

رَمَضَانَ كَرِيمًا



Monthly Magazine

# FAIZAN-E-MADINAH

Ramadan-ul-Mubarak 1440 AH (May 2019)

A glimpse of some interesting and highly informative topics:

| Divine love and its signs

| Guest of Allah Almighty

| Yearning for recitation of the Holy Quran

| Sawm and eleven misunderstandings

| Blessings of I'tikaf

| The delegation of Dawat-e-Islami meets the President of Pakistan

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

# Contents

01

Hajj kay Asbab Aqa Bana Do

---

02

Divine love and its signs

---

06

Heaven is decorated

---

09

The Beloved Nabi ﷺ knows  
(Fifth and final episode)

---

11

Questions and answers of Madani  
Muzakarah

---

13

Why was the Holy Quran  
revealed?

---

16

Guest of Allah Almighty

---

18

Eid and our children

---

20

Eid of the blessed daughters of  
caliph

---

21

Dear children! Do you know?

---

22

How to spend Eid

---

23

Dar-ul-Ifta Ahl-e-Sunnat

---

25

Yearning for recitation of the  
Holy Quran

---

27

Talking to the moon

---

30

Sawm and eleven misunderstand-  
ings

---

32

Conquest of Makkah and forbear-  
ance of the Holy Nabi ﷺ

---

35

Show me the word 'Taraweeh'

---

37

Madani travelogue

---

40

Bouquet of Madani pearls

---

41

Laws of trade

---

# Contents

44

Sayyiduna 'Ali-ul-Murtada's  
source of earning

---

45

Favours of the blessed wives of  
the Holy Nabi ﷺ upon the  
Ummah

---

47

Shar'i rulings pertaining to Islamic  
sisters

---

48

Blessed habits of Khatoon-e-Jan-  
nat

---

49

A glimpse into the family life of  
Sayyiduna 'Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم

---

52

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

---

54

Wooden planks for the cremation  
of father

---

57

Blessings of I'tikaf

---

58

Layla-tul-Qadr

---

59

Views

---

60

Answer to your question

---

62

The delegation of Dawat-e-Islami  
meets the President of Pakistan

---

64

Madani news of Dawat-e-Islami

---

68

Madani news of Islamic sisters

---

71

Dawat-e-Islami from blessed  
Ramadan 1438 AH to 1440 AH

---



# HAJJ KAY ASBAB AQA BANA DO

Hajj kay asbab Aqa bana do  
Mujh ko meetha Madinah dikha do  
Muzdah-e-jan fiza ab suna do  
So`ee taqdeer mayri jaga do  
Apnay jalway nazar mayn basa do  
Mayra seenah Madinah bana do  
Hajj karoon phir Madinay mayn aoon  
Yeh sharaf Ya Habib-e-Khuda do  
Jhoom ker gird-e-Ka`bah phiroon phir  
Yeh sa`adat Khuda say dila do  
Apnay mihrab-o-mimber ka, dar ka  
Sabz Gumbad ka jalwah dikha do  
Khoob Makkay ki galiyaun mayn ghoomun  
Phir Mina ki baharayn dikha do  
Mujh ko `Arafat kay phir manazir  
Az-pa`ay Ghaus-e-A`zam dikha do  
Hijr-e-Taybah mayn jo khoob ro`ayn [روثين]  
Aysi ankhayn pa`ay Murtaza do  
Gham Madinay ka aur bay-qarari  
Az-pa`ay Shah-e-Karb-o-Bala do  
Aakhiri din mayri `umr kay hayn  
Mayra maskan Madinah bana do  
Kash! Qadmaun mayn aaye mujhay maut  
Mayra madfan Madinah bana do  
Dam [دم] nikalnay ki jan-sauz ghariyan  
Aa ga`een, aa kay Kalimah perha do  
Mayri mayyit pay Shah-e-Madinah!  
Apni rahmat ki chadar urha do

Ho Baqi`-e-mubarak mayn tadfeen  
Yeh sharaf az-pa`ay Fatimah do  
Qabr mayn ghup [گھپ] andhayra hay chhaya  
[چھاپا]  
Aa kay Mah-e-Arab! Jagmaga do  
Germi-e-Hashr say muztarib hoon  
Jaam-e-Kawsar Khudara pila do  
Ho gunahgar per chashm-e-rahmat  
Apnay Allah say bakhshwa do  
Ah! Dozakh ka haqdar hoon mayn  
Rab ki rahmat say Jannat dila do  
Do shifa her badi [بدي] kay maraz say  
Naykiyan kernay wala bana do  
Saaray ruhani jismani amraaz  
Door haun, sehat-e-kamilah [كامله] do  
Mayray gham rahataun say badal ker  
Dil ki murjha`ee kaliyan khila do  
Ho sada Rab ki rahmat ka sayah  
Ya Nabi! Tum mujhay yeh Du`a do  
Bolta hoon bohat, tum zaban ka  
Mujh ko Qul-e-Madinah Shaha do  
Nazrayn jhukti nahin hayn, nazar ka  
Mujh ko Qul-e-Madinah Shaha do  
Hajj karay her baras kash! `Attar  
Yeh sa`adat Rasool-e-Khuda do

By: Shaykh-e-Tareeqat,  
Ameer-e-Ahl-e-Sunnat دانت بركاتهم العتيه

1<sup>st</sup> Jumadal Ukhra 1440 AH (February 06, 2019)





Commentary on  
the Holy Quran

Mufti Muhammad  
Qasim Attari

Translated by:  
Abdul Majid Attari

# DIVINE LOVE AND ITS SIGNS

Allah عزوجل has said:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*And for the believers, no one's love is equal to the love of Allah.*

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 165)*

The above Ayah shows that believers love the Lord the most, sacrificing everything for it. They do not sacrifice this Divine love for anything. And when it comes to preferring either Divine love or love for anyone other than Allah, they prefer Divine love, doing what it requires them to do. Indeed Divine love is a great privilege and excellent worship.

A deep study into the Holy Quran and Islam shows that all acts of worship are aimed at attaining Divine love. For instance, regarding Salah, the Holy Quran states:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

*And establish Salah for My remembrance.*

*[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Taha, Ayah 14)*

Similar is the situation concerning Zakah and Sadaqahs. Usually, man holds his wealth dear. If he loves the Almighty more than his wealth, then he spends it in the Divine path. The Holy Quran has said:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لِيُوجِهَ اللَّهُ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

*And out of His love, they feed the needy, the orphan and the prisoner. They (the righteous ones) say to them, 'We give you food, merely for the sake of Allah, we do not seek any reward or thanks from you'.*

*[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Ad-Dahr, Ayah 8, 9)*



At another place, it is stated:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

*You shall never attain righteousness until you spend the thing you love in the way of Allah.*

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 92)*

Sawm is also a sign of Divine love. Bearing hunger and thirst is a very clear-cut indication of this pure love. Man sacrifices Halal foods and drinks and carnal desires just for Divine love. A Qudsi Hadees hints at the same fact in these words: 'الصوم لى وانا' i.e. *Sawm is [observed] for Me and I will give its reward Myself or I am Myself its reward.* (Sahih Muslim, pp. 448, Hadees 2708)

Likewise, the entire Hajj-pilgrimage is also a journey of love. A Muslim wears unstitched clothes, moves around the Holy Ka'bah, stays in the plains of Mina, Muzdalifah and 'Arafat for a specific period of time and then returns. Apparently, one cannot comprehend the wisdom of these actions but, in the sight of a true devotee, these actions are actually different ways of sacrificing wisdom and logic for the purpose of acting upon the commandment of the Beloved Almighty. Therefore, the commandment of Hajj begins with these words:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

*And performing Hajj of this house, for the sake of Allah, is (an obligation) upon the people.*

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 97)*

The Holy Quran has described the signs of Divine love in different ways. For example, one of its signs is that the bondman gets prepared to sacrifice his life, wealth, offspring, house and everything for the Beloved Almighty. The blessed life of Sayyiduna Ibraheem عليه السلام provides an inspiring example of it. In his old age, he was blessed with a son, Sayyiduna Isma'eel عليه السلام. When Allah عز وجل commanded him to take his son, Sayyiduna Isma'eel عليه السلام and wife, Sayyidatuna Hajirah زوجة الله تعالى, to some deserted

place and abandon them over there, Sayyiduna Ibraheem عليه السلام unhesitatingly took them to the barren plains of Makkah where there was neither any shady tree nor water far and wide. After he عليه السلام left them there, he returned, abiding by the Divine commandment. In the Holy Quran, his words have been mentioned like this:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

*O my Lord! I have made some of my descendants settle in a valley wherein there is no cultivation, near Your Sacred House.*

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibraheem, Ayah 37)*

Despite being abandoned in the deserted place, Sayyidatuna Hajirah زوجة الله تعالى was completely pleased with the Divine commandment as well as with her destiny. How greatly she loved the Almighty can be realized by going through the following narration mentioned in *Sahih Bukhari*. Having left his wife and son alone, Sayyiduna Ibraheem عليه السلام began to leave. At that time, Sayyidatuna Haajirah زوجة الله تعالى asked him over and over again, "Why are you leaving us here alone?" But he did not give any reply. At last, she asked, 'Is it the commandment of Allah?' He عليه السلام answered in the affirmative [i.e. yes]. So Sayyidatuna Haajirah زوجة الله تعالى said a very faith-refreshing sentence, 'All right, Allah Almighty will save us from being ruined.' (Sahih Bukhari, vol. 2, pp. 424, Hadees 3364)

During the same ordeal (test), Sayyiduna Ibraheem عليه السلام and his son Sayyiduna Isma'eel عليه السلام set a unique example of showing Divine love, remaining pleased with the Will of the Almighty. When commanded by Almighty Allah, Sayyiduna Ibraheem عليه السلام got prepared to slaughter his beloved and dear son, Sayyiduna Isma'eel عليه السلام and said to him, 'O my son! I dreamt that I am sacrificing you, now see what is your opinion?' (The son) said, 'O my father! Do what you are being commanded, Allah willing, it is near that you will find me patient.' (Part 23, Surah As-Saffaat, Ayah 102)

The father was prepared to slaughter his son in



obedience to the Divine commandment and the son was also prepared to get his neck slaughtered with a knife. *سُبْحَانَ اللَّهِ* Is there anything else greater than it which a bondman can sacrifice for the Divine love?

Another sign of Divine love is to love worshipping the Almighty Who is the Real Beloved of the bondman. The Holy Quran mentions that the beloved bondmen of Allah *عَزَّوَجَلَّ* stay awake at nights and stay away from beds, sacrificing their sleep, comfort and rest for the purpose of praying to Him and worshipping Him. Allah *عَزَّوَجَلَّ* has said:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾  
وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

*They used to sleep less during the night. And used to seek forgiveness in the latter part of the night.*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Az-Zariyat, Ayah 17, 18)

At another place in the Glorious Quran, it is stated:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

*Their sides become detached from their beds and they call upon their Lord, fearing and hoping.*

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah As-Sajdah, Ayah 16)

At one more place in the Holy Quran, it is stated:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٢٣﴾

*And those who spend the night prostrating and standing for their Lord.*

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 64)

Eager to meet the Real Beloved Almighty, these close bondmen of Allah stay awake at nights, performing Sajdahs and Qiyam and praying to Him. Of course, it is very difficult to do so without a sincere and overwhelming feeling of love.

Love for worship includes love for reciting the Holy Quran, making Zikr, offering Salah and all other

righteous deeds. Similarly, shedding tears while listening to the pure and blessed Word (Holy Quran) revealed by the Real Beloved Almighty is also included in it. It is stated in the Holy Quran: 'And when they hear that, which was revealed to the Messenger (Prophet Muhammad), so you see their eyes overflowing with tears because they have recognised the truth.' (Part 7, Surah Al-Ma'idah, Ayah 83)

Similarly, having Kalam [conversation] with the Almighty in the form of reciting the Holy Quran at night in seclusion is also included in it.

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

*They recite the verses of Allah during parts of the night and they prostrate.*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 113)

Likewise, making Divine Zikr in abundance is also a great sign of Divine love. It is narrated: 'من احب شيئاً' *One who loves anyone also mentions him more often.* Therefore, making Zikr in abundance has been mentioned in the Holy Quran repeatedly. Allah *عَزَّوَجَلَّ* has said:

فَاذْكُرُونِي أَذْكَرُكُمْ

*So remember Me, I shall publicise you.*

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 152)

How the beloved bondmen of the Almighty make Zikr in abundance has been mentioned like this:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

*Those who remember Allah, standing, and sitting, and lying on their sides.*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 191)

The Beloved and Blessed Nabi *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would make the Zikr of Allah *عَزَّوَجَلَّ* all the times. This was his blessed practice. (Sahih Bukhari, vol. 1, pp. 229)

A beautiful blend (combination) of Zikr and worship



is Salah. It is the greatest sign of Divine love. The Holy Quran has stated that Salah is not hard for those who are fond of meeting the Almighty. Love makes even a hard task easy. Allah عزوجل has said:

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٥٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
مُلِقُوا رَبَّهُمْ وَإِنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٥٦﴾

And surely Salah is definitely hard, except for those who submit towards Me with the heart. (They are) those who are certain that they are to meet their Lord and to return to only Him.

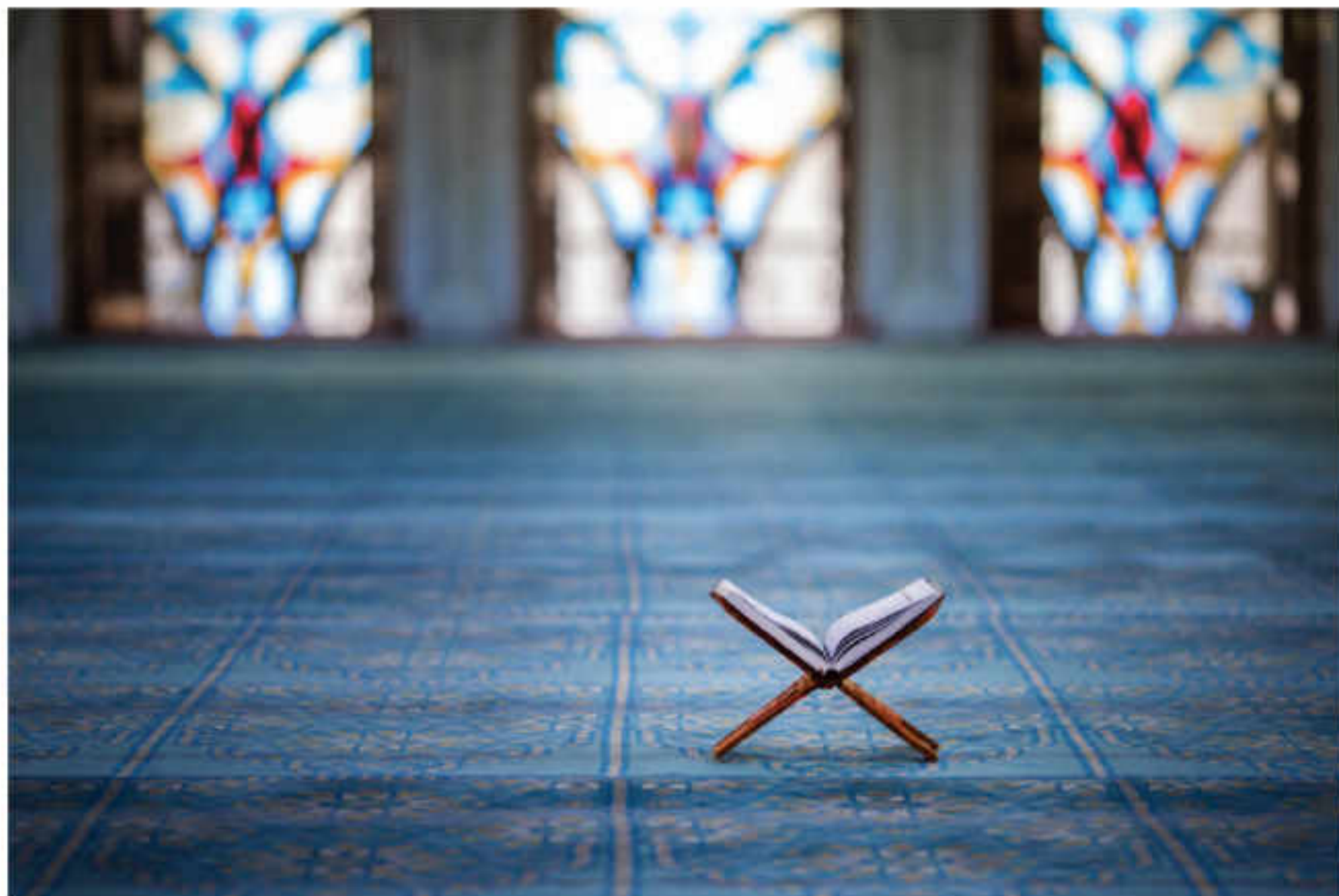
[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 45, 46)

said: Salah is the coolness of my eyes. (Musannaf 'Abdur Razzaq, vol. 4, pp. 249, Hadees 7969)

It is also narrated: Salah is the Mi'raaj of Mu'min. (Mirqat-ul-Mafatih, vol. 2, pp. 452, Tuht-al-Hadees: 746)

It is also stated: When any of you stand to offer Salah, he whispers to his Lord. Therefore, he should see how he is whispering to Him. (Al-Mustadrak lil-Haakim, vol. 1, pp. 503, Hadees 895)

Ponder! We are also believers and believers love the Lord the most. In the light of the above signs, we should ponder how we are spending our life. How many of these signs of Divine love do we have?



Having Kalam [conversation] with the Beloved Almighty while present in His court is very great privilege for those having Divine love. This also brings about coolness of eyes [i.e. solace] and comfort. Therefore, the Holy Nabi صلى الله تعالى عليه وآله وسلم has





# HEAVEN IS DECORATED

Muhammad Nawaz Attari Madani

Translated by: Abdul Majid Attari

إِنَّ الْجَنَّةَ تُزَخَّرُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ إِلَى الْحَوْلِ الْقَابِلِ،  
قَالَ: فَلِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ رَمَضَانَ هَبَّتْ رِيحٌ تَحْتَ الْعَرْشِ  
تَسْرَتْ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُورِ الْعِينِ، فَيَقُلْنَ: يَا رَبِّ اجْعَلْ  
لَنَا مِنْ عِبَادِكَ أَزْوَاجًا تَقْرَأُ بِهِمْ أَعْيُنُنَا وَتَقْرَأُ أَعْيُنَهُمْ بِنَا

**Translation:** Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Nabi of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Indeed, Heaven is decorated for the blessed month of Ramadan from the beginning of the year to the next year.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated, 'On the first day of Ramadan, a breeze blows from beneath the 'Arsh and reaches the trees of Heaven as well as the big-eyed maidens of Heaven. They say, 'O Lord! عَزَّوَجَلَّ! Make such bondmen of Yours our husbands who will feast their eyes on us, and we will feast our eyes on them.'

(*Shu'ab-ul-Iman*, vol. 3, pp. 312, Hadees 3633)

## Hadees background

On the occasion of the arrival of the holy month of Ramadan, the Greatest and Noblest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, 'If bondmen had known what Ramadan is, then my Ummah would wish that Ramadan had remained the whole year.' Then a person from the Banu Khuza'ah (tribe) respectfully said, 'O Nabi (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) of Allah! Please tell us.' Therefore, the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ described it. (*Shu'ab-ul-Iman*, vol. 3, pp. 313, Hadees 3634)

## Reason of decorating Heaven for Ramadan

'Allamah 'Ali Qaari رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: In this blessed month, bondmen are forgiven and their ranks are elevated so abundantly that this abundance does not take place before and after Ramadan. For the same reason, Heaven is decorated throughout the year in wait for the arrival of Ramadan. (*Mirqat-ul-Mafatih*, vol. 4, pp. 458, *Tahit-ul-Hadees*: 1967)



## When and how is Heaven decorated, and by whom?

As soon as the moon of Eid-ul-Fitr appears, the decoration of Heaven starts for the next Ramadan. The angels continue to decorate it all year round. As for the way of decorating it, there is a long Hadees related to this topic and included in the book 'Attargheeb Wattarheeb' [الترغيب والترهيب]. The Hadees states, 'Fragrant smoke (like that of frankincense) is spread in Heaven.' 'Allamah Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Heaven is decorated with gold. In fact, only Allah عَزَّوَجَلَّ knows how it is actually decorated. Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Heaven is already decorated; but it is decorated even more by the angels. So how greatly and glamorously it is decorated! Its decoration is beyond our thoughts and ideas. (Attargheeb Wattarheeb, vol. 2, pp. 60, Raqm 23; Mirqat-ul-Mafatih, vol. 4, pp. 458, Tahit-ul-Hadees: 1967; Mirat-ul-Manajih, vol. 4, pp. 142)



A blessed Hadees contains words like these, 'When the first night of Ramadan comes, the gates of Heaven are opened and none of them is closed throughout the month. And all the gates of Hell are closed and none of them is opened throughout the month.' (Shu'ab-ul-Iman, vol. 3, pp. 304, Hadees 6063) The gates of Heaven are opened so that the angels are made aware of the honour and glory of the Ummah

of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as those of Ramadan. This is also aimed at making the angels aware of the reward given to Sawm-keeping Muslims and of the eternal favours of Heaven. (Mirqat-ul-Mafatih, vol. 4, pp. 458, Tahit-ul-Hadees: 1967)

## Necessary clarification

The gates of Heaven are opened not only in Ramadan but also on other occasions but there is a difference between the opening of gates in Ramadan and on any other occasion. On the occasion of the arrival of Ramadan, the gates of Heaven are opened and those of Hell are closed. Moreover, in other months except for Ramadan, the gates of Heaven are sometimes opened and at times closed. But the gates of Heaven remain open and those of Hell remain closed throughout the month of Ramadan. (Mirqat-ul-Mafatih, vol. 4, pp. 458, Tahit-ul-Hadees: 1967)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The truth is that the doors of the skies are also opened in the month of Ramadan through which special Divine mercies descend on the earth. And the gates of Heaven are also opened, informing the beautiful maidens and boys of Heaven that Ramadan has arrived in the world and causing them to engage themselves in supplications for Sawm-



keeping Muslims. Besides, the gates of Hell are closed, due to which the heat of Hell does not reach the graves of sinners and even those of disbelievers in this month. (*Mirat-ul-Manajih*, vol. 3, pp. 133)

### A gentle breeze

When the first day of Ramadan comes, a breeze starts blowing from the 'Arsh and reaches the maidens of Heaven after being scented with the trees and flowers of Heaven. This (breeze) might be that fragrance of the mouth of a Sawm-keeping person which is purer than even musk in the court of Allah عزوجل. This breeze is made to blow, making the maidens of Heaven interested in Sawm-keeping Muslims. (*Fath-ul-Ilah fi Sharh-il-Mishkat*, vol. 6, pp. 451, *Taht-ul-Hadees*: 1967; *Mirat-ul-Manajih*, vol. 3, pp. 143)

In another blessed Hadees, the following words are mentioned, 'When the first night of Ramadan comes, a breeze called 'Museerah' [مُسِيرَه] blows beneath the Divine 'Arsh, swaying the leaves of heavenly trees, causing the doors to move and making an extremely pleasant sound that no one had heard before.'

(*Attargheeb Wattarheeb*, vol. 2, pp. 60, Raqm 23)

### Maidens of Heaven

(The sound or breeze reaches) such maidens of Heaven who have big eyes, fair complexion and silver-made bodies. The white of their eyes is brilliant white and the blackness of their eyes is very black. It has also been narrated that the eyes of these maidens of Heaven will be completely black like those of the deer. Among the offspring of Aadam (عليه السلام), none is a maiden of Heaven [حُور]. However, in the Arabic language, a beautiful-eyed woman is described as 'Hoor-ul-'Uyoon' [حُورُ الْعُيُونِ], i.e. the woman with beautiful eyes like those of a female deer. (*Ashi'a-tul-Lam'aat*, vol. 2, pp. 81, *Mukhtar-us-Sihah*, vol. 1, pp. 167)

### Request from maidens of Heaven in the Divine court

(When the breeze blows and reaches the maidens of Heaven, they make supplication): 'O our Lord عزوجل! Make us enter into Nikah (marriage) with pious

bondmen, Sawm-keeping ones and Qiyam-performing ones so that they become our husbands and we become their wives.' Remember! A certain male Heaven-dweller and a certain maiden of Heaven will already have been chosen to get married with each other. However, the Nikah will take place after the male Heaven-dweller has reached Heaven; or the Nikah will already have taken place but the maiden of Heaven will be given away after the Judgement Day. (*Mirqat-ul-Mafatih*, vol. 4, pp. 459; *Mirat-ul-Manajih*, vol. 3, pp. 143)

### Feasting our eyes on theirs and vice versa

The above blessed Hadees contains the word 'تَقَرُّ'. It may have been derived from 'قَرُّ' which means coolness. Normally, it is as if one feels coolness in his eyes and gains pleasure when he sees his beloved. And he feels as if his eyes burn or hurt when he sees his enemy. The word mentioned in the Hadees may also have been derived from 'قَرُّ' which means solace and comfort. When the eye of a person falls on his beloved, it fastens on him and does not roam right and left. (*Ashi'a-tul-Lam'aat*, vol. 2, pp. 81)

May Almighty Allah عزوجل bless all the devotees of Rasool with entry into Heaven without accountability for the sake of His Beloved Rasool  
 صلى الله تعالى عليه وآله وسلم

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيِّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



# The Beloved Nabi ﷺ knows

(Fifth and final episode)

Translated by: Abdul Majid Attari

Muhammad Adnan Chishti Attari Madani

Imam Zurqaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 1122 AH) stated: Our Revered and Renowned Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows Ghayb, (He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated): Wherever there is the denial of the attainment of Ghayb-knowledge for anyone (in the Holy Quran), it refers to the Ghayb-knowledge that is specific to Allah عَزَّوَجَلَّ Who has this knowledge on His own without any means and without being given by anyone. However, the Divinely-bestowed Ghayb-knowledge of the Holy Nabi Muhammad Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is proved by the blessed Ayah of the Holy Quran 'إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ' (Zurqaani 'alal Muwahhib, vol. 10, pp. 112)

The commentator of the Holy Quran 'Allamah Sulayman Jamal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 1204 AH) stated: The great knowledge of our Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is vaster than that of humans, jinns and angels because Allah عَزَّوَجَلَّ has bestowed the knowledge of the entire universe upon him. 'علوم أوليين و آخرين، وما كان وما يكون' i.e.

the knowledge of whatever has happened and whatever will happen as well as all the knowledge of former and latter people has been bestowed upon him. The mere fact that he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest scholar of the Holy Quran among all humans is sufficient to prove the vastness of his knowledge because Almighty Allah عَزَّوَجَلَّ has said, 'We have not left anything out of this Book'. (Futuhāt-e-Ahmadiyyah, pp. 53)

The author of the Quranic commentary 'Ruh-ul-Bayan' 'Allamah Isma'eel Haqqi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (who passed away in 1127 AH) stated:

معنى شهادة الرسول عليهم اطلاقه على رتبة كل متدين بدينه  
وحقيقته التي هو عليها من دينه وحجابه الذي هو به محجوب عن  
كمال دينه فهو يعرف ذنوبهم وحقيقة ايمانهم واعمالهم وحسناتهم  
وسياتهم واخلاصهم ونفاقهم وغير ذلك بنور الحق

Evidence for Muslims from the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ means that he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows the religious rank



of every religious person as well as the hurdle in his higher rank in religion. He صلى الله تعالى عليه وآله وسلم also knows the sins of Muslims, the essence of their Iman, good and bad deeds, sincerity, hypocrisy and other things by means of the Divine Noor. (Ruh-ul-Bayan, vol. 1, pp. 248; summarised)

Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali رحمه الله تعالى عليه (who passed away in 505 AH) stated:

أن له صفة بها يدرك ما سيكون في الغيب إما في اليقظة

أو في المنام إذ بها يطالع اللوح المحفوظ فيرى ما فيه من الغيب

Allah عز وجل has bestowed an attribute upon blessed Ambiya عليهم السلام. By virtue of it, they are blessed with Ghayb-knowledge either in the state of dream or in wakefulness. By means of this Divinely-bestowed attribute, they study the Lawh-e-Mahfuz and this is how they are made aware of knowledge about Ghayb-related things mentioned in the Lawh-e-Mahfuz. (Ihya-ul-'Uloom, vol. 4, pp. 240)

'Allamah Shaykh Ahmad Saawi Maliki رحمه الله تعالى عليه (who passed away in 1241 AH) stated:

أن رسول الله لم ينتقل من الدنيا حتى أعلمه الله بجميع المعينات التي تحصل في الدنيا والآخرة، فهو يعلمها كما هي عين يقين، لما ورد: "رفعت لي الدنيا فأنا أنظر فيها كما أنظر إلى كفي هذه." ورد أنه اطلع على الجنة وما فيها، والنار وما فيها، وغير ذلك مما تواترت به الأخبار، ولكن أمر بكتمان البعض

Indeed the Holy Nabi صلى الله تعالى عليه وآله وسلم did not depart this life unless blessed by Allah عز وجل with the knowledge of all matters of Ghayb of the world and the Hereafter. The Holy Nabi صلى الله تعالى عليه وآله وسلم had the knowledge of all Ghayb-related things as he had seen them with his own eyes, as stated in a blessed Hadees, 'The world was lifted for me, so I saw it as I am seeing this palm of mine'. The Greatest and Noblest Nabi صلى الله تعالى عليه وآله وسلم was informed about Heaven and Hell and things in them. Furthermore, there are consecutively reported narrations about other matters. However, he was commanded to hide some of those things. (Tafseer Saawi, vol. 1, pp. 733)

A great saint of his time Sayyiduna 'Abdul 'Azeez Dabbaagh Hasani رحمه الله تعالى عليه (who passed away in 1132 AH) stated:

هو صلى الله عليه وسلم لا يخفى عليه شيء من الخمس المذكورة في الآية الشريفة وكيف يخفى عليه ذلك والاقطاب السبعة من أمته الشريفة يعلمونها وهم دون الغوث فكيف بالغوث فكيف بسيد الاولين والآخرين الذي هو سبب كل شيء ومته كل شيء

The five things mentioned in the blessed Ayah (are as follows: The time of the occurrence of the Judgement Day, the time of raining, the gender of the baby in the womb, what will a person do the next day and where will he die?) Nothing from among these five things is hidden from the Beloved and Blessed Nabi صلى الله تعالى عليه وآله وسلم. Moreover, seven Qutb in the great Ummah of the Holy Nabi صلى الله تعالى عليه وآله وسلم also know these things. And these Qutb are not even Ghaus. Then, how great the rank of a Ghaus will be! And now imagine! How great and glorious the rank of the Holy Nabi صلى الله تعالى عليه وآله وسلم will be who is the chief of all former and latter people! He صلى الله تعالى عليه وآله وسلم is the Wasilah of everything and everything is from his Wasilah. (Al-Abreez, vol. 2, pp. 310)

In order to get detailed information about the Ghayb-knowledge of our Beloved and Blessed Nabi صلى الله تعالى عليه وآله وسلم, it is very useful to read the following books and booklets:

1. خَالِصُ الْإِعْتِقَادِ: (It is a great book containing 120 proofs of Ghayb-knowledge).
2. إِنْبَاءُ الْمُصْطَفَى بِخَالِ سِرِّ وَأَخْفَى (i.e. proof of the knowledge of 'مَا كَانَ وَمَا يَكُونُ' bestowed upon Muhammad Mustafa صلى الله تعالى عليه وآله وسلم).
3. إِزَاحَةُ الْعَيْبِ بِسَيْفِ الْغَيْبِ (i.e. proofs of the knowledge of Ghayb and confutation of misguided beliefs-holding people. Author: A'la Hadrat Imam Ahmad Raza Khan رحمه الله تعالى عليه. In order to read the above-mentioned three booklets, study the 29<sup>th</sup> volume of Fatawa Razawiyyah).
4. الْكَلِمَةُ الْعُلْيَا (Author: Sadr-ul-Afadil Maulana Na'eemuddin Muradabadi رحمه الله تعالى عليه and 'جَاءَ الْحَقُّ', author: A great thinker of the Ummah Mufti Ahmad Yar Khan رحمه الله تعالى عليه).

<sup>1</sup> Part 29, Surah Al-Jinn, Ayah 27





# Questions & answers of Madani Muzakarah

Translated by: Muhammad Anwar Attari

## How is it to clean teeth with toothbrush and toothpaste or with tooth powder in the state of observing Sawm?

**Question 1:** Can teeth be cleaned in the state of Sawm with tooth powder or toothbrush and toothpaste?

**Answer:** One should avoid cleaning his teeth with tooth powder or toothbrush and toothpaste when observing a Sawm. Even if a particle is felt going down to the throat, the Sawm will become invalid because toothpaste has a very strong taste and tooth powder is very salty having thin particles. There is a great possibility that they can go down to the throat. Therefore they should not be used in the state of observing Sawm, but rather Miswak should be performed when observing Sawm. Performing Miswak has been mentioned in a blessed Hadees. Sayyiduna Amir Bin Rabee'ah رَجِيءُ اللهِ تَعَالَى عَلَيْهِ وَسَلَّمَ has said: I have seen the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performing Miswak countless times in the state of observing Sawm. (*Sunan-ut-Tirmizi, vol. 2, pp. 176, Hadees 725*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدًا

## Does Wudu become invalid by cutting nails?

**Question 2:** Does Wudu become invalid by breaking a nail or when it breaks?

**Answer:** While cutting or breaking a nail or when a nail breaks, causing blood to come out in so much quantity that it flows, the Wudu will become invalid, otherwise, Wudu does not become invalid by merely

cutting a nail, breaking a nail or when a nail breaks. (*Durr-e-Mukhtar, vol. 1, pp. 227, 228*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدًا

## How is it to apply Kohl in the eyes in the state of observing Sawm?

**Question 3:** Can Kohl be applied in the eyes in the state of observing Sawm?

**Answer:** Yes, it can be applied. However, eye drops cannot be put in the eyes in the state of observing Sawm. Islamic scholars forbid to put eye drops in the eyes in the state of observing Sawm.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدًا

## How is it to accept once in Nikah?

**Question 4:** If someone says once, 'I accept', will his Nikah be valid?

**Answer:** Yes, it will. However, to accept three times is better. (*Fatwa Shar'iyah, vol. 1, pp. 421; Madani Muzakarah, 1 Rabi'-ul-Aakhir 1439 Hijri*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدًا

## How is it to have a blood test in the state of observing Sawm?

**Question 5:** Can a person have blood sugar test or any other blood test in the state of observing Sawm?



**Answer:** It can be done as Sawm does not become invalid if blood is taken for blood test etc., in the state of observing Sawm.

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

### Ruling on the tear that comes out due to yawn

**Question 6:** When sometimes a person yawns, a tear comes out from his eyes. Is it pure or impure?

**Answer:** Tears that come out due to an eye disease are impure and they also invalidate Wudu. (Madani Muzakarah, 28 Zul-Qa'da-til-Haram, 1436 Hijri) However, the water that comes out of eyes due to a yawn is not impure, and nor Wudu becomes invalid due to it. (Madani Muzakarah, 28 Zul-Qa'da-til-Haram, 1436 Hijri)

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

### Keeping camel bone in the house as a remedy

**Question 7:** Some people say that one should keep a camel bone in the house because due to its presence magic etc., does not effect. So, can a camel bone be kept in the house?

**Answer:** It can be kept and there is no harm in it as per Shari'ah. It is a remedy to protect oneself from magic, etc., and it is permissible to act upon the remedy from which Allah Almighty and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have not forbidden and it is not contrary to Shari'ah. (Madani Muzakarah, 9 Ramadan-ul-Mubarak, 1436 Hijri)

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

### Whose shapes can Satan not take in dream?

**Question 8:** Whose shapes can Satan not take in dream?

**Answer:** Satan cannot appear in dream by taking the shape of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, blessed Ambiya عَلَيْهِمُ السَّلَام, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ and the Holy Ka'bah. Listen to two blessed sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. Whoever has seen me in dream has surely seen me because Satan cannot take my and Ka'bah's shape. (Firdaus-ul-Akbar, vol. 3, pp. 635, Hadees 5989)

2. Whoever has seen Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ in dream has really seen him because Satan cannot take his shape. (Firdaus-ul-Akbar, vol. 3, pp. 635, Hadees 5990)

Remember! The way Satan cannot take the shape of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream, similarly, it cannot take the shape of other blessed Ambiya عَلَيْهِمُ السَّلَام. (Fayz-ul-Qadeer, vol. 6, pp. 170, Taht-ul-Hadees: 8688; Madani Muzakarah, 6 Rabi'-ul-Aakhir, 1439 Hijri)

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

### How is it to write 'بِسْمِ اللَّهِ' or first Kalimah on the forehead of the deceased?

**Question 9:** Can 'بِسْمِ اللَّهِ' or first Kalimah be written on the forehead of the deceased?

**Answer:** Yes, it can be written and there is a hope that the deceased will benefit from it as it is stated in Durr-e-Mukhtar: Before death, a person made a will: 'Write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on my chest and forehead', so the same was done. Someone then had a dream in which he saw him and asked about his condition. He replied: When I was laid in the grave, the angels of torment came. When they saw 'بِسْمِ اللَّهِ' on my forehead, they said: You have escaped the torment! (Durr-e-Mukhtar, vol. 3, pp. 186)

'Allamah Shaami رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said: One method is this that after giving bath and before wrapping shroud, write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on the forehead and write 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ' on the chest with forefinger. Do not write in ink. (Rad-dul-Mukhtar, vol. 3, pp. 186) No need to use diacritic marks.

Dear Islamic brothers! Whenever a Muslim dies, do write 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' on his forehead with the forefinger as your little attention can bring about forgiveness for the deceased and the virtuous deed of sympathizing with the deceased can also bring salvation for you.

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



# WHY WAS THE HOLY QURAN REVEALED?

*Plea*

Translated by:  
Muhammad Anwar Attari

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

The Holy Quran is the unique Word of Allah Almighty Who is the only One worthy of worship, the only Creator and the real Owner of the entire universe. The revelation of the Holy Quran started in the blessed month of Ramadan and Sayyiduna Jibra'eel عليه السلام was privileged to bring it to the Beloved Rasool صلى الله تعالى عليه وآله وسلم. During the night of Mi'raaj, some Ayahs were revealed directly. The Holy Quran was revealed approximately in 23 years. Not only the acts of seeing it, reciting it correctly and listening to it, bring about Sawab for Muslims but at the same time keeping the aim of its revelation in mind also holds vital importance.

## Why was Quran revealed?

It has been mentioned in many places in this sacred Book as to why it was revealed. For example,

- 1 *This blessed book has been revealed so that people fear the torment given by Allah Almighty through it. (Part 7, Surah Al-An'aam, Ayah 92)*
- 2 *They follow it and become abstinent. (Part 8, Surah Al-An'aam, Ayah 155)*

- 3 *They can get rid of unbelief, misguidance and ignorance. (Part 13, Surah Ibraheem, Ayah 1)*
- 4 *They can be conveyed the commandments, promises and warnings given by Allah Almighty. (Part 14, Surah An-Nahl, Ayah 44; Qurtubi, vol. 5, pp. 79, Tahit-al-Ayah: 44)*
- 5 *People can get advice by pondering over this pure Book. (Part 23, Surah Saad, Ayah 29)*

## Aims of Divine Books

'Allamah Ismail Haqqi رحمه الله تعالى عليه has said: The purpose of the Books of Allah Almighty is not only that they should be recited in sequence, but we should also act upon the teachings they contain. (Though there are many virtues of recitation, however) it can be explained like this that when a king sends a letter to one of the rulers of his kingdom in which he commands him to get a palace built in such and such a city, but the ruler does not get a palace built as per the king's order, though he reads the letter daily. Now when the king reaches there and does not find the palace, so obviously the ruler





will deserve to be reproached or rather punished because he despite reading the order of the king did not act upon it. So the Holy Quran is like the same letter in which Allah Almighty has commanded His bondmen to act upon the pillars of Islam such as offering Salah and observing Sawm, etc. If bondmen only recite the Holy Quran but do not act upon the commandment of Allah Almighty, their act of only reciting the Holy Quran will not benefit them in a real sense. (*Ruh-ul-Bayan, Al-Baqarah, Tahit-ul-Ayah: 64, vol. 1, pp. 155; summarised*)

Remember! This thing has been mentioned in order to persuade [people] to act upon Quranic commandments. However, there are many virtues of only reciting the Holy Quran.

### Commandments of the Holy Quran and our habits

Everyone should think whether or not they are acting upon the aims for which the Holy Quran has been revealed. In the Holy Quran, Muslims have been commanded to offer Salah, observe Siyam of Ramadan and pay Zakah, but today majority of Muslims do not offer Salah. There are a number of Muslims who are offering different excuses for not observing Fard Siyam. In the Holy Quran, Muslims have been prohibited to use someone's wealth by evil and impermissible way, but today almost every impermissible way prevails among Muslims in order to collect money. In the Holy Quran, Muslim women have been commanded to stay at homes and observe purdah, but nowadays besides non-observance of purdah being widespread, there are some Muslims who are calling the act of woman observing purdah to be an obsolete way of thinking and narrow-mindedness. In this sacred book, people have been forbidden to commit fornication, drink wine, disobey parents, but today a large number of Muslims are busy committing these Haraam acts.

### Where are those Muslims?

With the exception of some specific and small number of Muslims, where are the Muslims who know what things are Halal and what things are Haraam as per the Holy Quran, who know Islamic

manners, who tremble with Divine fear when listening to the blessed Ayahs of Allah Almighty, whose body parts tremble with Divine fear and whose minds and hearts are overpowered by the luminosities of the Holy Quran? As long as Muslims strictly followed the rules of this sacred book, they dominated the world and non-Muslims feared from them, but since they stopped following the commandments of the Holy Quran, so apparently they feel they have respect in the world but in reality, they have been facing and suffering disgrace and humiliation.

*Dars-e-Quran ager ham nay na bhulaya hota*

*Yeh zamanah, na zamanay nay dikhaya hota*

*Woh mu'azzaz thay zamanay mayn Musalman ho ker*

*Aur ham khuwar [خوار] huway taarik-e-Quran ho ker*

One of the most unfortunate things is that if a person who is acting upon something wrong is advised, so sometimes he makes a wrong reply. Some even say: *After learning a few things you have started advising us!*

### Layer of dust

Today the condition is that very nice and beautiful copies of the Holy Quran are kept in almirahs in a Masjid, whereas they are placed in houses and shops for attaining blessings. They are also covered with silk covers, but we do not recite, understand and act upon them and as a result, the layer of dust has stuck to these almirahs and silk covers. In fact, the dust has not stuck to these almirahs and silk covers, but rather it has stuck to the hearts of the Muslims who have this attitude towards this sacred Book. Those who do not act upon the commandments of the Holy Quran not only suffer worldly loss, but they will also suffer major and huge loss in the Hereafter.

### Hereafter loss of not acting upon Holy Quran

The Beloved Rasool ﷺ has said: Quran intercedes and its intercession is acceptable. The one who [acts upon its commandments] keeps it in front of him, it will take him to Paradise by holding him and the one who [violates its commandments] keeps



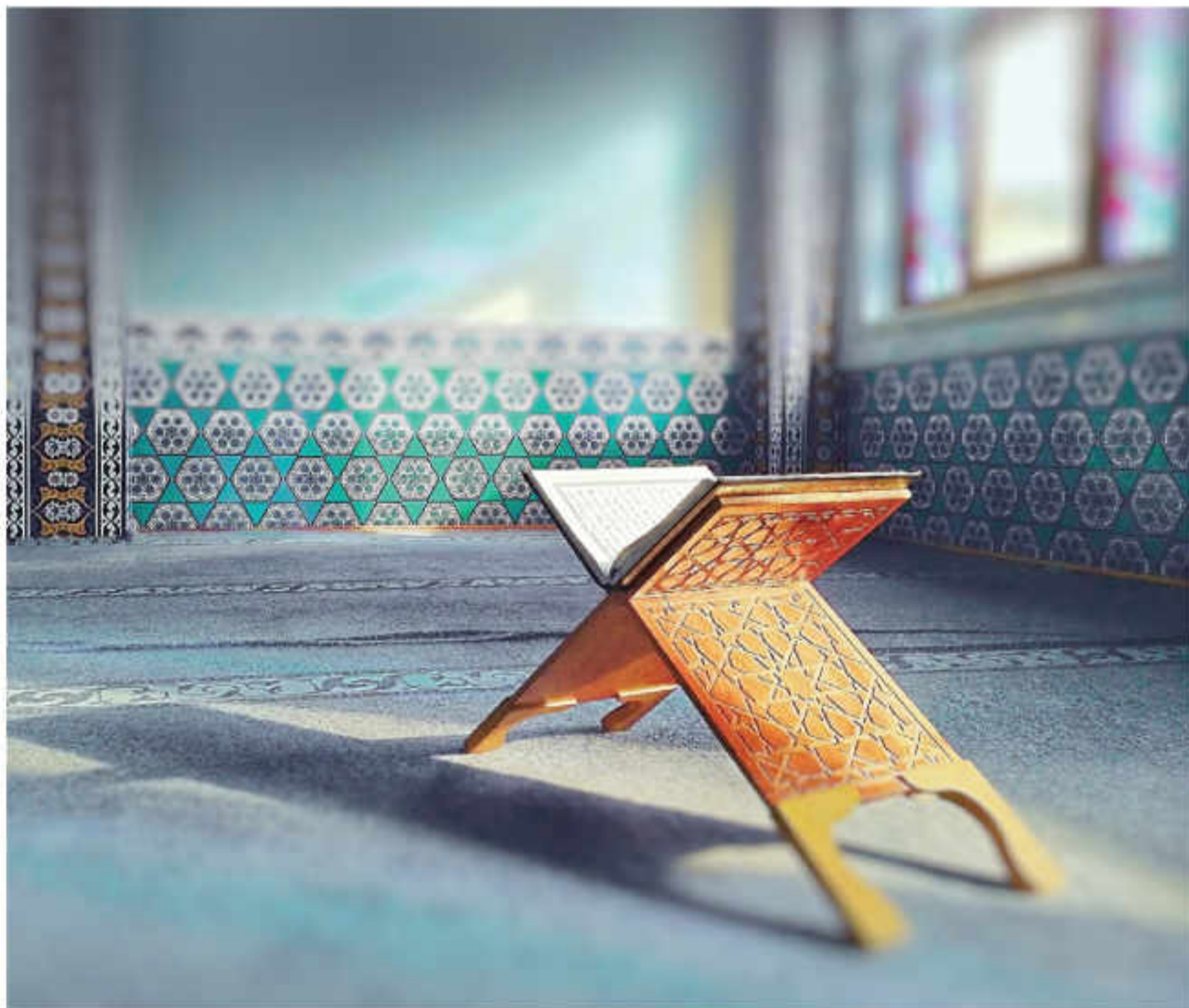
it at his back, it will take him to Hell by urging him forward. (Al-Mu'jam-ul-Kabeer, vol. 10, pp. 198, Hadees 10450)

### **Aims of the revelation of the Holy Quran and Dawat-e-Islami**

In this age which is full of Fitnahs [mischiefs], Dawat-e-Islami, by the blessings of Allah Almighty,

far, therefore I request all devotees of Rasool to value the sacred Book of Allah Almighty, recite it correctly and act upon it after getting its correct translation and commentary and also persuade others to do so<sup>1</sup>. May Allah Almighty enable us to act upon the aims of the revelation of the Holy Quran in a proper manner!

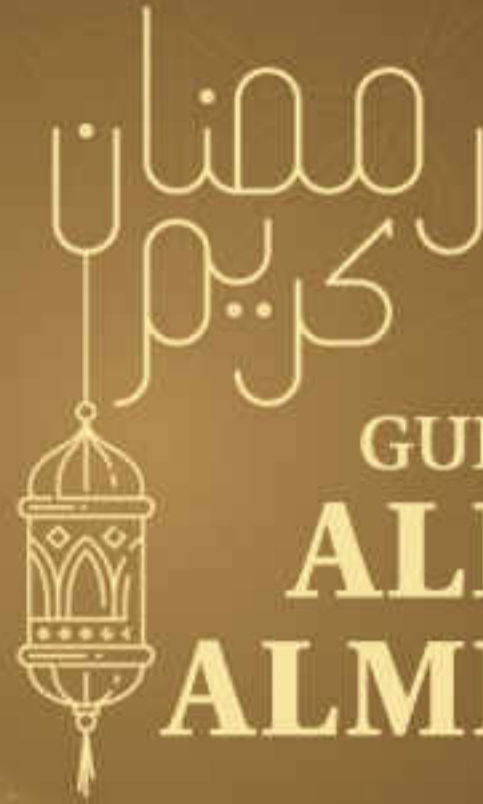
اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيِّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ



is busy propagating as per Shari'ah the aims of the revelation of the Holy Quran through Sunnah-inspiring Ijtima'at, Madani Qafilahs, Madani Channel, *Mahnamah Faizan-e-Madinah* and many other sources. But our destination is still very

<sup>1</sup> Madani Mashwarah: Read '*Siraat-ul-Jinaan*' a commentary of the Holy Quran published by Maktaba-tul-Madinah in order to have awareness of correct translation and commentary of the Holy Quran.





## GUEST OF ALLAH ALMIGHTY

Translated by: Wasim Abbas Attari (UK)

Abul Hasan Khizr Hayat Attari Madani

Young Hasan came back home after offering Maghrib Salah with his father, Mr. Dawood, and started eating food. All of a sudden, an announcement was made from the Masjid: "Congratulations to all devotees of Rasool as the crescent moon of Ramadan-ul-Mubarak has been sighted".

*Marhaba sad [صدا] marhaba phir aamad-e-Ramadan hay  
Khul uthay murjhaye dil taazah huwa Iman hay*

Hasan Raza left his food and ran towards his father who was watching Madani Channel in the other room.

Hasan Raza entered the room and said: 'Dear father! Congratulations! The new crescent moon of Ramadan-ul-Mubarak has been sighted. It will be a lot of pleasure now.'

Mr. Dawood smiled listening to his beloved son and stroked his head with affection and said:

'Congratulations to you too son! Congratulations to you too upon the arrival of the guest of Allah Almighty.'

Astonished, asked Hasan Raza: 'Guest of Allah Almighty? Dear father, I did not get it.'

Mr. Dawood said: 'Yes son! Ramadan-ul-Mubarak is a blessed guest for us by Allah Almighty.'

Listening to it, Hasan said: 'Wow! But dad, how is it a blessed month?'

Mentioning its blessings, Mr. Dawood said: 'Because people get inclined towards performing virtuous deeds abundantly in this blessed month. They observe Sawm. They recite the Holy Quran in abundance. They offer Taraweeh Salah at night and Masajid fill up completely with Salah-offering people. We perform all these acts of worship so that this guest of Allah Almighty gets pleased with us and when this blessed month departs from us, it is



not displeased with us. Moreover, this is the very month in which Satan is imprisoned.' (*Musnad Ahmad*, vol. 3, pp. 121, Hadees 7785)

Hasan Raza said: 'Sure dad. This is excellent. I also make the intention to please this month.'

'Well done son! But how will you please this guest?' Mr. Dawood asked his son.

should at least try to observe Sawm so that you may also reap the blessings of this month. Moreover, when observing Sawm becomes Fard upon you, then you are capable to do so.'

Hasan Raza said: 'Yes dad. I will also observe Sawm, *إِنْ شَاءَ اللَّهُ*. But dad! What benefit will we gain for observing Sawm?'

Mr. Dawood replied: 'You have asked a brilliant question. Son! The biggest benefit of observing Sawm is that Allah Almighty will get pleased with us. Moreover, His guest, i.e. Ramadan-ul-Mubarak, will intercede for us on the Day of Judgement in the court of Allah Almighty. (*Shu'ab-ul-Iman lil-Bayhaqi*, vol. 2, pp. 346, Hadees 1994) When we feel hungry and thirsty while observing Sawm, then it also makes us realise the thirst and hunger of those who bear hunger and thirst due to being poor. Therefore, by the virtue of observing Sawm, we also get the passion of helping such people. Similarly, observing Sawm also teaches us patience and forbearance.'

'Wow! Observing Sawm has numerous benefits. I will *إِنْ شَاءَ اللَّهُ* definitely observe Siyam.' Hasan Raza said while expressing his sweet intention.

Mr. Dawood thanked Allah Almighty for such passion of his son.

Hasan Raza replied: 'I will offer five daily Salahs and also recite the Holy Quran.'

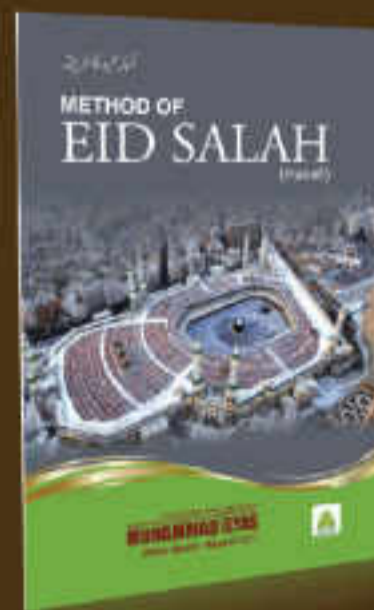
'Son! You already do this.' Mr. Dawood said while smiling.

'Dad! Then you tell me how shall I please this guest?' Hasan Raza asked.

'Son, how old are you?' Mr. Dawood asked him.

'Dad! I am 10 years old.' Hasan Raza quickly replied.

Mr. Dawood said: 'Yes son. You are 10 years old. Observing Sawm is not Fard upon you but you



# Eid and our children



Translated by: Muhammad Naeem Attari

Bilal Hussain Attari

The great day of Eid is also one of those significant events that bring happiness and delight for the Muslims. The blessed day of Eid is celebrated with great excitement and fervour by the Muslims living around the globe and they experience the feelings of ecstasy when this blessed day arrives. People from every class and section enormously enjoy this religious festival.

Dear parents! Following are some of your responsibilities for your children in connection with the blessed occasion of happiness:

## Sadaqah Fitr

A father should pay Sadaqah Fitr of his children

(before Eid Salah if possible). Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has commanded us to pay Sadaqah Fitr on Eid-ul-Fitr before Eid Salah.' (*Sunan-ut-Tirmizi, vol. 2, pp. 152, Hadees 677*)

(For detail information regarding Sadaqah Fitr, read 'Blessings of Ramadan', a publication of Maktaba-tul-Madinah.)

## Eid Salah

If Eid Salah is being performed in a Masjid, take such sane Madani children with you for performing Eid Salah who know the etiquettes of Masjid and remain



cautious about them; moreover, also make them give Sadaqah persuading them so that they also become habitual of giving Sadaqah in the path of Allah ﷻ and their hearts become less interested in wealth and worldly pleasure.

### Heedlessness on the day of Eid

Develop this awareness amongst children that whether it is the blessed day of Eid or any other religious event or festival, they should not engross themselves into worldly pleasure to such an extent that they forget to perform Fard and Wajib acts and do not distinguish between Halal and Haraam acts and spend these blessed days of Eid in heedlessness doing the acts of disobedience.

### Habit of taunting

While comparing the stuff such as clothes, shoes, wrist watches, etc., with others, children taunt and make fun of them, this is not a good practice, so



prevent your children from passing bad comments and criticising other children [for their clothes, etc.].

### Demand of Eidi

Gift of cash given to the children on Eid days increases the happiness of children but some children are observed to demand Eidi (gift or cash given to children during Eid) from their relatives, causing embarrassment for others. Ethically, this practice is not good at all because someone may not

have money for Eidi and he may have to make an excuse or tell a lie to manage the situation. So, make your children understand that if somebody gives them Eidi, it is alright but demanding it from others is not a good practice at all.

### Taking possession of children's Eidi

Some parents take possession of the Eidi of their children and comment like this, 'We also have to give Eidi to the children of others'. This practice may sow the seed of hatred in your children's hearts. Furthermore, it is not permissible for the parents to use the things without Shar'i permission which are purely owned by the children.

### Eid and harmful food items

On the day of Eid, a large amount of poor-quality and harmful junk food items for example 'Aloo Chaat' (spicy mixed fried potatoes), Kulfi (frozen dairy dessert), chips, Gola-Ganda (colourful snow-cones) and other items are easily available in the streets and at every corner; so keep your children away from unhygienic and harmful food items.

### Eid and toys

During Eid days, mischievous children are found playing with pistol in which small metal balls are used and these children shoot one another with them, causing quarrels and conflicts on the religious festival. Furthermore, sometimes children also lose their eyes due to such risky games; so keep your children away from such type of toys.

### Playing on swings and horse-riding

On the blessed day of Eid, children love to enjoy swings, horse-riding, camel-riding, etc., but these activities of enjoyment may cause any accident so choose any appropriate swing for your children.

May Allah Almighty grant us, our children and all the Muslims Taufeeq (ability) to celebrate Eid obeying Shari'ah.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِ نَسَلِ النَّبِيِّ عَلَيْهِ السَّلَامُ وَآلِهِ وَسَلَّمَ



# Eid of the blessed daughters of caliph

Translated by:  
Muhammad Naeem Attari

Shahzaib Madani

12-year-old Jamal was also amongst those who were waiting for the great day of Eid which was going to be celebrated after the blessed month of Ramadan but he did not as yet finish the preparation for Eid and it was 25<sup>th</sup> of Ramadan.

Jamal: "Dear Mother! My friends have completed their Eid shopping and now they are showing their beautiful Eid stuff to one another such as new garments, shoes and wrist watches; on the other hand, I have just one new dress, so, when will you buy me other things?"

Mother: "Dear son! Our financial position is not good enough these days that we can buy you a lot of garments and other things."

Jamal: "It will bring disgrace on me in front of my friends", saying this he went to the other room with the feelings of resentment.

When Jamal's father came back home at the time of Iftar, Jamal's mother told him about the desire of their son.

Having performed Maghrib Salah, when Jamal and his father were coming back home, Jamal's father said to his son: "Let me relate you a true story today."

Jamal happily responded: "About whom is this true story?"

Jamal's father: It is related to the blessed daughters of the great Khalifah of Muslims, 'Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Once the day of Eid approached and the blessed daughters of Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came in the court of their father and humbly said, 'Dear father! Which clothes will we wear on the blessed day of Eid.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Same clothes in which you are dressed now; wash them and wear them again on the Eid day.'

The blessed daughters insisted on buying new clothes and said, 'Dear father! No! Buy us new clothes.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'My dear daughters! The blessed day of Eid is the day of worshipping Allah عزوجل and the day of expressing gratitude to Him. It is



not necessary to wear new clothes.'

Jamal: "So what did these blessed daughters say?"

Father: They said, 'Dear father! No doubt, you are absolutely right but our friends will tease us saying, 'You are the daughters of the caliph of this time and wearing the same old clothes.' Eyes of the blessed daughters were filled with tears while talking, and Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also felt like crying.

Jamal: "Then Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have bought them new clothes."

Father: Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called the treasurer and asked for one-month advance salary. To which he humbly said, 'O Ameer-ul-Mu'mineen! Are you sure that you will stay alive for one month?' Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'May Allah Almighty grant you blessings, you have said an excellent and correct thing indeed.' The treasurer left after this.

Jamal: "So, what did Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ say to his blessed daughters?"

Father: While advising them about having patience, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'O dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Umar Bin 'Abdul 'Azeez ki 425 Hikayat, pp. 187)

Jamal: "Dear father! Friends of the daughters of Sayyiduna 'Umar Bin 'Abdul 'Azeez رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have teased them."

Father: "Dear son Jamal! Those people who try to please Allah عَزَّوَجَلَّ do not care about the criticism and taunts of others; furthermore, we learn from such types of parables of the righteous people that we should show thankfulness for what we have been blessed with and spend our lives carrying out the acts that please Allah عَزَّوَجَلَّ."

Jamal: "Yes, dear father! This true story has opened my eyes. Now I will not insist on buying more things and will carry out the acts that please Allah عَزَّوَجَلَّ on the blessed day of Eid, إِنَّ شَاءَ اللهُ."



Translated by:  
Wasim Abbas Attari (UK)

## Dear children! Do you know?

**Question 1:** When did the Siyam of Ramadan become Fard?

**Answer:** On 10<sup>th</sup> Sha'ban-ul-Mu'azzam 2 AH. (Durr-e-Mukhtar, Rad-dul-Muhitar, vol. 3, pp. 383)

**Question 2:** Which month was the Holy Quran revealed in?

**Answer:** In the month of Ramadan. (Part 2, Surah Al-Baqarah, Ayah 185)

**Question 3:** Why is Ramadan called 'Ramadan'?

**Answer:** Months were named according to the weathers that fell in them. As Ramadan fell in summer, hence it was given the name Ramadan. (Tafseer Na'eemi, vol. 2, pp. 205)

**Question 4:** Which act of worship has been referred to as the door of worship by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** The act of observing Sawm. (Al-Jami'-us-Sagheer, pp. 146, Hadees 2415)

**Question 5:** What is one reason for Sawm being Fard [obligatory]?

**Answer:** The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spent few days of Ramadan in the cave of Hira. During that time, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat anything in the daytime. In memory of those days, Siyam were made Fard. (Faizan-e-Ramadan - Urdu, pp. 73)

**Question 6:** Which person will keep getting the reward of Sawm till the Day of Judgement?

**Answer:** The one who passes away in the state of observing Sawm will keep getting this reward. (Al-Firdaus, vol. 3, pp. 504, Hadees 5557)

**Question 7:** What is the importance of one Sawm of Ramadan?

**Answer:** If one observes Siyam all his life in place of one Sawm of Ramadan, still this reward will not be equivalent to the reward of one Sawm of Ramadan. (Fayd-ul-Qadeer, vol. 6, pp. 101, Taht-al-Hadees: 8492)





# HOW TO SPEND EID

Abdul Majid Attari

## Heart will remain alive

The Beloved and Blessed Nabi صلى الله تعالى عليه وآله وسلم has said, 'Whoever performed Qiyam in the nights of Eid (Eid-ul-Fitr and Eid-ul-Adha) in order to earn reward, his heart will not die on the day when hearts (of people) will die.' (Sunan Ibn Majah, vol. 2, pp. 365, Hadees 1782)

## Entry into heaven becomes Wajib

Sayyiduna Mu'aaz Bin Jabal رضى الله تعالى عنه has narrated: Heaven becomes Wajib for the person who stays awake in the following five nights [while worshipping Allah عزوجل]: The nights of the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Zul-Hijjah (3 nights), the night of Eid-ul-Fitr and the 15<sup>th</sup> night of Sha'ban (Shab-e-Bara'at). (Attargheeb Wattarheeb, vol. 2, pp. 98, Hadees 2)

## Forgiveness and blessings

Dear Islamic brothers! Allah عزوجل has bestowed upon us a great bounty in the form of Eid-ul-Fitr immediately after Ramadan. This blessed Eid has many virtues. Sayyiduna 'Abdullah Ibn 'Abbas رضى الله تعالى عنه has narrated: The blessed night of Eid-ul-Fitr is referred to as the 'Layla-tul-Ja'izah', the 'Night of Reward.' On the morning of Eid, Allah عزوجل sends His angels to every city where they stand at the end of every street and call out, 'O Ummah of Muhammad صلى الله تعالى عليه وآله وسلم! Come to the court of Munificent Allah عزوجل Who grants in abundance and forgives even the most severe sin.'

Allah عزوجل then says to His bondmen, 'O My bondmen! Ask for whatever you want! I swear by My Honour and Glory! I will grant whatever you ask for about your Hereafter in this gathering (of the Eid-Salah) today. And whatever you ask for regarding the world; I will see your betterment (i.e. I will do what is best for you). I swear by My honour! I will conceal your mistakes as long as you abide by my commandments. I swear by My Honour, I will not cause you to be disgraced along with those



exceeding the limit; so return to your homes, forgiven. You have pleased Me and I am pleased with you.' (Attargheeb Wattarheeb, vol. 2, pp. 60, Hadees 23)

## Night of receiving Eid gift

Dear Islamic brothers! How important the night and the day of Eid-ul-Fitr are! According to the above blessed Hadees, the night of Eid-ul-Fitr is also called 'Layla-tul-Ja'izah' [ليلة الجائزة], or the 'Night of Reward' in which the pious are given rewards. In other words, they are given their 'Eid Gift.' Similarly, the day of Eid-ul-Fitr is the day of Divine mercy. Therefore, we should spend this great night and day, worshipping Allah Almighty and gaining these blessings.

No doubt Muslims keep Siyam, offer Salahs, recite the Holy Quran and perform other virtuous deeds, but very sorry to say, as soon as Ramadan ends, some of them indulge in useless and even sinful actions such as watching films and dramas, attending musical concerts, etc. Remember! These actions may bring about the displeasure of Allah عزوجل and destroy the spiritual peace we gain during the month of Ramadan. Therefore, make the following intention from the bottom of the heart, "We will spend the night and the day of Eid, worshipping Almighty Allah and refraining from every sin, إن شاء الله."

## Thousand Noor enter grave

According to a narration, whoever recites 'سُبْحَانَ اللَّهِ وَبِحَمْدِهِ' 300 times on the day of Eid and then convey its reward to the souls of all the deceased Muslims, so a thousand Noor will enter the grave of every Muslim. Furthermore, when the reciting person dies, a thousand Noor will enter his grave as well. (This can be recited on both Eids).

(Mukashafa-tul-Quloob, pp. 308)



# Dar-ul-Ifta Ahl-e-Sunnat

Mufti Abu Muhammad  
Ali Asghar Attari Madani



Translated by: Abdul Majid Attari

## Who is allowed to pay expiation instead of keeping missed Siyam as Qada?

**Question 1:** What do Islamic scholars and respected Muftis say about the following issue? The father of a person is around 65 years of age. His father is also a heart patient. Therefore, he is unable to keep Sawm. What is the commandment for him in the Islamic Shar'iah?

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

**Answer:** Here is the commandment of the Islamic Shari'ah for these types of people. If it is suspected that his disease will become severe or he will take a long time to get cured, then he is allowed not to keep the Sawm that day. However, it is obligatory for him to keep it as Qada later on. In this matter, he must not rely on his thoughts. Instead, there must be a strong presumption. One can have a strong presumption by noticing apparent signs or on the basis of his personal experience or by taking advice from any expert doctor who is not a transgressor. If such a doctor is not available, then he should contact a religious-minded doctor or he should attempt to seek advice from more than one doctor. If he did not keep the Sawm without having a strong presumption, then he must keep the Sawm as Qada as well as repent of missing the Sawm.

The person who cannot keep the Siyam of Ramadan will pay expiation under certain conditions, not in every type of situation. If he cannot keep Qada Siyam in summer, then he must keep them in winter because days are comparatively short and the weather is also cold in winter. He is not also required to keep Siyam consecutively because some patients do not have the strength to do so. He is allowed to keep Siyam after gaps. However, he must keep as many Siyam as were missed. If he is unable to keep Siyam even in winter and his age or disease leads to the strong presumption that he will neither get cured nor will he have the strength to keep Sawm, then the person suffering from this condition is termed Sheikh-e-Faani. The commandment for a Sheikh-e-Faani is that he must pay expiation for each missed Sawm, i.e. he must give two meals to a Miskeen in such a quantity that the Miskeen is full or he must pay one Sadaqah Fitr to a Miskeen. The amount of one Sadaqah Fitr is 1.920 Kilograms of wheat or its flour or the money equivalent to its value.

Remember! If he pays his expiation but later on regains his strength to keep Sawm, then the previously paid expiation will turn into a Nafil Sadaqah and he will have to make up for those missed Siyam by keeping them Qada. (*Durr-e-Mukhtar*, vol. 3, pp. 463; *Rud-dul-Muhtar*, vol. 3, pp. 471; *Bahar-e-Shari'at*, vol. 2, pp. 1006)

وَاللَّهُ أَعْلَمُ بِمَا فِي صُدُوقِ رَسُولِهِ أَكْبَرُ



## Clarification of the two cases in which Sawm becomes invalid

**Question 2:** What do Islamic scholars say about the following issue? The following ruling is stated in the book 'Faizan-e-Ramadan': If there is a morsel of food in somebody's mouth at Sahari and the time of Sahari ends with the morsel still in his mouth or if somebody who is eating forgetfully recalls that he is in the state of Sawm whilst the morsel of food is in his mouth, but he swallows the morsel despite being aware that he is in the state of Sawm; then expiation will be Wajib in both the cases. However, if he takes the morsel out of his mouth and then eats it, only Qada of the Sawm will be Wajib, there will be no expiation. The question is, why is there a difference in both of these rulings?

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

**Answer:** In the first case, expiation is Wajib for the reason that the morsel, as long as in the mouth, is eaten with relish. In the second case, only Qada is to be made, there is no expiation. This is for the reason that the morsel, after it has been taken out of the mouth, is not eaten with relish. Rather, one does not naturally like to eat such a morsel. (Derived from: *Minhat-us-Sulook*, vol. 1, pp. 263; *Bida'i-us-Sana'i'*, vol. 2, pp. 645)

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَ عَدَا وَرَسُولُهُ أَعْلَمُ بِمَا نَعْمَ عَلَيْهِ مِنْهُ

## How is it to swallow saliva in the state of Sawm?

**Question 3:** What do Islamic scholars say about the following issue? If a person swallows the saliva that appears on his lip during conversation; will the Sawm become invalid in this case?

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

**Answer:** During conversation or on any other occasion, if the lips of a person become wet with saliva which he swallows, then the Sawm will not become invalid in this case. However, one should be careful about swallowing this saliva. (*Fatawa Aalamgiri*, vol. 1, pp. 303; *Bahar-e-Shari'at*, vol. 1, pp. 983)

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَ عَدَا وَرَسُولُهُ أَعْلَمُ بِمَا نَعْمَ عَلَيْهِ مِنْهُ

## How is it for a Sawm-keeping person to eat and drink water, etc. after vomit?

**Question 4:** What do Islamic scholars and respected Muftis say about the following issue? A person vomits involuntarily in the state of Sawm and the vomit is also "mouthful". He is under the impression that vomit invalidates the Sawm. Therefore, he drinks water, etc., deliberately after the vomit. What is the ruling on the Sawm in the above situation?

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

**Answer:** Vomiting involuntarily does not invalidate the Sawm no matter how big the quantity of the vomit is. However, if a person vomits involuntarily and he eats and drinks anything afterwards, assuming that his Sawm has become invalid due to this vomit, then his Sawm will become invalid owing to the post-vomit eating or drinking anything. In this case, he will have to keep only Qada Sawm, he is not required to make any expiation. (*Durr-e-Mukhtar*, vol. 3, pp. 431; *Bahar-e-Shari'at*, vol. 1, pp. 989)

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَ عَدَا وَرَسُولُهُ أَعْلَمُ بِمَا نَعْمَ عَلَيْهِ مِنْهُ

## Belch in the state of Sawm

**Question 5:** What do Islamic scholars say about the following issue? A few minutes after the ending of the Sahari time, if someone belches, causing him to feel water in the throat and the water goes down the throat either; will the Sawm become invalid in this case?

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

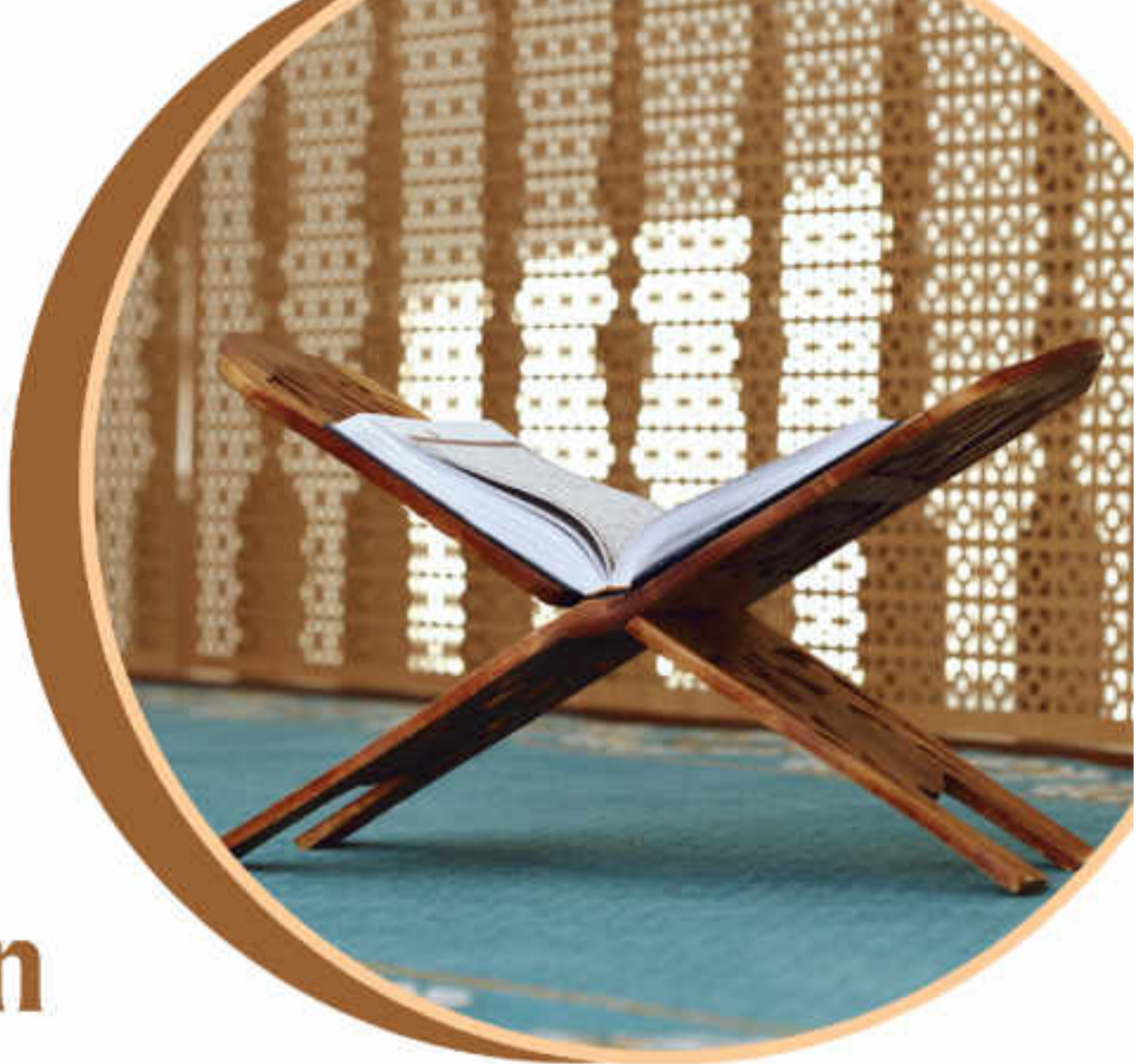
**Answer:** If someone belches, causing the water to come to the throat and to go down again, his Sawm will not become invalid. If someone vomits food, etc. in less than the "mouthful" quantity and the food, etc. goes down the throat again, his Sawm will not become invalid. (*Rad-dul-Muhtar*, vol. 3, pp. 450; *Fatawa Razawiyyah*, vol. 10, pp. 486; *Bahar-e-Shari'at*, vol. 1, pp. 988)

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَ عَدَا وَرَسُولُهُ أَعْلَمُ بِمَا نَعْمَ عَلَيْهِ مِنْهُ



Perform some virtuous deeds

# Yearning for recitation of the Holy Quran



Translated by: Muhammad Anwar Attari

Owais Yameen Attari Madani

Reciting and teaching the Holy Quran, listening and making others listen to the Holy Quran are the acts of reward. One who recites even one letter of the Holy Quran gets the reward equal to ten virtues. *(Sunan-ut-Tirmizi, vol. 4, pp. 417, Hadees 2919)*

Dear Islamic brothers! In order to recite the Holy Quran a lot and attain its yearning and passion let's listen to the routine of some blessed saints رَحْمَةُ اللهِ تَعَالَى about reciting the Holy Quran.

## Pious person who would recite Holy Quran twice daily

Sayyiduna Abu Bakr Bin 'Ayyash [عَبَّاش] رَحْمَةُ اللهِ تَعَالَى would recite the Holy Quran twice daily - once in the day and once in the night for 60 years in his room upstairs. *(Sift-us-Safwah, Juz: 3, vol. 2, pp. 109)*

Sayyiduna 'Umar Bin Hussain Jumahi [جُمَحِي] رَحْمَةُ اللهِ تَعَالَى would also recite the Holy Quran once during the day and once during the night, even at the time

of agony of death he رَحْمَةُ اللهِ تَعَالَى was reciting the following blessed Ayah:

يُمِثِلْ هَذَا فَلْيَعْمَلِ الْعَمَلُونَ ﴿٦١﴾

*For this kind of success, doers should work.*

*[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah As-Saffat, Ayah 61)*

*(Tahzeeb-ut-Tahzeeb, vol. 6, pp. 39; summarised)*

## Would recite Holy Quran completely once daily

Sayyiduna Rabi' رَحْمَةُ اللهِ تَعَالَى has said that Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى would recite the Holy Quran completely once daily in the night. *(Tareekh Baghdad, vol. 2, pp. 61)*

## Would recite Holy Quran completely in three days

Sayyiduna Bashar Bin Mansoor رَحْمَةُ اللهِ تَعَالَى would



recite Holy Quran once completely every third day. (Aa'eenah-e-Ibrat, pp. 115; summarised)

### Recited Holy Quran completely in seven days

Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite daily one Manzil of the Holy Quran in the night and in this way he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would complete one Quran in seven days. (Hilya-tul-Awliya, vol. 9, pp. 192, Raqm 13658)

اللَّحْمْدُ لِلَّهِ! Such blessings can also be seen in the Madani environment of Dawat-e-Islami. Mufti Hafiz Muhammad Farooq Attari Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Mufti of Dawat-e-Islami and late member of Shura, would also recite the Holy Quran a lot. Once when someone



asked, he said: اَلْحَمْدُ لِلَّهِ, I recite one Manzil daily. In this way, he would also complete one Quran in seven days. (Mufti-e-Dawat-e-Islami, pp. 14; summarised)

### Would recite Holy Quran completely 62 times in blessed Ramadan

When the blessed month of Ramadan would come, pious predecessors would recite the Holy Quran more besides performing other acts of worship, as Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite

the Holy Quran completely 62 times in blessed Ramadan along with Eid-ul-Fitr (once during the day, once during the night, once in Taraweeh throughout the blessed month of Ramadan and once on the Eid day). (Al-Khayrat-ul-Hisaan, pp. 50)

### Would recite Holy Quran completely 60 times in Nafis of blessed month of Ramadan

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the leader of millions of Shaafi'is, would also recite the Holy Quran completely 60 times in the form of Nafis in the blessed month of Ramadan. (Ihya-ul-'Uloom, vol. 1, pp. 44)

Dear Islamic brothers! Acting upon the blessed life of blessed saints we should also get into the routine of

reciting the Holy Quran. In order to form its habit, we should act strongly upon a Madani In'aam out of Madani In'amaat given to us by Ameer-e-Ahl-e-Sunnat قاضى عالى: 'Have you been privileged to recite or listen to at least three Ayahs (with translation and commentary) from Kanz-ul-Iman?' By virtue of its blessing, you will continue to make your mind to recite the Holy Quran, اِنْ شَاءَ اللهُ.

May Allah Almighty also enable us to recite the Holy Quran abundantly!

اَمِيْنُ بِجَاوِزِ النَّبِيِّ الْاَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Her rauz mayn Quran perhoon kash Khudaya  
Allah! Tilawat mayn mayray dil ko laga day

# Talking to the moon

Translated by: Muhammad Anwar Attari

## Madani bouquet of nine particularities of Mustafa ﷺ

### 1. Emergence of Noor

When the Holy Nabi ﷺ صلى الله تعالى عليه وآله وسلم was born, Noor emerged with him. In the light of this Noor, his respected mother saw Syrian palaces.

*(Kashf-ul-Ghummah, vol. 2, pp. 63)*

### 2. First words

The very first words uttered by the blessed tongue of the Holy Nabi ﷺ صلى الله تعالى عليه وآله وسلم were as follows: 'اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا'. *(Khasaais-ul-Kubra, vol. 1, pp. 91)*

### 3. Angels rocked cradle

The angels rocked the cradle of the Holy Nabi ﷺ صلى الله تعالى عليه وآله وسلم. *(Unmooza-jul-Labeeb, pp. 221)*

### 4. Talking to the moon

When he ﷺ صلى الله تعالى عليه وآله وسلم used to be in the cradle, the moon would talk to him. The moon would also bow in the direction where he ﷺ صلى الله تعالى عليه وآله وسلم pointed with his blessed finger. *(Unmooza-jul-Labeeb, pp. 221)*

### Parable

Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ respectfully said to the Holy Nabi ﷺ صلى الله تعالى عليه وآله وسلم, 'O Beloved Rasool ﷺ صلى الله تعالى عليه وآله وسلم! The signs of your Nubuwwah inspired me to embrace your religion. I saw that you talked to the moon in the cradle and pointed towards it. The moon would bow in the direction where you pointed with your blessed finger.' The Beloved and Blessed Nabi ﷺ صلى الله تعالى عليه وآله وسلم said, 'I would talk to the moon and it would talk to me. And it would comfort me when I cried. When the moon performed Sajdah under the Divine 'Arsh, I would hear the sound of Tasbeeh made by it.' *(Khasaais-ul-Kubra, vol. 1, pp. 91)*

*Chand jhuk jata jidher ungli uthatay mahd [مَهْد] mayn  
Kya hi chalta thu isharaun per khilona noor ka*

### 5. Shaqq-e-Sadr [شَقُّ صَدْر]

His blessed chest was expanded, i.e. cut open four times. It occurred for the first time in his early childhood when he ﷺ صلى الله تعالى عليه وآله وسلم was being brought up by Haleemah Sa'diyyah رَضِيَ اللهُ تَعَالَى عَنْهَا. The second time, it was expanded at the age of ten years. The third time, his blessed chest was expanded in the Hira cave on the occasion of the commencement of



revelation from the Almighty. The fourth time, it was expanded on the night of the Ascension [i.e. Mi'raaj]. (*Khusaais-ul-Kubra*, vol. 1, pp. 93; *Zurqaani 'alal Mawahib*, vol. 1, pp. 288)

Merciful Allah عزوجل has said:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ

*Did We not expand your chest for you (O Beloved)?*

[*Kanz-ul-Iman (translation of Quran)*] (Part 30, *Surah Alam-Nashrah*, *Ayah 1*)

According to some of the commentators, this blessed Ayah means "opening" the blessed chest apparently in a way that Sayyiduna Jibra'eel Ameen عليه السلام cut the blessed chest of the Holy Nabi صلى الله تعالى عليه وآله وسلم open, brought out his blessed heart, washed it with Zamzam water in a gold tray, filled it with Noor and Hikmah and then put it back into its place. (*Siraat-ul-Jinaan*, vol. 10, pp. 739)

### Wisdom of the expanding of chest

The wisdom of the expanding of the blessed chest for the first time was that he صلى الله تعالى عليه وآله وسلم be protected from the whispers and thoughts that made children indulge in games and mischievous activities. The second time, his blessed chest was expanded at the age of ten years so that he صلى الله تعالى عليه وآله وسلم would remain unaffected and unharmed by the risks of youthful desires. The third time, his blessed chest was expanded in the Hira cave where his blessed heart was filled with Noor and peace so that he صلى الله تعالى عليه وآله وسلم could bear the great and heavy responsibility of revelation from the Almighty. The fourth time, his blessed chest was expanded on the night of the Ascension [i.e. Mi'raaj] when his heart was filled with treasures of Noor and Hikmah, blessing it with vastness and greatness and enabling him to behold the Almighty and to listen to the awe-inspiring Divine Word. (*Seerat-e-Mustafa*, pp. 79; *unended*) This is also known as *Sharh-e-Sadr* [شَرْحُ صَدْرٍ] as well as *Shaqq-e-Sadr* [شَقُّ صَدْرٍ]. (*Mirat-ul-Mamajih*, vol. 8, pp. 114)

'أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ' say yoon awaz aati hay

*Kushadah ker diya Allah nay seenah Muhammad ﷺ ka*



Monthly Magazine  
**Faizan-e-Madinah**  
Rasmul-Il-Mubarak  
1440 AH (May 2019)

### 6. Nabi of Ambiya

Our Beloved Nabi صلى الله تعالى عليه وآله وسلم is the Nabi of all other Ambiya عليهم الصلوة والسلام and all Ambiya and Mursaleen عليهم الصلوة والسلام as well as their Ummahs are included in his Ummah. The Nubuwwah and Risalah of the Holy Nabi صلى الله تعالى عليه وآله وسلم encompass all creation of Allah عزوجل from the period of the father of all human beings (i.e. Sayyiduna Aadam) to the Judgement Day. On the night of the Ascension, all Ambiya and Mursaleen عليهم الصلوة والسلام offered the Salah led by the Holy Nabi Muhammad Mustafa صلى الله تعالى عليه وآله وسلم, showing that he صلى الله تعالى عليه وآله وسلم was and is the Nabi of all Ambiya عليهم الصلوة والسلام. (*Fatawa Razawiyyah*, vol. 30, pp. 138; *Ummooza-jul-Labeeb*, pp. 51)

*Tu hay khursheed-e-Risalat piyaray, chhup gaye tayri  
ziya mayn tuaray*

*Ambiya aur hayn sab mah paaray, tujh say hi noor liya  
kertay hayn*

(*Haqaiq-e-Bakhshish*, pp. 112)

### 7. Blessed saliva was sufficient in place of milk

When infants [babies] were blessed with the saliva of the Revered and Renowned Rasool صلى الله تعالى عليه وآله وسلم, they would no longer need to drink milk. (*Ummooza-jul-Labeeb*, pp. 211)

On the day of 'Aashura (i.e. 10 Muharram-ul-Haraam), the Greatest and Noblest Nabi صلى الله تعالى عليه وآله وسلم would call infants from his home and from that of Sayyidatuna Fatimah رضي الله تعالى عنها, put his blessed saliva into their mouths and say to their mothers, 'Do not suckle them until night.' By the blessing of the saliva, the children did not need to drink milk till night. (*Dalaail-un-Nubuwwah*, vol. 6, pp. 226; *Zurqaani 'alal Mawahib*, vol. 5, pp. 289)

### 8. Saltwater turned sweet

His blessed saliva, when mixed with saltwater, would turn the saltwater into sweet water. (*Zurqaani 'alal Mawahib*, vol. 7, pp. 194)

He صلى الله تعالى عليه وآله وسلم once put his blessed saliva into the well of Sayyiduna Anas رضي الله تعالى عنه in the latter's home, so its water turned sweeter than the water of

all the wells of Madinah Munawwarah. (*Khasais-ul-Kubra*, vol. 1, pp. 105)

*Jis say khaari kunwaym [کھاری کنوین] sheera-e-ja<sup>o</sup> banay*  
*Us zulal-e-halawat [زلزلہ حلاوت] pay lakhaun salam*

(*Hudaiq-e-Bakhshish*, pp. 302)

## 9. Mercy for all the worlds

The Merciful Nabi ﷺ was sent as a mercy for all the worlds. (*Ummooza-jul-Labeeb*, pp. 52) Almighty Allah has said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٣٠﴾

*And We did not send you (O Beloved) but as a mercy for all the worlds.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 17, Surah Al-Ambiya, Ayah 107)

(*Siraat-ul-Jinaan*, vol. 6, pp. 386)

Even disbelievers received a share from his mercy in the sense that their punishment was delayed by virtue of him. (*Ummooza-jul-Labeeb*, pp. 52) The Holy Quran has said:

وَمَا كَانَ لِلَّهِ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ

*And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 9, Surah Al-Anfaal, Ayah 33)

*'Azab-e-Khuda munkiraun per uterta*  
*Na hoti ager 'aam rahmat Nabi ki*



The Beloved and Blessed Nabi ﷺ is a mercy for Ambiya, Rusul and angels عَلَيْهِمُ السَّلَامُ. He ﷺ is mercy not only in the world but also in the hereafter. He ﷺ is a mercy for jinns as well as for humans, for Muslims as well as for disbelievers, for animals as well as for plants and non-living objects. In short, he ﷺ is a mercy for all the things included in the universe.





# *Sawm and eleven misunderstandings*

Mufti Abu Muhammad  
Ali Asghar Attari Madani

Translated by: Muhammad Anwar Attari



## **First misunderstanding**

Sawm becomes invalid because of vomiting.

## **Correct ruling**

Sawm does not become invalid if one vomits involuntarily no matter how much the quantity is. However, if someone vomits deliberately such as by putting a finger, etc. into his mouth and the vomit is in a "mouthful" quantity, then his Sawm will become invalid.

## **Second misunderstanding**

If someone experiences a nocturnal emission in the state of Sawm, Sawm becomes invalid.

## **Correct ruling**

Sawm does not become invalid if someone experiences nocturnal emission in the state of Sawm.

## **Third misunderstanding**

If Ghusl becomes Fard in the night and the Sawm has started in the same condition, then you will rinse your mouth or put water into your nose after the Iftar.

## **Correct ruling**

Whether Ghusl becomes Fard for you before the Sawm begins or you have a nocturnal emission

during the Sawm, you do not have to wait till the sunset. If one has to bathe in the state of Sawm, even then he will perform all the Faraaid of Ghusl. Rinsing the mouth and making water reach the soft part inside the nose are Fard in Ghusl; without them neither will Ghusl be complete nor will Salaha be valid. However, in the state of Sawm, there is no permission to sniff water into the nose. Remember! You must not gargle while observing Sawm. It is a separate Sunnah act and can be performed when one is not observing Sawm.

## **Fourth misunderstanding**

Miswak cannot be performed while observing Sawm.

## **Correct ruling**

Miswak can be performed. However, one should take precaution that its strands should not go down to the throat.

## **Fifth misunderstanding**

Some people do not consider it correct to apply oil, fragrance and to remove pubic hair while observing Sawm.

## **Correct ruling**

These acts are permissible while observing Sawm. Sawm will not become invalid even if someone



applies Surmah [kohl]. However, Kajal<sup>1</sup> does not fall into the category of kohl in Shari'ah. One should avoid Kajal.

### **Sixth misunderstanding**

If one does not wake up at Sahari and misses his Sahari, his Sawm is not valid.

### **Correct ruling**

Sahari is not a condition for observing Sawm. If one makes intention in the night or makes intention before the time of Zawal begins, even then it is alright. But if someone makes intention after the time of Sahari ends, he should keep especially three things in mind: Firstly, he has not done anything against the Sawm deliberately such as eating, drinking, etc., from the time when the Sawm began to the time he made his intention. Secondly, he should make the following intention: *I have been observing Sawm since the Sawm began.* Thirdly, intention cannot be made after the time of Zawal begins.

### **Seventh misunderstanding**

Is Sawm affected if blood oozes out due to a bruise or if one has a blood test?

### **Correct ruling**

Sawm will not become invalid if blood is taken for a test or blood flows due to an injury. Sawm becomes invalid if something directly reaches the stomach or brain.

### **Eighth misunderstanding**

If you have an injection while observing Sawm, your Sawm will become invalid.

### **Correct ruling**

If one has this thought due to following the Islamic scholars whose opinion is the same, it is alright. However, according to the pieces of evidence which are powerful and strong, Sawm does not become invalid if one has an injection. If greatly needed, one can also be put on a drip.

### **Ninth misunderstanding**

One can continue to eat and drink in Sahari until the Azan goes on.

### **Correct ruling**

When the time of Sahari ends, the time of Azan of Fajr and time for Fajr Salah begins, so the one who continues to eat and drink even after the time of Sahari ends, waiting for the Azan to finish, has destroyed his Sawm.

### **Tenth misunderstanding**

Some people feel that by swallowing saliva or phlegm their Sawm will become invalid or Makruh. That's why they spit over and over again.

### **Correct ruling**

As long as saliva and phlegm are inside the mouth, Sawm will not become invalid if they are swallowed. However, if someone takes saliva out of his mouth such as he spits on his palm and then puts it back into his mouth, his Sawm will become invalid and normally no one does something like this.

### **Eleventh misunderstanding**

If one smells 'Itr [perfume] or fragrance, his Sawm becomes invalid.

### **Correct ruling**

Sawm does not become invalid if one smells fragrance whether it is in liquid form or solid form. However, if someone sniffs the smoke of a joss stick through his mouth or nose that certainly goes to the throat and similarly sniffs the smoke of any pleasant-smelling or an unpleasant-smelling thing like this [for example, he makes its smoke enter his throat through his nose or mouth], his Sawm will become invalid.

---

<sup>1</sup> A type of black make-up that is put around the edge of the eyes.



Pages from Islamic history

# Conquest of Makkah and forbearance of the Holy Nabi ﷺ

Translated by: Abdul Majid Attari

Haamid Raza Attari Madani

The Revered and Renowned Rasool ﷺ has stated:

إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ،  
وَلَا يُنْرَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

*The thing, which has tenderness in it, gets adorned and the thing, which [tenderness] is brought out from, gets faulty.*

*(Sahih Muslim, pp. 1073, Hadees 2594)*

A study into the life history of the Holy Nabi ﷺ shows that tenderness was a part of the blessed attitude of the Holy Nabi ﷺ, as is clearly proved by his attitude towards disbelievers on the occasion of the conquest of Makkah. The Holy Rasool ﷺ left for Makkah from Madinah on 10<sup>th</sup> Ramadan-ul-Mubarak 8 Hijri with

an army of more or less ten thousand soldiers. The Islamic army set up the camp after reaching 'Marr-uz-Zahran' [مَرُّ الظُّهْرَانِ], which was situated at the distance of one Manzil<sup>1</sup> from Makkah. The Holy Rasool ﷺ commanded the army that every Mujahid was to light up his own stove separately. On the other hand, Abu Sufyan (who had not yet become Muslim) reached 'Marr-uz-Zahran' [مَرُّ الظُّهْرَانِ] along with some of his companions and saw that fire had been lit up to many miles. There he came across Sayyiduna 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ who took Abu Sufyan to the court of the Holy Nabi ﷺ. It was as if the following message was being given to Abu Sufyan from the merciful court of the Holy Nabi ﷺ, 'Don't be scared.

<sup>1</sup> An Urdu dictionary defines the Manzil as the distance used to be covered in a day, i.e. more or less 48 miles.



This is not the court of ordinary emperors of the world but rather it is the court of the Nabi ﷺ who is mercy for all the worlds'. Abu Sufyan and his companions recited the Kalimah, becoming Muslim.

Try to realize how great forbearance and benevolence the Beloved and Blessed Nabi ﷺ has! As soon as he set foot on the land of Makkah, he issued the following order, which showed the vastness of the ocean of his mercy, "Refuge is for the person who lays down his weapon; refuge is for the person who shuts his door; refuge is for the person who enters the Holy Ka'bah". At that time, he was riding his she-camel 'Qaswa' with a black-coloured blessed 'Imamah [turban] on his blessed head. Around him were armed troops under his command. Despite majesty and awe, the Holy Rasool ﷺ showed great humbleness, reciting Surah Al-Fath with his blessed head bowed. (*Zurqani 'alal Mauwahib, vol. 3, pp. 432, 436; Seerat-e-Mustafa, pp. 433*)

Dear Islamic brothers! Vanity and arrogance are from Satan. The person indulging in them remains deprived of the Divine help. Today, if anyone gains any status in society, he starts bragging due to his ignoble [i.e. bad] attitude. His words and actions indicate that he is a braggart. There is no feeling of forgiveness in his heart any longer. In fact, on such an occasion when anyone gains some status, he should be humble because the attainment of a good position in society is Divine benevolence which requires him to show gratitude to Allah Almighty. Anyway, the Holy Nabi ﷺ, accompanied by his blessed companions, entered the Divine Haram, purified the Holy Ka'bah from the evil of idols and offered Salah. Afterwards, he came out. Apart from Muslims, there was also a crowd of thousands of disbelievers and polytheists. The Greatest and Noblest Nabi ﷺ had a look at the crowd of thousands. He saw that the chiefs of the Quraysh were standing with their heads bowed, shivering and trembling with fear and terror.

Painting a picture of this situation, Shaykh-ul-Hadees 'Allamah 'Abdul Mustafa A'zami رحمه الله تعالى عليه

has stated: Among those cruel people were also those who had spread thorns on the path of the Holy Rasool ﷺ. Those who had sprayed the Holy Rasool ﷺ with stones were also present. Among them were also those cruel people who had attempted to martyr the Beloved Rasool ﷺ many times and those merciless and brutal oppressors were also present there who had damaged his blessed tooth. Among them were also the embodiment of cruelty who had attacked the beloved daughter of the Holy Rasool ﷺ, Sayyidatuna Zaynab رضي الله تعالى عنها with a lance, causing her to fall down from her camel. They were also thirsty for the blood of the Holy Rasool ﷺ. Those were also present in this crowd who had martyred the beloved uncle of the Holy Rasool ﷺ, Sayyiduna Hamzah رضي الله تعالى عنه, chopped off his nose and ears, gouged his eyes out and chewed his liver.

But today they were shivering with fear; surrounded by an army of ten to twelve thousand Muhajireen and Ansaar. In the midst of this atmosphere, the merciful gaze of the Holy Rasool ﷺ suddenly turned towards these oppressors. He asked them a question which made them tremble with fear: 'O Quraysh! How am I going to treat you today, what do you think?' They all humbly said in a tone demonstrating hope, 'نَظَنُّ خَيْرًا' *we expect you to treat us in a good way. You are a merciful Nabi and Allah Almighty has blessed you with power.* The mercy of all the worlds, the Beloved Nabi ﷺ said: Today, I am going to say to you what my brother, Yusuf عليه السلام, had said to his brothers, i.e. 'You will not be questioned by me today. May Allah غفور رحيم forgive all of your sins and He is the most Merciful'. Go, I have freed all of you. (*Seerat-e-Mustafa, pp. 438 to 440; Madarij-un-Nubuwwah, vol. 2, pp. 489, 490*)

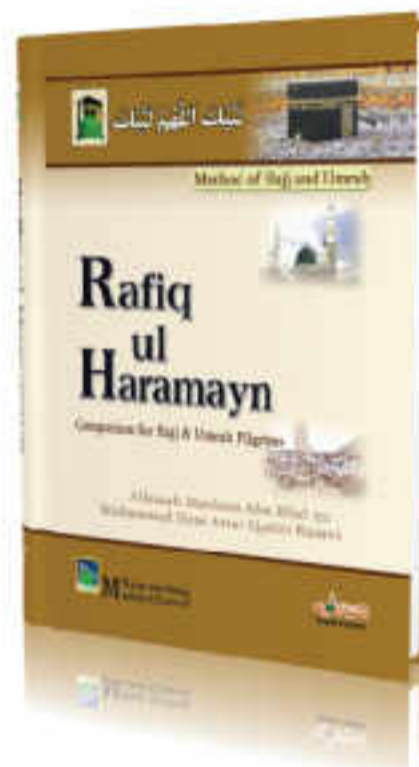
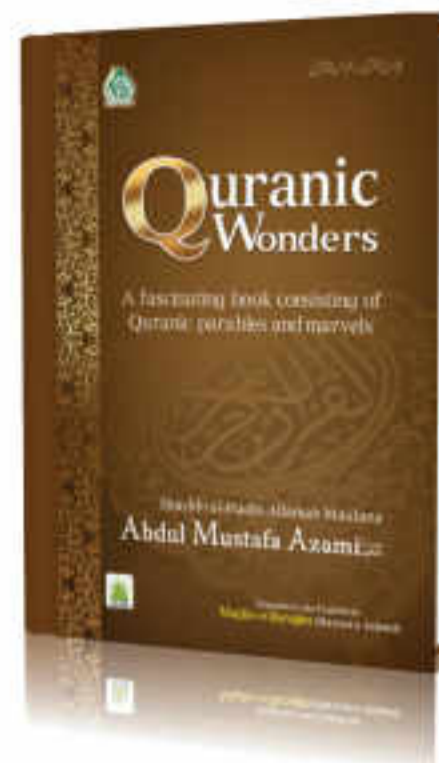
The Greatest and Noblest Nabi ﷺ set such a superb example of forgiveness that human history cannot show any other such example. Noticing this great mercy, huge groups of disbelievers began to swear allegiance to Islam through the Holy Nabi ﷺ. Previously, they used to draw swords on Muslims, opposing Islam but they were now promoting and



propagating the dignity of Islam. The Holy Nabi صلى الله تعالى عليه وآله وسلم showed forbearance and tolerance towards his deadly enemies, setting a great example. This very attitude of his turned out to be a means of the guidance of disbelievers. Not a single aspect of the blessed life history of the Holy Nabi صلى الله تعالى عليه وآله وسلم is devoid of human perfection. There are several factors that build a society; forbearance and tolerance are among the key factors. Before embracing Islam, Ikrimah Bin Abu Jahl along with his wife came to the court of the Holy Nabi صلى الله تعالى عليه وآله وسلم. The Greatest Nabi صلى الله تعالى عليه وآله وسلم had already said to his companions رَدِّسَ اللهُ تَعَالَى عَنْهُمْ 'Ikrimah will come to you soon. Do not condemn his father because condemning a dead person hurts the feelings of his living relatives.' (*Subul-ul-Huda war-Rishad, vol. 5, pp. 253*) Therefore, upon his arrival, the Holy Nabi صلى الله تعالى عليه وآله وسلم said while welcoming him with open arms 'مَرْحَبًا بِالرَّكِبِ الْمُهَاجِرِ' i.e. (*welcome to a migrating rider*). (*Subul-ul-Huda war-Rishad, vol. 9, pp. 388*) Afterwards, 'Ikrimah stood in front of him and had the privilege of embracing Islam while saying 'أشهد ان لا اله الا الله وحده لا شريك له و انتك عبد الله و رسوله'. At that time, he also respectfully and remorsefully said, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم! Without doubt, you are the most benevolent and loyal.' (*Subul-ul-Huda war-Rishad, vol. 5, pp. 253; Tareekh-ul-Khumsayn fi Ahwal Unfis-in-Nafees, vol. 2, pp. 92*)

May Allah عزوجل also bless us with treating others with tenderness, forgiveness and tolerance!

اَجْمَعِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ عَلَى الْمُتَعَدِّينَ عَلَيْهِمْ وَنَسَمَ



After all, what is right?

Translated by:  
Muhammad Anwar Attari

# Show me the word 'Taraweeh'

Mufti Muhammad Qasim Attari

Besides Fard Salah, performing Sunnahs and Nawafil is the beauty of Islam, sign of yearning for worship, recognition of worshippers and a practice of Muslims. But some people after being impressed by innovative and modern-minded Molviyat try to prevent others from Nawafil and Sunnahs especially Taraweeh. Such people are usually unaware of the pleasure of worship, have no yearning for Salah and are deprived of the sweetness of Munajat-e-Ilahi (supplicating in the Merciful court of Allah Almighty). Offering Sunnah, Nafl and Taraweeh has been proved from the Beloved Rasool ﷺ. It cannot be the act of a Muslim to try to prevent people from it by reducing its importance. Objectors ask this question: *Why are these unnecessary acts of worship emphasized so much?* The simple reply to this is: *'Why do you try so much to prevent from worship?'*

The detailed reply is: Just ponder! Are Nafl Salahs, Sunnahs and Taraweeh all good deeds or *مَعَادُ اللَّهِ* bad deeds? If they are good and surely they are good, so is it a good act or a bad act to insist on good deeds?

Of course, it is a good deed; on the contrary, the one who prevents from it is bad because he is preventing from worshipping Allah Almighty. Such a person does not invite the people to worship who are heedless and do not worship. On the contrary, Satan tempts such a person to try to prevent those who are worshipping. Satan wants him to become his deputy and create evil thoughts in their mind by making them think: *Brother, why do you offer so long Taraweeh Salah as it has not been emphasized much?*

Read this blessed Hadees in order to know: From what perspective, should a true Muslim see worship especially Taraweeh as before the blessed month of Ramadan the Beloved Rasool ﷺ said to the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ: O people! A great and blessed month is about to come to you in which one night is better than one thousand months. Allah Almighty has made its Siyam Fard and offering Taraweeh during its nights is Nafl. (*Shu'ab-ul-Iman, vol. 3, pp. 305, Hadees 3608*)

Just ponder, what was the purpose of this saying?



Should we offer Taraweeh or not? Surely, it meant the same 'offer Taraweeh'. Then it is certain that the Beloved Rasool ﷺ himself offered Taraweeh as per his saying. It is stated in a blessed Hadees: One night, the Beloved Rasool ﷺ offered Salah in a Masjid, so people also offered Salah with him, then he ﷺ offered Salah the next night, more people came, and then people also gathered in the third or fourth night, so the Beloved Rasool ﷺ did not come out to them. Then in the morning he ﷺ said: Undoubtedly, I have seen what you did and I was prevented from coming out to you only by the fear that this Salah might be made Fard for you and it is the event of Ramadan. (Sahih Bukhari, vol. 1, pp. 384, Hadees 1129)

Despite not coming on the third or fourth night, the Beloved Rasool ﷺ and blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ had the tendency towards Taraweeh with Jama'at, but Taraweeh Salah with Jama'at was not offered lest it should become Fard. After the blessed demise of the Beloved Rasool ﷺ since Sayyiduna 'Umar Farooq and blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ knew that the Beloved Rasool ﷺ wished Taraweeh to be offered with Jama'at, Sayyiduna 'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ arranged Taraweeh with Jama'at when his caliphate began though people would always offer Taraweeh even in the caliphate of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. (Sahih Bukhari, vol. 1, pp. 658, Hadees 2010) All blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ liked it.

Offering Taraweeh has always been a practice of Muslims. Khulafa-e-Rashideen, Tabi'een and Tab'-e-Tabi'een, Aimmah Mujtahideen and Muhaddiseen رَضِيَ اللهُ تَعَالَى عَنْهُمْ all offered Taraweeh, or it was the practice of blessed Aimmah that they would instruct their followers to recite the Holy Quran completely in 30 days by offering 20 Rak'aat Taraweeh daily, but some of them would recite the Holy Quran completely daily in 20 Taraweeh.

Remember! Islam has the same approach which the Beloved Rasool ﷺ, Khulafa-e-Rashideen, blessed companions, Aimmah-e-Deen, Aimmah Arba'ah, pious people of the Ummah, Sufiya, Islamic scholars, Islamic jurists and Muhaddiseen had. Now

find the answer to this question yourself that the real yearning for Islam, the real picture of Islam and the real interpretation of Islam is what has been mentioned above or the interpretation of the people is correct who say: *Ok, show me the word 'Taraweeh' in Ahadees.* What does the person mean by saying 'Show me the word 'Taraweeh'? Is he saying to offer Taraweeh or not? Playing with words he actually provokes others to not offer Taraweeh.

Allah Almighty has great favour upon Muslims. If we see in Masajid, we find even children مَنَافِعَ اللهُ offering Taraweeh with great pleasure and delight. On the other hand, women after managing home chores and Sahari and cooking food offer Taraweeh showing their love for Allah Almighty and obeying the Beloved Rasool ﷺ. But regrettably, amongst those who deny Taraweeh some say: *It is not a Salah as it is not proved;* so some say that it was not a Salah at all; some say: *I do not know why Maulvis lay so much emphasis on Nafl acts of worship.*

O brother! The entire Ummah has been offering Taraweeh. You tell us whether we should follow the method of blessed companions, Tabi'een, Tab'-e-Tabi'een, Islamic scholars, Muhaddiseen, Mufakkireen, Fuqaha-e-Mujtahideen and Mujaddid-e-Deen or we should follow you who say: 'Whatever I understand it is right and the religion which the entire Ummah has understood in these 14 hundred years is wrong. Therefore I say that we do not need to offer Taraweeh; we do not need to offer Nafl.' Is there any Ummati [follower] who dares to reduce the importance of the act which his Nabi ﷺ did and for which his Nabi ﷺ persuaded?

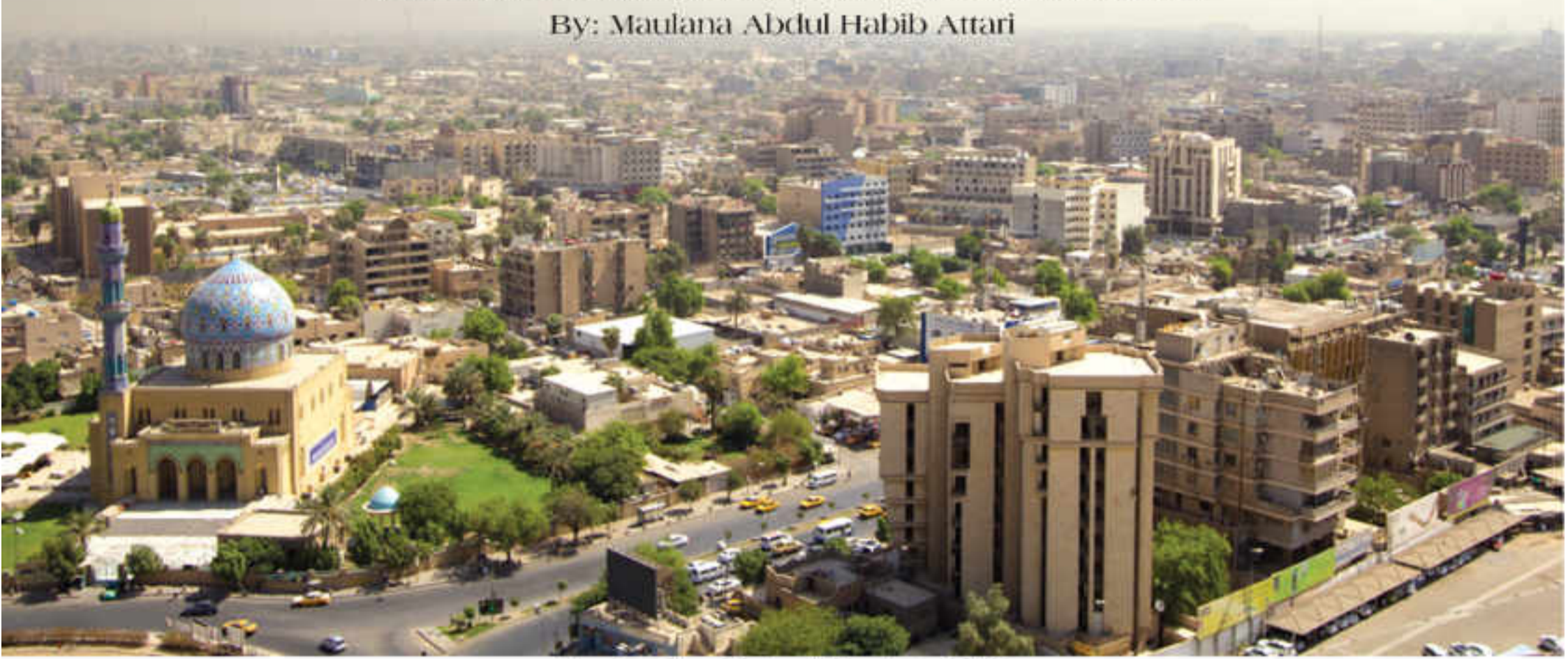




# Madani travelogue

Visiting the blessed court of Sayyiduna Ghaus-e-Azam رحمۃ اللہ علیہ

By: Maulana Abdul Habib Attari



Translated by: Wasim Abbas Attari (UK)

The monthly magazine "*Faizan-e-Madinah*" is also one of the means that Dawat-e-Islami is using all around the world in order to spread invitation towards righteousness. I also try to read the monthly magazine "*Faizan-e-Madinah*" and also advise the responsible Islamic brothers of Dawat-e-Islami to develop a habit of reading it. Along with acquiring the priceless treasure of Islamic knowledge, إِنَّ شَاءَ اللَّهُ you will also obtain the Madani pearls of Tarbiyyah.

Recently, the monthly magazine "*Faizan-e-Madinah*" was advertised on the famous program of Madani Channel "Zehni Azmaish Season 10" and a lot of emphasis was given on increasing its sales which brought about very positive results. Anyhow, the chief editor of the monthly magazine "*Faizan-e-Madinah*", Muhammad Asif Attari Madani, told me,

'People have demanded through letters and WhatsApp messages that my article should also be published in the monthly magazine *Faizan-e-Madinah*.' What significance do I or my literary works have! Anyhow, it was decided through mutual consultation that a *Madani travelogue* should be published. So I will mention the events of my journey through voice messages and the Islamic brothers of the Majlis monthly magazine "*Faizan-e-Madinah*" will compile them in a written form. May Allah Almighty enable me to continue this work with sincerity and steadfastness.

اٰمِيْنَ بِجَاوِ السَّبِيْحِ الْاَمِيْنِ سُبْحَانَكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

*Kaam woh lay li-jiye, tum ko jo raazi karay*

*Theek ho naam-e-Raza, tum pay karoron Durood*





## Madani achievements of Dawat-e-Islami in Arab countries

By the grace of Allah Almighty, Dawat-e-Islami's Madani achievements are also taking place across the Arab countries. Scholars from Arab countries visited the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi and met Ameer-e-Ahl-e-Sunnat **عبد بنور محمد العتيبي** in Faizan-e-Madinah and in Makkah Mukarramah during the journey of Hajj last year in 1439 AH. This has started to bring about fruitful results.

## 'Uloom-ul-Quran Seminar taking place in the blessed city of Baghdad

A seminar titled 'Uloom-ul-Quran was held in Madina-tul-Awliya, Baghdad, on 16<sup>th</sup> February 2019. The organisers also invited the Madani Markaz of Dawat-e-Islami to send five or six scholars or preachers. On the same date (16<sup>th</sup> February), a Sunnah-inspiring Ijtima' of Dawat-e-Islami and Madani Mashwarahs were scheduled to take place in Nepal. The head of the Majlis-e-Shura (central executive committee) of Dawat-e-Islami, Maulana Imran Attari, was also due to come to attend these events. Initially, I sought an apology from participating in the seminar because I was already scheduled to attend the Sunnah-inspiring Ijtima' in Nepal, but then agreed to attend the seminar upon the insistence of the organisers of the seminar. One intention behind this decision was that I would be able to meet scholars and dignitaries in this seminar who would have come from different parts of the world and I will get an opportunity to introduce the Madani activities of Dawat-e-Islami to them. The organisers bore the expenses of this journey of mine.

## Leaving for Baghdad

Our journey started in the morning from Karachi airport on 15<sup>th</sup> February 2019. Dear Islamic brothers! Whenever you get an opportunity to travel on an aeroplane, be careful about few things:

- Mark your luggage.
- Never take the responsibility of a stranger's luggage.

- Read the Du'a' of staying safe from falling from a height and being burnt.
- An aeroplane normally shakes left and right while taking off and landing. There is nothing to worry about it.
- Be especially careful about safeguarding your eyes from the staff in the aeroplane.
- The screen placed in front of your seat at times has films and dramas being played on them. Make sure that you make such arrangements that you do not indulge in a sin through it. In fact, it is safe to keep it turned off.
- Offering Fard Salah within its stipulated time is necessary even during air travel. Therefore, offer Salah punctually during your travel. Install Dawat-e-Islami's IT department's app "Prayer Times"<sup>2</sup> in your mobiles and tablet PCs as it is an important source of finding out Salah times.
- If you frequently travel by air, then choose one



airline and, if possible, try to travel only through that airline. This way, you will become a permanent passenger of that airline and they will provide you many facilities which other passengers do not get. For example, having more allowance for carrying extra weight free of cost, travel in the business class free of cost in case the economy class is full, getting access to the business lounge, etc. Because I often get



opportunities to travel by air, hence, I have also chosen only one airline. I am its gold card member which enables me to have an access to various additional facilities.

### Temporary stay in Doha (Qatar)

I reached Doha, the capital of Qatar, in around two and a half hours from Karachi. الْحَنْدَالِہ، the Madani activities of Dawat-e-Islami are being carried out in Doha too. As soon as I reached there, I received a message from the responsible Islamic brothers of Doha that if I could come out of the airport, then they would come to meet me. But it could not be possible due to the shortage of time.

After a stay of around four hours, the plane left for Baghdad and I reached Baghdad in two hours. This was probably my sixth visit to the blessed city of Baghdad. Including me, there were five more people who reached Baghdad. Four of them had already reached there before me. This caravan included Mufti Ali Asghar Attari Madani and Maulana Abdullah Attari, the responsible Islamic brother of the Arabic Department (of Madani Channel), from Karachi, and one preacher of Dawat-e-Islami from Germany and one from Turkey also accompanied us.

### Impact of the company of those who value time

Fortunately, I have been blessed with the privilege of travelling with Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and the Nigran of Shura, Maulana Muhammad Imran Attari. I have observed that both of them remain engaged in righteous activities even during their travel. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has written various Na'ats and Munajat etc., while travelling. I have also seen the Nigran of Shura being busy in studying and preparing for his speeches while traveling. Therefore, I also try to keep myself busy in righteous activities while traveling. For example, I recorded various voice messages for this series of "Madani travelogue" of the monthly magazine "Faizan-e-Madinah" while traveling. Another benefit of staying occupied while traveling is that time passes easily.

### Blessing of the Madani environment

I was also blessed with visiting the blessed city of Baghdad around two months ago through a private group. At that time, we queued up for immigration, waited in the queue, collected our luggage and loaded it in the cars ourselves. But this time around, we came as the representatives of the Madani Markaz of Dawat-e-Islami. Therefore, the organisers of the seminar welcomed us. They took our passport and luggage, and cleared our immigration without us having to queue up. Thereafter, they made us sit in the VIP lounge. It was indeed the blessing of the Madani environment of Dawat-e-Islami and being associated with Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

*Mujh ko mili hay 'izzat 'Attar ki ba-dawlat  
Chamki hay mayri qismat 'Attar ki ba-dawlat*

Second episode of this travelogue will be published in the next edition...

<https://www.facebook.com/AbdulHabibAttari/>

<sup>1</sup> Du'a of staying safe from falling from a height and being burnt:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَ أَعُوذُ بِكَ مِنَ الرَّدَىٰ ۖ وَ أَعُوذُ بِكَ مِنَ الْغَرَقِ وَ  
الْحَرَقِ وَ الْهَرَمِ ۖ  
وَ أَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ۖ وَ أَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ  
مُذْبِرًا ۖ وَ أَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْعًا ۖ

**Madani pearl:** Falling from a height is called 'رَدَىٰ' and being burnt is called 'حَرَق'. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to make this Du'a. This Du'a is not specific to aeroplane. Because protection from "falling from height" and "being burnt" are sought in this Du'a and one faces both these risks in the air travel, hence, we hope that by the virtue of reciting this Du'a, the aeroplane will remain safe from crashing. (Abu Daood, vol. 2, pp. 132, Hadees 1552)

<sup>2</sup> Download "Prayer Times" on Google Play:

<https://play.google.com/store/apps/details?id=com.dawateislami.namaz>



# Bouquet of Madani Pearls

Translated by:  
Muhammad Anwar Attari



## Fragrance shall emanate from speech

### 1. Blessing of acting upon knowledge

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The one who even acts upon the 10<sup>th</sup> part of his knowledge, Allah Almighty will bestow the knowledge of those things upon him of which he is unaware. (*Al-Jami'-ul-Akhlaq Ar-Ravi*, pp. 58, Raqm 34)

### 2. Example of the one who is angry with Islamic scholar

Sayyiduna Mu'afa [مُعَافَى] Bin 'Imran رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The one who is angry with an Islamic scholar is like the person who is angry with the pillars of Jami' Masjid (i.e. such a person causes loss to only himself). (*Al-Jami'-ul-Akhlaq Ar-Ravi*, pp. 147, Raqm 411)

### 3. Sleep of Sawm-observing person is also worship

Sayyiduna Abu Muslim Khulani رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The sleep of a Sawm-observing person is Tasbih and a Sawm-observing person is he who remains quiet and does not speak needlessly. (*Husn-us-Samt fis-Samt*, pp. 49)

### 4. Four doors of knowledge

Sayyiduna Dahhaak [دَحَّاك] Bin Muzahim رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The first door of knowledge is silence, second door is to listen attentively, third is to act upon it, whereas the fourth one is to spread and impart knowledge. (*Al-Jami'-ul-Akhlaq Ar-Ravi*, pp. 129, Raqm 315)

## Ahmad Raza's garden is even blossoming today

### 1. Strategic approach

It is appropriate to protect yourself from the thing that common people consider to be ill-omened

because if someone faces any calamity as per his fate, his false belief will further strengthen by thinking that: Look, I did this work and therefore it has happened and it is possible that Satan may also put an evil suggestion in his heart. (*Fatawa Razawiyyah*, vol. 23, pp. 267)

### 2. Reward for looking in mirror

If a woman looks in a mirror for wearing make-up for her husband, she deserves great reward. (*Fatawa Razawiyyah*, vol. 23, pp. 490)

### 3. How is it to gain knowledge of music?

It is not the act of righteous bondmen to waste time in gaining the knowledge of music, but rather it is at least a useless act. It is prohibited to waste time in every useless act. (*Fatawa Razawiyyah*, vol. 24, pp. 126)

## How beautiful garden is Attar's garden

### 1. Real freedom

In actuality, freedom lies in the slavery of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, blessed companions, Ahl-e-Bayt Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ and blessed saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (*Madani Muzakarah*, 13 Shawwal-ul-Mukarram, 1435 Hijri)

### 2. What thing should be avoided?

It is necessary to protect yourself from every such a thing that opens the door to sins. (*Madani Muzakarah*, 8 Muharram-ul-Haram, 1436 Hijri)

### 3. Acceptance depends on

Acceptance (of good deeds) does not depend on more or less, but rather it depends on sincerity. (*Madani Muzakarah*, 5 Rabi'-ul-Awwal, 1439 Hijri)



# LAWS OF TRADE

Mufti Abu Muhammad  
Ali Asghar Attari Madani

Translated by: Abdul Majid Attari

## How is it to practise the legal profession?

**Question 1:** What do respected Islamic scholars say about the following issue? Is it permissible to practise the legal profession?

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

**Answer:** The legal profession is itself permissible. In fact, many people are not able enough to present their viewpoint properly, to justify it by giving proofs and to gain their right. One also wants to avoid facing the disgraceful situation in the court. Therefore, blessed Shar'iah has allowed a person to make anyone else his representative for the purpose of pursuing the case on his behalf. This practice dates back to ancient times.

Regarding arguing with the representative of a

person, Sayyidatuna Fatimah Bint-e-Qays رَضِيَ اللَّهُ تَعَالَى عَنْهَا said:

طلقتني زوجي ثلاثاً، ثم خرج الى اليمن، فوكل  
اخاه بنفقتي، فخاصمته الى رسول الله صلى الله عليه وسلم

**Translation:** My husband divorced me thrice. He then went to Yemen after he made his brother his representative by entrusting him with providing for me. So, in the court of the Holy Nabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَآلِهِ وَسَلَّمَ I argued with him (i.e. the brother of the husband).

(Kitab-ul-Asal, vol. 11, pp. 205)

Based on narrations, it is proved that Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ would make any person his representative so that the representative would handle disputes on behalf of Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللَّهُ تَعَالَى عَنْهُ said:



كان على بن ابي طالب رضى الله عنه يكره الخصومة فكان  
اذا كانت له خصومة وكل فيها عقيل بن ابي طالب فلما كبر عقيل  
وكلنى

**Translation:** Sayyiduna 'Ali Bin Abu Talib رضى الله تعالى عنه disliked quarrels. When he رضى الله تعالى عنه needed to handle such a situation, he رضى الله تعالى عنه would make Sayyiduna 'Aqeel Bin Abu Talib رضى الله تعالى عنه his representative. After Sayyiduna 'Aqeel رضى الله تعالى عنه became very old, Sayyiduna 'Ali رضى الله تعالى عنه made me his representative. (*Sunan-ul-Kubra lil-Bayhaqi, vol. 6, pp. 134*)

Regarding the permissibility and wisdom of making anyone else a representative for the handling of disputes, Imam Sarakhsi [سرخسى] رضى الله تعالى عنه stated:

اذا وكل الرجل بالخصومة فى شئ فهو جائز لانه يملك المباشرة  
بنفسه فيملك هو صكه الى غيره ليقوم فيه مقامه وقد يحتاج  
لذلك اما لقلته هدايته او لصيانة نفسه عن ذلك الابتذال فى  
مجلس الخصومة وقد جرى الرسم على التوكيل على ابواب  
القضاء من لدن رسول الله صلى الله عليه وسلم الى يومنا  
هذا من غير تكبير منكر وزجر زاجر

**Translation:** If a person makes someone else his representative so that the representative will deal with the dispute on his behalf, this is permissible. As a person is allowed to handle the dispute himself, he is also allowed to have it handled by his representative. Sometimes, a person needs to make someone else his representative for the reason that the former is not prudent [i.e. wise] or he wants to avoid facing the disgraceful situation in the court. Anyway, making someone a representative for the purpose of arbitration<sup>1</sup> has been permissible and in practice without any denial since the blessed era of the Greatest Nabi صلى الله تعالى عليه وآله وسلم.

(*Al-Mabsoot Sarakhsi, vol. 19, pp. 6*)

Fulfilling the Shar'i requirements of the wage agreement, the representative may receive the wage in return for prosecuting the case. It is stated in the book 'دُرر الحكام شرح مجلة الاحكام':

<sup>1</sup> The process of settling a dispute.

لو وكل احد آخر بالمحاكمة والمخاصمة مع آخر وبين وقت مدة  
معينة للخصومة والمرافعة وقاولة على اجرة كانت الاجارة  
صحيحة ولزم الاجر

**Translation:** If a person makes someone else his representative for the settlement of a dispute, explaining the situation to the representative and fixing the time of the case; and the representative also does this job in return for wage, then this employment is valid and wage must be paid. (*Durar-ul-Hukam Sharh Mujalla-tul-Ahkam, vol. 3, pp. 594*)

Regarding the permissibility of making someone a representative, a leading and legendary scholar of Shar'iah and Tareeqah 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رضى الله تعالى عنه stated: Allah عزوجل has blessed humans with different natures; someone is strong whereas someone is weak; some are not very intelligent but some are very intelligent. Not every person has the capability to cope with his matters himself nor is every person prepared to do all of his tasks with his own hand. Therefore, man needs to have his work done by others. Therefore, it is right to make anyone a representative for the settlement of a dispute regarding all those rights of others (حقوق العباد) which do not get null and void just on the basis of a doubt no matter those rights are related to debt or to the existing wealth.

(*Bahar-e-Shari'at, vol. 2, pp. 973, 977*)

Beware! Like every other professional, a lawyer is also required to comply with the principles of Shar'iah. When performing his job, a lawyer must refrain from lying, deceiving, from favouring anyone unjustifiably and from having any Shar'iah-contradicting judgement made. Similarly, he must also refrain from showing an oppressor to be the oppressed one and vice versa and from violating the right of a person unjustifiably, etc. If the lawyer helps with something sinful, he will be considered to be an oppressor.

In the Holy Quran, Allah عزوجل gave the following commandment to His Beloved Rasool صلى الله تعالى عليه وآله وسلم for conveying it to his Ummah, guiding it:



إِنَّا أَنْزَلْنَاهَا إِلَيْكَ بِالْحَقِّ لِيَتَّبِعُنَّ بَيْنَ النَّاسِ بِمَا أَرَادَ اللَّهُ ۗ وَ  
لَا تَكُن لِّلْكَافِرِينَ حَصِيبًا ﴿١٠٥﴾ ۗ وَاسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا  
﴿١٠٦﴾ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَفُونَ أَنفُسُهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ  
خَوَّانًا أَنِيمًا ﴿١٠٧﴾

O Beloved, We have indeed sent down the true Book towards you, so that you may judge between the people; in the way Allah shows you, and do not fight on behalf of the deceivers. And seek forgiveness from Allah; indeed Allah is Most Forgiving, Most Merciful. And do not fight on behalf of those who are dishonest to themselves; indeed Allah does not like any extremely treacherous sinner.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 105-107)

Despite being aware of the real situation, it is extreme cruelty to support the oppressor. Having described the holy reason of the revelation of the above Ayah, Imam Jasaas [جصاص] stated:

وهذا يدل على انه غير جائز لاحد ان يخاصم  
عن غيره في اثبات حق او نفيه وهو غير عام بحقيقة امره

**Translation:** Unless the prosecutor has become aware of the real situation, it is not permissible to prosecute a case against a person for the purpose of proving that the other person has or does not have a



right. This has been proved by the above Ayah.

(Ahkam-ul-Quran, vol. 2, pp. 279)

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ ۗ عَلَّمَ اللَّهُ عَلِيمًا

## How is it to purchase and sell water?

**Question 2:** What do respected Islamic scholars say about the following issue? How is it to purchase and sell water? At some places, water is sold in litres and at some other places, it is sold in gallons. Which of the cases is permissible?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** It is permissible for a person to sell and purchase the water that is in his ownership. It is stated in *Bahar-e-Shari'at*: The water stored in ewers, large pitchers and pots cannot be used by anyone without permission from the owner. This water can also be sold by the owner.

(Bahar-e-Shari'at, vol. 3, pp. 667)

Usually, the bottle or the gallon, etc. in which the water is sold, is itself a unit for measurement and is known to people. However, the exact number of litres in the bottle is, sometimes, not known. But the buyer knows that he has bought water in a certain bottle which is in front of him. So the bottle is itself a unit for measurement in this case and there is no ambiguity either. Therefore, this type of sale and purchase is permissible. It is stated in *Bahar-e-Shari'at*: If someone asks the water-selling person to serve water from a certain number of particular water-bag, then this is permissible. (Bahar-e-Shari'at, vol. 2, pp. 698)

وَاللَّهُ أَعْلَمُ ۗ عَنِ وَرَسُولُهُ أَعْلَمُ ۗ عَلَّمَ اللَّهُ عَلِيمًا



# Sayyiduna 'Ali-ul-Murtada's source of earning

Professions of pious predecessors

Abul-Rahman Attari Madani

Translated by: Wasim Abbas Attari (UK)

The fourth caliph, Sayyiduna Maula 'Ali Mushkil-Kusha, Shayr-e-Khuda كرم الله تعالى وجهه الكريم used to work on wages in order to earn his livelihood.

(Hadeeqah Nadiyah, vol. 1, pp. 222)

## Blisters on the hands

Sayyiduna Mujahid رحمه الله تعالى عليه states that one day, Sayyiduna 'Ali-ul-Murtada كرم الله تعالى وجهه الكريم came to us wearing 'Imamah [blessed turban]. He زين الله تعالى عليه said to us: Once in Madinah Munawwarah, I felt extremely hungry. Hence, I went to the surroundings of Madinah in search of work. Over there, I saw a woman who had gathered a pile of soil which she wanted to soak with water. One date in return for every bucket of water was set as my wage and I drew sixteen buckets of water from a well. As a result, I had blisters on my hands. I washed my hands and came to the woman and said, 'This is sufficient for me.' Upon this, the woman counted sixteen dates and gave them to me. Taking them, I came to the blessed court of the Holy Rasool صلى الله تعالى عليه وآله وسلم and mentioned what had happened. Then we ate those dates together. He صلى الله تعالى عليه وآله وسلم spoke well of me and supplicated.

(Hilya-tul-Awliya, vol. 1, pp. 112)

## Irrigation of the garden in exchange for dates

Sayyiduna 'Ali-ul-Murtada كرم الله تعالى وجهه الكريم states: Once, I went to a garden. The owner of the garden said, 'Irrigate my garden and I will give you one date in return for each bucket of water.' I drew a few

buckets of water from a well and I received some dates. My palm was filled with dates. Then, I drank some water and came to the blessed court of the Holy Rasool صلى الله تعالى عليه وآله وسلم along with those dates. We together ate them. (Al-Zuhul lil Imam Ahmad, pp. 157, Raqm 701)

Dear Islamic brothers! These events contain a lesson for those who, despite being fit and healthy, do not do any work. Let alone labour [physical work], they even consider doing small business to be a means of shame and disgrace. Whereas, in order to earn Halal sustenance, our righteous predecessors would not consider even smallest jobs to be bad.

These people should follow our pious predecessors. If they make some effort, they can earn and provide for themselves as well as for their households, but they seem to have developed the mindset that they cannot do any job or small business. Despite being capable of earning a living to fulfil their needs, they are habitual of eating for free and begging. Remember! Begging as a source of earning a living is Haraam and an action that leads towards the Hell. The one who begs without a Shar'i permission seeks the fire of Hell for himself. The more he accumulates wealth in this manner, the more he will become deserving of the fire of Hell.

May Allah Almighty protect us from begging others and enable us to strive for Halal sustenance!

أمرين بجاه النبي الأكرم صلى الله تعالى عليه وآله وسلم



# Favours of the blessed wives of the Holy Nabi ﷺ upon the Ummah



Translated by: Wasim Abbas Attari (UK)

Asif Iqbal Attari Madani

If we are to sum up the traits of righteousness, good conduct, goodness, kindness, bestowal, courtesy and politeness in one word, then we can refer them to as 'favour'. The Holy Rasool ﷺ has countless favours upon his Ummah. Similarly, the blessed wives رَضِيَ اللهُ تَعَالَى عَنْهُنَّ of the Holy Rasool ﷺ also have favours upon the Ummah. And why shall it not be? As according to the command of the Holy Quran, they are the mothers of believers. Moreover, a mother never lets go of an opportunity to do a favour upon her children. Although every Umm-ul-Mu`mineen [mother of believers] has some kind of favour upon us in one way or the other and there are various forms of these favours but below are mentioned few favours of some of the Ummahat-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ.

If we first of all talk of Umm-ul-Mu`mineen, **Sayyidatuna Khadija-tul-Kubra** رَضِيَ اللهُ تَعَالَى عَنْهَا she sacrificed her wealth for the sake of the propagation of Deen in the early days of Islam. She رَضِيَ اللهُ تَعَالَى عَنْهَا helped and encouraged the Holy Rasool ﷺ from her heart, tongue, soul and wealth, and rendered great support to him. He رَضِيَ اللهُ تَعَالَى عَنْهَا acknowledged and talked about her support frequently and commended it. The whole Ummah will remain indebted to her for these favours forever.

Similarly, if we look at the blessed Seerah (biography) of **Sayyidatuna 'Aishah Siddiqah Tayyibah Tahirah** رَضِيَ اللهُ تَعَالَى عَنْهَا, then we come across her innumerable scholarly, religious, social, collective and reformatory favours upon the Muslim Ummah. The biggest favour of her is to narrate a great compilation of 2210 Ahadees based upon Shar'i rulings for the guidance of Ummah and providing Shar'i guidance to numerous blessed companions and Tabi'een رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Therefore, Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, 'If we, companions, faced any problems, then we would ask it in the blessed court of Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا and would obtain its solution only from her.' (Sunan-ut-Tirmizi, vol. 5, pp. 471, Hadees 3909) And why wouldn't it happen as the Holy Rasool ﷺ stated himself, 'If the knowledge of the women of the entire Ummah, including that of the blessed wives (رَضِيَ اللهُ تَعَالَى عَنْهُنَّ), is gathered, still the knowledge of 'Aishah would be more than the knowledge of them all.' (Majma'-uz-Zawaid, vol. 9, pp. 389, Hadees 15318)

She رَضِيَ اللهُ تَعَالَى عَنْهَا has special and great favours upon women too. She رَضِيَ اللهُ تَعَالَى عَنْهَا would mostly present the pleas of women in the blessed court of the Holy Rasool ﷺ. She رَضِيَ اللهُ تَعَالَى عَنْهَا would also pay full attention to solving their personal problems. One of the most special favours of her upon Islamic





sisters is that she رَضِيَ اللهُ تَعَالَى عَنْهَا proved through her life, services, Seerah and character that a woman can also render great services to Islam while staying in the state of purdah (veil). Moreover, another favour of her is that great part of specific Shar'i rulings regarding women have been imparted to the Ummah through her. One special favour of her is that through her blessings, the whole Ummah was given the ruling of Tayammum; and in case of having no access to water, permission was granted to attain purity through pure soil. 'سَيِّحَنَ اللهُ'

**Sayyidatuna Umm-e-Salamah** رَضِيَ اللهُ تَعَالَى عَنْهَا is also among the mothers [of believers]. She رَضِيَ اللهُ تَعَالَى عَنْهَا is considered as an expert Faqiha [female jurist] Sahabiyyah in the rulings of Shari'ah. (*Siyar A'laam-un-Nubala*, vol. 2, pp. 203)

Imam-ul-Haramain, Imam Abul Ma'aali 'Abdul Malik Bin 'Abdullah Jaweeni [جوينى] stated, 'The opinion of Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا always proved to be right.' (*Fath-ul-Baari*, vol. 6, pp. 294, *Taht-ul-Hadees*: 2733) The reason for this is that she رَضِيَ اللهُ تَعَالَى عَنْهَا asked loads of questions in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then people sought Shar'i guidance from her. Her perceptiveness, strategic approach and great advice specially played a vital role in reformation on the occasion of the prominent victory of Islam, known as "the treaty of Hudaibiyah". At that time, the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were grieved and distressed due to being stopped from performing 'Umrah and no one was mentally prepared to perform the sacrifice [of the animal] and end their Ihram. Therefore, she رَضِيَ اللهُ تَعَالَى عَنْهَا suggested in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Do not say anything to anyone. End your Ihram<sup>1</sup> after performing the sacrifice [of the animal]'. Therefore, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did exactly the same. Seeing this, all the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ also performed their sacrifices [of the animals] and ended their Ihram.

**Umm-ul-Mu'mineen Sayyidatuna Zainab Bint Jahsh** رَضِيَ اللهُ تَعَالَى عَنْهَا held a special rank in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty married her to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the witness was Sayyiduna Jibra'eel عَلَيْهِ السَّلَام. She رَضِيَ اللهُ تَعَالَى عَنْهَا had immense favours, especially upon the orphans and widows. She رَضِيَ اللهُ تَعَالَى عَنْهَا taught women to give Sadaqah and charity in abundance and support those who are weak.

**Umm-ul-Mu'mineen Sayyidatuna Hafsa** رَضِيَ اللهُ تَعَالَى عَنْهَا through her blessed character and practice persuaded and spread the teachings of truthfulness along with the individual acts of worship such as helping the poor and destitute, staying awake at night and performing worship, observing Siyam and reciting the Holy Quran. Moreover, she رَضِيَ اللهُ تَعَالَى عَنْهَا has done favour upon the Ummah by imparting around 60 Ahadees of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the Ummah. (*Madarij-un-Nubuwwah*, vol. 2, pp. 474)

**Umm-ul-Mu'mineen Sayyidatuna Maymunah** رَضِيَ اللهُ تَعَالَى عَنْهَا, who narrated 76 Ahadees, was a woman possessing extreme fear of Allah Almighty and someone who treated her relatives extremely kindly. She رَضِيَ اللهُ تَعَالَى عَنْهَا is the one who taught people to abide by the Shar'iah and the Muslim Ummah found solutions to various issues through her. In particular, the ruling of the permissibility of marrying in the state of Ihram was revealed by the virtue of her.

The first favour of **Umm-ul-Mu'mineen Sayyidatuna Juwayriyah** رَضِيَ اللهُ تَعَالَى عَنْهَا was upon the people of her tribe. Due to her, around 700 people attained freedom from slavery. Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states, 'We have not seen any other woman who has brought more goodness and blessings to her nation than Sayyidatuna Juwayriyah رَضِيَ اللهُ تَعَالَى عَنْهَا.' (*Abu Dawood*, vol. 4, pp. 30, *Hadees* 3931)

Prominent companions like Sayyiduna 'Abdullah Bin 'Abbas, Sayyiduna 'Abdullah Bin 'Umar and Sayyiduna Jabir Bin 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُمْ have narrated Ahadees from her which contain a lot of guidance for the Ummah.

May Allah Almighty enable all the Islamic brothers, especially Islamic sisters, to read the Seerah of the blessed wives رَضِيَ اللهُ تَعَالَى عَنْهُنَّ of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, listen to it and act upon it. May Allah Almighty reward them immensely for their favours. May Allah Almighty shower His mercy upon all the Ummahat-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ and may we be forgiven for their sake.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Coming out of the state of Ihram - When the conditions of Ihram are lifted from you.

Translated by: Wasim Abbas Attari (UK)

# Shar'i rulings pertaining to ISLAMIC SISTERS

Abu Saleh Mufti  
Muhammad Qasim Attari

## How is it for a bride to put on false eyelashes?

**Question 1:** What do Islamic scholars and respected Muftis say about the following issue? If brides put on false eyelashes, then what is the ruling on it? (Questioner: Umm-e-Haydar 'Attariyyah)

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

**Answer:** It is permissible for women to put on false eyelashes for the purpose of beauty on condition that the eyelashes must not be made from the hairs of a human or swine. However, it is necessary to remove these eyelashes at the time of Wudu and Ghusl because false eyelashes are usually stuck to the natural ones using glue or some other adhesive, etc. During Wudu and Ghusl, it is necessary to wash every hair of natural eyelashes but washing them is not possible unless the false ones are removed. Anyway, it is permissible to benefit from plastic-made hairs and from the hairs of any other animal except for the swine.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ بِمَا لَفَعَلْنَا عَلَيْهِ وَسَلَّمَ

## How is it for a non-Mahram male to teach an adult female?

**Question 2:** What do Islamic scholars say about the following issue? A non-Mahram adult male teaches non-Mahram adult girls who do not observe Islamic veil. Their faces are uncovered and, sometimes, their

body parts included in Satr area such as the forearms, the neck, the hairs, etc., are also uncovered. Girls, in this condition, sit in front of the male who teaches them. It is quite obvious that he cannot avoid looking at the faces and body parts of the Satr area of these girls while teaching. How is it to do that in the light of Shari'ah? (Questioner: Muhammad Saleem Attari (Jaranwala, Punjab))

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

**Answer:** In the situation mentioned above, it is strictly impermissible and a severe sin to teach non-Mahram adult girls in the above-mentioned method for the reason that this method results in the male seeing the body parts of the Satr area of the non-Mahram adult woman as well as leads the adult woman to uncover her body parts of the Satr area in front of the non-Mahram adult male without a Shari'ah-approved reason. For a male to see the body parts of the Satr area of non-Mahram adult woman and for an adult woman to uncover her body parts of the Satr area in front of a non-Mahram adult male are both strictly impermissible and severe sins.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ بِمَا لَفَعَلْنَا عَلَيْهِ وَسَلَّمَ

## How is it to reply to Azan and to look at the Holy Quran during menses?

**Question 3:** What do Islamic scholars and respected Muftis say about the following issue? Are ladies allowed to reply to Azan in the state of menses or not? And, are they allowed to look towards the Holy Quran if it is open? (Muhammad Naseer from Wahi Cantt)

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

**Answer:** It is permissible for ladies to reply to Azan and to look at the Holy Quran during the days of menses. However, it is not permissible to recite and to touch the Holy Quran.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ بِمَا لَفَعَلْنَا عَلَيْهِ وَسَلَّمَ





Asif Jahanzayb Attari Madani

# Blessed habits of Khatoon -e- Jannat

Translated by: Muhammad Naeem Attari

*Rasoolullah ki jeeti jaugti tasweer ko daykha!*

*Kiya nazarah jin ankhaun nay tafseer-e-Nubuwwat ka  
Batool-o-Fatimah Zahra laqab is wasitay paunya*

*Kay dunya mayn rahayn aur dayn patah Jannat ki nighat ka  
(Deewan-e-Salik, pp. 33)*

The 'blessed habits' and the 'blessed behaviour' of Khatoon-e-Jannat, 'Sayyidah Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا were very similar to that of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Umm-ul-Mu`mineen Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'I have not seen anyone more similar to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in habits, conduct, Seerah [blessed life], character, style of sitting and standing than Fatimah (رَضِيَ اللهُ تَعَالَى عَنْهَا) Bint-e-Rasool.' (Sunan-ut-Tirmizi, vol. 5, pp. 466, Hadees 3898; summarised)

Similarly, when she رَضِيَ اللهُ تَعَالَى عَنْهَا would come in the court of her blessed father 'Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ', the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would greet her in a very special way and when the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit his blessed daughter 'Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا', she would also welcome the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the similar way. She رَضِيَ اللهُ تَعَالَى عَنْهَا would stand up in reverence and would kiss the blessed hands of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and would seat him in her place. (Sunan-ut-Tirmizi, vol. 5, pp. 466, Hadees 3898; summarised)

Khatoon-e-Jannat, Sayyidah Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا passed away on 3<sup>rd</sup> Ramadan 11 AH after 5 or 6 months of the blessed (apparent) demise of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Tabqat-ul-Kubra, vol. 8, pp. 23)

Funeral Salah of Khatoon-e-Jannat, Sayyidah Fatima Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا was led by Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. (Mirat-ul-Manajih, vol. 8, pp. 456; Tabqat-ul-Kubra, vol. 8, pp. 24; Tareekh Dimashq, vol. 7, pp. 458; Al-Bidayah wan-Nihayah, vol. 1, pp. 157; Hilya-tul-Awliya, vol. 4, pp. 100; Musnad Al-Haris, vol. 1, pp. 371, Hadees 272)

In order to get information about the different aspects of the blessed life history of Khatoon-e-Jannat, 'Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا', read 'Shan-e-Khatoon-e-Jannat', a book published by Maktaba-tul-Madinah.





# A GLIMPSE INTO THE FAMILY LIFE OF SAYYIDUNA 'ALI كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ

Translated by: Muhammad Naeem Attari

Adnan Ahmad Attari Madani

Ameer-ul-Mu'mineen Sayyiduna 'Ali Bin Abu Talib كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ, the fourth caliph, was born after 30 years of 'Aam-ul-Feel' (the year of the elephant) and 10 years before the declaration of Prophethood of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tareekh Ibn 'Asakir, vol. 41, pp. 361*)

Sayyiduna 'Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ was the youngest of four brothers. Amongst siblings, Sayyiduna 'Aqeel, Sayyiduna Ja'far, Sayyidah Umm-e-Haani and Sayyidah Jumanah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ embraced Islam. (*Subul-ul-Huda war-Rishad, vol. 11, pp. 88; Riyad-un-Nadawah, vol. 2, pp. 104; Musannaf 'Abdur Razzaq, vol. 7, pp. 134, Hadees 12700*)

## Upbringing, title and Kunyah

Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ grew up under the affection and care of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; he

found himself in the blessed company of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and saw the majestic beauty of the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ since his childhood. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ just listened to the blessed talks of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and learnt good habits. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ always kept himself protected from the filth of idols. It is for the reason he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was blessed with the title of 'كَرَّمَ اللَّهُ وَجْهَهُ'. (*Fatawa Razawiyah, vol. 28, pp. 436*) 'Abul Hasan' and 'Abu Turab' are the Kunyah of Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

## Blessed Nikah (marriage)

The blessed Nikah (marriage) of Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Sayyidah Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was performed in the month of Safar or Rajab or Ramadan in the second year of Hijrah. (*Ithaf-us-Sua'il lil-Manaawi, pp. 2*)



### Residence and dowry

Blessed dowry of Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا comprised a chador, a pillow stuffed with 'date tree bark', a bowl, two earthen jars and two hand mills. (*Musnad Ahmad, vol. 1, pp. 223, Hadees 819; Al-Mu'jam-ul-Kabeer, vol. 24, pp. 137, Hadees 365*)

Residence of Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ for Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا was away from the blessed house of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so, Sayyiduna Haarisah Bin Noman رَضِيَ اللهُ تَعَالَى عَنْهُ offered his house to Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا, which was near to the blessed house of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tabqat Ibn Sa'd, vol. 8, pp. 19; summarised*)

During the first three days, these blessed personalities spent their days in 'observing Siyam', and 'performing the acts of worship' during the nights. (*Raud-ul-Faaiq, pp. 278*)

### Responsibility of household chores

Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا would carry out household chores (for example grinding mill, sweeping floor, cooking, etc.), whereas Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ would perform outdoor activities like making the camel drink water, go out to buy groceries, etc. (*Musannaf Ibn Abi Shaybah, vol. 8, pp. 157, Hadees 14*)

### Serving and taking care of mother

Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا also served and took care of the blessed mother of Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said to his mother, 'Fatimah Zahra [رَضِيَ اللهُ تَعَالَى عَنْهَا] will make you free from the responsibility of the household chores.' (*Al-Isaabah, vol. 8, pp. 269; summarised*)

### One bed

Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا had only one bed, which was also made of ram's skin, it was used for taking rest during the night and also used for the purpose of serving fodder to the camel in the morning. They had no servant in the house. (*Tabqat Ibn Sa'd, vol. 8, pp. 18*)

### Deep affection for the family

One day the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited the blessed house of Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. He asked [Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا], 'Where are my children (i.e., Hasan and Hussain)?' Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly said: When we woke up in the morning today, we had nothing to eat. Children's father took them out saying, 'If they remain in the house, they would weep in front of you and you have nothing to give them for eating. So he has gone to so and so Jew'. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went there and saw that both the children were playing with a clay flask; some leftover dates were lying there in front of them. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Ali! Take the children to home before it gets sunny and hot.' Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We have not had even a single piece of grain at home since morning. If you sit for a while, I will collect some leftover dates for Fatimah.' Having listened to this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat there. Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ collected some dates and wrapped them in a piece of cloth. (*Al-Mu'jam-ul-Kabeer, vol. 22, pp. 422, Hadees 1040*)

### A vow regarding children's good health

Once the blessed Imam Hasan and Imam Hussain رَضِيَ اللهُ تَعَالَى عَنْهُمَا fell ill. Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا made a vow to observe three Siyam for their recovery. Allah عزوجل granted children recovery and thereafter when it was the time to fulfil their vow, they observed Siyam. Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ brought some kilograms of barley from a Jew. Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا prepared 'barley Rotis' all three days but on the first day a Miskeen (a destitute person) came [asking for food] at Iftar time, on the second day an orphan came and on the third day a prisoner came; so all these Rotis were given away to these people and the family drank merely water and observed Sawm for the next day. (*Khaza'in-ul-Irfan, part 29, Ad-Dahr, Tahit-ul-Ayah: 8, pp. 1073; summarised*)

### Eid day

Once, on Eid-ul-Adha, some guests came to Ameer-ul-Mu'mineen, Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى عَنْهُ, he



رضي الله تعالى عنه presented Khazeerah [خزيره] (a kind of food prepared with flour and meat). Having seen this, they humbly said, 'May Allah Almighty bless you. Please serve us with duck.' Upon this, Sayyiduna 'Ali رضي الله تعالى عنه said that the Beloved Rasool صلى الله تعالى عليه وآله وسلم has said, 'Only two utensils are Halal for caliph from the Maal [treasure] of Allah Almighty, one is for 'caliph and his family' for eating purpose and the second is for placing before people.' (Musnad Ahmad, vol. 1, pp. 169, Hadees 578)

### Acting upon the will

Sayyidah Fatimah's sister 'Sayyidah Zainab رضي الله تعالى عنها had a daughter named 'Sayyidah Umamah رضي الله تعالى عنها'; Sayyidah Fatimah رضي الله تعالى عنها made a will requesting Sayyiduna 'Ali رضي الله تعالى عنه to perform Nikah with Umamah after her demise. So, Sayyiduna 'Ali رضي الله تعالى عنه acted upon the will and performed Nikah with her. (Zurqaani 'alal Mawahib, vol. 2, pp. 358)



### Hospitality

Sayyiduna 'Ali رضي الله تعالى عنه performed Nikah with Umm-ul-Baneen Bint Haazim رضي الله تعالى عنها and stayed with her till 7 days. When some women came to meet the blessed wife of Sayyiduna 'Ali رضي الله تعالى عنه on the 7<sup>th</sup> day, he رضي الله تعالى عنه gave dirham to his slave and said, 'Buy grapes for the guests.' (Ibn Abid Dunya, vol. 4, pp. 127, Raqm 281)

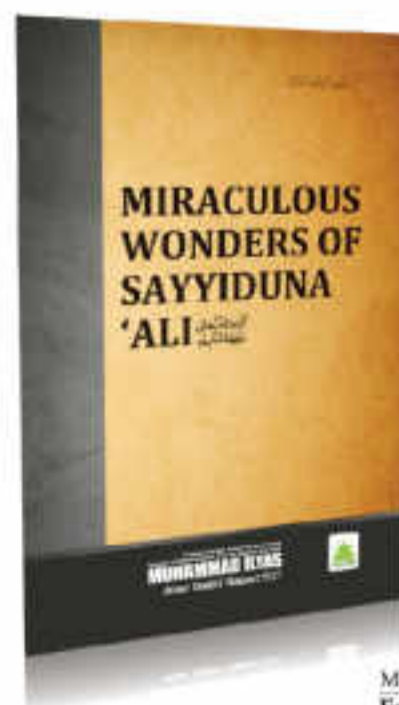
### Justice amongst the blessed wives

Sayyiduna 'Ali رضي الله تعالى عنه used to distribute things amongst his two wives in this way that when he would spend a day with his first wife, he رضي الله تعالى عنه would buy meat for a half dirham for her and when he رضي الله تعالى عنه would spend a day with his second wife, he would buy meat for her for half dirham. (Az-Zuhd li Ahmad, pp. 157, Raqm 696)

### Nikah and children

Sayyiduna 'Ali رضي الله تعالى عنه was not allowed to perform the second Nikah in the lifetime of Sayyidah Fatimah رضي الله تعالى عنها but he رضي الله تعالى عنه performed many Nikahs one after another after the blessed demise of Sayyidah Fatimah رضي الله تعالى عنها. Sayyiduna 'Ali رضي الله تعالى عنه had 14 sons and 18 daughters. Sayyidah Fatimah رضي الله تعالى عنها gave birth to Imam Hasan, Imam Hussain, Sayyiduna Mohsin, Sayyidah Zainab and Sayyidah Umm-e-Kulsoom رضي الله تعالى عنهم. Sayyiduna Mohsin passed away in his childhood.

(Riyad-un-Nadawah, vol. 2, pp. 239)



Monthly Magazine  
Faizan-e-Madinah  
Ramadan-ul-Mubarak  
1440 AH (May 2019)



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

(Necessary amendments have been made)

Translated by: Wasim Abbas Attari (UK)

Listening to the Madani pearls of Nigran-e-Shura in the program "Zehni Azmaish (Season 10)", one Madani Islamic brother sent two tear-jerking voice messages in the court of Ameer-e-Ahl-e-Sunnat *فاتك بركاتهم الغايه*. Their summary is as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Beloved Bapa! Today, I was privileged to listen to the Madani pearls of Nigran-e-Shura in the program of Madani Channel, Zehni Azmaish (Season 10). In those Madani pearls, he also mentioned that 'when I returned home after paying a visit to my beloved father's grave, I sat down with my sons and explained to them that 'sons! From all these affairs, we learned that we have to die in the state of Iman and in the Madani environment of Dawat-e-Islami while carrying out the Madani activities. If Allah Almighty wills, we will get many blessings of this'.

Beloved Bapa Jan! I was moved by the Madani pearls of Nigran-e-Shura and I started thinking that I don't know what will happen to me? Whether my end would be on Iman or not? Whether I will die in the Madani environment while carrying out Madani activities or not? Beloved Bapa Jan! The way Nigran-e-Shura is the apple of your eyes, similarly, I wish to become the apple of your eyes too. May I also perform the Madani activities of Dawat-e-Islami the way you want. May I succeed to make you happy. May I always soothe your eyes. May I serve you abundantly. May I be fully devoted in carrying out

Madani activities day and night. I want to die in the same very Madani environment while carrying out Madani activities and being under your slavery. Please never abandon me. Keep me under your merciful gaze everywhere, in this world and in the Hereafter. Dear Bapa Jan! I am drowned in sins day

and night. I cannot let go of the habit of sins. Please make Du'a for me that I abandon the habit of sins. May my negligence shuns away. May I become pious, righteous and the one who acts upon the Madani In'amaat. Ya Murshid! Please shower your gaze of mercy upon me.

In reply, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *فاتك بركاتهم الغايه* blessed that Islamic brother with Du'as through a voice message and said to him while persuading him to carry out the Madani activities:

نَحْمَدُكَ وَنُصَلِّيْ وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I heard two of your tear-jerking voice messages that were full of emotions. May Allah Almighty increase your emotions and passion. May Allah Almighty enable you to use your skills to spread the work of Deen further. May Allah Almighty bless you. May you perform a lot of Madani activities. Now look! I am also in front of you. Obviously, you cannot understand the issues one faces due to the advancing age. But *الحمد لله*! By the grace of Allah Almighty, I am trying to do some efforts. I am not able to do anything but I am trying. Why am I abroad? I don't



have even a half percent of worldly benefit in it for myself. It is only for the sake of serving the Deen. I am over here just for the sake of literary works, whereas, I enjoy being in Bab-ul-Madinah (Karachi). There is no alternative to one's own home. Then the Madani environment there is "Madinah Madinah". I am all alone here in abroad! I can say that it feels like a deserted place.

Anyhow, I want you to take up an organisational responsibility of any department of the Madani activities, whether it is Madani In'amaat or Madani Qafilah. Moreover, travel with the 3-day Madani Qafilah every month. Give Dars from *Faizan-e-Sunnat* every day and you should attend (teach or learn in) Madrasa-tul-Madinah for adults everyday.

reformation occur that listening to thousands of Bayans [speeches] have no effect on him but at times, a child says something that strikes his heart and a person's life changes completely. مَا شَاءَ اللَّهُ you are attached to a very good Madani environment and you must be doing some sort of Madani work within your own capacity. But now, you should engage yourself in the Madani activities of Dawat-e-Islami according to the organisational method. The more Madani work you do, the better it is. Words of Nigran-e-Shura have had an impact on you. So, whatever Madani work you organisationally start now, make an intention of conveying its reward to his beloved father as well. Your reward will not reduce and Nigran-e-Shura's father will also attain the reward. May Allah Almighty have mercy on

him. When someone passes away, people initially have the mindset of conveying reward to the deceased. Then they gradually forget the deceased. We are dependent just upon the mercy of Allah Almighty. At times, the reward is also conveyed just to show off so that deceased's relatives like this action saying that so and so has conveyed this much reward. It is very difficult to convey reward secretly such that nobody gets to know about it. May Allah Almighty bless us with sincerity.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Upon receiving the response of Shaykh-e-Tareeqat,

Ameer-e-Ahl-e-Sunnat قَاتِلْ بِرَاكَلَيْهِمُ الْعَالِيَةَ through a voice message, that Islamic brother said Labbayk upon the persuasion of Ameer-e-Ahl-e-Sunnat قَاتِلْ بِرَاكَلَيْهِمُ الْعَالِيَةَ and expressed his intentions of spreading the Madani activities abundantly and acting upon the Madani In'amaat.

This will also improve your Quran-reciting skills and you will reap reward as well. So, engage yourself in the twelve Madani activities in this way. مَا شَاءَ اللَّهُ you will benefit from it in this world and the Hereafter. Your character will also change and I will also get extremely pleased. Now, give me some good news. With the name of Allah Almighty start performing Madani activities with steadfastness. A person has a turning point in his life. Such means of





# WOODEN PLANKS FOR THE CREMATION OF FATHER

Translated by: Muhammad Usama Naqqash

Here is a summary of a piece of writing received from an Islamic brother from Zamzam Nagar, Hyderabad (Bab-ul-Islam Sindh Pakistan): In 2001, a billionaire businessman died in our area. People gathered in his splendid bungalow. Meanwhile, his 19-year-old son who was a student of a modern school stood up in a hurry to go somewhere. Someone asked him the reason of leaving in a hurry, so he replied, 'My father loved me very much. I thought that I should serve him at the last moment with my own hands. Therefore, I will myself bring wooden planks to cremate [i.e. to burn] his dead body.' People were completely shocked by hearing what he said because his father was a Muslim! In fact, the unwise son must have seen the scenes of cremating dead bodies in the movies of the non-Muslims, developing the mindset that the dead are to be cremated. Fond of films, he was most probably unaware that Muslims are buried, not cremated. Anyway, his deceased father was buried. Locals, when informed about such catastrophic consequences of movies, learnt a lot of lesson from this incident. Many young men disconnected cable network emotionally. This situation continued for some time but Nafs and Satan overpowered them again and cable network was reconnected. (*Nayki ki Da'wat*, pp. 582)

Dear Islamic brothers! This strange incident contains a great deal of lesson. Remember! Giving Ghusl to the deceased person, wrapping him in a shroud, offering his funeral Salah and burying him are all Fard Kifayah acts. In other words, if performed by some people, these acts will be considered to have been performed on behalf of all. (*Bahar-e-Shari'at*, vol. 1, pp. 810-842)

Death is inevitable and unavoidable but still

Abu Ziyad Muhammad Imad Attari Madani

many people are unaware of the rulings of Ghusl, shroud and burial, etc., though they are very well-informed about the news of the whole world. If someone's beloved relative passes away some day, ours may also pass away any other day. Therefore, we should learn rulings on the Ghusl, shroud and burial of the deceased, etc. with good intentions.

## 4 Acts to be carried out before Ghusl-e-Mayyit

1. Light up joss sticks or frankincense and move it around the Takht<sup>1</sup> of Ghusl three times, five times, or seven times.
2. Lay the deceased on the Takht.
3. Remove the clothes gently or cut them if required, but the Satr of the deceased should remain covered.
4. Cover the body from the navel to below the knees with a thick cloth of a dark colour.

(*Tajhreez-o-Takfeen ka Tareeqah*, pp. 86)

It is better if the Ghusl-giving person is the closest



relative of the deceased. (*Bahar-e-Shari'at, vol. 1, pp. 811*)

### 7 Stages of Ghusl-e-Mayyit

1. To do the Istinja of the deceased (the person doing Istinja should wrap a cloth around his hand.)
2. To make the Wudu of the deceased (i.e. washing the face thrice, washing the hands up to and including the elbows thrice, performing Mash [مَسْح] [moistening] of the complete head once, and washing the feet thrice.)
3. To wash the hair of the beard and head
4. To lay the deceased on his left side and wash the right side
5. To lay the deceased on the right side and wash the left side
6. To move your hand gently on the lower part of the stomach after making the deceased sit by giving support at his back. (Neither can one look at the Satr of the deceased nor can he touch it without a cloth in between.)
7. It is Fard to make the water flow on the whole body once whereas it is Sunnah to make it flow thrice. (At the end, make the camphor water flow from head to toe. Then wipe the body gently with a Tahir [pure] cloth.) (*Tajheez-o-Takfeen ka Tareeqah, pp. 86*)

### 9 Stages of shrouding the deceased

1. Lighting up joss sticks or frankincense and moving it around the shroud.
2. Spreading the shroud, i.e. first of all spreading Lifafah (large chador), then Izaar (small chador) and then Qamees.
3. Keeping the strips of cloth for tying the shroud.
4. Placing the deceased on the shroud.
5. Writing first Kalimah on the chest and 'يَا رَسُولَ اللَّهِ (عَلَيْكَ وَآلِكَ وَتَسْلِمُ)' at the place of heart with the index finger.

6. Clothing the deceased in Qamees and writing the names of Mashaaikh on the shroud at the place between the chest and navel.
7. Applying camphor to those body parts on which Sajdah is performed.
8. Writing 'بِسْمِ اللَّهِ' on the forehead with the index finger.
9. Wrapping Lifafah, i.e. large chador, first from the left side and then from the right side.

(*Tajheez-o-Takfeen ka Tareeqah, pp.101-104*)

### 17 Stages of burial

1. To select such place for the burial in a graveyard where there has never been a grave before.
2. The length of the grave should be slightly greater than the height of the deceased and the width should be of half of his height. The depth of the grave should be at least of half of the height of the deceased and it is better if the depth is also equal to the height of the deceased.
3. To completely plaster the grave and the inside surfaces of slabs with mud before bringing the deceased if the walls of the grave are made from baked bricks.
4. To blow on the inside slabs after reciting Surah Yaseen, Surah Al-Mulk and Durood-e-Taj. (*Tajheez-o-Takfeen ka Tareeqah, pp. 132-133*)
5. To make a niche in the wall towards the Qiblah in front of the face of the deceased and place 'Ahd-Naamah, Shajarah and other Tabarrukat in it. (*Bahar-e-Shari'at, vol. 1, pp. 848*)
6. To lower the deceased into the grave from the side of the Qiblah.
7. To keep the Mayyit of a woman covered with any cloth from the time of lowering her into the grave till the slabs are placed.
8. To recite the following Du'a while lowering the deceased into the grave: 'بِسْمِ اللَّهِ وَيَا اللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ'.



9. To lay the deceased on his right side or turn his face towards the Qiblah, and to open the knots of the shroud. (For laying the deceased on his right side, before the deceased is brought, make a pillow of soft earth or sand where the back of the deceased will be placed. If it cannot be done, turn only the face towards the Qiblah as much as possible to turn it easily.)
10. To throw the earth thrice with both hands from the head side of the deceased after the burial. To say 'مِنْهَا خَلَقْنَاكُمْ' first time, 'وَفِيهَا نُعِيدُكُمْ' second time, and 'وَمِنْهَا نُعْرِجُكُمْ تَارَةً أُخْرَى' third time.



11. To make the grave convex like the hump of a camel and to keep the height of the grave a hand span or a little more.
12. To sprinkle water on the grave after the burial.
13. To place flowers on the grave because they will do Tasbeeh as long as they remain fresh and the deceased will find peace.
14. To recite the first Ruku' of Surah Al-Baqarah from 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' to 'مُغْلِبُونَ' after the burial at the head side of the deceased; and the last Ruku' from 'إِصْرَ الرَّسُولِ' till the end of the Surah at the feet side of the deceased.



15. **To do Talqeen:** While standing beside the grave on the head side of the deceased, say the following thrice: Ya "so and so" son of "so and so"! (For example, Ya Farooq Bin Aminah. If the mother's name is not known, say the name of Sayyidatuna Hawwa رَجَسِ اللَّهُ تَعَالَى عَنْهَا in its place.) Then say the following:

أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) نَبِيًّا وَبِالنَّبِيِّينَ إِمَامًا

16. To make Du'a and do Isal-e-Sawab.
17. To call out Azan while standing beside the grave at the head side of the deceased and facing towards the Qiblah. (*Tajheez-o-Takfeen ka Tareeqah*, pp. 134-144)

By the blessing of Azan, the deceased finds refuge from the evil of Satan; because of Azan, mercy descends, grief of the deceased ends, his anxiousness comes to an end, he attains salvation from the torment of fire and the torment of grave; moreover, he remembers the answers to the questions of Munkar Nakeer. (*Fatawa Razawiyyah*, vol. 5, pp. 370)

<sup>1</sup> (In Eastern countries) a sofa or long bench, or a bed



# Blessings of I'tikaf



Abdul Majid Attari

## Forgiveness for all previous sins

Mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated the Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who performs I'tikaf with Iman with the intention of earning reward will be forgiven for all of his previous sins. (*Al-Jami'-us-Sagheer*, pp. 516, *Hadees 8480*)

## I'tikaf for entire month

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Once the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed I'tikaf from the 1<sup>st</sup> of Ramadan to the 20<sup>th</sup> and then said, 'In search of Layla-tul-Qadr, I performed I'tikaf during the first ten days of Ramadan, and then I performed I'tikaf during the middle ten days. Then I was told that Layla-tul-Qadr is in the last ten days. Therefore, whoever amongst you wishes to do I'tikaf with me should do so.' (*Sahih Muslim*, pp. 594, *Hadees 1167*)

Dawat-e-Islami, a global religious movement of the Quran and Sunnah, holds collective I'tikaf every year in the blessed month of Ramadan in numerous parts of the world including UK, South Africa,

Bangladesh, etc. During the I'tikaf, one gets a lot of opportunities to learn religious knowledge. Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ تَعَالَى عَنْهُ provides the Mu'takifeen with Madani pearls and words of wisdom during the two Madani Muzakaraha held almost every day in Ramadan. Learning sessions, heart-felt Du'a and many other activities take place according to a balanced schedule. By the grace of Allah تَعَالَى and by virtue of this I'tikaf, thousands of sinners sincerely repent of their sins and turn over a new leaf according to the Madani mission, 'I must strive to reform myself and the people of the entire world, إِنَّ شَاءَ اللهُ.'

For getting information about performing I'tikaf being held by Dawat-e-Islami, contact your nearest Madani Markaz, Faizan-e-Madinah or any responsible Islamic brother. Those who cannot attend I'tikaf should at least gain these blessings by watching Madani Channel. Most of the activities of I'tikaf will be broadcast live on Madani Channel according to Pakistan Standard Time.



# Layla-tul-Qadr

لَيْلَةُ الْقَدْرِ

Abdul Majid Attari

## Previous sins forgiven

It is stated in *Sahih Bukhari* that the Greatest and Noblest Nabi ﷺ has said: One who performs Qiyam (i.e. offers Salah) with faith and sincerity in Layla-tul-Qadr will be forgiven for his previous (minor) sins. (*Sahih Bukhari, vol. 1, pp. 660, Hadees 2014*)

## More reward than worship of 83 years and 4 months

We must not spend this sacred night in heedlessness. Whoever worships in this night is rewarded more than the worship of 1000 months, (which implies) more than 83 years and 4 months. Only Allah ﷻ and His Beloved and Blessed Rasool ﷺ (who was informed by Allah ﷻ) know how much 'more.'

Sayyiduna Jibra'eel عليه السلام and other angels descend at this night and shake hands with the worshippers. Each and every moment of this blessed night is full of peace that remains till dawn (Subh-e-Sadiq). It is a huge grace of Allah ﷻ that He ﷻ has granted this glorious night only to His Beloved Nabi ﷺ and his Ummah for his sake.

## The 27<sup>th</sup> night, Layla-tul-Qadr

Although there is a difference of opinion amongst pious predecessors, Quranic commentators, and Muhaddiseen (رَجَمَهُمُ اللَّهُ تَعَالَى) about the exact date of Layla-tul-Qadr, most of them hold the opinion that Layla-tul-Qadr is the 27<sup>th</sup> night of Ramadan every year.

Sayyiduna Ubayy Bin Ka'b رَضِيَ اللَّهُ تَعَالَى عَنْهُ also holds the opinion that the 27<sup>th</sup> night of Ramadan is Layla-tul-Qadr. (*Sahih Muslim, pp. 383, Hadees 762*)

By the grace of Almighty Allah, Dawat-e-Islami holds Sunnah-inspiring Ijtima'at at many places around the world on the occasion of Layla-tul-Qadr. One great Ijtima' is held at Faizan-e-Madinah, Bab-ul-Madinah Karachi. This Ijtima' includes Salat-ut-Tasbih, a Sunnah-inspiring speech, Madani Muzakarah, heart-felt Du'a, etc. All Islamic brothers are invited to attend it. Islamic sisters and those in other countries should gain these blessings by watching Madani Channel which will broadcast this Ijtima' live according to Pakistan Standard Time and Islamic date.

## Du'a to be recited at Layla-tul-Qadr

Mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrated that she asked the Nabi of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ, 'Ya Rasoolallah ﷺ! What should I recite if I find Layla-tul-Qadr?' The Beloved and Blessed Rasool ﷺ replied: Make supplication like this:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Ya Allah ﷻ! You are indeed the Forgiver, You like forgiving, so forgive me.

(*Jami' Tirmizi, vol. 5, pp. 306, Hadees 3524*)



# Views

Translated by: Muhammad Naeem Attari

## Views of Islamic scholars and other dignitaries

### 1. Maulana Ghulam Rasool Al-Qasimi Sahib

(Shaykh-ul-Hadees, Jami'ah Mu'azzamiyah, Gulzar-e-Taybah, Sargodha)

'Mahnamah Faizan-e-Madinah' is an important source of Dawat-e-Islami in connection with serving the great cause of Deen [Islam]. I have gone through many editions of 'Mahnamah Faizan-e-Madinah'. مَا شَاءَ اللهُ, 'Mahnamah Faizan-e-Madinah' is fully adorned with the words of knowledge and reform, as well as it is a standard-bearer of 'true doctrines and beliefs'. May Allah عزوجل grant 'Mahnamah Faizan-e-Madinah' progress and accept it in His blessed court.

اُمِّيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ عَسَلُ لَللّٰهُ تَعَالٰى تَقْبُوْلُهُمْ وَعَلَيْهِمْ وَسَلَّمَ

### 2. Maulana Muhammad Azram Hameed Siyalvi Sahib

(Administrator Jami'ah Ghausiyyah, Ma'soomiyah, Kallar Syedan, District Rawalpindi)

In today's era, it has become very difficult to serve Deen [Islam] but some people, with the privilege bestowed by Allah عزوجل, are engaged in carrying out the blessed activities of serving Deen. Nowadays people around the globe are benefiting from Dawat-e-Islami, and 'Mahnamah Faizan-e-Madinah' is another milestone in this connection through which we are being reformed. Everyone must read it but rather this great Islamic magazine is a need of every home.

## Views of Islamic brothers

1. I have had the privilege to read the questions and answers stated under the series of Dar-ul-Ifa Ahl-e-Sunnat and Madani Muzakarabs. Addition of date of Madani Muzakarabs with 'Madani Muzakarah answers' is good, مَا شَاءَ اللهُ.
2. Besides providing worldly and Islamic

Shahzayb Madani



knowledge, 'Mahnamah Faizan-e-Madinah' gives us information about the services being rendered by Dawat-e-Islami. I was glad to read the foreword published in the 'Mahnamah Faizan-e-Madinah' of Jumadal Ukhra. May Allah Almighty grant this magazine further progress and make it famous amongst the public. (Akhtar Qadiri, Sukkur, Bab-ul-Islam Sindh)

## Views of Madani children

1. We receive a copy of 'Mahnamah Faizan-e-Madinah' every month at our home. I make new questions out of the content of 'Mahnamah Faizan-e-Madinah' and play 'Zehni Aazmaish' [quiz] with my friends. (Umm-e-Hanni, Ziya Kot, Sialkot)
2. I like 'Mahnamah Faizan-e-Madinah' so much. Addition of more headings is good, as it becomes easy to understand the content through headings. (Hood Raza, Quaidabad, Bab-ul-Madinah Karachi)

## Views of Islamic sisters

1. I read 'Mahnamah Faizan-e-Madinah' for the month of Jumadal Ukhra. My happiness knew no bounds when I read one of the following supplicatory sentences of Shaykh 'Abdul Hadi Muhammad Al-Kharsah, 'In the spiritual order of Qadiriyyah Mashaikh, there is always some Mazhar [manifestation] of Shaykh 'Abdul Qadir Jeelani رحمه الله تعالى عليه in every era, and Ameer-e-Ahl-e-Sunnat is the Mazhar of Shaykh 'Abdul Qadir Jeelani رحمه الله تعالى عليه in this era'. (Umm-e-Sa'd, Zamzam Nagar, Hyderabad)
2. I read some pages of 'Mahnamah Faizan-e-Madinah' published in Jumadal Ukhra. In the series, 'Some voice messages of Ameer-e-Ahl-e-Sunnat', I read this Madani pearl, 'Hurting someone's feeling truly does not suit us at all'. I make intention that I will not do any such thing in future which may cause any trouble to anybody. (Bint-e-Naveed Attari, Daur, Bab-ul-Islam Sindh)



# Answer to your question

Mufti Abul Hasan Fuzail Raza Attari

# Q&A

Translated by: Muhammad Anwar Attari

## What is the ruling on making a black dot on the forehead of children?

**Question:** What do blessed Islamic scholars say about the following issue? It is famous amongst people that by making a black dot [also called Teeka] on the forehead of children they stay safe from the evil eye. Is it permissible as per Shari'ah to make a black dot on the forehead?

Questioner: Abdul Qadir (Mirpur Mathelo, Bab-ul-Islam, Sindh)

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

**Answer:** To make a black teeka on the forehead, chin or cheek of children in order to protect them from the evil eye is permissible as per Shari'ah. It is a method and remedy to stay safe from the evil eye and every such remedy that is not contrary to Shari'ah and has also been proved effective through experience is

permissible. Making a black dot on the chin for protection from the evil eye has also been proved from the order given by Sayyiduna 'Usman رَضِيَ اللهُ تَعَالَى عَنْهُ. Therefore, there is no harm in it, it is permissible.

In *Mirqat*, 'Allamah 'Ali Bin Sultan Muhammad Qari رَضِيَ اللهُ تَعَالَى عَنْهُ has said:

في شرح السنة روى ان عثمان رضى الله عنه رأى صبياً مليحاً فقال  
دسموا نوثته كيلا تصيبه العين- و معنى دسموا سودوا، والنونة النقرة  
التي تكون في ذقن الصبي الصغير

i.e. it has been narrated from Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ in *Sharh-us-Sunnah*: When he رَضِيَ اللهُ تَعَالَى عَنْهُ saw a cute baby, he رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'Make a black dot or teeka on his chin so that he may not be affected by the evil eye.' (In this narration) 'دَسْمُوا' means to blacken and 'النُّونَةُ' means the small mark that is made on the chin of a small child. (*Mirqat-ul-Mafatih*, vol. 8, pp. 305, *Taht-al-Hadees*: 4531)

In *Mirat-ul-Manajih*, Mufti Ahmad Yar Khan رَضِيَ اللهُ تَعَالَى عَنْهُ



ﷺ has said: If famous remedies practised by people are not contrary to Shari'ah, it is not necessary to stop them. Such as Naql [evidence as per Shari'ah] is not necessary for medicines, experience is sufficient. Similarly, Naql [evidence as per Shari'ah] is not necessary for Du'as and such remedies. If they are not contrary to Shari'ah, they are correct though Du'as which are proved from the Holy Quran and blessed Ahadees are better. (Mirat-ul-Manajih, vol. 6, pp. 224; summarised)

Furthermore, according to another blessed Hadees he ﷺ has stated in its commentary: Remember, when our intellect does not work in medicines, it will not work in these remedies either, therefore it is not correct to object to these practices. (Mirat-ul-Manajih, vol. 6, pp. 245)

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَانُ وَرَسُولُهُ أَعْلَمُ بِمَا نَلْقَىٰ مِنْ رَبِّنَا



Phone Service Timings		
Specially for Pakistan and all over the world	0300-0220112 0300-0220113 0300-0220114 0300-0220115	10:00 am to 4:00 pm (Break: 1:00 pm to 2:00 pm, Friday is holiday)
Specially for UK and all over the world	0044 121 318 2692	According to Pakistan Standard Time 2:00 pm to 7:00 pm (except for Salah timings)
Specially for America and all over the world	0015 8590 200 92	According to Pakistan Standard Time 2:00 pm to 7:00 pm (except for Salah timings)
Specially for Africa and all over the world	0027 31 813 5651	According to Pakistan Standard Time 2:00 pm to 7:00 pm (except for Salah timings)
Specially for Australia and all over the world	0061 28 005 8426	According to Pakistan Standard Time 2:00 pm to 7:00 pm (except for Salah timings)
Email: darulifta@dawateislami.net		







# The delegation of Dawat-e-Islami meets the President of Pakistan

Translated by: Muhammad Anwar Attari

On 23<sup>rd</sup> February 2019, Maulana Muhammad Imran 'Attari مُدَّةِلَّةُ الْعَالِي, the Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami, along with Maulana Abdul Habib Attari, the member of Shura, and members of Majlis Rabitah met Doctor Arif Alvi, the President of Pakistan, at Governor House, Bab-ul-Madinah, Karachi. During the meeting, propagation of Islam in Pakistan and rights of people were discussed, whereas Nigran-e-Shura delivered a letter consisting of seven points to the President of Pakistan.

## 1. System of offering Salah in government sectors

Such a system for offering Salah should be made in

all government sectors in which all should offer Salah at the time of Salah.

## 2. Quranic education at secondary schools and colleges

Such a system of teaching the Holy Quran to be established at secondary schools and colleges in which when students complete their studies, they should know how to recite the Holy Quran at least by looking at it. Nigran-e-Shura told the President of Pakistan that 'Madrassa-tul-Madinah (for adults)', a department of Dawat-e-Islami, is providing its services of teaching the Holy Quran correctly to educational institutes. Services of this department



can also be used.

### 3. Increasing inclination towards drug addiction

Inclination towards drug in our country is increasing rapidly and unfortunately our educational institutes are becoming its centre. Approximately five hundred thousand people are becoming the victim of drugs every year. Every year approximately two hundred and fifty thousand people die of drugs. Therefore, the increasing supply of drugs should be stopped.

### 4. Destruction of drinking wine

Wine is becoming common in our beloved country, Pakistan. Due to it, families and society are being destroyed and the number of accidents is going up. Currently, Pakistan is at number 35 regarding drinking wine, therefore effective steps should also be taken to stop wine.

### 5. Interest-free system

A Muslim should have the proper sense that in the presence of interest economy cannot develop. For the sake of Allah Almighty! The country and nation should be saved from this curse.

### 6. Prevention of immoral websites

All those websites which can damage our religious beliefs and manners should be blocked in Pakistan. It will not only make our Hereafter better, but, if Allah Almighty willing so, the abilities of our nation will also increase.

### 7. Taking care of rights of people during tree planting

The rights of people should be protected during the

campaign of planting trees at the government level. During tree planting campaign Dawat-e-Islami is ready to serve wherever its services are required.

The President of Pakistan read the letter completely and agreed on the seven points which Dawat-e-Islami raised on these problems. The delegation gave Doctor Arif Alvi a briefing on the Madaris-ul-Madinah, Jami'at-ul-Madinah and Dar-ul-Madinah International Islamic School System which are being run under the supervision of Dawat-e-Islami and made a request for the cooperation to establish Dar-ul-Madinah University in Islamabad.



Praising the efforts Dawat-e-Islami is making for propagating Islam, the President of the Islamic Republic of Pakistan said: 'Madani Channel should play its role in stopping the women rights violations on the matters of inheritance because Madani Channel is watched by millions of people. The delegation invited Dr. Arif Alvi to visit global Madani centre Faizan-e-Madinah and presented him a gift of books of Maktaba-tul-Madinah and a monthly magazine *Faizan-e-Madinah*.



May Dawat-e-Islami progress!

# Madani news of Dawat-e-Islami

## Isal-e-Sawab from Ameer-e-Ahl-e-Sunnat on the occasion of 'Urs of pious predecessors

On the occasion of the 'Urs of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ and that of Sayyiduna Imam Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, Ameer-e-Ahl-e-Sunnat دامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ Allamah Maulana Muhammad Ilyas Attar Qadiri دامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ made Isal-e-Sawab to these pious predecessors. Monthly Isal-e-Sawab gathering was also held on 11 Jumadal Ukhra 1440 AH. Furthermore, meal was also served for the purpose of Isal-e-Sawab.

## Madani Mashwarah of Markazi Majlis-e-Shura

In March 2019, the Madani Mashwarah of Markazi Majlis-e-Shura was held in the global Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah Karachi. Ameer-e-Ahl-e-Sunnat دامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ also joined it, giving the members of Shura his valuable suggestions.

## Completion of lessons from the book "Shifa"

Lessons from the book "Shifa" [شِفَاء] had been in progress on Madani Channel for three years. On March 3, 2019, the series of these lessons completed. Ameer-e-Ahl-e-Sunnat دامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ gave complimentary remarks about the teacher, Hafiz Hassaan Attari Madani, expressing congratulations. Mufti Muhammad Qasim Qadiri also delivered his speech on this occasion.

## Successor of Ameer-e-Ahl-e-Sunnat visited tombs of Awliya

The successor of Ameer-e-Ahl-e-Sunnat, Maulana 'Ubaid Raza Attari Madani مَعَاذَ اللهِ الْعَالِي, visited the tombs of Sayyiduna Sakhi Lal Shahbaz Qalandar رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and Sayyiduna Bodla Bahar Shah Baba رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. He also made Isal-e-Sawab and Du'a.



## “Zehni Azmaish Season 10”, final

Zehni Azmaish is one of the popular programmes broadcast on Madani Channel. Its final was held on 28 February, 2019 at the global Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah Karachi between the teams of ‘Karachi’ and ‘Lahore’. After a thrilling contest, the Lahore team won. Members of Shura and a huge number of devotees of Rasool attended it.

## Responsible Islamic brothers visited Mufti Muneeb-ur-Rehman

On 23<sup>rd</sup> February, 2019, the Nigran of Shura Maulana Muhammad Imran Attari, a member of Shura Maulana Abdul Habib Attari and other responsible Islamic brothers visited the ailing Mufti Muneeb-ur-Rehman – the Chairman of Pakistan’s Moon-sighting Committee. They prayed for his recovery and conveyed to him the voice message of Ameer-e-Ahl-e-Sunnat **قامت برکاتہم العالیہ**. The honourable Mufti also expressed his thanks to the Nigran of Shura.

## Madani activities at the global Madani Markaz

- On 25 February, 2019, a Madani Mashwarah of Majlis Waqf Properties was held. Respected Muftis, the Nigran and some members of Shura also attended it.
- On 14 February, 2019, the Nigran of Shura had a Madani Mashwarah with the responsible Islamic brothers of Madani-Channel-promoting Majlis.
- The teachers and students of Dar-ul-Madinah International Islamic School visited different departments of Madani Channel.

## Madani activities at Faizan-e-Madinah, Sardarabad (Faisalabad)

The Nigran of Pakistan Intizami Kabinah had a Madani Mashwarah with the teachers and administrators of Jami’a-tul-Madinah for girls via a satellite link. The attendees observed Islamic veil.

## Inauguration of Masajid and Madaris-ul-Madinah

- In Lahore, a member of Shura, Haji Yafoor Raza Attari, inaugurated seven Madaris-ul-Madinah in a day.
- On Siddeeq-e-Akbar Day, Jami’ Masjid ‘Faizan-e-Siddeeq-e-Akbar’ was inaugurated in the Bara Board area of Bab-ul-Madinah, Karachi.

## Completion of Hifz and Naazirah Quran in short period of time

A student from Madrasa-tul-Madinah (Daharki), Qurban Attari, memorized the entire Quran within only 9 months and 21 days. Another student, Shahzaib Aurangzeb completed “Madani Qa’idah” and “Naazirah Quran” within only 54 days.

## Madrasa-tul-Madinah for adults

Currently, more or less 155,695 Islamic brothers are getting Quranic education at 23,200 Madaris-ul-Madinah for adults all over Pakistan.

## Weekly Sunnah-inspiring Ijtima’aat

By the grace of Allah, Dawat-e-Islami has been holding weekly Sunnah-inspiring Ijtima’aat after Salat-ul-Maghrib on every Thursday at thousands of places within and outside Pakistan. Millions of devotees of Rasool attend these Ijtima’aat.

## Madani activities among doctors, professors, teachers and students

- On 12 March, 2019, a great Ijtima’ for teachers was held in Hafizabad. Over 2000 teachers and other individuals related to the profession of education attended it.
- On 25 February, 2019, a Sunnah-inspiring Ijtima’ was held at the Islamic International University, Islamabad. A member of Shura Haji Waqar-ul-Madinah ‘Attari delivered his speech.
- On 22 February, 2019, Majlis Doctors in collaboration with Majlis Education held a



Sunnah-inspiring Ijtima' at Benazir Medical University, Larkana. The principal, professors, medical students and devotees of Rasool attended it.

### Madani news from different departments

- A member of Shura, Haji Muhammad Azhar Attari delivered a Sunnah-inspiring speech at District Bar Association, Sialkot, Punjab. Another member of Shura, Haji Yafoor Raza Attari also delivered his speech at District Bar, Sabzpur (Haripur, Hazara).
- Majlis Maktaba-tul-Madinah set up its stall in the book fair arranged by the Lahore University of Management Sciences.
- During February, 2019, Ijtima'at were held by Majlis Tajheez and Takfeen in Babul-Madinah, Karachi, Markaz-ul-Awliya, Lahore and some other cities.
- Under the supervision of Majlis for Fishermen, a Madani Halqah was held in a Masjid in the Baba Bhit Island, Keamari, Karachi. A preacher of Dawat-e-Islami delivered a Sunnah-inspiring speech.
- The Nigran of the I'tikaf Majlis Pakistan visited different Jami'at-ul-Madinah of Karachi, motivating respectable students to attend and to make others attend I'tikaf in Ramadan.

## OVERSEAS MADANI NEWS

### Madani news about embracing Islam

During the Sunnah-inspiring Ijtima' held in Bangladesh on 6, 7 and 8 March, 2019, a non-Muslim embraced Islam through a preacher of Dawat-e-Islami. The new Muslim was named Muhammad Ateeq. Similarly, on 28 February, 2019, a Chinese non-Muslim became a Muslim and was named Abu Bakr. On 7 February, 2019, Dawat-e-Islami's weekly Ijtima' was held in Jami' Masjid Raza Kampala Town, Uganda. After this Ijtima', a Christian young man recited the Kalimah and joined the fold of Islam by virtue of the

individual effort made by a preacher of Dawat-e-Islami. The new Muslim was named Muhammad Qazafi.

### Madani activities in Nepal

- On 16, 17 and 18 February, 2019, a Sunnah-inspiring Ijtima' was held by Dawat-e-Islami for responsible Islamic brothers in Nepalgunj - a city in Nepal. During this Ijtima', the Nigran and some members of Shura provided attendees with guidance. During the Ijtima', 74 Islamic brothers got prepared to travel with Madani Qafilahs for 12 months. 57 Madani Islamic brothers who completed Dars-e-Nizami from the Jami'at-ul-Madinah of Nepal and India were also present. The Nigran-e-Shura adorned the heads of these Islamic brothers of Jami'at-ul-Madinah with turbans and met them.
- On 12, 13 and 14 February, 2019, a 3-day Sunnah-inspiring Ijtima' was held in Nepalgunj.
- Madani Mashwarahs of many departments of Dawat-e-Islami were also held.
- Ijtima'at of Du'a for recovery from diseases were also held in five different places in Nepal. Thousands of Islamic brothers attended these Ijtima'at.
- In Janakpur, Nepal, the construction work of a Madani Markaz Faizan-e-Madinah was started.
- In Kathmandu, a place was designated for Salah and was named "Faizan-e-Siddeeq-e-Akbar". Salahs were also started there.

### Sunnah-inspiring Ijtima' in Bangladesh

A 3-day Sunnah-inspiring Ijtima' was held in Bangladesh. Islamic scholars, saints, politicians, social workers and a huge number of devotees of Rasool attended this Ijtima'. Afterwards, many Islamic brothers also had the privilege of travelling with Madani Qafilahs.



### **Stall of Maktaba-tul-Madinah Al-'Arabiyyah in book fair in Muscat**

A 10-day international book fair was held in Muscat during the month of February, 2019. Maktaba-tul-Madinah Al-'Arabiyyah also set up its stall where books in different languages were made available. Mufti Shams-ul-Huda Misbahi from India, Mufti Muhammad Jan Naeemi from Pakistan, VIPs, journalists and a large number of Islamic brothers visited the stall of Maktaba-tul-Madinah.

### **Branch of Maktaba-tul-Madinah inaugurated**

A branch of Maktaba-tul-Madinah was recently inaugurated in Nepalgunj – a city in Nepal.

Africa, Italy, UK and Arab Emirates came to Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami. Travellers of 12 months Madani Qafilahs from Sri Lanka and UK also came. Not only did they attend the Madani Muzakaraha but also took part in other Madani activities.

### **MADANI NEWS OF VIPs**

- During February, 2019, responsible Islamic brothers and members of Dawat-e-Islami's Majlis for Islamic scholars met with more than 1800 Islamic personalities including Islamic scholars, saints and Imams of Masajid.
- Many Islamic scholars visited different Madani Marakiz of Dawat-e-Islami in different parts of the world. These Islamic scholars included 'Allamah Maulana Sayyid Hashmi Mian Ashrafi Jeelani, Mufti Ibraheem Qaadiri and some others.
- Responsible Islamic brothers of Dawat-e-Islami met with more or less 541 politicians and social workers last month. The names of some of them are as follows: Chaudhry Muhammad Sarwar – Governor Punjab; Sayyid Saeed-ul-Hasan Shah – Minister Awqaf Punjab; Saqib Zafar – secretary health Punjab; Raja Pervez Ashraf – former Prime Minister of Pakistan and Nawab Ghaus Bakhsh Khan – former caretaker Chief Minister, Baluchistan.

### **Visit to Madani Marakiz by VIPs**

Politicians Mustafa Kamal and Anees Qaim Khani, etc. and a social worker visited Faizan-e-Madinah – the global Madani Markaz of Dawat-e-Islami.

### **Madani Qafilahs**

For the purpose of attending the Madani Muzakaraha held in Rajab-ul-Murajjab, devotees of Khuwajah Ghareeb Nawaz from Arabia, South





# Madani news of Islamic sisters

## Madani Mashwarah of Global Majlis Mushawarat

On 1<sup>st</sup> Rajab 1440 AH corresponding to 9<sup>th</sup> March 2019, a Madani Mashwarah of Islamic sisters of 'Global Majlis Mushawarat' was held in global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi, in which, performance of different Madani activities were examined. Targets were set for further increasing the Madani activities of Dawat-e-Islami.

## Madani news of Madrasa-tul-Madinah lil-Banaat

- In Madrasa-tul-Madinah lil-Banaat, Liaquat Square Malir Bab-ul-Madinah Karachi, a blind female student completed her Hifz-e-Quran (memorising the Quran) in the duration of 18 months and 20 days.
- On 24<sup>th</sup> January 2019 and 23<sup>rd</sup> February 2019, Sunnah-inspiring Ijtima'aat were held in Hajwayri Zone Markaz-ul-Awliya (Lahore) and Amjadi Zone Zamzam Nagar (Hyderabad)

respectively. Approximately 350 female students attended these Ijtima'aat.

## Madani courses

On 2<sup>nd</sup> February 2019 and 16<sup>th</sup> February 2019, 12-day 'Islah-e-A'maal Course' and 'Faizan-e-Namaz Course' were held respectively at Dar-us-Sunnah of Islamic sisters located in the following cities of Pakistan: Bab-ul-Madinah (Karachi), Zamzam Nagar (Hyderabad), Madina-tul-Awliya (Multan), Sardarabad (Faisalabad), Rawalpindi and Gujrat. Approximately 393 Islamic sisters attended these courses.

## Majlis Tajheez-o-Takfeen

- Under the supervision of 'Majlis Tajheez-o-Takfeen', Tajheez-o-Takfeen Ijtima'aat were held at different cities across Pakistan.



Approximately over 6426 Islamic sisters attended these Ijtima'aat.

- Isal-e-Sawab Ijtima'aat were held at more or less 701 places.

### Sunnah-inspiring Ijtima'aat

Under the supervision of Majlis Jami'a-tul-Madinah (lil-Banaat) [for Islamic sisters], on 16<sup>th</sup> February 2019, Sunnah-inspiring Ijtima'aat were held at 32 places across Pakistan. Approximately 1452 female students and honourable female teachers attended these Ijtima'aat.

### Madani activities of Majlis Ta'wizaat and Maktubat 'Attariyyah

- In January 2019, a 'Tarbiyyati Course' was held in Mahrvi Zone, Rawalpindi, and by the blessing of it, 4 new stalls of Ta'wizaat 'Attariyyah (Islamic amulets) were set up.
- Du'a-e-Sehat Ijtima'aat (Ijtima' for good health) were held at 10 places.
- Over 78000 Ta'wizaat (Islamic amulets) were given to approximately 46000 patients and grief-stricken people.
- Approximately 6551 Islamic sisters attended Sunnah-inspiring Ijtima'aat.

### Highlights of Madani activities of Shu'bah Ta'leem

- Under the supervision of Shu'bah Ta'leem (Education Department), 1672 dignitary Islamic sisters attended weekly Sunnah-inspiring Ijtima'. Madani booklets were presented to approximately 1918 dignitary Islamic sisters as a gift.
- 21 dignitary Islamic sisters visited Jami'a-tul-Madinah lil-Banaat. Dars sessions were held approximately at 968 educational institutions.
- In Lodhran (Punjab), a responsible Islamic sister made a Madani visit to a college and met the honourable female principal of the college. She was invited to attend Tajweed class going to be

held in summer camp and she was presented with the monthly magazine 'Faizan-e-Madinah' as a gift.

### Madani In'amaat Ijtima'aat

For persuading Islamic sisters to act upon the Madani In'amaat, 3-hour Madani In'amaat Ijtima'aat were held in the different cities of the country in the month of January and February 2019. Approximately 9111 Islamic sisters attended these Ijtima'aat.

## Madani news of overseas Islamic sister

### Madani courses

- On 1<sup>st</sup> February 2019, '3-day-Madani Kaam (activity) Courses' were held in the following different cities: **India:** Shimoga, Balihari, Maligaon, Indore, Sanaweer, Sadara, Prem Nagar, Gorakhpur. **Nepal:** Nipal Ganj.
- On 16<sup>th</sup> February 2019, a '3-day-Madani Kaam (activity) Course' was held in Birmingham (UK). Approximately 391 Islamic sisters attended these courses.
- 3-day 'Islami Zindagi Courses' (Islamic life) were held in Kadi and Anjar (India).
- A 3-day 'Aaghaz Madani Kaam Course' (Beginning of Madani activities) was held in Surandar Nagar (India).
- 3-day 'Faizan-e-Namaz Courses' were held in Veraval and Mandvi (India).
- 3-day 'Madani In'amaat Courses' were held in Rajgarh, Jaisalmeer and Jaipur (India).
- 26-hour 'Madani In'amaat courses' were held in Gulbarga, Sanwar, Hunsur, Indore and Bilaspur. Over 518 Islamic sisters attended these courses.
- On 31<sup>st</sup> January 2019, 'One-day Social Media Courses for Islamic Sisters' were held in the following cities and countries: Jeddah, Dammam, Kuwait, Mumbai, Pune, Nashik,





Bandhran, Balaghat, Kanpur, Mangalore, Atawa, Kalyan, Delhi, Moradabad, Bhojpur, Hyderabad Deccan, Nepal, Kenya, Blackburn, Manchester, Burney, Nelson, Bolton, Sweden, London, Holland, Italy, Norway, Sri Lanka, Malaysia, Spain, Lesotho, Mozambique, South Africa, Australia, South Korea, France, Belgium, Germany, USA and Canada. In these social media courses, approximately 2932 Islamic sisters were informed about the good and bad use of social media.

- From 1<sup>st</sup> March 2019, '24-day Madani Qa'idah Courses' were started in America and Canada. Approximately 134 Islamic sisters attended these courses.

### Madani In'amaat Ijtima'at

- In January and February, 3-hour Madani In'amaat Ijtima'at were held at following places:

Jeddah (Arab Shareef), Derby, Birmingham, Dunfermline (UK), Rose Hill (Mauritius), Bangladesh.

Akola, Mumbai, Kanpur, Bareilly, Poranpur, Rampoor, Beawar, Morbi, Jamnagar, Junagadh, Mangrol, Rawal, Dhora, Bhuj, Modasa, Bhosawal, Nagpur and Balaghat (India). Approximately 1495 Islamic sisters attended these Ijtima'at.

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

- New weekly Sunnah-inspiring Ijtima'at were begun in the following different cities of India, Nepal and UK: **India:** Shimoga, Apla, Gorakhpur, Maharajganj, Prem Nagar. **Nepal:** Galarya. **UK:** Manchester, Yorkshire and Newcastle.

### Majlis Tajheez-o-Takfeen

In February 2019, Tajheez-o-Takfeen Ijtima'at were held to teach Islamic sisters 'the method of giving Ghusl and shrouding the female deceased' in the following different countries and cities: America, Uganda, Kampala, Chittagong, Sydney, Asan, Jamshedpur, Ajeen, Katni, Chitarpur, Parasia, Niton, Mumbai, Maharashtra, Mysore, Kanpur, Allahabad, Jhansi, Agra, Lucknow, Gopiganj, Bhilwara, Pratapgarh, Rajasthan, Calcutta, Gorakhpur, Moradabad, Chandausi, Mughalpur, Darulshifa, Santoshnagar, Farhatnagar, Dabilpur, Muhammadnagar, Babanagar, Talabkatta, Barkas (India), Blackburn, Bolton, Manchester, Dewsbury, Glasgow, Cambuslang, Birmingham, Derby, Nottingham (UK). Approximately 3009 Islamic sisters attended these Ijtima'at.

### Madani news of Madrasa-tul-Madinah

- In February 2019, Madrasa-tul-Madinah lil-Banaat were begun in Noori Zone, Na'eemi Zone and Ajmayri Zone, India. Over 70 Madani female children enrolled in Madrasa-tul-Madinah lil-Banaat.
- In February 2019, 'Naazirah Courses' for Islamic sisters were held in Nainital, Calcutta and Rampur (India).
- In February 2019, 'Brief Naazirah Courses' and 'Mudarrisah (teacher) Courses' were held in the different cities of the UK (Birmingham, Sheffield, Bolton, Blackburn and Manchester.)



# Dawat-e-Islami from blessed Ramadan 1438 AH to 1440 AH

Translated by: Muhammad Anwar Attari

## A brief glance at few departments

الحمد لله! Dawat-e-Islami, the Madani movement of devotees of Rasool, is making efforts to serve Islam all over the world in more than 107 departments. The Madani parables of these efforts are aired from time to time through Madani Channel and published in monthly magazine *Faizan-e-Madinah*, books and booklets of *Maktaba-tul-Madinah (Dawat-e-Islami)*. The performance of a few departments from blessed Ramadan 1438 AH to Rajab-ul-Murajjab 1440 AH is briefly presented below:

- The number of *Jami'at-ul-Madinah* has gone up from 500 to 616 in Pakistan and abroad. In these *Jami'at-ul-Madinah*, the number of Islamic brothers and Islamic sisters who are doing 'Aalim Course free of charge has gone up to 52,574 from 32,000. So far 7,688 Islamic brothers and Islamic sisters have completed 'Aalim Course.
- The number of *Madaris-ul-Madinah* has gone up to 3,287 from 2,600 in Pakistan and abroad. In these *Madaris*, the number of Madani children (boys and girls) who are receiving the education of the Holy Quran free of charge has gone up from 122,000 to 152,340, whereas so far 80,731 male and female students have memorized the Holy Quran and 241,028 male and female students have completed Naazirah.
- The campuses of *Madrassa-tul-Madinah* and *Jami'a-tul-Madinah Online* have gone up to 29 from 15 in Pakistan and abroad. In these *Madrasahs*, more than 10,000 students are not only receiving the education of the Holy Quran, but they are having the privilege of doing 'Aalim Course and other Fard 'Uloom Course, etc.
- Under the supervision of *Majlis Khuddam-ul-Masajid* more than 1,300 *Masajid* have been constructed. In addition, more than 23,200 *Madaris-ul-Madinah* (for adults) are set up in Pakistan and abroad, in which 142,000 Islamic brothers and Islamic sisters are receiving the education of the Holy Quran free of charge along with learning other rulings of Shari'ah (Wudu, Ghusl, Salah, etc.).
- *Al-Madina-tul-'Ilmiyyah* is a scholarly and research department of Dawat-e-Islami for writing (books). Under its supervision, الحمد لله, more than 80 books, booklets, Urdu translation of books and booklets and 360 written speeches have been published. Whereas more than 550 books and booklets have been published and uploaded on the website since the inception of *Al-Madina-tul-'Ilmiyyah*.



## Madani courses

Islamic brothers and Islamic sisters are continuously given Madani Tarbiyyat (training) free of charge through different Madani courses about the Holy Quran, Salah, Wudu, Ghusl, method of carrying out a Madani activity and about moral and social matters throughout the year.

You are also requested to support Dawat-e-Islami for serving Islam and provide financial help to Dawat-e-Islami through your Zakah, Wajib and Nafil Sadaqahs and other donations!

Watch

## Madani Muzakarah

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ on Madani Channel in Ramadan

**Daily:** After 'Asr and Taraweeh Salah

(Fortunate Islamic brothers should avail the privilege to attend live Madani Muzakaraha at global Madani Markaz Faizan-e-Madinah, Bab-ul- Madinah Karachi)

## Account details for donations

Name of bank: MCB  
Account title: Dawat-e-Islami  
Bank branch: Cloth Market branch, Karachi, Pakistan  
Branch code: 0063  
Account No.  
For Nafil Sadaqahs: 0388841531000263  
For Wajib Sadaqahs and Zakah: 0388514411000260

### Bank Account details for UK

#### For Nafilah donations

Account name: Dawat-e-Islami  
Account number: 43635368  
Sort code: 30-97-73

#### For Zakah donations

Account name: Dawat-e-Islami  
Account number: 43634968  
Sort code: 30-97-73



#### For Madani Channel donations

Account name: Dawat-e-Islami  
Account number: 43634560  
Sort code: 30-97-73



# Blessings of Ramadan

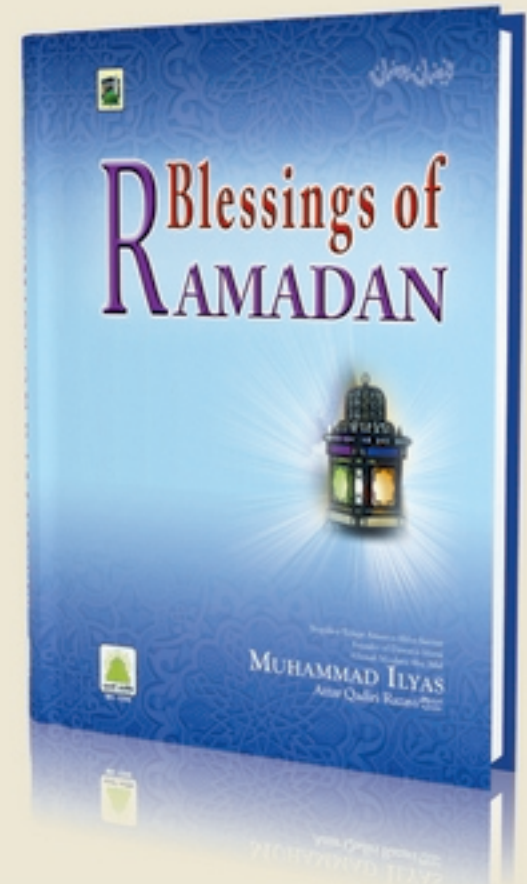
*Faizan-e-Ramadan*

A remarkable book authored by  
**Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana  
Muhammad Ilyas 'Attar Qaadiri** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Ramadan is a great and glorious Islamic month which brings about a pleasant transformation in the lifestyle of Muslims all over the globe. Some of the prominent acts of worship performed in this month include Sahari, Iftar, Taraweeh, recitation of the Holy Quran, etc. It is a treasure of mercies and blessings. In order to gain this treasure, you certainly need to know how to spend Ramadan in conformity with Shari'ah. Therefore, get this book which will guide you on how to get this great treasure.

## Key topics include

- Rich rewards of righteous deeds in Ramadan
- Various rulings on Sawm, including the cases in which the Sawm becomes invalid
- Details on Taraweeh
- Excellence, information and rulings on I'tikaf
- Layla-tul-Qadr
- Guidance on how to spend Eid
- Information about Sadaqah Fitr
- And much more besides...



ISBN 978-969-722-041-0



0132079



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

