



Monthly Magazine

Faizan-e-Madinah

Rajab-ul-Murajjab 1440 AH (March 2019)

A glimpse of some interesting and highly informative topics:

- Glory of blessed companions ﷺ
- How was the Holy Quran collected?
- Wisdoms behind Mi'raaj
- Particularities of Mustafa ﷺ
- Blessed sayings of Khuwajah Ghareeb Nawaz ﷺ
- Cancer

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

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

Saying of the Beloved Rasool ﷺ
Recite Salat upon me, Allah ﷻ will send
mercy upon you.

(Al-Kamil li Ibtai' Adee, vol. 5, pp. 505)



Munajaat

Thandi thandi hawa Haram ki hay
Baarish Allah kay karam ki hay
Ya Ilahi! Gham-e-Madinah day
Iltija Mustafa kay gham ki hay
Qalb-e-muzter ki laaj rakh Maula
Yeh sada mayri chashm-e-nam ki hay
Aafataun say bacha lay Ya Allah
Mujh pay yalghar ranj-o-gham ki hay
Bigri taqdeer abhi sanwer [سنور] jaye
Dayr ik jumbish-e-qalam ki hay
Bakhsh day ab to mujh ko Ya Allah
Yeh Du'a Tujh say chashm-e-nam ki hay
Kash! Her saal Hajj karay 'Attar
'Arz badkaar per karam ki hay

Wasail-e-Bakhshish, pp. 140

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت برکاتهم العالیہ





Na'at

Woh Sarwar-e-Kishwar-e-risalat jo 'Arsh per
jalwah-ger huway thay

Na`ay niralay tarab kay saaman [سامان] Arab kay
mehman kay liye thay

Wahan falak per yahan zameen mayn, rachi thi
shadi machi thi dhoomayn

Udher say anwaar hanstay aatay, idher say
nafhaat uth rahay thay

Khuda hi day sabr jan-e-pur gham, dikha`oon
kyun ker tujhay woh `aalam

Jab un ko jhurmat mayn lay kay qudsi, jinan [جنان]
ka dulha bana rahay thay

Namaz-e-Aqsa mayn tha yehi sirr [سِر], `iyaan ho
ma`na-e-awwal aakhir

Kay dast-bastah hayn peechehay haazir, jo saltanat
aagay ker gaye thay

Khuda ki qudrat kay Chand [چاند] haq kay,
karoron manzil mayn jalwah ker kay

Abhi na taaron ki chha`on [چھاؤں] badli, kay noor
kay terkay [ترکے] aa liye thay

Nabi-e-Rahmat Shafi`-e-Ummat! Raza pay Lillah
[لله] ho `inayat

Isay bhi in khal`aton [خلعتوں] say hissah, jo khaas
rahmat kay waan [وان] batay thay

Sana-e-Sarkar hay wazifah, qubool-e-Sarkar hay
tamanna

Na sha`iri [شاعری] ki hawas na perwa, ravee [زوی]
thi kya kaysay qafiye [قافے] thay

Hadaiq-e-Bakhshish, pp. 229

*By: Imam of Ahl-us-Sunnah,
Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ*



Manqabat

Apnay qadmaun mayn bula Khuwajah piya
Khuwajah piya

Aur jalwah bhi dikha Khuwajah piya Khuwajah
piya

Ya Mu`een-ad-Deen [مُعِينُ الدِّين] Ajmayri! Karam ki
bheek do

Az pa`ay Ghaus-o-Raza Khuwajah piya
Khuwajah piya

Tayri ulfat mayn jiyoon tayri mahabbat mayn
maroon [مروں]

Ho karam aysa Shaha! Khuwajah piya Khuwajah
piya

Dushmano mayn hoon ghira, Siddeeq ka sadqah
bacha

Al-madad Khuwajah piya Khuwajah piya
Khuwajah piya

Apni manzil say kabhi bhi woh bhatak sakta
nahin

Jis kay tum ho rahnuma Khuwajah piya
Khuwajah piya

Khatimah bil-khayr ho meethay Madinay mayn
mayra

Hath utha ker, ker Du`a Khuwajah piya
Khuwajah piya

Aik zarrah ho `ata, `Attar kay ho jaye ga

Khuwajah! Ghar bhar ka bhala Khuwajah piya
Khuwajah piya

Wasail-e-Bakhshish, pp. 536

*By: Shaykh-e-Tareeqat,
Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالَمِيَّة*





Glory of blessed companions رَضِيَ اللهُ عَنْهُمْ تَعَالَى اللهُ عَنْهُمْ

Commentary on the Holy Quran

Mufti Abu Saaleh Muhammad Qaasim Attari

Allah عزوجل has said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ
أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا
وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

Those (i.e. the Sahabah) amongst you who spent and fought before the conquest of Makkah are not equal to others, they are greater in rank than those who spent and fought after the conquest of Makkah. And Allah has promised Paradise to all of them (i.e. all the Sahabah are categorically people of Jannah), and Allah is Aware of your deeds.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Hadeed, Ayah 10)

Categories of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ

There are many categories of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ such as the First Four Caliphs, 'Asharah Mubashsharah [عَشْرَهُ مُبَشَّرَهُ], the companions who participated in the battle of Badr, the companions who participated in the battle of Uhud, the

companions who were present during the Bay'at-ur-Ridwan [بَيْعَةُ الرِّضْوَانِ], the family members رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Nabi ﷺ, etc. Some of these companions belonged to many categories mentioned above. In terms of number, a large category of blessed companions consisted of the Muhajireen and the Ansaar. Another category has been mentioned in the above Ayah, i.e. those before and after the conquest of Makkah.

All blessed companions are Heaven-dwellers

Having described the last category, Allah عزوجل mentioned the ranking of these blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ making it clear that pre¹-Makkah-conquest companions are superior to post²-Makkah-conquest companions. But it's only a matter of superiority. As for the matter of being acknowledged [as pious] in the Divine court and being predestined to enter Heaven, so Allah عزوجل

¹ "pre" means "before".

² "post" means "after".



said, 'Allah has promised Paradise to all of them'. This shows that all blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ are Heaven-dwellers and are the acknowledged [as pious] bondmen of Allah عَزَّوَجَلَّ. It is essential for us to revere every blessed companion for the reason that they had the privilege of the companionship of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. To disrespect any blessed companion is Haraam and leads the disrespecting person astray. The Holy Quran and blessed Ahadees contain a rich description of reverence for blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. And this description applies to every single companion رَضِيَ اللهُ تَعَالَى عَنْهُ. Let's read about their reverence in the light of Quran and Hadees.

Reverence and glory of blessed companions in Quran

- Regarding a big group of blessed companions, the Holy Quran says, 'And the earliest and the foremost Muhajireen (emigrants) and Ansaar (helpers of emigrants), and those who followed them with virtue; Allah is pleased with them and they are pleased with Him, and He has kept ready for them Gardens beneath which rivers flow; to abide in it forever and ever; only this is the great success'. (Part 11, Surah At-Taubah, Ayah 100)
- The deeds, the heart feelings and the power of the faith of this great group have been described in the Holy Quran like this, 'Muhammad is the Messenger of Allah, and his companions are severe with the disbelievers and tender-hearted among themselves. You will see them bowing and falling in prostration, seeking Allah's Benevolence and His pleasure. Their signs are on their faces by the marks of prostrations. This attribute of theirs is mentioned in the Tawrat; and their attribute is mentioned in the Injeel'. (Part 26, Surah Al-Fath, Ayah 29)
- They are the chiefs of the pious, the virtuous, the fearing ones and the truthful ones. It was them

whose hearts and Nafs were purified by the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ first. And he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did it himself, as stated in the Holy Quran, 'Allah has indeed bestowed a great favour upon the Muslims; that, He sent to them a (great) Messenger (Prophet Muhammad) from amongst them, who recites upon them His verses, and purifies them, and teaches them the Book and wisdom. And they were definitely in open misguidance previously'. (Part 4, Surah Aal-e-Imran, Ayah 164)

- These were the great personalities whose faith was declared to be standard by Allah عَزَّوَجَلَّ like this, 'Then if they (the Jews) also believe in the same way as you (O companions of the Prophet Muhammad) have believed, then they are rightly guided'. (Part 1, Surah Al-Baqarah, Ayah 137)
- The Muhajireen and the Ansaar were the largest part of this great group. Regarding them, Allah عَزَّوَجَلَّ explicitly gave the good news of Heaven, forgiveness and honourable sustenance like this, 'And those who believed and migrated and struggled in the Path of Allah, and those who gave shelter and provided help; it is they who are the true believers; for them is pardon and an honourable sustenance'. (Part 10, Surah Al-Anfaal, Ayah 74)

Reverence and glory of blessed companions in Ahadees

- In his following saying, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has made it clear that blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ are the greatest and the most superior in Ummah, 'Do not condemn my companions. Even if any of you spent gold equivalent to the mount Uhud, it would not be equivalent to one 'Mud' [مُد] of theirs and nor to half of that 'Mud'.' (Sahih Bukhari, vol. 2, pp. 522, Hadees 3673)
- The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ motivated Muslims to have affection for them and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



تعالى عليه وآله وسلم declared that affection for them was affection for Nabi and enmity towards them was enmity towards Nabi. And, in his following saying, he صلى الله تعالى عليه وآله وسلم ordered that the heart and the tongue be kept in control about them, 'Fear Allah عزوجل regarding the matter of my companions; fear Allah عزوجل regarding the matter of my companions; do not curse and criticize them after me. Hence, the one who has affection for them, actually has affection for them because of having affection for me and the one who has enmity towards them, actually has enmity towards them because of having enmity towards me. And the one who causes them harm, does cause me harm and the one causing me harm, does displease Allah عزوجل. And the one who displeases Allah عزوجل is to be punished by Allah عزوجل soon.

(Sunan-ut-Tirmizi, vol. 5, pp. 463, Hadees 3888)

Summary of Ayahs and Ahadees about blessed companions

The following is a summary of the above-mentioned Ayahs and Ahadees:

- All blessed companions رِجَالُ اللَّهِ تَعَالَى عَلَيْهِمْ are Heaven-dwellers.
- Allah عزوجل is pleased with all of them and they are pleased with Almighty Allah.
- For them are the gardens of Heaven.
- They are the companions of the Holy Nabi صلى الله تعالى عليه وآله وسلم.
- They are severe with the disbelievers and tender-hearted among themselves.
- They are fond of performing worship, Ruku' and Sajdah.

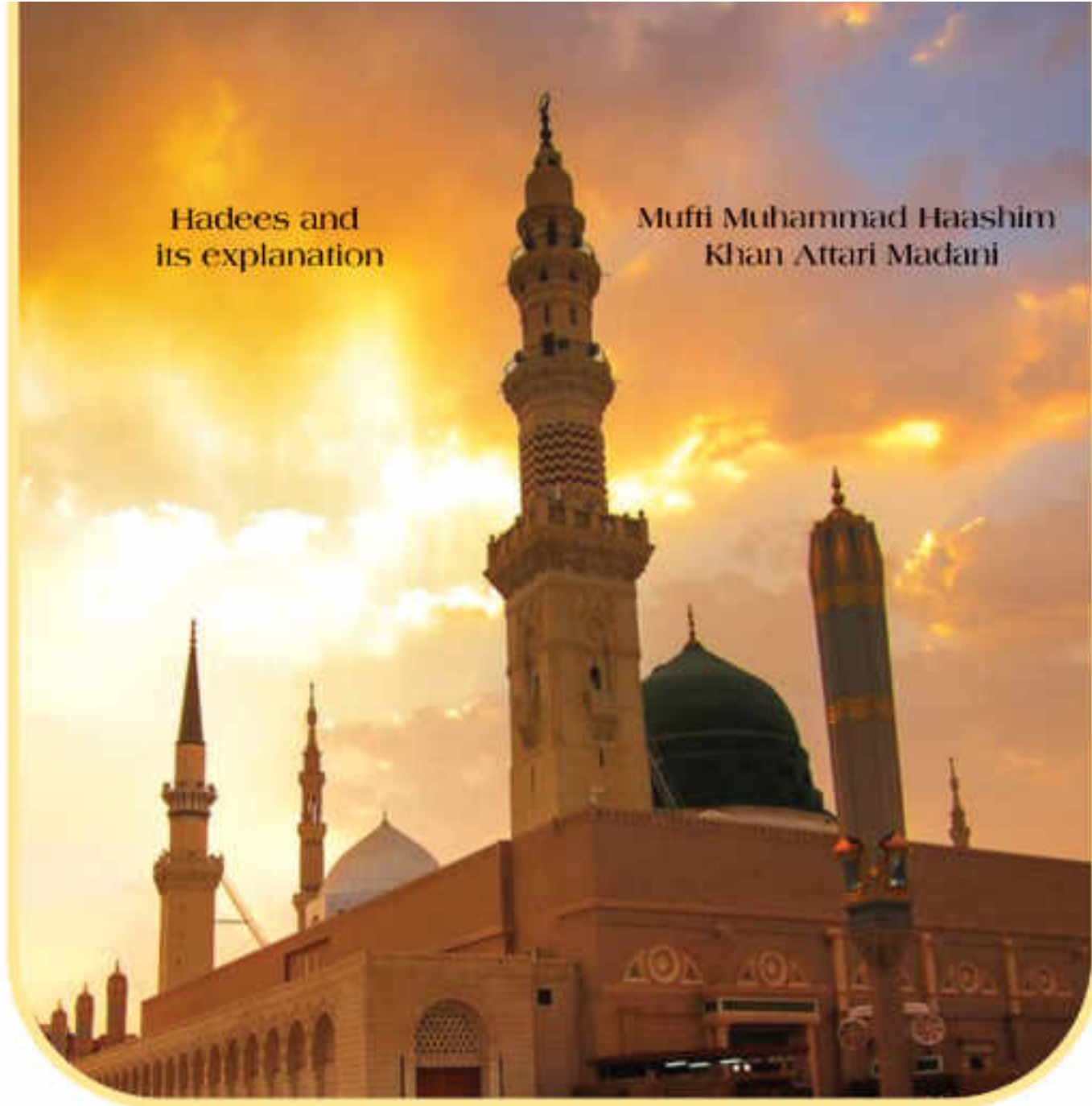
- They are the seekers of the pleasure of Almighty Allah.
- They have Noor-blessed faces with pure hearts and character and wisdom. Their faith was declared to be standard.
- They sacrificed their lives, wealth and homes and family members in the Divine path.
- They are the helpers of Mu'mineen.
- They have true faith.
- They deserve forgiveness and honourable sustenance from Almighty Allah.
- They are the greatest in the entire Ummah.
- Affection for them is affection for the Holy Nabi صلى الله تعالى عليه وآله وسلم.
- Enmity towards them is enmity towards the Merciful Nabi صلى الله تعالى عليه وآله وسلم.
- Causing them harm causes the Holy Nabi صلى الله تعالى عليه وآله وسلم harm.
- It is Fard to revere them. It is Haraam to disrespect them. Those disrespecting them will be inflicted with Divine wrath.

May Allah عزوجل enable us to revere every blessed companion رِجَالُ اللَّهِ تَعَالَى عَلَيْهِمْ with heart and soul and with our speeches and writings! And may Allah عزوجل protect our faith for their sake and bestow upon us an abode in Heaven in their closeness! Aameen



Hadees and
its explanation

Mufti Muhammad Haashim
Khan Attari Madani



Sawab of a hundred martyrs

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

Translation: The one who will act upon my Sunnah at the time of Fasaad [discord] of Ummah will receive Sawab of a hundred martyrs.

(Mishkat-ul-Masabih, vol. 2, pp. 55, Hadees 176)

Explanation of Hadees

In this blessed Hadees, it has been stated that the one who will act upon Sunnah at the time of Fasaad of Ummah, i.e. at the time when Bid'ah, ignorance and Fisq-o-Fujoor (sins) dominate, will receive the Sawab

of a hundred martyrs.

(Mirqat-ul-Mafatih, vol. 1, pp. 422, Taht-ul-Hadees: 176)

The reason for receiving this Sawab is the difficulty which the person acting upon Sunnah at that time will face because of reviving Sunnah and acting upon it, so he is like the martyr who is martyred while making efforts to revive Deen. *(Sharh-ut-Taybi 'ala Mishkat, vol. 1, pp. 373, Taht-ul-Hadees: 176)*

In the blessed Hadees, Fasaad-e-Ummah (i.e. Ummah being Faasid) has been mentioned, Afsaad-e-Ummah (i.e. Ummah making Fasaad) has not been mentioned because it is more comprehensive and perfect; it is as if at that time, they will become Faasid [bad] so goodness will not at all be exhibited



by them, no speech will benefit them, they will not leave the evil they will be committing and they will not carry out the virtuous deeds which they have been commanded. (*Sharh-ut-Taybi 'ala Mishkat, vol. 1, pp. 373, Taht-al-Hadees: 176*)

Persuasion by A'la Hadrat about reviving a Sunnah

After mentioning this blessed Hadees, A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: And it is obvious that only that Sunnah will be revived which is no longer being practised, and it would only happen when the practice contrary to Sunnah becomes common. Reviving Sunnah is a special Fard (necessary act) for Islamic scholars which their post and status demands, and the ruling generally applies to any Muslim for whom it is possible. The Muslims of every city should revive this Sunnah (i.e. Azan being called out outside the Masjid) in their cities or at least in their Masajid and earn Sawab of a hundred martyrs. Moreover, the following objection cannot be made to it, 'Wasn't there any 'Aalim before you!' If this objection is considered to be correct, no one will be able to revive Sunnah. Ameer-ul-Mu'mineen Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ revived many Sunnahs. He رَضِيَ اللهُ تَعَالَى عَنْهُ was praised for it; no objection was made such as, 'There were Sahabah and Tabi'een (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) before you, [i.e. before your era]! (*Fatawa Razawiyyah, vol. 5, pp. 403*)

2 Sayings of the Beloved Rasool ﷺ mentioning the excellence of reviving Sunnah

1. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْبَبَنِي، وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Translation: The one who has revived my Sunnah

certainly loves me and the one who loves me will be with me in Jannah. (*Sunan-ut-Tirmizi, vol. 4, pp. 309, Hadees 2687*)

2. Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا

Translation: The one who revives my any Sunnah, abandoned by people after me will receive Sawab equal to [the Sawab of] all those who practise it and there will be no reduction in their Sawabs.

(*Sunan-ut-Tirmizi, vol. 4, pp. 309, Hadees 2686*)



Holy Rasool ﷺ knows !

(Episode – 03)

Islamic beliefs and information

The definition of 'Ilm-e-Ghayb [knowledge of unseen] and the information related to the 'Ilm-e-Ghayb which Allah عزوجل has bestowed on the Beloved Rasool صلى الله تعالى عليه وآله وسلم were mentioned in the light of Quranic Ayahs in the previous issues ('Mahnamah Faizan-e-Madinah' - Jumadal Aula and Jumadal Ukhra, 1440 Hijri). Let's now read the information related to the 'Ilm-e-Ghayb of the Beloved Rasool صلى الله تعالى عليه وآله وسلم in the light of blessed Ahadees and enlighten our minds and hearts.

6 Sayings of the Beloved Rasool ﷺ

1. Sayyiduna Abu Musa Ash'ari رضى الله تعالى عنه has

Muhammad Adnan Chishti Attari Madani

stated: The Beloved Rasool صلى الله تعالى عليه وآله وسلم was asked such questions which were disliked. When many [questions] were asked, he صلى الله تعالى عليه وآله وسلم became displeased. Then, he صلى الله تعالى عليه وآله وسلم said to people, 'سَلُونِي' I.e. *Ask me whatever you wish.* A person humbly asked, 'يَا رَسُولَ اللَّهِ مَنْ أَبِي' I.e. *Ya Rasoolallah صلى الله تعالى عليه وآله وسلم, who is my father?* He صلى الله تعالى عليه وآله وسلم responded, 'أَبُوكَ حُذَافَةُ' I.e. *Huzafah is your father.* Then, a second person stood up and humbly asked, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! Who is my father?' He صلى الله تعالى عليه وآله وسلم responded, 'Saalim Maula Shaybah is your father.' When Sayyiduna 'Umar Farooq-e-A'zam رضى الله تعالى عنه observed the state of Rasool's



luminous face, he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! We make Taubah to Allah عزوجل.' (Sahih Bukhari, vol. 1, pp. 51, Hadees 92)

2. Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: One day, the Beloved Rasool صلى الله تعالى عليه وآله وسلم was standing amongst us. He صلى الله تعالى عليه وآله وسلم started telling us from the birth of creation until the Heaven dwellers reached their abodes in the Heaven and the Hell dwellers reached their abodes in the Hell. The one who remembered it, remembered it; the one who forgot it, forgot it.

(Sahih Bukhari, vol. 2, pp. 375, Hadees 3192)

In the explanation of this blessed Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: This Wa'z [speech] of the Beloved Rasool صلى الله تعالى عليه وآله وسلم was from the Fajr Salah till the Maghrib Salah. He صلى الله تعالى عليه وآله وسلم did not stop his blessed Wa'z in between for any other work except for Zuhr Salah and 'Asr Salah. It is also a Mu'jizah of the Beloved Rasool صلى الله تعالى عليه وآله وسلم to deliver information [of everything] from Ibtida [the beginning] to Intiha [the end] in a day, like Sayyiduna Dawood عَلَيْهِ السَّلَام would recite the complete blessed Zaboor while saddling a horse. It is mentioned in some narrations that in this blessed Wa'z, even the movement of the wing by a bird, the movement of a drop, and the movement of a particle were mentioned. Everything of the past and each and everything of the future were mentioned. It is a very concrete proof of Rasool's Kulli 'Ilm-e-Ghayb [knowledge regarding entire creation] and this Hadees is the Tafseer [explanation] of these Ayahs: وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ or وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ. تَعْلَمُونَ.

Mufti Sahib has further stated: Allah عزوجل has told all Ghayb [unseen] to the Beloved Rasool صلى الله تعالى عليه وآله وسلم and he صلى الله تعالى عليه وآله وسلم remembered it. Rasoolullah صلى الله تعالى عليه وآله وسلم has stated, 'وَوَجَّهْتُ لِي كُلَّ شَيْءٍ وَعَرَفْتُ'. Then the Beloved Rasool صلى الله تعالى عليه وآله وسلم told all this to Sahabah but none of them remembered all of it. This is the difference between this teaching and that teaching; some remembered more, some remembered less and some remembered nothing. In short, Allah عزوجل taught His Beloved everything and the Beloved Rasool صلى الله تعالى عليه وآله وسلم told everything to Sahabah in the Wa'z, like Allah عزوجل taught all the names to Sayyiduna Aadam (عليه السلام), 'وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا', and Sayyiduna Aadam عَلَيْهِ السَّلَام did not teach, in fact told all those names to the angels, 'فَلَمَّا أَتَيْنَاهُمْ'; this difference should be kept in mind. (Mirat-ul-Manujih, vol. 7, pp. 563)

3. Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صلى الله تعالى عليه وآله وسلم said: I saw my Rab عزوجل. He عزوجل placed His Hand of Power between my shoulders; I felt its coolness in my chest; فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ i.e. at the same time, everything became known to me and I recognized everything. (Sunan-ut-Tirmizi, vol. 5, pp. 160, Hadees 3246)

In the explanation of the words 'فَعَلِّمْتُ مَا فِي' (i.e. I have known whatever was [present] in the skies and the earth) which are mentioned in the blessed Tirmizi and other Hadees books, great scholar, Shaykh 'Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'كِتَابَةٌ عَنْ حُصُولِ جَمِيعِ الْعُلُومِ' i.e. It is a Kinayah [indirect expression] of receiving all [the types of] knowledge. (Lam'aat-ut-Tanqeeh, vol. 2, pp. 478)

Dear Islamic brothers! The words 'فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ' and 'فَعَلِّمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ'

present in these blessed Ahadees are clear and concrete proofs of Kulli [knowledge regarding entire creation] 'Ilm-e-Ghayb of our Beloved Rasool ﷺ. *صلى الله تعالى عليه وآله وسلم*

The meaning of Kulli 'Ilm-e-Ghayb

Allah عزوجل has blessed our Beloved Rasool ﷺ with Kulli 'Ilm-e-Ghayb. Beware of such evil thought instilled by Satan that it [i.e. having Kulli 'Ilm-e-Ghayb] means that all the knowledge of Allah عزوجل is also known by the Beloved Rasool ﷺ. Refuting this evil thought instilled by Satan, A'la Hadrat Imam Ahmad Raza Khan رحمه الله تعالى عليه has stated: We do not claim that the Beloved Rasool ﷺ has gained the knowledge of all that Allah عزوجل knows because it is Muhaal [not at all possible] for creation. (*Ad-Dawlat-ul-Makkiyyah*, pp. 64)

Ghazali of his era, 'Allamah Sayyid Ahmad Sa'eed Kaazimi رحمه الله تعالى عليه has explained this very point in the following way: Remember! When you see the word "Kul" [entire] in our speech or literature for the blessed knowledge of the Beloved Rasool ﷺ, do not consider it to be "Kul Ghayr-e-Mutanahi [غير متناهي] (infinite)", in fact it is "Kul [i.e. entire] creation" (which is finite)... We do not say "Kul" for the knowledge of the Beloved Rasool ﷺ comparing it with the knowledge of Allah عزوجل because the knowledge of Allah عزوجل is 'مُجِيبُ الْكُلِّ' [i.e. it encompasses everything] and infinite.

(*Maqalat-e-Kaazimi*, vol. 2, pp. 117)

4. Sayyiduna 'Amr Bin Akhtab Ansari رضي الله تعالى عنه has narrated: One day, Rasoolullah ﷺ delivered Khutbah from the Fajr Salah till the sunset; he ﷺ did nothing [else] in between except for [offering] the Salaha of Zuhr and 'Asr. Sayyiduna 'Amr Bin Akhtab رضي الله تعالى عنه has stated: 'فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ' I.e. Whatever had happened and whatever was going to

happen till the Day of Judgement was all told by the Beloved Rasool ﷺ. The one who remembered more is more knowledgeable amongst us. (*Sahih Muslim*, pp. 1184, Hadees 2892)

5. Sayyiduna 'Abdullah Bin Mas'ood رضي الله تعالى عنه has stated: While returning after the Treaty of Hdaybiyah, at one place, the camels of the Beloved Rasool ﷺ and the blessed Sahabah رضي الله تعالى عنهم dispersed. All of them brought their camels back but the female camel of the Beloved Rasool ﷺ was not found. The Beloved Rasool ﷺ said to me, 'Bring the female camel from there [i.e. such and such a place].' So I found the female camel in the same state as the Beloved Rasool ﷺ had told me. (*Al-Mu'jam-ul-Kabeer*, vol. 10, pp. 225, Hadees 10548; abridged)
6. Sayyiduna Anas Bin Maalik رضي الله تعالى عنه has stated: On the occasion of Ghazwah Badr, the Beloved Rasool ﷺ said, 'This is the place of death of so-and-so Kafir [unbeliever].' (Rasoolullah ﷺ would say like this) and would place his hand on the ground at different places. Then, no Kafir died at a place even slightly different from the one which Rasoolullah ﷺ had told. (*Sahih Muslim*, pp. 759, Hadees 4621) It is proved from this Hadees that the Beloved Rasool ﷺ also knew who would die when and where.

Please read the information related to the 'Ilm-e-Ghayb of Rasoolullah ﷺ in the light of the sayings of the blessed 'Ulama, Awliya and Muhaddiseen in the issue of the next month.



Questions & answers of Madani Muzakarah



Sajdah Tilawat for non-pubescent children

Question 1: Does Sajdah Tilawat become Wajib for non-pubescent children when they recite the Ayah of Sajdah?

Answer: Sajdah Tilawat does not become Wajib for non-pubescent children. However, they should be motivated to perform Sajdah Tilawat so that they perform it after they become adult. If a non-pubescent child recites the Ayah of Sajdah and an adult hears it, then Sajdah Tilawat will become Wajib for the adult.

(Madani Muzakarah, 13 Rajab-ul-Murajjab, 1436 Hijri)

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

'Aqeeqah meat

Question 2: Are grandparents allowed to eat the meat of 'Aqeeqah animal?

Answer: Yes. Every Muslim is allowed to eat it, including grandparents. People have adopted strange customs and tradition regarding it. For instance, some say 'person so-and-so can eat the meat of 'Aqeeqah animal and person so-and-so cannot'. In fact, Shari'ah does not authorize such misconceptions. All Muslims are allowed to eat it. It is stated in *Bahar-e-Shari'at*: Whether the uncooked meat [of

'Aqeeqah animal] is distributed among the poor, relatives, friends or it is sent to them after cooking or it is served to them in a ceremony, all of these actions are permissible. It is better not to break the bones of the animal. The meat should be separated from the bones without breaking them. This is a good omen for the safety of the child. However, there is no harm even if the meat is cut into pieces after breaking the bones. The meat can be cooked as you wish but sweetened meat, if cooked, is an omen for the good manners of the child. (*Bahar-e-Shari'at*, vol. 3, pp. 357)

One method of cooking sweetened meat is to cook it with beetroots. Beetroot is sweet and sugar is also produced from it, so it will sweeten the meat. Secondly, add sugar or honey to the meat, and it will become sweet. (*Madani Muzakarah*, 14 Zul-Hijja-til-Haram, 1436 Hijri)

(In order to get further information about 'Aqeeqah, read the booklet 'Aqeeqay kay baaray mayn Suwal Jawab' published by Maktaba-tul-Madinah.)

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

How is it to eat the fish that eats small fish?

Question 3: Is it permissible to eat such a fish that eats other fish?



Answer: Usually, big fish eat small ones. It is permissible to eat them. (*Madani Muzakarah, 12 Shawwal-ul-Mukarram, 1437 Hijri*)

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

How is it to name anyone 'Yameen'?

Question 4: How is it to name anyone 'Yameen'? Also tell its meaning.

Answer: 'Yameen' means 'the blessed one'. The name of one of the companions of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was also Yameen. Therefore, naming anyone Yameen is good. (*Madani Muzakarah, 9 Muharram-ul-Haram, 1440 Hijri*)

(In order to get important information about naming, read the book 'Naam Rakhnay kay Ahkam' published by Maktaba-tul-Madinah.

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

Wisdom of reciting Durood-e-Razawiyyah

Question 5: You¹ recite Durood-e-Razawiyyah after the Ayah of Durood. What is the wisdom of it?

Answer: Any Salat upon Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may be recited after the Ayah of Durood. However, I recite Durood-e-Razawiyyah for the reason that it contains Durood as well as Salam. It consists of three Duroods: (1) صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (2) صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ (3) صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ. (*Madani Muzakarah, 19 Rabi-ul-Aakhir, 1437 Hijri*)

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

How is it to touch the Holy Quran, wrapped up in a cover, without Wudu?

Question 6: Is it allowed to lift the Holy Quran, wrapped up in a cover, without Wudu?

Answer: It is allowed. However, apart from the cover, if there is a piece of cloth sewn onto the copy

of the Holy Quran like a plastic covering and is permanently attached with the copy of the Holy Quran, then it is not permissible to touch and to lift it without Wudu. (*Madani Muzakarah, 2 Rabi-ul-Aakhir, 1438 Hijri*)

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

Ruling on reciting any other Durood in place of Durood Ibraheemi in Salah

Question 7: If someone recites any other Durood in place of Durood Ibraheemi after reciting Attahiyyaat [التَّحِيَّات] in Salah, then what's the ruling on it?

Answer: After reciting Attahiyyaat [التَّحِيَّات], it is a Sunnah to recite Salat upon Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the last Qa'dah of Fard, Witr and Sunnat-ul-Muakkadah Salaha as well as in both the Qa'dahs of Nafl and Sunnat Ghayr Muakkadah Salaha. However, it is preferable to recite Durood Ibraheem. If someone recites any other Salat upon Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instead of Durood-e-Ibraheemi, the Sunnah will be fulfilled and the Salah will also be valid. (*Madani Muzakarah, 8 Ramadan-ul-Mubarak, 1437 Hijri*)

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

When should Azan be uttered in the ear of a newborn baby?

Question 8: When should Azan be uttered in the ear of a baby after the birth?

Answer: There should be no delay in uttering Azan in the ear of a newborn baby as this may cause epilepsy. After the baby has been born, it is better to bathe it with lukewarm [i.e. slightly warm] water. Then, Azan should be uttered four times in the right ear and Iqamah three times in the left one. Calamities will be averted, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ. (*Bahar-e-Shari'at, vol. 3, pp. 355; Madani Muzakarah, 25 Zul-Hijja-til-Haram, 1436 Hijri*)

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

¹ Ameer-e-Ahl-e-Sunnat



Dar-ul-Ifta Ahl-e-Sunnat

Was the Mi'raaj physical or spiritual?

Question: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: (1) In Layla-tul-Mi'raaj, was the Mi'raaj of the Beloved Rasool ﷺ physical or spiritual? (2) What is the ruling on the person who denies the physical Mi'raaj? (Questioner: Muhammad Adeel Raza Qaudiri, Pindigheb, Attock)

Answer:

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

1. Rasoolullah ﷺ was blessed with the physical Mi'raaj in wakefulness. Quranic Ayah and Sahih [authentic] Ahadees are its proofs. Moreover, the Mazhab [belief] of majority of the blessed companions, Tabi'een, Tab'-e-Tabi'een, Islamic jurists, Muhaddiseen and Mutakallimeen, and the belief of Ahl-e-Sunnat wa-Jama'at are the same. Allah عزوجل has stated in the Holy Quran:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠١﴾

Glory be to Him Who took His bondsman by the night from the Sacred Mosque (Ka'bah) to Al-Aqsa Mosque around which We have placed blessing, in order that We may show him Our great Signs. Indeed He is The

All-Hearing, The All-Seeing (here 'hearing and seeing' could also refer to the Prophet).

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 1)

In the explanation of this blessed Ayah, it is stated in Tafseer Khaazin, Jalalayn and Haashiyah Saawi:

والحق الذي عليه اكثر الناس و معظم السلف و عامة الخلف من المتأخرين من الفقهاء والمحدثين والمتكلمين انه اسرى بروحه وجسده صلى الله عليه وسلم، ويدل عليه قوله سبحانه وتعالى: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾ ولفظ العبد عبارة عن مجموع الروح والجسد، والحديث الصحيحة التي تقدمت تدل على صحة هذا القول

Translation: Haq [truth] is the very opinion hold by many people, great and honourable 'Ulama, and from Muta'akhhireen, the general Fuqaha, Muhaddiseen and Mutakallimeen, that the Beloved Rasool ﷺ made the journey with his blessed body and blessed soul. The following Ayah is its proof: 'Glory be to Him Who took His bondsman by the night' because the word "Abd [عبد]" refers to the combination of both the soul and body. Similarly, the Sahih [authentic] Hadees which has been mentioned (above) is also a proof of the authenticity of this opinion. (Tafseer Khaazin, part 15, Taht-al-Ayah: 1, vol. 3, pp. 158)

It is stated in Naseem-ur-Riyad:

(انه اسراء بالجسد والروح في القصة كلها) اي في قصة الاسراء الى المسجد الاقصى والسماوات، (وعليه تدل الآية) الدالة على شطرها صريحاً (وصحيح الاخبار) المشهورة المستفيضة الدالة على عروجه صلى الله عليه وسلم الى السماء، والاحاديث الاحاد الدالة على



دخوله الجنة ووصوله الى العرش او طرف العالم كما سيأتي وكل ذلك بجسده يقظة

Translation: In the whole event of Mi'raaj, i.e. from Masjid-ul-Aqsa to the skies, the Beloved Rasool صلى الله تعالى عليه وآله وسلم made the journey with his blessed body and blessed soul. The blessed Ayah is a clear proof of one part of this journey, and Hadees -e-Mashhoor Mustafeed [مستفيض] is a proof of the journey to the skies. Moreover, Khabr-e-Waahid [خير واحد] is a proof of entering Jannah, going to 'Arsh [Throne] or to the other end of the 'Aalam [universe] which will be mentioned later on; and he made the complete journey [going] with his blessed body in wakefulness. (*Naseem-ur-Riyad*, vol. 3, pp. 103)

It is stated in *Maktubaat Imam Rubbani* and *Fatawa Razawiyyah*: The blessed Mi'raaj certainly and undoubtedly took place with the same blessed body; it was not just spiritual which is also experienced by the devotees of Rasool by his favour. Allah عزوجل has stated:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا

Glory be to Him Who took His bondsman by the night.

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

He عزوجل did not state: Took the soul of His [most beloved] servant. (*Fatawa Razawiyyah*, vol. 15, pp. 74)

It is stated in *Maqalat-e-Kaazimi*: The Mazhab [belief] of all of the majority of the 'Ulama, Sahabah, Tabi'een, Tab'-e-Tabi'een, and after them, Muhaddiseen, Fuqaha and Mutakallimeen is the same that the Beloved Rasool صلى الله تعالى عليه وآله وسلم went for both the Isra and Mi'raaj physically in wakefulness, and this very fact is Haq [truth]. (*Maqalat-e-Kaazimi*, vol. 1, pp. 114)

2. It is Kufr [unbelief] to completely deny the blessed Mi'raaj because the Mi'raaj from Masjid-ul-Haraam to Masjid-ul-Aqsa is Qat'ee [definitive] and proved from the Book of Allah عزوجل. However, the one who accepts Mi'raaj but holds the opinion that it was just a spiritual one is mistaken. In the present era, no one denies it except for heretics and people in error.

Completely denying the Mi'raaj is Kufr as stated in *Sharh 'Aqaaid-e-Nasfiyah* and then in *Nibraas*:

فالاسراء هو من المسجد الحرام الى البيت المقدس
قطعى اى يقينى ثبت بالكتاب اى القرآن و يكفر منكروه الخ

Translation: The journey from Masjid-ul-Haraam to Bayt-ul-Muqaddas is Qat'ee [definitive], undoubtable, and proved from the Book of Allah عزوجل; and the one who denies it is a Kafir [unbeliever]. (*An-Nibraas*, pp. 295)

It is stated in *Naseem-ur-Riyad*:

(ذهب معظم السلف و المسلمين) عطف للعام على الخاص، وفيه اشارة الى ان خلافه لا ينبغى لمسلم اعتقاده (الى انه اسراء بالجسد) مع الروح (وفي اليقظة)

Translation: (The great and honourable 'Ulama and common Muslims held the same opinion that the Beloved Rasool صلى الله تعالى عليه وآله وسلم made the journey with his blessed body and blessed soul in wakefulness.) In saying "the great and honourable 'Ulama and common Muslims", it is indicated that having the belief contrary to it does not suit any Muslim. (*Naseem-ur-Riyad*, vol. 3, pp. 99)

It is stated in *Fatawa Razawiyyah*: These great happenings have also clearly proved that the Beloved Rasool صلى الله تعالى عليه وآله وسلم physically made the blessed journey of Mi'raaj. Why would it be [an event of] amazement if it had been a spiritual journey or a dream? In a dream, Zayd and 'Amr make a journey to the blessed Haramayn and come back, and then they are still in their beds in the morning. It is a clear mistake to draw inference from the word "رؤيا" and not consider "الا فتنه للناس". The word "رؤيا" is used in the meaning of "seeing"; and test and trial are in wakefulness, not in a dream. Therefore, it is stated: 'سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ'; (i.e.) 'Glory be to Him Who took His bondsman'. (*Fatawa Razawiyyah*, vol. 29, pp. 635)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ بِمَا تَقُولُونَ

Written by:

Abu Saaleh Muhammad Qaasim Qaadiri



Plea

Divine gift

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

Valuing gifts is the way of the world. Particularly, when it is received from any great personality, it is kept with great care, and one takes pride in it. On the contrary, people do not hold good opinions about those who do not value the gifts or do not show gratitude to the giver. The gift that I want to draw your attention towards, is not from anyone in creation but rather it is gifted by the Creator of the universe. It was bestowed upon Muslims through the Beloved Rasool ﷺ on the blessed night of Mi'raaj. The Beloved Rasool ﷺ called this gift 'coolness of his eyes'. In the memorable sermon of Hajja-tul-Wada', the Beloved Rasool ﷺ advised people to value this gift. A bondman, through this gift, can succeed in attaining the pleasure and closeness of his Lord عزوجل. Undoubtedly, that is none other than the great gift of Salah. In the 11th year after the declaration of Nubuwwah, among all deeds, Salah was the first act of worship that was declared Fard in Islam. According to a blessed Hadees, blessed Ambiya عليهم السلام offer Salaha in their respective graves even now. On the blessed night of Mi'raaj, when the Beloved Rasool ﷺ reached Masjid-ul-Aqsa, Salah was also offered there. The Beloved Rasool ﷺ, whenever confronted with any important matter, would offer Salah which is called "Salat-ul-Hajaat". When a solar eclipse occurred, he ﷺ would offer Salah. Once a drought occurred and people came to the court of the Beloved Rasool ﷺ complaining about the shortage of water, so he ﷺ advised them to offer Salah called 'Salat-ul-Istisqa'.

When Sayyiduna Rabee'ah Bin Ka'b Aslami رضى الله تعالى عنه

humbly expressed his wish to live in Jannah in the closeness of the Beloved Rasool ﷺ, he رضى الله تعالى عنه was advised to offer Salah abundantly. Quranic Ayahs, blessed Ahadees, blessed companions رضى الله تعالى عنهم and leading Islamic scholars have highlighted the importance of Salah but unfortunately a majority of Muslims does not value this Divine gift. In the present era, most Muslims do not offer Salah and even many of those who offer Salah do not recite the Holy Quran correctly. They are unaware of necessary Islamic rulings on Salah. Those who do not value gifts given by people are considered to be inconsiderate and ungracious. So now ponder! If a person does not value the gift given by his Creator, then how unfortunate and ungracious he will be considered by Shari'ah! One who does not offer Salah not only deprives himself of the blessings and virtues of Salah but also deserves the punishment of the world and Hereafter.

What will happen to the one who does not offer Salah?

In the first place, the faces of Salah-missing people will be blackened. Allah عزوجل will make him fall into Hell headlong. There is no more blessing in his age; there is no more a sign of the righteous on his face; his Du'a does not go up to the Heavens; he has no share in the Du'as of righteous people; he will die in disgrace; he will die in the state of thirst and hunger; his grave will be narrowed until his ribs will get penetrated into each other; in his grave, fire will blaze in which he will keep rolling over the flames of



fire day and night; a serpent will be inflicted on him in his grave; following words in three lines will be written on his face: (1) O the one who violated the rights of Allah ﷻ (2) O the one who particularly deserves the displeasure of Allah ﷻ (3) As you violated the rights of Allah ﷻ in the world, you will be disappointed of the mercy of Allah ﷻ today.

There is a valley in Hell named 'Lamlam' [لَمْلَم] which has snakes in it. Each snake will be as huge as the size of a camel and will be as long as one month's journey. It will bite the one who does not offer Salah and the effect of its poison will exist in the body for 70 years. Thereafter, his flesh will melt. (Derived from: *Bahar-e-Shari'at; Mukashafa-tul-Quloob*)

Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى said, 'Ono who misses even one Salah deliberately deserves Hell for thousands of years unless he makes repentance and offers its Qada. If Muslims abandon him (the Salah-missing person) altogether, give up talking to him and sitting with him, then he certainly deserves to be treated like this.' (Fatawa Razawiyah, vol. 9, pp. 158)

Blessings and virtues of Salah at a glance

- Salah is the source of attaining the pleasure and closeness of Allah ﷻ.
- At the time of the weighing of deeds, Salah will be a proof and evidence for the Salah-offering person.
- Salah is the cause of the Masjid being beautified and frequented.
- Salah contains all the acts of worship performed by angels.
- Salah prevents one from indecency and adultery.
- Salah removes calamities and brings salvation.
- Salah is the best means of getting rid of difficulties.
- Salah turns sorrow into peace.
- Salah removes pride and arrogance.
- Salah instils Divine fear into the Salah-offering person.

- Salah removes poverty and deprivation.
- Salah enables a bondman to be privileged with mentioning Allah ﷻ as well as with being mentioned by the Merciful Lord.
- Salah is a weapon of Muslims and it is a strong fort that provides them with protection.
- Salah turns darkness of the grave into light.
- Those who offer Salah are mentioned in the court of Allah ﷻ every morning and evening.
- Angels of mercy cover those who offer Salah.
- Gates of Jannah are opened for Salah-offering people.
- Veils between Salah-offering people and Allah ﷻ are removed.
- It is mentioned in 'Awarif-ul-Ma'arif that there are four different positions in Salah: Qiyam, Qu'ood, Ruku' and Sujood.

There are six kinds of Zikrs in Salah: Reciting the Glorious Quran, reciting Tasbih, glorifying Allah ﷻ, seeking forgiveness, making Du'a and reciting Salat upon the Beloved Rasool ﷺ.

These are ten things in total each of which has been separately assigned to ten rows of angels. There are 10000 angels in each row. Therefore, two Rak'aat of Salah contain what has been separately assigned to one hundred thousand angels. (Derived from: *Hamari Namaz - authored by Mufti Khaleel Khan Barakati*)

On one occasion, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ said: Indeed Dawat-e-Islami is a Masjid-filling movement i.e., Islamic brothers attend Masajid, offer Salah and make others offer Salah and kindle the light of devotion to the Beloved Rasool ﷻ in their hearts, becoming an embodiment of Sunnah.

It is my request to all devotees of Rasool to perform five times Salah with Jama'at and with the first Takbeer in the first row. Moreover, valuing this Divine gift, make other Muslims offer Salah by calling them towards righteousness.



Key to salah

Abul Hasan Khizr Hayat Attari Madani

Due to the immense workload at the office, Mr. Dawood was dead tired today, so, he laid down for rest as soon as he got back home. Suddenly he saw that his younger son Junayd was trying to undo a padlock but he was unable to do so. In the meanwhile, the elder son of Mr. Dawood, 'Hasan' came and sat beside Junayd. When Junayd could not open the padlock, Hasan took the key but to his surprise, this was not the key of this padlock. It means Junayd was trying the wrong key for a long time. Hasan took out a right key from the drawer and handed it over to Junayd. Junayd tried this key and opened the padlock immediately. Junayd was glad to see that he had opened the padlock. In the meantime, Salat and Salam were recited from the Masjid followed by the Azan of 'Asr Salah. Mr. Dawood got up and made Wudu; his son approached and stood beside him. Upon seeing Hasan there, Mr. Dawood said to him, 'Dear son! You should also make Wudu! Let's go to Masjid together for offering 'Asr Salah.'

Sometime later, both father and son were going to Masjid. On their way, Hasan humbly asked, 'Dear Father! May I ask you a question?'

Mr. Dawood said, 'Sure! Dear.'

Hasan humbly asked, 'Why do we make Wudu before Salah?'

Mr. Dawood, 'Yes dear! When we make Wudu, we become pure and we should perform Salah in the state of purity. Allah ﷻ has commanded us that if

we are not in the state of Wudu, we should make Wudu before offering Salah.'

Mr. Dawood further stated: It is also a fact that 'Wudu is the key to Salah.'

Surprised, Hasan humbly asked, 'Wudu is the key to Salah, what does it mean?'

Instead of giving an answer, Mr. Dawood asked him, 'First of all tell me, why was Junayd unable to undo the padlock?'

Hasan humbly said, 'Because he was using the wrong key.'



Mr. Dawood immediately replied, 'The way a padlock is undone by a correct key and if the correct key is not available then padlock cannot be unlocked, similarly, Wudu is also the key to Salah, if there is no Wudu then there will be no Salah; let me tell you another thing that inserting the correct key into a padlock does not suffice but rather it is necessary to turn it too. In the same way, some people make Wudu but do not care about the necessary points.'

Fard means if any single act is not performed correctly, Wudu will not be considered as performed.

Hasan, then, humbly asked, 'What about performing Mash [مَسْح] of one-fourth part of the head?'

Mr. Dawood replied, 'In simple words, passing wet hand on 25% part of the head is compulsory but performing Mash of the whole head is the blessed Sunnah of our Beloved Rasool ﷺ.'



Hasan humbly asked, 'Dear Father! What are those necessary points?'

Mr. Dawood: Four points are very important when performing Wudu which are called Faraaid (obligations) of Wudu: (1) Washing face (2) Washing both arms including elbows (3) Performing Mash [مَسْح] [passing wet hand] on one-fourth part of the head (4) Washing both the feet including the ankles.

Hasan was listening to the conversation of his father with great concentration, in the meantime, they approached Masjid and both of them entered in.



Parental supervision

Eat together with your children



Kashif Shahzad Attari

Recite 'بِسْمِ اللّٰهِ' and eat from your side

Sayyiduna 'Umar Bin Abi Salamah رضي الله تعالى عنه said: I was under the blessed care of the Beloved Rasool صلى الله تعالى عليه وآله وسلم in childhood. (While eating), my hand used to go around in the bowl (i.e., I used to eat from all sides). The Beloved Rasool صلى الله تعالى عليه وآله وسلم said to me, 'O boy! Recite 'بِسْمِ اللّٰهِ', eat with your right hand, [and] eat from your side'. Since then I eat in the same manner. (*Salih Bukhari, vol. 3, pp. 521, Hadees 5376*)

O devotees of Rasool! We should also make our children eat together with us and we should continue teaching Sunnahs to children while having meal. By virtue of it, children will keep receiving Madani Tarbiyyat (training).

Benefits of eating food with children

Different researches showed that those children who eat food with their parents remain healthier than other children and their mental abilities are also

improved. Experts say that if children start eating with their parents from the age of 6, they will have its positive effects.

Some Madani pearls regarding eating food with children

- All family members including children should eat food sitting on dining mat.
- Keep your children sit near you so that you can pass Roti, water etc., to them as per their need.
- Teach your children from the beginning to eat food sitting according to Sunnah.
- If you act upon this Sunnah, children will copy you and act accordingly, *ان شاء الله عزوجل*.
- While eating food, keep telling Sunnah acts and Islamic manners to children.
- Eat the particles of food if they fall on the



dining-mat and motivate your children to do so.

- Make your children collectively recite Sunnah Du'as with concentration before and after eating food.¹
- Make your children memorise these Du'as and make them recite also, encourage them and give them prize etc.
- If a child eats or drinks with his left hand, correct him with courtesy, and inform him that eating and drinking with the left hand is a Satan's way.
- If a child drops food, water etc., during eating, deal the situation gracefully in an appropriate way instead of scolding or making him ashamed. Aggressive attitude on such occasion will cause a negative impact on the upbringing of a child and he will be overwhelmed by the fear that he should not eat food with elders.

*Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn*

صَلِّ عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Du'a to be recited before eating:

بِسْمِ اللَّهِ وَبِاللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ

Translation: I begin with the name of Allah ﷻ, by the blessing of Whose name, nothing in the skies and the earth can cause harm, O the Ever-Living, O the Ever-Lasting. (Kanz-ul-Ummal, vol. 15, pp. 109, Hadees 40792)

Du'a to be recited after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Translation: Gratitude to Allah ﷻ, Who fed us and made us Muslims. (Sunan Abi Dawood, vol. 3, pp. 513, Hadees 3850)



Dear children! Do you know that...

Question 1: Where did the Beloved Rasool ﷺ offer first Friday Salah?

Answer: He ﷺ offered his first Friday Salah at the Masjid of Bani Saalim Bin 'Awf located in valley Ar-Ranoona [الرائوناء] in sacred Madinah. (Seerat Ibn Hishuam, pp. 198)

Question 2: Who will first behold Allah Almighty on the Judgement Day?

Answer: Our Beloved Rasool ﷺ. (Tafseer Ibn Kaseer, part 5, An-Nisa, Taht-al-Ayah; 125)

Question 3: Which Muhajir companion was first laid to rest in Jannat-ul-Baqi'?

Answer: Sayyiduna 'Usman Bin Maz'oon Jamhi رَضِيَ اللهُ عَنْهُ. (Al-Kawсар-ul-Jaari, vol. 3, pp. 283, Taht-al-Ayah; 143)

Question 4: Which nation was first inflicted by the disease of plague?

Answer: Bani Israel. (Sahih Muslim, pp. 937, Hadees 5772; Muhadira-tul-Awaail-o-Musamira-tul-Awakhir, pp. 102)

Question 5: Who was first laid to rest in Jannat-ul-Baqi' amongst Ansaar?

Answer: Sayyiduna As'ad Bin Zurarah Khazraji رَضِيَ اللهُ عَنْهُ, the beloved companion of the Beloved Rasool ﷺ. (Tabqat Ibn Sa'd, vol. 3, pp. 459)

Question 6: Who is the first Umm-ul-Mu'mineen?

Answer: Sayyidatuna Khadijah Bint Khuwaylid رَضِيَ اللهُ تَعَالَى عَنْهَا. (Dalaail-un-Nubuwah lil-Bayhaqi, vol. 2, pp. 69)

Question 7: What is the first stage of the Hereafter?

Answer: Grave.

(Sunan-ut-Tirmizi, vol. 4, pp. 138, Hadees 2315)





Fictitious story
Shahzayb Madani

Going back to school after vacation

It will be the first day tomorrow after vacation and I had a mindset that I would go to school after 2, 3 days. I was standing outside my house in the evening; my class-fellow Zubayr came to meet me.

After saying Salam, he asked, 'Uzayr Bhai! Will you go to school tomorrow?'

Uzayr: There won't be any studies now, so, I will go to school after some days.

Zubayr: Generally it takes few days when new lessons are started at the beginning of the year but this is my experience that students get time to learn many new things from the teachers.

Uzayr: Zubayr! You are right! But what will we both do after going to school when others are not coming?

Zubayr: Our benefit lies in going to school; why should we do our loss due to others? Be prepared tomorrow, I will come to take you.

Uzayr was well acquainted with Zubayr; so, he could not refuse him.

Next day, Zubayr and Uzayr reached school. 9 out of 22 students were present in class. The first period started, the teacher of social study took attendance and said to the students, 'New year has begun and I would draw your attention towards a special fact.'

Hasan, out of happiness: Sure sir!

Teacher: Now you all are in seventh class. You have read multiple books on different subjects (science, Islamic studies, Urdu, English etc.), so, if you are given a chance to speak about any subject, can you



brief on any subject for 10 minutes? You may also quote examples, not mentioned in the book. If your answer is in affirmative then how many such students are there? If the answer is in negative then what is the reason behind it?

Zubayr (slowly): Yes Uzayr! Is there any answer?

Uzayr: Your point is correct but what is our fault, because till now, no one has even guided us in this way.



Zubayr: Ask the same question to the teacher.

Uzayr: Sir! Your point is correct but what is our fault because no one has guided us ever regarding it.

Teacher: There is a proper time for everything; neither does it sound good before the time nor after the time. You were not told about it until now because you did not have adequate knowledge about all the subjects and you were unaware of the importance of each subject, but now you have

learned about many subjects.

Irfan: Sir! What should we do now?

Teacher: It is necessary that you should choose any one subject and study it well so that when you pass your intermediate examinations, you have sufficient knowledge about it.

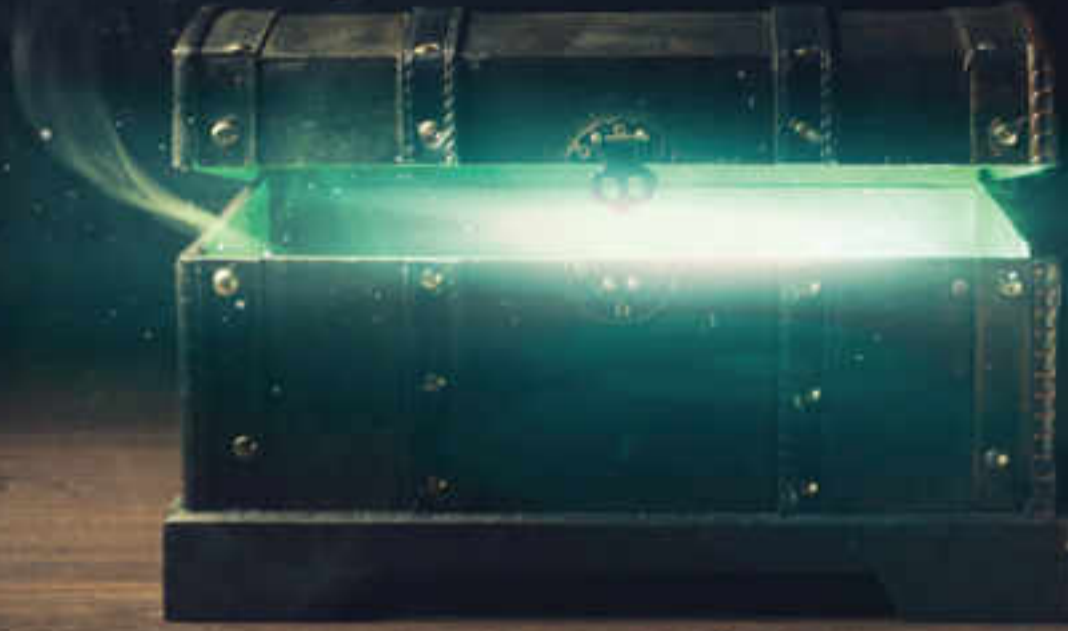
Jabir: Sir! Why, just one subject?

Teacher: Because it is not possible for everyone to have expertise in every subject, lest a student even fails in one subject in pursuit of a few subjects as we have experience of many years.

When the teacher had left the class, Zubayr said to Uzayr, 'Look! I told you that we would get something to learn.'



A unique wooden box



Abu Qurban Attari Madani

After the arrival of Sayyiduna Aadam عليه الصلوة والسلام in this world, Allah عز وجل blessed him with a gold artwork covered unique wooden box made of strong wood of Shamshad tree (boxtree) which was 3 yards in length and 2 yards in width. Passing from people to people, this wooden box reached Sayyiduna Musa عليه الصلوة والسلام. (*Ajaib-ul-Quran*, pp. 52; *Khaza'in-ul-'Irfaan*, pp. 84) This blessed wooden box is called 'Taboot-e-Sakeenah' [تَابُوتٍ سَكِينَةٍ].

What was inside the box?

When Sayyiduna Aadam عليه الصلوة والسلام got the box, it contained pictures of all the blessed Ambiya Kiraam عليهم الصلوة والسلام and their blessed houses. The blessed picture of the Beloved Rasool صلى الله تعالى عليه وآله وسلم and his blessed house were in red ruby. In that picture, the Beloved Rasool صلى الله تعالى عليه وآله وسلم was in the state of performing Salah and had the blessed companions around him. These were the natural pictures, not made by human beings. When Sayyiduna Musa عليه الصلوة والسلام got this box, he started to keep his

important items in it. Apart from this, the box contained:

- Some pieces of tablets containing the text of blessed Tawrah.
- Heavenly staff.
- Blessed dress of Sayyiduna Musa عليه الصلوة والسلام.
- Blessed 'Imamah (turban) and staff of Sayyiduna Haroon عليه الصلوة والسلام.
- Blessed ring of Sayyiduna Sulayman عليه الصلوة والسلام.
- Blessed Mann, descended upon Bani Israel. (*Siraat-ul-Jinaan*, vol. 1, pp. 373)

Blessings of the box

- Sayyiduna Musa عليه الصلوة والسلام used to keep this box in the front line during the war. It used to provide Bani Israel with peace and tranquillity.
- Bani Israel used to make Du'a in the time of distress placing this box before them.
- By its blessings, they would make conquest against enemies.



- When there would be differences among themselves, they would let the box decide and a voice of judgement would come from it.
- Calamities and disasters would get averted by the blessings of this box. (*Siraat-ul-Jinaan, vol. 1, pp. 373; 'Ajaanib-ul-Quran, pp. 53*)

blessed angels. Thus, Bani Israel got this great blessing back. (*'Ajaanib-ul-Quran, pp. 53*)

Who will get unique wooden box and how?

When the Day of Judgement will be close, Sayyiduna



The box was taken away

When the people of Bani Israel started disobeying Allah عزوجل too much, they were overcome by wrath as a consequence, and a big army of 'Amaliqah tribe attacked Bani Israel and ruined their towns and also took away this unique (wooden) box.

Imam Mahdi رضى الله تعالى عنه will arrive and draw this wooden box from Tabariyyah [طَبْرِيَّة], a famous lake located in Palestine. (*Al-Fitn li-Nu'aym, vol. 1, pp. 360*) Whereas, according to a saying, he رضى الله تعالى عنه will draw it from a cave situated in Antakya, Turkey. (*Ibid, vol. 1, pp. 355, Raqm 1022*)

Return of the box

After this incident people of 'Amaliqah tribe disrespected the sacred box by placing it at a dirty place; resultantly, they suffered from different diseases and the people of five towns were destroyed. They believed that all the destruction was due to the disrespect of the sacred box. Therefore, they placed it on a bullock cart and left it at a path leading to the towns of Bani Israel. Thereafter, the box reached the blessed Nabi of that time 'Sayyiduna Shamweel عليه السلام under the supervision of four



Do not be a burden to anyone

Abu Muhammad Tahir Attari

'Akram' a friend of Naasir was calling him on his mobile phone. Upon receiving the call, Akram said, 'Dear Naasir! I have to go to the market, so, I need your motorbike for half an hour.'

Naasir used to take great care of his motorbike and he did not use to give it to anybody. Akram was his close friend so he could not refuse and he had to say to him out of compulsion, 'It is alright, come to my house and take it but come soon.'

Akram returned after 3 hours with the motorbike fully covered in dirt and some scratches on one side.

Akram said, 'Dear! Some construction work was underway where I parked the motorbike, causing some dust settled on it and the market was too crowded so in a hurry motorbike slightly hit a vehicle. Sorry dear.' Having said this, Akram left smilingly leaving the motorbike whereas Naasir felt regret.

O dear devotees of Rasool! This is a fictitious account but it does reflect the truth that some people are extremely careless related to the things they borrow from others.

Habitual of borrowing things

Some people are habitual of borrowing daily use items from others such as a pen, writing pad, mobile charger, water bottle etc. These are such items which

are not much expensive and more or less everyone can buy them. Some people do not even hesitate to ask password of internet device and borrow motorbike, car etc. Sometimes it happens that one is not mentally prepared to lend his thing to others but he is compelled to do so due to being considerate and or with the fear of weakening ties. In case, if, due to any compulsion, one is in acute need of borrowing anything from others, as per ethical requirements, after using it cautiously, he should return it in a graceful way with expressing his gratitude. If one has used motorbike or vehicle, he should return it in a neat and clean condition, and if it is possible, fill it up with more petrol than it was used while doing him a favour. It is better as far as possible not to borrow anything from anybody.

Sayyiduna Sawban رَضِيَ اللهُ تَعَالَى عَنْهُ, the freed slave by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, made Bay'at to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he رَضِيَ اللهُ تَعَالَى عَنْهُ would not borrow anything from anyone. After this, it was his state that when his whip would fall to the ground while he رَضِيَ اللهُ تَعَالَى عَنْهُ would be mounted on his horse, he would not request anybody to fetch it but rather he رَضِيَ اللهُ تَعَالَى عَنْهُ would dismount himself from the horse and pick it up.

(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 206, Hadees 7832)

On page 9 of the booklet namely 'Madani In'amaal' which is also a method of becoming pious, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ تَعَالَى عَنْهُ has persuaded us to refrain from the acts of borrowing things from others: 'Did you refrain from borrowing and using other people's belongings (e.g. chador, phone, vehicle etc.) today?' (Give up the habit of borrowing things from others and keep the things you need, adequately marked and well secured, with you.)

May Allah غَرَّوَجَلْ save us from being dependent on others and may we get rid of the bad habit of borrowing things from others!

اَبْرِيْنِ بِجَاوِ السَّبِيْ اَلْكَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Al-'Ilm-un-Noor –
Knowledge is light

Nasir Jamal
Attari Madani

How
was the

Holy Quran collected?

The Holy Quran is the only Book in the world which is read the most. The Ayahs of the Holy Quran were revealed according to situations and events in the period of 23 years. The Holy Quran was revealed in a way that some Ayahs of one Surah would be revealed then some Ayahs of another Surah would be revealed. After the revelation of the blessed Ayahs the Beloved Rasool ﷺ would inform [blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ] about them as to which Ayahs belonged to which Surah. Therefore, as per the command of the Beloved Rasool ﷺ, an Ayah or many Ayahs would be included in that Surah. (*Al-Mustadrak, vol. 3, pp. 63, Hadees 3325*)

On what things was the Holy Quran written?

During the blessed era of Risalat, the Holy Quran continued to be revealed, therefore he ﷺ did not collect it in the form of a book. Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would memorize the blessed Ayahs, which were revealed that time, and by the order of the Beloved Rasool ﷺ, selected blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ out of those blessed personages would write them on various pieces of paper, small stone boards, goat and fat-tailed sheep hides, ribs and bones of the front leg parts of camels, etc. (*Sahih Bukhari, vol. 3, pp. 398, Hadees 4986; Ittiqaan, vol. 1, pp. 181, 185*)

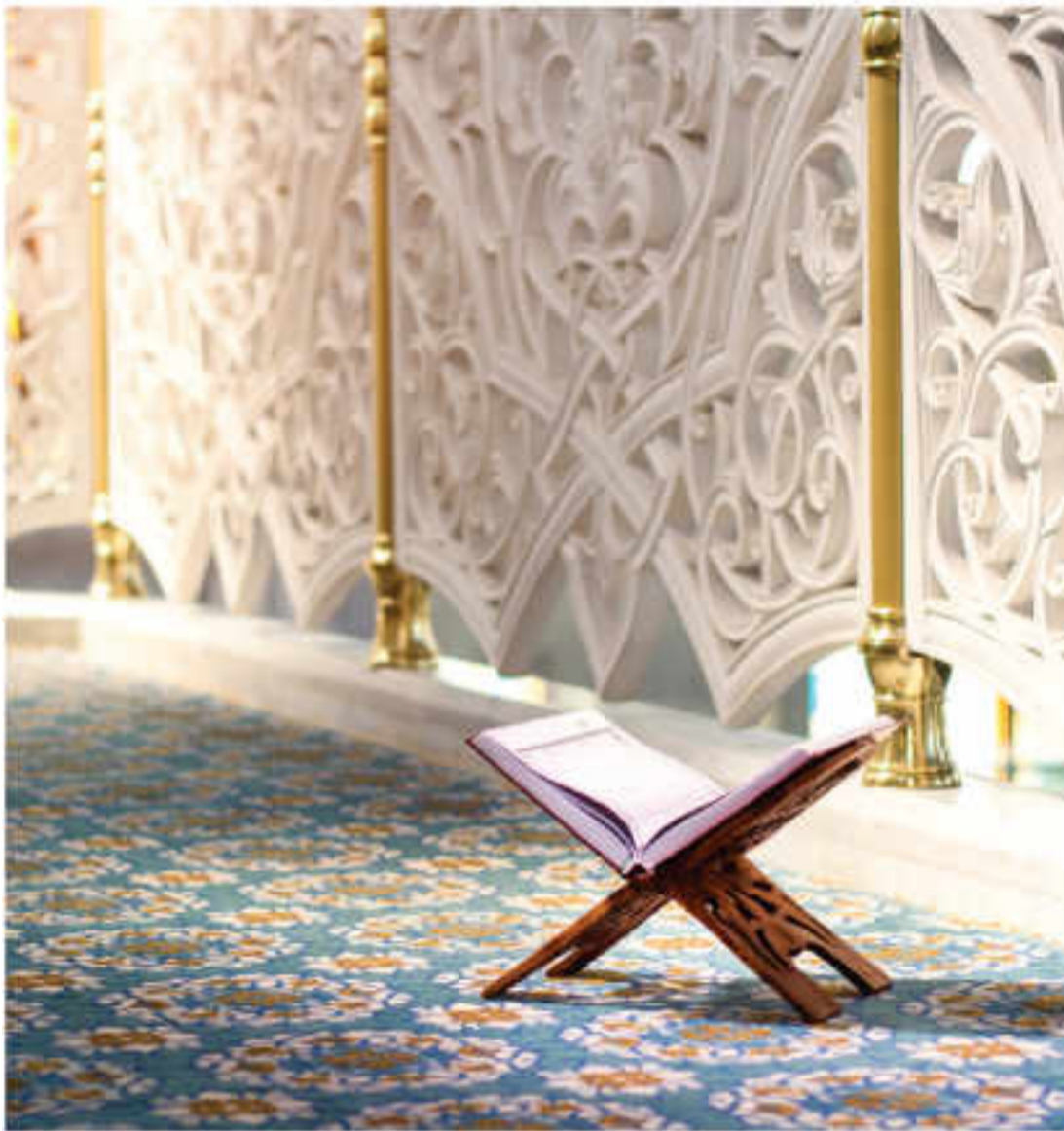
Reason for collecting the Holy Quran

During the reign of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, the Battle of Yamamah took place with Musaylimah Kazzab who falsely claimed to be a prophet. In this battle, a large number of Huffaz blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were martyred. Having seen this situation Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Many Huffaz have been martyred in the Battle of Yamamah and I fear that if the Holy Quran remains in various pieces of paper like this and [the remaining] Huffaz are also martyred, Muslims will lose much of the Holy Quran. In my opinion, an order should be given to collect the Holy Quran.' In the beginning, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ hesitated by thinking that the act which the Beloved Rasool ﷺ did not perform, why should they perform? Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Though the Beloved Rasool ﷺ did not perform it, by Allah عَزَّوَجَلَّ, it is a good deed.'

Finally, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ also made his mind and then called Sayyiduna Zayd Bin Saabit Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ, a blessed companion who was a great Qaari of the Holy Quran and gave the order to collect the Holy Quran. Sayyiduna Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ had the same doubt, 'The act which the Beloved Rasool ﷺ did not perform, how



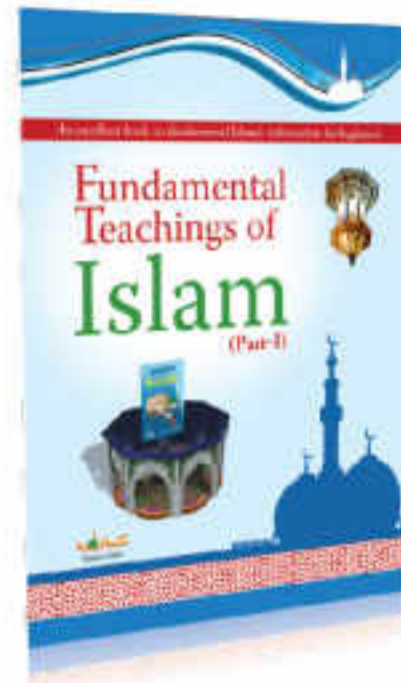
could they perform?’ Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ gave him the same reply, ‘Though the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not perform it, by Allah عَزَّوَجَلَّ, it is a good act.’ Finally, Sayyiduna Siddeeq-e-Akbar, Sayyiduna Farooq-e-A’zam, Sayyiduna Zayd Bin Saabit and the rest of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ made a decision through an Ijma’ [consensus] and Glorious Quran



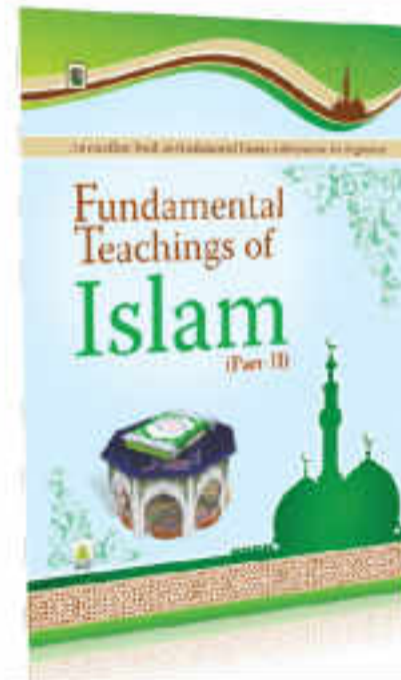
was collected from various places. (*Sahih Bukhari, vol. 3, pp. 399, Hadees 4987; Fatawa Razawiyyah, vol. 26, pp. 450 to 452; summarised*)

The history of collecting the Holy Quran is the witness of the fact that there is no part, no sentence and no word of the Holy Quran which has been missed by those who collected it. Even today researchers acknowledge that the Holy Quran is the only Book in the world the text of which is still in its original form.

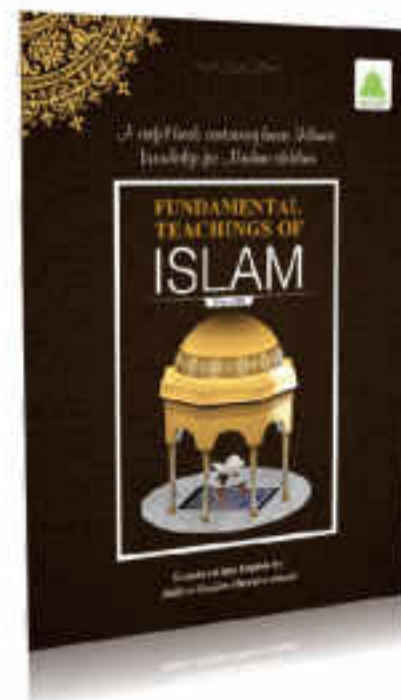
For Qa'idah students



For Nazirah students



For Hifz students





فوائد تعليمية

Rashid Ali Attari Madani

Qualities to possess

Competent teacher in the light of the blessed Seerah of Mustafa ﷺ

The Greatest and Noblest Nabi ﷺ is the wisest and most successful educator in the universe. Allah Almighty has Himself sent him after making him an educator. The Beloved Rasool ﷺ has said, 'إِنَّمَا بُعِثْتُ مُعَلِّمًا' i.e. *I have been sent after I have been made an educator.* (Sunan Ibn Majah, vol. 1, pp. 150, Hadees 229)

In each of the previous two months issues of 'Mahmamah Faizan-e-Madinah' an article was published under the title of 'Those who reform generations' about the qualities of a good teacher. Under the same topic, it has been mentioned below how the Beloved Rasool ﷺ would advise and teach. Teachers should adopt this method and reform their students.

From the study of blessed Ahadees and the blessed life of the Beloved Rasool ﷺ it becomes obvious that he ﷺ would reform and teach blessed Sahabah [companions] and Sahabiyyat, his family members ﷺ and

children of Makkah Mukarramah and Madinah Munawwarah in a very good and pleasant manner. Obtained from the blessed life history of Mustafa ﷺ, given below are "Madani pearls" for a teacher. Read them:

Welcoming student

A teacher should enter the class happily with a smile on his face and should welcome all the students including the one who come to the institution after him. It is stated in a blessed Hadees: Sayyiduna Safwan رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I went to the Beloved Rasool ﷺ. At that time, he ﷺ was sitting leaning against his blessed shawl in the Masjid. I humbly said, 'I have come here to gain knowledge.' He ﷺ replied, 'مَرْحَبًا بِطَالِبٍ' i.e. *Welcome to a student!* He ﷺ further said, 'Angels shade a student with their wings.'

(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 54, Hadees 7347)



The Beloved Rasool ﷺ also made the following will to his blessed companions: Soon groups of people will come to you to gain knowledge. When you see them, say to them, 'According to the will of the Rasoolullah (ﷺ), welcome! Welcome!' He ﷺ then said, 'And teach them'. (Sunan Ibn Majah, vol. 1, pp. 161, Hadees 247)

Paying attention to the one who asks questions

If a student asks a question, then answering to his questions inattentively is not beneficial. Answer to his questions by paying special attention to him. It has been narrated: A person came to the Beloved Rasool ﷺ and asked a question. The Beloved Rasool ﷺ raised his blessed head towards him. The narrator said, 'He ﷺ raised his blessed head towards him because he [the one who asked the question] was standing. Then he ﷺ answered to his question.'

(Sahih Bukhari, vol. 1, pp. 65, Hadees 123)

Advising students to keep quiet and to pay their attention

Before saying important things and giving advice, a teacher should quieten all the students and ask them to listen to him attentively. Otherwise, there is a danger that many students may not benefit from important points. It is stated in a blessed Hadees: The Beloved Rasool ﷺ stood in 'Arafat and at that time the sun was about to set. He ﷺ said, 'O Bilal! Quieten people for me' [i.e. quieten them so that I will speak to them], so Sayyiduna Bilal رضى الله تعالى عنه stood up and said, 'Keep quiet for the Beloved Rasool ﷺ.'

(Attargheeb Wattarheeb, vol. 2, pp. 130, Hadees 7)

Sayyiduna Khabbaab رضى الله تعالى عنه has said: While we were sitting at the door of [the house of] the Beloved Rasool ﷺ, he ﷺ came to us and said, 'Listen'. We humbly said, 'Surely, we have heard' (i.e. we are ready to listen). The Beloved Rasool ﷺ said, 'Listen'. We humbly said, 'Surely, we have heard.' The Beloved Rasool ﷺ said, 'Listen'. We humbly said, 'Surely, we have heard.' (Sahih Ibn Habbaan, vol. 1, pp. 251, Hadees 284)

To address a student by his name or Kunyah

When a teacher wants to talk to any of the students or some of them, he should talk to them by mentioning their names and Kunyah. In this way, he will get their attention more. In the narrations of the life history and Ahadees of the Beloved Rasool ﷺ, words like 'Ya Aba Bakr' [يَا أَبَا بَكْرٍ], 'Ya 'Aaishah' [يَا عَائِشَةَ], 'Ya Fatimah' [يَا فَاطِمَةَ], 'Ya 'Ali' [يَا عَلِيَّ], 'Ya Aba Zar' [يَا أَبَا ذَرٍّ], etc., have been abundantly mentioned.

Choice of topics and their sequence

It is necessary for a competent teacher to choose topics as per the need of his students and his expertise. The lesson he wants to teach should be sequenced in such a nice manner that students learn it gradually.

From the study of the blessed life of the Beloved Rasool ﷺ it becomes obvious that in the early days, he ﷺ focused more on the topics of beliefs. When blessed companions رضى الله تعالى عنهم strengthened their beliefs, he ﷺ taught them the acts of worship and affairs, etc., depending upon the situation. If we consider this beautiful choice and sequence of the Beloved Rasool ﷺ, we will come to know that firmness of beliefs is very essential for concentration on the acts of worship, fairness in affairs and perfection in manners.

The blessed sayings of the Beloved Rasool ﷺ contain a great wealth of knowledge about medicine, psychology, botany and many other arts and sciences, but the education of beliefs comes first. Following the same method, a teacher should also impart the knowledge of the topics first which are more important than the others.

Teach lesson again at students' request

Every student does not have a strong memory. Some students understand their lesson at the first attempt, whereas some others need to revise their lesson twice or more. If any student requests a teacher to explain or teach the lesson again, it should be done, as this has also been learnt from the blessed life history of the Beloved Rasool ﷺ. Sayyiduna Abu Sa'eed Khudri رضى الله تعالى عنه has said that the Beloved Rasool ﷺ said, 'O Abu



Sa'eed! One who is pleased that Allah Almighty is the Lord, Islam is a [true] religion and Muhammad (ﷺ) is the Rasool, Paradise is Wajib for him.' Pleased, Sayyiduna Abu Sa'eed رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Ya Rasoolallah ﷺ Please repeat it to me.' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did (i.e. repeated the same).

(*Sahih Muslim, pp. 806, Hadees 1884*)

Encouraging student when he asks question

A teacher should always remember that the one who comes to gain knowledge also asks questions. The teachers who encourage their students when they ask questions become popular amongst them and benefit them. Further, by doing so, they also motivate students to have deep longing for gaining knowledge. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would encourage blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ when they asked good questions. Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that he humbly said, 'Ya Rasoolallah ﷺ Tell me about the deed which leads to Paradise!' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Excellent! Excellent! Undoubtedly, you have asked me a question about a great (thing). And undoubtedly, it is an easy deed for the person for whom Allah Almighty makes it easy. Offer Fard Salah and pay Fard Zakah.'

(*Musnad Abi Dawood At-Tayalisi, pp. 76, Hadees 560*)

Students asking questions continuously

Some students keep asking questions one after another. If these questions contain benefit in general, a teacher should answer to them instead of rejecting them. Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Which deed is the best in the court of Allah Almighty?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Offering Salah at its [stipulated] time.' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked, 'And then which one?' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'To do good to your parents.' He رَضِيَ اللهُ تَعَالَى عَنْهُ asked, 'And then which one?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'To perform Jihad in the path of Allah Almighty.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told me about these (deeds). If I had asked more (questions), he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would have told me about more.'

(*Sahih Bukhari, vol. 1, pp. 196, Hadees 527*)

Making Du'a for students

Another attribute of the teacher who is sincere and has love for knowledge and for students is that he makes Du'a to Allah Almighty for the success of his students. There are many such events in the blessed life of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced me and said, 'O Allah Almighty! Bestow the knowledge of the Holy Quran upon him.'

(*Sahih Bukhari, vol. 1, pp. 44, Hadees 75*)

Verbal explanation and practical demonstration

By nature, man not only listens to the one who advises and guides him but he also does see his deeds. A good quality of a good teacher is that he educates his students both by his sayings and by his practices. If he wants to set his students to a new work or to give a new assignment to them, he should make students understand it by means of a practical demonstration so that they learn it quickly and correctly. The sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are the proofs of this method of education. It has been narrated that once a blessed companion came to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked about the timings of Salah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led the Salah the next two days in a way that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led every Salah at its beginning time on the first day and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah at its ending time on the second day. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, 'Where is the person who asked [me] about the timings of Salah?' When the person came, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The time of your Salah is between these two timings [i.e. the beginning and ending timing of each Salah].'

(*Sahih Muslim, pp. 243, Hadees 1391*)

How should a teacher explain? From the blessed life history of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ an article on 'how to explain' will be published in the issue of the next month, *إن شاء الله عزوجل*.



Affection for subordinates

Haamid Siraaj Attari Madani

Bright teachings of Islam

It is the way of the world that someone is a ruler so someone is a ruled one, someone is a master so someone is a slave, someone is a king so someone is a subject, someone is rich so someone is a beggar. This difference of status does not suggest that the man of high rank should consider the man of low rank or status to be mean and unimportant, but rather the ups and downs of the ranks and positions are only for running [the affairs of] the world and fulfilling human needs. It is the beauty of Islam that it teaches its followers how to become affectionate towards subordinates and ruled ones. It is Islam that gives this concept that being the subordinate or Nigran of someone is a temporary relationship, otherwise, as a human all are equal. Islam urges that we should consider the people who do jobs to be our brothers and give them equal treatment.

Beauty of Islam

Islamic history shows numerous examples in which Nigrans used to be affectionate and kind to their subordinates. Read a shining example of how our Beloved Rasool ﷺ would treat his servants:

Sayyiduna Anas رضى الله تعالى عنه has said: I served the Beloved and Blessed Nabi ﷺ [for 10 years] during journeys and at home, but about the work I did, he ﷺ never said, 'Why did you do this work like this?' And he ﷺ never said this about what I did not do, 'Why did you not do this work like this?' (Sahih Bukhari, vol. 2, pp. 243, Hadees 2768)

Paying wages on time

Paying wages on time to subordinates is their first and the basic right. After the completion of the work, putting off paying their wages, reducing and making an unjustified deduction in their wages by giving lame excuses are dishonesty, injustice and the acts

which may destroy the peace of the society. It is stated in a Hadees-e-Qudsi that Allah Almighty has said, 'There are three such people, on the Judgement Day, I will be their 'خصم' (will make them accountable). One of them is the person who hires a labourer, gets complete work from him and does not pay him the wage. (Musnad Ahmad, vol. 3, pp. 278, Hadees 8700)

Be gentle

If subordinates make any mistake or cause any loss due to human error, they should be forgiven. According to the situation giving correct warning and rectifying their mistakes are the rights of the owner, but targeting them, speaking rudely to them, insulting them and finding fault with even their little mistakes are the acts which are strongly disliked. It has been narrated that a person humbly asked the Beloved Rasool ﷺ, 'To what extent should we forgive the mistakes of our servants?' He again asked the same question. The Beloved Rasool ﷺ remained quiet. When he asked the third time, The Beloved Rasool ﷺ replied, '70 times every day.' (Abu Dawood, vol. 4, pp. 439, Hadees 5164)

Always treat [them] with kindness

Subordinates should always be treated well. We usually treat well the one who holds a high position or we have some vested interests in him, but excellence lies in always treating our servants well. We should take care of their needs, enquire after them in a proper manner and help them in their difficult times as per our financial ability. The Beloved Rasool ﷺ has said, 'Treating slaves well is a good fortune and treating them badly [with bad manners] is a misfortune.' (Abu Dawood, vol. 4, pp. 439, Hadees 5163)





Farman Ali Attari Madani

Wisdoms behind Mi'raaj

It is a famous saying that 'فَعَلَّ الْحَكِيمُ لَا يَخْلُو عَنِ الْحِكْمَةِ' i.e. *the Hakeem (wise) never does anything without wisdom behind it.* One attributive name of Allah Almighty is 'Hakeem'. There is infinite wisdom behind every action by Him which cannot be understood by our intellect. Allah Almighty blessed His Beloved Rasool صلى الله تعالى عليه وآله وسلم with Mi'raaj (Ascension) from the house of Sayyidatuna Umm-e-Haani رضي الله تعالى عنها in the 11th year of Nubuwwah [two years before the migration] on 27th Rajab, Monday night. This Mi'raaj has many pearls of wisdom which are beyond our knowledge. However, read five pearls of wisdom out of those which blessed Islamic scholars have mentioned:

1. Blessed with all ranks

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رحمته الله تعالى عليه has said: All the (Prophetic) miracles and ranks or rather more than them [many (Prophetic) miracles] which were bestowed separately on blessed Ambiya عليهم الصلوة والسلام have been bestowed upon the Beloved Rasool صلى الله تعالى عليه وآله وسلم. There are many examples of it. Sayyiduna Musa عليه السلام attained the rank that he would go to Kauh-e-Toor and had Kalam (conversation) with Allah Almighty. Sayyiduna 'Isa عليه السلام was called to

the fourth sky and Sayyiduna Idrees عليه السلام was called in Paradise, so the Beloved Rasool صلى الله تعالى عليه وآله وسلم was blessed with the Mi'raaj in which he صلى الله تعالى عليه وآله وسلم had Kalam with Allah Almighty, made a tour of the sky, observed Paradise and Hell. In short, he صلى الله تعالى عليه وآله وسلم was blessed with all these ranks in only one Mi'raaj. (*Shan-e-Habib-ur-Rahman, pp. 107*)

2. Observed Iman bil-Ghayb [إِيمَانٌ بِالْغَيْبِ]

Another wisdom of Mi'raaj-e-Mustafa صلى الله تعالى عليه وآله وسلم is that all the Ambiya bore witness to Allah Almighty and Paradise and Hell and made their Ummahs recite 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ', but none of their testimony was either based on seeing or hearing. The testimony gets perfected on seeing (by one's own eyes). So there was a need of the blessed personage amongst the blessed group of these blessed Ambiya (عليهم الصلوة والسلام) who could bear witness after seeing all these things and the testification should be completed when he testifies. This testification was completed with the Beloved Rasool صلى الله تعالى عليه وآله وسلم. (The Beloved Rasool صلى الله تعالى عليه وآله وسلم saw all the things with his own blessed eyes.) (*Shan-e-Habib-ur-Rahman, pp. 107*)



3. The Beloved Rasool saw his kingdom

Allah Almighty has made His Beloved Rasool صلى الله تعالى عليه وآله وسلم the owner of all treasures. In Ayah 1 of Surah Al-Kawsar, part, 30 Allah Almighty has stated:

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۝

O Beloved! We have indeed bestowed upon you countless excellences.

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

The Beloved Rasool صلى الله تعالى عليه وآله وسلم said: While I was sleeping, the keys of all treasures of the earth were brought to me and placed on my both hands. *(Sahih Bukhari, vol. 2, pp. 303, Hadees 2977)*

He صلى الله تعالى عليه وآله وسلم said, 'I am a treasurer (of Allah Almighty's treasures).' *(Sahih Muslim, pp. 512, Hadees 1037)*



By the bestowal of Allah Almighty the Beloved Rasool صلى الله تعالى عليه وآله وسلم is the owner of His entire kingdom, therefore 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ' is written on every leaf of Paradise, in the eyes of the houris of Paradise and everywhere, that is, these things have been created by Allah Almighty and given to

Muhammad صلى الله تعالى عليه وآله وسلم. Allah Almighty blessed His Beloved Rasool صلى الله تعالى عليه وآله وسلم with Mi'raaj because He عَزَّوَجَلَّ willed to show the owner [the owner of the treasure of both the worlds] his possession. *(Sham-e-Habib-ur-Rahman, pp. 107)* That's why this tour was undertaken on the night of Mi'raaj.

4. Intercession with ease

On the Judgement Day, the Beloved Rasool صلى الله تعالى عليه وآله وسلم will intercede for us, rather he صلى الله تعالى عليه وآله وسلم will open the doors to intercession. Allah Almighty showed His Beloved Rasool صلى الله تعالى عليه وآله وسلم wonders of the universe, levels of Paradise and the Hell. In addition, he صلى الله تعالى عليه وآله وسلم was also shown big signs so that the terror of the frightful Day of Judgement may not overcome him and he صلى الله تعالى عليه وآله وسلم can make intercession with full determination and constancy. *(Ma'aarij-un-Nubuwwah, pp. 80; summarised)*

5. Privilege of receiving all types of revelations

Another type of revelation is that Allah Almighty converses directly and this is the best type of revelation. Another wisdom of Mi'raaj is also that the Beloved Rasool صلى الله تعالى عليه وآله وسلم gets privileged with all types of revelations. It is stated in the books of Tafaseer: On the night of Mi'raaj the Beloved Rasool صلى الله تعالى عليه وآله وسلم heard directly from Allah Almighty the blessed Ayahs containing 'أَمَرَ الرَّسُولَ' which

are the last two Ayahs of Surah Al-Baqarah. Similarly, he صلى الله تعالى عليه وآله وسلم listened to some 'Surah Ad-Duha [الضحى]' and some 'Surah Alam-Nashrah [الشم تشرح]' on the night of Mi'raaj. *(Ruh-ul-Bayan, part 25, Surah Ash-Shura, Taht-al-Ayah: 51, vol. 8, pp. 345)*



WHAT WILL HAPPEN AFTER IT?

Abu Rajab Attari Madani

Kashif again had a fight today with the boys of his area. They not only verbally abused him but also repeatedly hit him very hard. They were three in number whereas he was alone, so he could not stand against them but he was extremely angry. He immediately intended to take revenge and quickly reached his house. He took out his father's pistol from the cupboard, checked the bullets and was going to leave the house but all of a sudden he stopped. The voice of his class fellow, Farooq Raza Attari started echoing in his head: Whenever you wish to commit a bad deed, do ponder over, "*what will happen after it?*" Kashif received this Madani pearl when both of them were coming out of the college. He then started visualising its consequence and imagined: As soon as he reached their street, he did not give a chance to understand and react to the situation to the boys who were laughing and celebrating their victory, and fired all the bullets on them and killed them. People gathered there in the blink of an eye. They called the police who arrested him and took him to the police station. He then saw the distressed face of his father who had tears in his eyes and questions to ask. How could Kashif answer his father's questions as he was not even able to meet his father's eyes because of embarrassment? His case

was brought to the court. His father hired famous lawyers, paying them a high fee but proofs and witnesses were strong; therefore, he was sentenced to lifetime imprisonment. When his mother and younger brother came to the jail to meet him, their distressed faces grieved him. His brother had a wish in his eyes, 'My brother! If only you had not committed this act. People taunt me that my brother is a murderer. The boys of our area don't like talking to me.' His mother told him that his sister's [future] in-laws have broken off her engagement. He started weeping copiously after they left, thinking that if only he had controlled his emotions, so he would not be in this situation now. Suddenly, something fell on the ground and made a noise, and Kashif realised that he had just been visualising all this. He saw that the pistol had fallen from his hands. He was sweating buckets. He had seen, "*what will happen after it?*". His anger had completely cooled down. Now he could not even imagine murdering someone. Kashif started making Du'a in his heart for his class fellow, Farooq Attari.

Dear young Islamic brothers! We should also learn from this fictional parable that we should stop a little whenever we are going to perform any deed and



ponder over its consequences. A person humbly said to the Beloved Rasool ﷺ, 'Please give me advice.' So the Beloved Rasool ﷺ said, 'Start a deed after contemplating. Then, if you see goodness in its consequence, do it; and if you fear [that you might fall into] misguidance, refrain from it. (Sharh-us-Sunnah lil-Baghuwi, vol. 6, pp. 545, Hadees 4943) I.e. First think about the consequence of what you are going to do and then start it. If, in relation to the religion or Dunya [world], you see anything bad in the consequence of a deed, do not start it in the first place, and if you have started it, stop it and do not complete it. (Mirat-ul-Manajih, vol. 6, pp. 626)

May we ponder over the consequences of every act before doing it, so we can save ourselves from many disadvantages, for example:

- Before riding a bike or driving a car, bus, truck etc., at high speed, ponder over the fact that reaching late is better than not reaching [a place]. If you suffer an accident because of crossing the speed limit, it can cost you your life. If you survive, even then, you may have to spend the rest of your life on crutches or wheelchair in case your hands and feet are no longer usable.
- Arguing with customers, disrespecting them and causing them to exit the shop makes us happy by considering it our victory but when we lose customers because of our such acts, we start being anxious. At times, it becomes difficult even to conduct the business.
- In the office, arguing and quarrelling with colleagues, and sticking the nose into their matters make them anxious and as a result, they also don't miss a chance to make you anxious. When a person loses peace, his performance becomes weak. In this way, a person eventually loses his job.
- Those who submit resignation on facing small issues cannot work anywhere for a long time and hence, a time comes when no one is ready to give them a job.
- People give Talaaq [divorce] after getting angry on small issues but when their anger cools down, they come to their senses; however, it's too late. In such cases, they are left with nothing but regret.
- When young people who waste their time in useless activities instead of studying fail the exams, they become distressed and some even commit suicide because of depression.
- Performing one-wheeling is a beloved activity of many young people. Some parents do not even know about their children's interest. If such people are made to understand, they reply in the following way: 'Nothing happens. There is no price for one's interests'. However, when they suffer an accident while performing one-wheeling and injure their hands and legs, or even depart this life, how badly they hurt the feelings of their parents, brothers, and sisters! If you visualise it, you will not even imagine performing one-wheeling, let alone practically performing it. As an example, following are two terrible and unpleasant incidents of one-wheeling:
 - (1) On the occasion of Eid-ul-Fitr, a young man died in Lahore while performing one-wheeling and 8 got injured. (Nawa-i-Waqt Online, 23 August, 2012; amended)
 - (2) While performing one-wheeling on the second day of Eid, young men hit a family going on a motorbike in Dar-us-Salam (Toba Tek Singh, Punjab). In the accident, 10 people got injured including two women, from whom two young men lost their legs.
- The people interested in watching indecent images and videos on mobile, laptop, etc., through internet are so fond of this evil act that neither they care about their studies nor business. People who watch such type of images and videos secretly get startled at seeing the curtain or door being opened and become afraid, lest any family member see them committing such evil act. If only they felt that "Allah عزوجل is watching", so they would not even go near to such acts.

May Allah عزوجل save us from evil acts and their evil consequences, and may He عزوجل bless us with Taufeeq to carry out good deeds.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ



Particularities of Mustafa ﷺ

(Episode – 03)



Kashif Shahzad Attari Madani

Zikr about my Beloved Rasool ﷺ

The Beloved Rasool ﷺ has said, 'ذِكْرُ الْأَنْبِيَاءِ مِنَ الْعِبَادَةِ وَذِكْرُ الصَّالِحِينَ كَقَارَةِ' i.e. Mentioning blessed Ambiya is an act of worship and mentioning righteous bondmen is expiation [for sins].

(Jami'-us-Sagheer, pp. 264, Hadees 4331)

O devotees of Rasool! If mentioning blessed Ambiya ﷺ is worship, then mentioning the Beloved Rasool ﷺ and writing, reading and listening to his virtues and attributes will also be worship and will bring us pleasure. Let's study the virtues and attributes of the Beloved Rasool ﷺ in order to gladden our heart.

Madani bouquet of 12 particularities of Beloved Nabi ﷺ

1. The miracles of the Beloved Rasool ﷺ are more than the miracles of all the blessed Ambiya ﷺ. According to an opinion, there are 60,000 miracles in the Holy Quran alone. In addition to them, there are also 3000 more miracles. (An-Moozaj-ul-Labeeb, pp. 44) In fact, the miracles of the Beloved Rasool ﷺ

are countless. (Dalaail-un-Nubuwwah, vol. 1, pp. 18; Ash-Shifa, vol. 1, pp. 253)

Qudrat-e-Rab ka aa'eenah thehra [تَهَيَّرَا]
Tayra her mu'jizah Rasoolullah

2. When the Beloved Rasool ﷺ moved his blessed hand on the head of a bald person, his hair would grow immediately. When he ﷺ sowed a seed, it would grow, turning into a tree and bearing fruits the same year. (Kashif-ul-Ghummah, vol. 2, pp. 64)
3. When he ﷺ placed his blessed hand on someone's head, the part of the hair under his blessed hand would remain black, it would never turn white. (Khasais-ul-Kubra, vol. 2, pp. 138)
4. The Beloved Rasool ﷺ is the best and most superior amongst all creation.¹ (Bahar-e-Shari'at, vol. 1, pp. 63)

¹ For details study the booklet, 'تَجَلَّى الْبَيْتِ بِأَنْ نَبِيْنَا سَيِّدَ الْمُرْسَلِينَ' from Fatwa Razawiyyah volume 30, written by Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.



Sab say awla-o-a'la hamara Nabi
Sab say baala-o-waala hamara Nabi

5. The Beloved Rasool ﷺ was free from every type of minor and major sins before and after the declaration of Nubuwwah. Committing any sin is not possible for the Beloved Rasool ﷺ deliberately, mistakenly, apparently, innerly, secretly, openly, seriously, humorously, happily and angrily. In other words, committing sins is not possible for him in any type of situation. The same applies to all other blessed Ambiya. (*Zurqaami 'alal Mauwahib, vol. 7, pp. 327*)
6. The Beloved Rasool ﷺ is 'Khaatam-un-Nabiyyeen' [خَاتَمُ النَّبِيِّينَ], that is, Allah Almighty has made him the last Nabi, putting an end to Nubuwwah. No new Nabi could come neither during nor after the era of the Beloved Rasool ﷺ. (*Bahar-e-Shari'at, vol. 1, pp. 63*) This has been mentioned in different Ayahs of the Holy Quran and in many blessed Ahadees.²
7. There was a seal of Nubuwwah between both the blessed shoulders of the Beloved Rasool ﷺ. Equal to the size of a pigeon's egg, this seal was an apparently reddish and raised part of flesh. (*Seerat-e-Mustafa, pp. 565*) If the seal of Nubuwwah was seen from below, it read, 'اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ' and if it was seen from above, it read, 'تَوَجَّهَ حَيْثُ كُنْتَ فَإِنَّكَ مَنْصُورٌ'. It was called 'the seal of Nubuwwah' for the reason that it was declared in the previous Divinely-revealed Books to be the sign that the Holy Nabi Muhammad Mustafa ﷺ is the last Nabi. At the time of his blessed demise, this blessed seal disappeared. (*Mirat-ul-Manajih, vol. 1, pp. 318*)

² For details study the booklet, 'خَاتَمُ النَّبِيِّينَ' from *Fatawa Razawiyyah*, volume 14.

Monk Baheerah embraced Islam after seeing the same 'Seal of Nubuwwah'. (*Mirat-ul-Manajih, vol. 8, pp. 45*) Since this seal was the sign of the end of Nubuwwah 'خَاتَمُ النَّبِيِّينَ', no other Nabi was blessed with this miracle.

(*Mirat-ul-Manajih, vol. 8, pp. 57*)

Na hoga koi ba'd in kay payamber
Batati hay muhr-e-nubuwwat Nabi ki

8. The Ascension is one of the particularities of the Beloved Rasool ﷺ. He ﷺ physically went to Masjid-ul-Aqsa from Masjid-ul-Haraam and from there to all seven skies and to the Kursi and the 'Arsh, and even above the 'Arsh, in a very brief part of the night. (*Bahar-e-Shari'at, vol. 1, pp. 67; Takmeel-ul-Iman, pp. 128; Hadeeqah Nadiyyah, vol. 1, pp. 272*)

Woh Sarwar-e-Kishwar-e-Risalat jo 'Arsh per jalwah-ger
huway thay
Na'ay niralay tarab kay saaman Arab kay mehman kay
liye thay

9. The Beloved Rasool ﷺ beheld Allah Almighty with his own blessed eyes and heard His Kalam without any means. (*Musnad Ahmad, vol. 1, pp. 611, Hadees 2580; Bahar-e-Shari'at, vol. 1, pp. 687*)

Kis ko daykha yeh Musa say poochhay koi
Aankh walon ki himmat pay lakhaun Salam

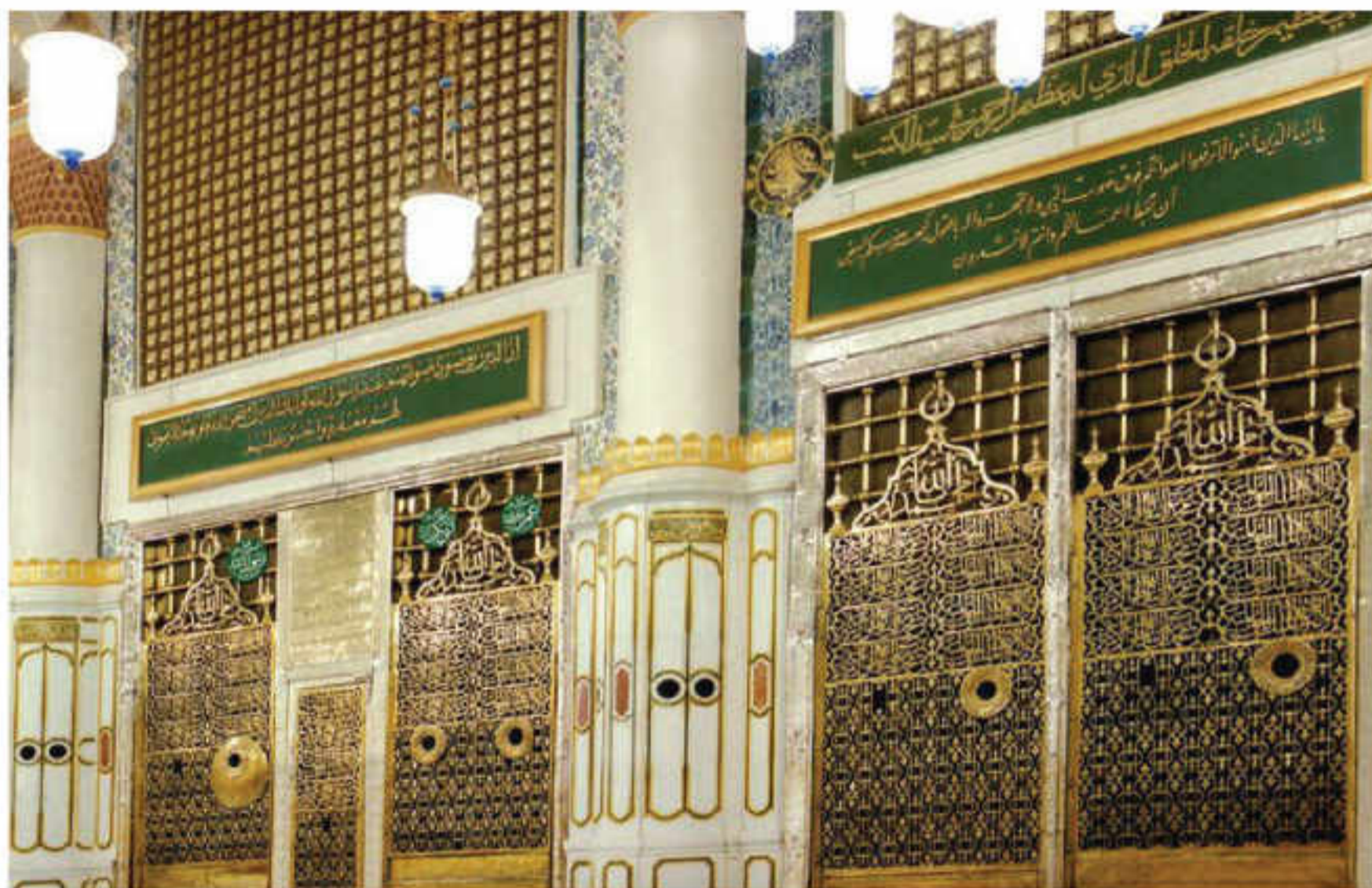
10. Sayyiduna Israfeel عليه السلام came to the court of the Beloved Rasool ﷺ only. Before this, he عليه السلام never went to any other Nabi عليه السلام. (*Kashf-ul-Ghummah, vol. 2, pp. 54*)
11. Angels mention the Beloved Rasool ﷺ all the time. (*Kashf-ul-Ghummah, vol. 2, pp. 53*)

Nazishayn [نازشين] kertay hayn aapas mayn malak
Hayn ghulaman-e-Shah-e-Abrar ham



12. The Beloved Rasool ﷺ is the wisest amongst all creation. (*Mawahib-ul-Ladunniyyah*, vol. 2, pp. 196)

Some Islamic scholars have narrated, 'There are total 100 parts of intellect out of which 99 parts have been bestowed upon the Beloved Rasool ﷺ, whereas only one part has been given to all believers.' After narrating it,



Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ a Taabi'i pious person, has said, 'In 71 books, I have read that the Beloved Rasool ﷺ is the wisest person amongst all people and has the best opinion.' (*Tareekh Dimashq*, vol. 3, pp. 386)

According to a narration, it was written in all these books, 'If the intellect which Allah Almighty has bestowed upon all people from the beginning of the world to its end, is compared with the blessed intellect of the Beloved Rasool ﷺ, then the intellect of all people will be like a particle of sand in contrast to the sand of the entire world.' (*Asli-Shifa*, vol. 1, pp. 67)

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'If it is said that there are total 1000 parts of intellect out of which 999 have been bestowed upon the Beloved Rasool ﷺ and one part is given to all people, then it is also possible because the miracles of the Beloved Rasool ﷺ have been proved in a very huge number. So whatever is said regarding his Divinely-bestowed superiority, is correct.' (*Madarij-un-Nubuwwah*, vol. 1, pp. 36)

*Koi kya jaanay kay kya ho
'Aql-e-'aalam say wara ho*





M Bouquet of Madani Pearls

Fragrance shall emanate from speech

1. Goodness lies in these acts

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Goodness does not lie in getting wealth and children in abundance but rather goodness lies in your patience being increased, knowledge progresses and you excel others in worshipping Allah ﷻ.' (Musannaf Ibn Abi Shuybah, vol. 8, pp. 167, Hadees 6)

2. Reward of 2 Rak'at Nafl Salah

Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'If you knew the reward of 2 Rak'at Nafl, you would consider it bigger than the mighty mountains whereas the reward of Fard Salah is so much in the sight of Allah ﷻ that no one can describe it.' (Hilya-tul-Awliya, vol. 5, pp. 421, Raqm 7596)

3. Consequences of false oath

Sayyiduna Khuwajah Ghareeb Nawaz رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'One who swears a false oath desolates his house, and blessings and goodness go away from his house.' (Hashit Bilisht, pp. 84)

4. Deeds with great status

Sayyiduna Khuwajah Ghareeb Nawaz رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'The blessed acts [such as] listening to the 'cry for help' of distressed people and supporting them, fulfilling the needs of the needy, feeding the hungry [and] making efforts to have the prisoners released have great status in the sight of Allah ﷻ.'

(Mu'een-ul-Hind Hazrat Khuwajah Mu'eenuddin Ajmayri, pp. 124)

Ahmad Raza's garden is even blossoming today

1. How is it to eat food with a leper?

One who eats food with a leper (leprosy patient) with the intention of showing humbleness, having absolute trust in Allah ﷻ and following blessed Sunnah, will attain reward.

(Fatawa Razawiyyah, vol. 21, pp. 102)



2. It is better to recite Wazaaf in the state of Wudu

The Wazaaf (invocations) which are mentioned in blessed Ahadees or those which are recommended by blessed Mashaikh (pious predecessors) as Zikr of Allah ﷻ can be recited without being in the state of Wudu and it is better to recite in the state of Wudu. (*Fatawa Razawiyyah, vol. 23, pp. 399*)

How beautiful garden is Attar's garden

1. Method of attaining knowledge and spirituality

One who remains in the company of an Islamic Sunni practicing scholar having correct beliefs attains both knowledge and spirituality. (*Madani Muzakarah, 21 Safar-ul-Muzaffar, 1436 Hijri*)



3. What is meant by Ibahat-e-Asliyyah?

Anything which Allah ﷻ and His Beloved Rasool ﷺ have declared to be good is good and anything which Allah ﷻ and the Beloved Rasool ﷺ have declared to be bad is bad, and if Allah ﷻ and the Beloved Rasool ﷺ have mentioned nothing i.e., Shari'ah neither declares something to be good nor bad, then its state of 'Ibahat-e-Asliyyah' [إِبَاحَتِ أَسْلِيَّتِهِ] still exists as there is neither [any] reward nor punishment in doing or leaving it. (*Fatawa Razawiyyah, vol. 23, pp. 320*)

2. Benefits of drinking water

Drink 12 glasses of water (i.e., more or less 3 litres) daily. إِنَّ شَاءَ اللَّهُ ﷻ it will protect against kidney diseases and constipation. (*Madani Muzakarah, 9 Muharram-ul-Haram, 1436 Hijri*)

3. Coolness of eyes

Glorious Quran is the coolness of our eyes and tranquillity of heart. Would that we become the devotee of the Glorious Quran. (*Madani Muzakarah, 3 Muharram-ul-Haram, 1436 Hijri*)

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Criticism over Islamic scholars

After all, what is right?

Abu Saaleh Mufti Muhammad Qasim Attari

Nowadays, it is becoming a fashion to speak and write against Islamic scholars. The writer whose writings are not read or the speaker whose speeches are not heard starts objecting to Islamic scholars and Islamic rulings so that he can gain some popularity. In actual fact, this is a great misfortune. In the Holy Quran, Allah عزوجل has mentioned the glory of Islamic scholars and has raised their ranks but certain narrow-minded people want to degrade these great and glorious Islamic scholars.

One should be very careful when talking about blessed Islamic scholars. At the present time, it is a fact that many media persons in our society lack religious knowledge. Generally, they have not studied the Holy Quran, Hadees, Islamic jurisprudence and Tasawwuf etc., in a proper manner or they have read only few books or articles on the internet. If anyone with such limited and superficial knowledge passes comments about Islam, Islamic scholars and Islamic teachings, this obviously shows that he is a rash person who has no fear of Almighty Allah. Usually, by mentioning the mistakes of few Islamic scholars, they actually try to deceive people.

However, every sensible person can realize that it is unwise and unfair to criticize and condemn all Islamic scholars in the name of the mistakes of some individuals. Admittedly, there are few wrong people in every field in the world. So, let me ask, are all the

people belonging to every field ridiculed like this in the world? Are efforts made to defame them in a similar manner? No, of course not. But a group of secular and liberal people who have had enough of Islam have been denouncing and degrading Islamic scholars for a long time. In actual fact, a very large number of these secular and liberal people have a very evil character. Financially backed by foreign-funded NGOs, they carry out the mission of advancing the agenda of those NGOs. In fact, speaking against Islamic scholars is also a part of this unpleasant and disgusting agenda.

Since Islamic scholars have the knowledge of Quran and Hadees, they are called "Rabbani" [رَبَّانِي] i.e. they love and fear Allah عزوجل. Allah Almighty has stated:

كُونُوا رِبِّيِّنَ بِمَا كُنْتُمْ
تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

*Become the devoted bondsmen of Allah, for this reason;
that, you teach the Book and you also study it.*

*[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah
Aal-e-'Imran, Ayah 79)*

i.e. The people who teach Quran, the Book of Allah Almighty, and promote it are Rabbani scholars. Now just ponder: Who is teaching and promoting Quran? Islamic scholars or those who have had enough of Islam? Of course, Islamic scholars. Allah Almighty



has declared Islamic scholars to be His special bondmen but so-called liberal-minded people poison the minds of general public against these Divinely-declared special bondmen, inciting hatred against them. One should ponder over the fact as to what kind of people these liberals are and who they follow. They should seriously think about it lest they become the bondmen of Satan as a result of speaking against the bondmen of Rahman. In Surah Al-Ma'idah, part 6, Allah Almighty has stated:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ
 أَسْلَمُوا يَلْتَمِسُونَ هَادُوا وَالرَّيْبِيُّونَ وَالْأَخْبَارُ بِمَا اسْتَخْفُوا مِنْ
 كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

Undoubtedly, We sent down the Tawrat, in which is guidance and light. According to it, Our obedient Prophets, and the men of knowledge and the (religious) jurists were commanding to the Jews that, they were required to protect the book of Allah, and they were witnesses to it.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 44)

The glory of Islamic scholars is clear from every word of these blessed Ayahs.

1. For praising Islamic scholars and Islamic Jurists, they have been mentioned with blessed Ambiya عليهم السلام. It is the Ambiya, Islamic scholars and Islamic jurists who issue rulings in conformity with the Book of Allah Almighty.
2. It has been stated that the responsibility of protecting the Book of Allah عز وجل has been assigned to Islamic scholars.
3. It has been stated that blessed Islamic scholars are the witnesses of the truthfulness of the Book of Allah عز وجل. When we read these attributes carefully, it becomes clear to us that even today these attributes are found in blessed Islamic scholars. They learn and teach the Holy Quran, Hadees and Shar'i rulings, explaining and conveying them to people. They are surely Rabbani Islamic scholars. On the other hand, there is a group of secular people that does not

like to listen to these things even if quoted from the Holy Quran. There is another group which appears to be a bit religious, but, in actual fact, it defames Islamic scholars like the first group or even more than them. On such occasions, they say that it is the virtue or attribute of the past Islamic scholars and it does not apply to the present Islamic scholars. I feel very sad about their grey matter. They remain lost in the thought of the past, unaware of the present and disappointed with the future. الحمد لله, even today, hundreds of thousands of blessed Islamic scholars are teaching and explaining the Holy Quran and blessed Ahadees, writing commentaries, religious books, guiding people about Islam and carrying out research on Shar'i rulings. By virtue of their efforts, Islam is being spread in the world, non-Muslims are embracing Islam and Masajid are being frequented. Tell me, if there were no Islamic scholars, then who would be preaching Islam and promoting Quran and Sunnah?

Many media persons discuss and debate over different issues for many hours on electronic media and there are many columnists who write articles, etc., on a regular basis. There are also a considerable number of novelists, dramatist, poets and other literary figures. They all should make it clear as to how much part of their life has been spent, rendering services to Quran and Hadees! Everyone knows the reality, but unfortunately, certain people only confuse the nation and condemn the Islamic scholars who have devoted their entire lives to mentioning Allah Almighty and His Beloved Rasool صلى الله تعالى عليه وآله وسلم.

وایں ناکامی متاع کارواں جاتا رہا
 کارواں کے دل سے احساسِ زیاں جاتا رہا



Laws of trade



Mufti Abu Muhammad Ali Asghar Attari Madani

A new form of investment with a goldsmith

Question 1: What do the blessed 'Ulama state regarding the following matter: I conduct gold business. Some people come to us for investment and invest in the following way: For example, we earn a profit of 2500 rupees on 1 Tola¹, so they ask us to invest their 1,000,000 rupees for six months. They ask us to bring the items and sell them by ourselves and give them a profit every month according to 2500 rupees. The question is: 'Should such person deliver items to us and should we give him his amount of money and profit after a month; or should we bring items monthly and give him profit every month?' What is its permissible method?

Answer:

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

¹ A unit of weight

The case mentioned in the question employs an impermissible method but it will become permissible if corrected in the light of the rules being mentioned below.

In the case asked in the question, if you do not invest money but only carry out work and the other partner invests money, it is Mudarabah [مُضَارَبَةٌ] as one partner invests money and the other carries out work. Even though the entire shop belongs to you, buying gold from these 1,000,000 rupees and then selling it will mean that two people are working according to Mudarabah in this small piece of work separately. There are generally many rules and laws of Mudarabah but in view of the case asked in the question, following are some important rules:

First rule: Mudarabah can be restricted to some months such as [one can state that] the deal is being made for six months or a year. Moreover, Mudarabah [contract] can also be ended before it because whenever a person works in partnership with someone else, making calculations depends on



their mutual understanding; they may make calculation every month or every week; they will make calculation at the time which they fix. Sometimes, earning profit every month is possible but at times, it is possible that no profit is earned.

Second rule: In the case asked in the question, the shopkeeper conducts his own business as well. Therefore, it is necessary that a separate book [for record] should be maintained for the business which is conducted from the investment of an investor and its calculation should be made separately, not involving the other items of the shop. Many people collect money from an investor but then pay their debt from it or spend it on some other purposes, and give profit out of their own pocket to please the investor. It also happens that they purchase items with the amount of an investor but do not keep a record of profit and loss, and give profit to the investor through approximation, either a fix profit or by increasing or decreasing [the profit] at their own will. Both of these methods are impermissible.

Third rule: Keep it also in mind that if you fix the duration of six months and make Mudarabah contract with an investor, it can still be extended because it is possible that the items still remain in the shop and are not sold when the time period of six months come to an end. Therefore, you will wait for the remaining items of the last deal to get sold and then you will end [Mudarabah]. If you wish to continue [the Mudarabah contract] further, you may do so, and you may end it if you wish.

Fourth rule: The profit will be fixed according to a ratio, i.e. the shopkeeper will keep such and such a percentage of profit and the other partner will keep

such and such a percentage of profit. In Mudarabah, it will not be fixed that a person will get such and such an amount of profit on such and such amount of Tolas such as fixing a profit of 2500 rupees on one Tola as stated in the question; in fact, it is the responsibility of a Mudarib [مُضَارِب] - the person carrying out work after taking investment - to bring items and sell them. Both the partners will divide the profit earned through this trade according to the ratio they have mutually fixed.



A number of people do not even know what profit is. For this very reason, sometimes in a Mudarabah contract, the investor claims that he is getting nothing and sometimes the person carrying out work complains that he needs income to manage his household.

When the work will be carried out after the beginning of Mudarabah and items will be purchased and then sold, it will be checked after deducting the expenses if the amount of money is more than the cost price of the items; if it is so, the additional amount will be called a profit. If the expenses are more and the amount of money comes out to be equal to or less than the cost price of the items, it will not be said that a profit is earned.

In such business, it is necessary to keep record of every single thing so that taking it into consideration, it can be decided whether a profit has been earned or not.

Fifth rule: If there is a loss, it will be recovered from the profit, i.e. the investment will be saved from the loss until both the partners return all the profit they have received so that the loss is recovered from the profit first. If the loss is more which cannot be completely recovered from the profit, the loss will be recovered from the investment and in this case, it is



obvious that the investor alone will have to bear the financial loss, and the other person's loss is that the work carried out by him will be in vain.

وَاللَّهُ أَعْلَمُ بِمَا عَمِلْتُمْ عَلَيْهِمْ عَلَيْهِمُ سَلَامٌ

Islamic ruling on making the statement, 'It is not even its cost price'

Question 2: What do the blessed 'Ulama state regarding the following matter: What is the Islamic ruling on making this statement while selling items

although he has told a lie in stating the cost price but sold it at its market rate and it is not even Bay' Murabahah² [بيع مُرَابَحَه], in such trade, sale and purchase is permissible and the income is also Halal [lawful]; but the evil and condemnable act of telling a lie has been committed. However, if a person also deceives others such as he has stated, 'The price of this item is 1000 rupees', whereas its market value is 500 rupees, so the acts of telling a lie and also deceiving others are found in this case, then Huqooq-ul-'Ibaad [the rights of people] will be violated by deceiving



during sale and purchase, 'it is not even its cost price', although the seller purchases it in less than the stated amount? Is it permissible or impermissible to sell an item in this way?

Answer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

This act is based on a lie and is impermissible. If a person does not deceive others, for example,

others and it will have an effect on the income as well.

وَاللَّهُ أَعْلَمُ بِمَا عَمِلْتُمْ عَلَيْهِمْ عَلَيْهِمُ سَلَامٌ

² Bay' Murabahah - Telling the price at which the seller has purchased something and also all the expenses regarding it, and then selling it after adding an amount of profit to it is known as Murabahah. (Bahar-e-Shari'at, vol. 2, pp. 739)



Source of livelihood of Sayyiduna Siddeeq-e-Akbar رضي الله عنه

Abdur Rahman Attari Madani

Brief introduction

First caliph, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه is the great companion of Rasool (صلى الله تعالى عليه وآله وسلم) who amongst men first testified the Prophethood of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. He رضي الله تعالى عنه is the one who possessed such a great many virtues and good qualities that after blessed Ambiya عليهم الصلوة والسلام he رضي الله تعالى عنه is the best and most superior amongst all former and latter humans.

Source of livelihood

Before becoming the caliph Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه would do the cloth business. (*Hadeeqah Nadiyah, vol. 1, pp. 22*) According to *Ibn Majah, etc.*, before the year of the blessed apparent demise of the Beloved Rasool صلى الله تعالى عليه وآله وسلم he رضي الله تعالى عنه travelled to Basra [a city of Syria] for business. (*Ibn Majah, vol. 4, pp. 211, Hadees 3719*)

Stipend from Bayt-ul-Maal after becoming caliph

When Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه became the caliph, he, in the morning, placed a small bundle of cloth on his shoulders and went to the market for trade. On the way, he رضي الله تعالى عنه met Sayyiduna 'Umar and Sayyiduna Abu 'Ubaydah Bin Jarrah رضي الله تعالى عنهما. They asked, 'Where are you going?' He رضي الله تعالى عنه replied, 'To the market.' They asked, 'What are you doing, you have been made the Ameer of Muslims!' Sayyiduna Siddeeq-e-Akbar رضي الله تعالى عنه replied, 'Then from where will I make both ends meet?' They both replied, 'We will fix a stipend for you', so the blessed companions fixed half part of a goat daily for him.

(*Tabqat Ibn Sa'd, vol. 3, pp. 137*)

Daily and yearly stipend

His daily stipend from Bayt-ul-Maal was a full goat (in the beginning, it was half of a goat, later on, it was



increased to a full goat.). He رَضِيَ اللهُ تَعَالَى عَنْهُ used to feed the attendees of his Majlis daily in the morning and the evening two large bowls of food. (*Umda-tul-Qaari*, vol. 8, pp. 328) His annual stipend was 300 dinars.

(*Ar-Riyad-un-Nadwah*, vol. 1, pp. 255)

Moreover, it was also fixed in his stipend that there would be two chadors for him; when they would get old, he رَضِيَ اللهُ تَعَالَى عَنْهُ could get two more chadors like them and there would be a riding animal for his conveyance and his family would be given money equivalent to the amount he رَضِيَ اللهُ تَعَالَى عَنْهُ used to spend on them before becoming the caliph. (*Tabqat Ibn Sa'd*, vol. 3, pp. 137)

Returned the possessions taken from Bayt-ul-Maal

When the time of the blessed apparent demise of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ came near, the expenses were calculated which he رَضِيَ اللهُ تَعَالَى عَنْهُ took from Bayt-ul-Maal and more money than what he took was deposited to Bayt-ul-Maal. (*Umda-tul-Qaari*, vol. 8, pp. 328)

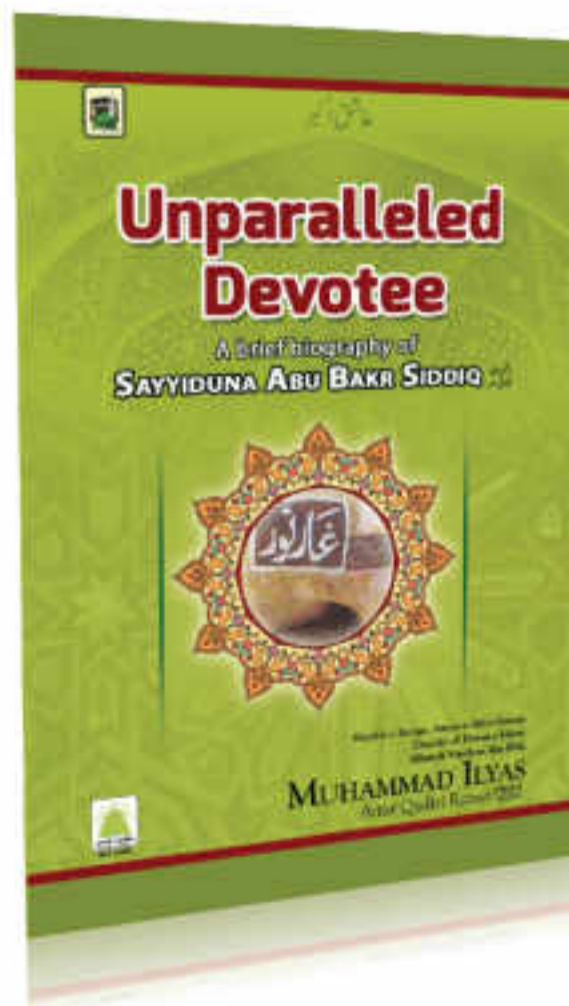
Will of Siddeeq-e-Akbar

Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: When Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ suffered from an incurable disease, he رَضِيَ اللهُ تَعَالَى عَنْهُ made the following will, 'The amount of wealth that has increased in my wealth since I became the caliph, should be sent to my successor caliph.' So after his

blessed demise, we pondered and found that there was a slave who would look after the children and a camel through which the garden was watered [as additional possessions]. We sent both to Ameer

-ul-Mu'mineen Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'May Allah Almighty have mercy on Abu Bakr! He has set a strict standard for his successors.'

(*Umda-tul-Qaari*, vol. 8, pp. 328)





MARKET & SATAN

Abdur Rahman Attari Madani

Though going to markets in search of livelihood has been a blessed habit of our pious predecessors but most of the traders' dealings are based on falsehood in markets, even they swear false oath. Evil practices such as cheating, treachery, adulteration and various other wrongdoings are widespread in markets. Due to the corrupt activities and malpractices of traders, a market has been pronounced to be the worst part of the earth in blessed Hadees and the visit of a market unnecessarily has been conveyed to be a bad act.

Obeying Satan in market

'Allamah Najmuddin Muhammad Bin Muhammad Ghazzi [عَزْرِي] Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Allah ﷻ has made a market to be Iblees's Masjid which means Sajdah is made to Satan in the market like sincere people perform Sajdah to Allah ﷻ in Masajid.

Here Sajdah (for Satan) refers to obeying him wholeheartedly because people obey Satan in a market by telling a lie, swearing false oath, cheating and deceiving. It is for the reason, Satan mostly stays in the markets as the angels mostly stay in Masajid so those who firmly stay in Masajid, angels are their companions; similarly, those who firmly stay in

markets have the company of Satan. We can say in this way too: One who enters Masjid for performing acts of worship attains blessings from Allah ﷻ whereas one who enters a market unnecessarily surely beholds Satan and becomes his neighbour.

Satan's happiness on human's mistake

'Allamah Najmuddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: The way Satan remains present in a market, he also remains present at every that place where sale and purchase is made hoping to entice the parties to indulge in lying, cheating and deceiving and the deal takes place impermissibly (against Shari'ah) he enjoys these wrongdoings because Satan becomes happy on human's mistake.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O group of traders! Satan and sin are present at the time of purchase and sales, so mix your purchase and sales with Sadaqah (i.e., give donation after the deal).' (Sunan-ut-Tirmizi, vol. 3, pp. 4, Hadees 1212)

It is for the reason sale and purchase have been prohibited in Masjid. (Husn-ut-Tanabbuh lima Warada



fit-Tashabbuh, vol. 6, pp. 96 to 98)

The purpose (of above mentioned blessed Hadees) is that no matter how careful one becomes, he utters something useless, lying or swearing a false oath, so, people must keep giving Sadaqah and charity as Sadaqah extinguishes the Divine wrath. Traders generally keep donating money to the poor especially on Thursdays. This very Hadees is a source of this act (and giving) Sadaqah is a great act of worship. (*Mirat-ul-Manajih, vol. 4, pp. 245*)

This does not mean that one keeps swearing false

last from the market.

Reward for going to market with good intention

Remember! If any person enters and exits a market early and late with this intention that he would fulfil the need of any Muslim or humiliate Satan by making Zikr in the market and he does not also miss his Salah with Jama'at (congregation) then it is a good deed because deeds depend on the intentions and it is a fact that entering the market is a Mubah



oaths, indulges in lying and cheating and then he starts giving Sadaqah thinking that sins will be forgiven. Remember, committing sin is not allowed under any condition.

Who does Satan accompany in a market?

It is stated that Satan says to his follower 'Zalanboor' [ذَلَنْبُور]: Take your armies and go to the market people and present lying, false oath, cheating, deception and treachery adorned in a beautiful way and accompany the person who enters first and exists

(permissible) act; if a good intention is added with it, this act will become an act of worship.

(*Husn-ut-Tanabbuh lima Warada fit-Tashabbuh, vol. 6, pp. 102*)

May Allah ﷺ grant us Taufeeq (ability) to enter a market as per need with good intentions.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Sayyidatuna Umm-e-Haraam Bint Milhaan رضي الله تعالى عنها

Sayyidatuna Umm-e-Haraam Bint Milhaan رضي الله تعالى عنها is also one of the blessed devoted Sahabiyyat of the Beloved Rasool صلى الله تعالى عليه وآله وسلم who greatly served Islam and sacrificed their lives.

Brief introduction

She رضي الله تعالى عنها is a maternal milk-aunt of the Beloved Rasool صلى الله تعالى عليه وآله وسلم (*Nuzhat-ul-Qaari, vol. 4, pp. 44*) the sister of Sayyidatuna Umm-e-Sulaym رضي الله تعالى عنها and the maternal aunt of Sayyiduna Anas رضي الله تعالى عنه. She رضي الله تعالى عنها belongs to the Tribe Bani Najjaar. (*At-Tabqat-ul-Kubra, vol. 8, pp. 320*)

Nikah and children

Her first Nikah was performed with Sayyiduna 'Amr Bin Qays رضي الله تعالى عنه from whom she bore two

children – Sayyiduna Qays Bin 'Amr and Sayyiduna 'Abdullah Bin 'Amr رضي الله تعالى عنهما. Sayyiduna 'Amr Bin Qays رضي الله تعالى عنه participated in the battle of Badr and Uhud. He رضي الله تعالى عنه embraced martyrdom in the battle of Uhud. The second Nikah of Sayyidatuna Umm-e-Haraam رضي الله تعالى عنها was performed with Sayyiduna 'Ubadah Bin Saamit رضي الله تعالى عنه from whom she bore Muhammad Bin 'Ubadah. (*Tahzeeb-ut-Tahzeeb, vol. 10, pp. 515*)

Good news

The Beloved Rasool صلى الله تعالى عليه وآله وسلم gave her the good news of martyrdom in his blessed life. Sayyiduna Anas Bin Maalik رضي الله تعالى عنه has said: The Beloved Rasool صلى الله تعالى عليه وآله وسلم would go to Umm-e-Haraam Bint Milhaan. She رضي الله تعالى عنها would serve food to the



Beloved Rasool ﷺ. Once, the Beloved Rasool ﷺ went to her and took rest and after some time he ﷺ woke up smilingly. Sayyidatuna Umm-e-Haraam رضى الله تعالى عنها humbly asked, 'Ya Rasoolallah ﷺ! Why are you smiling?' He ﷺ replied, 'I have just had a dream in which I saw some Mujahideen of my Ummah going for Jihad sitting in boats in the sea in a way as kings sit on their thrones.' Sayyidatuna Umm-e-Haraam رضى الله تعالى عنها asked, 'Ya Rasoolallah ﷺ! Make Du'a that Allah Almighty may include me in these Mujahideen.' The Beloved Rasool ﷺ made Du'a for her and then slept. He ﷺ woke up smilingly again

given the news of her martyrdom. In 27 AH, during the reign of Sayyiduna 'Usman-e-Ghani رضى الله تعالى عنه, a naval battle was fought under the supervision of Sayyiduna Ameer Mu'awiyah رضى الله تعالى عنه in which she رضى الله تعالى عنها along with her husband, Sayyiduna 'Ubadah Bin Saamit رضى الله تعالى عنه, made a sea voyage to Cyprus. After the conquest of Cyprus when she was returning, a mule was brought for her conveyance. She رضى الله تعالى عنها mounted the mule and got martyred by falling from it. After martyrdom in Cyprus, she رضى الله تعالى عنها was laid to rest there. (*Asad-ul-Ghnaabah, vol. 7, pp. 343*)



and mentioned the same dream. Umm-e-Haraam رضى الله تعالى عنها said, 'Ya Rasoolallah ﷺ! Make Du'a that I may remain included in these Mujahideen.' The Beloved Rasool ﷺ replied, 'You will be in the row of the first Mujahideen.' (*Sahih Bukhari, vol. 2, pp. 275, Hadees 2877, 2878*)

Incident of her martyrdom in the battle of Cyprus

Our Beloved Rasool ﷺ had already

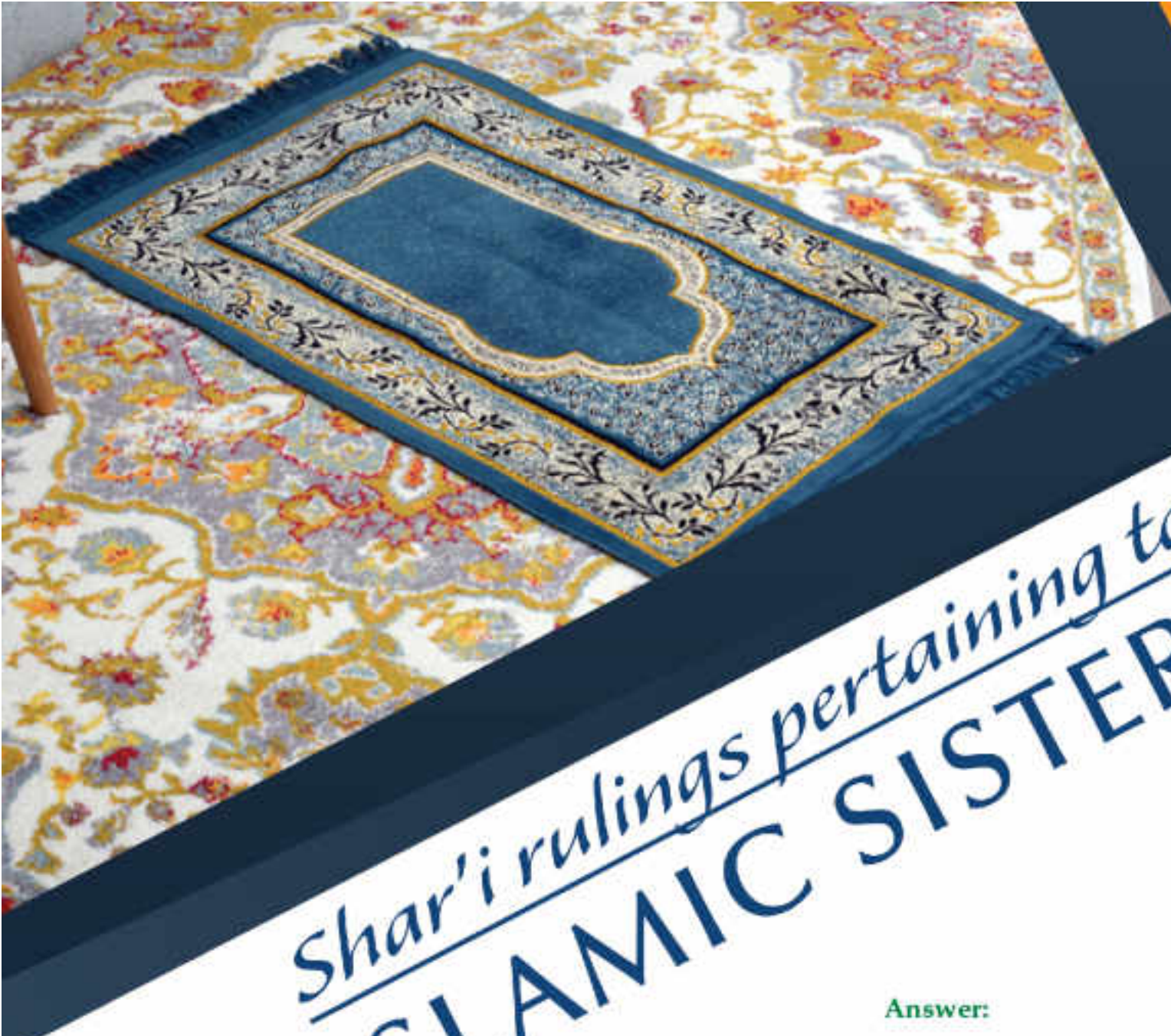
Her shrine and the belief of the people of Cyprus

Allamah 'Ayni has mentioned: The people of Cyprus have great reverence for her shrine and make Du'a for rain through her Wasilah (sake) and say, 'It is a shrine of a righteous woman'. (*'Umida-tul-Qaari, vol. 10, pp. 88, Taht-ul-Hadees: 2788*)

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

إيْمَانٌ بِجَاهِ النَّبِيِّ الْأَمِيرِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





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

Salah of a woman before the congregational Salah in a Masjid

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Hindah is an aged woman. Masjid of Ahl-e-Sunnat wa-Jama'at is located near her house. Hindah offers Salah 5 minutes after the Azan of that Masjid because it is difficult for her to know whether congregational Salah has been offered in the Masjid or not. Does the Salah offered by Hindah become valid or not? Some women of the locality say that the Salah offered by Hindah does not become valid because she offers it before congregational Salah. Is it correct to say like this or not?

Answer:

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

It is Mustahab for women to always offer the Fajr Salah in Ghalas [غلس] (i.e. early time), and for other Salahs, it is better for them to offer Salah after the congregational Salah offered by men. However, if a woman offers Salah after Azan and before the Mustahab time, Salah will still become valid. Moreover, the statement of those women is not correct; in fact, it is a Fatwa without knowledge which is itself impermissible and a sin, and it is compulsory for them to make Taubah for it.

وَاللَّهُ أَعْلَمُ بِمَا نَعْنَى وَرَسُولُهُ أَعْلَمُ بِمَا نَدَّبُنَا إِلَيْهِ مِنْ رَبِّنَا

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

Wife offering Salah led by her husband

Question 2: What do the blessed 'Ulama state



regarding the following matter: If a man cannot offer congregational Salah in a Masjid because of a Shar'i 'Uzr [valid reason], is he permitted to lead congregational Salah at home, being the Imam of his wife? Moreover, where should the wife stand [for Salah]?

Answer:

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

If a man cannot offer congregational Salah in a Masjid because of a Shar'i 'Uzr, he can offer Salah in a congregation with his wife at home. In this case, the wife should stand in the next row behind him or at least her feet must be behind him because if the

ankles of a man and woman are adjacent to each other, Salah of the woman will not be valid; in fact, if the man has made the intention to be her Imam at the time of beginning the Salah, Salah of both of them will not be valid.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِنَا وَرَسُولُهُ أَعْلَمُ بِمَا نَدْعُوا بِهِ نَسْتَغِيثُكَ

Answered by: Noor-ul-Mustafa Al-Attari Al-Madani
Approved by: Muhammad Haashim Khan Al-Attari Al-Madani

Having a bath during monthly cycle

Question 3: What do the blessed 'Ulama state regarding the following matter: Is it forbidden for a woman to have a bath during monthly cycle?

Answer:

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

If a woman wants to have a bath during monthly cycle, she can do so; the body will get cleaned by it. However, Najasat-e-Hukmiyyah will get removed by having a bath after the end of monthly cycle.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِنَا وَرَسُولُهُ أَعْلَمُ بِمَا نَدْعُوا بِهِ نَسْتَغِيثُكَ

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



Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ

The first Islamic emperor

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ and his father Sayyiduna Abu Sufyan رَضِيَ اللهُ تَعَالَى عَنْهُ were both blessed companions. Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ shares a common ancestry with the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the 5th generation. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam after the 'Treaty of Hudaibiyah' in 6th Hijri but he رَضِيَ اللهُ تَعَالَى عَنْهُ did not disclose that he had become a Muslim. It was on the red-letter day of the conquest of Makkah when he رَضِيَ اللهُ تَعَالَى عَنْهُ came to the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with his blessed father, Sayyiduna Abu Sufyan رَضِيَ اللهُ تَعَالَى عَنْهُ, and proclaimed his faith in Islam. Upon this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ welcomed him, saying 'Marhaba' [مَرْحَبًا]. (*Tabqat Ibn Sa'd, vol. 7, pp. 285*)

Blessed appearance

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ was tall and had a very awe-inspiring face with a fair complexion. His beard was dyed yellow and would seem to be made of gold. (*Tareekh-ul-Islam liz-Zahabi, vol. 4, pp. 308*)

Virtues and qualities

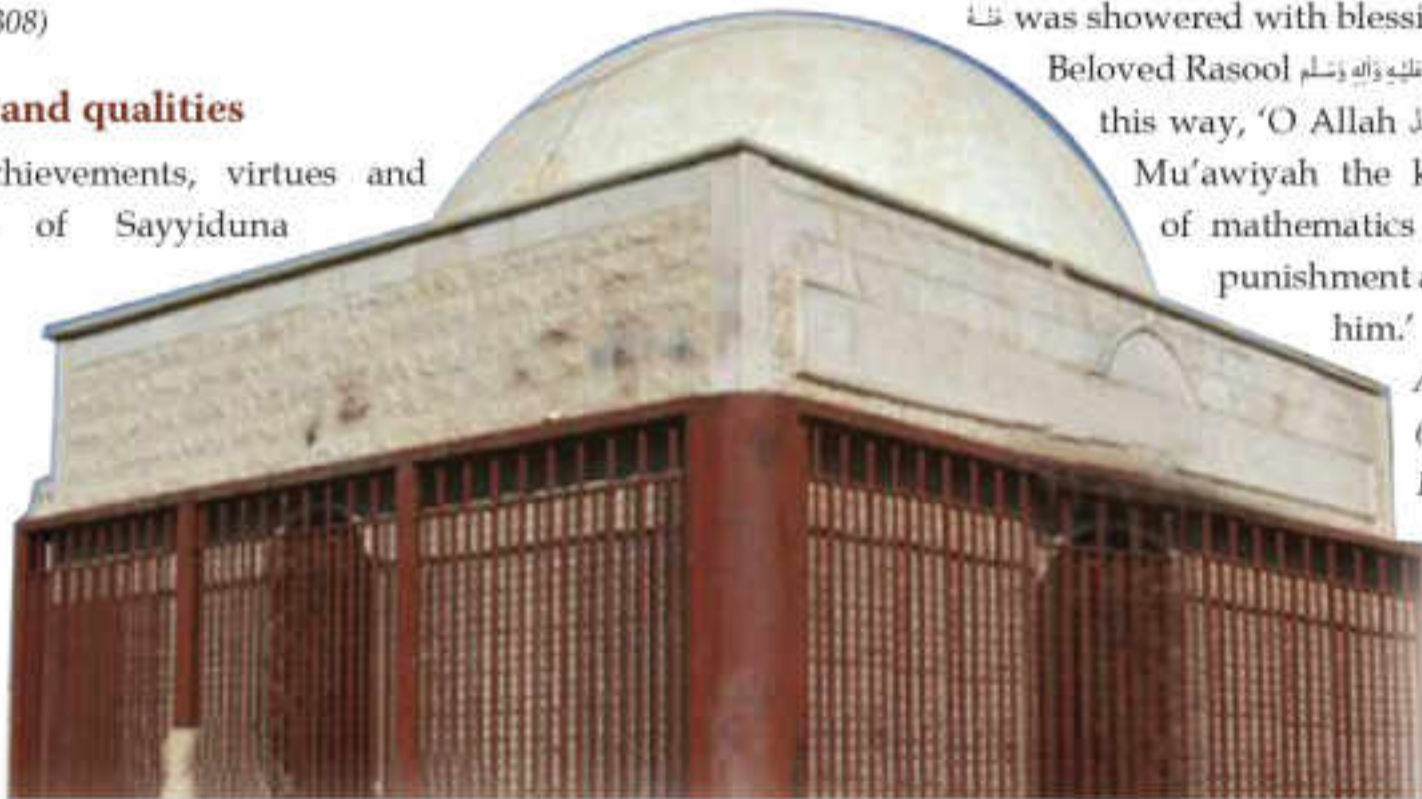
Great achievements, virtues and qualities of Sayyiduna Ameer

Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ have been recorded in the books of Ahadees, biographies and history. Besides being the scribe of Divine revelation, he رَضِيَ اللهُ تَعَالَى عَنْهُ also had the privilege of writing the letters of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Al-Mu'jam-ul-Kabeer, vol. 5, pp. 108, Hadees 4748*)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ many times. Sometimes, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed in this way, 'O Allah عَزَّوَجَلَّ! Bless Mu'awiyah with knowledge and forbearance.' (*Tareekh Kabeer, vol. 8, pp. 68, Hadees 2624*)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sometimes prayed for Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ to become a source of guidance in these words, 'O Allah عَزَّوَجَلَّ! Make Mu'awiyah the one who guides, who remains steadfast in guidance and make him a source of guidance for people.' (*Sunan-ut-Tirmizi, vol. 5, pp. 455, Hadees 3868*)

Sometimes, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ was showered with blessings by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this way, 'O Allah عَزَّوَجَلَّ! Grant Mu'awiyah the knowledge of mathematics and keep punishment away from him.' (*Musnad Ahmad, vol. 6, pp. 85, Hadees 17152*)



The Beloved Rasool ﷺ sometimes admired him in a special gathering in this way, 'Call Mu'awiyah, [and] raise this matter in front of him; [because] he is strong and trustworthy.' (*Musnad Bazaar, vol. 8, pp. 433, Hadees 3507*)

Similarly, when making Wudu during a journey, the Beloved Rasool ﷺ advised Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ like this, 'Mu'awiyah! If you are made the leader, then fear Allah عزَّوجلَّ and hold fast to justice.' (*Musnad Ahmad, vol. 6, pp. 32, Hadees 16931*)

Blessed traits

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ had many great traits which include sincerity, loyalty, kindness, knowledge, fulfilment of promises, expertise in Fiqh-o-Ijtihad [فَقْهُهُ وَاجْتِهَادُهُ], good manners, generosity, skill in delivering sermons and speeches, hospitality, patience and tolerance, aiding the poor, services to humanity, obedience to Allah عزَّوجلَّ, following Sunnah and piety.

Tolerance

Once a man talked to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ in a harsh way but he remained silent. Noticing it, someone said to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, 'If you want, you can punish him severely.' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'If anyone from my dominion makes a mistake, then I feel shy of losing my tolerance.' (*Hilm-e-Mu'awiyah li Ibn Abid Dunya, pp. 22*)

We both are elderly persons

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ once received some shawls and blankets which he distributed amongst the people of Syria. An elderly man did not like the shawl given to him, and he even swore an oath that he would hit Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ over his head with the shawl. When Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ heard it, he said to the elderly man, 'O Brother! Hit me and fulfil your oath but hit me gently because I am also

an elderly man like you.' (*Hilm-e-Mu'awiyah li Ibn Abid Dunya, pp. 27*)

Enthusiasm for healing the inner self

Besides performing his duties, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ was also enthusiastic about healing his inner self. Once he رَضِيَ اللهُ تَعَالَى عَنْهُ sent a letter to the mother of believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا, seeking pieces of advice from her. (*Sunan-ut-Tirmizi, vol. 4, pp. 186, Hadees 2422*)

Blessed opinion of Sayyiduna 'Ali

After the battle of Siffeen, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said about Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Do not dislike the government headed by Mu'awiyah. If he leaves you, you will see heads separating from bodies as Andra`in [اندرائسن] (a fruit). (It means you will not be able to face your enemy). (*Musannaf Ibn Abi Shaybah, vol. 8, pp. 724, Raqm 18*)

Devotion to Sayyiduna 'Ali

Upon hearing the news of the martyrdom of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyiduna Daraar [ضرار] رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Describe the attributes of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ.' When Sayyiduna Daraar رَضِيَ اللهُ تَعَالَى عَنْهُ described the blessed attributes of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ, tears flowed from the eyes of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, wetting his beard. Those present were also moved to tears. (*Hilya-tul-Awliya, vol. 1, pp. 126*)

Great services to Ahl-e-Bayt

Despite presenting generous gifts to Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ would ask for a pardon and say, 'At present, I am not doing you valuable services; I will present more gifts to you in future.' (*Kashf-ul-Mahjoob, pp. 77*)



Salah in Ka'bah

When Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ entered Makkah Mukarramah, he asked Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا, 'Which is the place where the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Salah in Ka'bah?' He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Keep a distance of 2 to 3 arms' length from the wall and perform Salah.' (*Aklibar-e-Makkah lil-Azraqi, vol. 1, pp. 378*)

Water from blessed hairs

When Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ arrived in Madinah, he رَضِيَ اللهُ تَعَالَى عَنْهُ sent a man to the court of Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا with a request, 'You have the blessed hairs and a blessed shawl of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I want to behold them.' Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا sent both these sacred relics to him. For attaining blessings, Sayyidatuna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ wore the shawl over his body and poured water onto the blessed hairs in a bowl. Then, he رَضِيَ اللهُ تَعَالَى عَنْهُ drank the water, and rubbed the left over water on his body. (*Tareekh Ibn 'Asakir, vol. 59, pp. 153*)

Blessed demise

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ had the following blessed relics of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Blessed Tahband¹, blessed shawl, blessed Qamees², blessed hair and sacred pieces of blessed nails.

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ continued to render services to the family members of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. At last, the journey of his life was coming to an end. At the time of demise, he رَضِيَ اللهُ تَعَالَى عَنْهُ made a will, 'Wrap me in shroud using the blessed Tahband, shawl and Qamees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, place his blessed hairs and pieces of blessed nails on my nose and mouth and then bury me to be blessed with the mercy of Allah عَزَّوَجَلَّ.' (*Tareekh Ibn 'Asakir, vol. 59, pp. 229*)

¹ A piece of cloth used to cover the lower part of the body.

² A type of long, loose and full-sleeved shirt

Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, who was a scribe of Divine revelation and a great companion of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, departed this life on 4th or 15th or 22nd Rajab, 60 AH at the age of 78. (*Al-Mu'jam-ul-Kabeer, vol. 19, Hadees 305, Raqm 679; Al-Istee'aab, vol. 3, pp. 472*)

Sayyiduna Dahhaak [صَحَّاح] Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ had the privilege to lead his funeral Salah and he was laid to rest at Bab-us-Sagheer, Damascus.

(*As-Suqaat li Ibn Habbaan, vol. 1, pp. 436*)

Repentance from criticizing Sayyiduna Ameer Mu'awiyah

Shams-ul-Aimmah Imam Sarakhsee رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (who passed away in 483 AH) has quoted following parable in the book *Al-Mabsoot*: Qazi Imam Jaleel Muhammad Bin Fadl [فَضْل] Al-Kamari [الكماري] رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ used to speak ill of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ and find faults with him. Once he had a dream in which he saw that long hair was coming out of his mouth, hanging down to his feet. And he also saw that he was trampling over his hair with his tongue bleeding, causing him severe pain and trouble. Having woken up, he asked an interpreter of dreams about it, so the interpreter replied, 'You speak ill of any blessed companion and criticise him; refrain from doing so.'

(*Al-Mabsoot, Juz: 24, vol. 12, pp. 57*)



Blessed sayings of رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Khuwajah Ghareeb Nawaz



Sayyid Rehan Ali Attari Madani

Sultan-ul-Hind, Khuwajah Ghareeb Nawaz Sayyid Mu'eenuddin Hasan Sanjari Chishti Ajmayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is also amongst those righteous bondsmen of Allah غُرُوحًا who dedicated their lives for reforming Ummah and propagating Islam. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 537 AH in Sanjar within the region of Sistan (now Iran). (*Iqtibas-ul-Anwaar*, pp. 345)

Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ spent 81 years in acquiring knowledge in the path of Allah غُرُوحًا and reforming the people as well as he authored many books. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ departed this world on 6th Rajab-ul-Murajjab 633 AH.

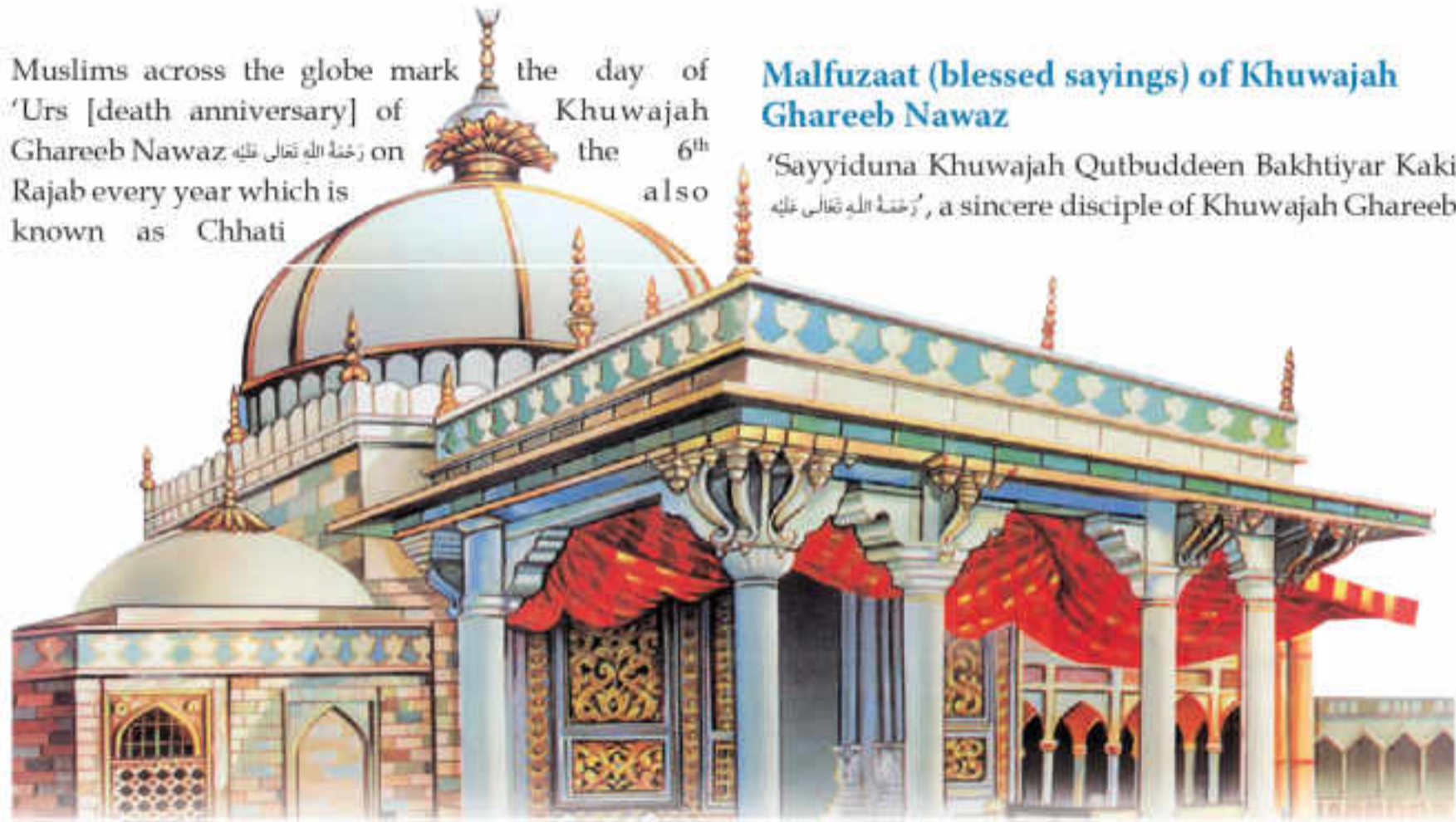
(*Faizan Khuwajah Ghareeb Nawaz*, pp. 17, 25)

Muslims across the globe mark the day of 'Urs [death anniversary] of Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ on the 6th Rajab every year which is also known as Chhati

Shareef [جہیسی شریف] and perform Isal-e-Sawab. رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 'Urs of Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is marked wholeheartedly in the Madani environment of Dawat-e-Islami. Six Madani Muzakarahs are held in the first 6 days of Rajab-ul-Murajjab. Apart from watching these Madani Muzakarahs in Pakistan and overseas countries during these days, thousands of devotees arrive in global Madani Markaz, Faizan -e-Madinah, Bab-ul-Madinah Karachi and attain blessings of 'Faizan Khuwajah Ghareeb Nawaz'. On 6th Rajab-ul-Murajjab, Ijtima'-e-Yaum-e-Ghareeb Nawaz is also marked especially throughout the world.

Malfuzaat (blessed sayings) of Khuwajah Ghareeb Nawaz

'Sayyiduna Khuwajah Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ', a sincere disciple of Khuwajah Ghareeb



Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, compiled a book, namely 'Daleel-ul-'Aarifeen' consisting of blessed sayings of his honourable Peer-o-Murshid (spiritual leader), 'Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ'. Let's read some of these Malfuzaat taken from this glorious book:

- Salah is the most superior rank of all the ranks. Salah is a Wasilah (means) of meeting Allah عَزَّوَجَلَّ. (Daleel-ul-'Aarifeen, pp. 75)

Judgement?' (Daleel-ul-'Aarifeen, pp. 83)

- Salah is a trust, entrusted to the bondsmen by Allah عَزَّوَجَلَّ, so, it is necessary for the bondsmen not to commit any treachery in it.

(Daleel-ul-'Aarifeen, pp. 83)

- Whoever looks at Glorious Quran improves his vision, neither does he feel pain in his eyes nor do his eyes get dry. (Daleel-ul-'Aarifeen, pp. 92)



- What kind of Muslims those people are who delay their Fard Salah until the time of Salah ends? (And they perform Qada later). I feel deep regret at the level of such Muslims who show negligence in worshipping their Rab عَزَّوَجَلَّ.

Parable

Once Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I passed through a city where people would get ready for Salah before the time of Salah and would perform Salah on its exact time. They said, 'If we will not get ready immediately for Salah, we may lose its time, so, how will we be able to appear in the court of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of

- Whatever [blessings] one attains is by virtue of serving his spiritual guide; so, it is necessary for a disciple not to exceed limits even in the least from the blessed saying of his spiritual guide. He should carefully listen to his spiritual guide and act upon the blessed acts such as Salah, Tasbih and Awraad (invocations) etc., instructed by his spiritual guide because a spiritual guide puts his disciple to the path of carrying out deeds for improving and elevating the spiritual status of his disciple.

(Daleel-ul-'Aarifeen, pp. 75)





Remember your pious predecessors

Those Islamic personalities whose day of demise or 'Urs is marked in Rajab-ul-Murajjab

Abu Majid Muhammad Shaahid Attari Madani

Rajab-ul-Murajjab is the 7th month of the Islamic calendar. Thirty-nine blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, blessed saints and Islamic scholars رَضِيَ اللهُ تَعَالَى عَنْهُمْ who passed away or whose 'Urs is observed in this blessed month were briefly mentioned in the issues of *Mahnamah Faizan-e-Madinah*, Rajab-ul-Murajjab, 1438 AH and 1439 AH. Read the introduction to 15 more blessed personages below:

Blessed companions

1. Sayyiduna 'Abdullah Zul-Bijadayn [ذُو الْبِجَادَيْنِ] Muzanni رَضِيَ اللهُ تَعَالَى عَنْهُ was an orphan. He was brought up by his uncle. When he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam, his uncle became displeased with him and took everything away from him except the two chadors he رَضِيَ اللهُ تَعَالَى عَنْهُ was wearing. That's why the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the title of 'Zul-Bijadayn' (a person with two chadors). He رَضِيَ اللهُ تَعَالَى عَنْهُ was fond of reciting the Holy Quran. He passed away due to fever in Rajab 9th AH in the Battle of Tabook. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowered him into the grave and

made a great Du'a for him, 'اللَّهُمَّ إِنِّي قَدْ أُصِيبْتُ عَنْهُ، رَاضِيًا فَارَضٍ عَنْهُ' i.e. O Allah! I have become pleased with him; hence You also become pleased with him. (*Musnad-e-Bazzaar*, vol. 5, pp. 122, *Hadees 1706*; *Seerat Ibn Hishaam*, pp. 519)

2. Sayyiduna Abu 'Abdur Rahman Haaris Bin Hishaam Makhzoomi رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam on the day of the Conquest of Makkah. He رَضِيَ اللهُ تَعَالَى عَنْهُ is respectable, honourable, noble, brave, fearless, a Mujahid, a martyr and a companion. He is considered to be one of the honourable people of Makkah before and after Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred in Rajab 15 AH in the Battle of Yarmook. (*Asad-ul-Ghuabah*, vol. 1, pp. 514, 515)

Blessed saints

3. Taa'oos-ul-Fuqara, Sayyiduna Khuwajah Abu Nasr 'Abdullah Siraaj Tousi رَضِيَ اللهُ تَعَالَى عَلَيْهِ was born in Tous (Khorasan Province), Iran and passed away at the same place in Rajab 378 AH. He رَضِيَ اللهُ تَعَالَى عَلَيْهِ was a practicing scholar, ascetic,



Shaykh-e-Tareeqat and the author of books. The first book on the knowledge of Tasawwuf 'اللمح', is authored by him. (*Tareekh-ul-Islam, Izz-Zahabi, vol. 8, pp. 452*)

4. Shams-us-Sufiya, Khuwajah Sayyid Qutbuddeen Maudud Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 430 AH in Chisht District (Herat Province), Afghanistan and at the same place he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 1st Rajab 537 AH. His shrine is the place where Du'as are answered. He is a great Shaykh of the chain of 'Aaliyyah Chishtiyyah, the embodiment of knowledge and piety, Qutb of his time, an author of books and a great blessed saint. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the author of 'Minhaj-ul-'Aarifeen'. (*Al-Mustafa wal-Murtada, pp. 248; Tohfa-tul-Abrar - translated, pp. 57*)
5. Sultan-ul-Fuqara, Sayyid Nooruddin Na'matullah Wali Kirmani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 731 AH in Halab (Syria) and passed away on 22nd Rajab 834 AH in Mahan (Kerman Province), Eastern Iran. His magnificent shrine is located in the same place. 'Qasidah Shah Na'matullah' is the collection of the news of the wonderful upcoming events. (*Urdu Daa'irah Ma'arif-e-Islamiyyah, vol. 22, pp. 415*)
6. Murshid Shah Abul Ma'ali Sayyid Muhammad Ibraheem Dawood Bandagi Kirmani Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 919 AH in Siyatpur (Tehsil Alipur, Muzaffargarh District), Pakistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great blessed saint, generous, had absolute trust in Allah Almighty and a great reclusive Qaadiri pious person. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would perform spiritual exercises, have Kashf and perform saintly miracles. By his efforts, hundreds of non-Muslims embraced Islam. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 27th Rajab 982 AH. His blessed shrine is located at Shergarh (near Chunian) Okara District, Pakistan. (*Maqamaat-e-Dawoodi, pp. 5-11, Wafiyat-ul-Akhyar, pp. 38*)
7. Shaykh Nizamuddin Farooqi Thanessari Balkhi

Chishti Sabiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the Qutb of his age, was born in 9th century AH in Thanessar (Delhi), India and passed away on 28th Rajab, 1035 or 1036 AH in Balkh (Balkh Province), Afghanistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Shaykh-e-Tareeqat, a great blessed saint, an author of books and a man having saintly miracles. (*Iqtibas-ul-Anwaar, pp. 698*)

8. Shaykh-ul-Mashaaikh, Sayyiduna Makhdoom Muhammad Mun'im [منعم] Pak Baaz Qaadiri Abul 'Ula'ee [ابوالعلائي] رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Pachna (near Sheikhpur District Munger, Bihar Province), India and passed away on 11th Rajab 1185 AH. His shrine is located in Mitani Ghat, Patna (Bihar Province), India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a great Shaykh-e-Tareeqat. There are 200 Khanqahs of his Silsilah [chain] in Pakistan, India, Bangladesh, Burma and Sri Lanka. (*Tazkira-tus-Saliheen, pp. 52-54*)
9. Qutb of his time, Sayyid Ahmad Bin Idrees Faasi 'Araishi [عرائشي] رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 12th century AH in Maysura (suburbs of Fas) Al-Maghrib (Morocco). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in Sabya (Jizan Province) near Northern Yemen, Arab on 21st Rajab 1253 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Imam of scholars and Awliya, scholar and teacher, the founder of the chain of Idreesiyyah Ahmadiyyah and a great blessed saint. (*Al-'Aqd-un-Nafees, pp. 3-7; Jami' Karamaat-e-Awliya, vol. 2, pp. 447*)

Islamic scholars

10. Imam-ul-Fuqaha, Sayyiduna Imam Abul Husayn Ahmad Qudoori Baghdadi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 362 AH in Baghdad (Iraq). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 5th Rajab, 428 AH in Baghdad. His shrine is located in Shaari' Mansoor, Baghdad, Iraq. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an acclaimed Islamic scholar, ascetic, Mujtahid Muqeed (Sahib-e-Takhreej-o-Tarjeeh) and Muhaddis of his time. Amongst his books 'Kitab Tajreed (7 volumes)' and 'Mukhtasar-ul-Qudoori' are famous. (*Hudaiq-ul-Hanafiyah,*

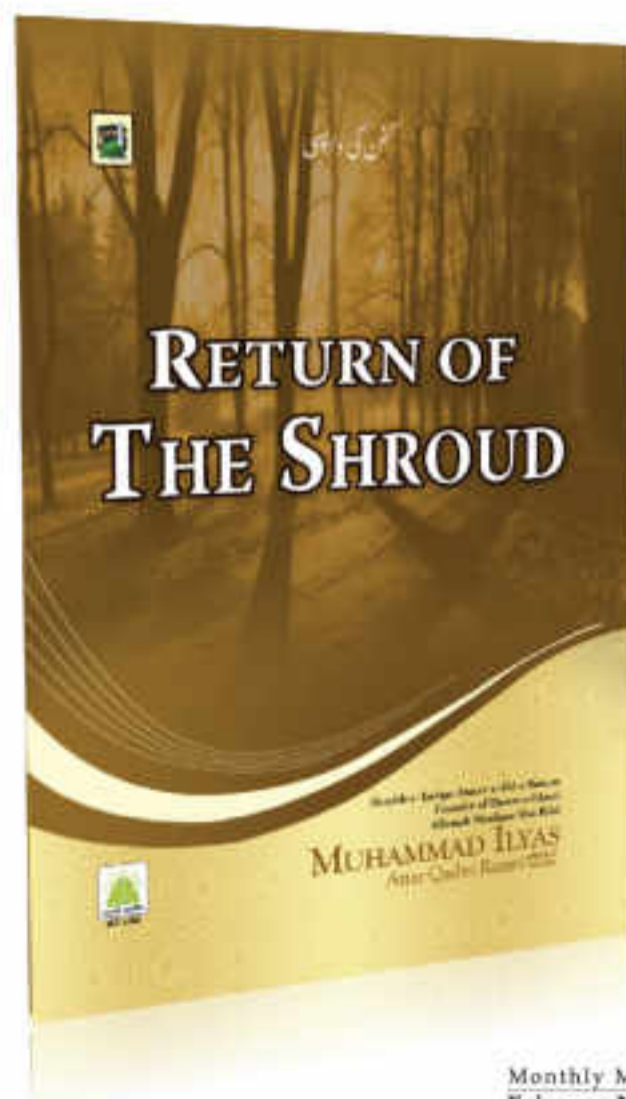


pp. 216; *Al-Fawa'id-ul-Baheeh fi Tarajim-ul-Hanafiyyah*, pp. 40)

11. Fakhr-ul-Islam, Imam Abul Hasan 'Ali Bazdawi Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 400 AH in Bazdoh (near Nakhshab / Qarshi), Uzbekistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in Kash (near Nakhshab/Qarshi) on 5th Rajab 482 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is Shaykh-ul-Hanafiyyah, a practicing scholar, expert in arts and sciences and Mujtahid fil-Masa'il. Amongst his books 'Usool-e-Bazdawi' (*Kanz-ul-Wusool ila Ma'rifat-il-Usool*) [كنز الوصول على معرفة الاصول] is famous. (*Hada'iq-ul-Hanafiyyah*, pp. 228; *Usool-ul-Bazdawi*, pp. 377)
12. Malik-ul-'Ulama, Sayyiduna 'Alauddin Abu Bakr Bin Mas'ood Kasaani Halbi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 6th century AH in Kasan (present Kazan), Uzbekistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 10th Rajab 587 AH in Halab, Syria. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Haafiz of Quran, great Faqeeh-e-Hanafi, Imam of his time, Ameer of Kasan, teacher of Fuqaha and the author of books. He is the author of 'بدائع الصنائع في ترتيب الشرائع', one of the best book of Fiqh-e-Hanafi. (*Hada'iq-ul-Hanafiyyah*, pp. 256; *Al-Fawa'id-ul-Baheeh fi Tarajim-ul-Hanafiyyah*, pp. 69; *Bada'i-us-Sana'i*, vol. 1, pp. 9)
13. Shaykh-ul-Islam, Imam Muhyuddin Abu Zakariyya Yahya Bin Sharaf Nawawi Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 631 AH in Nuwa (a suburb city of Hauran) Syria. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the same place on 24th Rajab 676 AH. He was a great Muhaddis, Faqeeh and the author of Fiqh-e-Shaafi'i, an expert in lexicology, the embodiment of asceticism and piety, the author of almost 40 books and had an awe-inspiring personality. His books 'Riyad-us-Saliheen' and 'Sharh Sahih Muslim' are famous in Pakistan and India. (*Daleel-ul-Faliheen*, vol. 1, pp. 11-21)
14. Sayyiduna Shaykh Ibn Nujaym Zayn-ul-'Aabideen Bin Ibraheem Misri Hanafi Khalwati

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the author of *Bahr-ur-Raa'iq*, was born in 926 AH in Cairo, Egypt. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the same place on 8th Rajab al-Murajjab, 970 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the embodiment of all branches of knowledge including Fiqh and Usool-e-Fiqh, a teacher of Islamic scholars, author of books and Mufti of Islam. (*Al-Bahr-ur-Raa'iq*, vol. 1, pp. 5; *At-Tabqat-us-Sunniyyah*, vol. 1, pp. 289)

15. Bahr-ul-'Uloom, 'Allamah 'Abdul 'Ali [عبدالعلى] Muhammad Firangi Mahalli [فرنكى محلى] Hanafi Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Firangi Mahal Lucknow (UP), India in 1142 AH and passed away on 12th Rajab, 1225 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest beside 'Wala Shahi Masjid' in Madras (Southern India). He was the son of 'Allamah Nizamuddin Sahalvi, the founder of Dars-e-Nizami, an expert in all the fields of Islamic knowledge, teacher of Islamic scholars, the author of many books like 'فوائح الرحموت' and 'بشرح مسلم الثبوت' and a great leader of Ahl-us-Sunnah. (*Tazkirah 'Ulama-e-Firangi Mahalli*, pp. 137-141)





‘Umar-e-Saani (Umar II)

Amjad Khan Attari Madani

Ruler should be like him

Silky dresses, fine riding animals, expensive perfumes, servants who are all around waiting only for the command, splendid lifestyle, plenty of wealth, every kind of luxury and comfort are the things which are not so easy to abandon, but one person abandoned all these pleasant things due to the fear of Allah Almighty and for the improvement of his Hereafter. Despite being the ruler, he adopted a simple lifestyle and set an example until the world exists. The personality I mean is the glorious caliph and the ruler in the Islamic history and the role model “Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ”. Before becoming the caliph he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to live a splendid life, but there were no injustice and violation of rights in it. When he became the caliph, his lifestyle changed. Read a few things about his caliphate.

Refused royal riding animals and tents

As he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned from the burial of the former caliph, he was offered mules and horses of Turkish breed. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, ‘What is this?’ It

was humbly replied, ‘These are royal conveyances and only the caliph rides on them. Please accept them.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘For me my mule is sufficient. Deposit them in the Bayt-ul-Maal [state treasury] of Muslims.’ Similarly, for his sittings, royal tents have been set up. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘Deposit them to Bayt-ul-Maal too.’ When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached the royal carpets riding his mule, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ removed them by his foot and then sat on the mat and also deposited the expensive carpets to Bayt-ul-Maal. (Seerat Ibn ‘Abdul Hakim, pp. 33)

His condition after becoming caliph

After becoming the caliph, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sold his entire land, slaves, maidservants, dresses, perfumes and other goods and spent the whole amount of money in the path of Allah Almighty. Upon his persuasion, his obedient wife also deposited her jewellery in Bayt-ul-Maal. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would take the wage of only 2 dirhams daily for household expenses and never took anything unnecessarily from Bayt-ul-Maal until his death. The wife of the caliph did not hire any maidservant at her home. She



would do the entire household chores herself. (*Seerat Ibn 'Abdul Hakim*, pp. 124; *Seerat Ibn Jawzi*, pp. 186)

Dress of the caliph

Before becoming the caliph, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would wear very expensive dresses. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself says, 'When people would see my clothes once, I would feel that now they became old.' At times, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would buy a nice Jubbah (a type of robe) for one thousand dinars and would say, 'May it not be coarse!' But when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became the caliph,



he abandoned his lifestyle and for him, an ordinary dress priced at 5 dirhams would be bought and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say, 'If it were not soft, it would be very good!' (*Seerat Ibn Jawzi*, pp. 172; *Ihya-ul-'Ulloom*, vol. 3, pp. 897)

He got illegal occupations eliminated

Rauh [زوج], the son of the former caliph, had occupied the shops of a few Muslims. When they made complaints, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ordered him to return their shops to them and asked his police officer, 'If he returns the shops, it is good, otherwise give him capital punishment.' He (Rauh) ended the illegal occupation

and handed the shops over to their real owners. (*Seerat Ibn 'Abdul Hakim*, pp. 52)

Helped the needy

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fixed stipends for the blind, the needy, stroke patients and for the disabled, or rather gave them slaves for their daily chores. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ even arranged marriages for the unmarried, paid-off the debts of the debtors and did not stop helping people belonging to any field.

Prosperity

In short, in his two and a half-year caliphate, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ eliminated cruelty, injustice and corruption and set such an example of justice and public service that if someone wanted to give Sadaqah, there would be no one to receive the Sadaqah. Even the people who used to receive Sadaqah before his caliphate became prosperous and were able to give Sadaqah themselves. (*Seerat Ibn 'Abdul Hakim*, pp. 106; *Tabqat Ibn Sa'd*, vol. 5, pp. 268)

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

ابن عمر بن الخطاب رضي الله عنه وسلم



Some VOICE MESSAGES OF Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Ameer-e-Ahl-e-Sunnat

Remembrance of death during travel

On 25th Rabi'-ul-Awwal 1440 AH, Shaykh-e Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said in a video message: O devotees of Rasool! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, right now I am going to airport for travelling abroad. During any worldly travel, keep the travel of leaving the world (i.e. death) in view and imagine that we will also depart this world one day.

May Allah عَزَّوَجَلَّ bless me with martyrdom in Madinah in the state of Iman and peace under the shade of the blessed Green Dome, having the privilege of beholding the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اَمْرِيْنَ بِجَاوِ السَّبِيْحِ الْاَمْرِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sakraat mayn ger roo`ay Muhammad per nazar ho
Her maat ka jhatka bhi mujhay phir to maza day*

(Wasail-e-Bakhshish, pp. 120)

Keep watching Madani Channel!

صَلُّوْا عَلَيَّ الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



A pleasing message for the cricketer 'Saeed Ajmal'

تَحْتَدُّةً وَنُصَلِّىْ وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From: Sag-e-Madinah Muhammad Ilyas Attar
Qaadiri Razavi رَضِيَ اللهُ عَنْهُ

To: Madani son Al-Haaj Muhammad Saeed Ajmal

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Haji 'Ubayd Raza has told me the details about the meeting he had with you. May Allah عزوجل bless you with safety and the prolong life filled with good health and comforts. Aameen!

I know that your family has devotion to Dawat-e-Islami and you also visited global Madani Markaz, Faizan-e-Madinah previously. Your brother also strictly follows Shari'ah. One of your family members is also studying in Jami'a-tul-Madinah and some children of your family are also studying in Dar-ul-Madinah, مَا شَاءَ اللهُ. You are yet to travel with Madani Qafilah and you have not visited Bab-ul-Madinah for a long time also. Now I am out of the country. May I come to Bab-ul-Madinah and you also come to visit us.

Anyway, you are requested to travel with Madani Qafilah for three days now and if possible come to Bab-ul-Madinah for 25 hours. Haji Asif is also in your company, say my Salam to him. Convey my Salam to everybody at home. Haji Raza has told me that you had made the intention to read Madani booklets on weekly basis, so, both of you keep reading Madani booklets and also read the booklets you have not read yet. Haji Raza has also told me that مَا شَاءَ اللهُ you keep distributing Madani booklets too. It is a very pleasing fact, مَا شَاءَ اللهُ.

May Allah عزوجل grant you steadfastness and accept the noble services rendered by you and Haji Asif. I request you to make Du'a of 'forgiveness without accountability' for me.

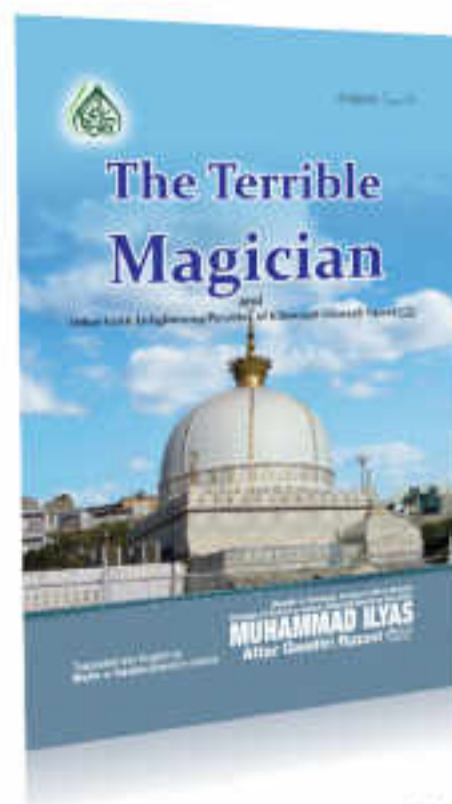
صَلُّوا عَلَيَّ الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدًا

Upon receiving the voice message of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ Saeed Ajmal expressed his pleasure in a reply message:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Dear Bapa Jan! I am glad to receive your voice message. You are our honourable spiritual guide. I humbly accept your order. As you have said that I have not travelled with Madani Qafilah, I promise that I will surely travel with Madani Qafilah next month if I am unable to travel this month. I have asked my family members to read Madani booklets and مَا شَاءَ اللهُ I will also read bit by bit on daily basis. I will act upon other commitments too, مَا شَاءَ اللهُ. جَزَاكَ اللهُ خَيْرًا

مَا شَاءَ اللهُ, I will also visit you in Karachi soon. I request you to make Du'a for this sinner. You are travelling, kindly make Du'a for me and my family.





Madani clinic & spiritual cures

Cancer

Muhammad Rafeeq
Attari Madani

The Beloved Rasool ﷺ has said, 'There is a medicine for every disease. When the medicine reaches the disease, the patient by the command of Allah Almighty gets better.' (*Sahih Muslim*, pp. 933, *Hadees 5741*)

Sayyiduna 'Allamah 'Ali Bin Sultan Qaari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: When Allah Almighty does not want a cure for a sick person; He عزوجل creates a purdah by an angel between the medicine and the disease due to which the medicine does not affect the disease. When He عزوجل intends to bestow cure, the purdah is removed due to which the medicine affects the disease and the sick person gets better. (*Mirqat*, vol. 8, pp. 289, *Taht-al-Hadees*: 4515)

It has become obvious that cure is only possible if Allah Almighty Wills. The blessed Hadees has also rejected the saying that cancer or such and such a disease is incurable.

What is cancer?

Cancer is a dangerous and deadly disease. Out of thousands of people, perhaps few people recover from it.

Causes of cancer

A big reason behind suffering from either cancer or

any other disease can also be our carelessness. The things we eat and drink may also include those by which we may suffer from many diseases, but we enjoy eating and drinking them. When we suffer from a disease and visit the doctor, we learn that we have suffered from the disease due to eating such and such a thing that is harmful to health. Therefore we should be careful about what we eat and drink. Now let's learn about few such things that usually cause cancer.

Wine can cause liver, stomach and intestine cancer. Smoking cigarettes, using tobacco, scented sweet betel nuts, aromatic-smelling cardamom seeds, chewing Mainpuri, Paan (betel leaf), Gutkha, taking excessive tea etc., may cause mouth, tooth and throat cancer. In addition to them, experts have mentioned many such things which may cause cancer.

1. According to a research, the use of air freshener may cause skin cancer.
2. Eating fried items may also cause cancer.
3. Increase in uric acid may also cause other diseases besides liver cancer. (*Faizan-e-Sunnat*, vol. 1, pp. 291, 626, 1208, 1277)



4. By eating food containing saccharin [a white artificial powder that is almost 500 times sweeter than sugar], a person may suffer from bladder cancer.
5. Excessive use of cold drinks causes six types of cancers, in which the cases of stomach and bladder cancers are more.
6. Experts have declared white sugar to be a fuel for cancer. (*Fir'aun ka Khawab*, pp. 28, 33, 38)
7. Carpet may also cause lung cancer because it cannot be cleaned properly. The germs which are bred due to the accumulation of dust enter the stomach when we breathe.
8. One of the reasons that have been declared behind the cancer of private parts is to use toilet paper and not to use water. (*Islami Belmo ki Namaz*, pp. 102, 207)
9. TV produces free radicals which may cause cancer. (*TV ki Tabah Kariyan*, pp. 32)
10. Chemical named carbide is used to ripen mangoes and other fruits. There is a danger that it may cause other diseases besides cancer. (*Germi say Hifazat kay Madani Phool*, pp. 14)

Eight useful things which prevent cancer

1. Mint eradicates cancer. (*Maythi kay 50 Madani Phool*, pp. 10)
2. According to medical experts, eating fish regularly prevents the growth of bladder cancer up to 50 percent due to which deaths resulting from this disease can also decrease. (*Machli kay 'Aja'ibat*, pp. 38)
3. One who gargles regularly stays safe from the throat cancer. (*Namaz kay Ahkam*, pp. 79)
4. Bitter almonds or Irani almonds have the properties which prevent cancer. (*Bayta ho to Aysa*, pp. 33)
5. Green chillies help to cure cancer.
6. Strawberry has the property that prevents cancer.
7. Cow milk prevents from cancer.
8. Eating mangoes is beneficial for cancer and heart patients. (*Germi say Hifazat kay Madani Phool*, pp. 13)

Two home remedies for cancer

1. Take ground black cumin seeds three grams with water thrice a day.
2. By eating a pinch of ground pure turmeric daily *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* one will not have cancer. (*Gharaylu 'Ilaj*, pp. 62)

Three spiritual treatments of cancer

1. Recite Surah Maryam by reciting Durood -e-Ibraheemi 11 times before and after and make *Dam* (blow) on water. If necessary, keep adding other water to it. The patient should drink this water throughout the day. He should do it for forty days without any gap. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* he will get cured. (Some other person can also make *Dam* by reciting the above-mentioned Surah and then give it to the patient to drink.)
2. Recite the following blessed Ayah *أَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝* 2022 times (with Salat (Durood) 11 times before and after) and make *Dam* on a cancer patient. Also, make a *Dam* on water and medicine and then give them to the patient. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the patient will greatly benefit. (Duration: until recovery)
3. Recite *'يَا رَقِيبُ'* 100 times (with Salat 11 times before and after) in the state of Wudu for seven days and then make *Dam* on a cancer patient. If there is a wound, *Dam* can also be made on it. If there is a wound of cancer in the internal part of the body or in private parts, *Dam* can be made over the cloth on the body part where the wound is. If there is a wound on the external part of the body, *Dam* should be made on mustard seed oil and then the patient should keep on applying the oil to the wound. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the wound will heal and cancer will be cured. (*Beemar 'Aabid*, pp. 40)

Madani prescription

The person who crushes seven green leaves of the jujube tree, and then mixes them into water and then makes *Dam* on the water by reciting Ayat-ul-Kursi and Four Qul (i.e. Surah Al-Kafiroon, Surah Al-Ikhlās, Surah Al-Falaq, Surah An-Naas), and then drinks three mouthfuls of this water and takes a bath

¹ Part 29, Surah Al-Mulk, Ayah 14



from the rest of the water, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ he will recover (from cancer). (Jaami' Mu'annar Bin Rasheed ma' Mutsannaaf' Abdur Razzaq, vol. 10, pp. 77, Raqm 19933)

Cancer is not incurable

One should also continue to receive spiritual treatment along with medical treatment. We do not know from which treatment we will benefit. The way we respond to medicine, similarly we also respond to the spiritual treatment. In his book, 'Nayki ki Da'wat', Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qaadiri رَحْمَةُ اللهِ عَلَيْهِ has mentioned an incident, the summary of which is as follows: A patient's cancer was declared incurable by doctors. He was in severe pain and was disappointed with his life. In the meantime, someone gave him some selected blessed Ayahs from different Surahs of the Holy Quran to recite. He wholeheartedly started reciting them daily. By the grace of Allah Almighty he got better and by virtue of the blessing of reciting them daily for a few years his cancer was cured and he recovered completely. The blessed Ayahs are as follows:

<p>2</p> <p>وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾</p> <p>(Part 19, Surah Ash-Shu'ara, Ayah 80)</p>	<p>1</p> <p>وَأَنْزَلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ¹</p> <p>(Part 15, Surah Bani Israel, Ayah 82)</p>
<p>4</p> <p>أَمَّن يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ</p> <p>(Part 20, Surah An-Naml, Ayah 62)</p>	<p>3</p> <p>رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾</p> <p>(Part 18, Surah Al-Mu'minoon, Ayah 118)</p>
<p>6</p> <p>أَنَّى مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿١٣﴾</p> <p>(Part 17, Surah Al-Ambiya, Ayah 83)</p>	<p>5</p> <p>قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾</p> <p>(Part 17, Surah Al-Ambiya, Ayah 69)</p>
<p>8</p> <p>لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٤﴾</p> <p>﴿وَتَجْنِبُهُ مِنَ الْعَمَلِ وَكَذَلِكَ نُجِي الْمُؤْمِنِينَ ﴿١١٨﴾﴾</p> <p>(Part 17, Surah Al-Ambiya, Ayah 87, 88)</p>	<p>7</p> <p>أَنَّى مَغْلُوبٌ فَانتَصِرَ ﴿١٠﴾</p> <p>(Part 27, Surah Al-Qamar, Ayah 10)</p>
<p>10</p> <p>حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٣﴾</p> <p>(Part 4, Surah Aal-e-Imran, Ayah 173)²</p>	<p>9</p> <p>إِنَّ زَيْجَ عَلِيٍّ كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾</p> <p>(Part 12, Surah Hood, Ayah 57)</p>

I make Du'a to Allah Almighty to save all of us from cancer and other diseases.

Rasool-e-Pak ki dukhyari Ummat per 'inayat ker
Mareezon, ghamzadon, aafat-naseebon per karam Maula

(Wasail-e-Bakhshish, pp. 99)

اٰمِيْنَ بِجَاوِزِ السُّبُوْحِ الْاَكْرَمِ سَلَّمَ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani request

Begin all treatments after consulting with your doctor. The medical investigation of this article has been carried out by Doctor Muhammad Kamran Ishaq 'Attari, the doctor of 'Majlis Tibbi Ilaj' (Dawat-e-Islami) and Jameel Ahmad Nizami Sahib, an expert Hakeem.

² Nayki ki Da'wat, pp. 425



Foods that strengthen bones

Muhammad Umar
Fayyaz Attari Madani

For the best growth of body, it is necessary for bones to be strong. It is an accepted fact that bones start becoming weak with age. Regular use of few foods can strengthen bones with the increasing age. Vitamin D and calcium play a vital role for strong bones. There are few plain foods that can make bones strong due to being rich in vitamin D and calcium.

1.

Fish

Fish is the best food for the strength of bones. It is rich in vitamin D and calcium. Besides this, it contains omega-3 which is considered extremely useful for the health of heart.



2. Milk

Milk is the best tonic for making up calcium deficiency. Calcium found in milk strengthens bones, joints and muscles.

3. Leafy vegetables

In order to make up the deficiency of calcium and vitamin D, increase the use of leafy green vegetables, such as cauliflower, mushroom, greens, etc., because they are rich in vitamin D that play a vital role in strengthening bones.



4. Cheese

Cheese is full of calcium. One and a half ounce cheese contains over 30% calcium which is sufficient to fulfil the need of one day's calcium. However, its moderate use can make healthy bones.

5. Spinach

In order to provide essential calcium to bones, do eat spinach at least once a week. It not only contains 25% calcium but it is also rich in fibre, iron and vitamin A.



Madani pearl

Excessive use of cold drink, tea and coffee as well as smoking, etc., are the causes of weakness of bones.



Views

Views of Islamic scholars and other dignitaries

1. Maulana Muhammad Idrees Qadiri Sahib

(Former Khateeb, F.C Jaami' Masjid, Oghi, Madani Sehra, Mansehra)

Monthly magazine 'Mahnamah Faizan-e-Madinah' does not just represent Dawat-e-Islami but rather it represents all the Muslims. Many monthly magazines are published in our country and each one focuses on any particular aspect whereas 'Mahnamah Faizan-e-Madinah' guides its readers into many aspects. May Allah ﷻ grant further progress to Dawat-e-Islami. Aameen

2. Maulana Muhammad Khalid Razavi Barakati

(Khateeb Jaami' Masjid 'Abdullah, Gojra, Pakistan)

It is my good fortune that I had a privilege to read monthly magazine 'Mahnamah Faizan-e-Madinah'. It contains truly such an interesting content that a reader surely reads it completely once he starts reading. I have found 'Mahnamah Faizan-e-Madinah' to be a 'reflection of truth', 'guard of one's ideologies and beliefs', 'testimony of trueness', 'comprehensive account of Shari'ah and Tareeqah', 'noble piece of work illuminated with scholarly books and Sunnah teachings', 'source of research and reference', 'bright minaret of excellence and rulings' and 'treasure of knowledge and excellent manners'. May Allah ﷻ bestow upon it further blessings and favours.

Views of Islamic brothers

1. I feel happy when I see 'Mahnamah Faizan-e-Madinah'. From time to time, I also share blessed sayings of Madani bouquet of Madani pearls with my friends and dear ones. (Hashim Raza, Umerkot, Sindh)
2. I had a desire to have miscellaneous Islamic articles at one place. اَلْحَمْدُ لِلّٰهِ ﷻ 'Mahnamah Faizan-e-Madinah' has fulfilled this desire and that too with such an ease that it gets delivered to my house every month. May Allah ﷻ make it ever blossoming. Aameen (Muneer Qadiri, Madina-tul-Awliya, Multan)

Views of Madani children

1. I have read 'Mahnamah Faizan-e-Madinah', published in Rabi-ul-Aakhir. After reading the article 'Virtuous deeds performed on the day of Jumu'ah', I have started reciting Salat with concentration on the blessed day of Friday. (Irfan Nazeer, Gulshan-e-Iqbal, Bab-ul-Madinah Karachi)
2. My brother told me the precautions against helping children crossing the road mentioned in the article. I have started acting upon them. (Ash'ar Anwar, Saddar, Bab-ul-Madinah, Karachi)

Views of an Islamic sister

I had the privilege to read 'Mahnamah Faizan-e-Madinah', published in Rabi-ul-Aakhir. All articles are worth-appreciating. I have gained new information from the article, namely 'Prevention is better than cure'. اِنْ شَاءَ اللّٰهُ ﷻ I will act upon it and also educate my children accordingly. (Daughter of Nooruddin, Khanewal)



Answers to your questions

Mufti Abul Hasan Fuzayl Raza 'Attari

Can the Mureed of one Peer become the Mureed of someone else as well?

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: If a person is the Mureed of one Peer [spiritual guide] and then he wishes to become the Mureed in another spiritual order, can he do so? (Questioner: A reader of *Mahmahat Faizan-e-Madinah*)

Answer:

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

If becoming a Mureed in another spiritual order means ending the Bay'at of the first spiritual guide who fulfils the Shar'i conditions and becoming the Mureed of another one, it is impermissible as it is not permissible to change a Peer without a Shar'i need, and Shar'i need means that the first Peer does not fulfil the Shar'i conditions. Similarly, a person is not allowed to become the Mureed of someone else while still being the Mureed of his first Peer who fulfils the Shar'i conditions. One must avoid it as well because the person who becomes the Mureed at two places does not receive blessings and favours from either of them.

However, one can become a Taalib of another Peer while still being the Mureed of the first one; becoming a Taalib means that he remains the Mureed of his Peer who fulfils the Shar'i conditions and becomes a Taalib of another Peer who fulfils the Shar'i conditions for receiving blessings and favours. However, it is necessary that he should consider it to be the blessings of his first Peer whatever he receives from the second one.

Beware

Remember that there are 4 conditions for a Peer:

1. He must be a Sunni Sahih-ul-'Aqeedah [i.e. having correct beliefs].
2. He must have sufficient knowledge to find the solution of the matters he faces, from books.
3. He must not be a Faasiq-e-Mu'lin [one who openly commits transgression].
4. His spiritual order should be continuous to the Beloved Rasool ﷺ.

If even a single condition is not fulfilled, it is not permissible to become his Mureed or Taalib.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَدَّعَى عَلَيْهِ نَبِيِّهِ وَسَلَّمَ



Islamic ruling on purdah from the husband's brothers

Question 2: What do the blessed 'Ulama and Muftis state regarding the following matter: What is the Islamic ruling on purdah from the husband's brothers? Moreover, how should purdah be observed from the husband's brothers in a joint family where all the husband's brothers live in a single house? Please tell us. (Questioner: Bint-e-Basheer)

them compared to a person who is a complete stranger. Moreover, even if a woman lives in a joint family, she will have to be careful [about observing purdah] from them. She will have to observe complete purdah of all body parts except for these five, i.e. face, palms, wrists, feet and ankles. Khalwat, i.e. being in seclusion, with them, or coming in front of them in such state that part of hairs, neck, forearms, shins and calves, stomach, back, or other body parts included in Satr is visible is strictly Haraam [prohibited] and a sin. Similarly, it is also



Answer:

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

It is compulsory to observe purdah from the husband's brothers and other non-Mahram relatives as well. In fact, one should be more careful in observing purdah from them as shyness between a woman and such relatives is less because they are relatives and know each other. Due to this reason, there remains a greater risk of Fitnahs [evils] from

impermissible and a sin to come in front of them in such thin clothes from which the colour of the body parts included in Satr is visible. A woman may talk to them only when there is a need, being extremely careful; she should not even behave informally at all while conversing with them, let alone having fun with them.

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَانِ وَرَسُولُهُ أَعْلَمُ عَلَى مَا كُنَّا عَلَيْهِ بِرَبِّنَا



May Dawat-e-Islami progress!

Madani news Dawat-e-Islami^{of}

Giyarhween Shareef and Dawat-e-Islami

- From 1st to 11th Rabi'-ul-Aakhir, the Ghausiyyah procession and Madani Muzakaraha were being held daily after 'Isha Salah in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. Thousands of Islamic brothers from Bab-ul-Islam Sindh, Punjab, KPK and different districts of Balochistan attended these spiritual gatherings.
- A glorious 'Ijtima' of Zikr and Na'at' of the blessed night of Giyarhween Shareef (Rabi'-ul-Aakhir 1440 AH) was held in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi which started with Ghausiyyah procession taken out in the blessed company of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ followed by Madani Muzakaraha, in which Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ gave the answers to the questions. Thereafter Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ blessed the Islamic brothers with the Ziyarat of Na'layn-e-Pak (blessed shoes), blessed red striped chador,

attributed to the Beloved Rasool صلی اللہ تعالیٰ علیہ وآلہ وسلم as well as blessed hair of the beard of Ghaus-e-A'zam زعیمۃ اللہ تعالیٰ علیہ and other blessed relics. After Madani Muzakaraha, the devotees of Rasool had the privilege to have Sahari meal with Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ and had the honour to meet him.

Islamic brothers of Majlis

Al-Madina-tul-'Ilmiyyah came to the court of Ameer-e-Ahl-e-Sunnat

On Thursday 27th December 2018, after Sunnah-inspiring Ijtima', Islamic brothers of Majlis 'Al-Madina-tul-'Ilmiyyah' (scholarly and research department) and Majlis 'Mahnamah Faizan-e-Madinah' came to the court of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ. Ameer-e-Ahl-e-Sunnat gave answers to the questions of devotees of Rasool, and upon the request of devotees of Rasool, Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ blessed Islamic brothers with Ziyarat (beholding) of Na'layn-e-Pak



(blessed shoes) of the Beloved Rasool ﷺ. Islamic brothers were in tears when they did Ziyarat, they placed the sacred Na'layn-e-Pak on their head and made Du'as.

Traders' Ijtima'

From 14th to 16th December 2018, under the supervision of Traders' Majlis, a traders' Ijtima' was conducted in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah Karachi. Over 900 traders, those who are doing meat business and other Islamic brothers from the following cities especially Bab-ul-Madinah Karachi attended this Ijtima': Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Markaz-ul-Awliya (Lahore), Madina-tul-Awliya (Multan), Gujrat, Ziyakot, (Sialkot), Nawabshah, Sukkur, Bahawalpur, Gujranwala and



Islamabad. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat ﷺ, Nigran-e-Shura Maulana Muhammad Imran Attari and the preachers of Dawat-e-Islami gave Madani pearls of Tarbiyyat to the attendees, and the trader Islamic brothers had the privilege to meet Ameer-e-Ahl-e-Sunnat ﷺ.

Madani news of the successor of Ameer-e-Ahl-e-Sunnat

Certificate distribution

On Thursday 10th January, certificate distribution Ijtima' was held for the Madani Islamic brothers passing out their first year of Takhassus fil-Fiqh (Mufti course) in Markazi Jami'a-tul-Madinah, Jauhar Town, Markaz-ul-Awliya, Lahore. Blessed son of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubayd Raza Attari Madani ﷺ distributed certificates amongst the Islamic brothers who have completed their one year of Mufti course. On this occasion, Ustaz-ul-Fiqh and Hadees, 'Mufti Muhammad Haashim Khan Attari Madani' and Rukn-e-Shura Haji Yafoor Raza Attari including honourable teachers and students were present in this Ijtima'.

Successor of Ameer-e-Ahl -e-Sunnat's visit to the shrines of blessed saints

On 22nd December, successor of Ameer-e-Ahl -e-Sunnat visited the blessed shrine of the famous saint of Sehwan 'Sakhi La'l Shahbaz Qalander Sayyid 'Usman Marvandi ﷺ and his blessed disciple 'Makhdoom Sikandar Bodlah Bahaar ﷺ, and made Fatihah Khuwani and Du'a.



Invited blessed scholars to meal

In previous days, few blessed Islamic scholars of Syria (Ash-Shaykh Khalid Ahmad Ar-Raa'ee, Ash-Shaykh Muhammad Al-Baad Najki [الباد نجكى], Ash-Shaykh Muhammad Al-Qusayr [القصور] and Ash-Shaykh Ayman Bukar [بكار]) arrived in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi where Ameer-e-Ahl-e-Sunnat **عَامَّةُ بَرَكَاتِهِمْ طَعَّيْبِهِ** met them and the successor of Ameer-e-Ahl-e-Sunnat **مَنْجَلَةُ الْعَيْسَى** invited these blessed scholars to a meal at his house.

Nikah ceremonies

In December 2018, blessed son of Ameer-e-Ahl-e-Sunnat performed Nikah of the following Islamic brothers:

- Muhammad Rashid Attari Madani
(Teacher Jami'a-tul-Madinah, Samma Satta, Bahawalpur)
- Muhammad Danish Attari Madani
(Teacher Jami'a-tul-Madinah, Faizan Qutb-e-Madinah, New Karachi, Bab-ul-Madinah, Karachi)
- Haafiz Muhammad Noman Attari
(Kabinah responsible Islamic brother, Majlis Mu'awanat for Islamic sisters, Bab-ul-Madinah Karachi)
- Muhammad Shuayb Arif Attari
(Halqah responsible Islamic brother, Madani Qafilah, Bab-ul-Madinah, Karachi)
- Muhammad Ahmad Khalid Attari
(Student of 7th year, Jami'a-tul-Madinah, global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi)
- Muhammad Asif Yunus Attari
(Social Media Technical Manager, Dawat-e-Islami, Bab-ul-Madinah, Karachi)
- Muhammad Qasim Attari (Division responsible Islamic brother of Madani In'amaat).

Rukn-e-Shura Haji Muhammad Ali Attari and Rukn-e-Shura Haji Immad Attari Madani also attended these Nikah ceremonies.

Madani news of Dar-ul-Madinah

- Dar-ul-Madinah Islamic School System has been established by Dawat-e-Islami for providing basic Islamic knowledge and contemporary worldly education to the children of this Ummah. Until now, the following number of campuses are being run in the different cities: 16 campuses in Karachi, 16 campuses in Hyderabad, 6 campuses in Lahore, 5 campuses in Rawalpindi, 3 campuses in Sardarabad (Faisalabad), 2 campuses in Madina-tul-Awliya (Multan), 1 campus each in the following city: Larkana, Sargodha, Wah Cantt, Ziyakot, and Gujrat. There are total 43 campuses in Pakistan whereas 22 more campuses are being opened this year 2019.
- Training of 'teaching' and 'non-teaching staff' of Dar-ul-Madinah was held last month. While giving Tarbiyyat (training) to them about manners of talking, Haji Muhammad Shaahid Attari, Nigran of Pakistan Intizami Kabinah said, 'Nigran and his subordinates should always take care of self-respect of each other and should work together so that institution becomes stable and powerful'.
- Rukn-e-Shura Muhammad Athar Attari along with Nigran of Makki province and Islamic brothers of Education Management visited Dar-ul-Madinah, Clifton campus, Karachi where he analysed educational and management services of Dar-ul-Madinah and gave Madani pearls to the responsible Islamic brothers.



Overseas Madani news

Madani parables of (people) embracing Islam in the African continent

- A non-Muslim embraced Islam on 14th December 2018 in Jaami' Masjid Rahman (Uganda). He was given an Islamic name 'Abdul Qadir'.
- A non-Muslim was privileged to embrace Islam on 8th January 2019 in Jami'a-tul-Madinah, Faizan-e-Ahl-e-Bayt, Maputo (Mozambique). He has also enrolled in Jami'a-tul-Madinah to do 'Dars-e-Nizami' (Islamic Scholar Course). He was given an Islamic name 'Muhammad Raza'.
- On 11th January 2019, a non-Muslim embraced Islam in Tanzania; he was given an Islamic name 'Muhammad Yusuf'.

Nigran-e-Shura travelled to UK

From 27th December 2018 to 16th January 2019, Nigran of Markazi Majlis-e-Shura, Maulana Muhammad Imran 'Attari مَدِينَةُ الْعَالَمِ travelled to UK where he presided Madani Mashwarahs with responsible Islamic brothers in Birmingham, Derby,

Leicester, London, Oxford, Manchester, Rochdale, Blackburn, Bradford, Glasgow and Dundee. He met honourable Islamic scholars and Mashaaikh (spiritual leaders) and dignitaries. In different Ijtima'at and Madani Halqahs, Nigran-e-Shura gave Madani pearls to the students and teachers of Jami'at and Madaris-ul-Madinah, responsible Islamic brothers of UK and the Islamic brothers from different walks of life. Nigran-e-Shura also inaugurated a Masjid in Dudley (Birmingham) (earlier, this was a worshipping place of non-Muslims). Ameer-e-Ahl-e-Sunnat دَاعِيَ بَرَكَاتِهِمُ الْعَالِمِ named this Masjid 'Faizan-e-Farooq'. Along with performing congregational Salah, other Madani activities will also be carried out in this Masjid, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Opening of Madani Markaz in France

In November 2018, a Madani Markaz of Dawat-e-Islami, 'Faizan-e-Madinah' was inaugurated in Paris (France) where Quranic education is being provided to Madani children along with performing Salah with Jama'at.



Dar-ul-Madinah Ijtima'

On 12th and 13th January 2019, under the supervision of Majlis Dar-ul-Madinah, 2-day Sunnah-inspiring Ijtima' namely 'Vision 2025' was held in Haji Ali Nagar, Mumbai (India). A large number of Islamic brothers from 49 cities of India attended this Ijtima'. Rukn-e-Shura Muhammad Athar Attari gave Madani pearls to the attendees of Ijtima'. Remember! Until now, 8 campuses of Dar-ul-Madinah have been established in the following cities of India: Mumbai, Tajpur, Akola, Rahmat Nagar, Himatnagar, Nagpur and Ahmedabad.

In this current year, 6 new campuses will be opened soon in the following cities of India: Delhi, Agra, Pune, Rajori, Gujarat and Jammu Kashmir.

Faizan-e-Namaz Course

On 28th December 2018, a 12-day 'Faizan-e-Namaz Course' was held in Maputo (Mozambique). Approximately 25 local Islamic brothers had the privilege to attend this course.

Yaum-e-Qul-e-Madinah Ijtima'at

In Rabi'-ul-Aakhir 1440 AH, under the supervision of Majlis Madani In'amaat, Yaum-e-Qul-e-Madinah Ijtima'at were observed at 685 locations of different cities of the following countries: India, Bangladesh, Greece, Kuwait, Italy, Bahrain, Oman, Uganda. Approximately 15,983 devotees of Rasool attended these Ijtima'at.



Madani
news of

dignitaries

Meeting with blessed Islamic scholars

الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ! Last month, responsible Islamic brothers of Majlis Rabitah bil-'Ulama and other Islamic brothers met over 1680 Islamic scholars, Mashaaikh (spiritual leaders), Imams and Khutaba (sermonisers). Names of some of them are as follows:

Pakistan:

- Shaykh-ul-Hadees Ustaz-ul-'Ulama Haafiz Nazeer Ahmad Jalali (Muhtamim [Administrator] Jami'ah Islamiyyah lil-Banaat, Mandi Bahauddin)
- Maulana Muhammad Yunus Qadiri (Muhtamim Jami'ah Az-Zahra, Daud Khel District Mianwali)
- Maulana Ghulam Rasool Qasimi (Shaykh-ul-Hadees Jami'ah Mu'azzamiyah, Muazzamabad Shareef Gulzar-e-Taybah, Sargodha)
- Maulana Muhammad Dawood Razavi (Muhtamim Jami'ah Muhammadhiyyah Ziya-ul-Quran, Fateh Jang)
- Mufti Mukhtar Ahmad Durrani Sa'eedi (Muhtamim-o-Mudarris Jami'ah Siraj-ul-'Uloom, Khanpur)
- Mufti Ahmad Sa'eedi (Muhtamim Jami'ah Seeraniyah Kazimiyah, Khanqah Shareef Bahawalpur)
- Maulana Muhammad Aleem Naqshbandi (Mudarris Jami'ah 'Umar, Charsadda, K.P.K)
- Qaari Shafeeq-ur-Rahman Fareedi (Administrator Jami'ah Nizamiyah Fareediyah, Gaggo Mandi, District Vehari)
- Maulana Sardar Ahmad Baarwi (Muhtamim Jami'ah Baarwiyah Shams-ul-Madaris, Dera Ghazi Khan)
- Maulana Riyaz Ahmad Naqshbandi (Muhtamim Dar-ul-'Uloom Qadiriyyah Razawiyyah, Kashmir)
- Maulana Habib Ahmad Nazari (Muhtamim Jami'ah Islamiyyah Nazeeriyah, Islamabad)
- Maulana Muhammad Imran Ashrafi (Vice Muhtamim Jami'ah Riza'ay Mustafa, Bahawalnagar)
- Peer-Zadah Maulana Junayd Qadiri (Khateeb Jami' Masjid Maanki, Nowshera)

India:

- 'Allamah Al-Haaj Sayyid Shah Mahmood Ashraf Jeelani (Sajjadah Nasheen (successor) Khanqah Kichochia Shareef)
- Mufti Sayyid Muhammad Kafeel Ahmad Haashimi (Mufti Dar-ul-Ifta Manzar-ul-Islam, Bareilly Shareef)



- Maulana Muhammad Arif Jamali (*Khateeb and Imam Dargah Haafiz Shah Jamalullah Naqshbandi Mujaddidi رَحْمَةُ اللهِ تَعَالَى عليه Rampur, Uttar Pradesh*)
- Maulana Abdul Haadi Habibi (*Honourable teacher Jami'ah Farooqiyah, Banaras*)
- Mufti Shayr Muhammad Barakati (*Mudarris-o-Mufti Dar-ul-Ifta Dar-ul-'Uloom Warisiyah, Lucknow*)
- Maulana Muhammad Shaahid Razavi (*Honourable teacher Jami'ah Tehseeniyah, Bareilly Shareef*)
- Maulana Abdul Mustafa Kareemi (*Qazi (Judge) Chittorgarh*)

Other countries:

- Maulana Gul Ahmad Qadiri (*Imam-o-Khateeb Jaami' Masjid Rahmaniyyah, Birmingham UK*)
- Maulana Shaahid Tameez (*Khateeb Jaami' Masjid Ziya-ul-Ummah, Birmingham*)
- Maulana Peer Tayyib-ur-Rahman Qadiri (*Chairman Qadiriyyah Trust, Birmingham*)
- Maulana Muhammad Ashraf Qadiri (*Imam-o-Khateeb Jaami' Masjid Sufiya, Munich Germany*)
- Maulana Sayyid Irshad Ahmad Bukhari (*Bangladesh*)

Blessed scholars and dignitaries visited Madani Marakiz

Following blessed scholars and dignitaries visited global Madani Markaz, Faizan-e-Madinah, Karachi:

- Peer Muhammad Ziyaullah Qadiri Razavi (*Chairman Anjuman-e-Asatizah (Teachers' Association) Pakistan, Gujranwala*)
- Mufti Muhammad Zakaullah Razavi Sahib (*Gujranwala*)
- Maulana Sayyid Akram Ali Shah (*Anjuman-e-Asatizah Pakistan, Zamzam Nagar Hyderabad*)
- Maulana Abdul Ghaffar Shah Husayni (*Jami'ah Husayniyyah Razawiyyah, District Gujranwala*)
- Peer Ghulam Mustafa Noshahi (*Shahpur Shareef, Gujranwala*)
- Maulana Muhammad Haneef Taahir (*Phulia, District Mandi Bahauddin*)
- Maulana Ataullah Razavi (*Gujranwala*)
- Maulana Sayyid Hasan Shah Sahib (*Resident of*

Madinah Munawwarah)

- Maulana Abdur Rahman Sa'eedi (*Khateeb of Jaami' Masjid Karam Ilahi, Gulshan-e-Iqbal Bab-ul-Madinah, Karachi*)
- Maulana Muhammad Khalid Iqbal Khan Azhari (*Madina-tul-Awliya Multan*)
- Muhammad Qasim Jalali (*Bab-ul-Madinah, Karachi*)
- Muhammad Ali Miyan (*Former Advisor to Chief Minister*)
- Salman Iqbal (*CEO, ARY Channel*)
- Maulana Abdul Hameed Razavi (*Jagrua Shareef*) visited 'Faizan-e-Madinah' Gujranwala.
- Mufti Muhammad Akmal Qadiri (*Mufti Dar-ul-Ifta Jami'ah Nizamiyyah*) visited Dar-ul-Ifta Ahl-e-Sunnat Markaz-ul-Awliya, Lahore.
- Mufti Muhammad Azeemuddin Sahib (*President Mufti Jami'ah Nizamiyyah, Hyderabad Deccan, India*) visited Madani Markaz of Dawat-e-Islami situated in Hyderabad Deccan.
- Mufti Abdul Ghafoor Sahib (*Dera Allahyar*) visited Jami'a-tul-Madinah in Dera Allahyar.
- Maulana Abdur Razzaq Sahib (*Jami'ah Islamiyyah Nooriyyah, Quetta*) visited Jami'a-tul-Madinah, Quetta.
- Haafiz Muhammad Nazar Sahib (*Sibi*) visited Faizan-e-Madinah, Sibi.
- Maulana Muhammad Siddeeq Sahib (*Khateeb Masjid Sa'eed, Husayni Road, Gujranwala*) visited Faizan-e-Madinah Gujranwala whereas approximately over 2100 students of Sunni Jami'at and Madaris from across Pakistan attended weekly Sunnah-inspiring Ijtima'at and Madani Muzakarahs.

Meeting with dignitaries

Responsible Islamic brothers of Majlis Rabitah Dawat-e-Islami met more or less 1220 political and social dignitaries last month. Names of some of them are as follows:

- Amir Mahmood Kiyani (*National Assembly*)
- Ali Muhammad Khan (*Federal Minister*)
- Doctor Mukhtar Bharath (*M.N.A*)
- Ali Nawaz Awan (*M.N.A*)
- Muhammad Sibghatullah (*M.N.A*)



- Chaudhry Muhammad Iqbal (M.N.A)
- Amjad Khan Niyazi (M.N.A)
- Iftikhar Shalwani (Commissioner Karachi)
- Doctor Farooq Sattar (Bab-ul-Madinah Karachi)
- Mustafa Kamal (Bab-ul-Madinah Karachi)
- Abdul Kabeer Qazi (Home Secretary Sindh)
- Ghanoor Ali Leghari (Additional Secretary Home Prisoners)
- Doctor Sagheer Ahmad (Bab-ul-Madinah Karachi)
- Waseem Aftab (Former M.P.A)
- Sami Siddeeqi (Former M.N.A)
- Malik Pervaiz (M.N.A, Markaz-ul-Awliya Lahore)
- Syed Jawed Hasnain Shah (M.N.A, Gulzar-e-Taybah, Sargodha)
- Captain Arshad Manzoor Buzdar (Deputy Commissioner Khushab)
- Muhammad Ibadat Nisar (D.P.O Khushab)
- Miyan Muhammad Nawaz Mehar (Additional Deputy Commissioner Revenue, Khushab)
- Shozab Saeed (Deputy Commissioner Bahawalpur)
- Ihsan Jamali (Additional Deputy Commissioner Head Quarter Bahawalpur)
- Muhammad Anwar Ketharan (D.P.O Chiniot)
- Mesum Abbas (Additional Deputy Commissioner Revenue Chiniot)
- Chaudhry Mazhar Ahmad Gondal (D.S.P Chenab Nagar, Chiniot)
- Brigadier Zulfiqar Bajwa (Sector Commander F.C. Force, Sui)
- Meer Mumtaz Mari (Tribal Dignitary and Assistant Commissioner, Sibi)
- Risaldar Meer Arif Mari (In-charge Levies Force Line, Sibi)
- Rahmatullah Somro (Assistant Commissioner Gulzar-e-Taybah Sargodha)
- Haafiz Shabbir (Private Secretary Provincial Minister for Industries and Trade)
- Talha Saeed (Assistant Commissioner Bhakkar)
- Colonel Waqar Chaudhry (Commander of FC Balochistan)
- Khalid Umar Qurayshi (Additional Deputy Commissioner Lodhran)
- Shaykh Tahiruddin (General Secretary Press Club,

Lodhran)

- Ansar Majeed Khan Niyazi (Provincial Minister for Human Resources)
- Chaudhry Muhammad Ashfaq (Former M.N.A)

Condolence and Fatihah Khuwani

- In Dera Allahyar, at the demise of tribal dignitary Abdul Ghaffar Khosa, Rukn-e-Shura Haji Yafoor Raza Attari met the heirs of the deceased and expressed his condolence to them.
- At the demise of the mother of M.P.A 'Dr. Afzal' (Head Rajkan District Bahawalpur) and the uncle of Mahr Mansoor Hayat Luk (Sargodha), responsible Islamic brothers of Majlis Rabitah of Dawat-e-Islami met them and expressed their condolence to them.

Sunnah-inspiring Ijtima'at

- An Ijtima' of Zikr-o-Na'at was held under the supervision of Dawat-e-Islami on the occasion of the Chehlum of Dr. Muhammad Aslam Khan, father of 'Ahmed Khan', the Coordinator to Prime Minister, in which Nigran of Majlis Rabitah delivered Sunnah-inspiring Bayan and met different social and political dignitaries.
- 'Shakhsiyat Ijtima' was held in District Council Hall, Jafarabad Dera Allahyar. Different social and political dignitaries attended this Ijtima'.
- Sunnah-inspiring Ijtima' was held in Municipal Committee Bhera Shareef. Chairman Municipal Committee Haji Muhammad Saleem, members of Municipal Committee, social and political dignitaries and other staff members attended this Ijtima'.
- Under the supervision of Majlis Rabitah, Sunnah-inspiring Ijtima'at were held at the residences of Meer Mumtaz Mari (Assistant Commissioner Sibi), Rana Munawwar Ghaus Khan (M.P.A Gulzar-e-Taybah, Sargodha) and Miyan Manazir Ali Ranjha (Former Provincial Minister), as well as a Sunnah-inspiring Ijtima' was held at the Dera (courtyard) of Mahr Ghulam Muhammad Lali (Former MPA).





Madani news of Islamic sisters

Madani courses

- In December 2018, 12-day 'Faizan-e-Quran Courses' and 'Madani Kaam (activity) Courses' were run at Dar-us-Sunnah lil-Banaat of Islamic sisters located in the following cities of Pakistan: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad), Rawalpindi and Gujrat.
- On 14th Rabi'-ul-Awwal 1440 AH, under the supervision of Jami'a-tul-Madinah lil-Banaat, new session of 'Faizan-e-Shari'at Course' (duration: 25 months) was started in Pakistan and overseas countries. 5973 female students enrolled in Jami'a-tul-Madinah (lil-Banaat) whereas 'Faizan-e-Tajweed-o-Namaz Course' and 12-month 'Faizan-e-Quran-o-Sunnat Course' were also started in January 2019.

- Under the supervision of Majlis Mukhtasar (short) Courses, 19-day 'Faizan Surah Al-Baqarah Course' was held in Pakistan at 296 locations. Approximately 4013 Islamic sisters attended this course. By the blessings of these courses, a large number of Islamic sisters made intention to recite 3 Quranic Ayahs with translation and Tafseer (explanation) daily and studying in Madrasa-tul-Madinah lil-Banaat as well as attending weekly Sunnah-inspiring Ijtima' and watching weekly Madani Muzakarah.

Tajheez-o-Takfeen Ijtima'at

Under the supervision of Majlis Tajheez-o-Takfeen, Tajheez-o-Takfeen Ijtima'at were held at different places across Pakistan. Approximately 4139 Islamic sisters attended these Ijtima'at.



Isal-e-Sawab Ijtima'at

Ijtima'at of Zikr-o-Na'at for Isal-e-Sawab were held at 437 places across Pakistan.

Madani Mashwarah of Pakistan Majlis Mushawarat

On 27th and 28th December 2018 responsible Islamic sister of Majlis Mushawarat Pakistan presided Madani Mashwarah of Islamic sisters in Madinatul-Awliya Multan including responsible Islamic sisters of Zone, Pakistan level responsible Islamic sisters of departments and responsible Islamic sisters of Karkerdagi (performance evaluation) along with other Islamic sisters.

Madani activities of Majlis Rabitah

- Under the supervision of Education Department of Islamic sisters, a Madani Halqah was held in a private school situated in Bab-ul-Madinah, Karachi on 24th December 2018. Teachers, female students and the Islamic sisters of school staff attended this Madani Halqah.
- On 30th December 2018, under the supervision of the Islamic sisters of Majlis Rabitah, an Ijtima' of Zikr-o-Na'at was held at the residence of an Islamic sister in Bab-ul-Madinah Karachi.
- On 6th December 2018, a Telethon Ijtima' was held in a school situated in Attarabad (Jacobabad), in which teacher Islamic sisters gave Madani donations then and there.

Completed Quran in a short period of time

- In Madaris-ul-Madinah lil-Banaat, Zamzam Nagar, Hyderabad, few Madani children (girls) completed Naazirah Quran within a very short period of merely 5, 6 and 7 months.
- In 2018, 26 Madani children (girls) of

Madrassa-tul-Madinah lil-Banaat, Sardarabad (Faisalabad) completed their Naazirah Quran in 12 months.

Activity day in Dar-ul-Madinah

For mental and physical growth of students, extra-curricular activities along with co-curricular activities are also very important. So, keeping in view this fact, an activity day in Dar-ul-Madinah International Islamic School System was marked in previous days across Pakistan. Madani children took part in various activities wholeheartedly.

Madani news of overseas Islamic sisters

Responsible Islamic sister of Global Majlis Mushawarat travelled to overseas

For serving Islam and propagation of Madani activities, responsible Islamic sister of Global Majlis Mushawarat travelled to Dubai, Abu Dhabi, Sharjah, Ras Al Khaimah and Muscat and Salalah (Oman) with her Mahram in December 2018. During travel she kept on holding Madani Mashwarahs and delivering Bayans in Sunnah-inspiring Ijtima'at of Islamic sisters at different places.

Different Madani courses

- In December 2018, 3-day 'Madani Kaam (activity) Courses' were held in Akola, Shamgarh and Bewar.
- On 23rd December 2018, under the supervision of Majlis Mukhtasar Courses, 7-day 'Faizan Ghaus-e-A'zam Courses' were held at 29 places of following countries: Oman, America, UK, Spain, France, Belgium, Germany.
- Apart from this, the abovementioned courses were also held in the following cities of India: Mumbai, Pune, Balaghat, Nashik, Bandra and Kanpur etc.



- In December 2018, 12-day 'Faizan Asharah Mubashsharah Courses' were held at 107 places of different cities and countries as follows: America, UK, Spain, France, Austria. **Cities of Arab Sharif:** Jeddah, Dammam. Various cities of India.
- From 21st December 2018 Naazirah courses for

places of India including Mumbai, Delhi, Akola, Kota, Nagpur and Udaipur.

- On the blessed occasion of the 'Urs of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، Ghausiyyah Ijtima'at were held in Australia, New Zealand, Bangladesh, South Africa, Mauritius and Mozambique. Approximately 8,400 Islamic sisters attended these Ijtima'at.



Islamic sisters were held in the following cities of India: Gujarat, Modasa, Kolkata and Tajpur. Over 450 Islamic sisters attended all these Madani courses.

Majlis Tajheez-o-Takfeen

- Under the supervision of Majlis Tajheez -o-Takfeen, Tajheez-o-Takfeen Ijtima'at were held in Auckland (New Zealand) and the following cities of India including Europe and UK: Kanpur, Allahabad, Shivpur, Bhadohi, Pratapgarh, Bhilwara and Howrah etc. Approximately 1157 Islamic sisters attended these Ijtima'at.

Miscellaneous Ijtima'at

- In November and December 2018, 3-hour Madani In'amaat Ijtima'at were held at many

New Sunnah-inspiring Ijtima'at

In December 2018, new weekly Sunnah-inspiring Ijtima'at were started in the following cities: Goregaon (India), Isesaki (Japan), Wellampitiya (Sri Lanka), Derby (England).

Madani Halqahs

- On 2nd Rabi'-ul-Aakhir 1440 AH, a Madani Halqah was held in Peterborough (England).
- On 7th Rabi'-ul-Aakhir 1440 AH, a Madani Halqah was held in Newcastle.
- Local Islamic sisters had privilege to attend these Madani Halqahs.



Benefits and manners of Miswak



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

Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Miswak is a beloved Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Acting upon the Sunnah of Miswak with good intentions is not only a means of earning reward but it also brings about many worldly benefits. Let's read about some benefits and manners of Miswak and make the intention to act upon the manners and to gain benefits:

Two blessed sayings of Beloved Rasool ﷺ

1. Offering two Rak'at having performed Miswak are 70 times greater than the Salah performed without Miswak. (Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18)
 2. Make the use of Miswak necessary upon yourself because it is the cleanliness of the mouth a means of attaining the pleasure of Allah عَزَّوَجَلَّ. (Musnad Imam Ahmad Bin Hanbal, vol. 2, pp. 438, Hadees 5849)
- Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated: There are 10 virtues of Miswak: (1) It cleans mouth (2) It strengthens gums (3) It improves eyesight (4) It removes phlegm (5) It removes bad breath (6) It is a Sunnah (7) It delights angels (8) It pleases Rab عَزَّوَجَلَّ (9) It increases good deeds (10) It makes stomach healthy. (Jam'-ul-Jawami', vol. 5, pp. 249, Hadees 14867)
 - Imam Shaafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Four things increase intellect. Refraining from useless talk, use of Miswak, company of pious people and acting upon the knowledge that one has been blessed with. (Hayat-ul-Haywan, vol. 2, pp. 166)

Some manners regarding Miswak

- If possible, have two pockets sewn on the chest side of your Kurta [i.e. a type of long, fairly loose and full-sleeved shirt]; one on the right and one on the left. Also, have a small pocket sewn on the side near the heart (i.e. the left-hand side). It will be as if the Miswak - the beloved Sunnah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ - will cling to the chest and heart.
- Miswak should be placed in a vertical position. (Mirat-ul-Manajih, vol. 1, pp. 372)
- If someone does not place Miswak in a vertical position and causes it to fall, he carries the risk of going insane.
- Taabi'i pious personality Sayyiduna Sa'eed Bin Jubayr رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'One who puts Miswak on the ground and goes insane then he should not blame anybody except himself.' (Miswak kay Fazaail, pp. 30)
- When the fibres of used Miswak or even the Miswak itself become unusable, it should not be thrown away as this Miswak is a tool for acting upon a Sunnah. It should be placed somewhere with care; or buried somewhere or tied to a stone and drowned in the sea.
- Under the supervision of Majlis Tahaffuz-e-Awraaq Muqaddasah (Majlis for safeguarding the sacred papers), Dawat-e-Islami, boxes are installed at different places. Another solution is that one can put the fibres of Miswak or used Miswak in any box of these types.

May Allah عَزَّوَجَلَّ grant us Taufeeq (ability) to perform Miswak with the intention of acting upon Sunnah and to encourage others to do so! آمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!



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