



شعبان المعظم



Monthly Magazine

FAIZAN-e-MADINAH

Sha'ban-ul-Mu'azzam 1440 AH (April 2019)

A glimpse of some interesting and highly informative topics:

| Halal and Haraam sustenance

| Market in Heaven

| Deadly bets

| Is Islam the name of only serving mankind?

| Sayyiduna Usayd Bin Hudayr
رَضِيَ اللهُ تَعَالَى عَنْهُ Ansari

| Dos and don'ts of cooking vegetables

Presented by:

Translation Department (Dawat-e-Islami)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: When you recite Durood upon the blessed Rusul (عليهم الصلوة والسلام), recite Durood upon me too; undoubtedly, I am the Rasool of the Rab of all the worlds. (Jam'-ul-Jawami' lis-Suyuti, vol. 1, pp. 320, Hadees 2354)

Munajat

Sar hay Kham Haath mayra Utha hay, Ya Khuda Tujh say mayri Du'a hay

Sar hay kham haath mayra utha hay, Ya Khuda Tujh say mayri Du'a hay

Fazl ki rahm ki iltija hay, Ya Khuda Tujh say mayri Du'a hay

Tayra in'aam hay Ya Ilahi, kaysa ikraam hay Ya Ilahi

Haath mayn daman-e-Mustafa hay, Ya Khuda Tujh say mayri Du'a hay

'Ishq day, sauz day, chashm-e-nam day, mujh ko meethay Madinay ka gham day

Wasitah Gumbad-e-Sabz ka hay, Ya Khuda Tujh say mayri Du'a hay

Hoon ba-zaahir bara nayk soorat, ker bhi day mujh ko ab nayk seerat

Zaahir achcha hay baatin bura hay, Ya Khuda Tujh say mayri Du'a hay

Mayray murshid jo Ghaus-ul-Wara hayn, Shah Ahmad Raza rahnuma hayn

Yeh Tayra lutf Tayri 'ata hay, Ya Khuda Tujh say mayri Du'a hay

Ya Khuda aysay asbab paoon, kash Makkay Madinay mayn jaoon

Mujh ko arman Hajj ka bara hay, Ya Khuda Tujh say mayri Du'a hay

Ya Ilahi ker aysi 'inayat, day day Iman per istiqamat

Tujh say 'Attar ki iltija hay, Ya Khuda Tujh say mayri Du'a hay

Wasail-e-Bakhshish, pp. 134

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

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Na'at / Istighaasah

Tum hi ho Chayn aur Qarar Dil-e-Bay Qarar mayn

Tum hi ho chayn aur qarar dil-e-bay qarar mayn

Tum hi to aik aas ho qalb-e-gunahgar mayn

Ruh na kyun ho muztarib maut kay intizar mayn

Sunta hoon mujh ko daykhnay aayain gey woh mazaar mayn

In kay jo ham ghulam thay khalq kay payshwa rahay

In say phiray, jahan phira, aayi kami waqar mayn

Qabr ki sooni raat hay koi na aas pas hay

Ik tayray dam ki aas hay qalb-e-siyah-kaar mayn

Fayz nay tayray Ya Nabi ker diya mujh ko kya say kya

Wernah dhara huwa tha kya mutthi [مٹھی] bhar is ghubar mayn

Chaar Rusul, firishtay chaar, chaar kutub hayn, Deen chaar

Silsilay dauno chaar chaar, lutf 'ajab hay chaar mayn

Saalik-e-ru siyah ka munh [منہ], da'wa-e-'ishq-e-Mustafa

Paa`ay jo khidmat-e-Bilal, aaye kisi shumar mayn

Deewan-e-Saalik, pp. 16

By: Mufti Ahmad Yar Khan رحمة الله تعالى عليه



HALAL AND HARAAM SUSTENANCE

Abu Saaleh Mufti Muhammad Qasim Attari

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

O Messengers, eat pure things, and perform good deeds; I am aware of your actions.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Ayah 51)

All Rusul were pure and were commanded to eat Halal sustenance and to perform virtuous deeds. This commandment was given to every Rasool. One of its reasons was to highlight the dignity and importance of Halal sustenance and virtuous deeds. There is another good reason for this. Every Nabi عليه السلام is a role model for his Ummah. When the Ummah observes his Nabi عليه السلام attaching great importance to Halal sustenance and showing strong inclination towards virtuous deeds, they will also follow him, performing the same deeds. For instance, when the parables of good manners of the Holy Nabi صلى الله عليه وسلم, the acts of worship performed by him and the hardships faced by him are mentioned, these parables prove to be great motivation for people.

The same commandment of eating Halal sustenance was given to Muslims as well. Therefore, regarding the same above-mentioned Ayah, the Greatest and Noblest Nabi صلى الله عليه وآله وسلم said, 'Allah عزوجل is Pure and does not accept anything except for the pure thing. And Allah has given Muslims the same commandment as was given to Rusul. (That commandment is): 'O Messengers, eat pure things, and perform good deeds; I am aware of your actions.' (Part 18, Surah Al-Mu'minoon, Ayah 51) And Allah عزوجل said (to believers): 'O believers! Eat the good things that We have provided.' (Part 2, Surah Al-Baqarah, Ayah 172) (Sahih Muslim, pp. 393, Hadees 2346) The Arabic word 'طَيِّبَات' i.e. pure things refer to Halal things and the word 'صَالِحًا' i.e. good deeds mean acting upon the commandments of Shari'ah steadfastly.

As far as obedience to Almighty Allah is concerned, Halal sustenance is fundamentally important for it. The most significant factor in piety and Divine fear is to refrain from disobedience to Allah عزوجل. And earning Haraam sustenance is one of the most terrible and despicable acts of disobedience. Regrettably, people have become quite careless about Halal and Haraam earnings.



The signs of an era mentioned in the following Hadees appear these days, 'An era will come upon people in which man will not care about whatever he gets. [He will not care] whether it is from Halal or Haraam [means].' (Sahih Bukhari, vol. 2, pp. 7, Hadees 2059)

There is great excellence in earning Halal sustenance. The one who eats Halal sustenance is a Heaven-dweller. The Nabi of Rahmah, the Intercessor of the Ummah صلى الله تعالى عليه وآله وسلم has said, 'The person who eats pure, i.e. Halal thing and acts upon Sunnah and people are safe from his mischief, will enter Heaven.' (Sunan-ut-Tirmizi, vol. 4, pp. 233, Hadees 2528)

The prayers made by a Halal-sustenance eating person are answered, as is stated in the following narration. Sayyiduna Sa'd Bin Abi Waqas رضي الله تعالى عنه respectfully said to the Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! Pray that Allah عز وجل make me Mustajaab-ud-Da'waat (one whose every prayer is answered).' So the Beloved and Blessed Nabi صلى الله تعالى عليه وآله وسلم said, 'Make the Halal morsel compulsory for you and you will become Mustajaab-ud-Da'waat.' (Al-Mu'jam-ul-Awsat, vol. 5, pp. 34, Hadees 6495; Athargheeb Wattarheeb, vol. 2, pp. 345, Hadees 8)

Mentioned here are now the commandments of Quran regarding Halal and Haraam livelihood:

1. The Creator of the universe gave the commandment of eating Halal sustenance like this: 'O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him'. (Part 2, Surah Al-Baqarah, Ayah 172)
2. Those making money by making people face wrongful arrests and convictions as well as those getting wealth in any Shar'iah-contradicting way were forbidden in this way: 'And do not unfairly consume the wealth of each other, nor take their cases to rulers, in order that you may wrongfully consume a part of other people's wealth knowingly'. (Part 2, Surah Al-Baqarah, Ayah 188)

3. Giving stark warning to those unlawfully getting the wealth of the orphans, Allah عز وجل said: 'Those who consume the wealth of orphans unjustly, they are only filling their bellies with fire, and soon they will go into a blazing section of the Fire'. (Part 4, Surah An-Nisa, Ayah 10)
4. Regarding handing over the things held in trust to their owners, the Holy Quran said: 'Indeed Allah commands you to hand over whatever you hold in trust to their owners'. (Part 5, Surah An-Nisa, Ayah 58)

Also take a serious look at these Ahadees regarding Haraam sustenance:

1. The Greatest and Noblest Nabi صلى الله تعالى عليه وآله وسلم has said, 'The flesh brought up with Haraam wealth will not go to Heaven; and such Haraam flesh deserves Hell more.' (Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 614; Mishkat, vol. 2, pp. 131, Hadees 2772)
2. It was mentioned in a Hadees, 'The prayer of a Haraam-sustenance eating person is not answered.' (Sahih Muslim, pp. 393, Hadees 1015)
3. It was mentioned in a Hadees, 'Any Sadaqah given out of Haraam wealth will not be accepted.' (Sahih Muslim, pp. 115, Hadees 224)
4. It was mentioned in a Hadees, 'The one who gives a bribe [and] the one who takes it are Hell-dwellers.' (Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 1, pp. 550, Hadees 2026)
5. It was mentioned in another Hadees, 'The Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has cursed the person who gives and takes a bribe.' (Abu Dawood, vol. 3, pp. 420, Hadees 3580)
6. The act of worship and the Salah performed by a Haraam-sustenance eating person are not accepted. (Ithaf-us-Sada-til-Muttaqeen, vol. 6, pp. 452)
7. Blessing is removed from the business of the person who tells lies and hides faults when doing trade. (Sahih Bukhari, vol. 2, pp. 14, Hadees 2082)



8. On the Day of Judgement, the Holy Nabi ﷺ will be standing against the oppressor in favour of the labourer deprived of his wage. (Sahih Bukhari, vol. 2, pp. 52, Hadees 2227)

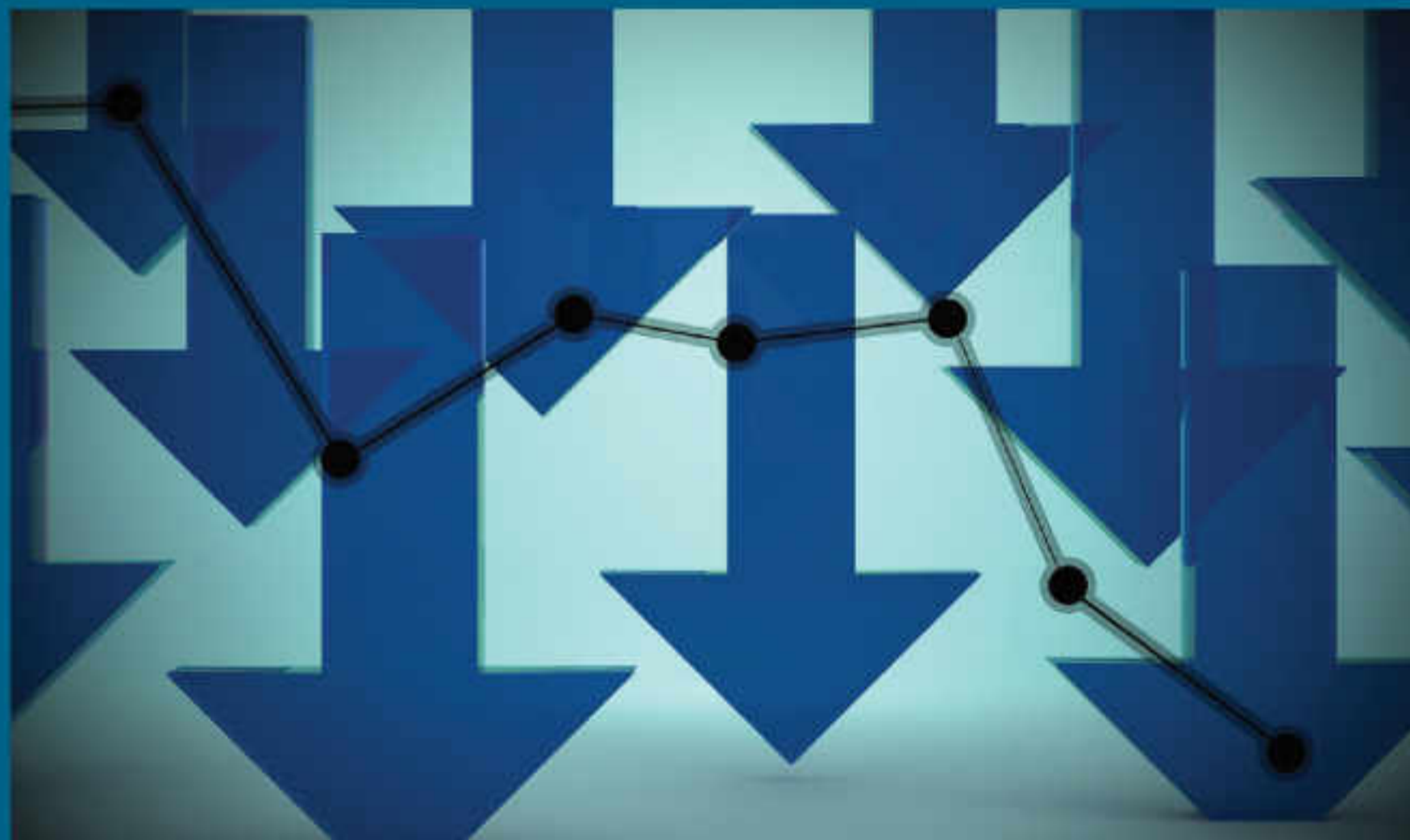
Cases of Haraam earnings

It is Haraam to take the wealth of others by unlawful and impermissible means. All ways of Haraam

Hell.

May Allah ﷻ enable all Muslims to eat Halal sustenance and to refrain from Haraam sustenance! Aameen

The above-mentioned Ayah also says 'وَأَعْمَلُوا صَالِحًا' and perform the good deed. This commandment has been given to the Rusul of Allah, showing that acts of worship were Fard even for blessed Ambiya ﷺ



earnings are included in it such as looting, robbing, stealing, gambling, interest [i.e. usury], bribery, weighing things dishonestly when selling them, getting wealth by deceiving others in any way, earning money by means of Haraam spectacles, earning money through films, dramas, songs, music, begging without Shar'i need, earning wage in return for Haraam actions or Haraam things. Similarly, if a witness makes money by giving false evidence or a judge gets wealth by passing a false judgment or a lawyer receives his fee by advocating falsehood or anyone misappropriates money, etc. from the wealth of any orphan, widow, poor or rich person, then these are all prohibited and Haraam acts leading to

Hell. Therefore, no one can be released from the acts of worship no matter how great and high spiritual rank he has. This has also made a point clear. Under the guise of Sufis, saints and the ascetic, some people claim to have gained the closeness of the Almighty and say that no act of worship is Fard for them any longer. All this is wrong. Blessed Ambiya and Rusul ﷺ have very great ranks in the court of Allah ﷻ. Acts of worship remained Fard even for them, so how can anyone else claim to have been released from all acts of worship? May Allah ﷻ grant true sense of understanding and guidance to such people! Aameen



MARKET IN HEAVEN

Muhammad Nawaz Attari Madani

The Nabi of Rahmah, the Intercessor of the Ummah سَلَّمَ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِنَّ فِي الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلُّ جُمُعَةٍ فَتَهُبُّ رِيحُ الشَّمَالِ فَتَحُثُّو
فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى
أَهْلِيهِمْ وَقَدِازْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُوهُمْ وَاللَّهِ
لَقَدْازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ
ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا

I.e. In Heaven, there is a market and Heaven-dwellers will come there every Jumu'ah. A northern wind will blow there, covering their faces, filling their clothes with it and enhancing their beauty. As these Heaven-dwellers return to their respective family members, they will find that their family members have also become more beautiful. Their family members will say to Heaven-dwellers in surprise, 'By Allah عَزَّوَجَلَّ You have become more beautiful in our absence.' And these Heaven-dwellers will also say to them, 'By Allah عَزَّوَجَلَّ You have also become very beautiful in our absence.' (Sahih Muslim, pp. 1164, Hadees 7146)

Explanation of "market"

Usually, a large number of people gather in a market in the world. Similarly, people will gather at some place in Heaven as well. Therefore, it was called "market". (Sharh-un-Nawawi 'ala Muslim, Juz: 17, vol. 9, pp. 170)

Meaning of Jumu'ah in Heaven

"Jumu'ah" refers to the entire week, i.e. the period of an entire week. Otherwise, there will be neither day nor night in Heaven. Similarly, there will be neither week nor month, etc., in Heaven. (Sharh-un-Nawawi 'ala Muslim, vol. 9, pp. 170; Mirat-ul-Manajih, vol. 7, pp. 481)

Honour of Islamic scholars in Heaven

Commentators of Ahadees have also stated that some of the timings in Heaven will be greater than some others. And it is only the Islamic scholars who will recognize them. The greater timing will be called Jumu'ah. Getting information about that timing from Islamic scholars, Heaven-dwellers will go to that market. There, Allah عَزَّوَجَلَّ will say to them, 'Ask for whatever you wish.' Those people will ask



for anything after they have consulted with Islamic scholars. This shows the great status of Islamic scholars. As people ask them about different things in the world, Heaven-dwellers will also need them in Heaven. In the world, Jumu'ah is the day when there is an increase in reward and favours and seventy-fold reward is granted for a single virtuous act. In a similar way, it is as if there will be an increase in Divine favours in Heaven on Jumu'ah. (*Mirqat-ul-Mafatih*, vol. 9, pp. 585, *Taht-al-Hadees*: 5618; *Mirat-ul-Manajih*, vol. 7, pp. 481)

What will happen in the market of Heaven?

A great thinker of the Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In the world, all the Muslims of the town, whether rich or poor, king or beggar, gather at the Jaami' Masjid on Jumu'ah, making the Zikr of the Lord and offering Salat-ul-Jumu'ah. Likewise, all Heaven-dwellers, whether they will have a high rank or an ordinary one, will behold their Lord once a week after they gather at this market. In the world, a Jaami' Masjid is the place where different people gather together. Similarly, in Heaven, this market will be the place where different people will gather together. In the same market, sinners like us will also be privileged to behold the Nabi of Rahmah, Intercessor of the Ummah رَضِيَ اللهُ عَنْهُ. Heaven-dwellers will behold the Lord at their homes in private and in this market in public. (*Mirat-ul-Manajih*, vol. 7, pp. 504)

Particular place to behold the Lord

It is stated in the narration mentioned in the book '*Sunan-ut-Tirmizi*': The Lord will reveal a specific attribute to them in one of the gardens of Heaven. (*Sunan-ut-Tirmizi*, vol. 4, pp. 246, *Hadees* 2558)

In this market, there will be a particular garden where Heaven-dwellers will be blessed with beholding the Lord. (*Mirat-ul-Manajih*, vol. 7, pp. 505)

Bestowment and distribution of favours

After beholding the Lord, Heaven-dwellers will go to the market and will find it to be surrounded by angels. There will also be a lot of favours over there.

They will enjoy those favours without paying any price. In short, this will not be the market for sale and purchase; instead, it will be the market of the distribution and bestowment of favours. Heaven-dwellers will be blessed with some favours at their homes and with some special ones here so that they will not return to their homes empty-handed but rather they will return with favours. (*Mirat-ul-Manajih*, vol. 7, pp. 507)

Angels will bring things to the homes of Heaven-dwellers

It is stated in the narration mentioned in the book '*Sunan-ut-Tirmizi*': Those angels will carry the things liked by Heaven-dwellers [to their homes]. (*Sunan-ut-Tirmizi*, vol. 4, pp. 246, *Hadees* 2558)

If a person feels inclined to have anything, angels will pick it up and give it to him and will even bring it to his home. (*Mirat-ul-Manajih*, vol. 7, pp. 507)

Only men will go to the market of Heaven

As these Heaven-dwellers return to their homes from this market, the wife of each of them will say to her husband, 'You have returned in such a state that your beauty has been enhanced compared to the one you had when you left.' So, Heaven-dwelling men will say, 'Today, we have returned from the court of our Lord Who is Jabbar [جَبَّار].'
(*Sunan-ut-Tirmizi*, vol. 4, pp. 246, *Hadees* 2558)

This shows that only men will go to this market and women will stay at their homes so that they will not be intermingled with men. There will be veil between men and women over there. However, women will be given in their homes all of those things that will be given to men in the market of Heaven. (*Mirat-ul-Manajih*, vol. 7, pp. 482)

Explanation of northern wind

If a person stands while facing the west direction, the north direction will be at his right side. Keep it in mind that there will neither be east nor west in Heaven; and hence there will neither be north and south. The thing is, the Arabs and the people of the



entire world consider the northern wind to be very blessed, calling it monsoon as it brings rain. Therefore, this Heavenly wind was called northern wind. (*Sharh-un-Nawawi 'ala Muslim, vol. 9, pp. 170; Mirat-ul-Manajih, vol. 7, pp. 482*)

(*Mirqat-ul-Mafatih, vol. 9, pp. 585 Taht-al-Hadees: 5618; Mirat-ul-Manajih, vol. 7, pp. 482*)

May Allah ﷺ bless all devotees of Rasool with entry into Jannat-ul-Firdaus without accountability for the sake of His Holy Nabi ﷺ



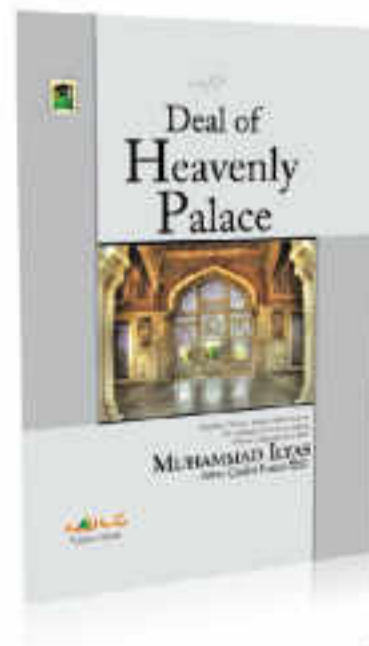
Wind in Heavenly market

The beauty of Heaven-dwelling men will be enhanced by virtue of the northern wind blowing in the market. However, when they return to their homes, they will find that the beauty of their family members has also been enhanced. Describing the reason of it, the blessed commentators of Hadees have stated three opinions: First, the same northern wind blowing in the market will also reach the family members of those Heaven-dwellers. Second, when the Heaven-dwellers go to their family members, the family members will also be blessed with the same beauty because of being close to them. If a person with a fragrant hand shakes hands with another person, then the hand of the other person also gets fragrant. Third, Heaven-dwellers will notice that their family members are as beautiful as they are. Heaven-dwellers will also feel their fragrance from their family members.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Gada bhi muntazir hay Khuld mayn naykaun ki da'wat ka

Khuda din khayr say laye sakhi kay ghar ziyafat ka



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Holy Rasool ﷺ knows!

(Episode – 04)

Islamic beliefs
and information

Muhammad Adnan Chishti
Attari Madani

The Ghayb-knowledge of the Holy Nabi ﷺ in the light of the opinions of Islamic scholars, saints and blessed scholars of Hadees

The Ghayb-knowledge of the Holy Nabi Muhammad Mustafa ﷺ has been mentioned in the light of the Holy Quran and Ahadees in the magazines published in the previous months. Let's now brighten our hearts and minds in the light of opinions and explanations on the part of Islamic scholars, saints and Hadees scholars. These proofs of the Ghayb-knowledge of the Holy Nabi ﷺ will illuminate our hearts.

- Sayyiduna Abu Zar Ghifari رضى الله تعالى عنه stated, 'The Holy Nabi ﷺ got separated from us [i.e. he passed away] in such a state that there was not a single bird that fluttered its wings but was not

mentioned by him to us.' (*Al-Mu'jam-ul-Kabeer*, vol. 2, pp. 155, Hadees 1647)

Commenting on it, the commentator of the book *Sahih Bukhari* Imam Ahmad Bin Muhammad Qastalani رحمه الله تعالى عليه (who passed away in 923 AH) stated:

لا شك ان الله تعالى قد اطلعه على ازيد من ذلك والقي عليه علم
الاولين والآخرين

Indeed Allah عزوجل has undoubtedly bestowed knowledge upon him even more than that and blessed him with the knowledge of all former and latter people. (*Mawaahib-ul-Ladunniyyah*, vol. 3, pp. 95)

- Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رحمه الله تعالى عليه (who passed away in 1052 AH) stated: The Beloved and Blessed Nabi ﷺ



has been made aware of whatever has existed in the world since the era of Sayyiduna Aadam عَلَيْهِ السَّلَام as well as whatever will exist till the blowing of the trumpet. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with the knowledge of all affairs from beginning to end. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also gave the news of some of them to his companions. (*Madarij-un-Nubuwwah, Juz: 1, vol. 1, pp. 144*)

- Imam Muhammad Buseeri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 840 AH) stated in Qasidah Burdah:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

That is, Ya Rasoolallah! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ The world and the Hereafter are only a portion of your generosity. The knowledge of the Lawh and Qalam (that includes the knowledge of whatever has happened and will happen) is a part of your knowledge.

Commenting on it, 'Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1014 AH) stated:

كون علمهما من علومه صلى الله تعالى عليه وسلم ان علومه تتنوع الى الكليات والجزئيات وحقائق ودقائق وعوارف ومعارف تتعلق بالذات والصفات وعلمهما انما يكون سطرًا من سطور علمه ونهرًا من بحور علمه ثم مع هذا هو من بركة وجوده

(*Az-Zubdah fi Sharh-il-Burdah, pp. 58*)

- Imam Ahmad Bin Muhammad known as Ibn Hajar Makki Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 974 AH) stated:

ان الله تعالى اطلعه ليلة الاسراء على جميع ما فى اللوح المحفوظ، وزاده علومًا آخر كالاسرار المتعلقة بذاته سبحانه وتعالى وصفاته

On the night of Ascension, Allah عزوجل bestowed all such knowledge upon our Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which is saved in the Lawh-e-Mahfuz. In addition, other knowledge was also bestowed upon him; such as knowledge of the secrets about the Being and Attributes of Allah عزوجل. (*Al-'Umdah fi Sharh-il-Burdah, pp. 669*)

- 'Allamah Ibraheem Bin Muhammad Baajuri

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1277 AH) stated:

انه صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ لم يخرج من الدنيا الا بعد ان اعلمه الله تعالى بهذه الامور (الخمس)

The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not depart this life unless blessed by Allah عزوجل with the knowledge of five Ghayb-matters (i.e. the time of the occurrence of the Judgement Day, time of raining, the gender of the baby in the womb, what will a person do the next day and where will he die).

(*Haashiya-tul-Baajuri 'alal Burdah, pp. 92*)

- 'Allamah Muhammad Bin 'Abdullah Dimyaati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1331 AH) stated:

والحق ان الله سبحانه وتعالى لم يقبض نبينا صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ حتى اطلعه على كل ما ابهمه عليه الا انه امر بكتيم البعض والاعلام بالبعض

The truth is that Allah عزوجل bestowed the knowledge of every such thing upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before his demise which was hidden from him. However, Allah عزوجل commanded him to hide the knowledge of some of those things and to make people aware of some of them.

(*Sharh Arba'een-in-Nawawiyah, pp. 48*)



Questions & answers of Madani Muzakarah

Method of stopping a yawn

Question 1: Please mention the method of stopping a yawn.

Answer: One method is that whenever you feel like yawning, then think about the blessed Ambiya عَلَيْهِمُ السَّلَامُ that Ambiya عَلَيْهِمُ السَّلَامُ do not yawn. It will instantly stop.

Another method is that the bottom lip shall be pressed with the upper teeth. This would also stop the yawn. If you feel like yawning during Salah, then stop the yawn following the prescribed method while placing the back of your right hand on your mouth if you are in the state of Qiyam, otherwise, do so by placing the back of your left hand on your mouth. (*Bahar-e-Shari'at*, vol. 1, pp. 538; *Madani Muzakarah*, 28 Zul-Qa'da-til-Haraam, 1436 Hijri)

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

How is it for a wife to do Bay'at without the permission of her husband?

Question 2: Can a wife do Bay'at of any Peer [i.e. spiritual guide] without the permission of her husband?

Answer: Yes. A wife can do Bay'at of any Jaami' Shara'it Peer without the permission of her husband. However, there is Shar'i veil even between the non-Mahram Peer and the female disciple. Moreover, it is also Haraam for the female disciple to kiss the hands of her non-Mahram Peer.

(In order to acquire important information on this subject, read the book 'Adaab-e-Murshid-e-Kamil' published by Maktaba-tul-Madinah). (*Madani Muzakarah*, 3 Rabi-ul-Awwal, 1436 Hijri)

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

Ruling of beard getting covered with chador [shawl] during Salah

Question 3: While offering Salah with a chador, would Salah still be valid if it covers the beard?

Answer: It will still be valid. However, having chador during Salah in such a way that it covers the mouth and nose is Makruh Tahreemi. (*Rad-dul-Muhtar*, vol. 2, pp. 511; *Madani Muzakarah*, 2 Rabi-ul-Aakhir 1439 Hijri)

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

Bayt-ul-Ma'moor

Question 4: What is Bayt-ul-Ma'moor [بَيْتُ الْمَعْمُور] and where is it situated?

Answer: Bayt-ul-Ma'moor is the name of the Qiblah of angels, and it is situated right in line of the blessed Ka'bah on the seventh sky. Angels perform its Tawaf. (*Tafseer Siraat-ul-Jinaan*, vol. 9, pp. 517)



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

How is it to offer Salah while wearing clothes inside out?

Question 5: If someone offered Salah while wearing the sweater inside out by mistake, then would his Salah be valid?

Answer: Yes. It would be valid. Offering Salah with clothes worn inside out, A'la Hadrat Imam Ahmad



Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has considered it to be Makruh Tanzeehi. (*Fatawa Razawiyyah*, vol. 7, pp. 358-360)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

Calling out Sada-e-Madinah after offering Sunnahs

Question 6: After offering Sunnahs of Fajr inside the Masjid, can we go out to call out "Sada-e-Madinah"?

Answer: No, you cannot. As performing something between Sunnahs and Fard that is contrary to Takbeer Tahrimah is forbidden. (*Bahar-e-Shari'at*, vol. 1, pp. 666)

A better approach is to go for "Sada-e-Madinah" before offering the Sunnahs of Fajr Salah. One should return to the Masjid five minutes before the time of Fard and offer the Sunnahs so that one attains the privilege of offering Salah with Jama'at and Takbeer-e-Aula. Remember! It is superior to offer the Sunnahs of Fajr in the early time. (*Malfuzaat A'la Hadrat*, pp. 352)

(In order to learn about Sada-e-Madinah, read the booklet 'Sada-e-Madinah' of Maktaba-tul-Madinah).

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

Are stars bigger than the earth or smaller?

Question 7: Are stars bigger than the earth or smaller?

Answer: They are bigger than the earth. To the extent that the smallest star is eight times bigger than the earth and the biggest star is 120 times bigger than the earth. (*Ihya-ul-'Ulloom*, vol. 5, pp. 188)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

How is it to cook food using the water of Zam Zam?

Question 8: While cooking food, can we put the water of Zam Zam in it?

Answer: Yes you can. (*Madani Muzakarah*, 2

Rabi'-ul-Aakhir, 1439 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

The cloth that is used to keep the Holy Quran in, how is it to use it for other Madrasah activities?

Question 9: Sometimes, Holy Quran wrapped up in cloth is given to a Madrasah. Can we bring that cloth in use for any other activity of the Madrasah?

Answer: The cloth in which the Holy Quran was wrapped and given or is used to keep the Holy Quran in, if it is used for the cleaning purposes of the Madrasah, then it is against the norms of respect. As if someone finds out about this, he wouldn't like it. Although it is not impermissible or a sin, however, it is against respect. Manners lie in the fact that it should be respected as it has been associated with the Glorious Quran.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

Rights of Allah and the rights of people

Question 10: What is meant by the Huqooqullah [Rights of Allah عَزَّوَجَلَّ] and Huqooq-ul-'Ibaad [the rights of people]?

Answer: Huqooqullah means the rights of Allah Almighty. For example, Salah, Sawm, Zakah, Hajj, etc. Those not fulfilling them violate the rights of Allah Almighty. Huqooq-ul-'Ibaad refers to the rights of people. There are so many rights of people too. For example, providing for those who are under one's guardianship, returning the loan after taking it, protecting one's dignity, etc.

Both of the rights have a lot of importance. Therefore, the rights of Allah Almighty shall not be violated and nor shall be the rights of people. (*Madani Muzakarah*, 3 Muharram-ul-Haram, 1440 Hijri)

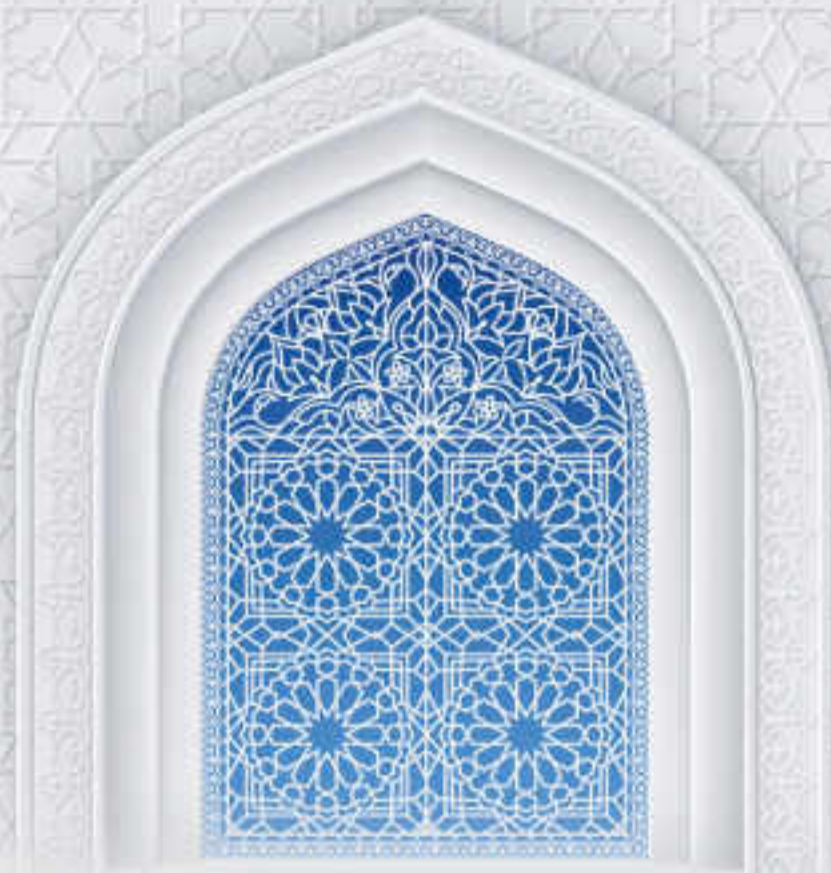
وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ! صَلَّى اللهُ تَعَالَى عَلٰى مُحَمَّدٍ

¹ Pledge allegiance to a spiritual guide

² The one who fulfils the conditions



Dar-ul-Ifta Ahl-e-Sunnat



Will the blessed Awliya also make Shafa'at [intercession]?

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: Will the Awliya of Allah also intercede on the Day of Judgement? I have heard that only the Beloved Rasool ﷺ will intercede. (Questioner: Owais Raza, Madina-tul-Awliya, Multan)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: On the Day of Judgement, blessed Awliya رَضِيَ اللَّهُ عَنْهُمْ أُولِيَاءُ, 'Ulama, Huffaz¹ and Hujjaj² will all intercede. In fact, every individual who has been blessed with a religious position and status will intercede for his family members and relatives. At this place, Sayyidi A'la Hadrat, Ash-Shah Imam Ahmad Raza Khan رَضِيَ اللَّهُ عَنْهُ has stated a beautiful point that the Beloved Rasool ﷺ will make Shafa'at [intercession] in the court of Allah عز وجل and all other intercessors will intercede for their family members and relatives in the court of the Beloved Rasool ﷺ. In any case, they will also certainly intercede, as making intercession in the court of the Beloved Rasool ﷺ is also Shafa'at [intercession]; it is not something else. It is stated in *Al-Mu'taqid-ul-Muntaqid* [المعتقد المنتقد]:

و يجب الايمان بانه يشفع غيره ايضا من الانبياء و الملائكة و العلماء و الشهداء و الصالحين و كثير من المؤمنين وغيرهم من القرآن و الصيام و الكعبة وغيرها مما ورد في السنة

And it is Wajib [compulsory] to have Iman [faith] in the fact that besides the Beloved Rasool ﷺ, other Ambiya, angels, 'Ulama, Shuhada [martyrs], pious people and a large number of Mu'mineen, and besides them, the Holy Quran, Sawm [fast], Ka'bah, etc., all those regarding whose intercession, the information has been given in Ahadees will also intercede. (*Al-Mu'taqid-ul-Muntaqid*, pp. 129)

Mentioning the condition of the Day of Judgement, Sadr-ush-Shari'ah, Mufti Amjad Ali A'zami رَضِيَ اللَّهُ عَنْهُ has stated: Then (i.e. when the door of Shafa'at will open) all the Ambiya will make intercession for their Ummah, and the blessed Awliya, Shuhada, 'Ulama, Huffaz, Hujjaj, in fact every individual who has been blessed with a religious position and status will make intercession for the people associated with him. Na-Baaligh³ children who have died will intercede for their parents. Moreover, some such people will also come to 'Ulama who will humbly say, 'We had filled water for you to make Wudu at such and such a time'; someone will say, 'I had given you a clod for Istinja'; 'Ulama will make intercession even for them. (*Bahar-e-Shari'at*, vol. 1, pp. 139-141)

Except for the Beloved Rasool ﷺ, the entire Creation, even the blessed Ambiya رَضِيَ اللَّهُ عَنْهُمْ will present their intercession in the court of the



Beloved Rasool ﷺ as the Maalik [authority] of their intercessions is the Beloved Rasool ﷺ. The Beloved Rasool ﷺ has said: 'اذا كان يوم القيمة كنت امام النبيين و خطيبهم' **Translation:** When it will be the Day of Judgement, I will be the Imam and Khateeb of Ambiya and I am the authority of their intercession. I am not saying it as pride. (Sunan-ut-Tirmizi, vol. 5, pp. 353, Hadees 3633)

Mentioning the beautiful meaning of this blessed Hadees, Sayyidi A'la Hadrat, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated:

و المعنى الآخر اللطيف الاشراف ان لاشفاة لاحد بلا واسطة عند ذى العرش جل جلاله الا للقرآن العظيم و لهذا الحبيب المرتضى الكريم صلى الله تعالى عليه وسلم، واما سائر الشفعاء من الملائكة و الانبياء و الاولياء و العلماء و الحفاظ و الشهداء و الحجاج و الصلحاء، فعند رسول الله صلى الله تعالى عليه وسلم فينهون اليه و يشفعون لديه وهو صلى الله تعالى عليه وسلم يشفع لمن ذكره و لمن لم يذكره عند ربه عزوجل وقد تاكد عندنا هذا المعنى باحاديث. والله الحمد

Translation: The second meaning of this blessed Hadees which is very beautiful and respectful is that only the Holy Quran and the Beloved Rasool ﷺ have the right of direct Shafa'at in the Divine court, and we have hopes from him; none except them has this right. The rest of the intercessors, i.e. the intercession of angels, Ambiya, Awliya, 'Ulama, Huffaz, Shuhada, Hujjaj, and Saliheen [pious people] will be in the court of the Beloved Rasool ﷺ so they will convey the request in the court of the Beloved Rasool ﷺ and bring intercession; and in the court of Allah عزوجل, the Beloved Rasool ﷺ will make intercession for those mentioned, and besides them, for those who are not mentioned. According to our opinion, this meaning is strongly supported by many Ahadees, وَلِلَّهِ الْحَمْدُ. (Al-Mustanad-ul-Mu'tamid ma' Al-Mu'taqid-ul-Muntaqid, pp. 127)

In Fatawa Razawiyyah, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is proved from Ahadees that the Beloved Rasool ﷺ is the authority of intercession. He صلى الله تعالى عليه وآله وسلم will be the Shafi' [شَفِيع] [intercessor] in the court of Allah عزوجل, and 'Ulama and Awliya will make intercession of those associated with them in the court of the Beloved Rasool ﷺ. (Fatawa Razawiyyah, vol. 21, pp. 464)

رَحْمَةُ اللهِ تَعَالَى Mufti Amjad Ali A'zami has stated: On the Day of Judgement, the status of Shafa'at-e-Kubra [the greatest intercession] is amongst the peculiarities of the Beloved Rasool (ﷺ); no one will have the courage to make intercession unless the Beloved Rasool (ﷺ) opens the "Door of Intercession". In fact, actually all the intercessors will bring intercession in the court of the Beloved Rasool (ﷺ), and amongst Creation, only the Beloved Rasool (ﷺ) is the Shafi' [intercessor] in the court of Allah عزوجل. (Bahar-e-Shari'at, vol. 1, pp. 70)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Written by: Abul Hasan Fuzayl Raza Al-Attari

Can Isal-e-Sawab be made to the living?

Question 2: What do the blessed 'Ulama and Muftis state regarding the following matter: Is it specific that Isal-e-Sawab of virtuous deeds can be made only to the dead or can Isal-e-Sawab be made to the living as well? I mean that after carrying out a virtuous deed, can we send the Sawab [reward] to both, the living and the dead or only to the dead? Kindly tell us the Shar'i ruling regarding it.

(Questioner: Tabassum Bukhari, Dhoke Hassu Rawalpindi)

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

Answer: As the Sawab of any virtuous deed such as Salah, Sawm [fast], Zakah, Hajj, etc., can be sent to the Muslims who have passed away, in the same way it can be sent to the living as well. Its proof is found from the blessed deeds of the Beloved Rasool ﷺ and blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and from the sayings of many blessed 'Ulama رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمْ.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Written by: Abu Saaleh Muhammad Qasim Qadiri

¹ Those who have completely memorised the Holy Quran.

² Those who have performed Hajj.

³ A child who has not yet reached puberty.



Plea

GET READY FOR RAMADAN

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

A young man had joined a committee¹ of Rs.50 daily for around a year. When he received the lump sum amount just before the arrival of Ramadan, he purchased food provisions etc., for the entire month for the house. Then, in order to reap the blessings of Ramadan, he came to the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, to sit in I'tikaf² in 1438 AH, corresponding to 2017 AD.

O devotees of Rasool! This practice of the young man showed us a great way of getting ready for Ramadan. If we also develop a mind-set to reap the blessings of Ramadan from now on, then right now, we have time. As soon as the new crescent moon of Sha'ban-ul-Mu'azzam would be sighted, the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ would start paying attention towards getting ready for the blessed month of Ramadan.

Blessed Sahabah and the preparation of Ramadan

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri رَضِيَ اللهُ تَعَالَى عَنْهُ narrates in his booklet '*Aqa ka Maheena*' [The Month of My Prophet ﷺ] that Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ states, 'Upon the very sighting of the moon of Sha'ban, the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would focus their attention towards recitation of the Holy Quran, paying the Zakah of their wealth so that the weak and the poor could also make arrangements for the fasting of the month of Ramadan. The governors would summon the prisoners to carry out the sentence on the convicted and would set those free whom they considered justified. Traders would pay back their debts and collect their dues. (In this way, they would make themselves relieved [from liabilities] before the appearance of the moon of Ramadan) and upon the very sighting of the moon of Ramadan, they (some of them) would observe I'tikaf having performed Ghusl (the ritual bath).' (*Aqa ka Maheena*, pp. 5)



Undoubtedly, the way of preparation of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ for Ramadan is something for us to follow. Following their footsteps, we should also prepare for Ramadan-ul-Mubarak in a similar way. We should start reciting the Holy Quran, pay our Zakah, repay our debts, collect our dues from others, and get ourselves ready to sit in I'tikaf for the entire month by freeing ourselves from everything before the arrival of Ramadan.

But unfortunately, people nowadays give more importance to Dunya [this world] than to Deen.



That's why our majority is seen engaged in only worldly matters today. Moreover, they are generally seen in learning about and performing worldly activities only. Whereas, there is a large number who at the first place do not perform any religious activity; and those who do perform, the way of a vast

majority among them is as if they are doing it just for the sake of formality and to get rid of it. Their state in observing Siyam is the same as it is for Salah, Zakah and other acts of worship.

Acquire fundamental religious knowledge regarding Siyam

Who is Sawm Fard upon? What are the correct timings of Sahar and Iftar? What are the rulings regarding the intention of Sawm? What things invalidate Sawm, what things make a Sawm Makruh, and due to what reasons, one can leave a Sawm? A large number of people neither have knowledge regarding all these rulings and nor do they make efforts to learn these rulings from anyone.

Therefore, take care of your Siyam from now on. In order to learn about the aforementioned rulings, reading the chapter 'Faizan-e-Ramadan' [Blessings of Ramadan] of the first volume of my Shaykh-e- Tareeqat,

Ameer-e-Ahl-e-Sunnat's book 'Faizan-e- Sunnat' before the arrival of Ramadan would be extremely beneficial.

Observe the previously missed Siyam

If you have any Qada (missed) Sawm from the



previous Ramadan, then observe that Sawm before the arrival of next Ramadan. Sins are prevalent all around nowadays due to the lack of [religious] knowledge and Muslims not being practicing. The curse of sins will anyhow disgrace a person in the grave and the Hereafter, but committing sins in Ramadan have even severer consequences. Therefore, one shall refrain from sins generally throughout the year, but especially in Ramadan, one shall not even go close to them.

Committing sins in Ramadan-ul-Mubarak

It is the admonitory saying of the Holy Rasool ﷺ, 'My Ummah will not be disgraced and humiliated until it keeps fulfilling the right of the month of Ramadan.' It was humbly asked, 'Ya Rasoolallah (ﷺ)! What is meant by them being disgraced and humiliated by abusing the right of Ramadan?' He ﷺ replied, 'Performing Haraam in this month. Thus, remain fearful in relation to Ramadan because the way reward is increased in this month as compared to the other months, same is the case with sins.' (Al-Mu'jam-us-Sagheer lit-Tabarani, vol. 9, pp. 60, Hadees 1488)

Performing any of the major sins, whether it is a physical sin or a spiritual sin, is impermissible and Haraam and an action leading towards the Hell. Therefore, in order to protect oneself from being disgraced and humiliated, it is necessary to acquire knowledge regarding all these sins and practicing how to protect oneself from those sins before the arrival of Ramadan.

May Allah ﷻ forbid, if we did not acquire knowledge regarding it, or we did acquire the knowledge but did not practice how to protect ourselves from those sins, then may it not be the case that we fall prey to committing an impermissible and Haraam action in the month of Ramadan-ul-Mubarak and become subject to facing disgrace and humility. In order to learn about the apparent and spiritual major sins, reading the following books published by Maktaba-tul-Madinah will be very beneficial:

1. Jahannam mayn lay Jaanay Walay A'maal [Actions Leading to the Hellfire], volume 1 and 2
2. Baatini Beemariyon ki Ma'loomat [Information regarding Spiritual Diseases]

Analyse your work and other activities' routine

Analysing your work and other activities' schedule before the arrival of Ramadan holds a lot of importance. May it not be a case that you are busy in such work that requires a lot of physical effort or is so time consuming that becomes an obstacle in keeping or completing the Sawm. Some people do hard work even in Ramadan and do not observe Sawm due to giving more importance to Dunya [this world] or at times, due to the domestic financial issues. Such people should carefully read the following ruling in *Bahar-e-Shari'at*, 'It is not permissible to do any such work in Ramadan that makes a person so weak that he is almost certain to break his Sawm. Therefore, a baker should make bread [Roti] until the afternoon time and then have rest for rest of the day. Same is the ruling for a builder, labourer and those who do hard work. If there is a risk of weakness, then they should reduce their work so that they may observe the Sawm.' (Bahar-e-Shari'at, vol. 1, pp. 998)

Those who prepare for the future are considered to be wise in this world. Ramadan-ul-Mubarak is also about to arrive among us from Allah Almighty with the bounties of mercies, forgiveness and salvation from the hellfire. Therefore, I plea to all devotees of Rasool to prove to be wise and focus on the Madani pearls that have been mentioned in regards to preparing for Ramadan-ul-Mubarak before the arrival of Ramadan, and be among those who appreciate Ramadan-ul-Mubarak.

¹ A scheme for saving money to get it later in lump sum

² Ritual seclusion in the Masjid etc.

House of Allah Almighty



Abul Hasan Khizr Hayat Attari Madani

When Dawood Sahib and little Hasan reached near the Masjid to offer 'Asr Salah, Dawood Sahib said, 'O son Hasan! We will enter the Masjid with our right foot first by reciting the Du'a which is recited at the time of entering a Masjid.' 'Yes, father why not', replied Hasan. After entering the Masjid Dawood Sahib became busy offering Sunnahs of 'Asr Salah and Hasan started looking here and there. Suddenly, he saw his friends Bilal and Daniyal who were sitting at a corner of the Masjid talking. Hasan also went to them and sat. When the voice of the children's conversation started rising, some Salah-offering people expressing their displeasure and annoyance started looking here and there.

As Dawood Sahib offered his Sunnahs, he gestured for Hasan to keep quiet. Hasan immediately became quiet and also gestured for his friends to do so. The children sat lowering their heads. As Salah-offering people stopped paying their attention to them, Hasan took out a sweet from his pocket, put it into his mouth and quickly hid its wrapper beneath the carpet. After offering Salah Dawood Sahib picked up

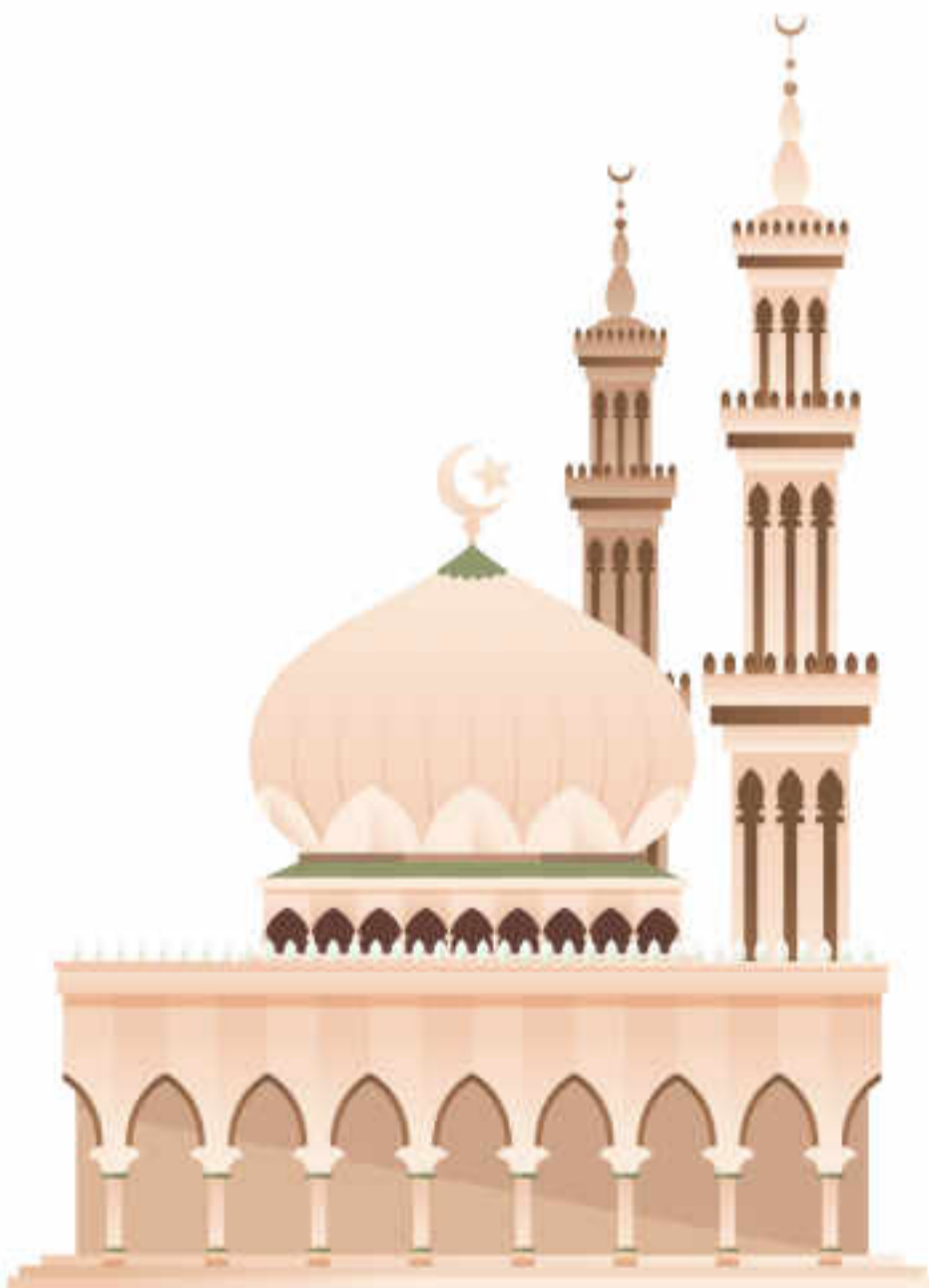
the wrapper from beneath the carpet and threw it away and then they both moved towards home. Hasan was walking at a little distance behind Dawood Sahib because he was feeling scared by thinking that his father would scold him. Suddenly Dawood Sahib stopped; in the meantime, Hasan also approached him. Dawood Sahib said, 'Son! Why were you walking at a distance behind me? And why are you scared?' 'Father actually...,' Hasan stopped while saying something. Taking Hasan's hand in his hand Dawood Sahib said, 'O son Hasan! Will you like this that someone makes a noise at your home?' Hasan replied in the negative by nodding his head. With great love, Dawood Sahib said: A Masjid is the House of Allah Almighty. When we do not like any one's noise at our home, why do we make a noise in a Masjid? My dear son! Let me tell you a few manners of Masjid:

1. In a Masjid, we should not have worldly talks and make a noise at all because such things are against the reverence for Masjid and cause disturbance to those who worship in Masjid.



2. We should not laugh in a Masjid as it brings about darkness in the grave.
3. Do not throw the wrappers of betel nuts and sweets at all because if a tiny particle falls in the Masjid, Masjid feels as much pain as a person feels when there is some particle in his eye. (*Jazb-ul-Quloob*, pp. 222)
4. Always keep a Masjid neat and clean and keep garbage and the things that cause trouble away from it because Allah Almighty will build a home in Paradise for the person who removes a troublesome thing from a Masjid. (*Sunan Ibn Majah*, vol. 1, pp. 419, Hadees 757)

Having mentioned the manners of Masjid Dawood Sahib said, 'Son! These are the few things I have told you. Remember them and also mention them to your friends.' 'Yes, dear father! إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ' replied Hasan. Now he was not scared, but rather determined.



Dear children! Do you know?

Question 1: Who was named 'Yahya' first?

Answer: It was the name of the beloved Nabi of Allah ﷺ 'Sayyiduna Yahya عليه السلام' who was the blessed son of the chosen Nabi of Allah 'Sayyiduna Zakariyya عليه السلام'. (*Part 16, Surah Maryam, Ayah 7*)

Question 2: Who was the first person to call out Azan?

Answer: The renowned blessed companion 'Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ'. (*Musannaf Ibn Abi Shaybah*, vol. 20, pp. 263, Hadees 37758)

Question 3: Who was named 'Ahmad' first?

Answer: Final blessed Nabi of Allah ﷺ, 'Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ'. (*Muhadira-tul-Awaail-o-Musamira-tul-Awakhir*, pp. 77; part 28, Surah As-Saf, Ayah 6)

Question 4: Among fire, wind and water which thing was created first by Allah ﷻ?

Answer: Water. (*Madarik-ut-Tanzeel*, part 18, Surah An-Noor, Taht-al-Ayah: 45)

Question 5: Who were named 'Hasan' and 'Husayn' first?

Answer: Blessed grandsons of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Muhadira-tul-Awaail-o-Musamira-tul-Awakhir*, pp. 79)

Question 6: Which child was born first amongst Muhajireen [emigrant Muslims] in Madinah?

Answer: Sayyiduna 'Abdullah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Siyar A'laam-un-Nubala*, vol. 3, pp. 363)



Parental supervision

First teach your children how to drive

Bilal Husayn Attari Madani

In this progressive era, advance technology has brought us many amazing inventions. Aeroplane, train, car, motorbike etc., are the modern modes of transport which are very helpful to us as we can cover the distance of days within hours and the distance of hours within minutes. Regrettably! People have been continuously becoming victims of accidents due to their carelessness while using them. Barring few fortunate people, those who meet accidents suffer severe injuries, fractures and lifelong disabilities and some people even meet their death.

As per the report of October 2017, over 39000 people lost their lives in different accidents occurred only in Lahore in which the highest numbers of victims were motorbike riders.

Some risky facts leading to fatal accidents

- Inexperienced and incompetent motorcyclists.
- Motorbikes riders are 7-year to 13 or 14-year-old children who ride motorbikes in the streets and on the roads.
- Riding motorbikes at terribly high speed, doing one-wheeling and performing motorcycle stunts.

This is truly a matter of great concern that people meet with accidents due to motorcycle stunts and resultantly risk their lives and even others' (including women, elderly people and small children). There is a cause of concern for those parents who instead of stopping their children show deep love to them by allowing them to use vehicles



when they are still very young and underage. Upon seeing children driving vehicles, parents feel pride and encourage them; thus they violate the law of the land.

Remember! Riding a motorbike, driving vehicle etc., without a driving licence by the people below 18 years is an act of crime in Pakistan. (Official website, Driving Licence)

Dear parents! You will be held responsible for all the heedlessness leading to accidents occurred by your children. Therefore, to ensure the safety of your children's and other people's lives instead of allowing them to ride bikes on roads, endangering their lives, wait till they grow up; and then:

- Train your children under your supervision or enrol them in any standard driving school so they learn how to drive properly.

- Ensure that the motorbike you are giving to your son is in a reliable condition, for example, new brakes are installed in the motorbike because defective brakes may lead to any loss and horn, side mirrors at right and left sides should be properly installed. Consider all these precautionary objects necessary because a motorcyclist can view the vehicle coming from behind through the side mirrors. Apart from this, do not let them ride a motorbike without wearing a helmet.

Parents should advise their children to obey the national laws and try their best to keep them away from the fondness of driving the vehicle at high speed, doing one-wheeling, racing, etc. Moreover, parents should make a helmet, seat belt and other precautions necessary for their children because if one neglects safety precaution, he puts himself in



- After providing the training, do not assume that your son has become capable of driving a car or riding a motorbike on the road but abiding by the national traffic laws, get his driving licence first.
- Allow your children to drive only after receiving a driving licence.
- Initially restrict them to the road with light traffic because the skill of driving on the roads with heavy traffic requires a certain period of experience.

danger which is sheer stupidity and crime by law.

May Allah ﷻ enable us to provide Tarbiyyat (training) to our children according to Shari'ah and protect our children from all kinds of accidents.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Fictitious story

JOURNEY FOR THE BLESSED MONTH OF RAMADAN

Shahzayb Madani

The blessed month of Ramadan was just round the corner. Everybody was busy preparing for Ramadan in his capacity. Somebody was concerned about his business and somebody was worried about new Eid dresses. My cousin, Aamir and I went to our uncle's house where we met Majid, our elder cousin, who was known for his righteousness in our entire family. He was packing his bag for travelling. After exchanging greetings and formal talks, I asked him, 'Brother Majid! Where are you going?' He smiled first then said affectionately, 'Haashir! You know that the blessed month of Ramadan is starting. I have spent 11 months doing work, so, I am preparing to spend the blessed month of Ramadan carrying out virtuous deeds.'

Haashir: Preparation of Ramadan and packing for travelling; I could not understand all this.

Majid: For spending the blessed month of Ramadan while performing blessed acts of worship, some of my friends and I are going to global Madani Markaz of Dawat-e-Islami, 'Faizan-e-Madinah', Bab-ul-

Madinah, Karachi for observing 30-day I'tikaf.

Haashir: We have seen and heard about 10-day I'tikaf.

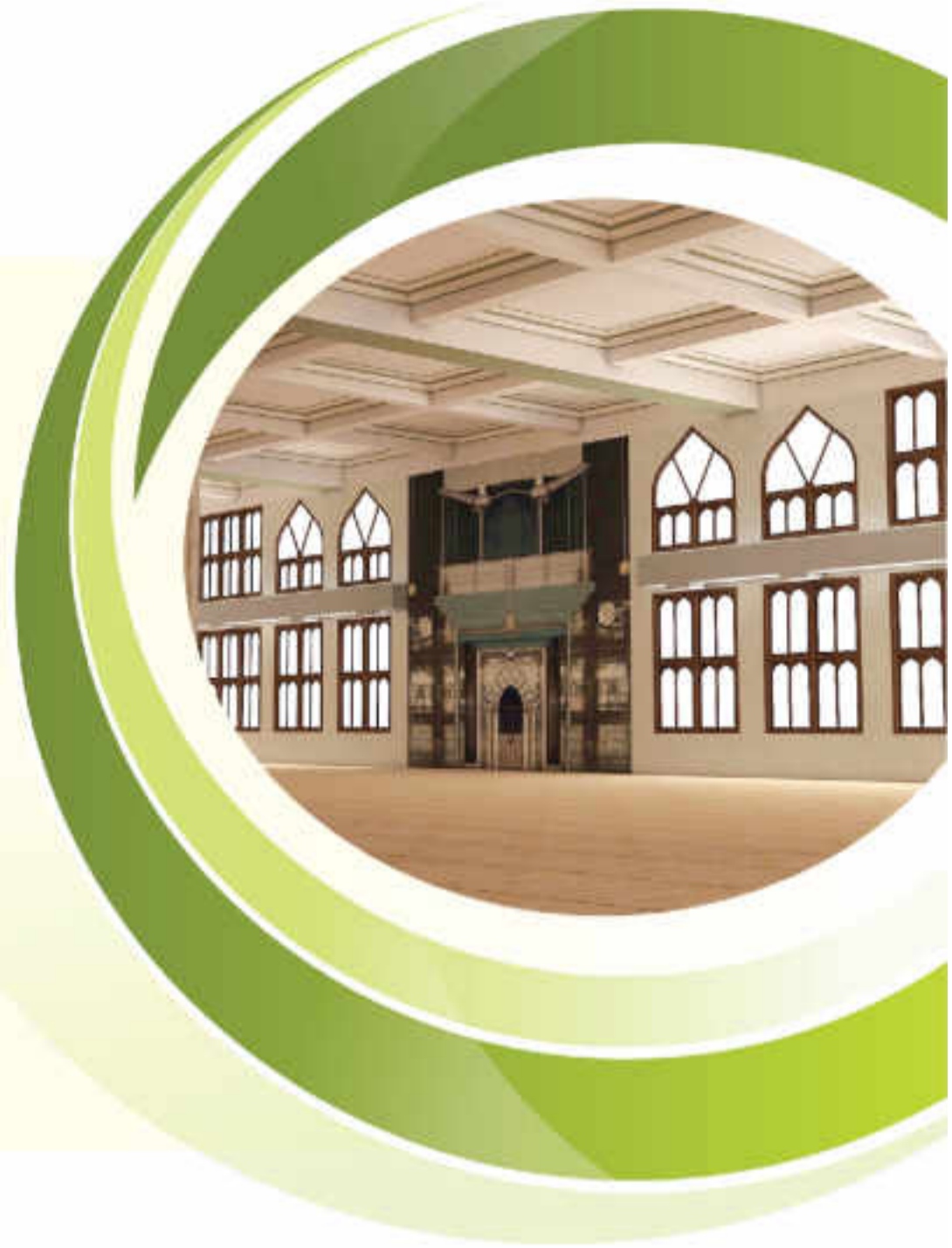
Majid: 30-day I'tikaf can also be observed.

Haashir: You can observe I'tikaf in your locality; so, why are you going there?

Majid: You are right but the environment we find there can hardly be found anywhere else.

While taking part in the discussion, **Aamir** said: 'Brother Majid! What is the special thing in Faizan-e-Madinah which is not found at other places?'

Majid: Aamir! We get privilege to offer 5 times Salah with Jama'at joined by thousands of people there; Madani Muzakarah (i.e., answers given by Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qadiri Sahib to the questions asked to him during Madani Muzakarah) is held daily after Taraweeh



and we get opportunity to gain knowledge of Deen (Islam) through it, and not only this but the process of learning 'Ilm-e-Deen remains continued during the day too as well as the blessed moments of Iftar are worth-seeing; bowed necks in the merciful court of Allah ﷻ, hands raised for Du'a, tears flowing down the eyes of devotees of Rasool...

While describing all this, tears welled up in the eyes of brother Majid.

like us.

Majid: You both should not become depressed; we also have Madani Markaz of Dawat-e-Islami, 'Faizan-e-Madinah' in our city so both of you spend your time of the blessed days, full of mercy, there instead of roaming around and wasting it.

Haashir and Aamir: Brother Majid! You are fortunate that you will have the privilege to have such a spiritual environment. We will also surely



Haashir: اِسْتَبْحَنَ اللّٰهَ Indeed such a spiritual environment is a Divine blessing for spending the blessed month of Ramadan.

Aamir: Can Haashir and I join you?

Majid: For spending the blessed month of Ramadan, management of Faizan-e-Madinah has set certain conditions; one of them is that the age of Islamic brothers should be above 20.

Haashir: There will be some solution for the minors

visit Madani Markaz, Faizan-e-Madinah, situated in our city, اِنْ شَاءَ اللّٰهَ.

Majid: Be happy both of you; I have to travel so I am leaving but both of you stay here and do not leave without eating meal from our house.





MURDER AND SUICIDE

Evils of the society

In February 2019, a tragic incident occurred in Karachi when a mother threw her two-and-a-half-year-old beautiful baby girl into the sea and wanted to commit suicide too but she was rescued. The dead body of the baby girl was found from the beach after two days. Poverty and domestic dispute were the causes of the murder. (*Nawa-i-Waqt*, 6 February 2019; summarised)

Dear Islamic brothers! Every man comes into this world at his appointed time, after taking breaths of his part, he departs this world during his childhood, adulthood or old age but no one has any right to kill himself or anybody else, but, since people have distanced themselves from Deen (Islam), our society has not only become the abode of strange types of evils but also suicidal tendency has increased with such an alarming rate that people, due to domestic disputes or financial problems etc., first kill their children, wife, siblings or parents then they commit suicide. Following are the few examples:

1. A man brutally killed his wife as well as 'two daughters' and a 'son' aged '12, 15 and 5' years respectively, stabbing them with a knife and beating with a stick, whereas a 6-year-old

Muhammad Asif Madani

daughter and two sons aged 3 and 7 fled the spot and saved themselves. After killing them, this man locked himself in a room and committed suicide by setting himself on fire. Police reported that as per initial investigation it caused due to a domestic dispute. (*Dunya News website*, 21 February 2019)

2. As per newspaper report, a heart-rending incident occurred in Karachi in which a 70-year-old man shot his over 60-year-old paralysed wife dead then he committed suicide by shooting himself. (19 June 2018)
3. In Peshawar, a 24-year-old person committed suicide after killing his father and three brothers. (*Dawn News*, 26 December 2018)
4. In a city of Punjab, a 35-year-old man committed suicide by hanging himself after strangling to death his 5 children. Four boys and one girl, between the ages of 3 to 10 years, are amongst these slain children. (*BBC News website*, December 2016)
5. A domestic dispute claimed three lives in Lahore. A husband committed suicide after



killing his wife and a child. Husband and wife had a strained relationship for two and a half years. (*Nawa-i-Waqt*, 28 November 2018)

6. In a city of Punjab, disheartened by poverty and domestic dispute, a 55-year-old man, after feeding intoxicating food items to his two daughters and a son aged 5, 8 and 12 years respectively, slit them with a sharp object. After killing them, he committed suicide by consuming poison. (16 May 2018)

An act of sheer brutality

A resident in a city of Sindh repeatedly demanded 10,000 rupees from his father, upon denial, he shot his old father dead and committed suicide.

(6 December 2018)

O devotees of Rasool! How can we make the one understand who has departed this life and earned double sins by committing the acts of murder and suicide? May Allah عزوجل forgive these Muslims but those who are alive should understand such type of evils so that they overcome the situation when they are trapped in.

Murder of all humans

Killing somebody without Shar'i permission is such a bad act which has been declared to be the killing of whole humanity; it is stated in Glorious Quran:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

Whoever kills a human without the (legal) retribution of killing or (killed a human) without the retribution for causing turmoil in the earth, it will be as if he had killed all mankind.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 32)

Bigger destruction than the destruction of the world

The Beloved Rasool صلى الله تعالى عليه وآله وسلم has said, 'In the sight of Allah عزوجل killing a Mu'min (believer) is bigger than the destruction of the world.' (*Sunan Nasa'ee*, pp. 652, Hadees 3992)

Dear Islamic brothers! No matter how tough the situations are but they also change after all. You can take a look at your past, you must have gone through the difficult stages; so when those hard times have passed, this difficulty will also go away. Therefore, the goodness lies in saving ourselves from having someone's blood on our hands.

(*Shari'ah has also fixed punishments of unjust murder in the world. Detail can be read in Bahar-e-Shari'at, volume 3, page 776 to 788.*)

Suicide is a Haraam act

The Beloved Rasool صلى الله تعالى عليه وآله وسلم has said about committing suicide: One who commits suicide by falling from a mountain will continue to fall in the Hell, and the one who commits suicide by consuming poison will have that poison in his hand (on the Day of Judgement) and he will always keep eating it in the hellfire, and the person who kills himself with a knife, that knife will be in his hand (on the Day of Judgement) and he will always keep stabbing himself in his belly in the hellfire. (*Sahih Bukhari*, vol. 4, pp. 43, Hadees 5778)

(For further information read the booklet 'Khud Kushi ka 'Ilaj' [Suicide is not the Answer] published by Maktaba-tul-Madinah.)

For understanding and obtaining the goal of life, associate yourself with Dawat-e-Islami, the Madani movement of the devotees of Rasool. Start attending weekly Sunnah-inspiring Ijtima', held in your city, you will bear witness of the positive changes in your character and deeds. Apart from this, make yourself habitual of watching Madani Channel (for at least 1 hour and 12 minutes daily) and hoard the treasure of 'Ilm-e-Deen. May Allah عزوجل grant us strong eagerness for reforming ourselves and the entire world.

اٰمِيْن بِجَاوِ السَّيِّئِ الْاَكْبَرِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Namaz-o-Rauzah-o-Hajj-o-Zakat ki taufeeq
'Ata ho Ummat-e-Mahboob ko sada Ya Rab





ﷺ

The manner in which Merciful Nabi made people understand

Qualities to possess

Rashid Ali Attari Madani

Dear Islamic brothers! In the light of the blessed life history of the Beloved Rasool ﷺ, the qualities of a capable teacher were described in the previous issue (Rajab-ul-Murajjab 1440 AH). Now an excellent way of making people understand in the light of blessed life history of the Beloved Rasool ﷺ has been given. Read and reap blessings.

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 them a new target to aim for, he should make them understand it by means of a practical demonstration so that they learn it quickly and correctly. The sayings of the Beloved Rasool ﷺ are the proofs of this method of education. It has been narrated that once a blessed companion came to the Beloved Rasool ﷺ and asked about the timings of Salah, he ﷺ led the Salah the next two days in such a way

that he ﷺ led every Salah at its beginning time on the first day and he ﷺ led Salah at its ending time on the second day. He ﷺ then asked, 'Where is the person who asked [me] about the timings of Salah?' When the person came, the Beloved Rasool ﷺ 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)

Merciful Nabi's manner of making people understand

A good way of giving explanations plays a vital role in making the students understand a point. This is quite an art which promotes education. On the contrary, explaining something to the students in an improper way brings about harmful effects. The Beloved Rasool ﷺ would adopt many ways to make people understand his points; for example, talking clearly and repeating it when necessary. Whenever the Beloved Rasool ﷺ talked, he would do it clearly and distinctly and would repeat any point two or three times showing its importance or for the purpose of making others understand it.



It is narrated that the Beloved Rasool ﷺ would speak slowly that the person beside him would memorise what he said. In another narration, it is narrated that Beloved Rasool ﷺ would repeat a word three times so that it would be understood [by people]. (*Sunan-ut-Tirmizi, vol. 5, pp. 366, Hadees 3659, 3660*)

About blessed Madinah, the Beloved Rasool ﷺ said: 'هِيَ طَابَةٌ، هِيَ طَابَةٌ، هِيَ طَابَةٌ.' (*Musnad Ahmad, vol. 6, pp. 409, Hadees 18544*)

Making people understand through examples

The Holy Quran and blessed Ahadees show that anything explained with the help of examples is quickly understood and is imprinted on mind for a longer period of time. Human nature also acknowledges it.

The Beloved Rasool ﷺ would also make blessed companions رضي الله تعالى عنهم understand different things with the help of examples. Sayyiduna Abu Zar Ghifari رضي الله تعالى عنه narrated: The Beloved Rasool ﷺ came out during the winter while leaves were falling from trees. He ﷺ held a branch of a tree and shook it, causing the leaves to fall. He ﷺ then said, 'O Abu Zar.' I humbly said, 'O Beloved Rasool ﷺ! Here I am.' The Beloved Rasool ﷺ said, 'Indeed, when any Muslim performs Salah for the pleasure of Allah عزوجل, his sins fall [i.e. are forgiven] as these leaves are falling from this tree.' (*Musnad Ahmad, vol. 8, pp. 133, Hadees 21612*)

Sayyiduna Jabir Bin 'Abdullah رضي الله تعالى عنه narrated a Hadees: The Beloved Rasool ﷺ passed by a dead baby goat one of whose ears was smaller. Lifting it by holding its ear, the Beloved Rasool ﷺ said, 'Who would like to buy it for a dirham?' People humbly said, 'We do not want to get it in exchange for anything; what would we do with it?' [The Beloved Rasool ﷺ] said, 'If it is given to you, then would you like that?' They reverently said, 'By Allah عزوجل! If it were alive, there would still be a defect in it [as it is now], because one of its ears is small. Now it is dead, so why will

anyone take it?' The Beloved Rasool ﷺ said, 'By Allah عزوجل! As this dead baby goat has no value in your eye, the world is more contemptible than even this, in the court of Allah عزوجل.' (*Sahih Muslim, pp. 1210, Hadees 7418*)

Asking questions for making others understand

Explaining certain points by asking a question is also beneficial. If the importance of something is to be highlighted or something significant needs to be explained or any student asks a question; then, in response, a teacher may ask the students such a question whose answer they know and that should also be relevant to the point being explained. Describing an example of the forgiveness of sins by means of Salah, the Beloved Rasool ﷺ said to the blessed companions رضي الله تعالى عنهم, 'If there is a stream at the door of a person [and] he takes a bath five times in it daily, will there be any dirt left on his body?' The blessed companions رضي الله تعالى عنهم humbly said, 'No dirt will be left on his body.' The Beloved Rasool ﷺ said, 'The same example is for five Salahs. Allah عزوجل forgives sins through them.' (*Sahih Bukhari, vol. 1, pp. 196, Hadees 528*)

Similarly, for the purpose of making people realize the honour and dignity of Mu`min, the Beloved Rasool ﷺ once asked a question, 'Example of a Mu`min is like the tree whose leaves do not fall; tell [me] which is that tree?' Attendees started telling the names of different trees [but no one gave the correct answer]. Sayyiduna 'Abdullah Bin 'Umar رضي الله تعالى عنهم was very intelligent. He knew that it was a date palm tree but he felt shy of telling it (out of respect). Eventually, the attendees requested the Beloved Rasool ﷺ to tell them about it. Upon this, the Beloved Rasool ﷺ said, 'That is the date palm tree.' (*Sahih Muslim, pp. 1157, Hadees 7098*)

Making people understand with the gesture of hand

Sometimes, the Beloved Rasool ﷺ would make people understand something with the gesture of his hand. While mentioning the rank of the person who brings up orphan children, the Beloved Rasool



صلى الله تعالى عليه وآله وسلم said, 'I and the one who provides for an orphan will be like this in Jannah.' Then he صلى الله تعالى عليه وآله وسلم made a gesture with his two fingers, the index finger and the middle one [showing closeness]. (Sahih Bukhari, vol. 3, pp. 497, Hadees 5304)

Making people understand with the help of lines and sketches, etc.

Every sensible person is aware that it is very useful to make anyone understand anything through a sketch, etc. The Beloved Rasool صلى الله تعالى عليه وآله وسلم would also make blessed companions رضي الله تعالى عنهم understand different things by drawing sketches, etc., so that they would keep them in mind.

Sayyiduna 'Abdullah رضي الله تعالى عنه has said: The Beloved Rasool صلى الله تعالى عليه وآله وسلم drew a square. In the center of it, he صلى الله تعالى عليه وآله وسلم drew a line that went beyond it [the square]. [Then], he صلى الله تعالى عليه وآله وسلم drew few small lines from the edge of the square to the center line. The he صلى الله تعالى عليه وآله وسلم said, 'This is a human being, and this is his death surrounding him, and this line [going beyond the square] is his desire; and these small lines are calamities and troubles; so If a person stays safe from this trouble, that trouble bites him and if he stays safe from that one, the other one bites him.' (Sahih Bukhari, vol. 4, pp. 224, Hadees 6417)

Sayyiduna 'Abdullah Bin Mas'ood رضي الله تعالى عنه narrated: The Beloved Rasool صلى الله تعالى عليه وآله وسلم drew a line for us, he صلى الله تعالى عليه وآله وسلم then said, 'This is Allah's path.' Thereafter he صلى الله تعالى عليه وآله وسلم drew lines at right and left sides of it, and then said, 'These are the paths Satan is calling towards.' (Musnad Abi Dawood Tiyalsi, pp. 33, Hadees 244)

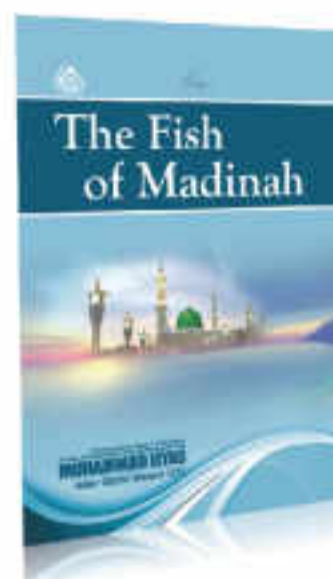
Making Du'a for students

Another virtue of the teacher who is sincere and devoted to 'knowledge and his students' is that he keeps making Du'a in the court of Allah عزوجل for the success of his students. In the blessed life-history of the Beloved Rasool صلى الله تعالى عليه وآله وسلم, there are many beautiful parables related to it. Sayyiduna 'Abdullah Bin 'Abbas رضي الله تعالى عنهم said: The Beloved Rasool صلى الله تعالى عليه وآله وسلم (embraced) me and said, 'O Allah عزوجل! Bless him with the knowledge of the book i.e., Quran.' (Sahih Bukhari, vol. 1, pp. 44 Hadees 75)

Dear Islamic brothers! Besides the above-mentioned examples and Ahadees, there are many Madani pearls for a teacher in the blessed life-history of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. The Beloved Rasool صلى الله تعالى عليه وآله وسلم would show great gentleness and affection while teaching and preaching. This is the reason why his words had pleasant effects on others. After gaining knowledge from the Beloved Rasool صلى الله تعالى عليه وآله وسلم, people would feel happiness when they acted upon what they learnt. It is necessary for a successful teacher to follow these methods. He should have an excellent character along with various virtues so that his personality brings about a revolution in the lives of students. He should treat his students gently and affectionately, refraining from swearing at them, from using inappropriate words and from beating them. Instead, he should make them understand the topic with a kind and soft attitude. If a teacher makes fun of students due to unnecessary objections on their part or he becomes irritated by serious objections raised by them, then this attitude is totally against the blessed life-history of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. Moreover, making money should not be the real purpose of a teacher; he should be a well-wisher of the students and should aim for their bright future instead of showing selfish attitude.

May Allah عزوجل grant us the ability to follow the blessed life-history of the Beloved Rasool صلى الله تعالى عليه وآله وسلم!

اٰمِيْنُ بِحَاجَةِ النَّبِيِّ الْاَكْرَمِيِّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



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41 NAMES OF JUDGEMENT DAY

Al-'Ilm-un-Noor – Knowledge is light

Muhammad Nawaz Attari Madani

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The Judgement Day is one of the things which have been mentioned in the Holy Quran. Allah Almighty has mentioned its calamities and many names so that you be informed about its abundant meanings because of the abundance of its names. The purpose of many names is not to mention names and titles again and again but therein lies warning for the wise because there is one secret under every name of the Judgement Day and there is one meaning under its every characteristic. So you should try to attain the knowledge and recognition of its meanings. (Ihya-ul-'Ulloom-id-Deen, vol. 5, pp. 275)

Read the meanings and the reasons behind these 41 names out of many names of the Judgement Day:

1. Judgement Day is coming soon because every such thing that is certain to come is coming soon. From this perspective, it is called, 'يَوْمُ الْآزِفَةِ', i.e. *the Day which is coming soon*.
2. The warning of the torment of the Judgement Day has been given in the world. From this perspective, it is called, 'يَوْمُ الْوَعِيدِ', i.e. *the Day of the warning of torment*.
3. On this day, Allah Almighty will resurrect

everyone, it is therefore called 'يَوْمُ الْبَعْثِ' i.e. *the Day when people will be resurrected*.

4. On this day, people will get out of their graves, it is therefore called 'يَوْمُ الْخُرُوجِ', i.e. *the Day of getting out*.
5. On this day, Allah Almighty will gather all the people in the plain of Hashr, it is therefore called 'يَوْمُ الْجَمْعِ' i.e. *the Day of being assembled and*
6. 'يَوْمُ الْحَشْرِ' i.e. *the Day of gathering together*.
7. On this day, all creation will be in attendance, that's why it is 'يَوْمُ مَشْهُودٍ' i.e. *the Day of being in attendance*.
8. On this day, the accountability of the deeds of creation will be made, that's why it is called 'يَوْمُ الْحِسَابِ' i.e. *the Day of accountability*.
9. On this day, return will be given and justice will be done, so it is called 'يَوْمُ الدِّينِ', i.e. *the Day of return and justice*.
10. It is a big day from the perspective of terror, accountability and reward, it is therefore called 'يَوْمُ عَظِيمٍ' i.e. *Great Day*.
11. On this day, the decision about people will be made or distance and separation will be made



amongst them, it is therefore called 'يَوْمُ الْفَضْلِ' i.e. *the Day of decision or distance*.

12. Since there will be no goodness for unbelievers at all on the Judgement Day, from this perspective it is called 'يَوْمُ عَقِيمٍ' i.e. *Infertile Day*.
13. From the perspective of accountability and torment, that day will be very tough for unbelievers. For this reason, it is called 'يَوْمُ عَسِيرٍ' i.e. *Very Tough Day*.
14. On this day, sinners will be besieged by torment; it is therefore called 'يَوْمُ مُحِيطٍ' i.e. *the day which besieges*.
15. On this day, unbelievers and polytheists will suffer painful torment, so from this perspective, it is called 'يَوْمُ أَلِيمٍ' i.e. *the Painful Day*.
16. From the perspective of the toughness of this day, it is called 'يَوْمُ كَبِيرٍ' i.e. *the Day of Great Toughness*.
17. On this day, people will be ashamed and sad. From this perspective, it is called 'يَوْمُ الْحَسْرَةِ' i.e. *the day of growing wistful*.
18. On Judgement Day, souls and bodies will meet; those living on the earth and in the sky will meet; those who worship others than Allah Almighty and their deities will meet; those who act upon and deeds will meet; former and latter people will meet; the oppressors and the oppressed will meet and those who will be sent to Hell will meet the torment inflicting angels. From this perspective, it is called 'يَوْمُ التَّلَاقِ' i.e. *the Day of Meeting*.
19. On Judgement Day, the victory of those who will be sent to Paradise and the defeat of unbelievers will be revealed from different perspectives. For this reason, it is called 'يَوْمُ التَّغَابُنِ' i.e. *the Day when defeat will be revealed*.
20. On this day, severities and terrors will spread over everything, therefore it is called 'يَوْمُ الْغَاشِيَةِ' i.e. *the Day when calamity will spread over*.
21. The arrival of Judgement Day is correct and proven. There is no doubt in its arrival, but rather it is certain and absolute that it will take

place, it is therefore called 'الْحَاقَّةُ' i.e. *the thing that will certainly take place*.

22. The hearts (of all humans) will tremble with terror, frightfulness and severity of this day, therefore Judgement Day is called 'الْقَارِعَةُ' i.e. *the Day of Frightening Calamity*.
23. Those of the earth and the sky will fall unconscious due to the frightfulness of this day, it is therefore called 'يَوْمُ الصَّاعِقَةِ' i.e. *the Day of Unconsciousness*.
24. On this day, the sky will blow up, it is therefore called 'يَوْمُ الْإِنشِقَاقِ' i.e. *the Day of Blowing up*.
25. On this day, a promise has been made to gather all those of the earth and the sky, it is therefore called 'يَوْمُ الْمَوْعُودِ' i.e. *the Day of Promise*.
26. All the people after death will be gathered at a fixed time. From this perspective, it is called 'يَوْمُ مَعْلُومٍ' i.e. *the Known Day*.
27. On this day, bodies will be brought to the plain of Hashr after they will be taken out from the graves. It is therefore called 'يَوْمُ النُّشُورِ' i.e. *the Resurrection Day*.
28. On this day, a person will run away from his brother even from his mother and father, it is therefore called 'يَوْمُ الْفِرَارِ' i.e. *the Day of Escape*.
29. On this day, people after accountability will either stay in Paradise or in Hell. From this perspective, it is called 'يَوْمُ الْقَرَارِ' i.e. *the Day of Staying*.
30. On this day, people will be given the return for their deeds, it is therefore called 'يَوْمُ الْجَزَاءِ' i.e. *the Day of Return*.
31. On this day, there will be people who fear from Allah Almighty without seeing the torment given by Him and obey Him and who will come as sincere, obedient and having correct belief. It will be said to such people, 'Enter Paradise without any fear, with peace and satisfaction; you will neither be tormented nor your blessings be wasted.' From this day onwards people will live in Paradise forever and now there will neither be any end nor any death, it is



therefore called 'يَوْمُ الْخُلُودِ' i.e. *the Day of Eternity*.

32. On this day, people will be driven off towards the plain of Mahshar, it is therefore called 'يَوْمُ الْمَسَاقِ' i.e. *the Day of Walking*.

33. The day when first blow (in one horn) will be made [which is called 'نَفْخَةُ أُولَى' (Nafkha-e-Aula)], so due to the frightfulness of this day, the earth and the mountain will start moving intensely and an extremely strong earthquake will strike and entire creation will die, it is therefore called 'يَوْمُ الرَّاجِفَةِ' i.e. *the Day of the Vibrating [sound]*.

38. When the earth [on the Judgement Day] will shiver due to which the mountains and all buildings on it will fall and it will continue to shiver until all the things in it come out, it is therefore called 'يَوْمُ الرَّجَّةِ' i.e. *the Day of Violently Shaking and Moving [the earth]*.

39. On this day, the truth will be revealed in a way that there will be no margin of doubt, it is therefore called 'يَوْمُ الْبَيِّنِ'.

40. On this day, people will meet their Rab عزوجل, it is therefore called 'يَوْمُ اللَّقَاءِ' i.e. *the Day of Meeting*.

41. [On Judgement Day], people will be drowned in



34. After this first blow, the second blow will be made through which everything will be brought back to life by the command of Allah Almighty [which is called 'نَفْخَةُ ثَانِيهِ' (Nafkha-e-Saniyah); there is a distance of forty years between both the Nafkhahs], it is therefore called 'يَوْمُ الرَّادِقَةِ' i.e. *The day [of the sound] which will come after [the first one] and*

35. 'يَوْمُ الْفَرَعِ' i.e. *the Day of Great Nervousness*.

36. The day when second time the deafening sound of blowing Trumpet will emanate, everyone will run away from one another so that no one can ask him/her for his/her rights, it is therefore called 'يَوْمُ الصَّاحَةِ' i.e. *the Day of Deafening Roar*.

37. On this day, the deeds of people will be weighed, it is therefore called 'يَوْمُ الْوَزْنِ' i.e. *the Day of Weight [of deeds]*.

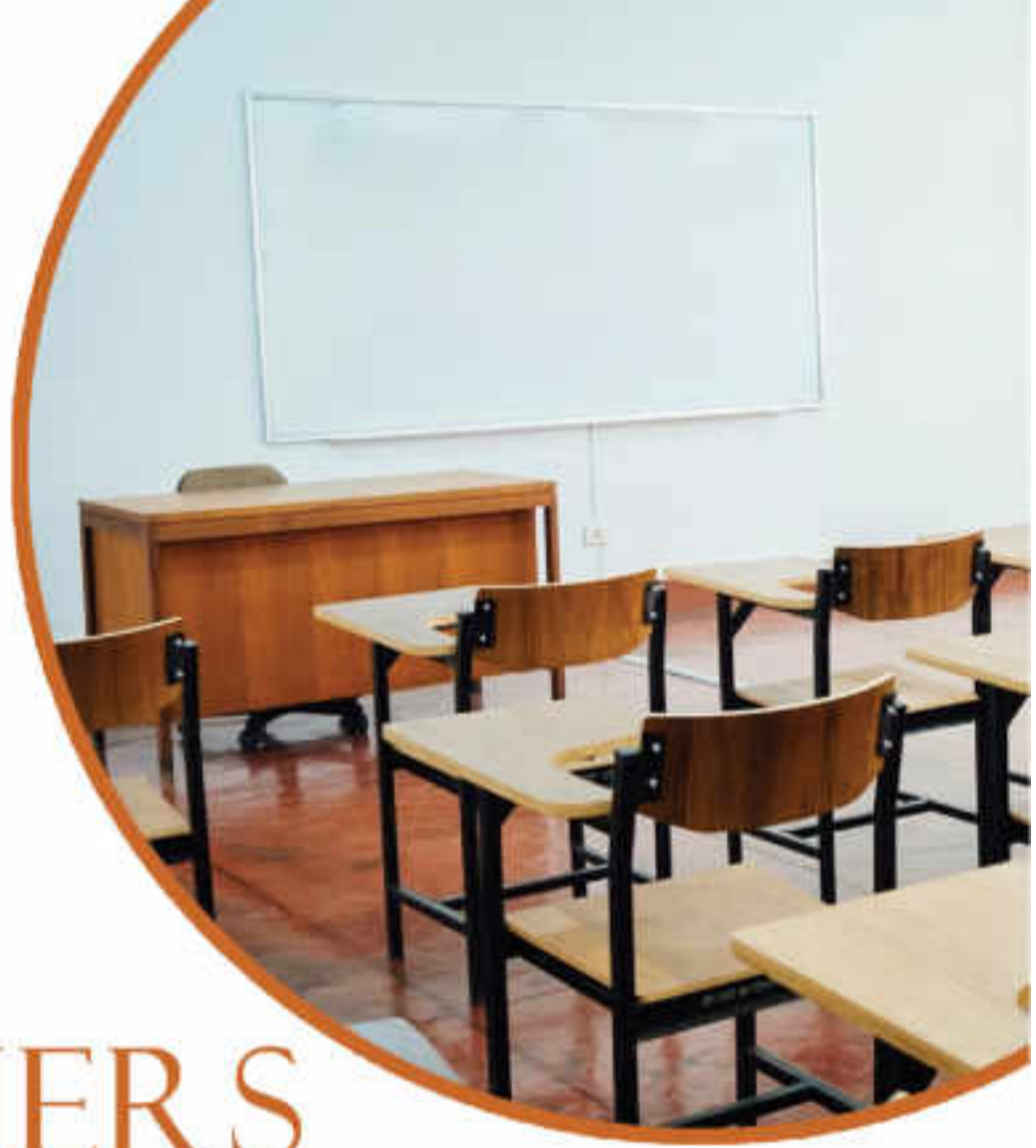
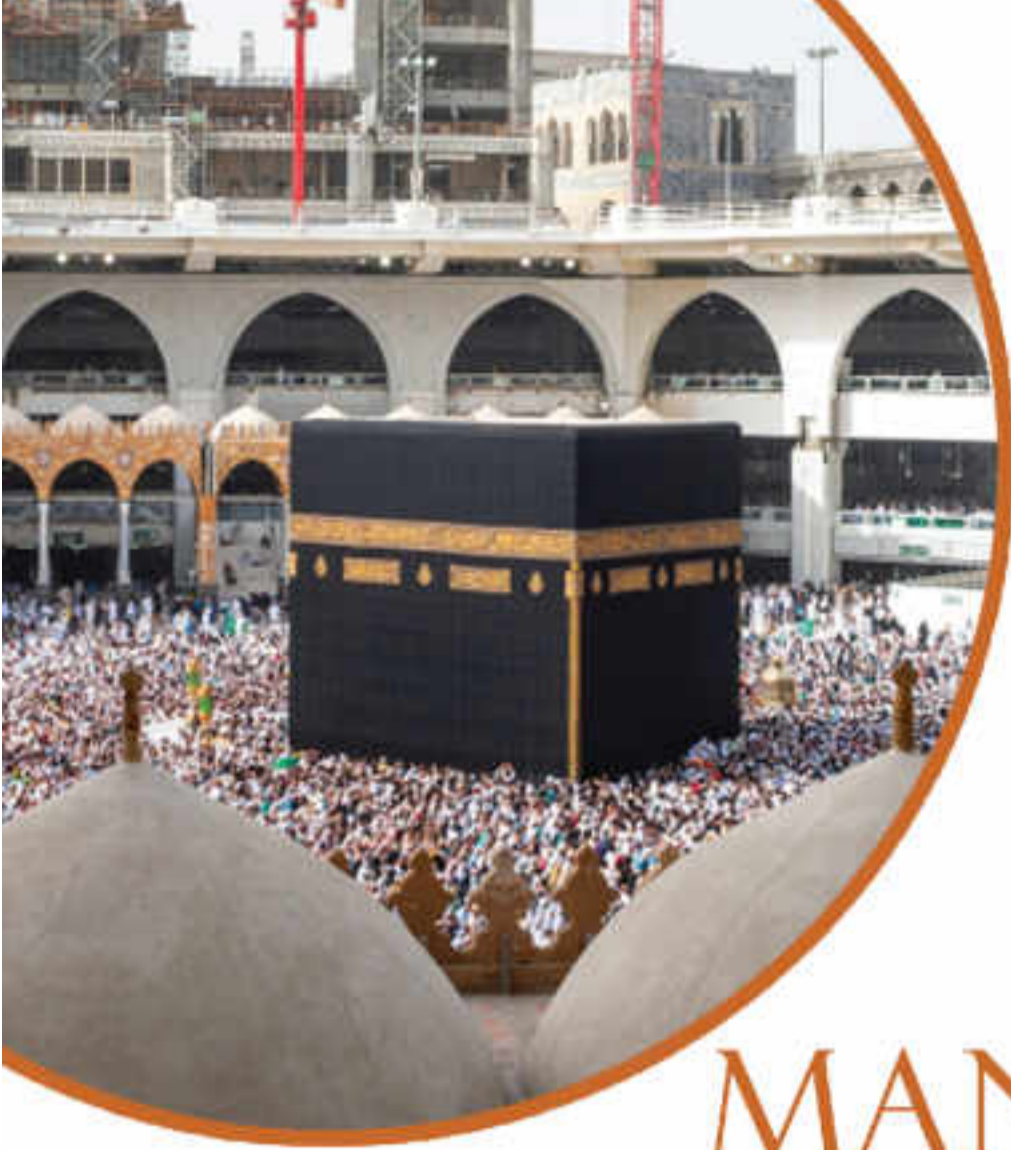
their own sweat according to their deeds. Some will be up to their ankles, some will be up to their knees, some people will be up to their backs and some will be even up to their mouths, it is therefore called 'يَوْمُ الْعَرَقِ' i.e. *the Day of Perspiration*.

(*Ithaf-us-Sadaat-il-Muttaqeen*, vol. 14, pp. 450-453;

Siraat-ul-Jinaan, vol. 8, pp. 297)

Sayyiduna Imam Muhammad Bin Muhammad Ghazali رحمه الله تعالى عليه has said: The best thing for us is that we should follow the Holy Quran strictly, but we do not concentrate on its meanings, nor do we ponder over the attributes of the Judgement Day and its abundant names and nor do we try to attain salvation from the terrors of this day. We want Allah Almighty's protection from this heedlessness. May Allah Almighty forgive our mistakes by His vast mercy! (*Ithaf-us-Sadaat-il-Muttaqeen*, vol. 14, pp. 456)





MANNERS OF SITTING

Abu Muhammad Tahir Attari

Two students went to a foreign country to gain Islamic knowledge. They both studied together for two years. When they returned to their country, one of them had become a great Islamic scholar, whereas the other one did not have any knowledge. The Islamic scholars of that city deeply pondered over it. They did research on the methods of their gaining knowledge, manners of arguments and manners of sitting, etc., so one thing they mainly found was that the person who became a great Islamic scholar would sit facing Qiblah while memorizing the lesson, whereas the other one would sit with his back towards Qiblah. Hence all the Islamic scholars and jurist agreed on it that this fortunate person became Faqeeh by virtue of sitting facing Qiblah because facing sacred Qiblah while sitting is Sunnah. *(Ta'leem-ul-Muta'allim Tareeq-ut-Ta'allum, pp. 114)*

O devotees of Rasool! Our sitting, standing, walking, giving, taking, in short, every action should be according to Sunnah. Our Beloved Rasool ﷺ

Method of becoming pious

would usually sit facing Qiblah and would also persuade his Ummah to do so. The Beloved Rasool ﷺ has said:

1. Amongst the sitting places the most respectable sitting place is the place in which one sits facing Qiblah. *(Majma'-uz-Zawaid, vol. 8, pp. 114, Hadees 12916)*
2. There is a respect for everything and the respect for sitting is that one should face Qiblah while sitting. *(Majma'-uz-Zawaid, vol. 8, pp. 114, Hadees 12917)*

Our pious predecessors would sit facing Qiblah and would keep their things facing Qiblah. It is stated about Sayyiduna Shaykh 'Abdul Qaadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he even would keep the Lota by which he would make Wudu also facing Qiblah. Ameer-e- Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ تَعَالَى عَلَيْهِ has said, 'It is [my] desire that everything be kept facing Qiblah.' *(Jinnaat ka Badshah, pp. 14)*



Persuading us to perform this blessed deed he further has said in 'Method of becoming Righteous' i.e. Madani In'aam 27 out of Madani In'amaat: 'Did you do purdah in purdah (veil within veil) today (at home and outside)? Further, did you try to turn your face towards Qiblah while sitting?' Those who sit facing Qiblah not only gain Islamic benefits, they also gain worldly benefits. Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Four things improve vision, one of them is to sit facing Qiblah.' (Ihya-ul-'Uloom, vol. 2, pp. 27)

Dear Islamic brothers! We should also try to form our habit of sitting in the direction of Qiblah. If we

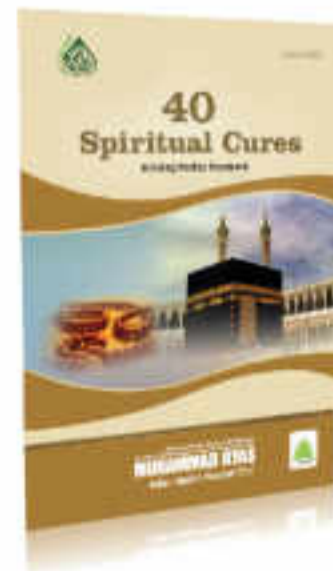
Lanka, etc. when a person faces Ka'bah, at the same time, he also faces Madinah Munawwarah, so one should also add this intention, 'I turn my face towards Madinah Munawwarah as a token of reverence'.

Baythmay ka hasee^o qareenah hay
 Rukh udher hay jidher Madinah hay
 Ru-baru mayray Khana-e-Ka'bah
 Aur afkaar mayn Madinah hay
 صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



have the intention of acting upon Sunnah in our heart, we will get the Sawab of Sunnah. However, we should not sit facing Qiblah or sit with our back towards Qiblah at all during excretion or when wearing no clothes. For Islamic teacher Sunnah is that he should sit with his back towards Qiblah so that the listeners can sit facing Qiblah.

At the end, a very important thing that will increase devotion! In Pakistan, India, Nepal, Bangladesh, Sri



Deadly bets

Youth issues

Many years ago, a young man used to do shoes business in Gojra (Punjab). During discussion, he placed a bet of 40 PKR with his friends on eating tartaric acid followed by drinking soda water (carbonated water); so, as soon as he ate tartaric [leaven] powder followed by drinking soda water, he fell to the ground all of a sudden, writhed in awful and agonising pain and died on the spot.

In the same city, another young man bet 40 or 50 PKR on eating salt followed by drinking soda water; he also won the bet but it caused an acute liver failure and he also lost his life.

Dear Islamic brothers! These deadly bets are still in practice. By impermissible and Haraam bets made on playing 'Carrom Boards', 'Ludo', 'billiards', 'cards' etc., people lose their wealth and they even lose their lives after involving in deadly bets such as:

- Betting on crossing a deep and fast-flowing river.
- Betting on approaching and touching the wild animals for example lion, leopard, bear and crocodile.
- Betting on spending the night alone in the haunted place.
- Betting on standing on the edge of towering

Abu Rajab Attari Madani

buildings without any support.

- Betting on standing on the dangerous mountain peaks in the risky way.
- Betting on downhill running from a rocky slope.
- Betting on holding a poisonous snake.
- Betting on getting off from a moving vehicle.
- Betting on jumping off high waterfalls.
- Betting on sitting in icy water during freezing cold without warm clothes.
- Betting on standing longer in front of a fast moving train.
- Betting on motorbike race at crowded places without using brakes.
- Betting on one-wheeling for long time span.

People should avoid such kind of fatal bets. Read 6 news stories about such deadly bets with the intention to gain admonition:

1. Betting on crossing deep and fast-flowing river and losing life

Five students of Government College Jhelum (Punjab, Pakistan) placed a bet as who can cross the upper Jhelum River first by swimming. Upon this, a



student jumped into the river but the rest of them did not do so. Upon seeing him drowning, all four students fled the place. (*Geo News website, 28 September 2018*)

2. Deadly betting on sitting in front of a moving train

Having watched a dangerous video on social media, a 19-year-old student of Government Science College, Faisalabad placed a bet with his friends as to who can sit longer on a railway track in front of a coming train. So, all friends sat on the railway track. One by one, everybody moved away to save their lives when the train arrived but he remained engaged in his mobile phone. His friends tried their best to get him up but in vain and the train ran over the boy, crushing him badly; thus this young man lost his life due to the fatal betting. (*92 News website, 21 November 2018*)

3. Betting on consuming hot drink

In Nigeria (Edo State), a 25-year-old man placed a bet with his two friends on consuming hot drink (tea or coffee). He won first two rounds but was no longer alive for obtaining his prize of 20\$. (*Urdu Point website, 21 March 2015*)

4. Betting on crossing river

A young man belonging to Gujranwala (Punjab), who had come at Kunair picnic point, placed a bet on crossing Jhelum River and drowned. According to the detail, upon the offer of 15000 rupees and a smartphone against winning the bet placed on crossing Jhelum River, a 19-year-old young man jumped into the river and disappeared into the water after a while and the waves swept him away. (*Dawn News website, 21 August 2017*)

5. Betting on eating slug

In Sydney (Australia), a young student placed a bet on eating a slug (a kind of snail but with no shell) and ate it. After eating it, he started feeling weak. Parents took this condition for granted, not considering it serious. However, he fell into a coma (state of such unconsciousness in which patient seems to be dead) within 24 hours. He died after remaining in this condition for a year. (*Express News website, 6 November 2018*)

6. Deadly betting with wife

In Okara (Punjab), a couple went on a picnic on Eid day; husband placed a bet with his wife on jumping into the river and crossing it by swimming. Wife started making a video for social media. Husband jumped in the river, swam cross some distance and then he disappeared. Later on, his dead body was found. (*24 News website, 19 June 2018*)

It is not permissible to put one's life on risk

Remember! Without any Shar'i reason, putting one's life on risk is a sinful and Haraam act and act leading to Hell. It is stated in the Glorious Quran:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

Translation from Kanz-ul-Iman: And do not fall into destruction with your own hands.

(Part 2, Surah Al-Baqarah, Ayah 195)

Have company of good people

Company is also amongst those things which affect one's character. If one joins the company of businessmen, he will start thinking more about business; if one joins the company of the players, he will become fond of playing games; if one joins the company of the worshippers and ascetic people, he will also become pious. The Beloved Rasool ﷺ has illustrated the influence of the company in this way: 'An example of a good and bad companion is like that of a perfume-carrier and a blacksmith. The perfume-carrier will either give you a gift or you will buy something from him or you will catch a pleasant fragrance from him. On the other hand, a blacksmith will either burn your clothes or you will catch an unpleasant odour from him'. (*Sahih Muslim, pp. 1084, Hadees 6692*)

Dear Islamic brothers! We should think about the end result of every piece of work before starting it. We should not involve ourselves in risky activities due to overconfidence. May Allah Almighty grant us Taufeeq (ability) to become a righteous and pious person. May we have the Madani thinking of competing one another in carrying out good deeds.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



IS ONLY SERVING MANKIND CALLED ISLAM?

AFTER ALL, WHAT IS RIGHT?

ABU SAALEH MUFTI
MUHAMMAD QASIM ATTARI



Nowadays it is a common practice to become dishonest regarding using words. Good words are being spoken for a bad purpose such as those who do not like Islamic education speak the word, 'Roshan Khayali' (enlightenment) by considering the teachings of the Holy Quran and blessed Hadees to be 'darkness' and anti-Islamic manners to be 'a light' which is absolutely wrong.

The same is with this sentence, '*Islam is the name of only serving mankind*'. Basically, 'serving mankind' is a very nice and great act and it has great importance and excellence in Islam. To do good to people, help the poor, be affectionate towards orphans, fulfil the needs of the afflicted and remove the worries of the people are the great Sunnahs of the Beloved Rasool ﷺ. This great act has been highly emphasized in the Holy Quran, but the people who lack Islamic knowledge are heedless of worship and distort Islamic teachings use this sentence for the purpose that only 'serving mankind' is necessary and the rest of the acts of worship of Islam such as Salah, Sawm, Hajj and 'Umrah, recitation and Zikr and pondering over the Hereafter are not very

important. Such people usually use the word '*human rights*' abundantly, whereas about worship they say, '*It is the matter between a bondman and Allah Almighty. If Allah Almighty wills, He will forgive. Therefore there is no need to worry about them and nor do we need to call them towards righteousness. One should have only humanity*'.

Some people are so fearless that they consider Islamic acts of worship to be the only source of serving mankind and say, '*Salah is only for teaching discipline and fast is only for developing the feeling of sympathy for the hungry and Zakah is only for helping the poor*', etc., though all these things are definitely a few Hikmats [wisdoms] out of Hikmats of Islam; but merely it is not the only purpose, but all these are amongst the basic aims of the worship such as acting upon the commandments of Allah Almighty, performing worship, remembrance of Allah Almighty in the heart, sacrificing life, money and time for the pleasure of Allah Almighty. Otherwise, there is nothing related to 'serving mankind' in Hajj and the acts of Hajj i.e. Ihram, Tawaf, Wuqoof (stay at) Muzdalifah and 'Arafah, so then this should be



excluded from worship. It can be summed up that 'serving mankind' should indeed be considered an act of worship, a blessed Sunnah and a privilege, but no one should try to destroy Islam by putting the entire religion into it. About the details of rulings in Islam, the reality is that there are some obligatory acts on which we must comply. If someone misses them, he will become a sinner no matter whether he keeps on serving mankind round the clock without sleeping; these acts are called Fard (obligatory) and Wajib (compulsory) acts such as Salah, Sawm, Hajj, Zakah, Qurbani, etc. Sunnat-ul- Muakkadah comes after these; if someone forms the habit of missing it, he will become a sinner. In comparison to them, there are some acts from which one needs to protect himself. Such acts are called Haraam and Makruh Tahreemi, for example, fornication, theft, usury, missing Salah, etc., and after them comes the category of missing Sunnat-ul-Muakkadah. Apart from the acts which must be performed or must be left there are a large number of acts which fall into the category of Mustahab acts, etc. Amongst them, if someone performs the Mustahab acts, he will get reward, but if he does not perform them, he will not be a sinner.

After this detail, I would like to say that a bondman has been commanded to perform all Fard and Wajib acts and to protect himself from all sins. He then has a choice whether to perform all Mustahab acts or perform the Mustahab act in which he takes more interest or which he likes more or which is suitable to his temperament. For example, if someone enjoys more offering Salah, he can spend his entire time offering Nafl Salah. If someone attains more pleasure by reciting the Holy Quran, he should be busy with the recitation of the Holy Quran. The one who loves Durood should keep on reciting Durood. All of these are his choice. All these ways have been narrated by blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ because some would remain busy with Salah, some would remain busy with the recitation of the Holy Quran, some would recite Durood and some would keep themselves busy gaining Islamic education. In short, all these are forms of choice in Mustahab acts of worship.

The very same is for serving mankind. When a person protects himself from sins and performs regularly Fard and Wajib acts [such as he offers all Salaha, keeps the Siyam of Ramadan, pays Zakah,

performs Hajj when it becomes Fard for him, protects himself from Haraam earnings, usury, bribe, etc.] and beside them performs the necessary acts of serving mankind [such as serving parents, fulfilling the rights of wife, children and relatives], and after this desires to do good to common people [such as finding someone facing a difficulty he removes his difficulty, if someone's son wants a job, he makes efforts for him without any greed, if he learns about a poor person, he helps him or he establishes a welfare and collects funds for it and after collecting funds he spends them on the poor, orphans, widows, the education of children and the marriages of poor girls] are great acts of reward, practice upon Quranic teachings and Sunnahs of Nabi and are one of the best deeds. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Amongst people, the best is he who benefits people more.' (Al-Mu'jam-ul-Awsat, vol. 6, pp. 58, Hadees 5787)

So if a person chooses the same way in order to worship Allah Almighty and attains closeness to Him, it is also a very good way. These things can be seen abundantly in the blessed life of Khulafa-e-Rashideen رَضِيَ اللهُ تَعَالَى عَنْهُمْ. After becoming Caliph, they remained busy with the acts of serving humanity without compromising on their acts of worship and spiritual exercises. For example, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ would visit the streets of Madinah in the nights and see the conditions of the inhabitants of Madinah so that he رَضِيَ اللهُ تَعَالَى عَنْهُ could know if there was anyone in trouble. The following parable is related to him: 'When he رَضِيَ اللهُ تَعَالَى عَنْهُ saw a woman in difficulty, he رَضِيَ اللهُ تَعَالَى عَنْهُ put a sack of grain on his shoulders and reached the woman, cooked food himself and fed her children and kept sitting there. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I saw them crying out of hunger, now I want to see them laughing with my own eyes.' It was the act of serving mankind. So the acts of serving mankind are good and one can get reward if he performs them with the intention to please Allah Almighty.

But in order to reduce the importance of the acts of worship, Salaha, recitation of the Holy Quran, acts of serving Masajid if someone says that 'religion is only the name of serving mankind and those who are busy serving mankind do not need to perform other acts of worship', it is totally wrong. Due to a lack of knowledge, such people do not understand the depth and vastness of Islam and all its aspects, and therefore fall victim to misunderstanding.





Particularities of Mustafa ﷺ

(Episode - 04)

Kashif Shahzad Attari Madani

Mention of the Holy Nabi ﷺ

Writing, reading and listening to the virtues and particularities of the Beloved and Blessed Nabi ﷺ are all great acts of worship. For centuries, Islamic scholars have been writing books on various aspects of his blessed life history including his virtues and particularities. It is difficult to mention the total number of the chapters included in the books of Hadees and Seerah about his particularities. However, the names of some of the Islamic scholars writing books on the particularities of Mustafa ﷺ have been mentioned here along with the names of their respective books, highlighting the importance of this topic:

1. *بَهَائَةِ السُّؤْلِ فِي خَصَائِصِ الرُّسُولِ*: Authored by Imam

'Umar Bin Hasan Ibn Dihyah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 633 AH).

2. *شِفَاءُ الصُّدُورِ فِي إِغْلَامِ نُبُوَّةِ الرُّسُولِ وَخَصَائِصِهِ*: Authored by Imam Sulayman Bin Sab' [سَبْع] Sabti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

3. *بِدَايَةُ السُّؤْلِ فِي تَفْضِيلِ الرُّسُولِ*: Sultan-ul-'Ulama 'Izzuddeen Bin 'Abdus Salam Sulami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 660 AH).

4. *أَلْفُظُ الْمُكْرَمِ بِخَصَائِصِ النَّبِيِّ الْمُخْتَرَمِ*: Imam Qutbuddeen Muhammad Bin Muhammad Khaydari [خَيْصَرِي] Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 894 AH).



5-6. Imam Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 911 AH). At first, he wrote the book 'كَفَايَةُ الطَّالِبِ اللَّيِّبِ فِي خَصَائِصِ الْحَبِيبِ (الْخَصَائِصُ الْكُبْرَى)' in which he mentioned particularities of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with proofs but later on he wrote another book, namely 'أَمْوَدُجُ اللَّيِّبِ فِي خَصَائِصِ الْحَبِيبِ (الْخَصَائِصُ الصَّغْرَى)' in which he only mentioned particularities, leaving out proofs.

7-8. Imam Muhammad 'Abdur Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1031 AH) wrote commentary on the book 'أَمْوَدُجُ اللَّيِّبِ' in two volumes, namely 'فَتْحُ الرَّؤُوفِ الْمُجِيبِ' and 'تَوْضِيحُ فَتْحِ الرَّؤُوفِ الْمُجِيبِ'.

9. 'الآنوار بخصائص النبي المختار': Authored by Shaykh-ul-Islam Haafiz Ibn Hajar 'Asqalani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 852 AH).

10. 'غاية السؤل في خصائص الرسول': Authored by Imam Sirajuddeen 'Umar Bin Mulaqqin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 804 AH).

11. 'Allamah Muhammad Bin 'Ali Bin 'Allaan [عَلَان] Siddeeqi Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 1057 AH). At first, he converted some part of the book 'أَمْوَدُجُ اللَّيِّبِ', authored by Imam Jalaluddin Suyuti Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, into couplets under the title of 'فَتْحُ الْقَرِيبِ الْمُجِيبِ'. Later on, he also wrote a commentary on it under the title of 'شَرْحُ الْخَصَائِصِ'.

A Madani bouquet of 8 particularities of Mustafa ﷺ

1. Before Allah عزوجل sent all Ambiya عليهم الصلوة والسلام to the world, He made them promise they would believe in the Holy Nabi Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and would help him, if they were present in his era. (Zurqaani 'alal Mawahib, vol. 7, pp. 187) Mentioning this promise in the Holy Quran, Allah عزوجل said:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ
قَالَ أَأَقْرَضُكُمْ عَلَىٰ ذِكْرِهِمْ أَصْرِي
قَالُوا أَقْرَضْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

And remember when Allah took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, and then the magnificent Messenger (Prophet Mohammed) comes to you; confirming the Books you have, you should certainly, definitely believe in him and you should certainly, definitely help him.' He (Allah) said, '(O Prophets!) Have you agreed and accepted My binding responsibility in this (agreement)?' They all responded, 'We have agreed.' He said, '(Now) become witnesses upon each other, and I Myself am a witness with you.'

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal-e-'Imran, Ayah 81)

This Divine promise shows that blessed Ambiya عليهم الصلوة والسلام always mentioned the virtues and ranks of the Holy Nabi Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and adorned their sacred gatherings by praising and remembering the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those gatherings were so blessed that angels would visit them. They made their respective Ummahs promise that their Ummahs would believe in the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and help him. (Fatawa Razawiyyah, vol. 30, pp. 135)

Liya tha rauz-e-meesaq Ambiya say Haq Ta'aala nay
Tumhari payrwi ka 'ahd-o-paymaa" Ya Rasoolallah

2. Allah عزوجل caused the souls of all people who were to be born till the Judgement Day to come of the back of Sayyiduna Aadam عليه السلام and made them promise that they would believe that Allah عزوجل is the Lord. On the occasion of this promise, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the first to say, 'بلى' (i.e. why not, You are our Lord. (Zurqaani 'alal Mawahib, vol. 1, 7, pp. 66, 186) In the Glorious Quran, this blessed promise was mentioned in these words:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بلى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٢٣﴾



And, O Beloved, remember when your Lord brought forth the progeny from the loins (i.e. backs) of the Children of Aadam, and made them witness on their own selves. (Allah said) 'Am I not your Lord?' They all said, 'Why not? We testified.' (This happened because) lest you should say on the Day of Resurrection that, 'We were not aware of this.'

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 172)

3. From Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa زَوْجَتِ الْمَلَأِ تَعَالَى عَلَیْهَا to the respected father and mother of the Holy Nabi, his ancestry remained pure from fornication. (Zurqaani 'alal Mawahib, vol. 7, pp. 188; Khasaais-ul-Kubra, vol. 1, pp. 64)

4. The parents of our Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ believed in him after being resurrected. (Unmooza-jul-Labeeb, pp. 32)

5. When born, the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was free from every filth and dirt; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was already circumcised with his umbilical cord cut. (Kashf-ul-Ghummah, vol. 2, pp. 63)

6. At the time of his birth, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in the state of Sajdah with the index fingers of both of his hands raised towards the sky. (Zurqaani 'alal Mawahib, vol. 1, pp. 211)

7. At the time of his blessed birth, idols fell. (Kashf-ul-Ghummah, vol. 2, pp. 63)

8. Before the blessed birth of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, jinns used to go to the skies and

eavesdrop the angels talking to each other about the commandments given to them. The jinns would then tell these things to soothsayers along with a mixture of many lies. Whatever was true and was heard from the angels would take place. After the birth of the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, this was brought to an end. The angels started keeping a close watch on the skies. Jinns are no longer able enough to go to the skies and hear anything. Whoever among



them goes, is hit by angels with a flame of fire. This has been mentioned in Ayah 9 of Surah Al-Jinn in the Holy Quran. (Siraat-ul-Jinaan, vol. 8, pp. 129; Tareekh-ul-Khumays, vol. 1, pp. 391)

*Kahanat kay dafter pay aayi tabahi
Mala`ik ka pehrah huwa chahta hay*

¹ Commenting on this Ayah, Imam 'Allamah 'Abul Hasan 'Ali Bin 'Abdul Kaafi Subuki رَحِمَهُ اللهُ تَعَالَى wrote a good booklet under the title of 'التَّعْظِيمُ وَالْمُنَّةُ فِي التَّوْمُنِ بِهِ وَتَنْصُرُهُ'. (Fatwa Razawiyyah, vol. 30, pp. 137)



Bouquet of Madani Pearls



Fragrance shall emanate from speech

1. The consequence of sinful talks

Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ said: The one who indulges in more talks consisting of disobedience to Allah عزَّوَجَلَّ (for example lying, backbiting, tale-telling etc.) will have more sins amongst people on the Day of Judgement. (*Hilya-tul-Awliya*, vol. 1, pp. 260, Raqm 641)

2. Knowledge that is acted upon, reaps benefit

Sayyiduna 'Allamah Najmuddin Ghazzi Shaafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ said: The one who has more knowledge carries out more acts of deeds and he is good practically; if it is not so then his knowledge is neither worth-noticing nor deserves attention. (*Husn-ut-Tanabbuh*, vol. 1, pp. 19)

3. Call to righteousness through practicing

Sayyiduna 'Allamah Najmuddin Ghazzi Shaafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ said: Calling towards righteousness through practice has more influence than calling towards righteousness verbally. (*Husn-ut-Tanabbuh*, vol. 1, pp. 19)

4. Sign of acceptance

Sayyiduna 'Allamah Ziyauddin Ahmad Madani رَضِيَ اللهُ تَعَالَى عَنْهُ said: To have a privilege of acting upon any righteous deed is a sign of acceptance. (*Sayyidi Qutb-e-Madinah*, pp. 18)

Ahmad Raza's garden is even blossoming today

1. Blessed routine of blessed companions

It was a blessed habit of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ that when they would gather in any Majlis, they would listen to some blessed Quranic Ayahs from anybody. (*Fatawa Razawiyyah*, vol. 23, pp. 118)

2. Seeing face in the mirror at night

There is no prohibition in seeing face in the mirror at night, some people assume that this act causes freckles on the face but this is not proved practically as well as there is neither any evidence of it in Shar'iah nor does medical science give any proof about it. (*Fatawa Razawiyyah*, vol. 23, pp. 490)





How beautiful garden is Attar's garden

1. Particularities of devotees of Rasool

This is the particularity of devotees of Rasool that when they go to Madinah, they weep thinking that they are not worthy of visiting Madinah; when they return from Madinah, they weep again thinking they are leaving Madinah. (*Madani Muzakarah, 3 Sha'ban-ul- Mu'azzam, 1438 Hijri*)

2. Transitory world

Remember! The world has neither benefitted anyone nor will it and nor will it accompany anyone to the grave.

(*Madani Muzakarah, 1 Muharram-ul-Haram, 1436 Hijri*)

3. The consequence of a bad recommendation

Recommending for any evil act for example supporting someone in committing sin is a bad recommendation. There is a warning of punishment for the one who recommends even if it (his recommendation) is not accepted.

(*Fatawa Razawiyyah, vol. 23, pp. 407*)

4. Importance of protecting the heart

If a man is given a plate of Pulao [spicy rice] and informed that arsenic (a kind of poison) covering an area equal to one rupee [coin] is mixed in the middle of the plate so, he will apprehensively eat the rice from the edges of the plate and will become ultra-cautious while eating the rice. If only he would show such cautiousness in protecting his heart like the cautiousness he shows to protect his body.

(*Fatawa Razawiyyah, vol. 23, pp. 518*)

3. What should be given as a gift?

Giving cash to someone as a gift on his happy occasions such as a marriage ceremony or birthday is more beneficial than any showpiece etc. In this way, one can fulfil his need through this money.

(*Madani Muzakarah, 6 Rabi'-ul-Awwal, 1439 Hijri*)





VIRTUOUS DEEDS WHICH
WILL BENEFIT ON

SIRAAT BRIDGE

Perform some virtuous deeds

Muhammad Abdul Majid Attari Madani

The Beloved Rasool ﷺ has said: I saw strange matters one night (one of them was that) I saw one of my followers who was sometimes walking by dragging himself and sometimes crawling on the Siraat Bridge. In the meantime, the Durood [Salat] which he sent to me came. It made him stand up and he crossed the Siraat Bridge. (*Al-Mu'jam-ul-Kabeer, vol. 25, pp. 282, Hadees 39*)

It has been learnt that crossing the Siraat Bridge would be made easy for the one who recites Durood upon the Beloved Nabi ﷺ. Therefore we should recite Durood upon the Beloved Rasool ﷺ abundantly. Such more virtuous deeds have been mentioned in blessed Ahadees by the blessing of acting upon which إن شاء الله easiness on the Siraat Bridge would be attained.

1. Removing worry of Muslim

The Beloved Rasool ﷺ has said: The person who removes the worry of any Muslim, on

the Judgement Day Allah Almighty will make for him two such branches of Noor on the Siraat Bridge by the light of which so many worlds will become bright which no one can count except Allah Almighty. (*Al-Mu'jam-ul-Awsat, vol. 3, pp. 254, Hadees 4504*)

2. Giving Sadaqah

The Beloved Rasool ﷺ has said: The person who gives Sadaqah in a proper manner in the world, he will cross the Siraat Bridge. (*Hilya-tul-Awliya, vol. 3, pp. 256, Hadees 3874*)

3. Entrustment and kind treatment with relatives

The Beloved Rasool ﷺ has said: Entrustment (Amanat) and Silah Rihmi [صِلَةٌ رَحِيمِي] (good treatment with relatives) will be sent, they will stand on the right and left side of the Siraat Bridge. (*Sahih Muslim, pp. 106, Hadees 329*)



Regarding this blessed Hadees Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It will be extremely high reverence for both these attributes as they will be made to stand on the right and the left of the Siraat Bridge for intercession and complaint; their intercession will bring salvation and their complaint will bring punishment. (*Mirat-ul-Manajih*, vol. 7, pp. 424)

4. Making recommendation for an act of goodness

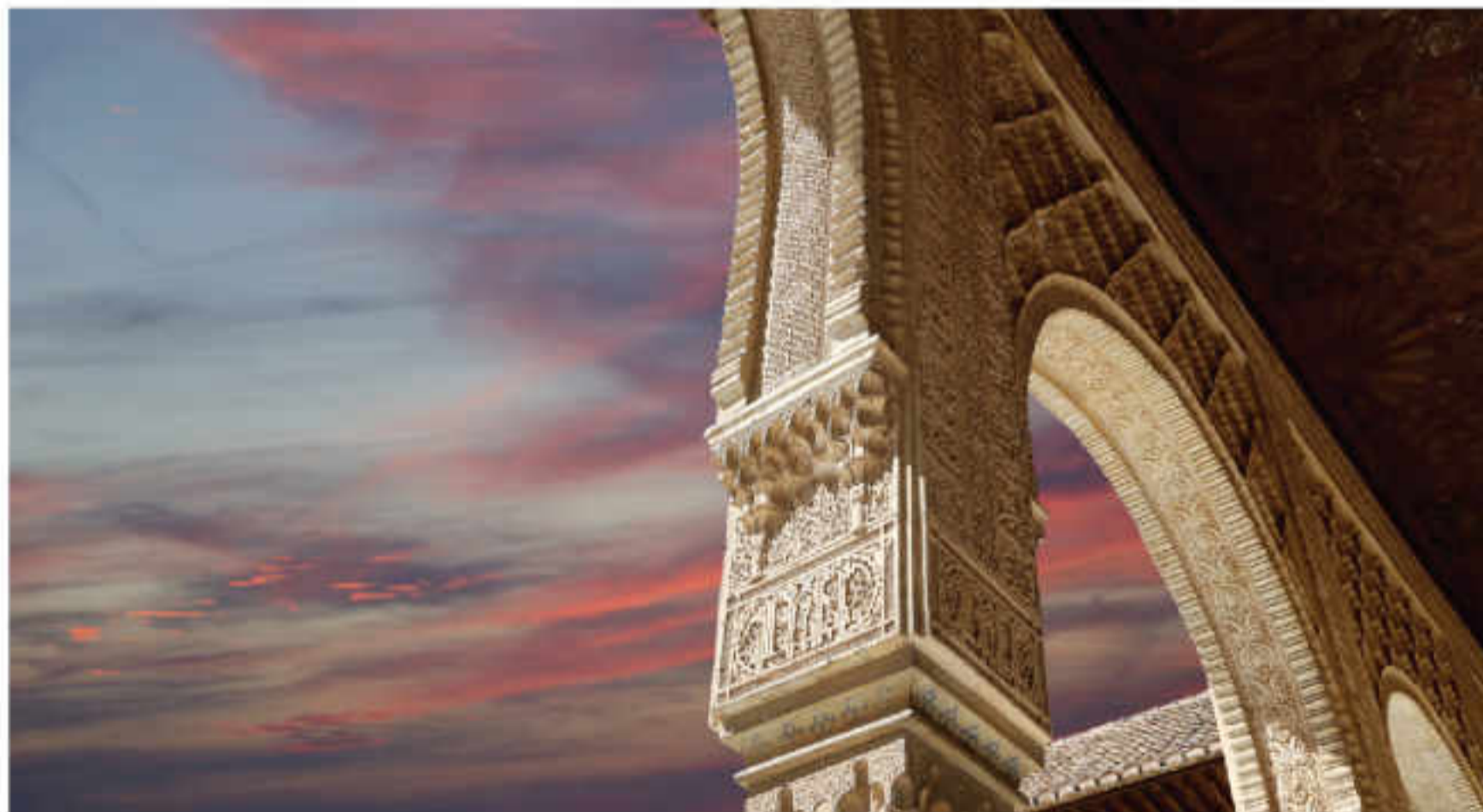
The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The

of Hell will not reach him. (*Mirat-ul-Manajih*, vol. 6, pp. 572)

6. Using Miswak

There are countless blessings of using Miswak. One of them is that it will help cross the Siraat Bridge at the speed of light. (*Haashiyah-tut-Tahtuawi 'ala Maraqil Falah*, pp. 69)

May Allah Almighty enable us to perform such virtuous deeds by virtue of which we may easily cross the Siraat Bridge!



person who goes to take the plea of his Muslim brother to the king or to get respite for a poor person, Allah Almighty will help him cross the Siraat Bridge on the day when people [people's feet] will be slipping. (*Majma'-uz-Zawaid*, vol. 8, pp. 349, Hadees 13709)

5. Protecting the honour of a Muslim

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The one who protects the honour of a Muslim who is being backbitten, an angel will cover him with its wings and will make him cross the Siraat Bridge so that the heat of the fire

*Ya Ilahi jab chaloon tareek rah-e-pul Siraat
Aftab-e-Haashimi Noor-ul-Huda ka sath ho*

More deeds which will benefit on the Siraat Bridge will be mentioned in the issue of the next month, إِنَّ شَاءَ اللهُ.





LAWS OF TRADE

MUFTI MUHAMMAD HAASHIM KHAN ATTARI MADANI

Fixing the ratio of profit and loss in a jointly owned business

Question 1: What do the blessed 'Ulama [Islamic scholars] state regarding the following matter: Three people (Sayyid Salman Zaydi, Sayyid Junayd Ali and Malik Zayd) are wishing to conduct jointly owned business of mobile accessories. Following are its rules and conditions:

1. Sayyid Salman Zaydi will invest 400,000 rupees, Sayyid Junayd Ali will invest 135,000 rupees and Malik Zayd will invest 50,000 rupees, and all the types of work will be carried out by Malik Zayd.
2. Calculation will be made after every thirty-five days.
3. All three business partners will be responsible for the profit and loss in business.
4. All the partners will have an equal share in the profit; likewise, all of them will be equally responsible for the loss as well.
5. In case the business is shut down, the amount of investment of each partner will be returned to

him first and the remaining amount of money will then be equally distributed amongst them.

6. 10% of the profit will be spent in the way of Allah عزوجل with the consent of all the partners.

Please guide us whether these conditions are correct or not. Kindly tell us if they contain any error so that we may correct it and then make a contract.

Questioner: Sayyid Junayd Ali (Madina-tul-Awliya Multan Road, Lahore)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the business method mentioned in the question, this part of the condition no. 4, "all of them will be equally responsible for the loss as well" is not correct because the amount of profit can be kept equal but the loss will be [suffered] according to the ratio of the actual investment of each partner, i.e. the one who has invested more amount of money will suffer more loss and the one who has invested less amount of money will suffer less loss. The conditions other than this one are correct.



It is stated in 'الإختیار لتعلیل المٌختار': **Translation:** If the Maal [wealth] of both the partners is equal and they mutually lay down the condition of receiving unequal profit or suffering unequal loss, the profit will be according to what they have fixed but the loss will be according to the amount of the wealth both have invested. The Beloved Rasool ﷺ has stated, 'The profit is according to what both have fixed and the loss is according to the amount of both Maals [wealths]. (Al-Ikhtiyar li-Ta'leel-il-Mukhtar, vol. 3, pp. 16)

It is stated in *Fatawa Hindiyyah*: **Translation:** If the Ra's-ul-Maal [رأس المال] (investment) of one of them is less whereas that of the other is more and both have mutually laid down a condition of sharing equal profit or more, the profit will be distributed amongst them according to what they have fixed and the loss

Making such person a business partner in a jointly owned business who is not present at the time of 'Aqd [contract]

Question 2: What do the blessed 'Ulama state regarding the following matter: I have started a jointly owned business with my friend. We have purchased pickle by making an equal amount of investment. We have decided that the profit will be distributed equally amongst us but we haven't yet started selling goods. I wish to make my brother a business partner of half of the part I own, i.e. my friend remains the owner of half of the goods and I remain the owner of the one-fourth part and my brother becomes the owner of the other one-fourth part. My friend also agrees to it and we will



will be suffered according to the amount of their wealth as stated in *Siraj-ul-Wahaj*. (Fatawa Hindiyyah, vol. 2, pp. 320)

It is stated in *Bahar-e-Shari'at*: The profit in business partnership can be shared unequally as well; for example, one-third belongs to one partner whereas two-thirds to the other. Moreover, the total loss will be according to Ra's-ul-Maal [investment]. It is Baatil [invalid] to lay down a condition contrary to it. (Bahar-e-Shari'at, part 10, vol. 2, pp. 491)

distribute the profit according to the same ratio. What is the Shar'i method for it?

Note: We have decided that my friend will purchase and bring pickle, and both of us will run the stall in turn which we will set up to sell pickle, i.e. both of us will carry out work to sell it. Likewise, the same strategy will be followed if we include a third partner as well that only my friend will purchase pickle but all three of us will carry out work in turn to sell it.



Questioner: Muhammad Waqas (Badami Bagh, Markaz-ul-Awliya, Lahore)

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

Answer: Following is an easy method to make the third person (i.e. your brother) your business partner: Sell the complete amount of pickle. When you receive Maal [wealth] in the form of money, add the third partner as well with mutual consent and make investment in whatever ratio you like and then conduct business with the entire amount, and mutually fix the ratio of profit.

However, if you wish to make your brother a business partner in the same condition, following is its method: Sell half of the part you own in this pickle to your brother and take the price from him. For example, say, 'I have sold you half of the part I own in this pickle for such and such an amount of money'. He should say, 'I have accepted.' Thereafter, your friend will be the owner of the half of the goods, you will be the owner of the one-fourth part and your brother will become the owner of the one-fourth part. Then, make the 'Aqd [contract] of partnership with this new partner and fix one-fourth of the profit for him (as you have mentioned in the question). If your



business ever suffers a loss, everyone will suffer it according to the ratio of what he invested.

It is stated in *Durr-e-Mukhtar*: 'لا يملك الشريك (الشركة) الا 'بإذن شريكه- جوهره'. **Translation:** A business partner does not have the right to make anyone else a business partner except with the other business partner's consent. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar*, vol. 6, pp. 487)

It is stated in *Fatawa 'Aalamgiri*: **Translation:** When wheat or anything heavy is jointly owned by two people and one of them sells his part to his business partner or any other person, according to our opinion, if the partnership is due to inheritance, purchase, or Hibah [gift], it is permissible for one of them to sell his part to his business partner and to anyone else with his business partner's consent; and one partner has no right to do Tasarruf [use as an owner] in the part of his business partner. The ruling similar to it is stated in *Fatawa Sughra*. (*Fatawa 'Aalamgiri*, vol. 3, pp. 155)

It is stated in *Bahar-e-Shari'at*: If a person has purchased something and a second person has requested this person to make him a business partner in it and this person has also accepted it, and then a third person has also requested the first person to make him a business partner in it and the first person has accepted to make the third person a business partner as well, then the third person has partnership in one-fourth part of it whereas the second person has partnership in a half part of it in case the third person already knew that one person has already been made a business partner; in case the third person didn't know it, he also enters into partnership in a half part of it, i.e. the second and third person both have partnership but the first person no longer remains the owner of that thing, and this Shirkat [partnership] is Shirkat-e-Milk [شِرْكَةِ مِلْك]. (*Bahar-e-Shari'at*, vol. 2, pp. 515)

It is stated in *Durr-e-Mukhtar*: **Translation:** Partnership in goods other than Naqdayn (i.e. Dirhams and Dinars) is correct if each of them sells a half part of his goods to the other in exchange for a half part of other's goods, and then both of them make Shirkat-e-Mufawadah [شِرْكَةِ مُفَاوَضَةٍ] or Shirkat-e-'Inaan [شِرْكَةِ عِيَان] in it.

It is stated in *Rad-dul-Muhtar*: **Translation:** Likewise, if one has sold goods in exchange for Dirhams and then made 'Aqd-e-Shirkat [partnership contract] in those goods, it is also permissible. (*Rad-dul-Muhtar*, vol. 6, pp. 476)

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِنَا وَرَسُولُهُ أَعْلَمُ بِمَا نَدْعُو بِهِ وَيَوْمَئِذٍ





Imam-e-A'zam's way of trade

Abu Safwan Attari Madani

Professions of pious predecessors

Brief introduction

Name of the leader of millions of Hanafis, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، is 'Nu'man', his father's name is Saabit and his Kunyah is 'Abu Hanifah'. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 70 Hijri in the famous city of Iraq, Kufa and passed away at the age of 80 on 2nd Sha'ban-ul-Mu'azzam 150 Hijri. (*Nuzhat-ul-Qaari*, vol. 1, pp. 169, 219) His blessed shrine is situated in the area called A'zamiyah in Baghdad.

Source of income

Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: My beloved teacher, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to trade in silk textile. One day, somebody wanted to buy cloth from him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to

his son, Hammad, 'Show him the cloth.' Hammad took out the cloth and placed it in front of the customer. Then he recited, 'صَلَّى اللهُ عَلَى مُحَمَّدٍ'. Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to his son, 'Now, do not sell this cloth because you have praised it (by reciting Durood upon the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)'. The customer left. He searched through the whole market but could not find that kind of cloth anywhere. He came again to the shop but Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refused to sell him the cloth. (*Manaqib Imam-ul-A'zam Abi Hanifah lil-Muwaffaq*, Juz: 1, pp. 198)



Extreme caution from a Shar'i perspective in regards to the matters of trade

Sayyiduna Sufyan Bin Ziyad Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely pious and would observe extreme caution in the matters of buying and selling. Once, a person came from Madinah to Kufa in order to get the goods he needed. He required a specific type of cloth. He was told that such kind of cloth can only be found with Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Moreover, people told him that when you go to the shop of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, then buy the cloth at whatever price he gives you because you will not need to bargain with him.

That person reached his shop and met a student of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He thought that perhaps he is Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He asked for the cloth. The student placed the cloth in front of him. He asked for the price. The student told him the price to be one thousand dirham. That person paid him one thousand dirham and returned to Madinah Munawwarah after fulfilling his needs.

Few days later, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked for the same cloth. Upon this, the student said, 'I have sold it.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, 'How much did you sell it for?' He replied, 'For one thousand dirham.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to the student, 'You cheat people in my shop while being with me!' Therefore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ excluded him from his shop and went to Madinah Munawwarah himself by taking one thousand dirham with him. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ searched for that person, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ found him offering Salah wearing the chador [shawl] of the same cloth. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also started offering Nawafil. When he finished his Salah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'The cloth you are wearing is mine'. He replied, 'How come? I bought this for one thousand dirham from the shop of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Kufa.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, 'If you see Abu Hanifah, would you recognise him?' He said, 'Why not!' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'I am Abu Hanifah. Did you buy this cloth from me?' He said, 'No.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Take your money back and return my cloth to me.' Thereafter, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ relayed the whole account to him. He said, 'I have

worn this cloth many times and I don't feel appropriate to return this cloth back to you. If you want, you may take more money from me.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, 'I do not want to take more money. Value of this cloth is four hundred dirhams. If you want, you may take back six hundred dirhams and this cloth would remain yours. Or you may take your thousand back and return me the cloth. And in terms of you wearing it, you were allowed to do so.' However, the person refused to give back the cloth and said, 'I am happy for buying this cloth for one thousand dirham.' But now, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refused. Finally, the person said, 'If it is so, then please return me 600 dirhams.' Therefore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave him 600 dirhams and came back to Kufa by leaving that cloth with him. (*Manaqib Imam-ul-A'zam Abi Hanifah lil-Muwaffaq, Juz: 1, pp. 198*)

Views of the business partner

His business partner, Sayyiduna Hafs Bin 'Abdur Rahman رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who stayed in his company for 30 years, states: I spent a long time in the company of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I used to socialise with him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would be same in seclusion as he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would be in front of everyone. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would refrain from even those affairs that would be risk free (from Shar'i perspective) in the same way as he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would refrain from the matters involving risk. If he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have any doubt in any wealth of his, then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would let go of it (by giving it in Sadaqah) even if all the wealth was to be given away. (*Manaqib Imam-ul-A'zam Abi Hanifah lil-Muwaffaq, Juz: 1, pp. 201*)

Donated the entire profit upon a doubt being created in the heart

One of the slaves of Imam-e-A'zam used to do trade for him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had given him a lot of goods for trade. Once, he had a profit of thirty thousand dirham. Therefore, the slave separated the profit and brought it in the court of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him about all the details of how he carried out the trade. He mentioned different ways of trade. During the conversation, he mentioned a way that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ



did not like. It created a doubt in his heart. He رَحْمَةُ اللهِ عَلَيْهِ scolded him severely and became extremely upset with him. He inquired from him that 'why did you do so? And have you mixed its profit along with the other profit?' He replied, 'Yes.' He رَحْمَةُ اللهِ عَلَيْهِ said, 'You have made all of the profit wasted.' Then, he رَحْمَةُ اللهِ عَلَيْهِ called poor people and distributed the entire profit of 30,000 among them and kept nothing from it for himself.' (*Manaqib Imam-ul-A'zam Abu Hanifah lil-Muwaffaq, Juz: 1, pp. 202*)

Share of the needy in the profit of trade

Once, a person came in the court of Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ and humbly said, 'Huzoor! I am in need of a beautiful garment. Please do me a favour. I want to adorn myself through these clothes and go to my in-laws.' He رَحْمَةُ اللهِ عَلَيْهِ said, 'Wait for two weeks.' He came back after two weeks. He رَحْمَةُ اللهِ عَلَيْهِ said, 'Come tomorrow.' When he came the next day, then he رَحْمَةُ اللهِ عَلَيْهِ gave him a precious dress which was

contained one extra dinar (i.e. that extra one dinar was also included in the profit. Hence, that is also yours). If you accept it, then it's ok. Otherwise, I will sell this dress and donate its money along with this one dinar on your behalf as Sadaqah.' When he heard this from Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, then he kept that dinar too. (*Manaqib Imam-ul-A'zam Abu Hanifah lil-Muwaffaq, Juz: 1, pp. 262*)

We pray to Allah Almighty to enable us to adopt piety and honesty like Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ in trade and may we follow the Islamic principles of trade. Moreover, may Allah Almighty enable us to help the needy and bless us with the privilege of serving Aimmah (Imams of Masajid), Islamic scholars and Mashaaikh.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيْنِ عَلٰى اَللّٰهِ تَعَالٰى عَلَيْهِ وَآلِهِ وَسَلَّمَ



worth even more than twenty dinars (i.e. 20 gold coins). Along with this, he رَحْمَةُ اللهِ عَلَيْهِ also handed him one dinar. He asked, 'Huzoor! Why this?' He رَحْمَةُ اللهِ عَلَيْهِ said, 'I sent some goods to Baghdad with your intention. Therefore, those goods were sold and I bought this dress for you from its profit. But when I got hold of the actual amount, it



Sayyidatuna

Umm-e-Haani

رَضِيَ اللهُ
تَعَالَى عَنْهَا

Memoirs of blessed pious female personalities

The name of Sayyidatuna Umm-e-Haani رَضِيَ اللهُ تَعَالَى عَنْهَا is also among those personalities who attained immense blessings from the affectionate and blessed company of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Name and lineage

Her name is 'Fakhitah [فَاخِيتَه] Bint Abu Taalib' but is famous with her Kunyah, Umm-e-Haani. She رَضِيَ اللهُ تَعَالَى عَنْهَا belonged to the tribe of Banu Haashim and her mother's name is Sayyidatuna Fatimah Bint Asad رَضِيَ اللهُ تَعَالَى عَنْهَا. She رَضِيَ اللهُ تَعَالَى عَنْهَا is the cousin of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and sister of Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم. She رَضِيَ اللهُ تَعَالَى عَنْهَا embraced Islam in 8 Hijri at the time of the conquest of Makkah.

Marriage and offspring

She رَضِيَ اللهُ تَعَالَى عَنْهَا was already married to Hubayrah Bin Abi Wahb Makhzoomi before Islam. Hubayrah remained firm on his Kufr [disbelief] and did not embrace Islam. (Al-Isaabah, vol. 1, pp. 590) Hence, husband and wife both separated. She رَضِيَ اللهُ تَعَالَى عَنْهَا had four sons from Hubayrah Bin Abi Wahb Makhzoomi. Their names were 'Amr, Haani, Yusuf and Ja'dah. (Al-Isaabah, vol. 8, pp. 485; Al-Istee'aab, vol. 4, pp. 517-518; Asad-ul-Ghaabah, vol. 7, pp. 442)

Below are few accounts mentioned in regards to how much blessings she رَضِيَ اللهُ تَعَالَى عَنْهَا gained from the company of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and how much he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed her.

She held high esteem towards the sacred relics of the Holy Rasool ﷺ

Once, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ drank some

beverage and gave it to Sayyidatuna Umm-e-Haani رَضِيَ اللهُ تَعَالَى عَنْهَا. She رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'Although I am observing Sawm, but I do not like to return anything leftover by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Musnad Ahmad, vol. 10, pp. 264, Hadees 26976)

Holy Rasool ﷺ would also give her advice

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to her while giving her advice that 'O Umm-e-Haani! You should get a goat so that you benefit (get milk) from it day and night'. (Musnad Ahmad, vol. 10, pp. 262, Hadees 26968)

Holy Rasool's arrival in her house

On the day of the conquest of Makkah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Ghusl at her house and offered 8 Rak'aat Chasht Salah. (Sahih Bukhari, vol. 1, pp. 397, Hadees 1176)

Whomsoever you have given Amaan¹ to, we have also given Amaan to him

Once, Sayyidatuna Umm-e-Haani رَضِيَ اللهُ تَعَالَى عَنْهَا humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have given Amaan to Haaris Bin Hishaam (brother of Abu Jahl)



and Zuhayr Bin Umayyah. But my brother Sayyiduna 'Ali رضي الله تعالى عنه wants to kill them both because they both fought against the army of Sayyiduna Khalid Bin Waleed رضي الله تعالى عنه.' Upon this, he صلى الله تعالى عليه وآله وسلم said, 'O Umm-e-Haani! Whomsoever you have given Amaan to, there is Amaan for him from us too.' (Zurqaani, vol. 3, pp. 446-447)

Yearning for the Islamic knowledge

She رضي الله تعالى عنها narrated 46 Ahadees from the Holy Rasool صلى الله تعالى عليه وآله وسلم. Those Ahadees are cited in Sihah Sittah² [صحيح سته] as well as other books.

(Siyar A'laam-un-Nubala, vol. 2, pp. 34)



She would ask the Holy Rasool ﷺ for Wazaaif (invocations)

Once, she رضي الله تعالى عنها humbly said to the Holy Rasool صلى الله تعالى عليه وآله وسلم, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم, I have become weak and old. Therefore, let me know of such an action that I may perform while sitting down.' Therefore, the Holy Rasool صلى الله تعالى عليه وآله وسلم blessed her with Wazaaif (invocations).

(Musnad Ahmad, vol. 10, pp. 264, Hadees 26977)

Moreover, she رضي الله تعالى عنها would also learn the commentary of the Holy Quran from the Holy Rasool صلى الله تعالى عليه وآله وسلم.

(Musnad Ahmad, vol. 10, pp. 260, Hadees 26956)

Demise

Year of her death has not been mentioned in the books of history and Seerah. However, it is mentioned in Zurqaani that she رضي الله تعالى عنها passed away during the caliphate of Sayyiduna Ameer Mu'awiyah رضي الله تعالى عنه. (Zurqaani, vol. 3, pp. 445)

May Allah Almighty shower His mercy upon her and may we be forgiven without accountability for her sake!

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Taking the responsibility of someone's safety.

² 6 books of Ahadees, namely Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa'ee and Ibn Majah.





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

Mufti Abu Saaleh Muhammad Qasim Attari

What is the Islamic ruling on applying colours or shades to a bride's eyebrows?

Question 1: What do the blessed 'Ulama [Islamic scholars] and Muftis [Islamic jurists] state regarding the following matter: While applying make-up to a bride's face, we apply a little colour, kajal, Surmah [a type of kohl], pencil, shades, etc. to the eyebrows, and this colour is applied according to the colour of the eyebrows. For example, if the eyebrows are black, kajal or Surmah is applied, and if they are brown, we use a shade of similar colour so that their features can also be made dominant and beautiful like other parts of the face (such as cheeks, nose, jaws and lips). Similarly, the colour of the extra black hairs of the eyebrows is changed to the bride's

complexion by applying bleach, colour and dye. Is it permissible to beautify the eyebrows in this way as well? (Questioner: Umm-e-Haydar)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is permissible for you to beautify the eyebrows in the aforementioned way as well provided that you do not make the eyebrows thinner by plucking them, do not apply creams or powders containing Najas [impure] substances, and do not use black dye or colour, or the one similar to the black for white hairs. However, if you carry out any of the aforementioned acts or beautify by using a method contrary to Shari'ah, beautifying will not be



then permissible. Having the eyebrows plucked and making them thinner or having it done is impermissible and a sin.

وَاللَّهُ أَعْلَمُ عَلَّامٌ وَرَسُولُهُ أَحْلَمُ عَلَّمٌ عَلَى مَا تَقَالَى عَلَيْهِ رِيبَةٌ

Islamic ruling on attaching artificial hair for a hairstyle

Question 2: What do the blessed 'Ulama and Muftis state regarding the following matter: Is it permissible to temporarily attach a wig or a hair bun made of an animal hair such as the hairs of a horse or monkey, or artificial hairs of plastic to the hair of women through needles, hairpins, etc., in order to beautify their hairstyle? (Questioner: Umm-e-Haydar)

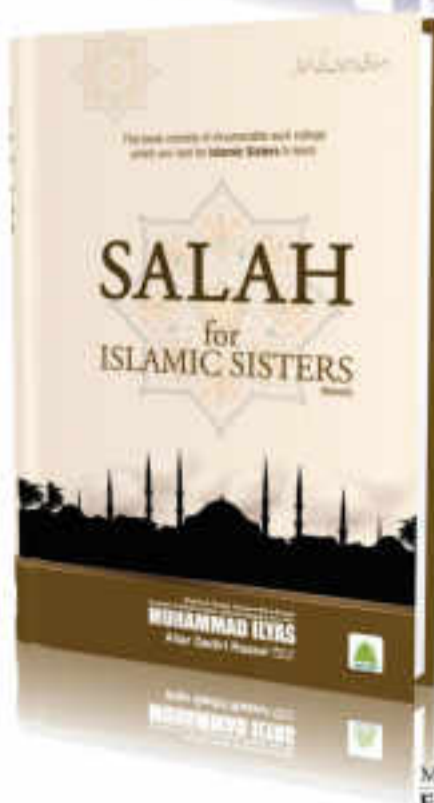
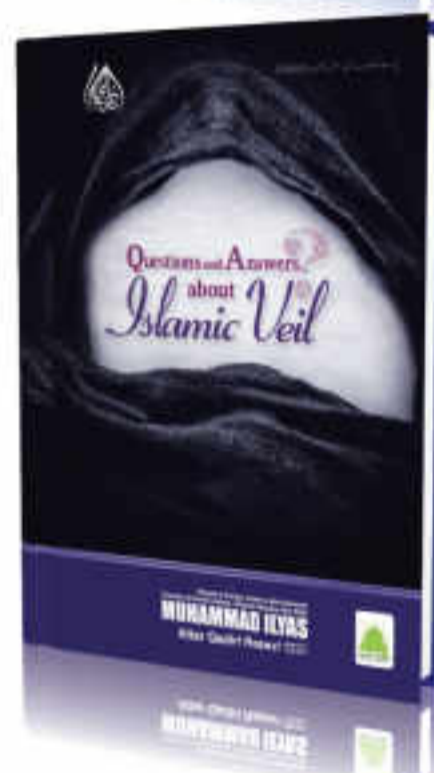
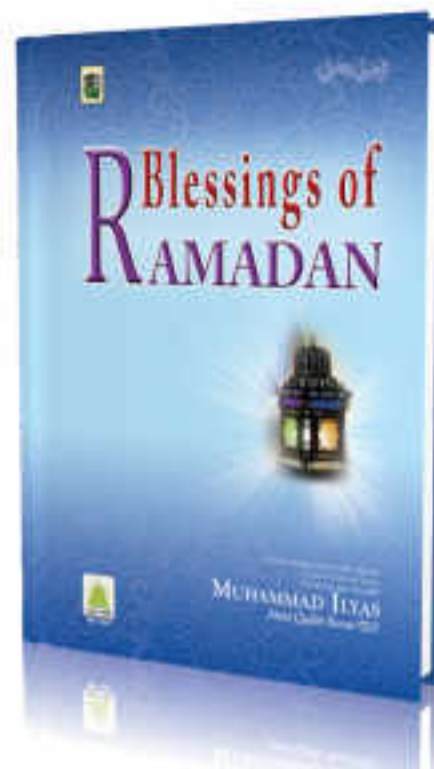
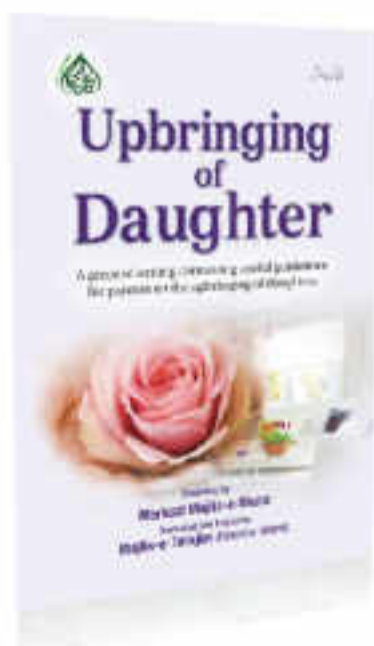
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the aforementioned case, it is permissible to attach a wig or a hair bun made of the hairs of any animal except swine such as a horse, monkey, etc., or made of artificial hairs of plastic. However, it is impermissible and Haraam [prohibited] to attach a wig or a hair bun made of the hairs of a human.

Remember! If this temporary wig serves as an obstacle to the Mash 'مسح' [moistening] of the head in Wudu or washing of the actual hairs of the head in Ghusl, it will be compulsory to make Wudu and do Ghusl after removing it.

وَاللَّهُ أَعْلَمُ عَلَّامٌ وَرَسُولُهُ أَحْلَمُ عَلَّمٌ عَلَى مَا تَقَالَى عَلَيْهِ رِيبَةٌ



DOS AND DON'TS OF

COOKING VEGETABLES

BINT SAYYID ZIYA-UL-HAQ

Vegetables are great blessings bestowed by Allah Almighty. Some of them have even been mentioned in the Glorious Quran such as spinach, cucumber and onion etc. (Part 1, Surah Al-Baqarah, Ayah 61) Whereas, we see some vegetables being mentioned in blessed Ahadees too. Such as the Holy Rasool ﷺ used to love eating gourd. (Sahih Bukhari, vol. 3, pp. 536, Hadees 5433) Moreover, eating cucumber is also proven from the Holy Rasool ﷺ. (Sahih Muslim, pp. 870, Hadees 5330)

The Holy Rasool ﷺ has stated: Mushroom is from that Mann [مَنْ] which Allah Almighty descended upon Musa عليه السلام and its water contains cure for the eye. (Sahih Muslim, pp. 872, Hadees 5346)

Looking at these blessings does not only feast one's eyes but they also contain different tastes and benefits when consumed. Sometimes, such mistake is made while cooking vegetables which turns the tasty and beneficial vegetable into being harmful, or it reduces its benefit or taste. For example:

- Being hasty in cooking, as vegetables are not cooked properly in hastiness. Moreover, due to not being cooked properly, same tasty and beneficial vegetable becomes harmful for stomach and health.
- Similarly, vegetable is cut or boiled and then kept inside a fridge for several hours before cooking. This although saves the vegetable from rotting but it reduces its taste and benefit. Therefore, cut the vegetable a few minutes before cooking and then cook by washing it thoroughly so that it becomes beneficial for the stomach and health.
- Some vegetables, such as turnip, carrot, radish, peas etc., should be cooked thoroughly;



because until they are not cooked thoroughly, they are unable to be consumed.

- Skinned vegetables such as bottle-gourd, potato, brinjal, apple gourd, radish, turnip, beetroot, carrot and cucumber etc., are more beneficial to be cooked and consumed with the skin because peeling the skin off can take the vitamins away that it [the skin] contains.
- Sometimes, mistake is made in cooking those vegetables which are cooked after being boiled, such as spinach, fenugreek, courgette and gourd etc., that after boiling them, the water is thrown away. Then, they are cooked in a different utensil by putting spices in it. This shall not be done because by doing so, its nutrients also get wasted along with the water. Rather, boiled water shall be saved as much as required and vegetables shall be cooked in it properly by adding spices in it thus gaining full benefits from its nutrients.
- Vegetables shall be cooked simple. Because eating spicy vegetables is harmful to one's health. It causes heartburn and acidity etc.
- Vegetables shall be cooked on a low gas because cooking it on a high gas can burn the food which would make it tasteless and useless.

May Allah Almighty enable us to benefit from vegetables!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ



Sayyiduna رَضِيَ اللهُ تَعَالَى عَنْهُ Usayd Bin Hudayr Ansari

Bright stars

One companion (رضی اللہ تعالیٰ عنہ) of the Holy Rasool صلى الله تعالى عليه وآله وسلم was reciting Surah Al-Baqarah one night. A horse was tied up nearby and the son of the companion, Yahya, was asleep close to the horse. As the Surah was being recited, the horse all of a sudden went out of control. The companion of the Holy Rasool صلى الله تعالى عليه وآله وسلم stopped reciting the Surah and the horse also calmed down. When he رضي الله تعالى عنه started reciting again, then the horse went out of control again. When he stopped reciting again, then the horse also calmed down. For the third time, when he رضي الله تعالى عنه started the recitation of the Surah again, then the horse started jumping uncontrollably again. Thinking that the horse might trample the son, he رضي الله تعالى عنه came to the son and lifted him. While doing so, his gaze rose towards the sky. He رضي الله تعالى عنه saw that there is something like a canopy that contains a lot of (oil) lamps that are lit.

In the morning, he رضي الله تعالى عنه came in the blessed court of the Holy Rasool صلى الله تعالى عليه وآله وسلم and relayed the whole event. Upon this, the Holy Rasool صلى الله تعالى عليه وآله وسلم said, 'This was the sacred group of angels who came close to you due to (listening to) your recitation (of the Holy Quran). If you had carried on reciting the Holy Quran, then morning would have fallen and people would have seen them and the angels would have also not been hidden from them.' (Sahih

Bukhari, vol. 3, pp. 408, Hadees 5018; Sahih Muslim, pp. 311, Hadees 1859; Al-Mu'jam-ul-Kabeer, vol. 1, pp. 207, Hadees 562)

Dear Islamic brothers! This companion of the Holy Rasool صلى الله تعالى عليه وآله وسلم was from the tribe of Banu 'Abdul Ashhal [عبد الاشهل], Sayyiduna Usayd Bin Hudayr [حَضِير] Ansari رضي الله تعالى عنه. (Al-Mu'jam-ul-Kabeer, vol. 1, pp. 203, Raqm 574)

Number of Kunyahs and embracing of Islam

He رضي الله تعالى عنه has 6 Kunyahs. The famous one is 'Abu Yahya'. He رضي الله تعالى عنه embraced Islam at the hands of Sayyiduna Mus'ab Bin 'Umayr رضي الله تعالى عنه. What was his perception about Islam before and after the truth of Islam was revealed upon him, get a gist of it through the following brief account:

Therefore, he spoke harshly to Sayyiduna Mus'ab Bin 'Umayr رضي الله تعالى عنه saying that 'why have you come here? To fool our weak people? If you love your life, then go away from here'. Sayyiduna Mus'ab Bin 'Umayr رضي الله تعالى عنه said politely, 'Just sit down and listen to me. If you understand what I am saying, then agree to it. And if you don't like it, then we will not force you.'



Listening to it, he said, 'What you said is beneficial for me.' Then, he sunk his spear into the ground and sat next to Sayyiduna Mus'ab Bin 'Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna Mus'ab Bin 'Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ started telling him about Islam and recited the Holy Quran before him. Upon this, the signs of being convinced upon accepting Islam became apparent on his face. Thereafter, he said, 'What a good and chosen religion it is.' Then he رَضِيَ اللهُ تَعَالَى عَنْهُ accepted Islam. (Al-Bidayah wan-Nihayah, vol. 3, pp. 186)

Allegiance to the Holy Rasool ﷺ

He رَضِيَ اللهُ تَعَالَى عَنْهُ took allegiance (Bay'at) to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the twelfth year after the declaration of Nubuwwah (Prophethood) at the occasion of Hajj in the valley of 'Uqbah. (Al-Istee'aab, vol. 1, pp. 185)

Virtues and excellence

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'What a great person Usayd Bin Hudayr is.' (Sunan-ut-Tirmizi, vol. 5, pp. 437, Hadees 3820)

Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ used to respect him a lot and used to say that 'no one has any differences with him'. (Asad-ul-Ghaabah, vol. 1, pp. 143)

Umm-ul-Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states, 'Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ is among those who are superior.' (Musnad Ahmad, vol. 7, pp. 44, Hadees 19115)

Commending words

When the necklace of Sayyidatuna 'Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا was lost and the Ayahs of Tayammum were revealed, at that time, the following words were on the lips of Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ, 'O children of Abu Bakr! This is not your first blessing, i.e. Muslims have received various blessings of yours.'

Character and habits

He رَضِيَ اللهُ تَعَالَى عَنْهُ was very intelligent, wise and someone who had tremendous ability of giving the right suggestion. (Siyar A'laam-un-Nubala, vol. 3, pp. 212)

He رَضِيَ اللهُ تَعَالَى عَنْهُ is among those companions who would recite the Holy Quran in a beautiful voice. (Al-Mu'jam-ul-Kabeer, vol. 1, pp. 207, Raqm 562)

He رَضِيَ اللهُ تَعَالَى عَنْهُ would also lead Salah among his tribe. (Abu Dawood, vol. 1, pp. 248, Hadees 607)

Possessor of numerous attributes

He رَضِيَ اللهُ تَعَالَى عَنْهُ was a great swimmer, spearman and writer. This is the reason why people used to call him 'the accomplished one'. (Tabqat Ibn Sa'd, vol. 3, pp. 453)

He رَضِيَ اللهُ تَعَالَى عَنْهُ possessed an excellent character and was of very pleasing manners. (Siyar A'laam-un-Nubala, vol. 3, pp. 213)

Staff lit up

Once, Sayyiduna Usayd Bin Hudayr and Sayyiduna 'Abbaad Bin Bishr Ansari رَضِيَ اللهُ تَعَالَى عَنْهُمَا left from the blessed court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for their homes quite late at night. In the dark night, when they couldn't find the way, the staff of one of the companions all of a sudden lit up and both sacred personalities kept walking in its light. When the ways of both of them separated, then the staff of the second companion also lit up and both of them reached their homes in light. (Sahih Ibn Habbaan, vol. 3, pp. 239, Hadees 2028)

Demise and burial

Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ departed this mortal world in Sha'ban-ul-Mu'azzam 20 Hijri. (Al-Mu'jam-ul-Kabeer, vol. 1, pp. 203, Raqm 549)

Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ kept holding the funeral bier from the middle to the extent that it was placed in Jannat-ul-Baqi'. Then Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ lead his funeral Salah. (Tabqat Ibn Sa'd, vol. 3, pp. 455)

At the time of his demise, he رَضِيَ اللهُ تَعَالَى عَنْهُ was indebted of 4,000 dirhams. He رَضِيَ اللهُ تَعَالَى عَنْهُ possessed a piece of land that generated an annual income of 1,000 dirhams. The lenders wanted to sell that piece of land. Upon this, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ asked them, 'Could you agree on taking 1,000 dirhams every year?' They replied, 'We agree on this.' So every year, they started taking 1,000 dirhams. (Tabqat Ibn Sa'd vol. 3, pp. 455; Siyar A'laam-un-Nubala, vol. 3, pp. 213)

According to one saying, there are four Ahadees narrated by him. (Tareekh Ibn 'Asakir, vol. 9, pp. 78)



Those righteous predecessors whose 'Urs day falls in Sha'ban-ul-Mu'azzam

Sha'ban-ul-Mu'azzam is the eighth month of the Islamic year. There are a number of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ Islamic saints and Islamic scholars رَضِيَ اللهُ تَعَالَى عَنْهُمْ who passed away or whose 'Urs falls in this month. Thirty four of them were briefly mentioned in the monthly magazine 'Faizan-e-Madinah', Sha'ban-ul-Mu'azzam 1438 and 1439 Hijri. An introduction of a few more righteous personalities is as follows:

Blessed companions

1. Sayyiduna 'Usman Bin Maz'oon رَضِيَ اللهُ تَعَالَى عَنْهُ was a blessed companion possessing great piety and abstinence. He رَضِيَ اللهُ تَعَالَى عَنْهُ was a Rada'ee [رَضَائِي] brother of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and embraced Islam in the very early days of Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ had the privilege of migrating to Abyssinia and Madinah both. He رَضِيَ اللهُ تَعَالَى عَنْهُ was very simple and possessed a very righteous character. He رَضِيَ اللهُ تَعَالَى عَنْهُ would worship enormously and keep Siyam abundantly. He رَضِيَ اللهُ تَعَالَى عَنْهُ was among the Ashaab-e-Suffah and among the companions who participated in the battle of Badr. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away in Sha'ban-ul-Mu'azzam 3 Hijri, and was the first one among Muhajireen to be laid to rest in Jannat-ul-Baqi'. (*Hilya-tul-Awliya*, vol. 1, pp. 147-151; *Jami'-ul-Usool*, vol. 13, pp. 313, 314)
2. The renowned companion, Sayyiduna Mughayrah Bin Shu'bah Saqafi رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Taif and passed away in Sha'ban-ul-Mu'azzam 50 Hijri in Kufa. He رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam in 5th Hijri and was absolutely devoted to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ تَعَالَى عَنْهُ was a Mujahid of Islam, a narrator of many Ahadees, a knowledgeable individual, a highly motivational speaker, a great administrator and the governor of several cities. He had unmatched intellect. (*A'laam liz-Zarkali*, vol. 7, pp. 277; *Tareekh Ibn 'Asakir*, vol. 60, pp. 13-62)



Islamic scholars

3. Imam-ul-Aimmah, Sayyiduna Zufar [زفر] Tameemi Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 110 Hijri in Kufa, Iraq, and passed away in Sha'ban-ul-Mu'azzam 158 Hijri. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in Basra, Iraq. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Haafiz of Quran, a great scholar of Hadees in his time, a Mujtahid, the judge of Basra, and an illustrious student of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Wafiyat-ul-A'yaan, vol. 1, pp. 342; Akhbar Abi Hanifah, pp. 47, 109-113*)
4. The leader of believers in terms of Hadees, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 98 Hijri in Kufa (Iraq) and passed away in Sha'ban 161 Hijri. His blessed tomb is situated in the graveyard of Bani Kulayb in Basra. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great Islamic jurist, a Muhaddis and was very pious. He was also an accomplished Islamic saint and a teacher of Muhaddiseen and Fuqaha [jurists]. (*Siyar A'laam -un-Nubala, vol. 7, pp. 229, 279; Tabqat Ibn Sa'd, vol. 6, pp. 350*)
5. Shams-ul-Aimmah, Sayyiduna 'Abdul 'Azeez Halwaani Bukhari Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in the 4th Hijri in Bukhara (Uzbekistan) and passed away in 448 Hijri in the Kash city. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was laid to rest in the Kalabaz cemetery of Bukhara (Uzbekistan). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an eminent scholar and Haafiz-ul-Hadees. He was also a Mujtahid in terms of Islamic rulings and was a teacher of Fuqaha [scholars of Islamic jurisprudence]. Besides, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote commentary on *Al-Mabsoot* – a fundamental book on Hanafi jurisprudence. (*A'laam liz-Zarkali, vol. 4, pp. 13; Hadaiq-ul-Hanafiyah, pp. 221; Fiqh Islami, pp. 47*)
6. A student of 'Allamah Suyuti, Makhdoom Al-Kabeer Zaynuddin Bin 'Ali Malibari [مليباري] Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 873 Hijri in Cochin, Malabar, Kerala, India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 17th Sha'ban 928 Hijri in Ponnani and was also laid to rest there. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a Haafiz of the Holy Quran, a great Shaafi'i scholar, an Islamic poet and was a spiritual guide in the Chishtiyyah spiritual order. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an embodiment of piety and abstinence, a preacher of Islam, the author of more than 24 books and the grandfather of Shaykh Zaynuddin Ahmad Makhdoom As-Sagheer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who was the author of the book *Fath-ul-Mu'een. (Tarajim 'Ulama Ash-Shafi'iyyah fid-Diyar-il-Hindiyyah, pp. 69-77)*
7. Sayyid Ja'far Bin Hasan Barzanji Madani Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the author of the book *Mawlid-ul-Barzanji*. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1128 Hijri in Madinah Munawwarah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Shaafi'i Mufti of Madinah Munawwarah and was the Imam and Khateeb of Masjid-un-Nabawi. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the teacher of scholars and a spiritual guide of the Khalwatiyyah spiritual order. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 3rd Sha'ban 1177 Hijri and was laid to rest in Jannat-ul-Baqi'. Out of his 12 books, '*Mawlood Barzanji*' (عقد الجواهر في مولد النبي الازهر) is the renowned one. (*Suluk-ud-Durar, Juz: 2, vol. 1, pp. 11; Mawlood Barzanji, pp. 12, 13*)
8. Imam of Shari'ah and Tareeqah, Imam Sayyid Muhammad Murtada Husayni Bilgrami Zubaydi Misri Qaadiri Hanafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1145 Hijri in Bilgram (District Hardoi, UP), India. He passed away on 17th Sha'ban 1205 Hijri in Cairo, Egypt. His blessed mausoleum is situated in Mashhad-e-Sayyidah Ruqayyah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Haafiz-ul-Hadees and an accomplished Sufi. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was immensely knowledgeable, a Hanafi Faqeeh [scholar of Islamic jurisprudence], the author of several books and the Mujaddid [revivalist] in the 13th century. Out of his around 100 books, *Taj-ul-Uroos* (40 volumes) and *Ithaf-us-Sadaat-il-Muttaqeen* (commentary of *Ihya-ul-Uloom*) attained global acclaim. (*Hilya-tul-Bashar, Juz: 3, vol. 1, pp. 1492; Hadaiq -ul-Hanafiyah, pp. 477*)
9. A true devotee of A'la Hadrat, a practicing scholar, Maulana Tajuddeen Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Phalia, in district Mandi Bahauddin, Punjab, Pakistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired Islamic knowledge in Markaz-ul-Awliya Lahore and continued Islamic preaching in various Masajid



of Lahore. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an acclaimed Islamic scholar and a spiritual guide. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 25th Sha'ban 1327 Hijri and was laid to rest in the place adjacent to Tajuddeen Masjid constructed by him (and situated at Mahallah Chobacha Mughalpura, Markaz-ul- Awliya, Lahore). (*Tazkirah Akabir Ahl-e-Sunnat Pakistan*, pp. 111)

Saints of Islam

10. The pride of Islam and the nation, Sayyid Meeran [میران] Husayn Zanjani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 347 Hijri in Zanzan (province of Zanzan), Iran, and passed away on 19th Sha'ban 431 Hijri. He was an accomplished saint, a spiritual guide of the Junaydiyah order, and was among the prominent saints of Islam. His blessed mausoleum is situated in Chah Miran, Markaz-ul-Awliya, Lahore. (*Tazkirah Awliya-e- Pakistan*, vol. 1, pp. 43, 60)
11. Conqueror of Bilgram, Sayyid Muhammad Sahib-ud-Da'wah As-Sughra Chishti Bilgrami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 564 Hijri in India. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an accomplished saint, a Mujahid of Islam and a Khalifah of Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He was the grandfather of the descendants of the Holy Nabi in Bilgram, Marehra and Musooli. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 14th Sha'ban-ul- Mu'azzam 645 Hijri. His blessed mausoleum is situated in the northern side of Maidanpur, Bilgram (district Hardoi, UP) India. (*Tazkirah Noori*, pp. 37)
12. Lisan-ul-Ghayb, Khuwajah Haafiz Shamsuddin Muhammad Sheerazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born around 720 Hijri in Shiraz (province of Persia), Iran, and passed away in the same city on 8th Sha'ban 792 Hijri. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an unmatched Persian Sufi poet, the pride of scholars and Naazim-ul- Awliya. His poetic compilation 'Dewan-e-Haafiz' is renowned among the knowledgeable ones. (*Urdu Da'irah Ma'arif-e-Islamiyyah*, vol. 7, pp. 794, 797; *Nafhaat-ul-Uns*, pp. 635; *Wafiyat-ul-Akhyar*, pp. 48)

13. Sayyid-ul-Awliya, Sayyid 'Abdullah Shah Ashaabi Baghdadi Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born probably in Baghdad. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a line of descent from the family of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He was also a spiritual guide and an accomplished saint. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in 1093 Hijri. His blessed mausoleum is situated in the graveyard of Makli (Bab-ul-Islam, Sindh). His 'Urs takes place every year from 13th to 15th Sha'ban. (*Tazkirah Awliya-e-Pakistan*, vol. 1, pp. 469)

14. Peer Shah Ghazi Qalander Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1076 Hijri in Moza Chak Bahram, district Gujrat, Punjab, Pakistan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 14th Sha'ban 1163 Hijri in Khari Shareef (district Mirpur), Kashmir. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ strived hard towards the acts of worship and possessed saintly miracles. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite the Holy Quran abundantly. (*Tazkirah Awliya-e-Jhelum*, pp. 159, 162)

15. Qutb-e-Zaman, Haji Muhammad 'Usman Khan Damaani Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in the village of Loe, Tehsil Kalachi, district Dera Ismail Khan (KPK province). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 22nd Sha'ban 1314 Hijri in Khanqah Ahmad Sa'eediyah Musa Za'ee Shareef, district Dera Ismail Khan (KPK province). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ possessed great apparent and spiritual excellence. He was a follower of Sunnahs and was an embodiment of humility. (*Fuyuzat Hasaniyyah*, pp. 395)

¹ A person related to the other through the process of "suckling".



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



On Saturday, 16th February 2019, 'Uloom-ul-Quran Conference was held at government level in the conference hall of Umm-ul-Qura (an Islamic institution) in the blessed city of Baghdad. By the blessings of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Islamic scholars and Mashaaikh (spiritual guides) from over 40 countries including the Islamic scholars and preachers of Dawat-e-Islami attended the grand religious event.

Through a video message, while inquiring after the health of Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Fazeelat- ush-Shaykh Dr. Mahmood-ul-Haut [محمود الحوت] from Baghdad said:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

(Translation) O Shaykh Ilyas! Marhaba! How are you? We are in Baghdad right now and soon we will go to the blessed shrine of Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. We have not forgotten your hospitality and the precious moments of meeting we had with you. I convey my Salam to you and your friends, and we hope that you will make Du'a for us.

Video messages by two Somali guests of conference for Ameer-e-Ahl-e-Sunnat:

1. Shaykh Abdul Qadir Ali Ibraheem said:

[Translation]: O our Shaykh! 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' May Allah عزوجل protect you. Though we are away from you, we have devotion to you. We also listen to you and we also meet your disciples. We wish to meet you and attain blessings from your blessed company.

2. Shaykh Noor Muhammad Hasan (Minister for Religious Affairs Somalia) expressed his devotion in this way **(translation):** May Allah عزوجل grant you blessings. O our Shaykh! 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ' Though we are away from you, we also have devotion to you. I am rendering my services as a Federal Minister of Somalia for religious affair. We convey our salam to you: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ'

Congratulatory message from Ameer-e-Ahl-e-Sunnat to Shaykh Dr. Mahmood-ul-Haut [محمود الحوت] on paying visit to Baghdad:

تَحْمِيدًا وَنُصَلِّي وَنُصَلِّمْ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ



From: Sag-e-Madinah Muhammad Ilyas Attar
Qaadiri Razavi رَحْمَةُ اللهِ عَلَيْكَ

To: Shaykh Dr. Mahmood-ul-Haut

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

اللَّهُ! Accept my congratulation on paying visit to blessed Baghdad. I have heard an affectionate message sent by you from Baghdad. May Allah عزوجل grant you goodness of both worlds and bless you with forgiveness without accountability. May you and your descendants have blessings of Sayyidi Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and may my descendants and I also have blessings of Sayyidi Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. If possible convey my Salams to the honourable scholars and Mashaaikh who have come from Arab Shareef. I request you and all of them to make 'Du'a of forgiveness without accountability' for me. Please convey my Salam to the blessed saints whose shrines you are going to visit including the blessed shrine of Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Condolence over the demise of the father of Nigran-e-Shura

نَحْمَدُكَ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِكَ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah Muhammad Ilyas Attar
Qaadiri Razavi رَحْمَةُ اللهِ عَلَيْكَ

To: 'Al-Haaj Muhammad Imran' Nigran of Shura
and Ayaaz Attari

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

I received the sad news of the demise of your blessed father 'honourable Haneef Khanani', I extend my deep condolence to Haamid Raza, Haji Baghdad Raza, you and all the bereaved.

O Allah عزوجل! For the sake of the Beloved Rasool رَضِيَ اللهُ تَعَالَى عَنْهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grant mercy upon late Haneef Khanani (passed away: 24 February 2019). O Allah عزوجل! Forgive all his minor and major sins; shower the

flowers of mercy upon his grave; make first night of grave and the first stage of Hereafter easy for him; illuminate his grave with the Noor (light) of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; bless him the neighbourhood of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ after granting him forgiveness without accountability; grant patience to all the bereaved and grant them great reward for the patience they show.

O Allah عزوجل! For all the imperfect deeds I have, grant me reward befitting Your mercy, grant all this reward to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and grant it to the whole Ummah including late Muhammad Haneef Khanani by the Wasilah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Let me tell you a parable for Isal-e-Sawab (conveying reward)

Sayyiduna Yusuf Bin Asbaat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once I came to Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he kept weeping all night long, I humbly said to him, 'Are you weeping out of the fear of death?' Upon this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ picked up a straw and said, 'Sins in the court of Allah عزوجل are even lesser than this straw; I am weeping with this fear that I might lose my Iman'. (Minhaj-ul-'Aabideen, pp. 155)

May Allah عزوجل save all of us from the bad end!

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ





Headache: Causes and cures

The Beloved Rasool ﷺ said, 'When a man or woman suffers from a persistent fever or a headache and has sins similar to Uhud mountain, so when that disease separates from him, he does not have sins even equal to the size of a mustard seed.'
(Attargheeb Wattarheeb, vol. 4, pp. 151, Hadees 67)

Parable

When Sayyiduna Fath [فَتْح] Mawsili رَضِيَ اللهُ تَعَالَى عَنْهُ suffered from a headache, he said happily, 'Allah عَزَّوَجَلَّ has blessed me with the disease from which blessed Ambiya عَلَيْهِمُ السَّلَام would suffer. Now as a sign of thankfulness I should offer 400 Rak'aat Nafl.'
(Siyar A'laam-un-Nubala, vol. 10, pp. 784)

Types of headache

There are many types of headache:

1. Migraine (severe pain in one half of the head) is the most known amongst all the types.
2. Pain in the whole head.
3. Cluster headache.

1. Migraine

It is also called half head pain. It is very severe and even affects the whole body. It starts from eyes and reaches the back side of the head. Mostly it starts from the age of 18 and 19 and lasts up to the age of 40. As compared to men, mostly women suffer from it; sometimes children also suffer from it. It increases due to intense anger, long journey and eating sour food items as well; similarly, areas with strong light and noisy places are also the causes of its increase, whereas, the pain of migraine decreases in the dark and quiet atmosphere. Lack of sleep and getting busy in the futile activities till late nights also trigger migraine.

Hours of sleep

Remember! Lack of sleep is a big cause of headache so small children need 12 to 15 hours sleep; people having age bracket 15 to 40 need 7 to 8 hours sleep whereas the people over the age of 40 need 6 hours sleep. (Mahnamah Faizan-e-Madinah, Jumadal Aulā 1438 Hijri / February 2017, pp. 18)



2. The headache which affects the whole head

Those people who normally use computer, video games and such kinds of gadgets suffer this type of headache.

3. Cluster headache

Cluster headache is a series of painful headaches. It occurs at one side of the head near the eye, and this pain is very intense. Sometimes due to the intensity of headache, eyes become red and water also flows from the eyes and nose.

Real cause of headache

In the light of medical study, increased intracerebral pressure is one of the reasons for headache.

Following are some more reasons for headache

Work overload; futile debate and arguments; tension and anxiety; lack of sleep; increase and decrease in blood pressure; playing videogame; getting too exhausted; work stress; digestive disorder; constipation; dehydration; noise pollution, quarrelling; giddiness; weak eyesight; air pollution; having allergy to the smoke of cigarette and smell of gas etc., in a closed room; neck strain; vomiting, infrequent toothache; drinking alcohol; having low sugar level; 'eating cold and sour food items resulting in flu and phlegm build-up is also a cause of headache'; watching TV for a long time; working on laptop, computer and using mobiles phones for a long time and staring at screen especially in the darkness lead to affect eyesight and are also the big causes of headache. Sometimes eating less than one's need also causes a headache.

Some people tie a strip around their head when they suffer from headache; similarly, women tie Dupatta around their head. They probably assume that this act will comfort them but it is harmful to them because it badly affects the flow of blood causing oxygen not reaching properly which may lead to any serious health matter so people should avoid tying strip around their head.

Four domestic cures for headache

1. Take dry ginger (it can be bought from the herb merchants), rub it in a little water, apply the rubbed part of it on your forehead. *إِنْ شَاءَ اللَّهُ*, it will give you relief from migraine.
2. Take some coriander seed and raisins, keep them into cold water (obtained from the earthen pot) or normal water for few hours and drink it; it is a very useful remedy for headache.
3. Drinking coconut water relieves ache of half and entire head as well. (*Faizan-e-Sunnat*, vol. 1, pp. 70)
4. Put one spoon of sugar and seeds of two black cardamoms in your mouth and chew it well and suck its pulp. *إِنْ شَاءَ اللَّهُ*, you will get rid of severe headache, and it will be cured completely.

Three spiritual cures

1. For migraine, recite 'Surah Al-Ikhlās' once (with Salat once before and after) and make *Dam* (blow); it can be acted upon 3 times, 7 times or 11 times in the same way as per need. *إِنْ شَاءَ اللَّهُ*, one will get relief from migraine even before the completion of its recitation 11 times.
2. Recite 'Surah An-Naas' 7 times (with Salat once before and after) and make *Dam* on the head of the person suffering from headache; then ask him if he feels better. If he still suffers from it, make *Dam* again in the same way; if he still suffers, repeat this for the third time. Regardless of the severity of the pain of the whole head or half head, it will be relieved before the *Dam* is made for the third time, *إِنْ شَاءَ اللَّهُ*. (*Faizan-e-Sunnat*, vol. 1, pp. 70, 71)
3. **لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْرِفُونَ ﴿١٩﴾**: **Translation from Kanz-ul-Iman:** *It will not cause headache, nor shall it affect their soberness (by causing intoxication).* (Part 27, Surah Al-Waaqi'ah, Ayah 19) Recite this Ayah 3 times (with Salat once before and after) and blow on the head of the person suffering from headache. It will prove very useful, *إِنْ شَاءَ اللَّهُ*. (*Gharaylu 'Ilaj*, pp. 49)



Medical advantage of wearing 'Imamah

- As per the medical study, wearing 'Imamah Shareef is very beneficial for the headache. (163 Madani Phool, pp. 27)
- Risk of headache will reduce immensely for the one who will wear 'Imamah. ('Imamah kay faza'il, pp. 383)
- Those Islamic brothers who do not wear 'Imamah Shareef should wear it so that they not only attain the reward of acting upon the Sunnah but also avail medical advantage. May Allah عزوجل grant us Taufeeq (ability) to act upon this blessed Sunnah.

Advantage of using Miswak (twig)

The blessed scholars رَضِيَ اللهُ عَنْهُمْ have mentioned many

beneficial for the headache.' (Saawi, part 15, Al-Kahf, Ayah 22, vol. 4, pp. 1191; summarised)

(Ta'weez for any type of headache and Awraad-o-Wazaaf (invocations) can be received free of charges from the stall of Ta'wizat 'Attariyyah)

Last but not least

Different kinds of medicines are used for headache, fever etc., as first aid. Remember! Use medicines after having a meal. Taking medicine on an empty stomach can be harmful. If the headache is not relieved despite using medicines, get your eyes checked and do wear glasses if required because sometimes poor eyesight may cause a headache. Take your medications exactly as prescribed by your physician.



advantages of using Miswak. One of the advantages of it is that it provides relief from the headache. (Tahtaawi 'ala Maraqa'il Falah, pp. 69)

Blessed names of Ashab-e-Kahf

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا said, 'Writing the blessed names of Ashab-e-Kahf in a Ta'weez (Islamic amulets) and tying it around the right arm is very

*Dil mayn ger dard ho, ya kay sar dard ho, pao gey
sehhatayn, Qafilay mayn chalo*

*Operation talayn aur shifa'ayn milayn, ker kay himmat
chalayn, Qafilay mayn chalo*



Vegetables which improve vision

Waqas Attari

Allah Almighty has blessed us with countless blessings. Eyes out of them are priceless Divine gift, but nowadays due to the excessive use of computer, TV, laptop, smartphone, etc., many people have poor vision. There are many such foods created by Allah Almighty which improve vision, or rather one sometimes gets rid of glasses. Some foods out of them are as follows:

Carrot

Carrots are rich in vitamin A that removes poor vision, which a person suffers from with the advancing age, and also reduces the risk of having cataract. (*Gharaylu 'Ilaj*, pp. 36)



Capsicum

Capsicum is very rich in vitamin C that is very beneficial for the arteries of eyes.



Okra

Okra contains compounds like zeaxanthin and lutein which can be helpful in improving vision.



Red onion

Red onions are rich in an antioxidant called halotein that protects eyes from the disease like cataract.



Spinach

Spinach is rich in iron and vitamin C that protect our eyes from the harmful effects of the sun.



Sweet potatoes

Sweet potatoes are rich in vitamin A that is beneficial for improving vision in the night and also helpful in protecting from blurred vision.



Cauliflower and cabbage

Cauliflower and cabbage contain a specific amount of vitamin C that is very helpful in improving vision.



Views

Views of Islamic scholars and other dignitaries

1. Maulana Saleem Chishti Sahib

(Naazim Jami'a-tul-Furqan, Jampur, District Rajanpur)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! I have had the privilege to see 'Mahnamah Faizan-e-Madinah' first time. All topics are easy to understand, meaningful and well-written covering various dimensions. Hopefully, it will be a source of limitless benefit for people.

2. Qazi Muhammad Hasan Sahib

(Head Teacher, Dar-ul-Uloom Ghausiyyah Ma'soomiyah, Kallar Syedan, Rawalpindi)

Dawat-e-Islami, a Madani movement of devotees of Rasool, has been committedly rendering its services for the true propagation and publication of Islam. While every department of Dawat-e-Islami is functioning properly, 'Mahnamah Faizan-e-Madinah' is also reforming the beliefs and deeds of people. Every topic of this magazine is worth-appreciating. Blessed ideologies and notions of Imam of Ahl-us-Sunnah Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ are being promoted through it. I make Du'a in the blessed court of Allah عَزَّوَجَلَّ to grant all of us Taufeeq to read it every month and grant Ameer-e-Ahl-e-Sunnat a long life for the benefit of the Muslims. Aameen

Views of Islamic brothers

1. Like other departments of Dawat-e-Islami, 'Mahnamah Faizan-e-Madinah' not only discusses various social evils but also matchlessly presents their solution. (Tabish Anwar, Saddar, Bab-ul-Madinah Karachi)

2. 'Mahnamah Faizan-e-Madinah', adorned with a brief and comprehensive content, is moving on the way to progress with each passing day by the favour of Allah عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ bless 'Mahnamah Faizan-e-Madinah' with further success. (Ahmad Qadiri, Moro, Bab-ul-Islam, Sindh)

Views of Madani children

1. I read 'Mahnamah Faizan-e-Madinah'. The Arabic content of Mahnamah is provided with diacritical marks, so, it becomes easy for us (children) to read. (Yusuf Khan, Kohat)
2. By reading the fictitious story namely 'Lazy attitude towards studies', published in Jumadal Aula, I learned the moral lesson that the preparation of exam should be started before 2, 3 months of the examination. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, I will act upon it so that I may secure good marks. (Abdul Jabbar, Hub Chowki, Balochistan)

Views of Islamic sisters

1. I read 'Mahnamah Faizan-e-Madinah', published in Jumadal Aula. All topics were well-written, comprehensive and related to the titles. (Bint-e-Talha, Garden, Bab-ul-Madinah, Karachi)
2. Topics of 'Mahnamah Faizan-e-Madinah' are always valuable and worth-reading. I had a wish to see any topic related to 'Blessed attributes of the Beloved Rasool ﷺ'. I am very glad now to see the start of series entitled 'Zikr about my Beloved Rasool' from the Mahnamah of Jumadal Aula, مَا شَاءَ اللَّهُ عَزَّوَجَلَّ. (Umm-e-Jibran, Markaz-ul-Awliya, Lahore)



Answer to your question

Can a traveller lead Friday Salah?

Question: What do blessed Islamic scholars and Muftis say about the following issue? Can a traveller lead Friday Salah or not? (Questioner: Usman Raza)

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

Answer: If a traveller is capable of leading a Salah, i.e. he fulfils all the conditions of becoming the Imam, then he can lead Friday Salah as well provided that all the conditions of Friday Salah are met. The conditions of becoming the Imam include being Muslim, sane and adult; being able to recite the Holy Quran with correct pronunciation; being a Sunni with correct beliefs, being free from a Shari'ah-declared disability and from open transgression. Although Friday Salah is not Fard for such a traveller, yet he can lead it provided the conditions are met. It is not necessary that Friday Salah be Fard for the Imam leading it. Every such person can lead Friday Salah who is capable of

becoming the Imam of men in other Salaha. In accordance with the explanation on the part of Islamic scholars, a traveller can also lead the Salah if he fulfils the conditions of being the Imam.

Remember, one of the important conditions of Friday Salah is that the Imam must be the Islamic ruler or the one commanded or permitted by the Islamic ruler. Nowadays, the Muslim man who has been chosen by a group of Muslims out of necessity can also lead Friday Salah. So a traveller who is capable of leading Salah and has been chosen by a group of Muslims can also become the Imam provided other conditions of Friday Salah have also been met. If he is not chosen by them, he cannot become the Imam of Friday Salah by himself.

Clarification

As mentioned above, one of the conditions of becoming the Imam is to be free from Shari'ah-declared disability. A Shari'ah-declared



disabled person is the one who has the 'Uzr [disease] of breaking wind or passing drops of urine, etc. Such a person can be a Shari'ah-declared disabled person only when the complete time of one Salah passes in such a way that he is unable to make Wudu and offer only Fard Salah without suffering from that 'Uzr [disease]. For example, if someone suffers from the disease of passing the drops of urine and he continues to suffer from this condition throughout the time of 'Asr, i.e. from 'Asr to Maghrib and the passing of urine drops does not stop even for the amount of time in which he can offer only Fard

passes a single drop of urine even once during the time of the Salah. However, if he does not pass even a single drop of urine during the whole period of the time of a Salah, then he will no longer remain a Shari'ah-declared disabled person. If he gets into the previous state again, then he will become a Shari'ah-declared disabled person again.

The above-mentioned details about a Shari'ah-declared disabled person show that his Wudu will remain valid within the period of the time of Salah out of necessity despite him getting into such a state



Rak'at of 'Asr Salah after making Wudu and wearing clean clothes, then such a person is a Shari'ah-declared disabled person. The commandment of Shari'ah for such a person is that he must make Wudu once during the time of a Salah and then he can offer as many Salahs as he wants. His Wudu will not become invalid because of this 'Uzr (urine drops). Such a person will remain a Shari'ah-declared disabled person as long as he

in which Wudu usually becomes invalid. His own Salah will be valid, but he cannot lead the Salah of a "healthy person" i.e. one who is not a Shari'ah-declared disabled person.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِكُمْ وَعَلَى اللَّهِ تَعَالَى عِلْمُهُ وَعَلَيْهِ السَّلَامُ

Answerer: Abu Muhammad Sarfaraz Akhtar Al-Attari

Verifier: Abul Hasan Fuzayl Raza Al-Attari





Madani news of Dawat-e-Islami

Madani parable about embracing Islam

A Madani Halqah of dignitary Islamic brothers was held in the 'Judicial Complex' Gujranwala, in which Rukn-e-Shura Haji Yafoor Raza Attari gave Madani pearls to the attendees. In this Madani Halqah, a non-Muslim police constable, arrived with a dignitary Islamic brother, was deeply moved and embraced Islam along with his family.

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

- Blessed son of Ameer-e-Ahl-e-Sunnat, Maulana Ubayd Raza Attari Madani مَدِينَةُ النَّبِيِّ gave special time to the students of Takhassus fil-Fiqh, Takhassus fil-Hadees, Takhassus fil-Imamat and Dars-e-Hadees in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi and gave them Madani pearls.
- Successor of Ameer-e-Ahl-e-Sunnat, Maulana Ubayd Raza Attari Madani مَدِينَةُ النَّبِيِّ along with Rukn-e-Shura Haji Muhammad Ameen Attari visited Muhammad Jaami Raza Attari and they expressed their condolence to him at the demise of his mother, made 'Du'a of forgiveness' and gave Madani pearls to the devotees of Rasool who were present there.

Madani news of Pakistan Intizami Kabinah

- Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari presided over Madani Mashwarah of Majlis Izdiyaad-e-Hub Makki province, Naazim and responsible Islamic brothers of Madaris-ul-Madinah and the responsible Islamic brothers of Majlis Jami'a-tul-Madinah Makki province, and he blessed them with Madani pearls.
- Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari presided over Madani Mashwarah of the responsible Islamic brothers of Jami'a-tul-Madinah Madani province in Faizan-e-Madinah, Zamzam Nagar (Hyderabad) and gave Madani pearls to them.
- Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari presided over Madani Mashwarah of the responsible Islamic brothers of 'Majlis Karkerdagi', 'Majlis Jadwal-o-Ja'izah', 'Majlis I'tikaf', 'Majlis Madani Courses', 'Majlis Madani In'amaat', 'Majlis Special Islamic Brothers' and 'Shu'bah Ta'leem' and 'Chishti, Boosayri and Ameen Kabinah of Sardarabad (Faisalabad)', and he gave Madani pearls to them.
- In Madani Mashwarah conducted in Jauhar



Town, Markaz-ul-Awliya (Lahore), Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari gave Madani pearls pertaining to 'Jadwal (schedule)', 'appointment of province level responsible Islamic brothers of departments', 'system of province level Madani Mashwarahs of Madrasa-tul-Madinah and Jami'a-tul-Madinah', 'preparation of I'tikaf' and 'sending Madani Qafilahs to those areas lacking Dawat-e-Islami Madani activities'.

- In Madani Markaz, Faizan-e-Madinah, Sardarabad (Faisalabad), Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari gave Madani pearls to the students of Madrasa-tul-Madinah, Faizan-e-Attar Jhang Road and Madrasa-tul-Madinah Civil Line after the live broadcast of Madani Channel as well as they were given away gifts upon their extraordinary performance.
- Nigran of Pakistan Intizami Kabinah Haji Abu Rajab Shahid Attari gave Madani pearls to the attendees of 'Ameer Madani Qafilah Course'.
- Sunnah-inspiring Ijtima' of the students of 9th and 10th classes of Dar-ul-Madinah, Town campus, Sardarabad (Faisalabad) was held. Teachers also attended this Ijtima'. Nigran of Pakistan Intizami Kabinah delivered the virtues of becoming Islamic scholar and made up the mind-set of students to do (Dars-e-Nizami) and become Islamic scholar. Gifts were given away to those students who gave extraordinary performance in different Madani activities.
- Madani Mashwarahs of Nazimeen (administrators) of Jami'a-tul-Madinah and Madrasa-tul-Madinah were held in 6 provincial Madani Marakiz.
- In these Madani Mashwarahs, attention of the administrators were drawn to the increasing expenses of Dawat-e-Islami, especially 'Jami'a-tul-Madinah' and 'Madrasa-tul-Madinah' of

Dawat-e-Islami, and keeping in view the fact, they were given the mindset to become self-sufficient.

Madani news of Majlis Khuddam-ul-Masajid

Under the supervision of Majlis Khuddam-ul-Masajid, foundation stones of the following Masajid and prayer areas were laid:

- Jaami' Masjid, Faizan-e-Ameer Mu'awiyah and Madrasa-tul-Madinah Faizan-e-Ameer Mu'awiyah (Nazimabad, Bab-ul-Madinah, Karachi).
- Jaami' Masjid, Faizan-e-Ameer Mu'awiyah (Musa Zai Shareef, District Dera Ismail Khan).
- Prayer areas (Tandlianwala Adda Rahm Shah, Sardarabad, Faisalabad).
- Jaami' Masjid, Faizan Khadija-tul-Kubra (Bhadwal Town, Bhakkar).
- Jaami' Masjid, Bagh-e-Madinah (Lodhran).

Plots for Masajid were donated to Dawat-e-Islami at following places:

- Shahbaz Society, Attarabad (Jacobabad)
- New Society, Gulzar Town, Ahmadpur Sharqia, Punjab
- Two new societies of Dolatpur
- Peshawar
- Sirhandi Kabinah, Garhi Khairo
- Garhi Hasan, Bab-ul-Islam Sindh
- As per report of 2018 issued by Majlis Khuddam-ul-Masajid, اَلْحَمْدُ لِلّٰهِ 466 plots were arranged for the Masajid in the whole year.

Inauguration and laying foundation stone of Madaris-ul-Madinah and Jami'a-tul-Madinah

- Madrasa-tul-Madinah was inaugurated in



Jabbah Abdal, Rehmatabad and Abbottabad.

- A branch of Jami'a-tul-Madinah lil-Baneen was inaugurated in Ziyakot, Sialkot.
- Foundation stone of Madrasa-tul-Madinah was laid in the plot adjacent to Jaami' Masjid, Faizan-e-Attar, Bab-ul-Islam Sindh, District Ghotki, Sarhad.

Certificate Presentation Ceremony

Al-Madina-tul-Ilmiyyah is also one of the 107 departments of Dawat-e-Islami, in which 87 Madani Islamic brothers have been rendering their scholarly and research services. On 6 February 2019, a 'Certificate Presentation Ceremony' was conducted on behalf of Majlis Al-Madina-tul-Ilmiyyah for encouraging those Madani Islamic brothers who showed outstanding performance in 2018. Rukn-e-Shura Abu Majid, Haji Muhammad Shahid Attari Madani gave 'certificates' and 'Madani cheques' worth 1100 PKR to 3 Islamic brothers upon their excellent performance as well as Rukn-e-Shura gave 'Madani cheques' worth 1100 PKR to 11 Islamic brothers.

Fiqh and Usool-e-Fiqh workshop

Under the supervision of Majlis Jami'a-tul-Madinah and Majlis Educational Affairs lil-Baneen, on 24th January 2019, Fiqh and Usool-e-Fiqh workshop for the honourable teachers of Fiqh and Usool-e-Fiqh was held in the following Madani Marakiz:

- Markazi Jami'a-tul-Madinah, global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi
- Jami'a-tul-Madinah, Faizan Ghaus-e-A'zam, Bab-ul-Madinah, Karachi
- Markazi Jami'a-tul-Madinah, Zamzam Nagar (Hyderabad)
- Markazi Jami'a-tul-Madinah, Jauhar Town

Markaz-ul-Awliya (Lahore)

- Markazi Jami'a-tul-Madinah, Sardarabad (Faisalabad)
- Markazi Jami'a-tul-Madinah, Islamabad
- Markazi Jami'a-tul-Madinah, Khanqah Shareef
- Markazi Jami'a-tul-Madinah, Sukkur
- Markazi Jami'a-tul-Madinah, Kashmir
- Markazi Jami'a-tul-Madinah, Dera Ismail Khan
- Markazi Jami'a-tul-Madinah, Okara

In this workshop, awareness about imparting Fiqh and Usool-e-Fiqh was given to the honourable teachers.

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

On the occasion of the annual blessed 'Urs of following 12 blessed saints, responsible Islamic brothers of Majlis Mazaraat-e-Awliya reached the blessed shrines to attend the 'Urs:

- Sayyiduna Akbar Ali Shah Ghazi (Bab-ul-Madinah Karachi)
- 'Allamah 'Abdul Ghafoor Hazarvi (Wazirabad)
- Peer Sayyid Saalim Shah Bukhari (Sibi Balochistan)
- Khuwajah Sufi Karamat Husayn Naqshbandi Mujaddidi (Gujranwala)
- Sakhi Ghulam Sarwar (Markaz-ul-Awliya Lahore)
- Peer Sayyid Rifa'ee (Markaz-ul-Awliya Lahore)
- Sayyid Tahir Shah (Successor of Sakhi Shah Jahan, Rawalpindi)



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- Markazi Jami'a-tul-Madinah, Jauhar Town

Markaz-ul-Awliya (Lahore)

- Markazi Jami'a-tul-Madinah, Sardarabad (Faisalabad)
- Markazi Jami'a-tul-Madinah, Islamabad
- Markazi Jami'a-tul-Madinah, Khanqah Shareef
- Markazi Jami'a-tul-Madinah, Sukkur
- Markazi Jami'a-tul-Madinah, Kashmir
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- Khuwajah Sufi Karamat Husayn Naqshbandi Mujaddidi (Gujranwala)
- Sakhi Ghulam Sarwar (Markaz-ul-Awliya Lahore)
- Peer Sayyid Rifa'ee (Markaz-ul-Awliya Lahore)
- Sayyid Tahir Shah (Successor of Sakhi Shah Jahan, Rawalpindi)





Madani news of dignitaries

Meeting with blessed Islamic scholars

In January 2019, responsible Islamic brothers of Majlis Rabitah bil-'Ulama and other Islamic brothers had privilege to meet approximately 1870 Islamic scholars, Mashaaikh (spiritual leaders), Aimmah Kiraam (Imams of Masajid) and Khutaba (sermonisers). Names of some of them are as follows:

Pakistan:

- Mufti Tanveer Ahmad Akhtar-ul-Qadiri (Administrator, Markaz-us-Sadaat-ul-Islamiyyah Jami'a-tur-Raza Havelian, Abbottabad)
- Maulana Hakeem Muhammad Yusuf Qadiri (Administrator Dar-ul-'Uloom & Jaami' Masjid Ghausiyyah & Khizra, Gulberg Peshawar)
- Mufti 'Asmat-ur-Rahman Junaydi (Administrator Dar-ul-'Uloom Habibiyah, Junaydiyah, Landi Kotal, Khyber Agency)
- Maulana Asghar Ali Naqshbandi (Administrator Jami'a-tun-Nooriyah, Peshawar)
- Maulana Mushtaq Ahmad Saeedi (Teacher Jami'a-tul-'Ayn, Sukkur)
- Mufti Hayat Ahmad Qadiri (Administrator Jami'ah Ghausiyyah, Razawiyyah, Dera Murad Jamali)
- Maulana Professor Raheem Bakhsh Haleemi (Administrator Jami'ah Fayz-ur-Rasool, Jafarabad, Sui, Balochistan)
- Mufti Qasim Qasimi (Teacher and Administrator Jami'ah Ghausiyyah, Razawiyyah, Quetta)
- Maulana Sayyid Shahid Farooq Kaazimi (Madrasah Jalaliyyah Ghausiyyah Owaisiyah Sa'diyah 'Azeez-ul-'Uloom, Uch Shareef)
- Mufti Muhammad Ahmad Qadiri (Teacher Madrasah Owaisiyah Qadiriyyah Chishtiyyah Firdausiyah, Uch Shareef)
- Mufti Asghar Ali Chishti Siyalvi (Teacher Jami'ah Naushahiyah, District Jhelum)
- Maulana Haashim Khan (Administrator Jami'ah Gulistan-e-Muhammad Sarai Alamgir, District Gujrat)
- Maulana Miyan Muhammad Sirajuddeen (Jami'ah 'Arabiyyah Ihya-ul-'Uloom, 'Attar Wala Burewala)
- Maulana Abdur Rasool Ashrafi (Administrator Jami'ah Raza-e-Mustafa, Bahawalnagar)
- Mufti Ziya-ur-Rahman (Administrator Jami'ah Hanafiyyah Ghausiyyah, District Mianwali)
- Mufti Muhammad Iqbal Naeemi (Administrator



Dar-ul-Uloom Na'eemiyyah Razawiyyah, Islamabad)

- Maulana Muhammad Yusuf Haqqani (*Administrator Dar-ul-Uloom Jami'ah Qadiriyyah, Haqqaniyyah, Attock*)

India:

- Shaykh-ul-Islam Maulana Sayyid Muhammad Madani Miyan Ashrafi Jeelani (*Successor of Muhaddis-e-A'zam India*)
- Khalifah of Mufti-e-A'zam India, Taj-ush-Shari'ah Mufti Ahmad-ul-Qadiri.

On the occasion of 'Urs of Haafiz-e-Millat, 'Allamah Maulana Shah 'Abdul 'Azeez Muhaddis Mubarakpuri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، Nigran of Farooq Zone (India) and Majlis Rabitah bil-'Ulama-o-Mashaaikh and the responsible Islamic brothers of Majlis Mazaraat-e-Awliya met the following blessed scholars and Mashaaikhs:

- 'Azeez-e-Millat 'Allamah 'Abdul Hafeez (*Head of Jami'a-tul-Ashrafiyyah*)
- Khayr-ul-Azkiya 'Allamah Ahmad Misbahi (*Former President Mudarris Al-Jami'a-tul-Ashrafiyyah*)
- Maulana 'Abdul Mubeen Numani (*Rukn-ul-Majma'-ul-Islami*)
- Naseer-e-Millat, Maulana Naseeruddin Misbahi (*Former honourable Teacher Al-Jami'a-tul-Ashrafiyyah*)

Honourable teachers of Al-Jami'a-tul-Ashrafiyyah Mubarakpur:

- Maulana Mubarak Husayn Misbahi (*Editor Mahnamah Ashrafiyyah*)
- 'Allamah Shams-ul-Huda Misbahi
- Mufti Naseem Misbahi
- Mufti Badr-e-'Aalam Misbahi
- Maulana Sadr-ul-Wara
- Mufti Akhtar Husayn Misbahi
- Maulana Izhar-un-Nabi Misbahi

Bangladesh:

- Peer Waliyyullah Qadiri (*Darbar Qadiriyyah Haamidiyyah Waaliyyah, Dhaka*)

- Mufti Abdur Rahman Qadiri (*Darbar Shareef Ghausiyyah Hameediyah Rahmaniyyah, Dhaka*)

Meeting with dignitaries

Responsible Islamic brothers of Majlis Rabitah Dawat-e-Islami met more or less 775 political and social dignitaries last month. Names of some of them are as follows:

Bab-ul-Madinah (Karachi)

- Iftikhar Shalwani (*Commissioner Karachi*)
- Mr. Ali Ahmad Siddiqui (*Deputy Commissioner East, Karachi*)
- General Ijaz Ahmad Rind (*Assistant Commissioner Karachi*)
- Salahuddin (*Deputy Commissioner Karachi South*)
- Javed Maher (*DIG Traffic Karachi*)
- Inspector Javed Yusuf Zai (*DIG West Zone Office Z.I.B In-charge*)
- Muhammad Imran (*DIG In charge District Central*)
- Moeed Anwar (*District Municipal Corporation (DMC) East Chairman*)
- Ameer Ahmad Shaykh (*Additional IG Karachi*)
- Amin Yousuf Zai (*DIG West Zone*)

Markaz-ul-Awliya (Lahore)

- Sayyid Rifaqat Ali Geelani (*Special Advisor to Chief Minister of Punjab for Religious Affairs*)
- Muhammad Sohail Janjua (*Director Media Affairs*)
- Khalid Umar (*Additional Commissioner*)
- Chaudhry Anwar Sajid (*Superintendent DIG Operation, Lahore office*)
- Waqas Nazeer (*DIG Operation Lahore*)
- Faisal Shehzad (*SP Security Lahore*)
- Abdul Haq (*In-charge Elite Force*)
- Asad Sarfaraz (*Additional IG Admin*)
- Gohar Mushtaq Bhutta (*DIG, Welfare Punjab*)
- Inam Waheed (*DIG Investigation*)



- Asif Amin (Cantt SP)
- Rana Tajammul (MPA)
- Rana Asif (MPA)
- Ameer Muhammad Khan (Special Advisor to Chief Minister of Punjab for Forest Department)
- Husayn Jahania Gardezi (Minister of Punjab for Management Professional Development Department)
- Miyan Khalid Mahmood (Minister of Punjab for Disaster Management)
- Haneef Pitafi (MPA and Especial Adviser to Chief Minister for Health Punjab)
- Muhammad Jahanzaib (Especial Secretary Education Reforms Punjab)
- Asif Majeed (Deputy Secretary Education Reforms Punjab)
- Muhammad Kashif (Section Officer Agriculture)
- Saqib Zafar (Secretary Health Punjab)
- Rafaqat Ali (Additional Secretary Admin Punjab)
- Jahanzaib Khajji (Minister for Transport Punjab)
- Jahangir Khan Tareen (Former MPA Recovering Candidate)
- Mirza Nasir Baig (Federal Minister)

Bahawalnagar

- Muhammad Khalid (Deputy Commissioner)
- General Naeem Bashir (Additional Deputy Commissioner)
- Asif Hayat Lodhi (Additional Deputy Commissioner Revenue)
- Ghulam Fareed Kalasan (Assistant Commissioner City)
- Naeem-ul-Hasan (SP Investigation)

Mianwali

- Saeedullah Khan Niyazi (DSP)
- Rana Shahid Tabassum (District Officer Forest)
- Sayyid Asghar Ali Shah (District Officer Analyst Water and Soil)

Bahawalpur

- Khalid Mahmood Chittha (DSP Special Branch)

- Rao Abdul Hakeem (Additional Session Judge)

Bhakkar

- Pervaiz Khan Niyazi (DSP Headquarter Bhakkar)
- Major Shahid (Deputy Commissioner Bhakkar)

Different cities

- Muddassir Arif (Assistant Commissioner, Minchinabad, District Bahawalpur)
- Afzal Gul (MPA Hasilpur)
- Rao Imtiaz (Deputy Commissioner, Lodhran)
- Babar Bashir (Deputy Commissioner, Layya)
- Kashif Nawaz (Assistant Commissioner, Layya)
- Mir Saleem Khan Khosa (Current Provincial Minister of Baluchistan for Revenue Department, Former Federal Minister Baluchistan)
- Raja Bisharat (Provincial Minister of Punjab for Law and Parliamentary Affairs, Islamabad)
- Qaizar Khan (Former MNA Dera Ismail Khan)
- Ahmad Kareem Khan Kundi (MPA Dera Ismail Khan)
- Afzal Khan Dhandla (MNA Dera Ismail Khan)

Meeting with the ambassador of Latvia and the Governor of Sindh

Successor of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubayd Raza 'Attari Madani *عبدالعزیز العالی* and Rukn-e-Shura Haji Waqar-ul-Madinah 'Attari met with 'Chaudhry Iftikhar Rasool Ghuman', the Ambassador of Latvia (a European country), in Islamabad Pakistan.

Rukn-e-Shura Haji Abdul Habib 'Attari, Muhammad Yusuf Saleem Attari (Majlis-e-Rabitah) and other responsible Islamic brothers met with Governor Sindh, 'Muhammad Imran Ismail'.

Blessed scholars and dignitaries visited Madani Marakiz

- The renowned scholar of Syria, 'Dr. Muhammad Taufeeq Ramazan Bauti' and 'Ash-Shaykh 'Abdul 'Azeez Al-Khateeb' visited global



- Asif Amin (Cantt SP)
- Rana Tajammul (MPA)
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Overseas Madani news

Madani parables of embracing Islam

- During Nigran-e-Shura's schedule [of visit] to Europe, a non-Muslim embraced Islam in Norway on 14 January 2019 after repenting and abandoning his false religion.
- On the 16th January 2019 due to the individual efforts of the preacher of Dawat-e-Islami, a non-Muslim embraced Islam in Tanzania. He was given an Islamic name 'Muhammad Yusuf'.
- On 13th January 2109, during a Madani Daurah (visit), two non-Muslims embraced Islam in Kampala (Uganda) by the individual efforts of the preacher of Dawat-e-Islami. They were given Islamic names 'Abdullah' and 'Isa'.

Journey of the successor of Ameer-e-Ahl-e-Sunnat to overseas countries

- Enriched with blessed eagerness of preaching the Holy Quran and blessed Sunnah, the successor of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubayd Raza 'Attari Madani مَنْظِلَةُ الْعَالِي travelled to different cities of South Korea (Changwon, Incheon, Daegu, Ansan, Gimhae) from 22nd to 27th January 2019.

- From 28th January to 1st February, the successor of Ameer-e-Ahl-e-Sunnat, Maulana Abu Usayd 'Ubayd Raza 'Attari Madani مَنْظِلَةُ الْعَالِي travelled to Bangkok (Thailand). Rukn-e-Shura, Haji Muhammad Rafi 'Attari also accompanied the successor of Ameer-e-Ahl-e-Sunnat مَنْظِلَةُ الْعَالِي in this travel. Maulana Abu Usayd 'Ubayd Raza 'Attari Madani مَنْظِلَةُ الْعَالِي delivered Bayanaat in Sunnah-inspiring Ijtima'at and Madani Halqahs (learning sessions) conducted at different places. He visited Madani Marakiz, met blessed Islamic scholars and dignitaries including the devotees of Rasool living there.

Nigran-e-Shura travelled to overseas countries

- From 17th to 30th January 2019, Nigran of Markazi Majlis-e-Shura Maulana Haji Muhammad Imran Attari along with Rukn-e-Shura Haji Azhar Attari visited different European countries (Germany, Austria, Belgium, Holland, Norway, Portugal and Greece) and travelled to Turkey from 31st January to 3rd February. Nigran-e-Shura delivered Sunnah-inspiring Bayanaat in



Sunnah-inspiring Ijtima'at conducted in different cities, presided Madani Mashwarahs of responsible Islamic brothers, visited Madani Marakiz and met 'blessed Islamic scholars and dignitaries', including the devotees of Rasool living there.

During travel, Nigran-e-Shura met with renowned singer Imran Khan. Persuaded by Nigran-e-Shura, Imran Khan has intended to observe I'tikaf of the last 10 days in the blessed month of Ramadan in the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, Pakistan. Moved by the Sunnah-inspiring Bayan, Muhammad Umar, a singer from Belgium, made repentance for the sinful act of singing. Having entered into Attari Qadiri spiritual order, he made the intention to recite Na'at instead of singing songs. Devotees of Rasool of UK also accompanied Nigran-e-Shura in this travel.

according to the Madani In'amaat bestowed by Ameer-e-Ahl-e-Sunnat دانت برکاتہم العالیہ.

Madani Qafilahs

- Enriched with strong eagerness for serving Sunnah, a 12-month Madani Qafilah consisting of 7 Islamic brothers travelled from Sri Lanka to global Madani Markaz, Bab-ul-Madinah, Faizan-e-Madinah, Karachi.
- A 12-month Madani Qafilah consisting of 12 Islamic brothers travelled across the UK.
- In January and February 2019, two Madani Qafilahs from the UK, travelled to Nepal and Portugal whereas a Madani Qafilah travelled from Maputo (Mozambique) to Swaziland in the path of Allah عَزَّوَجَلَّ in February 2019.



Sunnah-inspiring Ijtima' of Majlis Madani In'amaat

- Under the supervision of Majlis Madani In'amaat, a Sunnah-inspiring Ijtima' of responsible Islamic brothers of Bangladesh was held on 19th January 2019 and a Sunnah-inspiring Ijtima' of responsible Islamic brothers of Australia was held on 26th January, in which Rukn-e-Shura Haji Muhammad Mansoor Attari delivered Sunnah-inspiring Bayan via internet and persuaded Islamic brothers to live a life

Miscellaneous news

- A weekly Madani Halqah of local Islamic brothers was conducted on 16th January 2019 in Maputo (Mozambique). The preacher of Dawat-e-Islami gave Madani pearls to the attendees of Madani Halqah.
- A one-month 'Faizan-e-Islam' course was begun from 14th January 2019 in Uganda. Local Islamic brothers attended this course.



Madani news of Islamic sisters

Madani courses

- On 2nd January 2019, under the supervision of 'Majlis Madani Courses (Islamic sisters)', a 12-day 'Khusoosi (special) Islamic Sister Course' was run at Dar-us-Sunnah lil-Banaat (for Islamic sisters) of Bab-ul-Madinah, Karachi in the following cities of Pakistan: Madina-tul-Awliya (Multan Shareef), Sardarabad (Faisalabad), Rawalpindi and Gujrat.
- On 8th January 2019, under the supervision of 'Majlis Madani Courses (Islamic sisters)', a 12-day 'Faizan-e-Namaz Course' was run at Dar-us-Sunnah lil-Banaat in the following cities of Pakistan: Madina-tul-Awliya (Multan Shareef), Sardarabad (Faisalabad), Rawalpindi and Gujrat.
- From 19th January 2019, a 12-day 'Faizan-e-Quran Course' was run at Dar-us-Sunnah lil-Banaat in the following cities: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad), Gujrat and Rawalpindi.
- Under the supervision of 'Majlis Mukhtasar (short) Courses (Islamic sisters)', from 19th January 2019, a 7-day 'Faizan-e-Ghaus -e-A'zam Course' was run at about 348 locations across Pakistan.
- Under the supervision of 'Majlis Mukhtasar (short) Courses (Islamic sisters)', from 19th January 2019, 12-day 'Faizan-e-'Asharah Mubashsharah Course' was held at approximately 268 places.

Approximately 8055 Islamic sisters attended these courses whereas, out of them, 1805 Islamic sisters entered into the spiritual order of Silsilah 'Aaliyyah Qadiriyyah Razawiyyah 'Attariyyah whereas 2280 Islamic sisters made intention to attend weekly Sunnah-inspiring Ijtima', 1476 Islamic sisters made intention to enrol in Madrasa-tul-Madinah Balighat (for Islamic sisters) and 1800 Islamic sisters made intentions to watch weekly Madani Muzakarah.

Majlis Tajheez-o-Takfeen

Under the supervision of Majlis Tajheez-o-Takfeen (Islamic sisters), Sunnah-inspiring Ijtima'at were held for teaching the 'method of Ghushl-e-Mayyit' to Islamic sisters at different places across Pakistan. Approximately 6426 Islamic sisters attended Tajheez-o-Takfeen Ijtima'at and 'Ijtima'at of Zikr and Na'at for Isal-e-Sawab' were held at 449 places and by the blessings of individual efforts in Ijtima'at, 941 Islamic sisters attended weekly Sunnah-inspiring Ijtima'at, 119 Islamic sisters enrolled in Madrasa-tul-Madinah Balighat and 19427 books and booklets were distributed.

A week for Du'a-e-Hajaat

Under the supervision of Global Majlis Mushawarat of Islamic sisters, a week for Du'a-e-Hajaat was observed across Pakistan from 16th to 22nd January 2019. In weekly Sunnah-inspiring Ijtima'at of Islamic sisters, Bayanaat on the topics of 'acceptance of Du'a and the methods of making Du'a' were delivered as well as the pamphlets of Awraad-o-Wazaaif bestowed by Ameer-e-Ahl-e-Sunnat *رَبَّنَا كُنْ بِرُكَّاتِهِمُ الْعَالِيَةِ*, 'for recovering from health and



removing worries', were distributed and Du'as were made.

Madani news of Dar-ul-Madinah

Under the supervision of Dar-ul-Madinah, International Islamic School System, 'Cleanliness Day', 'Science Modelling' and 'Project Event Day' were marked in which students took part in reciting poems, delivering speeches and performing different other activities. Students made different models and those who delivered brilliant performances were also given away prizes.

Madani activities of Shu'bah Ta'leem

- Under the supervision of Majlis Shu'bah Ta'leem (Islamic sisters), in December 2018, more or less 870 dignitary Islamic sisters associated with educational institution attended weekly Sunnah -inspiring Ijtima'at.
- Dars Ijtima'at were held in 242 educational institutions and many dignitary Islamic sisters visited Dar-ul-Madinah and Jami'at-ul-Madinah lil-Banaat.
- On 12th January 2019, a 'Bar Students Ijtima' was held in a Madrasa-tul-Madinah lil-Banaat in Karachi. A large number of female students attended this Ijtima'. Books and booklets of Maktaba-tul-Madinah were distributed to them.

Madani In'amaat Ijtima'at

Under the supervision of Majlis Madani In'amaat (Islamic sisters), in January 2019, 3-hour Madani In'amaat Ijtima'at were held in the following cities: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Markaz-ul-Awliya (Lahore), Sardarabad (Faisalabad), Madina-tul-Awliya (Multan Shareef), 'Attarabad (Jacobabad), Gulzar-e-Taybah (Sargodha), Islamabad, Gujranwala, Rawalpindi, Wah Cantt, Jaranwala, Lodhran, Bahawalpur, Sahiwal, Dera Ismail Khan, Dera Ghazi Khan, Mansehra, Jhang, Nowshera, Okara, Kasur, Mirpur Khas, Kotri, Sukkur, Badin, Makli, Chohar, Jamali, Sajawal, Kaziabad, Dhori Adda, Alipur, Bhawana, Bhalwal, Phularwan, Jhumra, Mandi Zaman, Kahrur Pacca, Dhanot, Madinapur

(Dunyapur), Machiwala, Zafarabad, Alipur Chatha, Ghotki, Golarchi, Jati, Chato Chand, Chalya, Gajju and Thatta. Approximately 1542 Islamic sisters attended these Madani In'amaat Ijtima'at.

Madani news of overseas Islamic sisters

Madani parable of embracing Islam

On 8th January 2019, a non-Muslim woman belonging to Chicago (America), embraced Islam, and she enrolled in an Online Madrasa-tul-Madinah Balighat for learning the Glorious Quran.

Madani courses

- In January 2019, 3-day Madani Kaam (activity) courses were held in the following cities of India including other places: Nimbahera (Rajasthan), Hamidpur.
- In January 2019, a 3-day 'Faizan-e-Namaz Course' was held in Jadcherla (India).
- On 24th Jumadal Aula 1440 AH, a 3-day Madani Kaam (activity) course was held in Sambhal UP (India).
- On 23rd December 2018, 7-day 'Faizan Ghaus -e-A'zam Course' was held in the following countries and Indian cities including 35 places: Riyadh, Dammam, Oman, Qatar, UK, America, Canada, France, Spain, Germany.

Indian cities: Mumbai, Pune, Nashik, Bhandara, Balaghat, Kanpur, Mangalore, Atawa, Kalyan, Moradabad, Bhojpur.

- On 31st January 2019, a 'Social Media Usage Course' consisting of '1-hour and 12-minutes' was run. 'Is using social media a bad thing for us? How can one use it in a correct way? How can we do preparation for Hereafter by using social media?' The attendees of this Madani course were also taught how to determine the aims (of life) and make good intentions.
- In January 2019, 'Faizan-e-'Asharah Mubashsharah Course' was held at 116 places including the following cities and countries:



Jeddah, Dammam, America, Austria, France, Spain.

Indian cities: Mumbai, Pune, Nashik, Bhandara, Balaghat, Kanpur, Mangalore, Atawa, Kalyan, Moradabad, Bhojpur.

A large number of Islamic sisters attended these courses. By the blessings of these courses, approximately 548 Islamic sisters entered into spiritual order of Qadiriyyah through Ameer-e-Ahl-e-Sunnat راتة بركة لهم العالیه. Approximately 964 Islamic sisters made intention to attend weekly Sunnah-inspiring Ijtima; approximately 230 Islamic sisters made intention to study in Madrasa-tul-Madinah Balighat; approximately 250 Islamic sisters made intention to deliver Dars at home; approximately 237 Islamic sisters made intention to submit Madani In'amaat booklet and approximately 735 Islamic sisters made intention to watch weekly Madani Muzakarah.



Tajheez-o-Takfeen Ijtima'at

Under the supervision of Majlis Tajheez-o-Takfeen (Islamic sisters), 104 Tajheez-o-Takfeen Ijtima'at were held in the following counties: UK, Bangladesh, South Africa, Mauritius, India, Italy, Spain and Sri Lanka. More or less 3214 Islamic sisters attended these Ijtima'at.

Madani In'amaat Ijtima'at

In January 2019, 26-hour Madani In'amaat Ijtima'at were held in the cities of India (Mumbai, Barshi, Hansar, Burhanpur, Barror, Andaur, Ajmer). Approximately 697 Islamic sisters attended these Ijtima'at.

Du'a-e-Hajaat Ijtima'at

Like Pakistan, Du'a-e-Hajaat Ijtima'at were held in other countries (Iran, India, Italy, Spain, Germany, Holland, Belgium, France, Austria, Denmark, Norway, Sri Lanka, South Korea, Malaysia, Hong Kong, Bangladesh and UK). In these Ijtima'at, Bayanaat were delivered on the topic 'importance of Du'a' and Du'as were made.

Beginning of weekly Sunnah-inspiring Ijtima'at

New weekly Sunnah-inspiring Ijtima'at were begun at 11 places of Indian cities (Serasi, Bandel Kot, Dwingari) and at one place in 'Alice Springs' (Australia).



Have simplicity

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri كانت بركاتهم العايبه

'Allamah Ibn-ul-Haaj رحمته الله تعالى عليه has said: The Beloved Rasool صلى الله تعالى عليه وآله وسلم would not make special arrangements for clothes, but rather he صلى الله تعالى عليه وآله وسلم would wear whatever was available easily. (*Al-Madkhal, vol. 1, pp. 112*)

Once due to resting on a mat, the impressions [made by the mat] were left on the blessed body of the Beloved Rasool صلى الله تعالى عليه وآله وسلم. (*Sunan-ut-Tirmizi, vol. 4, pp. 167, Hadees 2384*) So the aspect of simplicity is prominent in the blessed life of the Beloved Rasool صلى الله تعالى عليه وآله وسلم.

*Tayri saadigi pay lakhaun tayri 'aajizi pay lakhaun
Haun salam-e-'aajizannah Madani Madinay walay*

O devotees of Rasool! Acting upon the blessed life of the Beloved Rasool صلى الله تعالى عليه وآله وسلم we should also have simplicity in our dressing, eating and lifestyle. الحمد لله Dawat-e-Islami, the Madani movement of devotees of Rasool, is making efforts to spread the call towards righteousness. Religious people should wear simple dresses because whenever people see any religious person in a dress with much decoration or unnecessary things, they consider it to be bad and talk deceptively over it such as: *Look! How fancy dress this Maulana is wearing!* Those who wear different stylish and fashionable dresses should wear simple clothes. Talking about the excellence of a simple dress, our Beloved Rasool صلى الله تعالى عليه وآله وسلم has said, 'One who despite being able to afford, stops wearing excellent dresses as a token of humbleness, Allah Almighty will make him wear a heavenly dress.' (*Abu Dawood, vol. 4, pp. 326, Hadees 4778*)

الحمد لله, I used to wear simple dresses even before Dawat-e-Islami and by the grace of Allah Almighty now I also wear simple dresses and also persuade those who are associated with Dawat-e-Islami to have simplicity in everything.

But since Islamic brothers started wearing 'Imamahs and clothes of different colours in Dawat-e-Islami, a large number of Islamic brothers have deprived themselves of the Sunnah of wearing 'Imamahs by thinking that there is no restriction on wearing 'Imamah now, though there was no restriction on wearing 'Imamah in the past as well. Islamic brothers were only persuaded as it was a Sunnah, it is still a Sunnah and it will remain a Sunnah to wear 'Imamah. Similarly, white colour [dress] is the best colour, but due to the strategy of bringing the Islamic brothers of Dawat-e-Islami close to the environment who used to feel hesitant in carrying out the Madani activities of Dawat-e-Islami because of the specific dress, Dawat-e-Islami has given permission to wear light-coloured dresses which Islamic scholars and Mashaaikh (spiritual guides) and civilized people wear. So some have started using it to fulfil their desire for wearing fashionable dresses and started wearing different new fashionable, stylish and fancy dresses which have been condemned in *Bahar-e-Shari'at*. It has deeply grieved and tortured me.

الحمد لله I like simplicity and those who are simple are not less in Dawat-e-Islami. O devotees of Rasool! You also have simplicity and have simplicity everywhere in Madani Channel, homes, offices, markets, worldly and religious gatherings, etc. By virtue of this simplicity, the popularity of Dawat-e-Islami will increase and the activity of presenting the call towards righteousness will increase further, إن شاء الله.

Madani request

Regarding dress, do not become strict or taunt any Islamic brother, nor commit backbiting against him, lest he leaves Dawat-e-Islami due to your behaviour. Using a strategy persuade him politely to read what I have written. (*Derived from Madani Muzakarah*)



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