and will be delighted by every virtue. This [wailing] causes very severe pain to him. Whether the deceased is a child or a young man, all are equal in this regard. (Fatawa Razawiyyah, vol. 24, pp. 480)

- According to a verdict, the deceased person here means the one close to his death. When his family members weep and wail beside him, he feels even more severities of death. (Mirqat-ul-Mafatih, vol. 4, pp. 208, Taht-al-Hadees: 1724)

Why no punishment for weeping tearfully and for grief in heart?

'Allamah 'Abdur Rahman Ibn Jawzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 597 AH) stated: There is no punishment for weeping tearfully and for grief in the heart. There are three reasons for it.

1. There is no fault in these two because these are not against Shari'ah.
2. These two are actually the effects of the deep feelings of the heart, which is in the nature of human beings.
3. It is not possible to refrain from these two. Therefore, there is no questioning over them.

(Kashf-ul-Mushkil, vol. 2, pp. 563)

Meaning of wailing and ruling on it

A legendary and leading scholar of Shari'ah and Tareeqah, Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Wailing means crying loudly while telling the attributes of the deceased person exaggeratedly and this is unanimously Haraam. There is the same ruling on wailing while saying "Alas! Trouble!" Tearing the breast [i.e. the part of the clothing that covers the chest], clawing the face, uncovering hairs, throwing dust on the head, beating the chest, hitting the thigh are all the practices of the pre-Islamic era of ignorance and are Haraam. (Bahar-e-Shari'at, vol. 1, pp. 854)

Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Wailing for the deceased person and crying loudly are severely Haraam. (Fatawa Razawiyyah, vol. 24, pp. 482) Ahadees-e-Mutawaatirah are also available, declaring that wailing for a deceased person is Haraam. (Fatawa Razawiyyah, vol. 24, pp. 486)

Five sayings of Mustafa ﷺ regarding wailing being Haraam

1. There are two (signs) of Kufr (disbelief) in people: taunting anyone about his lineage and wailing for a deceased person. (Sahih Muslim, pp. 55, Hadees 227)
2. Cursed are two voices in the world and in the Hereafter: music at the time of blessing [happiness] and wailing at the time of trouble. (Kashf-ul-Astaar, vol. 1, pp. 377, Hadees 795)
3. The wailing [woman] who does not repent before her demise will be made to stand on the Day of Judgement with a Kurta of sulphur and a scarf of itch on her body. (Sahih Muslim, pp. 362, Hadees 2160)
4. On the Day of Judgement, there will be two rows of the wailing [women] in Hell. They will be barking there at the right and left side of Hell-dwellers, as bitches bark. (Al-Mu'jam-ul-Awsat, vol. 4, pp. 66, Hadees 5229)
5. I have had enough of the one who shaves off (the head, the moustache or the beard, etc.) and shouts and tears the breast [i.e. the part of the clothing that covers the chest]. (Sahih Muslim, pp. 65, Hadees 288)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ





Holy Rasool ﷺ knows!

(Episode – 02)

Islamic beliefs and information

Muhammad Adnan Chishti Attari Madani

The blessed Ghayb-knowledge of our Beloved Rasool ﷺ has been mentioned in many blessed Ayahs of the Holy Quran. Read some blessed Ayahs and rejoice:

1. Our Beloved Lord عزوجل has stated:

وَمَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَسِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

And it does not befit the Dignity of Allah to give you, O common people, Knowledge of the unseen. Yes; Allah chooses from His Messengers whom He wills (to grant the Knowledge of the unseen). So believe in Allah and His Messengers, and if you believe and do good deeds, so for you is great reward.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 179)

Holy reason for the revelation of this blessed Ayah

Imam Shahabuddin Ahmad Bin 'Ali Al-Ma'roof Ibn Hajar 'Asqalani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: The Beloved Rasool ﷺ said to the blessed companions, 'My Ummah was presented to me as was presented to Sayyiduna Aadam عَلَيْهِ السَّلَامُ وَالسَّلَامُ so I realized who would believe in me and who would commit Kufr [unbelief].' When this news reached the hypocrites, they said, 'Muhammad (ﷺ) assumes that he (ﷺ) knows who will believe in him and who will commit Kufr [unbelief], though we are with him and he (ﷺ) does not know about us (مَعَادَ اللَّهِ).' On this occasion, this blessed Ayah was revealed. (*Al-'Ijaab fi Bayan-il- Asbab*, vol. 2, pp. 798)

With some differences in wording, Imam Baghawi (who passed away in 510 AH), Imam Sirajuddin 'Umar Hanbali (who passed away in 775 AH), Imam Muhammad Bin Ahmad Shirbeeni (who passed



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)

away in 977 AH) and Imam 'Alauddin 'Ali Bin Muhammad Khaazin (who passed away in 741 AH) also stated: Having heard the objection raised by the hypocrites, our Beloved Rasool صلى الله تعالى عليه وآله وسلم stood on the Mimber, praised Allah Almighty and then said: What is the condition of the people who object to my knowledge? 'لَا تَسْأَلُونَنِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ إِلَّا تَبَأْتُكُمْ بِهِ' i.e. I will surely give you the news of whatever you will ask me from among the things which are between you and the Judgement Day.

Sayyiduna 'Abdullah Bin Huzaafah Sahmi رضى الله تعالى عنه stood up and said, 'مَنْ أَبِي يَا رَسُولَ اللَّهِ؟' i.e. Ya Rasoolallah! Who is my father? The Beloved Rasool صلى الله تعالى عليه وآله وسلم replied, 'Huzaafah'. Then Sayyiduna 'Umar رضى الله تعالى عنه stood up and humbly said, 'يا رسولallah! صل الله تعالى عليه وآله وسلم! We are pleased that Allah Almighty is our Lord, Islam is our religion, Quran is our guide and you are our Nabi (صلى الله تعالى عليه وآله وسلم). May Allah Almighty raise your ranks! Please forgive us.' The Beloved Rasool صلى الله تعالى عليه وآله وسلم said twice, 'فَهَلْ أَنْتُمْ مُنْتَهُوْنَ؟' So have you refrained?, so have you refrained? He صلى الله تعالى عليه وآله وسلم then came down from the Mimber. On this occasion, Allah Almighty revealed this blessed Ayah. (Khaazin, part 4, Aal-e-'Imran, Taht-al-Ayah: 179, vol. 1, pp. 328)

2. The Ghayb-knowledge of our Beloved Rasool صلى الله تعالى عليه وآله وسلم has been clearly mentioned in part five of the Holy Quran in these words:

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

And taught you whatever (seen and unseen knowledge) you did not know, and upon you is the great Benevolence of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 113)

This blessed Ayah contains great praise of our Beloved Rasool صلى الله تعالى عليه وآله وسلم. Allah Almighty has bestowed upon His Beloved Rasool صلى الله تعالى عليه وآله وسلم the Book, Hikmah, the knowledge of religious matters, Shar'i rulings and all those branches of knowledge of Ghayb which he صلى الله تعالى عليه وآله وسلم did not

know. Commenting on this blessed Ayah Imam Abu Ja'far Muhammad Bin Jareer Tabari رضى الله تعالى عنه has said: 'مِنْ خَبَرِ الْأَوَّلِينَ وَالْآخِرِينَ، وَمَا كَانَ وَمَا هُوَ كَائِنًا، فَكُلُّ ذَلِكَ' i.e. Allah Almighty has given the Beloved Rasool صلى الله تعالى عليه وآله وسلم the news of former and latter people and has bestowed upon him the knowledge of all that has happened and that will happen. This is the grace of his Lord.

(Tafseer Tabari, vol. 4, pp. 275)

Remember, 'مَا لَمْ تَكُن تَعْلَمُ' includes all those things which our Beloved Rasool صلى الله تعالى عليه وآله وسلم did not know before. The details of the same blessed Ayah can be read in Tafseer Al-Bahr-ul-Muheet, volume 3, page 362, Zaad-ul-Maseer fi 'Ilm-it-Tafseer, Juz: 2, volume 1, page 118, and Ruh-ul-Ma'ani, volume 3, page 187.

3. Allah Almighty has stated:

الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ﴿١﴾
خَلَقَ الْإِنْسَانَ ﴿٢﴾ عَلَّمَهُ الْبَيَانَ ﴿٣﴾

The Most Gracious. Has taught the Quran to His Beloved (Prophet Muhammad). (He) has created the soul of mankind, Muhammad. (He) has taught him the speech (i.e. knowledge) of whatever has happened and whatever will happen. [Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Ar-Rahman, Ayah 1-4)

The words, 'إِنْسَانَ' and 'بَيَانَ' have been mentioned in this blessed Ayah. Commenting on these two words, commentators have given different opinions. Tafseer Khaazin states: 'أَرَادَ بِالْإِنْسَانِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ' i.e. "human" means Muhammad Mustafa صلى الله تعالى عليه وآله وسلم.

عَلَّمَهُ الْبَيَانَ يَعْنِي بَيَانَ مَا يَكُونُ وَمَا كَانَ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَبِّئُ عَنْ خَبَرِ الْأَوَّلِينَ وَالْآخِرِينَ وَعَنْ يَوْمِ الدِّينِ

'بَيَانَ' i.e. 'description' means i.e. 'بَيَانَ مَا كَانَ وَمَا يَكُونُ' i.e. the description of whatever has happened and whatever will happen in future. The Beloved Rasool صلى الله تعالى عليه وآله وسلم would give the news of former and latter people and of the Judgement Day. (Khaazin, Surah Ar-Rahman, Taht-al-Ayah: 3, 4, vol. 4, pp. 208)



In the commentary of this blessed Ayah, the following pious predecessors have mentioned in their respective Tafaseer, Imam Husayn Bin Mas'ood Baghawi (who passed away in 510 AH) in *Tafseer Ma'alim-ut-Tanzeel*, volume 4, page 243, Imam

Messengers; that He appoints guards in front and behind them.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 29, Surah Al-Jinn, Ayah 26-27)



'Abdur Rahman Ibn Jawzi (who passed away in 597 AH) in *Tafseer Zaad-ul-Maseer*, Juz: 1, volume 4, page 304, 'Allamah Sanaullah Naqshbandi (who passed away in 1225 AH) in *Tafseer Mazhari*, volume 9, page 123, 'Allamah Ahmad Saawi (who passed away in 1241 AH) in *Tafseer Saawi* volume 6, page 2074 that our Beloved Rasool ﷺ has the knowledge of 'مَا كَانَ وَ مَا يَكُونُ'.

4. Allah Almighty has stated:

عَلِمَ الْغَيْبِ فَلَا يُظهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٣٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٣٧﴾

(Allah is) The Knower of the unseen; He does not completely disclose His (knowledge of the) unseen to anyone. Except (to a large extent) to His chosen

5. Allah Almighty has stated:

وَمَا هُوَ عَلَىٰ الْغَيْبِ بِضَنِينٍ ﴿٣٨﴾

And this Prophet is not miserly in revealing the (knowledge of the) unseen. [*Kanz-ul-Iman (Translation of Quran)*] (Part 30, Surah At-Takweer, Ayah 24)

*Aur koi ghayb kya tum say nihan ho bhala
Jab na Khuda hi chhupa tum pay karoron Durood*

For further information about the Ghayb-knowledge of the Beloved Rasool ﷺ in the light of blessed Ahadees, read the issue [i.e. magazine] of next month.



Questions & answers of Madani Muzakarah

Ruling on performing one Sajdah in place of two

Question 1: If someone performs one Sajdah in place of two Sajdahs, will his Salah be valid?

Answer: It will not be valid. It is stated in *Bahar-e-Shari'at*: It is Fard (obligatory) to perform two Sajdahs in every Rak'at (of Salah). (*Bahar-e-Shari'at*, vol. 1, pp. 513; *Madani Muzakarah*, 8th 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 dig grave in order to take out the Holy Quran?

Question 2: If the Holy Quran is buried along with the deceased in a grave, can we take it out or not?

Answer: It will not be taken out, because it is not allowed (in Shari'ah) to dig the grave for taking out the Holy Quran. (*Madani Muzakarah*, 9th 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 recite Tasbih while counting on the fingers of both the hands?

Question 3: Some people say that after [performing] Salah, Tasbih-e-Fatimah should be recited while counting on the fingers of right hand, it should not be recited while counting on the fingers of left hand, is it correct?

Answer: You can recite Tasbih-e-Fatimah, i.e. 'اللَّهُ أَكْبَرُ' 34 times, 'الْحَمْدُ لِلَّهِ' 33 times and 'سُبْحَانَ اللَّهِ' 33 times

times while counting on the fingers of both the hands, as it is stated in a blessed Hadees, 'Count on (your) fingers, as they will be questioned and they will be given power of speaking (i.e., they will testify).' (*Sunan-ut-Tirmizi*, vol. 5, pp. 338, Hadees 3594)

Therefore, we should recite (Tasbih) while counting on the fingers of both the hands so that they testify in our favour. (*Madani Muzakarah*, 9th 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

Fillet of meat gave news about poison!

Question 4: Who gave poison to the Beloved Rasool and for what reason it was given?

Answer: After the conquest of Khayber, a woman, Zaynab daughter of Haaris served the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with poison-mixed goat's meat because of malice and enmity and Allah Almighty bestowed the prophetic miracle upon the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the fillet of meat informed the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about it. (*Sharh-uz-Zurqaani 'alal Mawahib*, vol. 3, pp. 287, 290; *Madani Muzakarah*, 11th Muharram-ul-Haraam 1440 AH)



(In order to know important pieces of information regarding the detail of this event and Seerat-e-Mustafa ﷺ, go through the book 'Seerat-e-Mustafa' published by Maktaba-tul-Madinah).

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

Burying the deceased

Question 5: Is burying a Muslim deceased a Fard (obligatory), Wajib (compulsory) or Sunnah act?

Answer: It is stated in *Bahar-e-Shari'at*: It is Fard-e-Kifayah to bury the deceased and it is not permissible to lay the deceased on the ground and enclose it by all four sides by building a wall around it. (*Bahar-e-Shari'at*, vol. 1, pp. 842)

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

Tip for long life

Question 6: Is there any tip for a long life?

Answer: Yes! We can draw this conclusion from many blessed Ahadees that giving Sadaqah and treating relatives well, increase one's lifespan and sustenance. (*Sahih Bukhari*, vol. 4, pp. 97, Hadees 5986; *Musnad Abi Ya'la*, vol. 3, pp. 397, Hadees 4090; *Ibn Majah*, vol. 2, pp. 5, Hadees 1081; *Madani Muzakarah*, 11th Muharram-ul-Haram, 1440 AH)

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



Fard-e-Kifayah refers to that Fard (obligation) if some of the people perform it, all others become exempted from performing it. However, if none of those who came to know (about the demise) performed this (Fard-e-Kifayah) act, then everyone will become sinner, such as giving Ghusl to the deceased, burying and performing funeral Salah, etc. (*Al-Mabsoot lis-Sarakhsee*, vol. 15, pp. 293; *Madani Muzakarah*, 1st Muharram-ul-Haram 1438 AH)

Days and nights in Jannah

Question 7: Will there be days and nights in Jannah?

Answer: There are no days and nights in Jannah, there will only be Noor all the time and dwellers of Jannah will live in the Noor. (*Tafseer Khaza'in-ul-Irfan*, part 16, Surah Maryam, Taht-al-Ayah: 62, pp. 578; *Madani Muzakarah*, 11th Muharram-ul-Haram, 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 say Salam while entering Masjid?

Question 8: How is it to say Salam while entering a Masjid?

Answer: *Bahar-e-Shari'at* states: If a person entered a Masjid when the attendees of the Masjid are engaged in reciting the Holy Quran, Tasbeeh and Salat-'Alan-Nabi or waiting for Salah, he should not say Salam as it is not the time for Salam. (*Bahar-e-Shari'at*, vol. 3, pp. 462; *Madani Muzakarah*, 19th Rabi'-ul-Aakhir, 1437 AH)

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

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reply to deceased's Salam

Question 9: If someone has a dream in which he sees the deceased who says, 'Convey my Salam to so-and-so.' So, in which words should he reply to the Salam?

Answer: It is not Wajib (compulsory) on the one who had a dream to convey Salam, but it is better to convey Salam and the person, to whom Salam is conveyed, should say the following words in reply, 'عَلَيْكَ وَعَلَيْهِ السَّلَام'. (*Madani Muzakarah*, 11th 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 on Tilawat (recitation) of the Holy Quran

Question 10: What is the ruling on reciting 'بِسْمِ اللَّهِ' in Surah At-Taubah?

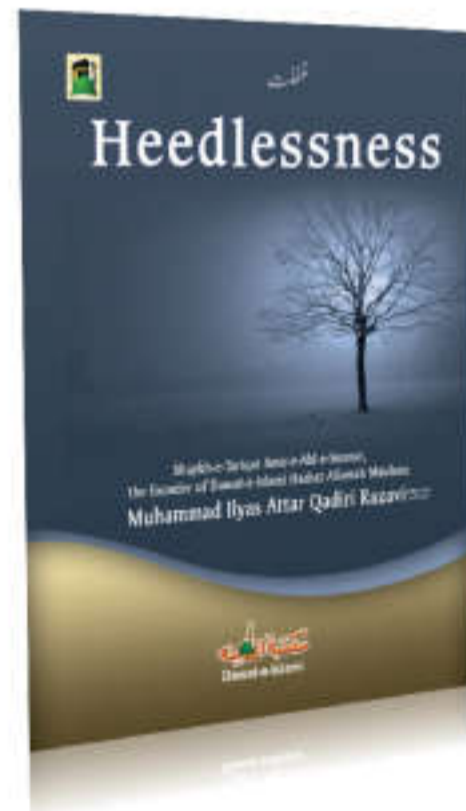
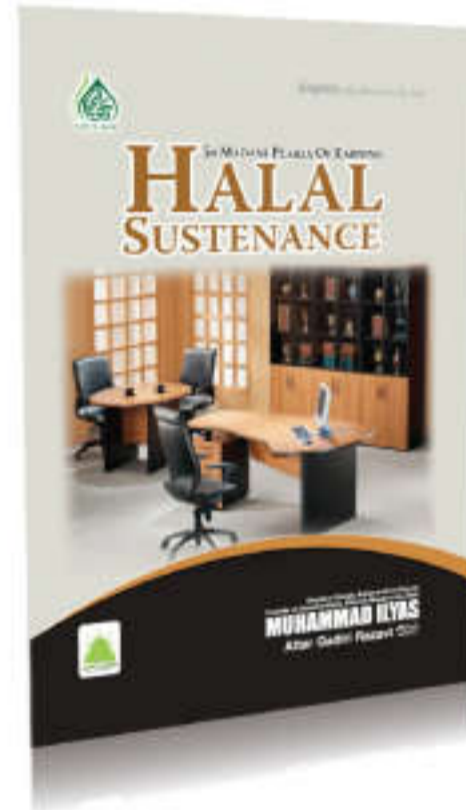
Answer: If you are to start recitation from Surah At-Taubah, recite both 'أَعُوذُ بِاللَّهِ' and 'بِسْمِ اللَّهِ', otherwise during the recitation it is not necessary to recite 'بِسْمِ اللَّهِ' before Surah At-Taubah. (*Bahar-e-*

Shari'at, vol. 1, pp. 551) However, if someone recites (it), there is no sin.

(In order to know the manners of Tilawat (recitation) of the Holy Quran, go through the booklet 'Tilawat ki Fazeelat' [Excellence of Reciting the Holy Quran] published by Maktaba-tul-Madinah). (*Madani Muzakarah*, 11th 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 to use the words “Haazir-o-Naazir” for Allah ﷻ?

Question 1: What do the blessed ‘Ulama (Islamic scholars) say about the following issue? Is it allowed or not to use the words “Haazir-o-Naazir” [حاضر و ناظر] for Allah ﷻ?

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

Indeed everything is apparent to Allah ﷻ and He ﷻ watches everything as well. But in order to describe these attributes, we cannot use the words “Haazir-o-Naazir”. Because, firstly, these words are not among the Names of Almighty Allah; and secondly, the meanings of these words described in Arabic dictionaries do not befit the glory of Almighty Allah. Therefore, blessed ‘Ulama say that these words should not be used for Almighty Allah.

Therefore, in order to describe these attributes of Allah ﷻ, we should use the words “Shaheed-o-Baseer” [شَهِيدٌ وَ بَصِيرٌ]. Allah ﷻ has stated in the Holy Quran:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

Indeed everything is before Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 17)

At another place, it is stated:

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

Indeed Allah is All Hearing, All Seeing.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 75)



Mufti-e-A'zam Pakistan, Mufti Waqaruddin Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: If the meanings of the words 'حَاضِرٌ' and 'نَاطِرٌ' which are mentioned in the dictionary are taken into account, it turns out that it is not permissible to use these words for Allah عَزَّوَجَلَّ. The following are the meanings of the word 'حَاضِرٌ' (Haazir) stated in very famous and reliable Arabic dictionaries, i.e. *Al-Munjid* and *Mukhtar-us-Sihah* [مختار الصحاح] etc.: Nearness, courtyard, the place where someone has to be present and something visible to the naked eye without any veil. And the meaning of the word 'نَاطِرٌ' (Naazir) in *Mukhtar-us-Sihah* is: *the pupil of the eye*, whereas the meanings of the word 'نَظَرَ' are: *to contemplate or ponder over a matter, to estimate something and to concentrate on something by watching it*. It is Wajib to believe that Allah عَزَّوَجَلَّ is free from the literal meanings of these two words. These words cannot be used for Allah عَزَّوَجَلَّ without any interpretation. That is why, the words Haazir-o-Naazir are not included in Asma-ul-Husna (the Sacred Names of Allah عَزَّوَجَلَّ) as nouns or adjectives. These words are neither mentioned in the Holy Quran and blessed Hadees for Almighty Allah nor have they been used for Allah عَزَّوَجَلَّ by the blessed Sahabah, Tabi'een and Aimmah Mujtahideen. (*Waqar-ul-Fatawa*, vol. 1, pp. 66)

It is stated in *Fatawa Fayz-ur-Rasool*: If it is believed that Haazir-o-Naazir means what "Shaheed-o-Baseer" [شَهِيدٌ وَبَصِيرٌ] means, then it is a correct belief. However, this belief should not be expressed by using the words Haazir-o-Naazir, i.e. the words Haazir-o-Naazir should not be used for Allah عَزَّوَجَلَّ. Still, if anyone uses these words for Allah عَزَّوَجَلَّ, it will not be declared to be Kufr (disbelief). (*Fatawa Fayz-ur-Rasool*, vol. 1, pp. 3) And Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Although the one who uses the words Haazir-o-Naazir for Allah عَزَّوَجَلَّ is not a Kafir (disbeliever), it is forbidden to use the words Haazir-o-Naazir for Allah عَزَّوَجَلَّ. In fact, the names of Allah عَزَّوَجَلَّ are Tawqeefi [توقيفي]. In other words, the correct way is to use only those names for Allah عَزَّوَجَلَّ which have been used by Shari'ah. And the names which have not been used by Shari'ah should be avoided. (*Fatawa Shareh Bukhari*, vol. 1, pp. 305)

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ وَرَسُولُهُ أَكْبَرُ عَلَى كُلِّ شَيْءٍ وَأَنَا عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ الرَّحِيمِ

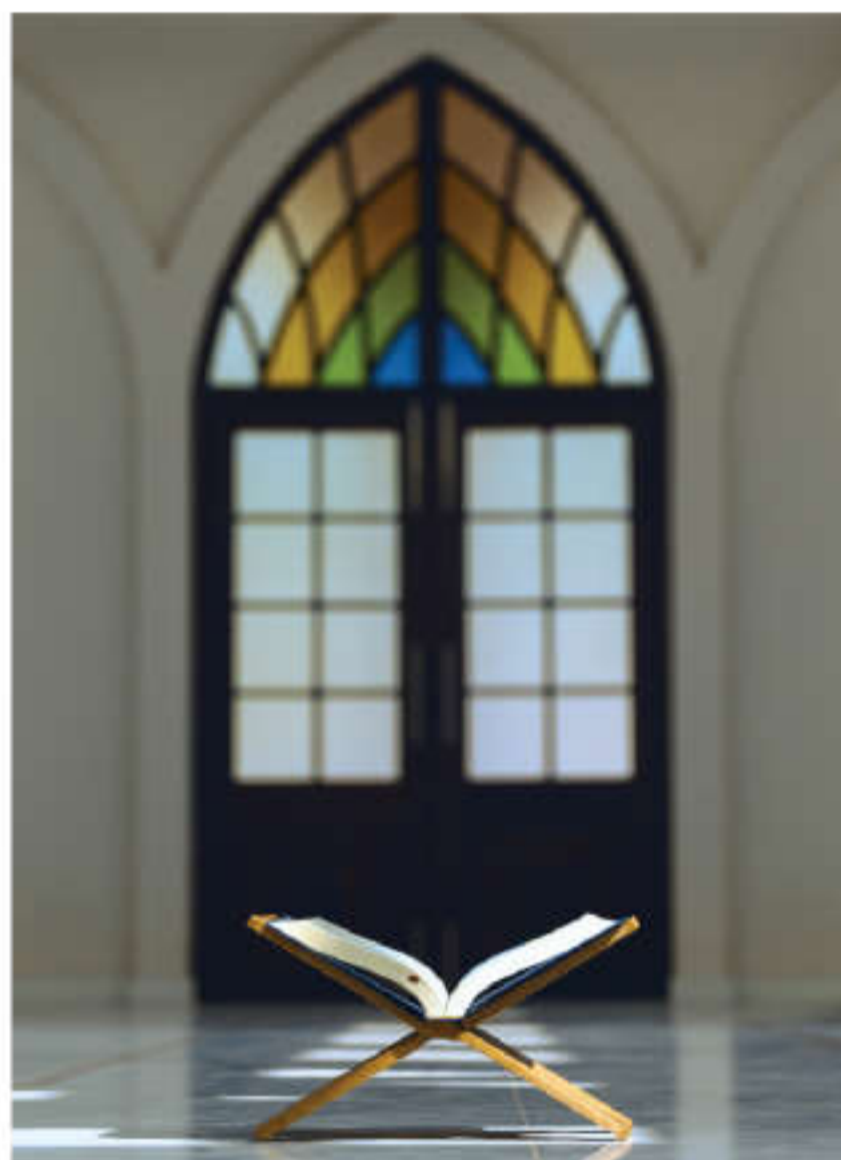
Answered by: Muhammad Saajid Attari
Verified by: Abul Hasan Fuzayl Raza Attari

Ruling on Tilawat after 'Asr Salah

Question 2: What do the blessed 'Ulama (Islamic scholars) say regarding the following issue? How it is to recite the Holy Quran after 'Asr Salah?

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

It is permissible to recite the Holy Quran after 'Asr Salah and this is not disliked [by Shari'ah either].



However, from the time when 20 minutes are left in the sunset to the time of sunset; it is Khilaf-e-Awla [خلافي أولى] to recite the Holy Quran, i.e. this is permissible but not preferable. However, it is preferable for the Quran-reciting person to stop reciting it at that time and to busy himself with the Zikr, Salat-'Alan-Nabi and Tasbihat etc.

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ وَرَسُولُهُ أَكْبَرُ عَلَى كُلِّ شَيْءٍ وَأَنَا عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ الرَّحِيمِ

Written by: Abul Hasan Fuzayl Raza Attari



Important ruling on Mash [مَسْح] over socks

Question 3: What do the blessed 'Ulama (Islamic scholars) say regarding the following? If a person who has put on socks after making Wudu takes them off but then puts them on once again, then is it permissible to perform Mash [مَسْح] over them? Moreover, if he takes off socks, then only Mash will become invalid or Wudu will also become invalid? And what are the things that cause Mash to become invalid?

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

If a person is Muqem¹ and has put on socks after he has made Wudu, he is allowed to perform Mash over the socks instead of washing his feet during the next Wudu. He is allowed to do so for the period of the next day and night only. If he is a traveller², he is



allowed to do so for the period of three days and three nights.

Its permissibility is proved by the blessed saying as well as by the blessed action of the Beloved Nabi ﷺ. This ruling applies to leather socks or the ones with leather soles no matter the rest part of it is made of something thick, for example of canvas.

However, it is not permissible to perform Mash over socks which are made of cotton or wool. It is obligatory to remove them and wash feet. In the situation mentioned in the question, only Mash will become invalid. It means only feet will have to be washed again; it does not invalidate Wudu. Therefore, after washing feet, socks can be put on again and Salah can be offered. Mash [مَسْح] becomes invalid in the following cases:

1. The things that invalidate Wudu also invalidate Mash.
2. After the completion of the stipulated period of time [as separately mentioned above for a Muqem as well as for a traveller], the Mash will become invalid, and in this case, only washing feet is sufficient. There is no need to make Wudu again.
3. Taking off even one sock will invalidate the Mash. Likewise, if the sock gets removed from more than the half part of the foot, the Mash will become invalid. When the sock is being taken off or the foot is getting out of the sock, the part of the feet from ankles to tiptoes is taken into consideration. The shin is not considered. It is Fard to wash feet in both of these cases.
4. If there is water at some place and the person wearing socks walks there, causing more than half part of one foot to be washed; or water enters the sock in any other way, causing more than half part of the foot to be washed; then Mash will be invalid.

Note: In order to know further detail about it, study the chapter 'Mauzon per Mash ka Bayan' [the description of Mash over socks] from 'Bahar-e-Shari'at' part 2.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ عَنِ اللَّهِ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abul Hasan Jameel Ahmad Ghauri Attari

Verified by: Abul Hasan Fuzayl Raza Attari

¹ Shari'ah-declared Muqem

² By Shari'ah, a traveller is the person who has left his place of residence, i.e. city or village, with the intention of travelling 57½ miles (i.e. approximately 92 kilometres). (Derived from: *Fatawa Razawiyyah*, vol. 8, pp. 243; *Bahar-e-Shari'at*, vol. 1, pp. 740, 741)



Plea Before death



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

One who just focuses on worldly matters remains concerned merely about the present and future of his worldly life so that he may remain safe from worldly trials and troubles but one who focuses more on Hereafter not only ponders over worldly matters but he tries to improve his Hereafter.

Who is a wise person?

A person humbly said in the blessed court of the Beloved Rasool ﷺ, 'O Beloved Rasool ﷺ! Who is the wisest and most cautious amongst people?' He ﷺ replied, 'Those people who remember death abundantly before death and those who do more preparation for it (death) are the wise; they have earned dignity and honour in the world and Hereafter.' (Al-Mu'jam-ul-Kabeer, vol. 12, pp. 318, Hadees 13536)

Dear Islamic brothers! For the preparation of death, along with performing Salah, Sawm and other rights of Allah عزوجل, fulfilling the rights of parents, siblings, wife, children, neighbour and other people are also of great importance. Apart from this, there are also many such pieces of work people generally do not pay attention to them, for example, the knowledge of Ghushl-e-Mayyit [giving ritual bath to the deceased], shrouding and burial.

A wise man not only gains knowledge about all these matters himself but also provides his family

and children with correct Islamic education regarding these. Such person even buys a shroud for upholding the remembrance of death so that if any of his family members die, he himself easily manages to give Ghushl-e-Mayyit and shroud the deceased instead of calling or waiting for someone. When a person who remains engaged in the preparation of his death observes the common practice of crying and doing Noha¹ (wailing) over the deceased in his family and relatives then he forbids them from indulging in such types of practices and informs them about the punishments of Noha mentioned in the blessed Ahadees. Read the following text regarding what will happen with a person after his death who does not forbid his family from such practices:

The deceased will be tormented because of his family's wailing

The Beloved Rasool ﷺ said: A deceased person is tormented equal to the amount of his family's wailing. When the family says! O our honour! O our majesty! Who will be for us after you? So, the deceased person gets up and sits in the grave and the angels of torment strike him once on every word of his family, until his joints are broken and the angels say to him, 'Were you really like that as your family said? Did you give them a livelihood? Or were you their supporter (taking their responsibility)?' Upon this, he humbly says in the



court of Allah ﷻ by swearing oath by Allah ﷻ, 'O Rab ﷻ! I was too weak and feeble and You alone are the Holy Who grants them as well as me sustenance.' Allah ﷻ says, 'I have inflicted punishment on you because you (before your death) did not forbid them from doing so (wailing).' (*Qurra-tul-'Uyoon ma' Raud-ul-Faa'iq*, pp. 393)

Faqeeh Millat, 'Allamah Maulana Mufti Jalaluddin Ahmad Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, '(Torment will be inflicted on the deceased) when he has made a will of wailing or there is a custom of wailing and he has not forbidden (family from doing so).' (*Anwaar-ul-Hadees*, pp. 220)

No entry into Jannah

A wise man also remains concerned in the matter of debt because this is a very big burden whereas nowadays people show great negligence in the matter of debt. Those who delay paying their debt back using some excuses lest they suffer death and get trapped in the grave.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I swear by the One in Whose control my soul is! If a person is killed in the path of Allah ﷻ, then brought back to life again, then he is killed in the path of Allah ﷻ, then brought back to life again, and he owes a debt, he will not enter Jannah until his debt is paid.' (*Musnad Ahmad*, vol. 8, pp. 348, *Hadees* 22556)

Few important matters

Indeed, one who does preparation for his death ponders over in his lifetime, pays off his debt before his death or at least notes it down on any paper and informs someone about it or let anybody know verbally about it so that debt may be repaid. Similarly, if someone has to owe him any amount of debt, he even notes it down and let any reliable person know about it so that it may be collected and can be included in his legacy. He also shares information regarding his bank accounts, ATM cards, passwords of ATM cards, important documents and other such things etc., with any reliable person of his family etc., else the heirs sometimes become deprived of a big amount and other many important things as soon as he passes away.

A cancer of society

When a wise man looks at the widespread evils of society, he also learns that people take the distribution of inheritance and its precautions for granted due to their lack of Islamic knowledge and evil practices. People are trampling the rights of one another; they remain busy quarrelling and committing many types of impermissible and Haraam acts. So the wise person informs his family and other heirs about the Shar'i laws of inheritance and gives them a mindset to have fear of Allah ﷻ when distributing inheritance wealth.

Make a will

Making a will is also an important piece of work which is done before death. How should one make a will? What are the points one should keep in view? For this, a piece of written 'Wills' (which is the part of the booklet '*Madani Will*'), authored by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaeه دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, is incredibly helpful. Every cautious person who does preparation for his death in the light of these 'written Wills' can prepare his will in an excellent way. Please read the excellence of making a will before death:

'Will' is a source of forgiveness

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever dies after making a will dies on [whilst following] a straight path and Sunnah and he dies with piety and martyrdom and he dies in a state that he has attained forgiveness.' (*Ibn Majah*, vol. 3, pp. 304, *Hadees* 2701)

It is my plea to all Muslims that they should not restrict their focus of attention to merely worldly matters but rather they should also give attention to some pieces of works regarding their death along with fulfilling the rights of Salah, Sawm, rights of Allah ﷻ and rights of the people.

¹ It is unanimously agreed that Noha, i.e. to cry loudly after stating the attributes of the deceased exaggeratedly which is called 'Bayn', is Haraam. Likewise, wailing and shouting while saying (i.e. Oh calamity!), tearing clothes from the chest, scratching the face, releasing the hair, putting dust on the head, chest beating, beating the thighs, are all acts of ignorance and Haraam. (*Bahar-e-Shari'at*, vol. 1, pp. 854)



MY FEET ARE SAFE

Abul Hasan Khizr Hayat Attari Madani
(Teacher: Jami'a-tul-Madinah Sahra-e-Madinah, Multan)

It was evening time; Hasan and Fatimah were waiting for their father to come from the office.

Hasan said: 'It has been a long time since father has told us any story.'

Fatimah replied: 'Yes brother! Truly, many days have passed. Today we must listen to a story from father.'

Suddenly door was knocked, Hasan and Fatimah ran towards the door while proclaiming, 'Father has come', 'Father has come'. After opening the door, both clung to the father. Father loved both the children and sat in the room along with them. As soon as they sat, Hasan said expressing his desire: 'We want to listen to a nice story from you.' From the other side, approving the desire of her brother, Fatimah said: 'Surely! It has been a long time since you have told us any story.'

Father smiled at their wish, loved both of them and said: 'I must tell you a story but after dinner.'

After dinner, father began to tell a story: In ancient times, an elderly man undertook a journey to a distant city on foot for gaining Islamic knowledge. Surprised, Hasan humbly asked: 'Dear father! Such a long journey on foot! Why?'

Father replied: 'Yes dear son! There were no cars, buses, trains, planes etc., in that era. Those who were rich used to travel by camels, horses etc., and the poor used to travel on foot. This is why that elderly man also undertook his journey on foot. While walking, shoes of elderly person got ripped and it became difficult for him to walk, he took off his shoes and started walking barefooted.'

Fatimah, who was listening to the story sitting silently until now, said: 'Dear father: Did that elderly man keep walking barefooted?'

Father: 'Yes! And due to walking barefooted, blisters appeared on his feet. When the pain became worse and he felt so exhausted, he sat down.'

Hasan humbly asked restlessly: 'What happened next?'

Father: At that time, a thought entered his mind if he had also possessed wealth, he would have travelled by any conveyance and he would not have been in that state.

Suddenly the gaze of this elderly man fell on a handicapped person who did not have legs and he was advancing by dragging himself on the ground. When this elderly man saw this, he sought repentance in the court of Allah عزوجل for that thought and expressed his thankfulness to Allah عزوجل this way, 'Though my legs got injured, they are safe. I can also stand and I can also walk.'

After telling the story, father asked a question to his children: 'Dear children! What is the moral of this story?'

After thinking for a short while, **Fatimah** humbly replied: 'Moral of this story is that we should not be ungrateful to Allah عزوجل no matter how hard the circumstances are but rather we should be thankful to Allah عزوجل in every condition.'

Hasan humbly said: 'When one suffers from any trouble, he should remember the bigger trouble and show thankfulness to Allah عزوجل a way that he is safe from big trouble.'

Father: 'Absolutely correct! In the matters of the world, we should always look at those who are lower than us. It develops the value of blessings in our heart and grants us Taufeeq to be thankful to Allah عزوجل.'





Shahzayb Attari Madani

Harm of playing a joke on others

Principal Sahib was on a routine round in school. When he walked past 8th class, he noticed that students were throwing things to one another. Seeing this he entered the classroom. Upon seeing Principal Sahib in the class, all students stood up in respect.

Principal Sahib: 'Who is the monitor of this class?'

Raising his hand, Ali Raza humbly said: 'Sir! I am the monitor of this class.'

Principal Sahib: 'Ali Raza! You are the monitor of this class. What is this going on in your presence? If a visitor had come and seen all of you in this state, what would he have thought about it?'

Ali Raza: Sir, I prevented them but they did not refrain [from having fun]. They made me silent by saying, 'Teacher is not in the classroom, so, we are not fighting here but rather having fun with one another'.

Principal Sahib: 'No one knows when such fun turns into a fight. A short time ago, two students namely 'Bilal' and 'Arshad' used to study in this school. They were not only good friends but also they were neighbours. Both would go to school together, they would eat together during break time. As time goes by, their friendship kept growing. One day, when both were busy eating during break time, Bilal thought to play a joke on Arshad. He came out of the classroom on some pretext and came back



with a glass full of water and poured it on Arshad.' Arshad was also quick to respond, he threw the things placed in front of him at Bilal, causing food stains on his uniform. Having seen this, Bilal flew into a rage, he started quarrelling with Arshad. The joke followed by this fight led to a serious injury when Arshad was got hit so badly in his eye that it started bleeding. Arshad was rushed to the hospital immediately by school management. After check-up

valuable, revise your previous lessons, do scholarly discussion, share your general knowledge with one another and make this time more valuable by doing Zikr of Allah عزوجل and reciting Salat-'Alan-Nabi [Durood]. It means to engage yourself in any such type of activity which is beneficial to you from a knowledge point of view. Playing a joke on someone may hurt his feelings. Remember! Hurting someone's feeling is an act of major sin, a Haraam act



and tests, it was learned that Arshad was left blind in one eye.'

Waqas: 'So what happened to both of them?'

Principal Sahib: 'Both of them were expelled from the school. Dear children! Remember! If a teacher is not present in the classroom, do not indulge yourselves at all in the activities such as playing a joke on one another, throwing things at one another, fighting etc., lest anybody else like Arshad loses his eye while joking on others.'

Hamzah: 'Sir! What should we do in a free period?'

Principal Sahib: 'Considering your time to be

and an act leading to Hell. We should refrain from it.'

After listening to the Principal Sahib, students ensured him that they would not indulge in any such kind of activity even not while having fun; they would not waste their time in the absence of teacher but rather they would try to strengthen themselves from a knowledge point of view.

Principal Sahib: May Allah عزوجل keep all of you happy and grant you success in your noble aims. Saying this, he came out of the classroom.

Stubbornness



Parental supervision

Abul Hasnayn Attari Madani

Childhood is a beautiful part of human life. During childhood, the correct upbringing of children and reforming their bad habits into good ones in an excellent way make them productive members of society.

On contrary, during childhood, when parents show carelessness by overlooking the bad habits of children and pampering them in their choosy and self-concerned attitude, it results in trouble and suffering for the children and their guardians in future.

Harm of unnecessary stubbornness

Stubbornness is also one of the habits of children which need reformation. Children usually are stubborn but this habit is excessively ingrained into some children. It can be understood in this way that

if a child demands for the moon to play with it, parents have to fulfil even such type of demand. The stubbornness of children becomes an embarrassment for parents when children start showing it in the presence of guests, hosts or other people and end up in crying for not getting their ways. On such occasion, only those who have faced this situation can have an idea about it.

Kinds of stubbornness

The stubbornness of children can be divided into 2 basic types.

1. Fulfilling of which is impermissible as per Shari'ah.
2. Fulfilling of which is permissible as per Shari'ah.



Impermissible stubbornness

If a child shows stubbornness for such kind of demand which is impermissible and sinful as per Shar'iah, it cannot be fulfilled in any condition. Though a non-Baaligh child is not bound to follow Shar'iah but the parents who fulfil such demand become sinner, plus the child whose such demands are fulfilled can become fearless in future in adopting the acts contrary to Shar'iah; so, parents should adopt a tactful strategy to control their children without fulfilling their impermissible demands.

Permissible stubbornness

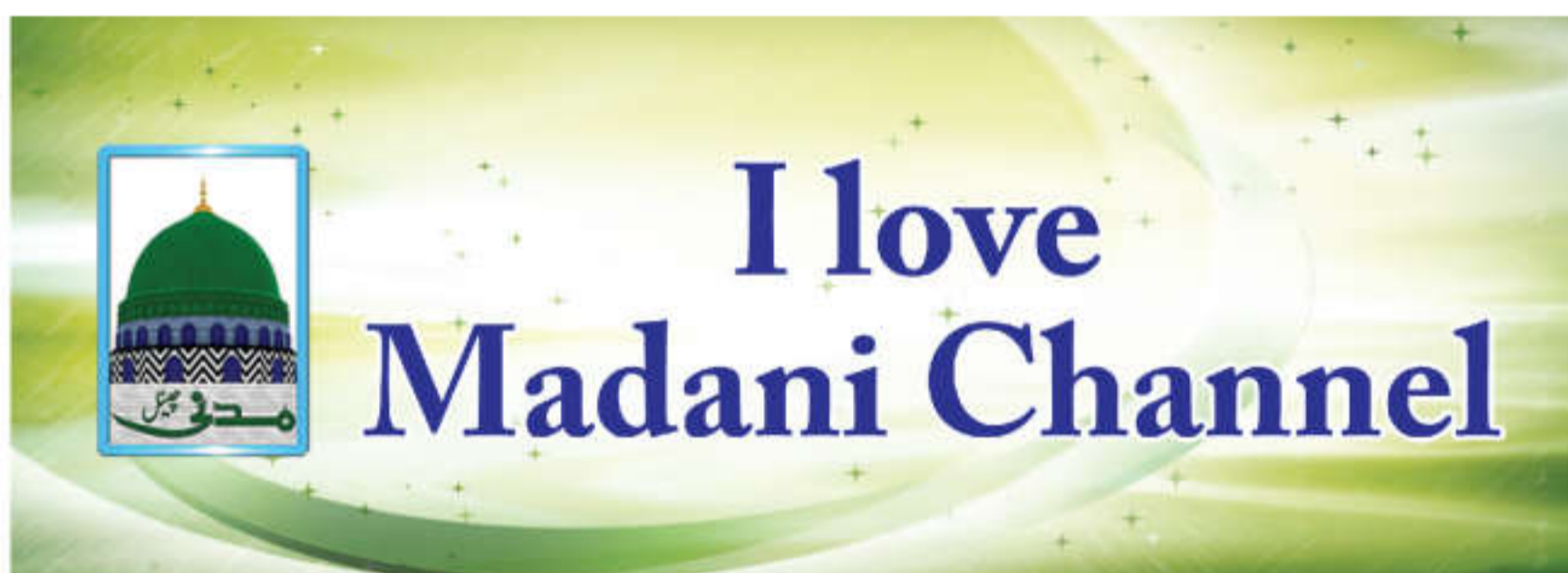
If a child demands any such thing which is not

Persuade children in this way, for example:

- If you want such and such a thing for eating, recite Salat-'Alan-Nabi [Durood] 50 times daily.
- If you want to play on the swing, perform Salah five times a day for certain days.
- If you want such and such a toy, watch Madani Channel daily for 26 minutes for certain days.

Parents should fulfil their promise when they receive Madani fees. Resultantly, through this way, **إِنْ شَاءَ اللَّهُ** عَزَّوَجَلَّ children will become habitual of performing different virtuous deeds without noticing it.

O our beloved Allah عَزَّوَجَلَّ Grant us Taufeeq (ability)



forbidden as per Shar'iah, parents should act upon according to the situation. Remember! Immediately fulfilling every demand of a child or rejecting it, both are inappropriate. So, parents should fulfil the demand of a child from time to time but tactfully make him also habitual of listening to 'refusal'. The act of fulfilling every permissible demand plays an important role in spoiling children.

Madani pearl

If the fulfilment of children's demand is made conditional to the 'Madani fees' i.e., 'different virtuous acts', then hopefully, the good upbringing of children, on this method, can also be done.

to give correct upbringing to our children and make our children a means of Sawab-e-Jariyah [perpetual rewards] for us.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)



Tour of Paradise

Muhammad Bilal Raza Attari Madani

Introduction to Sayyiduna Idrees عليه السلام

He عليه السلام is the Nabi of Allah Almighty. His name is 'Akhnookh'. Allah Almighty revealed 30 books to him and he عليه السلام would give Dars from them. Therefore he عليه السلام was given the title 'Idrees' (i.e. one who gives Dars very much). He عليه السلام is the paternal grandson of Sayyiduna Aadam عليه السلام. He عليه السلام was the first to start writing with a pen, sewing clothes, wearing stitched dresses, making weapons and using balance [weighing machine]. In addition, he عليه السلام also invented astrology and mathematics.

(Khaza'in-ul-'Irfan, pp. 577)

Tour of Paradise

Once Sayyiduna Idrees عليه السلام met Malak-ul-Maut Sayyiduna 'Izra'eel عليه السلام (the angel who seizes the soul). He عليه السلام asked Malak-ul-Maut, 'I would like to taste death'. He عليه السلام had just said this that Allah Almighty sent a revelation to Malak-ul-Maut to seize his soul. Malak-ul-Maut seized his soul and then put it back into him. After this he عليه السلام said to Malak-ul-Maut, 'I would like to see the Hell and Paradise'. Allah Almighty also gave permission for it. Malak-ul-Maut first showed him Hell; he عليه السلام could not endure to see the terrors of it and fell unconscious. When he عليه السلام felt better, Malak-ul-Maut took him on a tour of Paradise. He عليه السلام entered Paradise and started enjoying its blessings.

After a while, Malak-ul-Maut requested him to go back, he عليه السلام said, 'I will not leave from here'. When Malak-ul-Maut asked him about the reason, he عليه السلام

replied: Allah Almighty has stated, 'Every life is to taste death'. (Part 4, Surah Aal-e-'Imran, Ayah 185) And I have tasted death. Similarly, Allah Almighty has stated, 'And there is no one amongst you who shall not cross over Hell'. (Part 16, Surah Maryam, Ayah 71) And I have crossed over the Hell. After this he عليه السلام said: Allah Almighty has also stated, 'Nor are they to be banished from it'. (Part 14, Surah Al-Hijr, Ayah 48) Therefore, why should I leave Paradise now?

After this conversation of his, Allah Almighty sent a revelation to Malak-ul-Maut, 'Leave him! He has entered Paradise with My permission.' So he عليه السلام is still in Paradise and enjoying its blessings.

(Tafseer Qurtubi, part 16, Surah Maryam, Ayah 56, 67, vol. 6, pp. 36-37; Khaza'in-ul-'Irfan, pp. 577)

Madani pearls obtained from the parable

Dear Madani children!

- Allah Almighty does not reject His beloved bondmen's words, but rather He عزوجل increases their respect by fulfilling their desires.
- Angels obey every command of Allah Almighty. They never disobey Him.
- Every soul has to taste death and on the Judgement Day, everyone has to cross over the Siraat Bridge [built over the Hell].
- Paradise-dwellers will live in Paradise forever.





ACTS OF WORSHIP IN WINTER

Abdul Majid Naqshbandi Attari Madani

Winter is the blessing of Allah Almighty which helps a person to perform more virtuous deeds in a short period of time. Our pious predecessors رَجَمَهُمُ اللَّهُ تَعَالَى would feel happy when winter would arrive. They would declare it to be the season in which their acts of worship would increase. (*Musnad-ul-Firdaus, vol. 2, pp. 349, Hadees 6808*)

Angels feel happy

When winter comes, even angels feel happy. Sayyiduna Qatadah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Undoubtedly! Angels feel happy for believers when winter begins because a believer observes Sawm [fast] during the day due to its days being short and worships in the night due to its nights being long.

(*Al-Zuhd li Ahmad Bin Hanbal, pp. 240, Raqm 1251*)

Keep Nafil Siyam

Winter's days are short; the weather remains cold due to which one feels less hungry and thirsty. So taking advantage of these things keep Nafil (supererogatory) Sawm during the day. Our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Winter's Siyam are cold blessing.' (*Sunan-ut-Tirmizi, vol. 2, pp. 210, Hadees 797*)

At another place he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who keeps one Nafil Sawm, Allah Almighty will plant one tree for him in Paradise the fruit of which will be smaller than pomegranate and bigger than an apple; it will be as sweet and tasty as honey. On the Judgement Day, Allah Almighty will make the Sawm-keeping person eat the fruit of this tree.'

(*Al-Mu'jam-ul-Kabeer, vol. 18, pp. 366, Hadees 935*)



Seek protection from Hell

In Hell, not only will there be the torment of heat, but there will also be the torment of cold, so when it is very cold, make Du'a [to Allah Almighty] to stay safe from the cold of Hell. The Beloved Rasool صلى الله تعالى عليه وآله وسلم has said: In a hard winter, a bondman says: 'اللَّهُمَّ اجْرِنِي مِنْ لَأ إِلَهَ إِلَّا اللَّهُ' how cold it is today! 'رَمَهْرِيْرٍ جَهَنَّمَ' i.e. O Allah Almighty! Protect me from the Zamhareer of Hell. Allah Almighty says to Hell, 'My bondman is seeking My protection from your Zamhareer and I give him protection from your Zamhareer.' Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked, 'What is the Zamhareer of Hell?' The Beloved Rasool صلى الله تعالى عليه وآله وسلم replied, 'It is an abyss in which a disbeliever will be thrown, so his body will break into pieces due to the freezing cold.'

(Al-Budoor-us-Saafirah, pp. 418, Hadees 1395)

Help the poor

In winter, many people cannot afford to buy warm



clothes, etc., for their family members to protect them from the cold due to their poverty. In this regard, if we help them, we will get reward. In a city of Syria, someone had a dream in which he saw Sayyiduna Safwan Bin Sulaym رَضِيَ اللهُ تَعَالَى عَنْهُ, a famous Taabi'i pious person, in Paradise. That person came to meet him and related his dream to him. After relating the dream he asked him about the deed due

to which he was privileged to enter Paradise. He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'The reason for it is a Qamees which I made a person wear.' When people asked about the event, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'On a winter's night, when I came out of the Masjid, I saw a person who did not have anything to protect himself from the cold. I took my Qamees off and made him wear.'

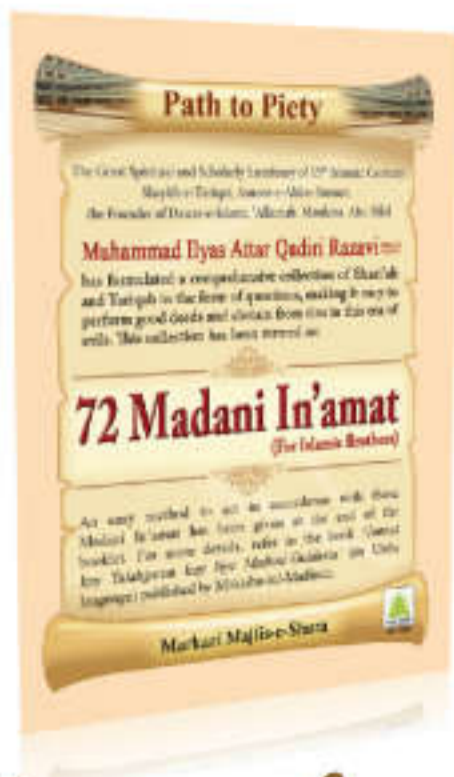
(Sift-us-Safwah, Juz: 1, vol. 1, pp. 106)

If dry fruits and useful foods are available, use them yourself and also offer other Islamic brothers as it was the blessed habit of Sayyiduna Lays [لَيْث] Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ that he would serve people with the halvah prepared with the ghee made from the cow's milk and honey. (Siyar A'laam-un-Nubala, vol. 7, pp. 448)

Benefit of drinking one glass of lukewarm water

If we become careless in winter, we may often suffer from diseases like cough, common cold and fever. Therefore we need to observe precautions. When we need to drink water, we should drink lukewarm water. Sayyiduna Abu 'Abdullah Muhammad Bin Maflah رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'The one who drinks a glass of (luke) warm water daily in winter will remain safe from illnesses.' (Al-Adaab-ush-Shari'ah li Ibn Maflah, pp. 754) Similarly, we should use warm water while performing Wudu and Ghusl. We should also use socks, sweaters and warm clothes.





Daily accountability

Method of becoming pious

Abu Muhammad Tahir Attari

I had a lot of work at the office today which caused me to finish it at 12:00 o'clock at night. I came out of the office exhausted; started my car and drove quickly to home. Soon afterward, I remembered that my wife had asked me to bring groceries. Though I was dead tired and it was not easy to find any shop open at this time, I kept searching courageously. Eventually, I found a shop open at some distant place, I approached there and saw the shutter of the shop was half closed. The shop owner was busy working on the calculator and writing something in his diary. I said Salam and asked him about grocery items. He said, 'Brother, shop is closed and I was just leaving after some closing calculation'. I asked him about the closing calculation. He said that he used to note the daily sales, which item ran out of stock and what was the amount of credit sales, in his diary so that he could not forget the monetary dealings. I came out making an apology to him and thought to buy groceries tomorrow in the morning before going to the office.

When I sat back in my car, I was thinking repeatedly that how much could be the account of a small shop but this shopkeeper was still noting it down to maintain his balance on daily basis.

O devotees of Rasool! Though it is a fictitious parable, it possesses many Madani pearls of advice. Our life is also like a trade as 'Allamah Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى said, 'A human is a trader in the way of Hereafter, his age is his goods; his 'acts of worship' and 'virtuous deeds' are his profit; his 'sins' and 'spending life in disobedience' are his loss, and his Nafs is his partner in this trade.' (*Ruh-ul-Bayan, part 7, Surah Al-An'aam, Taht-al-Ayah 62, vol. 3, pp. 46*)

Do we also make accountability of our daily trade (deeds) as to what we have gained and what we have lost? It is stated in a narration, 'There should be four brief spans of time for a wise person in which he should fix one span of time for the accountability of his Nafs. (*Shu'ab-ul-Iman lil-Bayhaqi, vol. 4, pp. 164, Hadees 4677*)



Even in this troubling time, Ameer-e-Ahl-e-Sunnat **وَدَعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, a man with Madani mindset of Fikr-e-Aakhirat (pondering over Hereafter), has bestowed upon Muslim Ummah a great gift namely, 'Madani In'amaat' for improvement of their Hereafter. In Madani In'aam 15, it is stated about the same very Fikr-e-Aakhirat and making accountability of one's life in this way: 'Did you check off the boxes with utmost concentration for the Madani In'amaat which you acted upon today, whilst practising Fikr-e-Madinah (pondering over your deeds) for at least 12 minutes?'

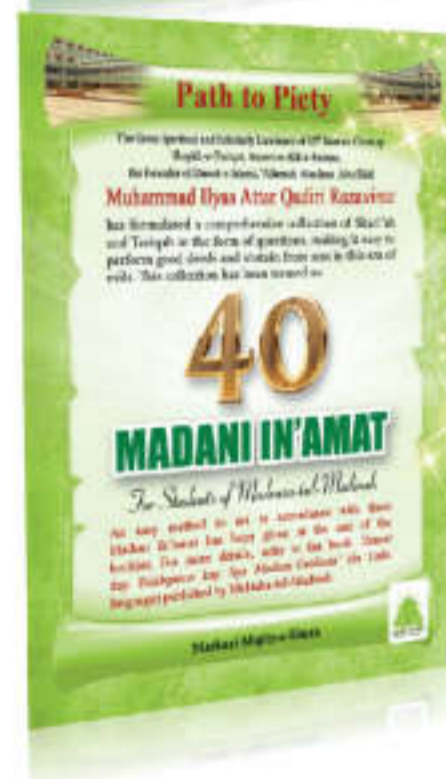
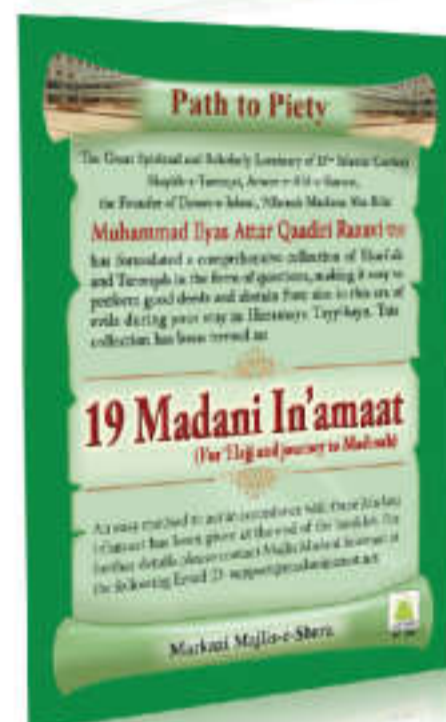
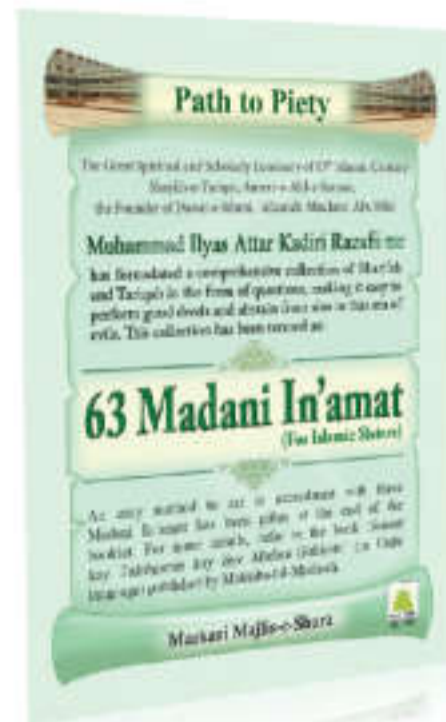
Dear Islamic brothers! Amongst us someone would be employee or boss, teacher or student; someone would be educated or uneducated, elder or younger; and someone would be father or son; so, we should set a fixed time in 24 hours for making accountability of our daily deeds for example what we have seen, in what needless talking we have used our tongue, what have we heard through our ear etc. We should feel regret if we have less virtuous deeds and make firm determination to refrain from sins in future. If we have abundance of virtuous deeds, we should express gratitude to Allah **عَزَّوَجَلَّ** and make Du'a for attaining steadfastness.

May Allah **عَزَّوَجَلَّ** grant us Taufeeq (ability) to do Fikr-e-Madinah daily.

اٰمِيْنُ بِجَاوِزِ النَّبِيِّ الْاٰمِيْنُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

'Amal ka ho jazbah 'ata Ya Ilahi
Gunahaun say mujh ko bacha Ya Ilahi

صَلُّوْا عَلَيَّ الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



CALL FOR CONTEMPLATION FOR THE SUPPORTERS OF EVILS

Mufti Abu Saaleh Muhammad Qasim Attari

When scholars and religious people forbid celebrating non-Islamic festivals and days, a group of secular and liberal people start writing in newspapers and speaking on TV like this: 'What is the harm in celebrating such and such a day?' I am very much astonished at such people because they do not care about Islam, Quran, Hadees, religion and faith. Instead, they advocate and support the acts which have been clearly declared impermissible and Haraam by Allah Almighty and by His Beloved Rasool ﷺ. And, detailed rulings have also been given regarding such acts. These people recite Kalimah and call themselves Muslims but they ignore Quran and Hadees very blatantly, make fun of Islamic teachings openly and criticize and condemn those who describe Islamic rulings. One of these impermissible customs and acts is to celebrate Valentine's Day. Those who believe in Quran and Hadees are invited to ponder over these facts in the light of the commandments of Quran and Hadees.

It is an undeniable fact that every country or nation or society or religion rests on some foundations which guide its people or members or followers. A study of the religions of the world makes it clear that every religion has described its specific culture and social manners. Our religion Islam is based on obedience to Allah Almighty and to His Beloved Rasool ﷺ. And, guidance on all the fields

After all, what is right?



of life lies in this obedience. The guidance provided by our religion on Islamic society includes modesty and chastity - a basic principle. Study Surah An-Noor [النُّور] and Surah Al-Ahzaab [الأَحْزَاب] in the Holy Quran. It will become clear to you as to what the importance of modesty and chastity is in Islam and in what manner they have been emphasized to be implemented in society. In comparison to Islam, the current Western society is based on liberalism and is far removed from modesty. That's why, in Western society, fashion, skimpy dresses, friendship between girls and boys, open meetings between them, indecent chat, sitting alone together, going to gardens together, going on tours and picnics together, exchanging gifts and many other things are common. These traditions and trends are non-Islamic and are actually the manners and characteristics of the non-Islamic society.

Whatever any Western or non-Muslim society does, is their own deed but, I am talking to the Muslims who celebrate the day of immodesty, i.e. Valentine's Day and to those so-called Muslims who support it and promote it: Those non-Mahram men and women who talk to each other with dirty minds while making eyes at each other on Valentine's Day should ponder! Can't they see the blessed saying of Allah Almighty in Surah An-Noor!



وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

And command the Muslim women to keep their gaze slightly low, and to protect their chastity, and not to reveal their adornment except what is apparent itself, and to keep the head-covering wrapped over their bosoms, and not to reveal their adornment.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 31)

O the ones who consider themselves to be Muslims! Despite being Muslims, do you support or celebrate the day which is against the following saying of Quran - the Book of your Lord?

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْبِرْنَ عَنِّيهِنَّ مِنْ جَلَابِئِبِهِنَّ ذَلِكُمْ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

O Prophet, command your wives and your daughters and the women of the Muslims to keep their faces covered with a part of their shawls; this is closer to this that, they are recognised therefore are not harassed. And Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 59)

Does this saying of the Lord not have any effect on the hearts of the non-practising Muslims who celebrate the day of immodesty and on the hearts of the liberals who motivate Muslims to celebrate it? It has been stated:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And stay in your homes and do not remain unveiled like the former unveiling in the times of ignorance.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 33)

On ordinary days and especially on Valentine's Day, a non-Mahram man and woman have a conversation in a very polite manner in their impermissible, Haraam and friendly meeting. Does the following saying of Allah Almighty make such people feel

some shame? It has been stated:

إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

If you fear Allah, so do not speak with such softness (to any strange man) lest the one, in whose heart is a disease (of immorality), have any greed. Yes, speak good words.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 32)

Those girls or women who make a friendship in the street or neighbourhood or school or college or office, etc., should also learn a lesson. Will they obey the following commandment of Allah Almighty? Allah Almighty has stated the following attributes of Mu'min women:

مُحْصَنَاتٍ غَيْرِ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ

Whilst they become wives; not committing adultery or (secretly) taking lovers.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 25)

Those who celebrate Valentine's Day must read the above-mentioned Quranic Ayahs and have fear of Allah Almighty. Furthermore, although secular and liberal people recite the Kalimah of Muhammad صلى الله تعالى عليه وآله وسلم, yet they write columns and articles in newspapers and do programs on TV channels against the religion of the Beloved Rasool صلى الله تعالى عليه وآله وسلم, propagating and supporting the immodest acts of Western society amongst Muslims. By criticizing and blaming Maulvis, they actually make fun of Islam and its teachings. They should remember the following saying of the Beloved Rasool صلى الله تعالى عليه وآله وسلم: 'Modesty is an important branch of Iman [faith].' (Sahih Muslim, pp. 45, Hadees 52) It has also been stated: 'When you become immodest, do whatever you want.' (I.e. an immodest person does not care about anything.) (Sahih Bukhari, vol. 2, pp. 470, Hadees 3483)

Qalb mayn sauz nahin, ruh mayn ehsaas nahin
Kuch bhi paygham-e-Muhammad ka tumhayn paas nahin

Waz'a [وضع] mayn tum ho Nasaara, to tamaddun mayn Hunood

Yeh Musalman hayn jinhayn daykh kay shermayain Yahood





(Continued from the previous Mahnamah...)

3. Extra-curricular training activities

- A teacher should not confine himself to the teaching only rather he should use curricular and extra-curricular methods in order to help students in learning.
- The role of a teacher and his responsibility does not confine only to an educational institution, rather a student is a plant planted by a teacher whose protection and upbringing, protection from the coldness and warmth of the world, irrigation, taking care and developing him, are included among the responsibilities of a teacher. Therefore, he should be aware of the activities and hobbies of a student apart from the educational institution to the level best, so that he is able to advise him in an appropriate manner while assigning homework, in case of (student) not preparing lessons or lacking. The real success is not to teach a book or to complete the syllabus. The real success is that he should teach manners of life also together with the curriculum, teaching him Islamic rules for living a (respectable) life and staying in the world successfully.
- Parents and teachers both have a very important part in the upbringing of a child. A teacher should

never think that as they have come to me for learning, therefore I must teach and listen to their lessons and send them back. Parents should groom them.

- To keep an eye on every aspect of children's grooming, the male teachers should be in contact with the father and female teachers should be in contact with the mother and try to remove their (children's) faults and shortcomings. Instead of complaining about everything, (parents and teachers) should make consultation with the true intention for removing shortcomings and make every possible effort to create an eagerness in children to acquire knowledge.
- A good teacher creates a yearning for students' purpose and aim and motivates them to refrain from useless hobbies. It is necessary for a successful teacher to make his students habitual of working hard and explain to them that laziness, idleness, wastage of time and the habit of putting off work brings down the level of learning which is an overall loss of a nation.

4. The assessment of the talent and natural tendency of students

- It is also included among the traits of a good



teacher that he should give courage in case of difficulty and failure, persuade them to work harder and give them good advice. It is also included in the supreme qualities rather the responsibilities of a good teacher to give good advice and guidance to a student, keeping in mind the mental ability, inclination, yearning and eagerness of his student.

- A Madani Islamic brother who is Imam and Khateeb of a Jaami' Masjid states: When I went to a college to get admission after Hifz-e-Quran, Qaari Sahib rang me up while I was standing in a queue to deposit the fee; he could just say this single sentence and the line was disconnected, 'Dear son! I thought you are going to do Dars-e-Nizami ('Aalim course).' Because, Qaari Sahib had observed my tendency, therefore he advised me like this. Consequently, the same single sentence brought about a change in me and اَلْحَمْدُ لِلّٰهِ I got admission in Dars-e-Nizami, and after completing it now I am busy with the Imamat, Khitabat and a very important area of serving Deen.

- The students properly tend to choose fields at the final academic year to go into practical life. On this occasion, students desperately need proper guidance. It is compulsory for a kind-hearted and experienced teacher to guide them to the right field, according to their talents and tendency. It is the statement of a Madani Islamic brother belonging to the knowledge-based department of Dawat-e-Islami, 'Al-Madina-tul-'Ilmiyyah': I used to study in the fifth year at Jami'a-tul-Madinah, one day a question hit my mind; I started studying about it but could not find an appropriate answer. Eventually, I set up a questionnaire and submitted to my teacher. Looking at the document, the very first piece of advice was, 'Appear for a job test in Al-Madina-tul-'Ilmiyyah.' I had not made up my mind for any job yet. The teacher gave the same idea for the second and third day also. Consequently, I appeared for the job test in Al-Madina-tul-'Ilmiyyah and اَلْحَمْدُ لِلّٰهِ after the success I am busy with this important department of serving Deen till now.

Dear Islamic brothers! The purpose behind the last-mentioned true parables is that a good teacher guides and encourages his students at every step and aspect.



Do you know?



Dear Madani children! Do you know:

Question 1: Which fruit did Sayyiduna Aadam عَلَيْهِ السَّلَامُ eat first after coming to the earth?

Answer: It was the jujube fruit. (*Muhadira-tul-Awaail-o-Musamira-tul-Awakhir*, pp. 90)

Question 2: Which bird did Sayyiduna Nuh عَلَيْهِ السَّلَامُ embark on the ark first?

Answer: Parrot. (*Tafseer Ibn Kaseer*, part 12, Surah Hood, Taht-al-Ayah: 40, vol. 4, pp. 278)

Question 3: Who was the first one to make Sareed [ثَرِيد]? (It is prepared by breaking bread into small pieces and mixing it with curry).

Answer: The Nabi of Allah Almighty, Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ. (*Musannaf Ibn Abi Shaybah*, vol. 19, pp. 536, Hadees 36967)

Question 4: When Sayyiduna Israfeel عَلَيْهِ السَّلَامُ will blow the trumpet before the arrival of the Judgement Day, who will hear its voice first?

Answer: A person who plasters ponds (who will fall unconscious as soon as he hears the voice of the trumpet). (*Al-Awaail lit-Tabarani*, pp. 94, Hadees 65)

Question 5: What did Sayyiduna Aadam عَلَيْهِ السَّلَامُ name his first child?

Answer: 'Abdur Rahman. (*Muhadira-tul-Awaail-o-Musamira-tul-Awakhir*, pp. 79)

RANKS OF SAINTHOOD

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

Asif Jahanzayb Attari Madani

Wilayat [sainthood] is a special closeness which Allah Almighty bestows upon His chosen bondmen only by virtue of His grace and favour. Wilayat is a Wahbi [وہبی] thing (i.e. bestowal from Allah Almighty) a person cannot get it himself through very hard good deeds. However, probably many times good deeds are a means of getting this Divine blessing and some get it in the beginning.

(Bahar-e-Shari'at, vol. 1, pp. 264)

Types of blessed saints of Allah عَزَّوَجَلَّ

There are two types of blessed saints of Allah عَزَّوَجَلَّ: (1) Tashri'ee [تَشْرِيعِي] saint and (2) Takweeni [تَكْوِينِي] saint.

1. **Tashri'ee saint**, i.e. saints who are close to Allah Almighty. There are countless Tashri'ee saints in the Ummah of the Beloved Rasool ﷺ. Wherever 40 righteous Muslims gather there are surely one or two saints.

2. **Takweeni saints** are those who have been granted the power to do what they want, in the universe; they have a specific group such as Ghaus, Qutb, Abdaal, etc. There are different types of Takweeni blessed saints and they all are safe from the fear and grief of the Judgement Day or the fear and grief of the harm of the world. (Mirat-ul-Manajih, vol. 8, pp. 517; Noor-ul-'Irfan, part 11, Surah Yunus, Taht-al-Ayah: 62; summarised) Blessed Islamic scholars have mentioned different types and number of Takweeni blessed saints. Please read briefly about eight of them for gaining blessing:

1. Qutb [قُطْب]

It means the great person who is only one in his era; he is also called Ghaus. Qutb is very close to Allah Almighty and the chief of all blessed saints of his era.



2. Aimmah [أئمة]

There are only two Aimmah in every era. First one bears the attributive name 'Abdur Rab' and second one bears the attributive name 'Abdul Malik'. Both of them are the ministers of Qutb and become the successor of the Qutb after his demise.

3. Awtaad [أوتاد]

There are only four Awtaad in every era. Allah Almighty protects the east, west, north and south



through them. Every one of them rules in one direction of the earth. Their attributive names are as follows: 'Abdul Hayy [عَبْدُ الْحَيِّ], 'Abdul 'Aleem, 'Abdul Qadir and 'Abdul Mureed.

4. Abdaal [أبدال]

They are exactly seven in number. (*Fatawa Razawiyyah, vol. 30, pp. 87*) Allah Almighty has given them the

responsibility of protecting the whole universe. Every Budal (singular of Abdaal) has one Iqleem [$1/7^{\text{th}}$ part of the populated land] where he rules.

5. Nuqaba [نقبا]

There are 12 Nuqaba in every era. Every Naqeeb possesses the knowledge of the peculiarities of one Burj out of twelve Burooj [بُرُوج] of the sky. Allah Almighty has bestowed this glory upon them that they become aware of a person being fortunate and unfortunate by seeing only his footprint on the earth.

6. Nujaba [نجا]

They are exactly eight in number in every era. The signs of acceptance appear even by the appearances of these blessed personalities. They are overcome by the Haal and this state can be recognized by only the great blessed saints who have higher status than them.

7. Rijaal-ul-Ghayb [رجال الغيب]

They are exactly ten in number. Divine luminosities always descend to them; therefore, they are humble and talk in whispers. They remain invisible. Whenever Allah-loving people use the word 'Rijaal-ul-Ghayb', they mean the same blessed personalities. This word sometimes means invisible human and sometimes also Mu'min (believer) jinn. Further, sometimes the people who gain knowledge and sustenance from Ghayb (unseen) are also called Rijaal-ul-Ghayb.

8. Rajabi [رجبي]

There are forty Rajabi in every era. They are called Rajabi because they are in this state only from the first day of Rajab to the last day of Rajab. However, some continue to be under some influence of this state throughout the year. (*Jami' Karamaat-e-Awliya, vol. 1, pp. 69, 74; summarised*)



Peculiarities of Mustafa ﷺ

(Episode – 02)

Kashif Shahzad Attari Madani

Soul of Iman

The devotional love to the Beloved Nabi ﷺ is the soul of Iman. The Beloved Rasool ﷺ has said: 'مَنْ أَحَبَّ إِلَيَّ مِنْ وَالِدَيْهِ وَوَالِدَيْهِمْ أَجْمَعِينَ' None of you can be a (perfect) Muslim until I become dearer to him than his parents, children and whole mankind. (Sahih Bukhari, vol. 1, pp. 17, Hadees 15)

*Ba-hukm-e-Ahadees Iman yeh hay
Kay ho sab say berh ker mahabbat Nabi ki*

The method to enhance the devotional love for the Rasool ﷺ

Although the love for the Beloved Rasool ﷺ exists naturally in the heart of every Muslim; however, it is a great blessing to enhance it by making efforts. A method of achieving the everlasting wealth of the devotional love for the Beloved Rasool ﷺ and its enhancement is to know the excellence, perfection and specific qualities of the Holy Rasool ﷺ. By its blessings, an everlasting candle of the love of the Beloved Rasool ﷺ will be lit in the heart which will illuminate our world together with the grave and Akhirah, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*'Ishq-e-Sarkar ki ik sham'a jala lo dil mayn
Ba'd mernay kay lahad mayn bhi ujala hoga*

Let's study the excellence, perfection and specific qualities of the Beloved Rasool ﷺ with

the intention of enhancing devotional love for him. But please wait! Before that, recite Salat-'Alan-Nabi once.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Peculiarities of Mustafa ﷺ

1. The Holy Rasool ﷺ has been created before all Ambiya and sent in the world after all. (Mawahib-ul-Ladunniyyah, vol. 1, pp. 33)

*Fath-e-baab-e-Nubuwwat pay bay-had Durood
Khatm-e-daur-e-Risalat pay lakhaun Salam*

The extraordinary awe

2. The Holy Nabi ﷺ has said: 'نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ' I was assisted through awe for a distance of one month's journey. (Sahih Bukhari, vol. 1, pp. 133, Hadees 335) It means that the enemies who come to fight me, my awe dominates their hearts even when they are far from me at a distance of a month, though they fight by being awed. This Prophetic miracle has not been given to any (other) Nabi. (Mirat-ul-Manajih, vol. 8, pp. 9)

*Jis kay aagay khinchee [کھنچی] gerdanay" jhuk ga`een
Us Khuda-daad shaukat pay lakhaun salam*



Having multiple names

3. Having multiple names is proof of one's nobility and superiority. (*Al-Khasaais-ul-Kubra*, vol. 1, pp. 132) Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Allah's names cannot be counted as His majesty is infinite. The names of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are also in abundance as the higher number of names is because of one's grandeur and superiority. More than 800 (blessed names) are mentioned in *Mawahib* and *Sharh Mawahib* (i.e., in the book 'الْمَوَاهِبُ اللُّدُنِيَّةُ بِالْمِئَةِ الْمُحَمَّدِيَّةِ' of 'Allamah Ahmad Bin Muhammad Khateeb Qastalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, (volume 1, page 36) and its Sharh (explanation) written by 'Allamah Muhammad Bin 'Abdul Baaqi Zurqaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (volume 4, page 171) and Faqeer (i.e. Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) has found almost 1400 blessed names and it is impossible to count all of the blessed names of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fatawa Razawiyah*, vol. 28, pp. 365)

*Hoor-o-ghilmaa"-o-jina" kyun na haun mayray mushtaq
Hay wazifah mayra asma-e-Rasool-e-'Arabi*

4. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has seen Sayyiduna Jibra'eel عَلَيْهِ السَّلَام in his real shape. (*Unmoozaj-ul-Labeeb fi Khasaais-il-Habib*, pp. 30)

*Firishtaun mayn afzal kiya yoon Khuda nay
Kay kertay thay Jibra'eel khidmat Nabi ki*

Description of lengthy topics in concise words

5. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أُعْطِيتُ جَوَامِعَ الْكَلِمِ' I have been given Jawami' -ul-Kalim [جَوَامِعُ الْكَلِمِ]. (*Sahih Muslim*, pp. 210, Hadees 1167)

Jawami'-ul-Kalim is that speech which is brief in text and yet having so much details in meanings. Allah عزوجل has gathered for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so many topics in a sentence or two which were written in various heavenly books before him. (*Umda-tul-Qaari*, vol. 10, pp. 294)

Mayn nisar tayray kalam per, mili yoon to kis ko zaban nahin

Woh sukhan hay jis mayn sukhan na ho, woh bayan hay jis ka bayan nahin

6. The other Ambiya عَلَيْهِمُ السَّلَام were sent to a particular nation but the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been sent towards all creation, humans, jinns, angels, animals and all non-living things. As the obedience to the Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Fard (obligatory) for a human, likewise it is necessary for every creation. (*Bahar-e-Shari'at*, vol. 1, pp. 61)

Allah عزوجل has said in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And O Beloved Prophet, We have not sent you except with such Prophethood that encompasses entire mankind, as a giver of glad tidings and warning.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 22, Surah Saba, Ayah 28)

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أُرْسِلْتُ إِلَى الْخَلْقِ' I have been sent towards all creation. (*Sahih Muslim*, pp. 210, Hadees 1167)

*Jis kay ghayray [گھیرے] mayn hayn Ambiya-o-malak
Us Jahangeer-e-bi'sat [بِعَثَّت] pay lakhaun salam*

7. In the state of sleep, the blessed eyes would sleep but the sacred heart would stay awake. (*Al-Khasaais-ul-Kubra*, vol. 1, pp. 118)

*Dil-e-pak baydaar aur chashm khuftah [خُفَّتْه]
Nirala tha 'aalam mayn sona tumhara'*

8. When the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak, the rays of blessed Noor would emerge from the blessed spaces between his blessed teeth. (*Mishkat-ul-Masabih*, vol. 2, pp. 362, Hadees 5797) This Noor was also visible during the day but in the night, a needle could be found with the help of the blessed Noor of the blessed teeth. (*Mirat-ul-Manajih*, vol. 8, pp. 62)

*Hay chamak tayray durr-e-danda" [دُرُّ دَنْدَان] mayn jaysi
Ya Nabi*

Motiyaun mayn kab hay aysi aabdaari [آبداری] Ya Rasool

¹ The same case was with the other Ambiya عَلَيْهِمُ السَّلَام. (*Sahih Bukhari*, vol. 2, pp. 492, Hadees 3570)





How the time gets wasted?

Abu Rajab Attari Madani

After many years, I went to the office of my friend to meet him. He offered me a chair and wrote a note on a file after concentrating on it for a while. He then went to another room and gave that file to his junior. I surprisingly asked, 'Why did you not give the file to your junior by calling him here?' He replied, 'To save my time! Since I went myself, it took one minute, but if I had called him, he would have come here by my will but would have left by his will due to which I would have lost plenty of time.'

Dear Islamic brothers! From this fictitious parable, we can realize the importance of time. The rich and the poor, the lazy and the active all get the treasure of time equally. No one has the minute of 70 seconds or an hour of 65 minutes; everyone has the minute of 60 seconds, hour of 60 minutes and day of 24 hours. Then why do some people get more work done in a short period of time and some people keep making a complaint of shortage of time! The difference is that the person who wastes his seconds also wastes his minutes and the one who does not value even a

minute, wastes many hours on daily basis. On the contrary, the one who saves even his one minute does not waste his time at all. In this way, he succeeds in carrying out more work. Let's see how time is wasted.

Abundant use of mobile phone

There was a time when the mobile phone, as well as its SIM, was expensive. People even had to pay for receiving a call, so in this way, they used to waste little time. Now mobile phones are inexpensive, SIMs are almost free and the packages of thousands of minutes are available at very low rates due to which people talk to each other on mobile phones for hours besides necessary phone calls. The one who makes a call feels that this call rate is very low for him without paying any attention to the fact that he has also lost much precious time. Then the conversation [during the call] is very useless, sinful [consisting of backbiting, slandering and tale-telling], and impermissible. It can be judged by the person who not only possesses Islamic



knowledge but who is also very sensitive. Remember, whether the phone call is expensive or inexpensive your time is very precious because the moment that has passed cannot be regained even after paying hundreds of thousands of rupees.

Chit-chat

Many people routinely have gatherings of chit-chat for getting fresh after office or business activities. In such gatherings, unbelievable ways of becoming rich are mentioned, political comments are passed, castles are built in the air, and then these people stand up empty-handed and return to their homes. If they have a chit-chat even for an hour daily, it makes 7 hours in a week, 30 hours in a month, and more or less 365 hours in a year.

Eating in restaurants

Some people have the habit of eating meals in restaurants with family or friends on a holiday despite having the facility of cooking food at home. It may take half an hour to eat a meal at home, but takes two and a half hours in a restaurant. The food that is prepared at home is cooked by using quality cooking oil, clean onions and garlic and quality spices, etc., keeping in mind health and safety, whereas the food that is prepared in restaurants is spicy and tasty, but if you concentrate on the ingredients which it contains, you will find out their quality level. Furthermore, the owners of the restaurants are only concerned with selling their food without being bothered about your health!

Did not eat food by my own hands for 30 years

Sayyiduna 'Ubayd Bin Ya'eesh [يعيش] رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the

blessed teacher of Imam Bukhari and Imam Muslim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمَا, has said, 'I did not eat dinner by my own hands for 30 years; my sister would feed me morsels with her own hands and during that time I would continue to write.'

(Siyar A'laam-un-Nubala, vol. 9, pp. 614)

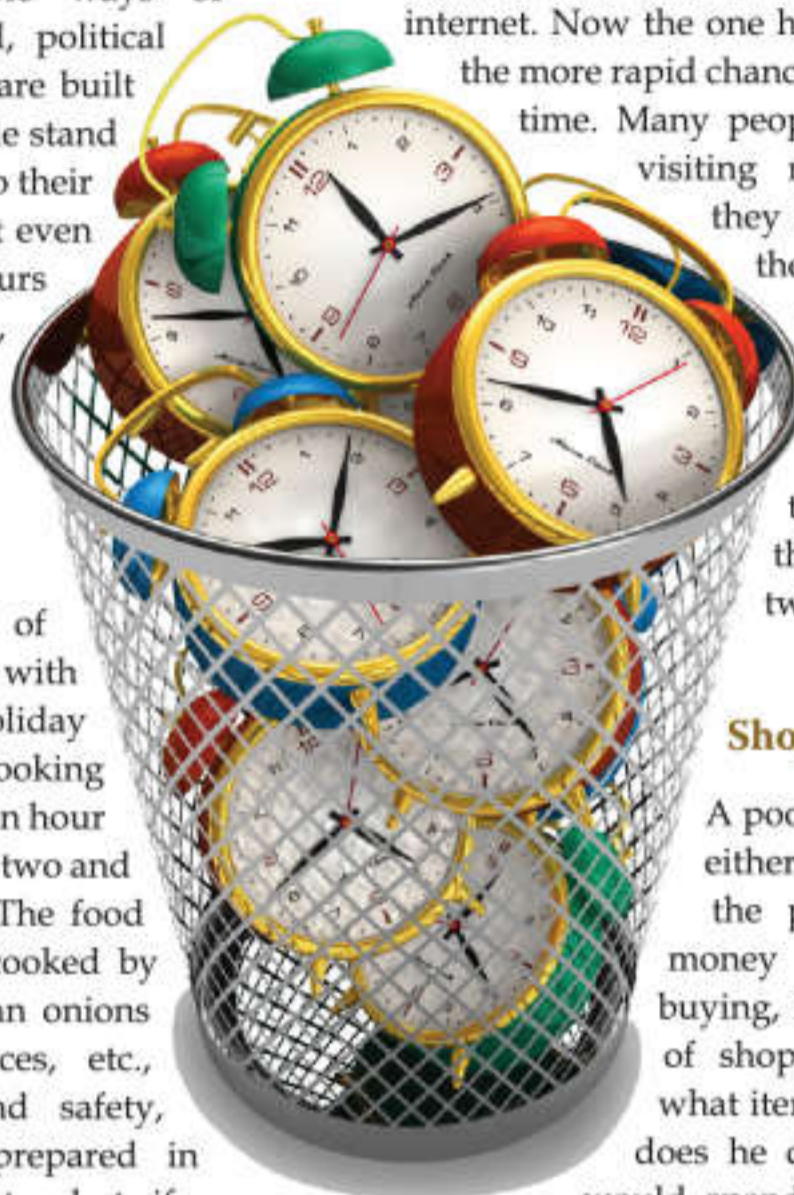
Internet

We used to waste time even when there was no internet. Now the one having speedier internet has the more rapid chances of increase in wasting his time. Many people must have experienced visiting numerous websites when they opened the internet to get the necessary information for a single thing. They spent many hours, but could not realize how the time passed. When they came to senses, they realized that they could have done it in two to three minutes.

Shopping as a hobby

A poor person earns and buys on either daily or monthly basis, but the person who has a lot of money makes even the act of buying, his recreation, in the name of shopping. He does not know what items he needs to buy and nor does he care how much money he would spend. Such people enter a big superstore and try to buy whatever they like. Storekeepers are also clever. They store interesting items in the front side so that their sale may increase. Grocery items are kept either at the corner or in the basement. If the list of necessary items is prepared at home and adhered to, so one can save both time as well as money.

'Allamah Ibn-ul-Haaj Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: Before going to buy necessary items one should stay



for a while at home so that his family members think properly as to what items are needed so that he may buy those items by going to the market once, lest family members ask for more necessary things and he may have to go to the market again and again. If it happens, he may get deprived of virtuous deeds like [attending the Majlis for] gaining knowledge, etc., which are more important than visiting the market frequently. (*Al-Madkhal*, vol. 1, pp. 292)



Attending feasts

The person who has many friends and relatives has to attend many wedding and Valimah feasts. It happens very seldom that the meal starts on time. If the time of 10 o'clock is mentioned, it starts at 12 o'clock, then it breaks up until 2 o'clock. When will the attendees reach home? When will they sleep? What will happen to their Fajr Salah? They may take a day off from their offices or business activities! The host does not get bothered by all these things. It is surprising that even attendees do not pay attention to these either. At that time, they do not think about anything but the feast. Such kind of feast takes 4 to 5 hours, though the real purpose is achieved in just half an hour.

Meetings

We cannot stay away from society, but it is not necessary to meet everyone. If we overcome our unnecessary meetings, we can save many hours every month. Imam Ibn Jawzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a pious person, who has written hundreds of books on exegesis, Hadees, history and other sciences and arts, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: If I stay completely away from people, it is not appropriate either as it totally ends my relationship with them. If I continue to have useless meetings with them, there will be loss and waste of time. Therefore I have adopted this way that first of all I try my best to avoid meetings and if there is no choice but to meet a person, then I talk very briefly. Further, for such time I leave some work which does not require much attention. For example, I carry out the work of sharpening the nib of a Qalam [reed-pen], cutting paper and such type of simple other pieces of work during the meetings. In this way, I meet people and also carry out such pieces of work. Thus, I do not waste the precious moments of my life in only conversation.

(*Qeemat-uz-Zaman 'Ind-il-'Ulama*, pp. 58)

Dear Islamic brothers! In addition to them, there are things like recreational activities, getting busy with less important work, lying on the bed idly, and dozens of such things which cause a person to waste his time. The time which has passed cannot be regained, but the time we have, we should save it. If we save it, then we will pass the time which is about to come in a better way, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. How unwise we are! If someone snatches our possessions, we become angry, and also feel sad, but unfortunately, if someone wastes our time, we even do not feel its loss though time is far more precious than possessions because possessions can be regained after being lost, but time once lost cannot be regained. May Allah Almighty make us the one who values time!

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



M Bouquet of Madani Pearls

Blessed sayings of pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى
A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Ameer-e-Ahl-e-Sunnat دَاكُتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Fragrance shall emanate from speech

Basis of worship

Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: The basis of every [act of] worship is knowledge.

(Minhaj-ul-'Aabideen, pp. 16)

How was treasure of knowledge obtained?

Sayyiduna Imam Hulwaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I have gained the treasure of knowledge through respect and reverence by never touching any [piece of] paper without being in the state of Wudu.

(Al-Bahr-ur-Raa'iq, vol. 1, pp. 350)

Seek refuge from the intoxication of wealth!

Sayyiduna Ziyauddin Ahmad Madani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Seek refuge in Allah تَعَالَى from the intoxication of wealth because one comes to his senses from it too late. (Sayyidi Qutb-e-Madinah, pp. 18)

Ahmad Raza's garden is even blossoming today

Reason of ringing in the ear

The reason for ringing in the ear is that the blessed voice of the Beloved Rasool ﷺ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. 'أُمِّي أُمِّي') which comes all the time, sometimes reaches the ears of any of the heedless people like us and his soul then recognizes it. (Fatawa Razawiyyah, vol. 30, pp. 712)



Why do blessed scholars deserve more respect compared to other Muslims?

Blessed scholars and Sadaat [blessed descendants of the Beloved Rasool ﷺ] have been granted [great] honour and exaltation by Allah ﷻ



so, giving them more respect than general Muslims is [in fact] acting upon Shar'i command. One has to give the right to the one who deserves it.

(Fatawa Razawiyyah, vol. 23, pp. 718)

Assuming oneself to be greater than others is arrogance

This is impermissible and forbidden for the blessed scholars and Sadaat that they demand to be treated distinctively by everyone, and regard their Nafs to be greater than other Muslims as it is arrogance [whereas] arrogance is not befitting anyone.

(Fatawa Razawiyyah, vol. 23, pp. 719)

How beautiful garden is Attar's garden

Benefit of olive oil

Using olive oil is beneficial for cholesterol patients. *(Madani Muzakarah, 4 Zul-Qa'da-til-Haram, 1435 AH)*

Cure for fatigue

When one suffers fatigue, he should eat bananas. It is said that eating two bananas provides energy for approximately one and a half hours.

(Madani Muzakarah, 5 Rabi'-ul-Awwal, 1439 AH)

Blessing of sincerity

Make yourself habitual of doing good deeds with sincerity while preventing showing off; as Allah ﷻ makes a sincere person renowned amongst people, who carries out virtuous deed even while hiding himself behind 1000 curtains. *(Madani Muzakarah, 25 Zul-Hijja-til-Haram, 1435 AH)*





Laws of trade

Mufti Muhammad Haashim Khan Attari Madani

To do any other job during Ijarah time

Question 1: What do the blessed scholars say regarding the issue: That the construction of Masjid was in progress in a department. The whole job was being done on a contract basis. Stairs were made in order to go to the second floor of the Masjid. The contractor did not get the stairs watered. When a responsible person over there saw the stairs (not being watered) he said to the contractor, 'Get the stairs watered or else it will be damaged.' So the contractor said in reply, 'Get it watered by someone, I will pay Rs. 1000 as wages.' Then the contractor got it watered by the Khadim (peon) of the same institution during his Ijarah (employment) time and paid Rs. 1000 as a wage. He watered it leaving his own job, although the job for which he was hired was available in his institution. Shari'ah guidance is required: (1) How was (according to Shari'ah) the job of the Khadim to water the stairs during his Ijarah time and taking Rs. 1000 as wages? (2) If he is not entitled to the wages, should it be taken back and given to the contractor or be deposited in Masjid fund? (3) Should the salary of Khadim be deducted for the time he spent watering the stairs?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

(1-3) The Khadim (peon) of the institution is "Ajeer-e-Khaas" in the case being asked. Therefore, doing Ijarah for watering the stairs would be impermissible and Haraam. However, when he watered, he is entitled to the wages. Therefore whatever the wages have been paid by the contractor that is his right and it is neither to be given back to the contractor nor to be deposited in Masjid fund. Furthermore, it is necessary for the Khadim to make Taubah and get the salary deducted for the time he spent watering the stairs during Ijarah time.

Its detailed ruling is that it is compulsory for Ajeer-e-Khaas (it means the one who is an employee of a specific person for a specific period of time) to perform his task nicely during his Ijarah time, according to the contract made with him by Mustaajir (the employer). He must not do his personal or any other's work or get employed somewhere else, during this time. If he is employed somewhere else, it is compulsory for him to get the



salary deducted for the amount of time in which he did not perform his duty. However, in this case, an Ajeer (employee) becomes entitled to the wages for doing the job at another place. It is stated in *Durr-e-Mukhtar ma' Rad-dul-Muhtar* about the definition of Ajeer-e-Khaas, (translation): Another name of Ajeer-e-Khaas is the employee of a sole person and it means the one who works for a single person during the specific time. Further, he will be entitled to wages, provided that he submits himself (to do the job) during the period of Ijarah, even if he does not do work (in case the job was not provided by the employer). For example, to employ someone to serve or to graze goats for one month, in exchange for fixed wages. (*Durr-e-Mukhtar, vol. 9, pp. 117*)

Durr-e-Mukhtar states about Ajeer-e-Khaas doing work of someone else during Ijarah time: It is not permissible for Ajeer-e-Khaas to do the work of others, if he does so, the amount will be deducted from his salary in proportion to (the time he spent working for other). (*Durr-e-Mukhtar, vol. 9, pp. 119*)

It is stated in *Muheet-e-Burhani* (translation): The one who is Ajeer-e-Khaas in all respects, meaning that he has been contracted for a limited period of time and he contracted with other at the same time period on the job that is not possible to do both the pieces of work collectively, for example, (he) contracts for one dirham to harvest the crop or serve for a day, later he spends some time in harvesting or serving someone else other than whom he has contracted with, so he will not be entitled to a full salary from the former place (rather he has to get his salary deducted for the time he spent at another place) and will be sinner too. (*Muheet-e-Burhani, vol. 9, pp. 331*)

Imam of Ahl-us-Sunnah, Sayyidi A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: It is compulsory for Ajeer-e-Khaas to submit himself for a fixed time period that has been contracted and merely with that he is entitled to wages even if there is no work.... however that much salary will be deducted for the time he missed submitting himself. (*Fatawa Razawiyyah, vol. 19, pp. 506*)

It is stated in *Bahar-e-Shari'at*: If Ajeer-e-Khaas does the job of someone else, so his salary will be deducted in proportion to the work he has done (for someone else). (*Bahar-e-Shari'at, vol. 3, pp. 161*)

وَاللّٰهُ اَعْلَمُ بِمَا نَعْمَدُ وَرَسُوْلُهُ اَعْلَمُ بِمَا نَدْعُوْنَ عَلَيْهِ وَيَدْعُوْنَ

Charging wages over speeches

Question 2: What do the blessed scholars and Muftis say about an orator who comes (to deliver a speech) after fixing money and if he is not paid he will not come? Should the sermon and religious discourse be listened from such orator or not? Is it allowed to listen to the sermon of such orator or not?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Nowadays, it is allowed for an orator to receive wages over speech and Bayan and it is allowed to listen to such orator who sets it, provided that, he is Sahih-ul-'Aqeedah (having a correct belief) Sunni. Imam of Ahl-us-Sunnah, the revivalist of Deen, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: The actual ruling is that it is Haraam to earn wages over a sermon. In *Durr-e-Mukhtar*, it has been regarded among the acts of deviance committed by Jews and Christians but 'کم من احکام یختلف باختلاف' (there are many rulings that vary with the variation of time, as it is in *Fatawa 'Aalamgiri*). It is not allowed to earn wages over good deeds and there can be no exception to this ruling. However, the great scholars, looking at the conditions of the (prevailing) period have made some exceptions in it, in case of need: Acts such as Imamah (leading people in Salah), Azan (calling people for Salah), teaching the Glorious Quran and teaching Fiqh (Islamic jurisprudence), are now going on with wages among Muslims without any objection. In addition, Wa'z (delivering sermon) has also been regarded permissible, as is stated in *Majma'-ul-Bahrayn* etc.

Faqeeh Abul Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: I used to issue Fatwas on certain things but now I have withdrawn from them and among them was that it was not permissible for a scholar to go on a tour in villages and earn wages for sermons, but now I permit. Therefore, it is not something on which objection is necessary, وَاللّٰهُ تَعَالَى اَعْلَمُ. (*Fatawa Razawiyyah, vol. 19, pp. 538*)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states at another place: Some 'Ulama have also included Wa'z (sermon) in those exceptional matters on which Akhz-e-Ujrat (to earn wages) in the recent time is allowed. (*Fatawa Razawiyyah, vol. 19, pp. 435*)

وَاللّٰهُ اَعْلَمُ بِمَا نَعْمَدُ وَرَسُوْلُهُ اَعْلَمُ بِمَا نَدْعُوْنَ عَلَيْهِ وَيَدْعُوْنَ



Source of livelihood of **Imam Bukhari** رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Abdur Rahman Attari Madani

Introduction

The name of Sayyiduna Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is 'Muhammad', his Kunyah is Abu 'Abdullah and his father's name is Isma'eel. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Bukhara, a famous city of Uzbekistan. He, therefore, is called 'Bukhari'. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a great Islamic scholar, Muhaddis, Faqih, Mujtahid of the Ummah of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His father was also a great Islamic scholar and a student of Sayyiduna Hammad Bin Zayd and of Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمَا. The earnings of his father were perfectly lawful. At the time of his demise, his father said, 'To the best of my knowledge, in my wealth, there is not a single penny earned from Haraam and doubtful means.' Whatever Du'a his mother made, it would be answered. Sayyiduna Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wrote many books. The most famous amongst them is 'Sahih Bukhari'. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ completed this book in more or less 16 years. Sayyiduna Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born on 13th Shawwal-ul-Mukarram 194 AH on Friday, and passed away in 256 AH at the age of more or less 62 years on Saturday night. Fragrance continued to emanate from the soil of his blessed grave for a long period of time and people would take it with them for blessing. (Mirat-ul-Manajih, vol. 1, pp. 11; Tareekh Baghdad, vol. 2, pp. 6; Siyar A'laam-un-Nubala, vol. 10, pp. 284; Fath-ul-Baari, vol. 1, pp. 454)



Source of livelihood

Sayyiduna Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a farmer and trader. It has been narrated that he inherited immense wealth from his father. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would invest the wealth in Mudarabat [مُضَارَبَت]. (Masabih-ul-Jaami' lid-Dama-Meeni, vol. 5, pp. 49; Fath-ul-Baari, vol. 1, pp. 454)

No change in intention

Sayyiduna Bakr Bin Muneer رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Once a person sent goods to Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. In the evening, some traders came to him and were willing to buy the goods by paying him the amount that could earn him the profit of 5000 dirhams. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Wait till tomorrow.' The next day, another group of traders came and made the offer of buying the goods by paying him the amount that could earn him 10,000 dirhams. Imam Bukhari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'I have intended to sell the goods to the traders who came yesterday.' So he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ sold the goods to them and said, 'I do not like to change my intention.' (Tareekh Baghdad, vol. 2, pp. 12)

Spending 500 dirhams on gaining knowledge every month

Once Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'I would earn 500 dirhams every month and would



spend all of them on gaining knowledge.'

(*Siyar A'laam-un-Nubala*, vol. 10, pp. 309)

He would like Kakri [a kind of cucumber] very much

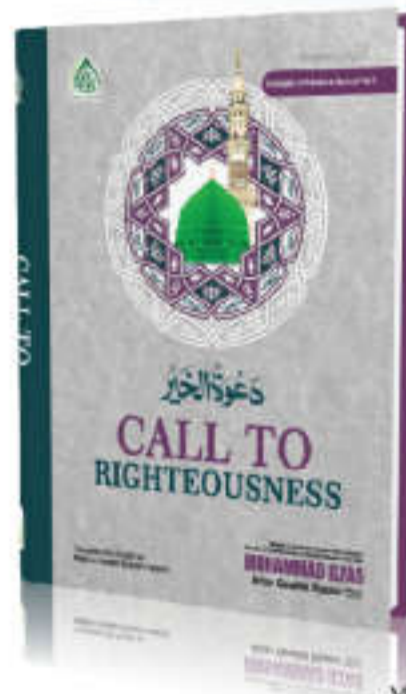
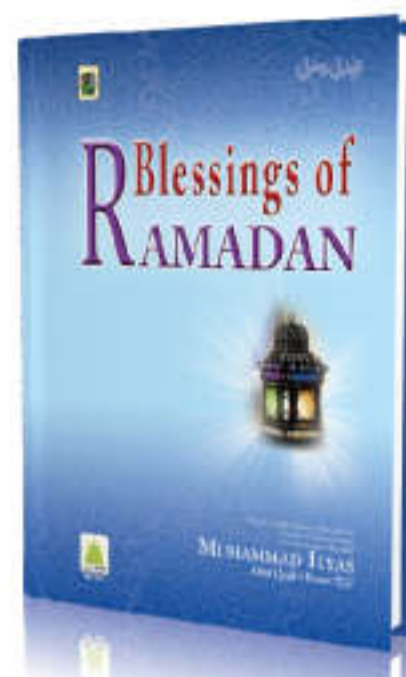
Sayyiduna Muhammad Bin Abu Haatim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a piece of land on which he would receive 700 dirhams rent every year. The tenant sometimes would bring one or two Kakries for Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ because Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ liked ripe Kakries very much and would prefer them to melon. Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would give this person 100 dirhams every year for bringing the Kakri. (*Siyar A'laam-un-Nubala*, vol. 10, pp. 308)



May Allah Almighty bless us with following the Seerah of Sayyiduna Imam Bukhari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and

with the privilege of spending our earnings in His path for the fulfilment of the needs of the needy!

أَمْرٌ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ عَلَى الْمَدَائِعِ عَلَيْهِ وَسَلَّمَ



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)





Abu Safwan Attari Madani

Disadvantages of discouragement and advantages of consolation

The progress of a business depends on the employees who work in it. If the owner takes care of his employees and his employees also carry out their duties in a proper manner, both the business and employees will make progress.

Everyone likes to be encouraged

Some owners break their employees' hearts by being arrogant due to their wealth and by having a bad and discouraging attitude when their employees make a mistake. Remember! Everyone likes encouragement whether he works properly or not. If even positive and constructive criticism is not made in a proper manner over someone's work, he (the employee) considers the critic to be bad in his heart.

Manner of advising employees when they make mistakes

The following manner should be adopted for advising employees when they make a mistake. First of all, they should be encouraged by mentioning the good qualities of their work to them, then the owner should express his opinion in an appropriate manner on the bad qualities and the aspects which need improvement. Some owners do not employ any strategy and criticize their employees in an aggressive way and by doing this they keep sowing the seeds of malice and enmity in employees' hearts. Such owners desperately need to ponder over their conduct and manners.



Discouragement is harmful to business

Discouragement reduces the respect for the owner in the heart of the employee. The employee develops a sense of deprivation. He loses his confidence and cannot carry out the task nicely on time which he is



assigned to do. He even suffers from stress and starts making more mistakes and this thing is very harmful to a business. Therefore they should be encouraged in such a way that they can carry out the tasks which they have been assigned confidently and nicely.

Consolation causes business to flourish

If you want your business to flourish, you have to

half-heartedly. On the other hand, if the owner says like this by consoling them: *'It is not very difficult work; you can do it.'* It will make them confident and they will start reforming themselves after reviewing their mistakes and thus the business will flourish. Though business flourishes as a result of the good use of the brain by the owner, but employees play a very vital role in its progress. Therefore owners should keep encouraging their employees on different occasions so that they remain busy building up their business with ease of mind.

Way of making employees work as per your will

If the owners want their employees to work as per their will, so instead of becoming strict with them and scolding them they should adopt a loving, polite and encouraging attitude towards them. Whatever a person does, he does it with encouragement. It is encouragement which helps a person to make a progress and because of this encouragement employees fulfil their responsibilities with hard work and devotion. The wise owner is he who encourages his employees and gets his work done. May Allah Almighty bless us with the privilege to



ignore little mistakes of your employees. If such sentences are uttered to them: *'You are totally blank in such and such a matter, you do not have the ability at all to do this work.'* They (above-mentioned sentences) will break employees' heart and they will work

treat our employees with kindness and adopt polite manners!

أصيبن بجهاد النبي الأكرم صل الله تعالى عليه وآله وسلم



Memoirs of blessed pious female personalities

Sayyidatuna Rubayyi' Bint Mu'awwaz Ansariyah

Abu Muhammad Attari Madani

Sayyidatuna Rubayyi' [رُبَيْيْع] رَضِيَ اللهُ تَعَالَى عَنْهَا is also one of the fortunate and courageous women who made unparalleled sacrifices to strengthen Islam, bore difficulties and remained steadfast even in difficult situations.

Moreover, Sayyiduna Mu'awwaz رَضِيَ اللهُ تَعَالَى عَنْهُ embraced martyrdom in this very Ghazwah Badr.

(Siyar A' laam-un-Nubala, vol. 2, pp. 359)

Nikah ceremony

Sayyidatuna Rubayyi' رَضِيَ اللهُ تَعَالَى عَنْهَا also hold the



Introduction

Her name is Rubayyi' Bint Mu'awwaz Bin 'Afra [عَفْرَاء] Ansariyah رَضِيَ اللهُ تَعَالَى عَنْهَا and her mother's name is Umm-e-Yazeed Bint Qays. She رَضِيَ اللهُ تَعَالَى عَنْهَا belongs to the famous Arab tribe, namely Bani Najjaar.

(Al-Isaabah, vol. 7, pp. 132)

Her father, Sayyiduna Mu'awwaz رَضِيَ اللهُ تَعَالَى عَنْهُ is that Badri Sahabi who took part in the battle of Badr.

privilege that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself attended her marriage ceremony. (Al-Istee'ab, vol. 4, pp. 396)

Her Nikah was performed with an honourable Badri Sahabi, Sayyiduna Iyaas Bin Bukayr رَضِيَ اللهُ تَعَالَى عَنْهُ. She رَضِيَ اللهُ تَعَالَى عَنْهَا bore him a son named Muhammad Bin Iyaas. (Tabqat Ibn Sa'd, vol. 8, pp. 329)

In the books of biography and history, excellence



Monthly Magazine
Faizan-e-Madinah
Jumada'l Ukhra 1440 AH
(February 2019)

and virtues of Sayyidatuna Rubayyi' Bint Mu'awwaz رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو have been mentioned. Some of them are as follows:

1. Privilege of Bay'at-e-Ridwan

Some fortunate people had the privilege of Bay'at-e-Ridwan and received glad tidings of deliverance from the Hell, by the blessed tongue of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Musnad Ahmad, vol. 5, pp. 123, Hadees 14784) She رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو is also one of those fortunate people.

2. Serving the warriors

She رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو participated in many Ghazwahs with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She herself has stated, 'Participating in Ghazwahs with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we would serve the warriors by serving them water and treating the wounded.'

Beautiful style of the Na'at of the Beloved Rasool ﷺ

Someone once said to her, 'Please tell the attributes of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' So, in a very beautiful style, she رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو mentioned the beauty of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way, 'لَوْ رَأَيْتَهُ لَرَأَيْتَ الشَّمْسَ طَالِعَةً' if you had beheld the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it would have been as if you would have seen a rising sun. (Al-Isaabah, vol. 7, pp. 133)

Blessed demise

She رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو passed away during the reign of 'Abdul Malik. (Siyar A'laam-un-Nubala, vol. 3, pp. 198) According to one opinion, she رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو lived till the reign of Sayyiduna Ameer Mu'awiyah عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ عُكْبَةَ بْنِ أَبِي عَمْرٍو.



(Sahih Bukhari, vol. 2, pp. 276, Hadees 2882)

Favour by the Beloved Rasool ﷺ

Once Sayyidatuna Rubayyi' رُبَيْيَةُ بِنْتُ مُعَاوِذِ بْنِ عَمْرٍو sent a gift to the court of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. So the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted it and, by giving her a fistful of gold in return, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Have its jewellery made.' (Al-Istee'aab, vol. 4, pp. 396)

(A'laam liz-Zarkali, vol. 3, pp. 15)

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

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Shar'i rulings pertaining to ISLAMIC SISTERS

Mufti Muhammad Haashim Khan Attari Madani

The journey of a woman with Na-Baaligh (below the age of puberty) brother or with the husband of her maternal aunt

Question 1: What do the blessed scholars say regarding the following issues?

1. Can an adult woman travel for a Shar'i journey with her Na-Baaligh (below the age of puberty) brother who is ten years old and sane too?
2. Can a woman travel for a Shar'i journey with the husband of her maternal aunt whereas there is no blood or foster relationship with him?

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

1. In the light of the principles of Shari'ah, it is necessary for a woman to have a husband or a reliable, non-Faasiq Mahram who is sane, adult, or at least a Murahiq (a boy who is close to puberty) with her in a journey of three days (i.e. 92 kilometres), without whom it is impermissible, Haraam and a grievous sin to travel. Therefore, in the above-mentioned case, it is impermissible for the woman to travel for a Shar'i journey (i.e. 92 kilometres) with her Na-Baaligh brother who is ten years old because a ten years old boy is neither adult nor Murahiq. The blessed scholars have stated the age of a Murahiq to be 12 years.

2. In the rulings of blessed Shari'ah, the husband of maternal aunt is like 'Ajnabi' [أَجْنَبِي] (an unrelated individual man). Therefore, the woman cannot travel with him.

وَاللَّهُ أَعْلَمُ بِمَا عَنِتُّمْ وَأَرْسُولُهُ أَعْلَمُ عَلَى اللَّهِ تَعَالَى عَلَيْهِ السَّلَامُ

Recitation of the Quran by adult female students with the intention of learning their lessons during Ayyam-e-Makhsosah (menses)

Question 2: What do the blessed scholars say regarding the following issue? 'Can the adult female students of Madrasa-tul-Madinah lil-Banaat for Hifz-e-Quran recite the Quran with the intention of learning their lessons, during Ayyam-e-Makhsosah?

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

Women cannot recite the Holy Quran in Ayyam-e-Makhsosah; even with the intention of learning the lesson as reciting the Holy Quran in these days is Haraam. However, they can see and listen to it. Therefore, they should see (without touching it) their Manzil (the previously memorized parts of the Holy Quran) in their days of the (said) excuse or listen from anyone.

وَاللَّهُ أَعْلَمُ بِمَا عَنِتُّمْ وَأَرْسُولُهُ أَعْلَمُ عَلَى اللَّهِ تَعَالَى عَلَيْهِ السَّلَامُ





Abul Hunayn Attari Madani

Greatness of Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ

By the blessed tongue of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Bagh-e-Jannat kay phool laaya hoon
Mayn Hadees-e-Rasool laaya hoon*

In relation to Jumadal Ukhra, the month of the demise of Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ, a Madani bouquet of 12 blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding the blessed personality of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ is presented below:

1. O Abu Bakr [رَضِيَ اللهُ تَعَالَى عَنْهُ]! Undoubtedly! You are the first person amongst my Ummah, who will enter Jannah. (*Abu Dawood, vol. 4, pp. 280, Hadees 4652*)
2. It is not appropriate for a nation to be led by anyone else if Abu Bakr [رَضِيَ اللهُ تَعَالَى عَنْهُ] is present among them. (*Sunan-ut-Tirmizi, vol. 5, pp. 379, Hadees 3693*)
3. (O Abu Bakr!) You have been freed by Allah فَرَّوَجَلَّ from fire. (*Sunan-ut-Tirmizi, vol. 5, pp. 382, Hadees 3699*)
4. No wealth has benefited me as Abu Bakr's wealth has benefited me. (*Ibn Majah, vol. 1, pp. 72, Hadees 94*)
5. (O Abu Bakr!) You are my companion of Hawd-e-Kawsar and [blessed] cave. (*Sunan-ut-Tirmizi, vol. 5, pp. 378, Hadees 3690*)





6. If I were to make a Khaleel¹, I would make Abu Bakr [رضي الله تعالى عنه] but he is my brother and friend. (Sahih Muslim, pp. 998, Hadees 6172)
7. We have returned the favours of everyone except Abu Bakr [رضي الله تعالى عنه], however, Allah عزوجل will return his [Abu Bakr's] favours on the Day of Judgement. (Sunan-ut-Tirmizi, vol. 5, pp. 374, Hadees 3681)
8. Undoubtedly Abu Bakr [رضي الله تعالى عنه] has behaved gracefully towards me with his soul and wealth more than all the people. (Sunan-ut-Tirmizi, vol. 5, pp. 373, Hadees 3680)
9. Whoever wants to see the man free from Hell should see Abu Bakr [رضي الله تعالى عنه]. (Al-Mu'jam-ul-Awsat, vol. 6, pp. 456, Hadees 9384)
10. Sayyidatuna 'Aishah Siddiqah رضي الله تعالى عنها humbly asked the Beloved Rasool صلى الله تعالى عليه وآله وسلم, 'Has anyone as many good deeds equal to the stars in the sky?' The Beloved Rasool صلى الله تعالى عليه وآله وسلم said, 'Yes! 'Umar (Umar's good deeds are equal to the stars of the sky).' She humbly asked again, 'What about the good deeds of Sayyiduna Abu Bakr رضي الله تعالى عنه?' The Beloved Rasool صلى الله تعالى عليه وآله وسلم said, 'Umar's all good deeds are equivalent to one of Abu Bakr's good deeds.' (Mishkat, vol. 2, pp. 423, Hadees 6068)
11. Someone humbly asked the Beloved Rasool صلى الله تعالى عليه وآله وسلم, 'Who is most beloved to you amongst people?' The Beloved Rasool صلى الله تعالى عليه وآله وسلم said, "Aaishah'. The Beloved Rasool صلى الله تعالى عليه وآله وسلم was asked again, 'Who is the most beloved to you amongst men?' The Beloved Rasool صلى الله تعالى عليه وآله وسلم said, 'Her father' (i.e., Abu Bakr Siddeeq رضي الله تعالى عنه). (Sahih Bukhari, vol. 2, pp. 519, Hadees 3662)
12. Once the Beloved Rasool صلى الله تعالى عليه وآله وسلم asked attendees questions about Sawm, funeral Salah, feeding any poor person and visiting a sick person as to who has performed these acts today. Each time Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه humbly said, 'I have performed this act'. The Beloved Rasool صلى الله تعالى عليه وآله وسلم said, 'All these virtues will be gathered only in that person who will be Jannah-dweller.' (Sahih Muslim, pp. 398, Hadees 2374)

Rusul aur Ambiya kay ba'd jo afzal ho 'aalam say
Yeh 'aalam mayn hay kis ka martabah Siddeeq-e-Akbar
ka

¹ Khaleel means such kind of friend whose devotion remains in one's heart other than anyone else. (Matla'ul-Qamarayn fi Ibanah Sabaqa-tul-Umarayn, pp. 224)



First Ameer of Makkah
SAYYIDUNA
'ATTAAB رَضِيَ اللهُ
تَعَالَى عَنْهُ
BIN ASEED

Adnan Ahmad Attari Madani



The Noor of Iman had spread everywhere in Makkah رَادَعَا اللهُ شَرْقًا وَغَرْبًا وَاغْلَبَتْهَا after the conquest of Makkah in 8th AH [in the month of Ramadan]. A large number of people started embracing Islam in front of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to different narrations, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent 17, 18 or 19 days in Makkah Mu'azzamah and then went to Maqaam-e-Hunayn. At that time, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ needed such a reliable person and devoted companion who could manage governance and administrative matters here [Makkah Mu'azzamah]. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ chose the blessed companion who not only had the above-mentioned attributes but he رَضِيَ اللهُ تَعَالَى عَنْهُ was also pious, righteous, helpful for Muslims and the inhabitant of Makkah Mukarramah رَادَعَا اللهُ شَرْقًا وَغَرْبًا وَاغْلَبَتْهَا. (Tabqat Ibn Sa'd, vol. 2, pp. 102 to 104; Zurqaani 'alal Mawahib, vol. 3, pp. 485)

So appointing this blessed personality as the Ameer (chief) of Makkah Mukarramah the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said this three times, 'I have made you Ameer for the people of Makkah.' Having seen this, the people of Makkah humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You have appointed a strict villager as Ameer for us?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Last night, I had a dream that he came near

the door of Paradise and held its hook, then he shook it with force, so the door was opened for him. He then entered in. Allah Almighty has blessed Islam with the honour due to him. If someone will want to oppress Muslims, he will support Muslims.'

Dear Islamic brothers! After the conquest of Makkah, Sayyiduna 'Attaab Bin Aseed Umavi Qarashi رَضِيَ اللهُ تَعَالَى عَنْهُ was the person who was privileged to become the first Ameer of Makkah Mukarramah رَادَعَا اللهُ شَرْقًا وَغَرْبًا وَاغْلَبَتْهَا. At that time, he رَضِيَ اللهُ تَعَالَى عَنْهُ was 18 or 21 years of age according to different narrations. (Seerat Halbiyah, vol. 3, pp. 149 to 150)

Embracing Islam

Before embracing Islam he رَضِيَ اللهُ تَعَالَى عَنْهُ would strongly dislike Islam. After the conquest of Makkah, when the time of Zuhr Salah came, Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ by the command of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the roof of Ka'bah and called out Azan. The faith-refreshing voice, 'اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ' rose and the Iman [faith] prevailed in the premises of Haram and around Ka'bah. He became emotional and uttered these words, 'Allah Almighty has preserved my father's honour that he had died before he heard this voice.' (Seerat Halbiyah, vol. 3, pp. 145) But the blessing of the company of the Beloved



Rasool ﷺ created the Noor of Iman [faith] in his heart and he رضي الله تعالى عنه became a true Muslim.

Tribe and Kunyah

He رضي الله تعالى عنه is Qarashi and Umavi, whereas his Kunyah was 'Abu 'Abdur Rahman' or 'Abu Muhammad'. (Asad-ul-Ghaabah, vol. 3, pp. 575)

First Imam of Makkah

The Beloved Rasool ﷺ chose him for leading Salah of people with Jama'at in Makkah Mu'azzamah رَأَى اللَّهُ تَعَالَى خَيْرًا وَتَحِيَّتًا. In this way, he رضي الله تعالى عنه became the first Imam who led Salah with Jama'at in Makkah Mukarramah. During this, the responsibility of teaching Islamic rulings rested with Sayyiduna Mu'aaz Bin Jabal رضي الله تعالى عنه.

Used to offer Salah with Jama'at

He رضي الله تعالى عنه would be strict with hypocrites and soft with believers and would say, 'The one who misses congregational Salah is a hypocrite.' (Seerat Halbiyah, vol. 3, pp. 149)

He رضي الله تعالى عنه has said this because no Muslim used to miss Salah in the blessed age of the Beloved Rasool ﷺ, whereas only hypocrites used to hesitate to go to offer Salah.

Virtues and attributes

One night before the conquest of Makkah, the Beloved Rasool ﷺ said this, 'There are four such people of Quraysh in Makkah who, I think, do not commit Shirk and I have found a liking for Islam in them. One of them is 'Attaab Bin Aseed.' (Tareekh Ibn 'Asakir, vol. 15, pp. 106)

Once he ﷺ said, 'I keep two young men separate from fire; 'Attaab Bin Aseed and Abaan Bin Sa'eed.' Here the narrator has a doubt; he feels that the second one may be Jubayr Bin Mut'im.

(Musannaf 'Abdur Razzaq, vol. 10, pp. 231, Raqm 20599)

First Hajj after the conquest of Makkah

In 8th AH, under his supervision, Muslims were

privileged to perform Hajj. Until that time, polytheists would also perform Hajj in their own way. Then in 9th AH, Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه was sent after being made Ameer-ul-Hajj and polytheists were stopped from performing Hajj. (Al-Istee'aab, vol. 3, pp. 144)

Accountability of two clothes [dresses]

Once, while leaning his back against blessed Ka'bah, Sayyiduna 'Attaab Bin Aseed رضي الله تعالى عنه said, 'By Allah Almighty! I have done the task in a correct way for which the Beloved Rasool ﷺ has appointed me, except two clothes [dresses] which I made my slave Kaysaan wear. (Tareekh Ibn 'Asakir, vol. 16, pp. 176) So no one should claim that 'Attaab has snatched such and such a thing from me.

Daily income

He رضي الله تعالى عنه then said, 'The Beloved Rasool ﷺ has fixed two dirhams daily for me and Allah Almighty does not fill the stomach for which even [the amount of] two dirhams daily becomes less.' (Asad-ul-Ghaabah, vol. 3, pp. 576)

Blessed demise

After the apparent demise of the Beloved Rasool ﷺ, Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه continued to let him hold the same post until his demise. He رضي الله تعالى عنه passed away approximately at the age of 25. Remember, both first Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه and Ameer of Makkah [i.e. Sayyiduna 'Attaab Bin Aseed رضي الله تعالى عنه] passed away on the same day, on 22nd Jumadal Ukhra 13th AH. (Al-Waafi bil-Wafyaat, vol. 19, pp. 289)



IMAM MUHAMMAD BIN HASAN SHAYBANI رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Haafiz Irfan Hafeez Attari Madani

Memoirs of righteous people

Students were satisfying their thirst of knowledge from the Halqah of Dars of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Kufa. One day a boy who was looking intelligent came and asked Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, 'What is your Fatwa about the Na-Baaligh boy [a boy who has not reached puberty] who sleeps after offering 'Isha Salah in the night and before Fajr of the same night grows adult? Should he offer 'Isha Salah again?' Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Yes! He will have to repeat the Salah.' Having heard this, the boy stood up and went to a corner of the Masjid and started offering Salah. Having seen the young man this great Imam said, 'إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ this boy will make progress.' (Buloogh-ul-Amaani, pp. 5)

Dear Islamic brothers! The people of his age saw that the young boy who attained the blessing from

Imam-e-A'zam Sayyiduna Imam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became the Imam of his time and is still famous in the world by the name of 'Imam Muhammad Bin Hasan Shaybani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Imam-e-A'zam's prediction came true and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became Mujtahid-fil-Mazhab.¹

Birth

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 132 AH in Wasit, the city of eastern Iraq. His name is 'Muhammad Bin Hasan' and Kuniyat 'Abu 'Abdullah'.

Became Haafiz of Quran within a week

After some period of time of this event he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ went to Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ to gain the knowledge of Fiqh. Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked him to memorize the Holy Quran first. He



رحمته الله تعالى عليه approached him again after memorizing the Holy Quran within a week and Imam-e-A'zam رحمته الله تعالى عليه accepted him as his student. (Buloogh-ul-Amaani, pp. 4, 6)

Teachers

He رحمته الله تعالى عليه gained knowledge from great personages like Imam Malik, Imam Awza'ee, Imam Sufyan Sawri, Mis'ar Bin Kidaam and 'Umar Bin Zar including Imam-e-A'zam and Imam Abu Yusuf رحمتهما الله تعالى. (Tareekh-e-Baghdad, vol. 2, pp. 169)

Unique honour

One unique aspect of his personality is that everyone from all four schools of thought [Hanafi, Shaafi'i, Maliki and Hanbali] benefited directly or indirectly from him. Imam Shaafi'i رحمه الله تعالى عليه gained knowledge directly from him. Asad Bin Furaat رحمه الله تعالى, the compiler of *Kutub-e-Asadiyyah* from Maliki Fiqh, was the student of Imam Muhammad رحمه الله تعالى. Similarly, Imam Ahmad Bin Hambal رحمه الله تعالى was asked, 'From where have you gained the knowledge of most difficult rulings?' He رحمه الله تعالى عليه replied, 'From the books of Imam Muhammad Bin Hasan رحمه الله تعالى عليه.' (Buloogh-ul-Amaani, pp. 9; *Manaqib Abi Hanifah*, pp. 79 - 86) His blessings are found in all these four schools of thought.

Strong desire for study

He رحمه الله تعالى عليه would sleep very less and spend most of the time studying books during the night. When a Shar'i ruling was solved, he رحمه الله تعالى عليه would say, 'It brings me such enormous pleasure which even a prince cannot get!' Someone asked, 'Why do you not sleep?' He رحمه الله تعالى عليه replied, 'How should I sleep when people are placing their absolute trust in us [regarding Shar'i rulings]!' (Buloogh-ul-Amaani, pp. 7; *Jami'-ul-Ahadees*, vol. 1, pp. 285)

Famous book

He رحمه الله تعالى عليه was the author of many books. His famous book in the knowledge of Hadees is '*Mu`atta Imam Muhammad*' whose most of the narrations he has taken from Imam Malik رحمه الله تعالى عليه. Similarly, '*Kitab-ul-Aasaar*' is also a famous compilation in the knowledge of Hadees. In addition, his collection of

six books is famous in Hanafi Fiqh. This collection is called '*Zaahir-ur-Riwayah*'. The names of the books are as follows: (1) 'الجامع الكبير' (2) 'الجامع الصغير' (3) 'السيرة' (4) 'الزيادات' (5) 'مبسوط' (6) 'الكبير'.

In addition to them, (1) 'الجزائيات' (2) 'الكتيبات' (3) 'الهازيات' (4) 'الرفقيات' are also famous in Hanafi Fiqh. (*Jami'-ul-Ahadees*, vol. 1, pp. 288, 290, 293)

Blessed saying

Imam Muhammad رحمه الله تعالى عليه has said, 'My father left 30,000 dirhams out of which I have spent 15,000 dirhams on gaining the knowledge of Hadees and the knowledge of Fiqh.' (Tareekh-e-Baghdad, vol. 2, pp. 170)

Chief Justice

After the demise of Sayyiduna Imam Abu Yusuf رحمه الله تعالى عليه he رحمه الله تعالى عليه was appointed as the Chief Justice of Iraq.

Demise

He رحمه الله تعالى عليه passed away on 14th Jumadal Ukhra 189 AH. During the same days, his maternal cousin Imam Kisa'ee (who is a famous Imam of the knowledge of Nahw [grammar]) also passed away. Both these blessed personages were laid to rest in 'Rey'. Caliph Haroon-ur-Rasheed, the caliph of that time, spoke a sentence: Today I have buried both Fiqh and Nahw in 'Rey'. Someone had a dream in which he saw Imam Muhammad رحمه الله تعالى عليه and asked, 'كَيْفَ كُنْتَ فِي حَالِ النُّزْعِ' how did you experience the agony of death? He رحمه الله تعالى عليه replied, 'At that time, I was thinking deeply about the rulings of Mukatab Ghulam. I did not know when my soul was seized.' (Ta'leem-ul-Muta'allim, pp. 99) May Allah Almighty have mercy on him and forgive us without any accountability for his sake!

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ The follower Mujtahid who possesses the ability to deduce the rules in the light of the rules made by his Imam. Though he can oppose the details from his Imam, yet he follows his own Imam in Usool (rule) such as Imam Abu Yusuf and Imam Muhammad رحمه الله تعالى عليهم. (Rad-dul-Muhtar, vol. 1, pp. 181; Jad-dul-Mumtar, vol. 1, pp. 301)



Some activities of Ameer-e-Ahl-e-Sunnat

Arab scholar met Ameer-e-Ahl-e-Sunnat

Fazeelat-ush-Shaykh, Hazrat Al-'Allaam [العلّام] 'Abdul Hadi Muhammad Al-Kharsah عظمة الله تعالى, Shaykh of Shaziliyah spiritual order, is a renowned Arab scholar. He was born in Damascus (Syria), learned from the leading Islamic scholars of Syria and completed his education from Jami'ah Azhar Egypt. He is not only a compiler of many books but also a large number of students are getting benefits from his scholarly services. Nowadays he is living in Trablus (Lebanon).

On Thursday, 29th November 2018, Shaykh 'Abdul Hadi Muhammad Al-Kharsah arrived at global Madani Markaz, Bab-ul-Madinah Karachi and visited different departments including Jami'a-tul-Madinah. After weekly Sunnah-inspiring Ijtima' at night, he, at the invitation of Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دامت بركاتهم العالیه, arrived at 'Bayt-ul-Baqi', the house of Ameer-e-Ahl-e-Sunnat, where both pious personalities met each other.

Following is the abstract of the translation of the blessed, humble and affectionate opinion of Shaykh 'Abdul Hadi Muhammad Al-Kharsah which he made during his meeting with students of Jami'a-tul-Madinah at noon and on the occasion of meeting with Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه at night:

- The serving by Dawat-e-Islami in every direction with discipline and a well-organised

way is very rarely observed anywhere in the Islamic world.

- For spreading 'call to righteousness', every Islamic brother is engrossed in carrying out Madani activities putting all his physical, financial, academic and mental faculties.
- Indeed, this noble work is not for just any one person but rather it is for entire Ummah.



- We make Du'a to Allah عزوجل to grant blessings in the lifetime and health of Ameer-e-Ahl-e-Sunnat as well as bless him with safety. May Allah عزوجل continue the blessings of Ameer-e-Ahl-e-Sunnat upon us and all the Muslims.

- We show our gratitude to Allah عزوجل for blessing us with the Ziyarah of such a great scholar of Ummah, 'Maulana Ilyas Qadiri عظمة الله تعالى, and Ziyarah of his associates and his students who have attained exalted ranks of 'Islamic sciences and morals' and 'Tarbiyyah'. This is the blessings of Allah عزوجل that whoever He عزوجل wills He عزوجل grants.

- In the spiritual order of Qadiriyyah Mashaaikh, there is always some Mazhar [manifest] of Shaykh 'Abdul Qadir Jeelani رحمه الله تعالى عليه in every era, and Ameer-e-Ahl-e-Sunnat is the Mazhar of Shaykh 'Abdul Qadir Jeelani رحمه الله تعالى عليه in this era.



- Every person definitely gets share (blessings) of his name and the blessed name of Ameer-e-Ahl-e-Sunnat is after 'Ilyas', the blessed Nabi of Allah ﷺ which means 'being dependent only upon Allah ﷻ'.
- State of my heart has been completely changed when I have come to you [Ameer-e-Ahl-e-Sunnat]. Shaykh Abdul Hadi read the following Hadees: It is stated in *Sunan Abi Dawood*, 'Undoubtedly after every 100 years, Allah ﷻ will surely keep sending a reviver for the Ummah who will revive its religion'. Thereafter, the blessed Shaykh said, 'Reviver of this century is Maulana Ilyas Qadiri. The reviver of religion, by his knowledge and [righteous] deeds, revives Islamic rulings, Islam, Iman and goodness which have been forgotten by Ummah.'
- At the time of leaving, the blessed Shaykh said to Ameer-e-Ahl-e-Sunnat, 'الْناجِي مَنْ يَأْخُذُ بِدِيَارِ أَخِيهِ' *whoever from us will attain salvation on the Day of Judgement will intercede for the other.*

Meeting between Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat and Mufti Badar Aalam Misbahi Sahib مَدِيْنَةُ الْعَالِي

Few days ago, Maulana Badar Aalam Misbahi Sahib, a Mudarris and Mufti, teacher of Islamic scholars of a great religious Dars Gah (school) of Ahl-us-Sunnah Al-Jami'a-tul-Ashrafiyah, Mubarakpur (District Azamgarh, UP), travelled from India to Dubai to meet Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ. Ameer-e-Ahl-e-Sunnat, Nigran-e-Shura and other Islamic brothers received him at Dubai airport. Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ took him to his residence. Blessed Mufti stayed more or less three days with Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ. Read the summary of the video consisting of the blessed Mufti's views about Ameer-e-Ahl-e-Sunnat and Dawat-e-Islami:

Allah Almighty has blessed Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ with such humility the example of which at present can be very rarely found. If the person

who has millions of fans, who is extremely busy, who is spreading Sunnah all the time comes to the airport himself to receive an unimportant person like me, it is clear evidence of his humility. Surely since I am a servant of Islam and one of the Islamic scholars, he gave me so much respect. I thank Allah Almighty as He ﷻ has bestowed this honour upon me in the court of one of His righteous bondmen. Whatever affections and favours he has done to me, I am still lost in their memories. After seeing his practice I understand that every Muslim should live a life as per Sunnahs.

Regarding his practice of acting upon Sunnahs (I would like to say) that I was privileged to have his blessed company for many hours during the day and night. I found that he only talked about religion; he did not talk about any worldly thing. I never found him annoyed if the attendees sometimes said or did something awkward. He رَحْمَةُ اللهِ عَلَيْهِ strongly acts upon these two messages of Huzoor Haafiz-e-Millat (founder of Al-Jami'a-tul-Ashrafiyah Mubarakpur, Hind, Ustaz-ul-'Ulama 'Allamah Shah 'Abdul 'Azeez Mubarak Puri):

1. Work on the earth and rest beneath (the surface of) the earth.
2. Work is the reply to every opposition.

I specially request preachers to become more active in religious activities and increase their deeds instead of replying to the criticism made by people. They should continue to strive their best to spread Sunnahs everywhere. I request everyone to associate themselves with Dawat-e-Islami. In this way, they will not only improve their worldly life, but they will also improve their Hereafter. They should also attend the Ijtima'at of Dawat-e-Islami in their own areas. They should join the preachers of Dawat-e-Islami. اِنْ شَاءَ اللهُ ﷻ, they will develop the sense of preparation for the Hereafter. (After this, he made Du'as for Ameer-e-Ahl-e-Sunnat and for those who are associated with Dawat-e-Islami.)



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

We should avoid being rude

During the days of Madani Muzakarahs, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم الغايه takes meal with Islamic brothers usually after Maghrib Salah in Jannat Hall, 'Bayt-ul-Baqi' at his house for gladdening their hearts.

One day after having a meal when Ameer-e-Ahl-e-Sunnat دامت بركاتهم الغايه went to his room, attendant Islamic brothers, during the time when Azan was being called out, asked Islamic brothers to leave the hall in this way, "Hurry up!", "leave the hall" etc. It caused a noise there, to which Ameer-e-Ahl-e-Sunnat دامت بركاتهم الغايه expressed his concerns and asked a responsible Islamic brother to rectify the situation. Next day when Ameer-e-Ahl-e-Sunnat دامت بركاتهم الغايه noticed a peaceful environment in Jannat Hall after having meal, he, via audio message, expressed his thanks to that Islamic brother in these words:

تَحْمَدُكَ وَتُصَلِّي وَتُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I am very thankful to you, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I did not hear any noise yesterday in Jannat Hall after a meal. May Allah عَزَّوَجَلَّ grant you a great reward. I am concerned lest it also happens in Meelad Hall and Ramadan Hall. Perhaps these halls do not fall under your duty area. Take any step to give them some guidelines to make them understand. Look! Sometimes there are also blessed scholars amongst visitors; sometimes there are high-profile dignitaries. Every dignitary cannot be judged by his appearance. It is stated in a blessed Hadees: 'أَنْزِلِ النَّاسَ مَنَازِلَهُمْ' Treat people according to their position and status. (Kanz-ul-Ummal, vol. 2, pp. 48, Hadees 5715)



Allah عَزَّوَجَلَّ forbid! If any scholar is inadvertently pushed in a rough way or any Mufti Sahib is driven out, how bad it is! It is a sinful act to hurt someone's feelings without any Shar'i reason even if there is anybody who is too lower in rank. Hurting someone feelings truly does not suit us because we have 'Imamah (Islamic turban) on our head and beard on our face. If we shout and make a noise, what other people will think about us. They will think that these religious people are impolite. We should not touch any Islamic brother but rather we should humbly request them with great affection so that no one feels offended. There is no need to instruct people (with loud voice) again and again but some Islamic brothers do so. You know that I do many things by using sign language. I request people to sit down by the gesture of my hand; when I have to ask people to perform Salah, I raise my hands to my ears giving a gesture to people to perform Salah and it goes on; sometimes I have to speak, but الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ No one has complained about it. This could also be my illusion. May Allah عَزَّوَجَلَّ grant you and all my Madani sons safety. Be it a Meelad Hall or Faizan-e-Madinah; Allah عَزَّوَجَلَّ forbid! It will be a very bad thing if it happens in Masjid. There should be no noise and shouting anywhere in the world but rather there should be only gentleness.

*Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn
Doob sakti hi nahin maujon ki tughyani mayn
Jis ki kishti ho Muhammad ki nighbani mayn*

I seek forgiveness from all those who have got hurt by my pieces of advice.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ





Answers to your questions

Mufti Abul Hasan Fuzayl Raza Al-Attari

A Shar'i ruling on interest

Question 1: What do respected Islamic scholars and Muftis say about the following issue: My friend needs four lac rupees to buy a house. He is asking me to lend him this amount of money. He has made me the offer to keep paying me half of the rent of the house after buying the house until he returns me my full amount of money. Is it permissible to do the dealing of this loan under this condition?

(Questioner: Muhammad Nadeem, Soldier Bazar, Karachi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Whatever amount of money you will lend, it will be a loan and the amount of money which you will receive as rent is a conditional profit on this amount of money. The Beloved Rasool ﷺ has declared every such loan that brings profit, to be interest. Therefore since the case which has been asked is interest-bearing agreement, it is impermissible, Haraam and an act leading to Hell. Do keep yourself away from this very sinful agreement and also advise your friend to refrain from his intention.

وَاللّٰهُ اَعْلَمُ بِمَا عَمِلْتُمْ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ عَلَيْهِ وَاَيْدِيكُمْ

Aakhirah, so...?

Question 2: What do respected Islamic scholars and Muftis say about the following issue: I am the Imam of a Masjid. (Once) in the fourth Rak'at of 'Asr Salah instead of performing Qa'dah I stood up completely, but then I immediately recalled and sat; no one gave me the Luqmah; I also performed Sajdah Sahw. In this way, did the Salah become valid or will it be necessary to offer it again?

(Questioner: Haydar Ali, Qasimabad, Citizen Colony, Zamzam Nagar Hyderabad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The person who stands up after forgetting the last Qa'dah of Salah will have to return if he has not performed the Sajdah of the fifth Rak'at and will have to perform Sajdah Sahw during the Qa'dah and then will complete his Salah. His Salah will then become valid. After standing for the fifth Rak'at without performing Qa'dah if he does not return and performs Sajdah in the fifth Rak'at, Fard will become Baatil (will not be considered to be offered), however, Salah will not become invalid, but rather it will become Nafl and he will have to offer one more Rak'at and will have to offer Fard from the beginning.

In the above-mentioned case, since you returned before performing the Sajdah of the fifth Rak'at and performed Sajdah Sahw during the Qa'dah, your Salah, as well as the Salah of all Muqtadees, became valid.

وَاللّٰهُ اَعْلَمُ بِمَا عَمِلْتُمْ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ عَلَيْهِ وَاَيْدِيكُمْ

If someone stands up by mistake in Qa'dah



Monthly Magazine
Faizan-e-Madinah
Jumadal Ukhra 1440 AH
(February 2019)



Jashn-e-Wiladat & Dawat-e-Islami

On the occasion of Meelad-un-Nabi, expressing pleasure, arranging religious gatherings and taking out processions of Meelad are the signs of devotion to the Beloved Rasool ﷺ. Every year, during the sacred month of Rabi'-ul-Awwal, devotees of Rasool while expressing their devotional love to the Beloved Rasool ﷺ, take out processions and arrange religious gatherings.

Under the supervision of a Madani movement of devotees of Rasool, 'Dawat-e-Islami' too, 'Eid Meelad-un-Nabi ﷺ is marked across the globe with reverence and religious fervour. As being practiced every year, this year too global Madani Markaz Faizan-e-Madinah of Dawat-e-Islami was beautifully decorated with colourful lights before 1st Rabi'-ul-Awwal.

Meelad procession

In global Madani Markaz Faizan-e-Madinah, Meelad processions were being taken out from 1st to 13th

Rabi'-ul-Awwal 1440 AH daily before Madani Muzakarah. A large number of devotees of Rasool including Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُمُ الْقَائِمِ joined these processions.

Meelad procession on boats

Under the supervision of Majlis Mahigeer (fishermen) of Dawat-e-Islami, Meelad procession was taken out on boats and launches on different ports. A large number of fishermen and other Islamic brothers including members of Shura 'Haji Abdul Habib Attari', 'Haji Abu Majid Muhammad Shaahid Attari Madani' and 'Muhammad Farooq Jeelani' joined this procession.

Madani Muzakaraha

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri



Razavi رَاذَوِي قَامَتْ بِرَاكَاةِهِمُ الْعَالِيَةِ conducted Madani Muzakarabs from 29th Safar-ul-Muzaffar to 13th Rabi'-ul-Awwal 1440 AH. Thousands of devotees of Rasool including the successor and blessed son of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubayd Raza 'Attari Madani مَوْلَانَةُ الْعَرَبِي and Nigran-e-Shura, Maulana Muhammad Imran 'Attari مَوْلَانَةُ الْعَرَبِي as well as 9145 Islamic brothers who had come to global Madani Markaz Faizan-e-Madinah from different cities of Pakistan and overseas countries (Arab Shareef, UK, Spain, Italy, Norway, Holland, Sri Lanka, South Africa, UAE) attended these Madani Muzakarabs.

- Muzaffar Alam Siddeeqi (Inspector General, Prisons)
- Ameer Shaykh (Additional IG)
- Bilal Ghazanfar (MPA)
- Alamgir Khan (MNA)

Apart from the above-mentioned personalities, DSP, SSP, SP, SHO, IG Traffic, DSP Traffic, KMC and DMC officials also visited global Madani Markaz, Faizan-e-Madinah, Karachi.

Ijtima'at of Meelad

Under the supervision of Dawat-e-Islami, Ijtima'at of Meelad were conducted at 869 places across Pakistan during the sacred night of 12th Rabi'-ul-Awwal. Over 259,401 Islamic brothers attended these Ijtima'at. A grand Meelad Ijtima'

Ijtima'at of Meelad in overseas countries

Under the supervision of Dawat-e-Islami, Ijtima'at of Meelad were held in the following countries: Arab Shareef, India, UK, Bangladesh, Greece, USA, Canada, UAE, Oman, Kenya, Uganda, Tanzania, Nepal, Turkey, Mauritius, Australia, Zambia, Malaysia, Thailand, South Korea, Sri Lanka, Hong Kong, Holland, Denmark, Italy, France, Germany, Belgium, Norway, Sweden, Qatar, Kuwait, Bahrain, Spain, Mozambique, Jordan, Sweden and Malawi.

In addition to it, Ijtima'at of Meelad were held in hundreds of cities across the globe and thousands of Islamic brothers attended these Ijtima'at.



was conducted at global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, and Madani Muzakarab was also held during this glorious Ijtima'. Undoubtedly thousands of devotees of Rasool attended this spiritual Ijtima' whereas following dignitaries visited global Madani Markaz, Faizan-e-Madinah:

- Waseem Akhtar (Mayor Karachi)
- Saeed Ghani (Provincial Minister for Local Government)

Media coverage

Electronic and print media (newspapers and news channels) gave extensive coverage to the Ijtima'at of Meelad held under Dawat-e-Islami at different places. Names of some of these news channels are as follows: 92 News, Samaa News, Geo News, ARY News, Bol News, Express News, Neo News, News One, Dawn News, Metro News, Dunya News, 24 News, K21 News, Abb Takk News, 7 News, KTN News and others.



May Dawat-e-Islami progress!

Madani news Dawat-e-Islami^{of}

Mahfil-e-Baghdad

On Thursday 6th December 2018, Mahfil-e-Baghdad was held in global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ attended this great religious gathering. Devotees of Ghaus-e-A'zam took out Ghausiyyah procession in the blessed company of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ and attended Madani Muzakarah during this Mahfil. At the end of this Mahfil, Ameer-e-Ahl-e-Sunnat met the travellers of Baghdad, garlanded them and blessed them with gifts.

Madani donation campaign (telethon)

Out of 104 departments of Dawat-e-Islami, Madani donation campaign (telethon) was held for two important departments 'Madrassa-tul-Madinah' and 'Jami'a-tul-Madinah', in which devotees of Rasool from Pakistan and following different countries took part in Madani donation campaign with great enthusiasm: Arab Shareef, India, UK, Bangladesh, Greece, USA, Canada, UAE, Oman, Kenya, Uganda, Malaysia, Tanzania, Nepal, Turkey, Mauritius, Australia, New Zealand, Thailand, South Korea, Sri Lanka, Hong Kong, Holland, France, Germany, Belgium, Norway, Qatar, Denmark, Spain, Italy,

Kuwait, Jordan, Sudan, Austria, Bahrain, Lesotho, Sweden, Mozambique.

Out of 22000 employees of Dawat-e-Islami, hundreds of them have made the intention to donate 1000 for 10 months from their salary whereas 13-hour special transmission of Madani Channel was continuously broadcast. Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ appeared live on Madani Channel and gave Madani pearls to the viewers of Madani Channel and blessed the donors with special Du'as.

Scholarly efforts of Majlis Al-Madina-tul-'Ilmiyyah

From February to November 2018, under the supervision of Al-Madina-tul-'Ilmiyyah (department of Dawat-e-Islami) 45 books and booklets were published by Maktaba-tul-Madinah:

- Department of Faizan-e-Quran: Ma'rifat-ul-Quran (6th volume)
- Department of Faizan-e-Hadees: Faizan Riyad-us-Saliheen (3rd volume)
- Department of Faizan-e-Fiqh: Taraweeh kay Fazaail-o-Masa'il



- **Department of Faizan-e-Sahabiyyat:** Sahabiyyat aur Shauq-e-Ibadat
- **Department of Faizan-e-Madani Muzakarah:** Faizan-e-Madani Muzakarah (from part 24 to 42) (total 18 booklets), Adaab-e-Du'a, Darakht Lagaiye Sawab Kamaiye (Malfuzaat Ameer-e-Ahl-e-Sunnat, part 6)
- **Department of Darsi Books:** As-Sirajiyah fil-Meeraas, Sharh Tahzeeb, Al-Mutawwal [المطول], Tareeqah Jadeedah fi Ta'leem-il-'Arabiyyah, Ar-Rasheediyah, Al-Fauz-ul-Kabeer, Al-Maqamaat-ul-Hareeriyah
- **Translation Department:** Allah Walon ki Baatayn (volume 7)
- **Department of Books of A'la Hadrat:** اسماع الاربعين 'في شفاة سيد المحبوبين', namely 'Shafa'at kay Muta'alliq 40 Hadeesayn, Anwaar-ul-Mannaan fi Tawheed-il-Quran, Zauq-e-Na'at
- **Department of Ameer-e-Ahl-e-Sunnat:** Tazkirah Ameer-e-Ahl-e-Sunnat (part 8)
- **Department of Dawat-e-Islami Booklets:** Haftah-war Madani Muzakarah, Masjid Dars, Yaum-e-Ta'teel I'tikaf, Madani In'amaat, Haftah-war Ijtima', Madrasa-tul-Madinah Baalighan
- **Department of Bayanaat (speeches) of Dawat-e-Islami:** Bayanaat-e-Dawat-e-Islami (volume 1)
- **Department of Islahi (reformatory) Books:** Dilchasp Ma'loomat (interesting information, questions and answers) - part 2, Gunahaun kay 'Azabaat (part 1)

All the mentioned books can be purchased from Maktaba-tul-Madinah. The following 22 books and booklets were sent for publication from May to December 2018:

- **Faizan-e-Quran:** Aaiye Quran Samajhtay Hayn (part 1 to 3), Hidayat Baraye Asatizah Kiraam (part 1)
- **Faizan-e-Hadees:** Faizan Riyad-us-Saliheen (volume 4 & 5)
- **Department of Takhreej:** Dalaail-ul-Khayraat, Saaman-e-Bakhshish, Qabalah-e-Bakhshish
- **Darsi Books:** Majmu'a-tul-Azhaar, Al-Qutubi [القطبي]

- **Department of A'la Hadrat Books:** Al-Fatawa-tul-Mukhtarah, Mawlid-ul-Bar-Zanji [مولد البر زنجي]
- **Faizan-e-Madani Muzakarah:** Faizan-e-Madani Muzakarah (part 43 and 44)
- **Department of Ameer-e-Ahl-e-Sunnat:** Arakeen-e-Shura ki Madani Baharayn
- **Dawat-e-Islami Booklets:** Islami Shadi (Islamic marriage), Madani Qafilah, Haftah-war Madani Halqah, Islami Behno kay 8 Madani Kaam
- **Department of Reformatory Books:** Gunahaun kay 'Azabaat (part 2)

Sunnah-inspiring Ijtima' of Daurah Hadees students

Under the supervision of Majlis Jami'a-tul-Madinah, a Sunnah-inspiring Ijtima' of the students of Daurah Hadees was held in Markazi Jami'a-tul-Madinah, Faizan-e-Madinah, Bab-ul-Madinah Karachi, in which Rukn-e-Shura Haji Ameen Attari delivered Sunnah-inspiring Bayan and gave a mind-set to the students to take part in Madani activities wholeheartedly.

Certificate distribution Ijtima'

Certificate distribution Ijtima' was held in Jami'a-tul-Madinah 'Faizan-e-Mushtaq', situated in Ferozepur, Markaz-ul-Awliya Lahore. Honourable teachers, students and guardians attended this Ijtima'. Rukn-e-Shura Maulana Asad Attari Madani delivered Sunnah-inspiring Bayan.

Madani news of Majlis Khuddam-ul-Masajid

Following are the glimpses of Madani activities carried out by Majlis Khuddam-ul-Masajid:

- Madani Markaz Faizan-e-Madinah was inaugurated in Pak Rahmani Kabinah, Thar Desert.
- Jaami Masjid 'Faizan-e-Mushkil Kusha' was inaugurated in the division of Orangi Town, 'Darbar-e-Murshid', locality, Mushtaq-e-Madinah Mansoor Nagar.
- Rukn-e-Shura Haji Ya'foor Raza Attari inaugurated Jaami' Masjid 'Gulzar' in Pak Zanjaani Kabinah, Markaz-ul-Awliya, Lahore.



- Rukn-e-Shura Luqman Babu inaugurated Jaami' Masjid 'Faizan-e-Husayn' at Nooriabad # 6.
- Jaami' Masjid 'Mu'aaz Bin Jabal' was inaugurated in Pak Ziyae Kabinah Orangi Town, Bab-ul-Madinah, Karachi.
- 'Faizan Ghaus-e-A'zam' Masjid was inaugurated in Sabzwaari Kabinah Agra Taj.
- Jaami' Masjid 'Mu'min' was inaugurated in Qaadiri Zone, Tando Adam.
- A Masjid was inaugurated in Azakhel, Kohat Road, Peshawar, KPK.
- A prayer area was inaugurated in Lunda Bazar, Markaz-ul-Awliya, Lahore, in which Rukn-e-Shura Haji Ya'foor Raza Attari delivered Sunnah-inspiring Bayan.
- A prayer area in a plaza was inaugurated in Qaadiri Zone, Bab-ul-Islam Sindh, Nawabshah.
- By the individual efforts of responsible Islamic brothers, Dawat-e-Islami was endowed with one Kanal [equals exactly 605 square yards] plot and three Kanal plot in Wapda Town, Markaz-ul-Awliya Lahore and Agrics Town, Markaz-ul-Awliya Lahore respectively.
- Foundation stone of Jaami' Masjid 'Faizan Ahl-e-Bayt' was laid at Bedian Road near DHA, Markaz-ul-Awliya, Lahore.
- Dawat-e-Islami was endowed with 12 Marla plot, 1 Kanal land, 10 Marla land, 10 Marla land and 30 Marla plot in New society, Jafar Town (Sadiqabad), Ibraheemi Zone (Peshawar), Mardan Ibraheemi Zone (KPK), Madina Society Mardan, Ibraheemi Zone (KPK), Taunsa Shareef near Mangrotha Chowrangi, Buzdar Town (new society) respectively.

Madani activities of Majlis Mazaraat-e-Awliya on 22 A'raas [اعراس] of pious predecessors

Responsible Islamic brothers of Majlis Mazaraat-e-Awliya (Dawat-e-Islami) attended annual 'Urs of 22 pious predecessors held in Rabi'-ul-Awwal 1440 AH. Some of the names of pious predecessors are as follows:

- Haafiz-ul-Hadees 'Allamah Peer Sayyid Muhammad Jalaluddin Shah Naqshbandi Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Bhikhi Shareef, Mandi Bahauddin Punjab)

- Sayyiduna Yusuf Shah Ghazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Manora, Bab-ul-Madinah, Karachi)
- Malang Baba Sayyiduna Muhammad Ramzan Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Zamzam Nagar, Hyderabad)
- Sakhi Sultan Baba Sayyid Peer Irshad 'Ali Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Zamzam Nagar, Hyderabad)
- Sayyiduna Sakhi Jameel Shah Dataar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (District Thatta, Bab-ul-Islam Sindh)
- Sayyiduna Saaleh Siwa`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Uthal Balochistan)
- Sayyiduna Sartaj Baba Sufi Taj Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Winder, Balochistan)
- Sayyiduna Peer Muhammad Qasim Mashori رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Farooq Nagar, Larkana)
- Sayyiduna Peer Faqeer Baba Jee Fazl Mahmood Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Batkheela Shareef, Malakand Agency, KPK)
- Sayyiduna Miyan Meer Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Mughalpura, Markaz-ul-Awliya, Lahore)
- Sayyiduna 'Alauddin' Ali Ahmad Saabir Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Kaliyar Shareef, Hind)
- Sufi 'Abdus Sattaar Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Muzaffarpur, Bihar, India)
- Zayn-ul-'Aabideen Peer Damariya Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Patna City Bihar, India)
- Sayyiduna Baba Bharpoor Shah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Jaspur, India)

Under the supervision of Majlis Mazaraat-e-Awliya of Dawat-e-Islami, Quran Khuwani Mahafil were conducted at Mazaraat (shrines). Hundreds of devotees of Rasool and Madani children of Madrasa-tul-Madinah attended these Mahafil. Many Madani Qafilahs kept arriving. Ijtima' of Zikr-o-Na'at were also conducted. Thousands of Islamic brothers had the privilege to attend these spiritual gatherings. Apart from these blessed activities, hundreds of visitors were encouraged to perform Salah and they were motivated to act upon Sunnah through individual efforts in 65 Madani Halqahs, 15 Madani Daurahs and 101 Chowk Dars.

Madani activities of Majlis Meat Taajiran

Under the supervision of Majlis Meat Taajiran, Ijtima'at of Meelad were held at following places in



Lahore:

- Jauhar Town
- Slaughter House, Shahpur
- Master Textile Mills, Mustafabad Raiwind.
- Shezan Factory near Bakra Mandi, Niazi Adda.
- A local hotel of Lahore
- Residence of Shafeeq Chaudhry (Businessman) at Davis Road.

Rukn-e-Shura Haji Ya'foor Raza Attari and the preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat. In these Ijtima'at, importers, exporters, perfume wholesalers, traders of Shah Alam Market, those dealing in meat business etc., Factory Managers, Admin Managers, Supervisors and business community of Markaz-ul-Awliya in a large number attended these Ijtima'at. By the blessings of Ijtima'at, a trader dignitary donated a 33 Marla plot worth over 25 million to Dawat-e-Islami whereas many other traders deposited units for telethon then and there.

Madani activities of Majlis Shu'bah Ta'leem

Under the supervision of Majlis Shu'bah Ta'leem, an Ijtima' of Meelad was conducted in University of Engineering and Technology Markaz-ul-Awliya, Lahore, in which Rukn-e-Shura Haji Ya'foor Raza Attari delivered Sunnah-inspiring Bayan on the different aspects of blessed Seerah (life-history) of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. A large number of teachers and students of the university and other Islamic brothers attended this Sunnah-inspiring Bayan. A glorious Sunnah-inspiring Ijtima' in a car manufacturing unit of a renowned car company was held in Markaz-ul-Awliya, Lahore, in which hundreds of devotees of Rasool including Assistant Vice President Production Muhammad Ashraf, Logistic General Manager Akmal Dar, Deputy Manager H.R. Haafiz Saajid and Union President Muneer Ahmad participated.

Ijtima'at of Meelad were held in Sachal Hostel (Sindh University, Jamshoro) and Pak Hanafi Kabinah Markaz-ul-Awliya, Lahore. Nigran of Pak Majlis Shu'bah Ta'leem delivered Sunnah-inspiring Bayanaat in these Ijtima'at.

Majlis Mu'awanat [assistance] for Islamic sisters

Under the supervision of Majlis Mu'awanat for Islamic sisters, 120 Maharim Ijtima'at were held in November 2018. Approximately 1900 Maharim Islamic brothers attended these Ijtima'at; by the individual efforts of Muballighin (preachers) of Dawat-e-Islami, 280 Maharim Islamic brothers had the privilege to travel with 3-day Madani Qafilahs, 14 Islamic brothers had the privilege to travel with 12-day Madani Qafilahs and 6 Islamic brothers had the privilege to travel with 1-month Madani Qafilahs.

Sunnah-inspiring Ijtima'at

- Under the supervision of Majlis Doctors, glorious Ijtima'at were held at following places: King Edward Medical University (Lahore), Main Auditorium of Jinnah Hospital, Auditorium of a college.
- Doctors, professors and dignitaries attended these Ijtima'at. While delivering Sunnah-inspiring Bayanaat, preachers of Dawat-e-Islami raised awareness amongst the doctors regarding the great services being carried out by Dawat-e-Islami across the globe.
- Under the supervision of Majlis Taajiran, Sunnah-inspiring Ijtima' was held in Export Processing Zone Authority, Bab-ul-Madinah, Karachi. Rukn-e-Shura Maulana Haji Abdul Habib Attari delivered Sunnah-inspiring Bayan.
- On behalf of Majlis Madrasa-tul-Madinah, a Tarbiyyati Ijtima' was held in Markaz-ul-Awliya Lahore. Rukn-e-Shura Muhammad Mansoor Attari delivered Sunnah-inspiring Bayan.
- Under the supervision of Majlis Nashr-o-Isha'at, a Madani Halqah was conducted in Punjab Press Club Hafizabad, in which preacher of Dawat-e-Islami gave Madani pearls to journalists.
- Under the supervision of Majlis Izdiyaad-e-Hub, a Sunnah-inspiring Ijtima' was held in Rawalpindi, in which Rukn-e-Shura Haji Athar Attari delivered Sunnah-inspiring Bayan.



Overseas Madani news

Successor of Ameer-e-Ahl-e-Sunnat travelled to Africa

In connection with Madani activities, successor and blessed son of Ameer-e-Ahl-e-Sunnat, 'Maulana Ubayd Raza Attari Madani مُدَبِّرُ الْعَالِي' travelled to different cities of Mozambique, (Maputo, Nampula and Nacala) from 22nd to 27th November 2018 as well as from 28th November to 3rd December 2018, he مُدَبِّرُ الْعَالِي travelled to different cities of South Africa (Johannesburg, Pretoria and Lenasia, Laudium) where he delivered Bayanaat in Sunnah-inspiring Ijtima'at and Madani Halqahs; moreover, he met with local dignitaries and devotees of Rasool. During this travel, on 2nd December 2018, Maulana Ubayd Raza Attari Madani مُدَبِّرُ الْعَالِي delivered Sunnah-inspiring Bayan in the second Dastar-e-Fazeelat Ijtima' (graduation ceremony) of Jami'a-tul-Madinah Johannesburg (South Africa). He also performed Dastar-Bandi of Madani Islamic brothers

who had completed their Dars-e-Nizami. Local blessed scholars and other devotees of Rasool attended this Ijtima'.

Mufti Muhammad Qasim Attari travelled to UK

From 26th November to 11th December 2018, Mufti Muhammad Qasim Attari travelled to different cities of UK (London, Birmingham, Bolton, Bradford, Manchester, Blackburn, Dewsbury and Accrington) for the Madani activities of Dawat-e-Islami. He delivered Sunnah-inspiring Bayan to honourable teachers and students in three Jami'at-ul-Madinah as well as he gave Madani pearls to devotees of Rasool in Madani Halqahs held at different places.

Nigran-e-Shura and members of Shura travelled to overseas countries

▪ In December 2018, Nigran-e-Shura Maulana Muhammad Imran 'Attari, Rukn-e-Shura Haji



Abdul Habib Attari and Rukn-e-Shura Haji Rafi Attari travelled to Sri Lanka, Singapore and Indonesia for propagating the message of Dawat-e-Islami where they delivered Bayanaat in Sunnah-inspiring Ijtima'at and Madani Halqahs at different places as well as they met with local blessed scholars, dignitaries and other devotees of Rasool. Madani Mashwarahs of responsible Islamic brothers were also held.

- Rukn-e-Shura Haji Bilal Raza Attari travelled to different countries on the following dates: From 14th to 16th November 2018: Arab Shareef • from 4th to 8th December 2018: UAE • from 18th November to 2nd December: Canada (Toronto, Calgary, Vancouver, Regina, Winnipeg, Montreal, Ottawa).

- Rukn-e-Shura Haji Bilal Raza Attari delivered Bayanaat in Sunnah-inspiring Ijtima'at and Madani Halqahs; joined Meelad procession and did Madani Mashwarahs of responsible Islamic brothers.

- From 12th to 15th November 2018, Rukn-e-Shura Haji Muhammad Ali Attari travelled to Turkey where Madani Halqahs were conducted for spreading the call to righteousness.

- From 11th to 28th November 2018, Rukn-e-Shura Haji Muhammad Azhar Attari travelled to following European countries where he delivered Bayanaat in Sunnah-inspiring Ijtima'at and Madani Halqahs at different places as well as he joined Meelad procession: Spain, Greece, Italy, Switzerland, Austria, Germany.

Opening of another Madani Markaz in Canada

On 30th November 2018, a Madani Markaz, 'Faizan-e-Madinah' was inaugurated in Ottawa (Canada). On this auspicious

occasion, Rukn-e-Shura Haji Bilal Raza Attari delivered Sunnah-inspiring Bayan and gave Madani pearls to attendees regarding filling Masajid with Salah offering people.

Yaum-e-Qul-e-Madinah

In Rabi'-ul-Awwal 1440 AH, under the supervision of Majlis Madani In'amaat (overseas countries), Yaum-e-Qul-e-Madinah was observed at 650 locations of different countries (Italy, Oman, India, Bangladesh, Greece, France, UK, Uganda and Bahrain) which was joined by approximately 14,293 devotees of Rasool.

Madani Qafilah

On 16th November 2018, under the supervision of Dawat-e-Islami, Islamic brothers of Madani Qafilah had the privilege to travel from UK to South Korea.

Jami'a-tul-Madinah in Canada

الحمد لله عزوجل! A plot has been bought in Montreal (Canada) for opening a Jami'a-tul-Madinah in November 2018. Dars-e-Nizami (a course for becoming an Islamic scholar) will be started in this Jami'a-tul-Madinah very soon, إن شاء الله عزوجل.

Islah-e-A'maal course

From 4th December 2018, under the supervision of Majlis Rabitah bil-'Ulama wal-Mashaaikh and Majlis Courses India, an Islah-e-A'maal course for the student of Jami'ah Ghareeb Nawaz was started in Kanodar, Palanpur India. Over 40 students attended this course.



Madani news of Islamic sisters

Madani courses

- On 11th and 26th November 2018, 12-day 'Islami Zindagi Courses' and 'Islah-e-A'maal Courses' were run at Dar-us-Sunnah lil-Banaat in different cities of Pakistan respectively: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan Shareef), Sardarabad (Faisalabad), Rawalpindi and Gujrat.
- Under the supervision of 'Majlis Mukhtasar Courses (Islamic sisters)', 8-day 'Weekly Sunnah-inspiring Ijtima' Courses' were run for responsible Islamic sisters at approximately 398 places of Pakistan for strengthening weekly Sunnah-inspiring Ijtima'at of Islamic sisters. Almost 2868 Islamic sisters attended this weekly Madani Daurah out of those who attended these Madani courses; approximately 2794 Islamic sisters made the intention to take part in Madani activities daily for 2 hours and approximately 1621 Islamic sisters made the intention to initiate Sunnah-inspiring Ijtima'at.

Majlis Rabitah

- On 3rd November 2018, a responsible Islamic sister of Majlis Rabitah met a woman owner of a beauty parlour in Rawalpindi and made individual efforts on her. By the blessings of individual efforts, a monthly Madani Halqah

has been started in this parlour from 6th November.

- Responsible Islamic sister of Majlis Rabitah met the former News Director Controller of PTV News and made individual efforts on her and presented her Mahnamah *Faizan-e-Madinah*, books and booklets of Maktaba-tul-Madinah as a gift. She made the intention to hold Madani Halqah at her home.
- A responsible Islamic sister of Majlis Rabitah conducted a Madani Halqah on 19th November 2018 at the house of a woman advocate in Bab-ul-Madinah Karachi. Women advocates attended this Madani Halqah. At the end of Madani Halqah, different Madani booklets were also distributed.

Telethon Ijtima'

Under the supervision of Majlis Rabitah and Majlis Maliyat, a telethon Ijtima' was held for Madani donations on 17th November 2018 in Bab-ul-Madinah Karachi. Many dignitary Islamic sisters attended this Ijtima'. By the individual efforts of the preacher Islamic sister of Dawat-e-Islami, dignitary Islamic sisters took part in donation campaign and deposited (telethon) units then and there, and made the intention to deposit further units.



Ijtima'at of Meelad

- On 23rd November 2018, Ijtima' of Zikr-o- Na'at in connection with Meelad-e-Mustafa ﷺ was held at a lady hospital (Jalalpur Bhattian).
- On 25th November 2018, Ijtima'at of Zikr-o- Na'at in connection with Meelad-e-Mustafa ﷺ were held at a beauty parlour and a government girls' primary school.
- On 4th December 2018, Ijtima' in connection with Meelad-e-Mustafa ﷺ was held in which responsible Islamic sister of 'Aalami Majlis Mushawarat delivered a Bayan.
- On 6th December 2018, Ijtima' of Meelad was conducted. Special (deaf and dumb) Islamic sisters attended this spiritual Ijtima'.

Madani news of overseas Islamic sisters

Madani courses

- Under the supervision of 'Majlis Mukhtasar (short) Courses (Islamic sisters)', a 19-day 'Faizan-e-Surah Baqarah Course' was held in the following countries: Arab Shareef, Qatar, Kuwait, London (UK), America, Uganda, Spain, Denmark and in many locations of the following cities of India: Jaipur, Old Delhi, Kanpur.
- On 11th November 2018, a 26-hour 'Madani In'amaat Course' was conducted in Chhatarpur (India).
- Under the supervision of Majlis Madani Courses (Islamic sisters), 3-day 'Madani Kaam (activities) Courses' for teaching 'Madani activities to the Islamic sisters' were held in the following cities of India: Sarangkot, Lucknow, Kolkata, Jamshedpur, Ujjain, Gwalior, Jhansi, Kashipur and Moti Nagar. Approximately 2156 Islamic sisters attended these Madani courses.

Ijtima'at of Meelad

During the blessed month of Meelad (Rabi'-ul-Awwal), Islamic sisters of overseas countries arranged Ijtima'at of Meelad at many places. As per details, Ijtima'at of Meelad were held in Mauritius,

South Africa, Mozambique, Auckland (New Zealand), Sydney and Melbourne (Australia), Montreal, Calgary and Toronto (Canada); Chittagong, Dhaka and Sylhet (Bangladesh).

India: Bhojpur, Moradabad, Thakurdwara, Kanpur, Mumbai, Goa, Nashik, Barshi, Nagpur, Hyderabad, Mysore, Hubli, Telangana.

USA: New York, Dallas, Miami, Chicago, Los Angeles, Houston.

Approximately over 1400 Islamic sisters attended these Meelad Ijtima'at.

Majlis Tajheez-o-Takfeen Ijtima'at

Under the supervision of Majlis Tajheez-o-Takfeen (Islamic sisters), Tajheez-o-Takfeen Ijtima'at were held in November 2018 for Madani Tarbiyyat of the Islamic sisters regarding 'giving Ghusl [ritual bath] to female deceased' in the following cities of India, UK, Australia, Canada, Kenya and Nepal: Kanpur, Allahabad, Agra, Gopiganj, UP, Kota, Pratapgarh, Chhoti Sadri, Banaras, Gorakhpur, Padrauna, Kavra Peth, Nepal Ganj, Kushinagar, Kethone, Mandwi, Modasa, Aroli, Lonavala, Dholka, Ahmadabad, Himatnagar, Ashraf Nagar, Ujjain, Walsall, Derby, Leister, Nottingham, Tividale, Handsworth, Balsall Heath, Shelton, Peterborough and Parkland. Approximately 2008 Islamic sisters attended Tajheez-o-Takfeen Ijtima'at.

Madani donation campaign (telethon)

To become the deserving of Du'a-e-Attar, Islamic sisters of overseas countries (Australia, New Zealand, India and other countries) took part on 2nd December 2018 in Madani donation campaign of telethon held for Jami'at-ul-Madinah and Madaris-ul-Madinah. Islamic sisters of UK collected more than 3759 units.

Opening of Madrasa-tul-Madinah

New Madrasa-tul-Madinah Balighat (Islamic sisters) were begun in Birmingham on 4th Rabi'-ul-Awwal 1440 AH.



Madani news of dignitaries

Meeting with blessed Islamic scholars

Last month, responsible Islamic brothers of Majlis Rabitah bil-'Ulama and other Islamic brothers had the privilege to meet approximately 1800 Islamic scholars, sermonisers and Aimmah-e-Kiraam. Names of some of the blessed scholars are as follows:

Pakistan

- Mufti Abdul Aleem Siyalvi Sahib (*Shaykh-ul-Hadees Jami'ah Na'eemiyyah Garhi Shahu, Markaz-ul-Awliya Lahore*)
- Maulana Mufti Muhammad Hamdullah Jan Naqshbandi Sahib (*Swabi, KPK*)
- Mufti Ghulam Shabbir Sahib (*Dar-ul-Ifta Jami'ah Raashidiyah, Khairpur Meeras, Bab-ul-Islam Sindh*)
- Nabeerah Haafiz-e-Millat Maulana Peer Sayyid Muhammad Naveed-ul-Hasan Shah Mashhadi Sahib (*Mandi Bahauddin*)
- Mufti Muhammad Ibraheem Na'eemi Sahib (*Muhtamim Jami'ah Na'eemiyyah Ahsan-ul-'Uloom Faqira Goth, Bab-ul-Madinah Karachi*)
- Mufti Haafiz Nazeer Ahmad Qadiri Sahib (*Director Religious Affairs, Kashmir*)
- Maulana Sayyid Husayn Ahmad Madani Shah Sahib (*Muhtamim Jami'ah Razawiyyah, Anwaar-e-Muhammadiyah, Kot Addu, District Muzaffargarh*)
- Maulana Naseeb-ul-Hasan Hazarvi Sahib (*Muhtamim Jami'ah Ghausiyyah Jeelaniyah, Islamabad*)
- Maulana Muhammad Ahmad Sa'eedi Sahib (*Muhtamim Jami'ah Seeraniyah Kazimiyah Khanqah Shareef, District Bahawalpur*)
- Maulana Muhammad Abdul Qadir Khan Na'eemi Sahib (*Muhtamim Madrasah Ghausiyyah, District Gujrat*)
- Maulana Ahmad Yar Fareedi Sahib (*Khateeb Jaami' Muhajireen, Harappa District Sahiwal*)
- Mufti Muhammad Aslam Madani Sahib (*Khateeb Jaami' Masjid Ghausiyyah, Zamzam Nagar Hyderabad*)
- Mufti Wazeer Razavi Sahib (*Muhtamim Dar-ul-'Uloom Siddiqiyah, Hub Chowki, Balochistan*)
- Mufti Abdus Sattaar Sahib (*Muhtamim Dar-ul-'Uloom Sakhi Lal Shahbaz, Sehwan Shareef*)
- Maulana Haafiz Muhammad Shafi' Sarkee Sahib (*Muhtamim Madrasah Bahr-ul-'Uloom Hameediyah, Thal, Bab-ul-Islam Sindh*)



- Professor Maulana Raheem Bakhsh Qadiri Sahib (*Muhtamim Dar-ul-'Uloom Fayz-ur-Rasool, Usta Muhammad, Balochistan*)
- Maulana Muhammad Kamran Qadiri Sahib (*Khateeb, District Astore, Gilgit-Baltistan*)

India

- 'Allamah Maulana Sayyid Shah Misbah-ul-Haq 'Immedi Sahib (*Sajjadah Nasheen Khanqah 'Immediyyah Qalandariyah, Patna, Bihar*)
- Maulana Ghulam Husayn Misbahi Ashrafi Sahib (*Founder Administrator, Jami'ah Khadija-tul-Taahirah lil-Banaat*)
- Maulana Muhammad Jalaluddin Ashraf Ashrafi Jeelani Sahib (*Founder and Chief, Jami'ah Makhdoom Ashraf Mission, Pandoh Shareef, Bengal*)
- 'Allamah Muhammad Husayn Abul Haqqani (*Bihar*)
- Maulana Sayyid Muqem-ur-Rahman (*Rampur, UP*)
- Maulana Naseeruddin (*Principal Jami'ah Ahl-e-Sunnat Badr-ul-'Uloom, Jaspur*)

Other countries

- Peer-e-Tareeqat 'Allamah 'Abdul Kareem Sahib (*Siraj Nagar, Bangladesh*)
- Maulana Haafiz Muhammad Shareef Misri (*Stuttgart, Germany*)
- Maulana Iftikhar Misbahi Sahib (*Khateeb Jaami' Masjid Chandrouta, Nepal*)

Meeting with Islamic scholars in 25th Fiqhi Seminar

25th Fiqhi seminar was held in highly prestigious Islamic Dars Gah (University) Al-Jami'a-tul-Ashrafiyyah, Mubarakpur, India. Highly distinguished Islamic scholars of India attended this seminar. Responsible Islamic brothers of Majlis Rabitah bil-'Ulama, Dawat-e-Islami met many blessed scholars, honourable Mashaikh and Muftis. Names of some of them are as follows:

- 'Azeez-e-Millat Maulana 'Abdul Hafeez Sahib (*Chief Administrator, Al-Jami'a-tul-Ashrafiyyah*)

- Siraaj-ul-Fuqaha Mufti Muhammad Nizamuddin Misbahi Razavi Sahib (*Naazim Majlis-e-Shar'i and Sadr Mudarris Al-Jami'a-tul-Ashrafiyyah*)
- Khayr-ul-Azkiya Maulana Muhammad Ahmad Misbahi Sahib (*Naazim-e-Ta'leemat Al-Jami'a-tul-Ashrafiyyah*)
- Mufti Muhammad Naseem Misbahi Sahib
- Mufti Muhammad Badr-e-'Aalam Misbahi Sahib
- Maulana Muhammad Sadr-ul-Wara Sahib
- Maulana 'Abdul Mubeen Nu'mani Sahib

Blessed scholars visited Madani Marakiz

- Ustaz-ul-'Ulama 'Allamah Maulana Fazl Subhan Qadiri Sahib (*Muhtamim and Mudarris Jami'ah Qadiriyyah, Mardan K.P.K*)
- Mufti Khaleel Ahmad Jan Azhari Sahib (*Dargah Wehar Shareef Bhan Saeedabad, District Dadu*)
- Mufti Muhammad Aabid Jalali Sahib (*Markaz-ul-Awliya Lahore*)
- Mufti Muhammad Rehan Qadiri Sahib (*Shahbaz Goth Northern Bypass, Bab-ul-Madinah Karachi*)
- Maulana Muhammad Mushtaq Na'eemi Sahib (*Jaami' Masjid Dargah 'Usman Shah, Gadap Road*)
- Shaykh-ul-Hadees of Jami'ah Rukn-ul-Islam (Zamzam Nagar Hyderabad) Maulana 'Abdul Wahhab Qadiri Sahib and other honourable teachers arrived at global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi where they visited Al-Madina-tul-'Ilmiyyah, Jami'a-tul-Madinah and other departments.
- Maulana Abid Hijazi Sahib (*Mudarris Jami'ah Akbariyah Narang Mandi Markaz-ul-Awliya Lahore*) visited Madani Markaz, Faizan-e-Madinah, Markaz-ul-Awliya, Lahore.
- Maulana Tahir Iqbal Jalali Sahib (*Naazim-e-A'la Jami'ah Mazhar-ul-Islam, Jalalpur Bhattian, District Hafizabad*) visited Madani Markaz, Faizan-e-Madinah, Jalalpur Bhattian.



- Maulana Faizan Jameel Fareedi Chishti Sahib (*Muhtamim Dar-ul-'Uloom Fareediyah, Rajanpur*) visited Jami'a-tul-Madinah, Faizan-e-Madinah, Rajanpur.

Overseas countries

- Maulana Muhammad Adnan-ul-Haq Qadiri, along with Nigran of Maliki countries Dawat-e-Islami, arrived at Madani Markaz Faizan-e-Madinah in Turkey and visited different departments. He also visited Madani Markaz of Birmingham (UK) and joined the Meelad procession taken out in Birmingham under the supervision of Dawat-e-Islami.
- Sahibzadah Peer Sultan Niyaz-ul-Hasan Sarwari Qadiri Sahib (*Chairman of Hazrat Sultan Bahu Trust*) visited Madani Markaz, Faizan-e-Madinah, Birmingham, UK.
- Khalifah of Taj-ush-Shari'ah Maulana Muhammad Qamar-uz-Zaman Misbahi Sahib visited Jami'a-tul-Madinah, Faizan Kanz-ul-Iman, Mumbai, India.
- Maulana Sayyid Hasan Askari Miyan Ashrafi Al-Jeelani Sahib arrived at Jami'a-tul-Madinah Faizan Burhan-e-Millat, Jabalpur India and visited Madani Markaz, Faizan-e-Madinah and Jami'a-tul-Madinah, and he also made Du'as.

Weekly Ijtima'

Approximately over 1900 students attended weekly Sunnah-inspiring Ijtima'at and Madani Muzakaraha.

Meeting with dignitaries

Responsible Islamic brothers of Majlis Rabitah met with following dignitaries:

- Amjad Jawed Saleemi (*I.G. Punjab Police*)
- Sayyid Murad Ali Shah (*Chief Minister, Sindh*)
- Chaudhry Pervaiz Elahi (*Speaker of the Punjab Provincial Assembly*)
- Saeed Ghani (*Provincial Minister of Sindh for Local Government*)
- Doctor Umar Jahangir (*Deputy Commissioner,*

Rawalpindi)

- D.I.G. Ahsan Abbas (*C.P.O. Rawalpindi*)
- Muhammad Aasim (*S.P. Rawalpindi*)
- Muhammad Asif (*Chairman P.H.A., Rawalpindi*)
- Aarif Abbasi (*Chairman R.D.A., Rawalpindi*)
- Maulana Ashfaq Razavi Sahib (*Ameer 'Ulama Council, Warburton*)
- Capitan Shoaib (*A.D.C.G., Islamabad*)
- Muhammad Faraz (*Director Urban Planning C.D.A., Islamabad*)
- Raja Basharat (*Provincial Minister of Punjab for Law and Parliamentary Affairs*)
- Abdul Kabeer Qazi (*Secretary, Home Department, Government of Sindh*)
- Agha Pervaiz (*D.G. Muhtasib-e-A'la Health, Sindh*)
- Nasir Shah (*Minister for Religious Affairs, Sindh*)
- Faraz Dero (*Minister for Awaqaf, Sindh*)
- Kaleem Imam (*I.G., Sindh*)
- Ameer Ahmad Shaikh (*Additional I.G., Karachi*)
- Javed Alam Odho (*D.I.G. Police, Karachi South*)
- Doctor Ameen Yousufzai (*D.I.G., Karachi West*)
- Iftikhar Shalwani (*Commissioner, Karachi*)
- Sayyid Sardar Ali Shah (*President, Revenue Department Union, Hyderabad*)
- Chaudhry Nasir Bosal (*M.N.A. Mandi Bahauddin*)
- Abdul Jabbar Khan (*M.P.A. Zamzam Nagar, Hyderabad*)
- Tariq Shah (*M.N.A. Zamzam Nagar Hyderabad*)
- Haneef Qurayshi (*M.P.A. Rajanpur*)
- Tahir Randhawa (*M.P.A. Bhakkar*)
- Haji Javed Anwar (*D.S.P., Chiniot*)
- Malik Ghulam Abbas Awan (*D.S.P. Bhalwal*)
- Sayyid Aman Anwar Kidwai (*Deputy Commissioner, Chiniot*)
- Sayyid Faisal Shah Sahib (*Commissioner, Sibi Division*)
- Sayyid Khurram Ali Shah (*R.P.O. Sargodha*)
- Malik Lal Muhammad Khokhar (*D.S.P. City Gulzar-e-Taybah, Sargodha*)



Benefits of fish

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,

'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Fish is a very important diet for human health. It contains iodine which is extremely important for health. Insufficient iodine consumption leads to hormonal imbalance; dysfunction of the thyroid, an important gland of the throat can lead to many problems in the body system. Those who eat fish as diet live longer. According to medical research, eating fish is the best cure for cough due to cold weather.

Fish is very beneficial for cardiac patients, experts have said, 'One should necessarily eat fish at least twice a week.' Taking more fish in the diet makes it possible to prevent the growth of bladder cancer. Fish head soup is beneficial for poor eyesight and many other diseases. Regular consumption of it can help get rid of eyeglasses. Fish head soup is very useful in paralysis, facial paralysis, sciatica (pain in the lower part of the back, hip and outer side of the leg, caused by pressure on the sciatic nerve) nervous weakness, muscle weakness, early old age, chronic joint pain, bodily and nervous strain and it is extremely useful in increasing memory. People who have completely lost their memory or they are on the verge of losing memory, whether they are young or old, they must drink it. If it does not suit you in hot weather then do have it in winter. Even if you do not have any of the above-mentioned diseases, you may still drink it for some period of time. This will protect against these diseases, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

A physician has said: A person from Kerala state, India, told me when I was abroad, that the people of Kerala were very good at mathematics (including arithmetic, algebra, geometry, etc.), science and other difficult branches of knowledge of the world. Upon asking what was the reason for their expertise? He said, 'They use fish and fish head regularly.'

Madani parable

Hamzah Bin Aabid, a student of Darajah Saalisah from Jami'a-tul-Madinah Faizan-e-Bilal, Bab-ul-Madinah Karachi, has said, 'My eyesight was poor. I used to wear glasses, I started acting upon the remedy (*fish head soup is beneficial for poor eyesight; regular intake of it can help get rid of eyeglasses*) regularly mentioned in the booklet '*Wonders of Fish*' published by Maktaba-tul-Madinah, now *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, my eyesight is absolutely perfect as well as I got rid of glasses completely.



ISBN 978-969-722-002-1



0132070



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah
Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah,
Karachi, Pakistan
UAN: +92-21-111-25-26-92 -- Ext. 7213
Email: translation@dawateislami.net

